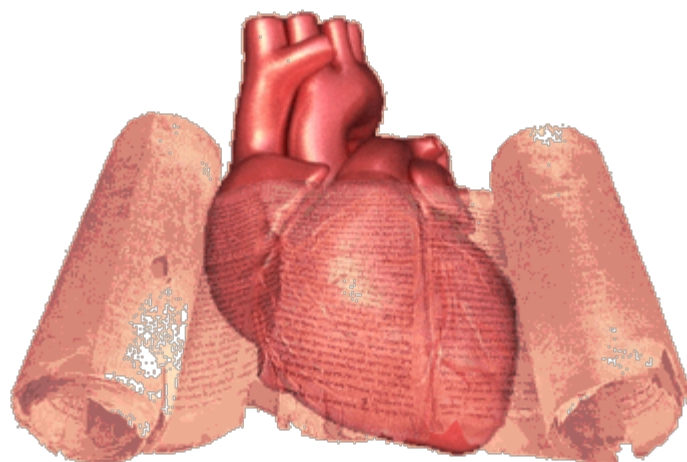


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*the Heaven, Hell & the Soul series*  
**Where Is Heaven?**

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*He answered them and said, "The kingdom of YaHoVeH does not come with observation; nor will they say, 'See here!' or 'See there!' for indeed, the the kingdom of YaHoVeH is within you."*  
Luke 17:20-21



**...heaven is where YaHoVeH's Throne resides**

In **Matthew 5:34** (click on highlighted words to view content) Yeshua reinforces that heaven **IS** YaHoVeH's throne, His residency, the place where Spirit dwells and abides (quoting directly from **Isaiah 66:1**). The Kingdom of YaHoVeH tells us whose it is and the Kingdom of heaven tells us where it is - but there is only one **Kingdom** referred to in scripture that belongs to Spirit.

There was an epochal event that occurred on **Yom Shavu'ot** (renamed Pentecost) that had not happened since **the separation** took place in *gan edan* (the Eden garden). For it was on that day, as a result of the sacrifice of the **Kinsman Redeemer** that the promise of **the restoration** of the Kingdom was fulfilled. On that day, the Kingdom of YaHoVeH's residency, His throne, moved from the "heavenlies" once again into the hearts of men who would receive His Words (**Jeremiah 31:33, John 1:12**). Yeshua said in Luke 17:20-21 above that the Kingdom of YaHoVeH is "within" - not "over yonder". The throne of YaHoVeH today resides in a tabernacle not made of stone, but in the hearts of men who have allowed **His Words** to cleanse and purify their hearts - the equivalent of circumcision. Those people accepting a circumcision of heart are those who are the family of **ISRAEL**, as it always has been from the beginning (**Deuteronomy 10:16, Deuteronomy 30:6, Jeremiah 4:4, Romans 2:29, Colossians 2:11**). YaHoVeH's Kingdom is within and among His saints - His family (**Revelation 21:3, Psalm 73:1**). It must be constantly stated that there is no scripture telling people to accept "Jesus" as their personal savior so they can "go to" a place called "heaven" - that is what is known as a symbolic reading of the text and, even though it has been repeated often enough to become part of the cultural vernacular, it still remains that heaven is where YaHoVeH's throne abides. If YaHoVeH abides in your heart by keeping **His Ten Words** (with emphasis on verse one) AND with the embrace of the example of how those Words are to be lived presented in the Life of **Yeshua haMashiach** (the Messiah) then you have become part of **His Kingdom** where His throne now resides.

