

TO BE WED

Isaiah 62:4 “No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah, and your land Beulah (Hebrew for “married”); for the Lord will take delight in you, and your land will be married.” (NIV)
The physical body with its five senses is our “land”.

The Holy Spirit has been revealing to me that there is a “marriage” that is to take place between our outer physical body and our inner spiritual new man, resulting in a physical/spiritual fusion which will be our body of glory. There are types and shadows of this in the old testament. Joseph (son of Jacob and Rachel) is a type of Jesus, but is also a type of the sons of God. After years of trial, suffering, and maturing, Joseph is brought out of prison and is given authority and power to rule over the whole of Egypt.

Egypt represents the physical, visible realm, all that can be experienced with our five natural senses. Joseph marries Asenath, the Egyptian daughter of Potiphera, priest of On (a city which was a center for sun worship, also called Heliopolis). The sun is light and as such represents knowledge and understanding. Asenath marrying Joseph suggests a switch from revering the physical sun (carnal reason and knowledge) to revering Joseph’s Godly/spiritual knowledge and understanding (the mind of Christ). It’s a picture of our outer being turning from the carnal to embrace the inner/new man.

Joseph and Asenath produce two sons, Manasseh and Ephraim. Manasseh means “to forget”. When he named him, Joseph said “It is because God has made me forget all my trouble and all my father’s household.” Ephraim means “fruitful”. When he named him, Joseph said “It is because God has made me fruitful in the land of my affliction.”

As a type or shadow, the name Manasseh means “to forget”, to forget all the outer natural realm of the five senses. The name Ephraim means “to be fruitful in the land of my affliction.” In short “to remember” the outer natural world and all its inhabitants. Both are experiences that we are to have. First, we forget—our soul dies to all that is our outer visible life, in order that Jesus and the Father become everything to us. It’s the Feast of Tabernacles where we are individually isolated with our beloved, separated from the outer life. The world loses its hold on our soul, resulting in the maturing of our inner man.

When the process of forgetting is complete, we then remember the outer, natural world and it’s inhabitants, including our own physical body. To truly remember, we must “marry” our natural body. Through which the inner man gains the essence of the natural body which is to be visible and to interact with the visible world. It is the redemption of creation. It is a fusing of the life of God with created life resulting in our own body of glory, so that we are equally at home in both the earth and the heavens. It is how we become the full visible expression of our Father, and truly become fruitful in the land of our affliction. In and through us, heaven and earth become one.

For this fusion/marriage to take place, our outer man must be purged of all self, and every faculty must be brought into subjection to Jesus by His ruling in us

through our inner man.

Philippians 3:21 “Who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.” (New King James Version)

Though I believe the fullness of this “marriage” will not be made visible until the revelation of the sons of God, we are even now, by the power of Jesus, subduing our outer man in order to bring Father’s will into expression even outwardly. As this occurs, we should take heart knowing that the fullness will come in His perfect timing.

[I highly recommend reading J. Preston Eby’s “Union by Fusion” (<https://www.kingdombiblestudies.org/union/UBF1.htm>). Another term for this “marriage” is fusion, and his booklet gives more light on this vital process.]

In Our Father’s Love, Michael Hartung