

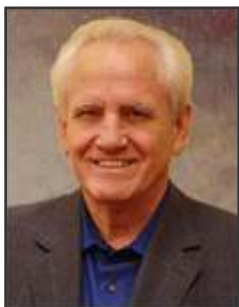
Behold  the Lamb  
Publications

*The Mystery  
of  
Glorification*

by Leroy Surface

# The Mystery of Glorification

When I began to write this message, my title was simply “Glorification.” I had seen many years ago the truth that spiritual glorification is for the children of God in this life, before we receive our “glorified body” at the resurrection. While writing the message, however, I came to the place I realized I understood very little about the subject. God does not “glorify” His children to make them great in the eyes of man. In fact, God told us through the prophet Isaiah that everything He has done, or will do for man is for one purpose; *“That I may be glorified”* Isaiah 60:21. The Apostle Paul said God has chosen the foolish to confound the wise, and the weak to confound the mighty I Corinthians 1:27. Paul was a perfect example of this. We call him *“The great Apostle Paul,”* but Paul called himself, *“the least of all saints”* Ephesians 3:8, and *“the least of the apostles”* I Corinthians 15:9. At the same time, Paul was aware of what great things God was doing through him, but he refused all credit, saying, *“...not I, but the grace of God which was with me”* I Corinthians 15:10. God will take a person who is a “nothing” who will believe and trust in Jesus Christ, save his soul, fill him with the Holy Ghost, and manifest His great power through him. It is common for the people to glorify the person, as



**Leroy Surface**

they also did Peter and the apostles when they saw the mighty power of God working through them Acts 5:13, but when the person sees their own greatness, they become a vessel which God can no longer use. All glory belongs to God, because without Christ and the Holy Ghost, the person is still a “nothing.”



**Keith Surface**

With that understanding, we changed the title of this little book to “The Mystery of Glorification. It is my prayer that many will understand this “mystery,” and become a vessel of honor for the glory of God.

*“...He shall come to be glorified in his saints, and to be admired in all them that believe...”* II Thessalonians 1:10

# The Mystery of Glorification

*“And we know that all things work together for good to them that love God, to them who are **the called** according to his purpose. For whom he did **foreknow**, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also **called**: and whom he called, them he also **justified**: and whom he justified, them he also **glorified**. What shall we then say to these things? If God be for us, who can be against us?”* Romans 8:28-31

## Introduction

This message is for those who are hungry to “know the truth” in its entirety as it is contained in the scriptures (KJV). We approach this with a clear understanding that the “*riches of Christ*” are “*unsearchable*” Ephesians 3:8, as Paul would also proclaim to the Romans, “*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*” Romans 11:33. The word “unsearchable” in these verses do not tell us not to search. Instead, we could search and receive more of Christ’s riches every day we live, and never bankrupt heaven. In our search, however, we do not go beyond those things which the Old Testament prophets of God and the New Testament apostles of Christ have recorded. The “*unsearchable riches of Christ*” for us are faithfully recorded in the scriptures, if we will simply “believe what God says.”

There are five words I have placed in bold in this text. These are listed in their proper order as *foreknow*, *predestinate*, *called*, *justified*, and *glorified*. These are most important to understanding the full salvation which God has provided for man through “*Jesus Christ and Him crucified*” 1 Corinthians 2:2. In this message we will delve into each of these to discover the truth contained in each.

# Foreknowledge

*“For whom he did foreknow...”* It is commonly believed by many that God “foreknew” everything before He created the first thing. The provable fact is that God, who is “omniscient” and knows everything, did not “foreknow” everything. The wording of this text actually reveals the limitations on the “foreknowledge of God.”

*“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son...”* The word “whom” is all inclusive. Whether in creation or redemption, God did not foreknow anything or any person who was not “conformed to the image of His Son.” Before God created man in the beginning, He said, “Let us make man in our image, after our likeness” Genesis 1:26. This was the foreknowledge of God of what man would be even before God created him. God never created a sinner, nor did he create a devil. None of these were in His foreknowledge. Everything God foreknew was “very good” when He created it Genesis 1:31. It is provable that God did not foreknow the disobedience of Adam nor the entrance of sin. He did not foreknow the rebellion of His “anointed cherub that covereth” Ezekiel 28:14-15. The potential of failure was present because all things of God are tested, even in the new creation, but if had God foreknown the failure, He would not have created man.

*“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”* Matthew 7:22-23

The Lord whom we will stand before the Lord in judgment will not be simply the man Jesus who was born to Mary, but the eternal Christ who, as the Word of God was “in the beginning with God” and “was God” John 1:1. As the Word of God, it was Christ who created all things, as the scripture says, “All things

were made by Him, and without Him was not anything made that was made” John 1:3. It will be Christ, our creator, whom we stand before. Notice His judgment of those “workers of iniquity” who claimed to prophesy, cast out devils, and to do many wonderful works in his name. In that Day of Judgment, Christ the creator will say to every worker of iniquity, “*I never knew you.*” The fact that God is omniscient and knows everything proves He had no “foreknowledge” of the workers of iniquity.

*“When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, **I know you not whence ye are:** Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, **I tell you, I know you not whence ye are;** depart from me, all ye workers of iniquity.”* Luke 13:25-27

In this most incredible scenario Jesus doubled down on how workers of iniquity will be dealt with in that last day judgment. He will say to them, “*I don’t know you.*” They will seek to remind Christ; “We have eaten and drunk in your presence. You have taught in our streets,” to which Christ will respond, “*I don’t know you! I don’t even know where you came from. Depart from me you that work iniquity.*” Certainly there will be lifetime church members in that number, who knew only the “*form,*” but never the “*power*” II Timothy 3:5 of godliness. They will plead their many good works, only to be rebuffed by the same one who had “*loved them, and gave Himself for them*” Galatians 2:20

Being omniscient, God knows everything. He knows every person of the tens of billions who have inhabited this earth during the past six thousand years. He know the thoughts and intents of the hearts of the people. There is nothing that is hidden from His sight. Whether sinner or saint, God knows and numbers the hairs of our head. So how is it possible that He could tell the workers of iniquity, “I don’t know you; I don’t know where you are

from”? It is because He never foreknew anything that was not in His image and likeness.