In spite of the ancient **Greek philosophy** that has become embedded in our current culture, scripturally, apart from the Spirit of YaHoVeH - man has no spirit intrinsic to himself. YaHoVeH told Adam that on the day he ate of the fruit of the tree of the knowledge of good and evil "he would die." But, he did not die physically. In fact, in **Genesis 5:5** we are told he lived for another 930 years. Consequently, if we are to pursue what scripture reveals about Truth - we have to rearrange our thinking about death to be in alignment with what the words tell us. The death YaHoVeH was speaking of was the death of Adam's shared image with the Father - YaHoVeH's Spirit. Since we are told in **Leviticus 17:11** that "the life is in the blood", when YaHoVeH breathed Life into Adam, it became his blood. In disobedience to YaHoVeH's Words, Adam brought darkness into the pure Light of that blood and it became corrupted necessitating **a separation** from the Spirit of Life, "lest he eat of the tree of Life" and remain in that condition forever (**Genesis 3:22**). Adam became as any other man of the world, thrust out of the Garden to make his own determination. He was now his own god. However, Adam and Chavah were still YaHoVeH's children, His Family. As their Father, He still loved them in immediately **fashioning clothing**, for them to cover their nakedness they were now aware of. The Hebrew word translated as the English "coats" in that verse is **kutonet** - the same Hebrew word used in **Exodus 28:4** to describe priestly garments. **HE MADE THEM TO BE PRIESTS UNTO HIM!!** YaHoVeH did not abandon His Family. He did not leave them destitute. He cared for them as any loving Father would - in spite of their careless recklessness. What Adam and Chavah had done could not be repaired or "fixed". Because they had now

become their own god, they had no Spirit of LIFE in them to restore them to that place of intimacy with YaHoVeH. Part of the character of Spirit identified in [Exodus 34:5-7](#) is that the sins of the fathers are passed to subsequent generations until that sin is stopped. What the Family needed was a transfusion of blood that would return them to a pure state of being.

Metaphor, allegory and symbolism are problematic when approaching scripture. Words like "do not lie", "do not murder" or "do not commit adultery" are universally understood literally at their face value. So, since much of the words of scripture are to be taken literally (and we are not given a codex anywhere spelling out what to follow); then, which words are to be taken literally and which words are to have symbolism, metaphor or allegory applied to them - and who gets to decide which ones are which? Symbolism, metaphor and allegory are artificial interpretations



placed over the reading of what the words of the text actually say and mean. Words mean things. Reading *into* the text is what is known as *eisegesis* (metaphor, allegory or symbolism) as opposed to *exegesis* (reading *out* of the text) - what the words actually say. In fact, without any explicit statement from the text telling us otherwise, any attempt to override what the words actually say and mean will inevitably be found to simply be the opinion of the interpreter. The paradigm the interpreter brings to the text will lead him to find exactly the evidence he needs to support his opinion (metaphor, allegory or symbolic approach). Throughout the *Tanakh* (renamed OT) events and circumstances are often described using a form of phrasing called "figurative imagery" - language used to represent objects, actions and ideas in such a way that it appeals to our physical senses. Because the word "imagery" is associated with mental pictures, imagery makes use of particular words that create a visual representation of ideas in our minds. Since much of the *Tanakh* is written in figurative imagery, it does not speak in purely symbolic, abstract concepts. There is always a *literal reality* at the core of the subject, which is only then interpreted in a symbolic way to underscore and enhance the truth already contained in that reality. So it is we find the continued usage of figurative imagery in the Messianic Writings (NT) of these Hebrew authors who understood how wording could invoke a mental image to convey the sense of what they were writing about. Yeshua frequently used this Hebrew technique in His parables to illumine a particular truth He was trying to convey.

Is there a real "heaven"? There is, but it must be seen from the Hebraic perspective these Hebrew texts describe it in order to understand that heaven is not a physical "place" - but, rather, **a state of being** that allows one to abide in the **Present Presence**. The usual Hebrew word for "heavens" is *shamayim*, a plural form meaning "heights, elevations". The Hebrew word *marom* is also used as an equivalent to *shamayim*, meaning "high places, heights" while the phrase "heaven and earth" (*shamayim*) is used to indicate the whole universe ([Genesis 1:1](#), [Jeremiah 23:24](#), [Acts 17:24](#)). According to Hebrew scripture there are three heavens: the firmament, as "fowls of the heaven" ([Genesis 2:19](#), [Psalm 8:8](#), [Lamentations 4:19](#), etc.); the starry heavens - that which can visibly be seen overhead ([Deuteronomy 17:3](#), [Jeremiah 8:2](#)); and, while the religion of Christianity has laid exclusive claim to it, the "heaven of heavens" or the "third heaven" referred to by the Hebrew apostle *Sha'ul* (Paul) in [2Corinthians 12:2](#) - which actually originates in the words of the *Tanakh* found in [Deuteronomy 10:14](#), [1Kings 8:27](#), and [Psalm 148:4](#). Therefore, with the Hebraic definition of heaven in mind (that which is considered to be "*lifted up or exalted, lofty*") - it is to this "third heaven" this discussion is focused for that is where the "throne of YaHoVeH" is located and **scripture tells us** that heaven **IS** YaHoVeH's throne - they are inseparable ([Matthew 5:34-35](#)). When YaHoVeH changed His place of abode, His dwelling place, from the external "heavenlies" into the hearts of men who would embrace His Nature on *Yom Shavu'ot* - **heaven moved with Him**. This is the day when the Covenant YaHoVeH made with Himself was **fulfilled** for it was on this day that the same words originally given in stone and accompanied with fire were now able to be written on the hearts of men. The manner of delivery had changed - **BUT THEY ARE STILL THE SAME WORDS WITH THE SAME ACCOMPANIMENT OF FIRE** ([Exodus 20:1-17](#), [Jeremiah 31:31-34](#)).

