

#276 Kingdom: The Holy Place: Pragmatism or Mysticism

1Cor 2:6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away; [7] **but we speak God's wisdom in a mystery, the hidden wisdom**, which God predestined before the ages to our glory; [8] the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; [9] but just as it is written, "THINGS which eye has not seen and ear has not heard, AND which HAVE not entered the heart of man, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

1CO 2:10 **For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.**

1 Cor 14:2] For one who speaks in a tongue does not speak to men, but to God; for no one understands, **but in his spirit he speaks mysteries.**

Eph 3: 4] And by referring to this, when you read you can **understand my insight into the mystery of Christ**, [5] which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit

Eph 3: 9] and to bring to light what is **the administration of the mystery** which for ages has been hidden in God, who created all things; [10] **in order that the manifold wisdom of God might now be made known through the church** to the rulers and the authorities in the heavenly places. [11] **This was in accordance with the eternal purpose** which He carried out in Christ Jesus our Lord,

Speaking about this hidden realm of the mysteries that have been hidden from past generations is called "Mysticism." Mysticism has been interpreted by theologians in a very negative sense because their pragmatism demands empirical evidence. That means only that which can be proven and experienced in the natural realms are real and acceptable. Obviously, too much of the scripture cannot meet this standard.

Christian Mysticism presents the possibility of a mystical union or direct communion with Him who is ultimate reality. In Christianity we would say that we may communicate directly with the Father through Jesus Christ. We would say that a direct knowledge of God and a revelation of spiritual truth can be attained through a subjective experience with God. The Bible presents the Holy Spirit as the One who leads us into all truth and teaches us about the things of Jesus. It also presents Him as being "in us." This is too much for the pragmatist who has to see the physical [empirical] evidence.

Still, the spiritual dimensions of scripture as well as our knowledge of God can only be communicated "in the Spirit." Even "faith" is in this spiritual dimension and not the result of sight. Faith is not the result of physical observation and, therefore, must be in the realm of mysticism. If we declare that our ultimate goal is to be in complete union with God we will be labeled as "mystics." If we speak about this possibility of union in this life we would be labeled as "mis-fits

or loonies.” Even a “Vine-branch union” is too much for the pragmatist to accept because he cannot find a physical connection.

My point is this; The next restoration of the Holy Place Life and ministry will be labeled as too mystical by the average church goer who stands in the bondage of natural light. They cannot know the mysteries because they are spiritually discerned. Still, God has purposed to reveal these mysteries through the church. Obviously this is not referring to the Outer Court church but through the Lampstand Church represented by the Priesthood after the order of Melchizedek. In this dimension our thoughts are “ineffable.” [Too great or extreme to be expressed in words or maybe too sacred to be uttered]

It is for this reason that the illumination in the Holy Place is wholly by the seven Spirits of God with no natural light present. The fact that this alone eliminates the greatest part of the visible church is a testimony to the failure of the 5 fold ministries.

This is surely the evidence that we must learn to burn Incense at the Altar of Incense to get the will of God experientially being done on earth as it IS being done in heaven. Since it is the will of God and according to His eternal purpose to make these mysteries known through the church, the object of our prayer is established. The great problem now is that we have no idea what it means “to burn Incense” or even how to get to that place of the Altar of Incense. The distance between us and the Altar is a great gulf that is transfixed in our present understanding.

However, we may be closer than we think. I will use our Vine-branch union with Christ as an example to place the Altar of Incense at the Ark of the Covenant in Hebrews 9. There are those “pragmatists” that will insist that there can be no Vine-branch union in this life but only in the life yet to come. They may insist that as long as we are in this physical body there can be no “life union” with Christ who is Spirit. Of course their own doctrine contradicts this fact because they insist that Christ, the Holy Spirit, dwells in them. They believe that when they “receive Christ as their personal Savior” that the Holy Spirit comes and indwells them and He (the Holy Spirit) becomes Christ in them. This, by itself, is rather mystical.

If we reject “Bible mysticism as invalid” then the Lampstand, the eating of the Showbread, the Priesthood after the order of Melchizedek, the priestly garments, the burning of the Incense and the intimacy of the Altar is all considered as fantasy.

The problems arise when “union” is only interpreted from the physical, the logical, the natural, and the sensual realms rather than from the experiential realms of the Spirit and of Life. Most of the time we speak of things beyond our actual experience. For example; The war in Iraq or politics or space travel. We may even speculate about certain conclusions that are not our current experience. This is acceptable conversation. However, when it comes to spiritual things others insist upon the actual evidence. In the spiritual realms we may be seeing and touching things simply by faith and not out of our emotions! Still, the Bible presents our union with Christ as real and experiential.

John 15:1 “I am the true vine, and My Father is the vinedresser. [2] “Every branch in Me that

does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. [3] “You are already clean because of the word which I have spoken to you. [4] “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. [5] “I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. [6] “If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

While this “Vine- branch union” is certainly “mystical” it is presented as an actual fact with devastating results for those who bear no fruit from this union. Even if the “pragmatics” reject this as impractical because no physical connection can be observed, the results are still guaranteed.