## Predestination

The word predestination is never used in the scripture. The word “*predestinate*” is used only two times in all the scripture, which is our text for this message, Romans 8:29-30. The word “*predestinated*” is found only two times, in Ephesians 1:5 and 1:11. The definition of the Greek word “*proorizō*,” which was translated as “*predestinate*” is given by Strong’s Greek Dictionary as “*to limit in advance, that is (figuratively) to predetermine.*” It is amazing to this writer that with such limited input from the scriptures, men could believe in a God who would predetermine the eternal state of every person even before they are born; some to eternal life, and some to eternal damnation. The truth is, that is not what predestination is about, as the scriptures will prove.

*“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son ...”*

We have shown that the foreknowledge of God is what He purposed man to be before He created man. This foreknowledge of God is revealed in His own words, “*Let us make man in our image, after our likeness*” Genesis 1:26. What He foreknew was His predestination, fulfilled in these words, “*So God created man in his own image, in the image of God created he him; male and female created he them*” Genesis 1:27. At this point in time, God had what He predestinated; a man and a woman created in His image and after His likeness. We know about the forbidden fruit and the temptation in the garden with the serpent, which Adam and Eve failed, bringing sin into the world to rule over all their descendants. Obviously, what God foreknew and predestinated was lost in the fall of Adam, but this did not change His foreknowledge and predestination. From the same day sin entered into the world, God gave the promise of a redeemer, the “*seed of*

*the woman*” who would “*bruise the head of the serpent*” Genesis 3:15. This was the first promise of redemption, and in redemption God would have what He foreknew and predestined.

*“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (Jesus Christ) might be the firstborn among many brethren.” Romans 8:29*

Everything God foreknew and predestined man to be, He made in His Son Jesus Christ. Paul wrote to the Hebrews that the Son of God was “*the brightness of his (Father’s) glory, and the express image of his person...*” Hebrews 1:3. To the Colossians, Paul said He is “*the image of the invisible God*” Colossians 1:15. To the Hebrews, Paul gave the purpose of Jesus Christ and His death on the cross as “*the Seed of the woman*” Genesis 3:15, “*...that through death, He might destroy he that had the power of death, that is, the devil*” Hebrews 2:14. The Apostle John confirmed this in his first epistle; “*For this cause was the Son of God manifested, that He might destroy the works of the devil*” I John 3:8. Christ having made redemption for everyone who will believe, every “*born again*” child of God is “*conformed to the image*” of Jesus Christ, the “*only begotten*” and “*firstborn*” Son of God.

## The Calling

*“Moreover whom he did predestinate, them he also called...”*

When the call of salvation goes out through the preaching of the gospel, it must go to “*whosoever will,*” which in itself is a denial of the sovereign grace doctrine of predestination. Those who respond to the call of the gospel with “*repentance toward God, and faith toward our Lord Jesus Christ*” Acts 20:20-21 become “*the called.*” Those who are baptized with the Holy Ghost and submit themselves to “*His purpose*” become “*the called according to His purpose.*” To these the scripture says, “*All things work together for good to them that love God, to them who are the called according to his purpose*” Romans 8:28. From that point

forward we live in the “*goodness of God*” if we “continue in His goodness” Romans 11:22.

*“The eyes of your understanding being enlightened; that ye may know **what is the hope of his calling**...”* Ephesians 1:18

This was the Apostle Paul’s prayer for the saints at Ephesus. They had believed the truth of the gospel and were baptized with the Holy Ghost Ephesians 1:13, yet Paul understood there was much more for these believers. “*What is the hope of His calling?*” was one of the questions set before them. The prophet Isaiah had prophesied, “*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him*” Isaiah 64:4. The apostle said of this prophecy, “*But God hath revealed them unto us by his Spirit (The Holy Ghost)*” I Corinthians 2:10. These were things Paul wanted the saints at Ephesus to know, but the “*eyes of their understanding*” must be “*enlightened*” before they could see. The Holy Ghost had been given to them as an “*earnest (guarantee) of their inheritance*” to bring them into the “*purchased possession,*” that is, everything Christ purchased for the believer in the redemption.

*“...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto **he called you** by our gospel, **to the obtaining of the glory of our Lord Jesus Christ.**”* II Thessalonians 2:13

The Apostle Paul spoke of “*the high calling of God in Christ Jesus*” Philippians 3:14. To obtain the glory of our Lord Jesus Christ must be the “*crown of glory*” which is prepared for all who “*love His appearing*” II Timothy 4:8. This must be the “*high calling of God,*” which the apostle Paul was yet pressing forward to obtain.

The call of God goes out through the gospel to every person on the planet. Notice that Paul said “*...He called you by our gospel.*” This is the reason Jesus commanded that the gospel be preached “*in all the world...to every creature.*” No one is left out when the



call of the gospel goes to *“whosoever will.”* The most evil among us receives the same call to salvation. Jesus Christ died for all, whether we are Jew or Gentile. He died for those who worship devils in heathen religions, and we are to preach the gospel to them. Christ died to save the radical Islamism, the communist, as well as the Buddhist and the Hindu. Those who respond to the call will come through *“repentance toward God, and faith toward Jesus Christ”* to full salvation and freedom from sin. The call of the gospel, however, is not to a lifetime of repenting of daily sins, but rather to *“the obtaining of the glory of our Lord Jesus Christ.”*

## **Justification**

*“...and whom **he called**, them he also **justified**...”*

The doctrine of *“justification by faith”* has been commonly taught as an event that takes place in the mind of God at the moment we first believe in Jesus. According to the orthodoxy of the doctrine, nothing changes about the one justified, but based on their profession of faith in Jesus Christ, God declares them to be innocent and just, and even perfect. This becomes their *“position in Christ”* before any change takes place. Their *“condition”* is still a sinner and sinful, but they enter into a *“lifetime process”* of sanctification. I cannot give you the scripture text for this doctrine because there is none. Instead, it is based upon Christian philosophy, which is the very thing the Apostle Paul warned would rob us and destroy us. But what does the scripture actually say about justification? Paul spoke very clearly about this issue to the Corinthians.