***"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."*** Ephesians 6:12



...the Throne of YaHoVeH is within

So, just where are these "high" or "heavenly places" spoken of in this verse? As we have seen, heaven is where Spirit, whose name is YaHoVeH, abides on His throne in His Kingdom. Yeshua says in Luke 17:20-21 above that Kingdom is "within or among" the faithful. The faithful are those who keep the Words of YaHoVeH - just as Yeshua did (**John 8:28, Deuteronomy 7:9**). If the words of Yeshua are true and heaven is within those in whom the Spirit of YaHoVeH abides, then those "heavenly places" are also within. If the Kingdom of YaHoVeH abides within or among the faithful, then those within or among whom it abides become the **Gatekeepers** of YaHoVeH's Kingdom - those charged with the responsibility of maintaining the integrity of the **Virtue** found in His Kingdom. This is what the Hebrew perspective of scripture consistently considers a "high or heavenly place." The self-determination

of a person found within or among those considered the faithful to **exalt** his own will in opposition to what YaHoVeH has declared becomes "wickedness" in those heavenly places. Those symbolic metaphors that paint heaven as something other than what the words of Yeshua define it as is part of the worldly wickedness that Spirit, Who is **Light**, can not abide with. Understanding this Hebrew perspective brings clarity to the words of Ephesians 6:12 above. The Greek word translated as the English "wickedness" in this verse is **poneria** meaning "depravity" but is derived from the Greek word **poneros** which, while translated as the English word, "evil", actually means "full of labours, annoyances, hardships" - **not a persona**. This **poneros**, translated into English as "wicked one" or "evil one" in **1John 5:18** can then be seen to mean that the person who keeps himself in YaHoVeH's Words is not touched by this evil "force of labor" created from his own determination. It is the same word Yeshua uses in **Mark 7:21** as He is describing what comes out of the heart of a man that defiles him. Yeshua also used this word when saying that evil proceeds from the heart of men in **Matthew 9:4** and **Matthew 15:18-20** - but Yeshua was only repeating what He had been **taught of His Father (Exodus 20:13-16)**.

It is with this Hebraic understanding of where heaven is and from where evil originates that places a new enlightenment on Yeshua's words of Matthew 6:10, "Let Your kingdom come, let Your will be done on earth as it is in heaven." The responsibility of **Gatekeepers** to the Kingdom of YaHoVeH where His Throne, heaven, abides is to **Manifest the Glory** of the Father by preventing the worldly forces of darkness from infecting the Body of Messiah through the embrace of the laborious thoughts of men from which those evil forces originate - and that begins with me. If the **Words of Yeshua** cleanse us from those evil thoughts and the Words **He speaks** are the Words of His Father - then, how can we expect to be cleansed if we reject **YaHoVeH's Words**? How can we be equipped to resist the worldly forces of wickedness that bombard us on a daily basis if we say His Words are no longer applicable to us today? How do we keep from being **separated** from His Presence if it is in the keeping of His Words that assures He abides with us? It is much easier to blame what befalls us on some imaginary evil than to accept responsibility for where that evil originates. And this brings us back to the primary usage of the Hebrew word **sa-tan** as any **adversarial opposition** to His Words - not some metaphorical physical entity.

"We destroy arguments and every **lofty opinion** raised against the knowledge of YaHoVeH, and take **every thought captive** into obedience unto the Messiah..."  
2Corinthians 10:5

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???Questions???

Please feel free to email me at [harold@hethathasaneer.com](mailto:harold@hethathasaneer.com). While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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