

GLORIFICATION

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“The reverence of the Lord is the beginning of wisdom.” (Psa. 111:10) Christ “of God is made unto us wisdom, justification, sanctification, and deliverance.” (1 Cor. 1:30) Jesus is “the way, the truth, and the life.” (John 14:6)

Justification, sanctification and deliverance are shown by the words of our Lord in this text. There could be no glorification without the two previous steps: justification and sanctification. We are going to let you use your memory to help us illustrate this subject of glorification. We had hoped that we might have the “Chart of the Ages” behind us, but since we do not, we want you to visualize this chart with the different planes. I want you to think of the top plane which is designated **K**, and then under that is **L**, **M**, **N**, **P**, and **R**. Each one of these planes has its significance. Plane **K** represents the glory of office; plane **L** the perfect spirit nature; plane **M** the plane of spirit begettal; plane **N** the plane of human perfection or justification; plane **P** the plane of typical justification; and plane **R** represents the broad road which leads to destruction. All of the human family are on this plane. Now again we are emphasizing what is represented by plane **L**. This plane represents the condition of perfect spiritual being. Before this plane, Plane **L** can be reached, we must carry out the conditions of our covenant that we have made with God by sacrifice. The entrance upon this plane, plane **L**, is called birth; it is then that one is born of the spirit. Then, that which is in part, the begotten condition represented by plane **M**, shall be done away. The reaching of plane **L** brings full personal glory. It is after we are perfected that we are to be associated with our Lord in his throne, and this is shown on the chart of the ages by plane **K**, the glory of office.

Our Lord at thirty years of age, represented on plane **N**, made a covenant with the Father by sacrifice. It was then that he was begotten of the spirit to the divine nature. That is shown on plane **M**, by pyramid **h**. Here our Lord spent three and one-half years. Then our Lord’s human existence ended on the cross. At that time our Lord gave himself a ransom for all to be testified in due time. And this work, of course, of giving himself started at the time of his consecration, yea and before.

Our Lord was not left in the death state, but was resurrected on the third day. This, as you all know, is a beautiful subject in itself, but in connection with the subject of glorification we want to emphasize the text in John 2:1, 2 because we have brought to our attention the time for the glorification of the body members of Christ. “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.” What third day? Who was invited? Jesus was invited; Jesus was called and his disciples were also called to the marriage. No man taketh this honor unto himself; not even our Lord invited himself to be the head of the church which is his body. We do not invite ourselves either, but we are called in the

one hope of our calling. The head of the church, our Lord, was resurrected from the dead on the third day. The new creature which had been begotten three and one-half years previously received a divine body. Our Lord was born of the spirit, and that on the chart is shown on plane **L** by pyramid **i**.

Jesus lived on the fifth one-thousand year day from Adam's fall into sin and death. The third day from our Lord's death and resurrection (part of the fifth, all of the sixth, and the first part of the seventh, or the third day from our Lord's resurrection) is the time for the glorification of the church. It is the time for the resurrection of those who have walked in the footsteps of our Lord.

Our Lord was the first born from the dead the Apostle Paul tells us in Col. 1:18. Do turn with me, please, to Col. 1:18, and we'll note Paul's reasoning on why our Lord was the firstborn from the dead. This means that no one else had been resurrected from the dead prior to our Lord's resurrection. Others had been awakened temporarily; but our Lord was the firstborn from the dead. Now what is the reason? Paul says, that in all things he might have the preeminence. That which is born of the spirit is spirit. In Rev. 20:6 we read, "Blessed and holy is he that hath part in the first resurrection [the chief resurrection]: on such the second death hath no power." This means that those who share in the first resurrection receive glory, honor, and immortality, they cannot die, they have life within themselves.

In 1 Cor. 15:20, Paul tells us that our Lord was the first of the firstfruits. And this explanation suggests after-fruits. If the body members are resurrected from the dead divine spirit beings, then surely our Lord and head, who was the firstborn from the dead, was also resurrected a divine spirit being; and as we have seen, this was shown on plane **L**.