*“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”* 1 Corinthians 6:9-10

Justification is the remedy for the unrighteous, whom Paul said “*shall not inherit the kingdom of God.*” He specifically named ten classes of the unrighteous who have no inheritance. It doesn’t matter that they profess to “believe in Jesus,” or that “their faith is in the cross,” Paul said they “*shall not inherit the kingdom of God.*” When God revealed His great name to Moses at Mount Sinai, He proclaimed, “*The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty...*” Exodus 34:6-7. The attributes of God which are revealed in His name disprove the modern concept of “*justification by faith.*” There are six of these attributes revealed in these two verses. The first five of these are “*merciful, gracious, longsuffering, abundant in goodness and truth, and forgiving iniquity and transgression and sin.*” The sixth attribute revealed in the name of God shows He is a God “*that will by no means clear the guilty.*” In justification by faith, God does not declare the “unrighteous to be righteous,” nor does He declare the “guilty” to be “innocent.” To do so would impugn His own character. So, what does God do for the unrighteous when they call upon Him in “*repentance toward God and faith toward Jesus Christ*” Acts 20:20-21? Paul gives the answer in his discourse to the Corinthians:

*“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”* 1 Corinthians 6:11

Traditional theology tells us we are “*justified by faith,*” and nothing changes until we enter the lifetime process of sanctification. The Apostle Paul absolutely denies this scenario in this verse. This is the only verse in the bible that gives the proper order of how God justifies us. We who are saved today were in times past the unrighteous who “*shall not inherit the kingdom of God.*” So, how did God justify us? Christ “*washed us from our sins in His own blood*” Revelation 1:5. This “washing” is the

only “process” of sanctification found in the scriptures, which is accomplished in the moment God gives faith and grace to the repentant. Jesus Christ “*purged our sin*” before He sat down at the right hand of His Father Hebrews 1:3. Concerning our sanctification, Paul said “...*we are sanctified by the offering of the body of Jesus Christ once for all*” Hebrews 10:10.

Paul used the word “*but*” three times in this verse, which means “*contrariwise*.” Contrary to being the unrighteous, we are “*washed*,” we are “*sanctified*,” and last of all we are “*justified*,” which is “*contrary*” to everything we were before we trusted in Jesus Christ. Think of justification this way; “*washed, sanctified, and justified*.” God will not call “*clean*” that which He has not “*cleansed*.”

*“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”* Romans 5:1.

Paul has proven in the previous chapter of Romans that Abraham was justified by faith Romans 4:1-5. Having been justified by faith, Abraham’s “*peace with God*” was not only that he “*believed God*,” but he also “*obeyed God*,” as God also testified of him; “*And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice*” Genesis 22:18. When writing about those mighty men and women of faith in Old Testament times, the Apostle Paul said of Abraham; “*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed...*” Hebrews 11:8. These two things worked together for Abraham’s “*peace with God*,” he “*believed God*,” and he “*obeyed God*.”

After Jesus Christ suffered the bloody death of the cross, those who believe have “*peace with God through our Lord Jesus Christ*.” We who believe also obey His voice, but our peace with God is because our sin has been taken away. We are free to serve God “*without fear, in holiness and righteousness before him, all the days of our life*” Luke 1:74-75.

*“Much more then, being now justified by his blood, we shall be saved from wrath through him.”* Romans 5:9

This verse speaks of the *“much more”* we have in New Covenant justification over the justification Abraham received by faith. *“Being now justified by His blood...”* is New Covenant justification, and it also is received *“by faith”* in Jesus Christ who *“loved us, and washed us from our sins in His own blood”* Revelation 1:5. This brings us back to justification as Paul explained it to the Corinthians; *“but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God”* I Corinthians 6:11.

## Glorification

*“...and whom he justified, them he also glorified.”*

This is the fifth in a litany of things God has done from creation to this very day to have a glorious bride for His beloved Son, which is *“the glorious church”* Ephesians 5:25-27. *“Foreknowledge, predestination, called, justified,”* and finally *“glorified.”* Notice these are all spoken of in the past tense, as though they are already accomplished. Traditional theology says we will not be glorified until we go to heaven, because according to their scenario, *“sanctification”* is a process which will never be completed in our lifetime. It is true that we will not receive our *“glorified body”* until the resurrection, but glorification of the new creation spirit is the only work which is not *“finished”* on the cross. It is instead the result of *“the effectual working of His power”* Ephesians 3:7, the Holy Ghost, within us. We are *“washed, sanctified, and justified”* by the blood of Jesus Christ. These are not a process, but are accomplished at the moment of faith in Jesus Christ *“...and Him crucified”* I Corinthians 2:2. The *“process”* of glorification begins when we are baptized with the Holy Ghost according to Acts 2:4; *“...And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them*

*utterance.*” This experience did not end with the apostles, because Peter said on that great Day of Pentecost, *“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call”* Acts 2:39. This includes you and me in this 21<sup>st</sup> century A.D.

## **“This is that...”**

When the Jews at Jerusalem heard the hundred and twenty Galileans speaking in many different languages they had never learned, they questioned *“What meaneth this?”* Acts 2:12, while others mocked, saying *“These men are full of new wine”* Acts 2:13. Peter stood up and spoke to the Jews in their own language, saying *“These men are not drunken as you suppose...but **this is that** which was spoken by the prophet Joel”* Acts 2:16. In explanation, he quoted Joel as follows:

*“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”* Acts 2:17-18.

This same *“Day of Pentecost”* scenario was repeated in every place where the people believed and received the truth of the gospel as preached by the apostles. It was commonplace in the first generation church for those who believed and trusted in Christ to immediately be baptized with the Holy Ghost. Cornelius was a Roman centurion who hungered to know God and the way of salvation. He fasted and prayed to God even though he was not yet saved. An angel from God appeared to him, telling him to send to Joppa for Peter to come and *“tell thee what thou oughtest to do”* Acts 10:5-6. The record as given after the fact says Peter would *“...tell thee words, whereby thou and all thy house shall be saved”* Acts 11:14. Peter had only begun to tell them of who Jesus is, and as he was saying these words, *“whosoever believeth in him*

*shall receive remission of sins”* Acts 10:43, the Holy Ghost “fell” on all those who heard and believed.

***“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.”*** Acts 10:44-46

When the Apostle Paul first came into Ephesus, he found “*certain disciples*” to whom he said, “*Have ye received the Holy Ghost since ye believed?*” Acts 19:2. As it happened, they had never heard of the Holy Ghost. This however, does not change the efficacy of Paul’s question; “*Have you received the Holy Ghost since you believed.*” This is a question every believer in Jesus Christ faces today. It is commonly believed in this modern church age that every believer received the Holy Ghost in the moment they first believed. There is no evidence of this happening, because in every place mentioned in the book of Acts the Holy Ghost made His presence known with speaking in other tongues and prophesying. Those who think they received the Holy Spirit another way do not manifest the power and presence of God in their life or ministry, such as is promised to every believer. “*But ye shall receive power, after that the Holy Ghost is come upon you*” Acts 1:8.