This reality of “Vine-branch union” is experiential producing a result which is fruit. Is this “mystical?” Yes! But it is also eternally true. Rejecting truth because it is mystical is ignorance of the scripture.

Jesus Christ in us IS UNION. He is also the fulness of God in us. We may not consciously experience it or be able to logically explain it but we realize the journey toward our conscious union is our ultimate goal. However, none of this is physical but spiritual and in the realms of a shared Life-Zoe.

To “see Him as He is” will require a clear spiritual vision and “eye-salve” upon our physical eyes will be of no help. To “see Him” today requires that we look within. But isn’t He seated at the right hand of God in heavenly places? Yes! But we are also raised up and seated with Him. The pragmatist locks himself out of this scripture because he is looking for physical evidence. In that same way, **looking for physical evidence of our function in the Holy Place Life and ministry will lock us out of the experience.** Is the New Covenant temple spiritual or physical? If it is spiritual what is the evidence that we are that temple. People accept that our “body is the temple” because they can touch it and see it in the mirror. Its physical composition is the evidence but is that all that Paul was speaking about?

We may all be in a state of temporary spiritual blindness where we think “spiritual reality” is only experienced in the natural/physical realms. This is common among Outer Court Christians. We will surely miss the extreme wealth and depth of a lasting Vine-branch union if we just remain in an Outer Court natural realm. While this may all seem to be bordering on fantasy there are many testimonies supporting the internal communication with the Christ who speaks in us. The natural man cannot accept this because it is foolishness to him.

Now, if we can comprehend the Spirit of Christ that is within and the Holy Spirit that has come to indwell us, the Incense Altar is not so far from our current experience. The Spirit of Life and the Spirit of God can easily find its union with our Life and spirit The union becomes real at the Throne of God where these two King/ Priests reign, forming the Kingdom within.

Our theory is that we become the Altar upon which the Incense is burnt. The Ark of the Covenant that is within in the Most Holy Place is the Throne where union is possible. The vapor of the

incense then is the spiritual communication with the King/ Priests upon the Throne. It is here that the Priesthood after the order of Melchizedek is fulfilled and functioning. Our Priesthood along with theirs then can make decisions for the earth and Genesis 1 is beginning to be fulfilled. Our High Priest and His sons are ruling and reigning under the revelations of the Holy Spirit.

This “Temple” is not physical and what is “ministered” is Spirit and Life! Wood overlaid with Gold speaks of union and unity for a purpose. The purpose being getting the will of God done on the earth as it is being done in heaven. However, since man was given dominion and sovereignty over the earth [as long as he is under God’s sovereignty] man must be brought into the decision making process for the earth. Since man is only recreated dust he must have God’s wisdom and character in order to reign in righteousness.

Still, man is without the attributes for such a high calling. Therefore, he must come into union with the Divine and receive the ability to rule in righteousness and with the authority of the Throne. The adversaries, the enemies and the revengeful are too strong and experienced for the man of dust who is earth bound. However, when man is raised up and seated with Christ in heavenly places he comes to the place of dominion, rule and authority because he is seated with “all authority” over heaven and earth. The Kingdom then has come to fulness for this time period.

It is for this reason that a total self-surrender is essential. It is through the full Consecration Offering that we are being prepared for such a high calling. We might be concerned about the limitation to our freedom that this union with Christ presents. If we permit God to fully possess us He can then communicate Himself to us. This also presents a tremendous limitation upon Him to be confined to union with us.

To compare this to the union between a man and his wife is too shallow because these two cannot merge into one. Adam and Eve were one and merged into each other before they were removed by God in Genesis 2. In that same way we were chosen “in Him” before the foundation of the world and God foreknew us because we were “In Christ.” God’s purpose is for us to come to full maturity, be conformed to His image and likeness, grow up in all things into Him, be transformed into His character and once again return to that complete union with Christ. We must refrain from thinking in physical and natural terms. Our original “oneness” was in Life and Spirit and not physical and not natural. Our “oneness” with the Living and abiding Word of God is in Life and Spirit. It is out of this oneness that we may speak words that are Spirit and Life.

Is this too mystical for the natural man? Yes! Does this sound ridiculous to the pragmatist? Yes! Does that alter its Truth? Not at all! Can we produce physical evidence? No! However, is there an outward manifestation of this union that can be seen and experienced? Yes! The whole of creation is waiting to witness this miracle.

Rom 8: 19] For the anxious longing of the creation waits eagerly for the revealing of the sons of God. [20] For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope [21] that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. [22] For we know that the whole creation groans and suffers the pains of childbirth together until now. [23] And not only this, but also we

ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

To be “set as sons” and be acknowledged and introduced as His sons in which He is well pleased would surely be a glorious day. To have the use of the Father’s name and His authority will be the sign that creation is about to be released from its bondage to decay and corruption. Even the humiliation of our fallen body will be taken away by resurrection Life. It appears that this will begin as a birth and grow to the “adoption as sons.” My theory is that this birth is called “born in Zion.”

Only the ignorant will seek for a sign and physical evidence. The mystic will run this race by faith and not by sight. Being yoked to Christ by union will release the burden. The fear is that taking up His cross daily and denying “self” will remove something that we want to retain. However, the cross will not remove anything that we need.