We would like to turn to 1 Cor. 15:42-44. The Apostle Paul here is telling us about the resurrection of the special dead. "So also is the resurrection of the dead. [Those who have previously buried their wills into the will of God.] It is sown in corruption [the it, is referring to the new creature, this new mind, this new creature that is operating now in this mortal body.] It is sown in corruption, it, [the new creature] is raised in incorruption. [Incorruption: that which cannot decay, that which cannot die.] It [the new creature] is sown in dishonour; it [the new creature] is raised in glory; it [the new creature] is sown in weakness; it is raised in power: It is sown a natural body [we are now operating in this natural body, in this earthly body, but in the resurrection it is given, it is raised a spiritual body. And then Paul concludes] There is a natural body and there is a spiritual body."

Since we have entered the resurrection age (which is another term for the Messianic or Millennial age) the scriptures indicate, based upon the signs of the times and our faith to accept it, that the dead in Christ have been raised. May we together read Paul's words in

1 Thes. 4:16, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” The trump of God is the last trump, the seventh trump, which sounds for one thousand years. This one thousand years is the time for the resurrection of the dead; and here Paul tells us that the dead in Christ are the first ones to be raised.

Then he goes on to tell us in the next verse, that those of us who are alive and remain (that includes you and me and all the other consecrated brethren throughout the world) as we finish our earthly course faithfully unto death (and we must all die because flesh and blood cannot inherit the kingdom of heaven) ye shall die like other men (Psa 82:7) but fall like one of the princes. If we are faithful unto death, it will be like prince Jesus. And as we finish this earthly course in death, Paul continues, we will “be caught up together.” Now it doesn’t mean that we will all arrive at the same moment. But this word together in the Greek means close association. The same word is used in 1 Thes. 5:10. Eventually all the body members will be closely associated with our Lord who was the firstborn from the dead. And, when this moment comes, Paul says, “and so shall we ever be with the Lord”; and he concludes, “wherefore comfort one another with these words.”

Yes, the feet members still alive in the flesh, upon finishing their earthly course faithfully unto death, are caught up to be with our Lord and the other resurrected saints. These feet members are doing kingdom work on this side the veil, and this same work continues on the other side. Rev. 14:13, “Blessed are the dead [that is the special dead] who die in the Lord from henceforth [from a certain time]: Yea saith the Spirit, that they may rest from their labours; [rest from their laborious efforts] and their works do follow them.” This same kingdom work continues on the other side of the veil.

Again may we turn to 1 Cor. 15 and note verses 51 through 53. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.” The majority of the saints had to sleep down through the Gospel Age, as they fell asleep faithfully unto death. Why was this? Why weren’t they immediately resurrected? Because it was not God’s time for the kingdom to be established. They had to await the time for the king to return and for the work of resurrection to begin; and so they fell asleep. But Paul reminds us that the time would come in which the saints would not have to sleep but upon finishing their earthly course faithfully would be changed in a moment in a twinkling of an eye. When would this be Paul? It would be at the last trump. And he says that when this last trump would sound the dead would be raised incorruptible, partakers of the divine nature. Then they would receive the divine body.

“The dead shall be raised incorruptible” (that is referring to the sleeping saints) “and we [the feet members] shall be changed. For this corruptible must put on incorruption” (again referring to the sleeping saints; those who were under the power of corruption). When they were resurrected they received incorruptible bodies. “And this mortal” (that

applies to us the feet members) at death is given immortality.

The resurrection of our Lord was, and that of his body members is, an instantaneous resurrection. Forty days after our Lord's resurrection, he ascended to the majesty on high. That is shown on the chart of the ages by plane **K**, which is the plane of divine glory, the glory of office. The individual glory was shown on plane **L**, but plane **K** shows the glory of office.