After Paul had instructed and baptized these disciples at Ephesus, he “*...laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied*” Acts 19:6. Years later, in his epistle to the church at Ephesus, he reminded them of their “*Day of Pentecost*” experience which they received “*after they believed.*”

***“In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,***

*which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”*

Ephesians 1:13

The word “*earnest*” in this verse was translated from a Greek word which means “*pledge*.” It is correctly understood as a “*guarantee of our inheritance*.” The word “*until*” was translated from the Greek word “*eis*,” which means “*to or into*.” The idea that the Spirit is given to us only to keep us “*until*” the resurrection when we receive our glorified body is weak at best. The Holy Ghost is given to believers to “*bring us into*” everything Jesus Christ redeemed for us on the cross. Paul said in his introduction to the Ephesians, “*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ*” Ephesians 1:3. The Holy Ghost is given to “*raise us up*” to “*sit together (with Christ) in heavenly places in Christ Jesus*” Ephesians 2:6.

Every New Testament church had its beginning with a “*Day of Pentecost*” experience. Paul questioned the Galatians in a time they were moving away from Christ; “*Are ye so foolish? **having begun in the Spirit**, are ye now made perfect by the flesh?*” Galatians 3:3. “*He therefore that **ministereth to you the Spirit**, and **worketh miracles among you**, doeth he it by the works of the law, or by the hearing of faith?*” Galatians 3:5. Paul most probably spoke these words of himself as the one who had “*ministered the Spirit*” to them, which was confirmed by great miracles of healing among them. Notice however that he did not merely minister **in** the Spirit, which is a wonderful thing, but he actually “*ministered the Spirit*” to those who would believe and receive. Incredibly, to the Colossians he said, “*Whereof I am made a minister, according to the **dispensation of God which is given to me for you**, to fulfil the word of God*” Colossians 1:25. Paul did not merely minister about Jesus Christ and His Father. Instead his ministry, which was given him by “*the effectual working of His power*” Ephesians 3:7, was to minister Christ to the lost and to minister the Spirit of God to

the believer. We will speak more of these things later in this message.

## **“This is not that...”**

When I was a young man, I heard a preacher say in the excitement of what seemed to be a great move of the Spirit, *“If this is not that, I’ll take this until that comes along.”* As a youth I thought this was a wise saying, but having witnessed 50 years of the decline and fall of Pentecost, I realize this preacher had just stepped on the slippery slope of believing in anything that feels good. Peter was blessed to be in the forefront of that outpouring of the Spirit which the prophet Joel had prophesied. When the hundred and twenty were speaking in languages they had not learned, Peter could say *“This is that...,”* when the lame man at the gate beautiful rose up at the name of Jesus Christ of Nazareth, walking and leaping into the temple, he could say *“This is that.”* When thousands were being saved and souls were being added to the church daily, it was because *“This is that.”* It was the same when the sick and lame were laid in the streets for the shadow of Peter to pass over them, when they were *“healed every one”* Acts 5:15-16, everyone understood it happened because *“This is that which was spoken by the prophet Joel.”* On the other hand, a sorcerer named Simon was baptized as a believer in the revival at Samaria, but when Peter and John saw him, they understood, **“this is not that.”** The same when the sons of Sceva failed when they tried to cast out devils *“in the name of Jesus whom Paul preaches;”* when the demons beat them up and drove them out naked, it became obvious, **“this is not that.”** By the end of the first generation of the church, false teachers, false prophets, and false apostles had come in, and *“that which was spoken by the prophet Joel”* was not seen again for many centuries as the spirit of antichrist actually took possession of the church for twelve hundred years which we call “the dark ages.”



The reformation of the sixteenth century was a wonderful thing in that it dealt a deadly wound to the head of the beast that had held the church in bondage, but even so, the reformation was not a restoration of *“that which was spoken by the prophet Joel.”* There were great moves of God, including the “great awakenings” in America, but the signs of that which Joel prophesied were not present. Finally, in the first year of the 20<sup>th</sup> century, God began to pour out of His Spirit once more on those who were *“washed, sanctified, and justified”* II Corinthians 6:11 by the blood of Jesus Christ, and for a period of about 60 years there were outpourings of the Spirit of which it could be honestly be said, *“This is that which was spoken by the prophet Joel.”* Believers were being baptized with the Holy Ghost, and they all began to *“speak in tongues as the Spirit of God gave them utterance”* Acts 2:4. During the first decade of the 20<sup>th</sup> century, the revival spread around the world. God raised up great men of God who saw incredible miracles of healing for the crippled and paralyzed. Some reportedly saw resurrections from the dead in their ministries. During the 1940’s numerous healing and miracle ministries were raised up by God, who reached multitudes in their massive tent revivals, and saw unbelievable healings and miracles until such time as the Spirit of God began to lift from them. Then came the 1960’s, which were marked by many pretenders, who came with many gimmicks to deceive the people of God. Some who had once had the Spirit and presence of God ended up hawking “miracle oil,” or “miracle water,” and many other such things to receive the offerings of the people. As in the first century church, false teachers and false prophets found a climate they could prosper in, and sadly, the outpouring of the Spirit of God ceased. Certainly we have seen nothing better in this present generation.

I was saved and filled with the Holy Ghost March 9, 1958, among people who knew the presence of God and the reality of the Holy Ghost baptism. I was called into full time ministry in March,

1964, and enjoyed several years of seeing many saved and great manifestations of God's power in healings and miracles. This was during a time of decline in the moving of the Spirit of God in most churches and ministries. In September, 1966, I received a vision of the end of the world and the great white throne judgment. I saw many at that judgment who expected to be received by Christ, only to be rejected and cast into the lake of fire Revelation 20:15. At the end of the vision, I heard the voice of God saying to me, as in His words to Ezekiel, "*I have set you to be a watchman to my people.*" He told me if I failed to warn the wicked in their wickedness, or the righteous in their backsliding, He would require their blood at my hands. Almost three years later, in July, 1969, I received a vision in which I was told of a false spirit that was presenting itself to the churches as the Holy Ghost, and many churches would receive it. I have not been able to escape the impact of that vision unto this present day. Peter was blessed to the one to say "*This is that...*," recommending the outpouring of God's Spirit to all. It seems that God assigned me the counterpart when He gave to me the vision of the counterfeit spirit coming to the churches. My lot has been, repeatedly, to say "***This is not that.***"

Within two years after being warned of a false spirit coming to the churches, I witnessed for the first time in my life that certain ministers were teaching the people "how to speak in tongues." This movement exploded around the world, and soon there were more people "speaking in tongues" than ever in the history of the church. During all this time, all I could say was, "***This is not that which was spoken by the prophet Joel.***" It had never been seen or heard in true Pentecost that a believer could receive the Holy Ghost by "learning how" to speak in tongues. In 1985 when I first heard it taught we could "learn how" to heal the sick and to operate all the gifts of the Spirit, again all I could say was "***This is not that.***" Again that particular movement increased worldwide, and within ten years gave us the "laughing revival,"

and numerous other phenomenal events. I had received a vision of the laughing revival before it came, and according to the vision, it had its beginning in the sewers of religion, and I knew, ***“This is not that.”*** After fifty years of witnessing things of which I could have no part, I find myself with an insatiable hunger to see God pour out of His Spirit again until we can say without reservation, ***“This is that which was spoken by the prophet Joel.”*** Oh how I yearn to see God do it again!

## **Why the Holy Ghost?**

The blood of Christ was shed to ***“wash us from our sins”*** Revelation 1:5. ***“We are sanctified by the offering of the body of Jesus Christ once for all”*** Hebrews 10:10. According to I Corinthians 6:11, those who are ***“washed”*** and ***“sanctified”*** are also ***“justified by His blood”*** Romans 5:9. Just as His body and blood were offered for our ***“justification,”*** the Holy Ghost is given for our ***“glorification.”*** Paul said, ***“...whom he justified, them he also glorified”*** Romans 8:30. God pours His Spirit into and upon those who are ***“washed, sanctified, and justified”*** in order to glorify them with His own presence. Unlike everything that went before, however, this is the only work of God in a believer that was not finished on the cross with Christ. Neither is it ***“received by faith,”*** as many have been taught to believe. Jesus Christ, who shed His blood and gave His life to save us from our sin, is the one who baptizes with the Holy Ghost. John the Baptist said, ***“I indeed have baptized you with water: but he shall baptize you with the Holy Ghost”*** Mark 1:8. Jesus did not baptize any with the Holy Ghost during His earthly ministry, but He told His disciples, ***“If I depart, I will send Him unto you”*** John 16:7. This was not a onetime event on the Day of Pentecost, however. To baptize the believers is His sovereign ministry, which He fulfills from the right hand of the Father. He still ***“sends the comforter”*** unto whom He will.

Only those things which were ***“finished on the cross”*** can be received by faith. Christ has not ***“finished”*** baptizing with the

Holy Ghost. Even so, there are very few in this generation of the church who have been baptized by Jesus Christ. There seems to be a resurgence of those who are speaking in tongues at this present time, and while it is true they are not being given words to repeat as in the charismatic movement of the 1970's, neither are they receiving the Holy Ghost as on the Day of Pentecost or as our forefathers did at the turn of the 20<sup>th</sup> century. Instead the people are taught the Holy Ghost is already in them from the moment they believed. Based upon this fallacy, they are taught to simply begin speaking what they feel inside, and it will be the Holy Ghost. A common saying among these ministers is, *"If you will start it, the Holy Ghost will finish it."* This is not true! At the moment of faith, it is *"the Spirit Christ"* which comes into the believer. *"If any man have not the Spirit of Christ, he is none of His"* Romans 8:9. The Spirit of Christ is not the Holy Ghost; it is instead the Spirit of the Son of God. The Holy Ghost is the Spirit of the Father. Pay close attention to the following verses.

*"For ye are all the children of God by faith in Christ Jesus."*

Galatians 3:26

This fulfills the words of Paul to the Ephesians; *"For by grace are you saved through faith; and that not of yourselves: it is the gift of God"* Ephesians 2:8.

*"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."* Galatians 4:6

To those who repent and believe the truth of the gospel, God sends *"the Spirit of His Son"* into their hearts. Notice when He comes in He is crying *"Abba, Father."* He is crying for the Father to come to Him in us. This fulfills the promise of Jesus to those who trusted in Him; *"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him"* John 14:23. Both the Father and the Son have promised to abide in us, but they come one at a time with the Son being the first to come. Notice it is the Father who sends

the Spirit of His Son, and it is the Son who sends the Spirit of His Father, which is the Holy Ghost, to the children of God.

Notice also two verses from the book of Romans;

*“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”* Romans 8:10

The *“Spirit of Christ,”* which is the Spirit of God’s Son, is our new spirit when we are “born of God.” Jesus said, *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”* John 3:6. Contrary to much modern teaching, we were never *“spirit”* until we were *“born of the Spirit.”* The apostle showed the condition of the person who has received Christ before they receive the Holy Ghost. Their spirit is life, but their body is dead. This does not say the body is sinful, but it is dead to doing the works of God.

*“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*

Romans 8:11

This verse tells the condition of the person in whom the Holy Ghost dwells. It is God who raised up Christ from the dead, and when His Spirit, the Holy Ghost, dwells in a believer, God will also *“quicken your mortal bodies by his Spirit that dwelleth in you.”* Those who reject the baptism with the Holy Ghost most often teach this verse speaks only of the “quickenings” of our bodies at the resurrection of the righteous dead at the return of Christ. This belief falls far short of the truth and robs those who believe it of the life in the Spirit which God has provided for every believer. Jesus spoke of the signs that would follow the believer. Among them He said they would *“speak with new tongues;”* they would *“in my name cast out devils;”* and they would *“lay hands on the sick, and they shall recover”* Mark 16:17-18. None of these things are possible for the natural man to do unless the Holy Ghost “quickness” his tongue to speak and his hands to

heal. This is the purpose of the baptism with the Holy Ghost. The Spirit of God is given to do the works of God through the believer. It is through the baptism with the Holy Ghost that the “glorification” of the believer begins.