In John 14:2 we read these words, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." "In my Father's house are many mansions:" (that is in the Father's universe there are many planes of abode). We have endeavored to demonstrate that by use of the chart of the ages. There is the perfect human plane and the perfect spirit plane (and on this plane, of course, there are angels, cherubims, seraphims, principalities, powers, and even those with the divine nature) Our Lord said then, in his Father's house are many mansions, many planes of abode. He said, "I go to prepare a place for you." I go to make room on plane **K**, the glory of office, that where I am, there ye might be also; this is shown in verse 3. And if I go to prepare (make room for you) I will come again and receive you unto myself. The receiving of his bride unto himself takes place during the first part of the resurrection age as we have seen.

Now our Lord has returned. When the proper time comes, the completed Christ, head and body, will be glorified together with him as we have seen shown on plane **K**. This unifying and full glorification of the entire body of Christ with the head, is the marriage of the lamb to his bride, when she shall fully enter into the joys of her Lord.

Before our Lord's crucifixion he had prayed as recorded in John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Our Lord was not asking for additional glory. He had experienced much honor and glory in his pre-human condition as the logos and that was sufficient for our humble Lord. He was not asking for additional glory. However, because his faithfulness unto death, he as Paul tells us in Phil. 2:9 & 10 has been highly exalted. And Jesus prayed, John 17:24 "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." What a wonderful prayer! That prayer will be answered. And now may we turn to John 14:3 again. When our Lord would come again (and he has come again), it would be for the purpose of receiving his bride unto himself.

Our Lord did expect to die as a human being. In the garden of Gethsemane he prayed a beautiful prayer to his father. We would like to turn to this prayer in Matt. 26:39, "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Then verse 42 says he prayed the second time, "He went away again the second time, and

prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” Verse 44: “And he left them, and went away again, and prayed the third time, saying the same words.” If it be possible, let these ignominious features, these ignominious experiences, pass from him; nevertheless not my will but thy will be done. Our Lord accepted the Father’s will, and he endured all those things which befell him. As we have seen, our Lord did expect to die. Our Lord expected the divine nature, because he had been begotten of the Spirit to the divine nature. There was no great company provision for our Lord. His resurrection from the dead on the third day was an assurance of his faithfulness unto death.

After his resurrection, Matt. 28:18, our Lord said, “all power is given unto me in heaven and in earth.” He waited until the time for his second advent before he began to exercise his power to establish his kingdom. And now he has taken unto himself his power to reign. The spiritual phase of the kingdom, the New Jerusalem is gradually coming down from God out of heaven. Shortly after the bride has made herself ready, it will be time for the earthly phase to be established.

Our Lord said, Luke 12:32, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” These of the little flock are illustrated by the stars in the heavens (by the literal stars). The literal stars differ one from another; some have a brighter position than others. So it is, Paul says, with the resurrection of the special dead, 1 Cor. 15:41 & 42. Yes, there will be different degrees of honor in the body of Christ, but each one will be completely satisfied with whatever position he finds himself in beyond the veil. It will be an honor just to be of that bride of Christ.

And furthermore, those on the perfect spirit plane, the great company, will also rejoice that they were counted worthy to be there before the throne. They had not been called to this position; they had been called to be on plane **K**. They let that slip from their fingers. They will be satisfied; they will rejoice that through God’s mercy they are there rather than in everlasting death. So it will be on the perfect human plane; each one will be satisfied. No one will aspire to a higher position or to a change of nature when everything reaches perfection.

Yes, God has set each member in the body of Christ as it pleases him. In this resurrection, as we have seen, each one will be entirely satisfied. The entire body of Christ when fully complete will reach plane **K**, the glory of office. Thus the bride of Christ will forever be with the Lord. Being forever associated with the Lord, they will glorify our Heavenly Father throughout eternity. May we endeavor to be faithful to our Lord and thus be used by him in the blessing of all the families of the earth.