## What is “glorification?”

*“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”* Isaiah 61:1-3

This wonderful prophecy by Isaiah of the coming of Christ is contained in only one sentence, which begins with “*the Spirit of the Lord God is upon me,*” and concludes with “*...that He might be glorified.*” Everything God has done through Christ for the redemption of man has only one end in view; “*that He might be glorified.*” This gives clear understanding of why God has chosen to “*glorify*” those He has “*justified*” Romans 8:30; “*...that He (God) might be glorified.*”

The natural tendency of fallen men is to exalt themselves and seek their own glory. Even among believers and those God has chosen to minister, there is the pull of self-glorification. Those once anointed to heal the sick and the working of miracles begin to advertise their “miracles,” while Jesus said, “*See that no man know it*” Matthew 9:30. There is not a preacher among us who does not enjoy the praises of men, even though we understand those who continually praise us are more dangerous to us than our worst enemy. Jesus said, “*...when men shall revile you, and persecute*

*you, and shall say all manner of evil against you falsely, for my sake. **Rejoice, and be exceeding glad:** for great is your reward in heaven”* Matthew 5:11-12. He also said, “**Woe unto you, when all men shall speak well of you!** for so did their fathers to the false prophets” Luke 6:26.

There is much ignorance in the church today concerning exactly who it is that God can “*glorify*” with His presence. He said, “...to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” Isaiah 66:2. He also said, “*I dwell in the high and holy place, **with him also that is of a contrite and humble spirit**, to revive the spirit of the humble, and to revive the heart of the contrite ones”* Isaiah 57:15.

God has never told a man how great he is. He has never found a man He cannot do without. Those who are forever hearing “in the spirit” of their own greatness are deceived. If we are to understand the purpose of glorification, we must look to the pattern and example given us by Jesus.

*“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.”* John 17:1

These words of Jesus are the first words of a prayer He prayed the night before His death on the cross. He acknowledges His need to be “*glorified by the Father,*” if He is to “*glorify the Father.*” Who among us would dare to believe we can do anything to “glorify God” if He has not first “glorified us” with His presence?

*“And now, O Father, **glorify thou me with thine own self** with the glory which I had with thee before the world was.”* John 17:5

The words “...*glorify thou me with thine own self*...” gives clear understanding of what glorification is. This “glorification” was the continual experience of Jesus throughout His earthly ministry. The Spirit of His Father was in Him and the presence of His

Father was always with Him. His prayer, “*Glorify thy Son, that thy Son also may glorify thee,*” must have been His daily prayer. Jesus said, “*The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise*” John 5:19. In every healing or miraculous work Jesus did, it was the Father glorified in His Son by the Holy Ghost that did the work. Again, who among us can do anything of ourselves to bring glory to God if He has not first “glorified us” with His presence?

**“...with the glory which I had with thee before the world was.”**

Jesus had enjoyed the glory of His Father for over three years since the Holy Ghost had come upon His at John’s baptism. Now, however, the night before His death of the cross, He is asking for more. He seeks “*the glory which I had with thee before the world was.*” The term “*before the world was*” does not speak of “before the creation of heaven and earth,” as many commonly believe. We do not know when the earth had its beginning, whether it was six thousand years ago, or six trillion years ago. We do know when “*the world*” began, however. The Apostle Paul called it “*this present evil world,*” which began with the disobedience of Adam and the entrance of sin. For four thousand years the entire creation had been under the dominion of sin and Satan, who became “*the god of this world*” with the entrance of sin. God had created man in His own image and likeness, and for His own pleasure Revelation 4:11, but man was now a slave to sin and Satan. It is true there were a few men and women who “*believed God*” whom God could fellowship; those like Abel, Enoch, Noah, Abraham, and Sarah, but these were so very few among the millions who served Satan. Consider being the creator of all things, and seeing everything you created under the control of your enemy. Christ Jesus prayed to His Father the night before His death on the cross, saying, “*I want the glory I had with you before Adam sinned.*” This would require redemption and a New Creation of man in the image and likeness of the Son of God Romans



8:29. For this, Christ would most gladly lay down His life to “*take away the sin of the world*” John 1:29.

*“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”* Isaiah 55:8-9

It is a natural tendency of fallen man to seek glorification. Adam and Eve partook of the forbidden fruit because the serpent succeeded in planting in them a desire to be “*as god’s*,” meaning they would not need God because they would be equal to God. In the vision I received in July 1969, I saw a woman who represented the church who received the counterfeit spirit. Immediately she stood on a pedestal high above others and began to call them to herself, saying, “*Look to me, I am the one the spirit came upon; look to me, I am the one the voice spoke to.*” She was not only seeking to be glorified by others, but she was also exalting herself. Self-exaltation is the original sin of which Lucifer was guilty. The “*iniquity*” which was found in him Ezekiel 28:15 was revealed in these words; “*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High*” Isaiah 14:13-14.

Just two years after receiving the vision of a counterfeit spirit coming to the churches, I was in a service in North Little Rock Arkansas to hear a man who at the time was advertised as Oral Roberts airplane pilot, but who quickly became the head of the so-called “*faith movement.*” The title of his message that day was “*Becoming Gods.*” Among the many heretical things I heard from him was “*God is in every man; God must only be developed in man,*” and “*the power to deliver the alcoholic is in the alcoholic.*” By this I knew this man saw no need for sinners to be “*born again*” of the Spirit of God. Instead, he was one of the

leaders among those who believe that fallen man “is a spirit, has a soul, and lives in a body.” This saying is so common today it almost seems heretical to deny it, but the Apostle Paul said, “*The first man Adam was made a living **soul**; the last Adam (Jesus Christ) was made a quickening **spirit***” I Corinthians 15:45. Jesus said, “*That which is born of the flesh (soul) is flesh (soul); and that which is born of the Spirit is spirit*” John 3:6. The lost person is a fallen soul, but the one who is “*born again*” of the Spirit of God is a living spirit. The man who introduced these heresies has become the richest preacher in the world with perhaps one of the largest ministry in the world. He has since stated that he, as a “new creation man” could have died on the cross with the same results as the death of Jesus. Oh what blasphemy from a man who has spent a lifetime glorifying himself.

We are not “becoming gods!” We are not “little gods!” We are, however, the children of God “*through faith in Christ Jesus*” Galatians 3:26. The Apostle John said, “*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is*” I John 3:2. The difference in this verse between what we are “*now*,” and what we “*shall be*” is a matter of glorification by the Holy Ghost. “*We shall be like Him!*” Paul said to the Corinthians, “*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord*” II Corinthians 3:18. “***We shall be like him; for we shall see him as he is.***” This is the result of glorification by the Holy Ghost as we “see Jesus as He is.”

*“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren...”* Hebrews 2:11

The Holy Ghost is not our sanctifier. Our forefathers understood the Holy Ghost was given for the work of the ministry, but many in this generation teach the Holy Ghost is sent to progressively

sanctify us. They have attributed to the Holy Ghost the work for which Christ shed His blood. Oh, how they have robbed us of the glory of God in our midst. Notice in the verse above that our sanctifier “*calls us brethren.*” Jesus Christ is “*the firstborn among many brethren*” Romans 8:29. The Holy Ghost was not “*made flesh*” to dwell among us John 1:14. He does not have a body and blood to offer for our redemption, because He is a Spirit, and “*a spirit hath not flesh and bones*” Luke 24:39. Those who insist the Holy Ghost is sent to sanctify us not only deny the cleansing and sanctifying power of the blood of Jesus, but they also rob the church of the miraculous power which the Holy Ghost brings. Their “gospel” is philosophy; it is not the gospel of Christ.

## **The Glorifier of the Saints**

*“When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”* II Thessalonians 1:10

From the moment a believer is baptized with the Holy Ghost, the “process” of glorification begins. It will continue until the second coming of Christ, when He shall come “*to be glorified in His saints, and admired in all them that believe.*” Paul adds in parenthesis, “*...because our testimony among you was believed.*” They, as the Ephesians before them, had “*trusted in Christ,*” and had been “*sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession*” Ephesians 1:13-14. According to the Greek wording of this text, the Holy Ghost is given, not to “*keep us until,*” but to “*bring us into*” our inheritance, which is everything Christ purchased on the cross. When Christ appears, it will be a “*glorious church*” Ephesians 5:27 He will present to Himself as His bride. She will be glorious because of the “*glory of God*” which is upon her. John saw the bride of Christ in his revelation visions, and the description He gave of her was “*having the glory of God*” Revelation 21:9-11. When John tells of the streets of gold, the gates of pearl,

and the foundations of every manner of precious stone, it seems to be a feeble attempt to explain the glory of God which she had. Remember, the description which John gave of the New Jerusalem is actually a description of the bride of Christ Revelation 21:2, 21:9.

Many years ago as a young man seeking God with all my heart in fasting and prayer, I received a vision from God very much like that which John received. At some time after midnight I had been praying and worshiping God when suddenly the vision came. I heard a voice from heaven much like John heard, saying to me, *“Come hither, and I will show you the new Jerusalem, the city of God.”* I thought I would see the streets of gold, the gates of pearl, and the great foundations and walls of the city as John saw, but I was amazed and more wonderfully blessed by what I actually saw. Instead of the buildings of the city, I saw the inhabitants. I saw what John described in another vision as *“a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues”* Revelation 7:9. The only words I could find to describe this multitude were those which John used; *“having the glory of God.”* I was seeing the *“glorious church”* which Christ will receive as His bride. She was *“glorious”* because of the Spirit of God which was with her, in her, and upon her. She was glorified with both the Father and the Son. As I came out of the vision, I was crying aloud, *“I must be one of these! I must be one of these!”* As dedicated as I was to fasting and prayer, I did not see myself as worthy to be in that number. It is the abiding presence of God that makes the difference.

## Glorified “in union with” Christ

*“The Spirit itself beareth witness **with** our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs **with** Christ; if so be that we suffer **with** him, that we may be also **glorified together.**”* Romans 8:16-17

The word “*with*” in these verses was translated from the Greek word “*sun*,” which is pronounced as “*soon*,” and is used to “*denote union*.” In every place this Greek word is used in the New Testament it is best understood to say “*in union with*.” When the truth of the gospel is revealed, we understand everything God does for us from the moment we first believe the truth, He does “*in union with Christ*.” For example, “*Our old man is crucified with (in union with) Christ*” Romans 6:6. We are “*buried with (in union with) Him by baptism into death*” Romans 6:4. We are “*quickenened (made alive) together with (in union with) Christ*” Ephesians 2:5. Further, God has “*raised us up together (in union with Christ) and made us sit together (in union with Christ) in heavenly places in Christ Jesus*” Ephesians 2:6.

In the text above, the “*Spirit itself (the Holy Ghost) beareth witness with (in union with) our spirit, that we are the children of God*.” This is the fulfilment of the prayer of Christ before going to the cross, “*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me*” John 17:21. This is not a prayer for unity between Catholic and Protestant, or between Calvinist and Armenians; it is instead a prayer that every believer would be one with (in union with) both the Father and the Son. When this is true, Jesus said “*...that the world may believe that thou hast sent me*.”

*“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me ....”* John 17:22-23

The purpose of the “glorification” of the believer with the Father and the Son is “*...that the world may know that thou hast sent me*.” These verses show the vast difference between those who have been “*glorified*” and those who are not. Those who are glorified with the Father and the Son are the “*glorious church*”

Ephesians 5:25-27, which Christ will present to Himself for His bride. When the world sees the bride in all her beauty, they will know. This alone is the hope for a last day harvest of souls. It must be preceded by a fresh outpouring of the Holy Ghost in the churches.

*“And if children, then heirs; heirs of God, and joint-heirs with (in union with) Christ.”* Only as we are one with Christ are we the heirs of God. Paul continued to further qualify exactly who among us he speaks of, saying, *“If so be that we suffer with (in union with) him, that we may be also glorified together.”*

Many have confused this verse to say we must suffer “for Him” if we are to be “glorified with Him.” It is true the Apostle Paul who wrote these words suffered as much or more for Christ than any other, but his physical sufferings are not what he spoke of in this verse, as he clarifies in the next verse;

*“For I reckon that the sufferings of this present time are not worthy ~~to be compared~~ with the glory which shall be revealed in us.”* Romans 8:18.

The words *“to be compared”* which I struck through are not in the Greek text, but were added in italics by the editors of the King James Version bible. Paul was not making a comparison, but rather he was showing the things we suffer in this present life are not sufficient payment to receive the glory of God. Only those who have *“suffered **in union with Christ**”* will be *“glorified **in union with Christ**.”* Can we say with Paul, *“I am crucified with (in union with) Christ, nevertheless I live, yet not I, but Christ liveth in me”* Galatians 2:20? Only the crucifixion of Christ and our crucifixion *“in union with Him”* are sufficient sufferings to qualify us to be *“glorified together with (in union with) Christ.”*

## **The Glorification of Saul of Tarsus**

*“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me*

*first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*” I Timothy 1:15-16

The Apostle Paul said in his later years that his salvation and transformation from being the “chief of sinners” to the apostle to the Gentiles is a “*pattern*” to everyone for all time who would believe the gospel and trust in Christ. Saul of Tarsus was “*breathing out threatening’s and slaughter against the disciples of the Lord*” Acts 9:1 when he met Jesus on the road to Damascus and was gloriously saved. Three days later he was baptized with the Holy Ghost, which began the “glorification process,” which would continue the rest of his life. Within four years he had received the gospel which he preached “*by revelation of Jesus Christ*” Galatians 1:11-12. Jesus had been revealed to Saul as his Messiah (the Christ) in the moment he heard His voice speaking from heaven Acts 9:3-6. In the “*revelation of Jesus Christ,*” Saul understood what it means that “*Jesus is the Christ*” according to the revelation God gave to the prophet Daniel. He came into the world “*to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness*” Daniel 9:24-25. By revelation he understood all this was accomplished when Jesus shed His precious blood on the cross, and cried, “*It is finished,*” just before He breathed His last breath and died. Everything Christ came into the world to do was accomplished through His death on the cross to “*everyone who believeth*” Romans 1:16. This was the revelation Saul of Tarsus received.

Near the end of the four year period following his conversion, God “*glorified*” Saul of Tarsus even more when he was “*caught up into paradise*” II Corinthians 12:2-6. The Apostle Paul, when telling about this over fourteen years later was purposely vague in his language, seeking not to glorify himself, but it was certainly Saul of Tarsus who was so glorified by God. This glorious experience was the culmination of what he wrote to the Galatians;

*“But when it pleased God, who separated me from my mother's womb, and called me by his grace, **to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.**”* Galatians 1:15-16

Notice it was necessary for God to “*reveal His Son in Saul*” in order to qualify him to “*preach Him among the heathen.*” All these things were accomplished in Saul of Tarsus within four years of his conversion before he was brought to Antioch as a teacher for about a year. It was only then the Holy Ghost spoke through one of the prophets of God at Antioch, saying “*separate me Barnabas and Saul for the work whereunto I have called them*” Acts 13:2.

## Conclusion

Saul of Tarsus soon became known as the Apostle Paul, a man most rejected and persecuted, who also “*turned the world upside down*” Acts 17:6 in his generation. Looking back, most honest observers will conclude the Apostle Paul was perhaps the greatest Christian who ever lived. Certainly, he was the greatest among the apostles, and the greatest among the saints, but such was not the view he held of himself. He carried with him for the rest of his life the “*godly sorrow*” of having persecuted the church. He said of himself, “*For I am **the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God***” I Corinthians 15:9. He said to the Ephesians, “*Unto me, **who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ***” Ephesians 3:8. With the Apostle Paul, this was not “*volunteer humility*” Colossians 2:18; it was his honest assessment of himself.

When Moses came down the mountain after 40 days in the presence of God, he “*...wist not that the skin of his face shone...*” Exodus 34:29. Neither will those whom God glorifies with Christ see themselves as glorious. The more they look into the face of Jesus, the more they are changed to be like Him, yet the more they see



Jesus, the more they understand their personal nothingness. Those who seek to glorify themselves most often think their face is shining. Certainly they are looking in the wrong mirror. Paul said, *“But we all, with open face beholding as in a glass **the glory of the Lord**, are changed into the same image from glory to glory, even as by the Spirit of the Lord”* II Corinthians 3:18. It is *“the glory of God in the face of Jesus Christ”* II Corinthians 4:6 which we must see if we are to be changed into His image and likeness.

*“But God hath **chosen the foolish** things of the world to confound the wise; and God hath **chosen the weak** things of the world to confound the things which are mighty; And **base** things of the world, and things which are **despised**, hath God chosen, yea, and things which are not, to bring to nought things that are: **That no flesh should glory in his presence.**”*

I Corinthians 1:27-29

A common misconception is that God chooses the foolish to make them wise, and the weak to make them strong. Peter and John were both *“unlearned and ignorant”* fishermen when they healed the paralytic *“in the name of Jesus Christ of Nazareth.”*

*“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that **they had been with Jesus.**”* Acts 4:13

When God glorifies a man or woman with His presence, it is to bring glory to Himself. In retrospect we see the “greatness” of the Apostle Paul, which neither Paul nor the world around him could see. The wise of the world said of Paul, *“...his letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible”* II Corinthians 10:10. Paul said of himself, *“But though I be rude in speech, yet not in knowledge...”* II Corinthians 11:6. These men were great, but not in their own sight, yet through the letters written by Paul, Peter, and John, we have the truth of the gospel two thousand years later. Certainly God is glorified in them.

*“When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”* II Thessalonians 1:10

Both the Father and the Son will be glorified in the saints when Christ returns. This “glorification” does not speak of the glorified body we will receive when Christ returns, but rather of the “*glorious church*” which Christ returns to present to Himself. They have believed the testimony of Jesus as given by the apostles, and have been glorified initially by the baptism with the Holy Ghost and His working in them as they continually look to Jesus.

*“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; **for we shall see him as he is.**”*

I John 3:2

The Apostle John, writing over 20 years after the passing of the Apostle Paul, agrees with Paul concerning our glorification; “...*when he shall appear, we shall be like him; **for we shall see him as he is.***” Seeing Jesus as He is cannot wait for His second appearing. Those who “*see Him as He is*” are those who are loving Him, drawing near to Him, and continually looking to see His face. Those who see Him, see the glory of God in His face II Corinthians 4:6, and are changed into that same image, with the glory of God in their face. They shine, and like Moses of the Old Testament and Paul of the New, they are not aware of it.

*“Then shall the righteous shine forth as the sun in the kingdom of their Father”* Matthew 13:43.

*“What shall we then say to these things? If God be for us, who can be against us?”* Romans 8:31

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