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God's highest end for fallen man has always been to birth and recreate a mighty nation, a "peculiar people," "born again" of His Spirit, recreated, redeemed, regenerated "New Creations", being conformed to the glorious image of their Creator. It is to be a new order of Being, a New Eternal Race.

God intends to again fully manifest His Shekinah glory in redeemed mankind as well as in all of His creation. Thus saith the Lord, "*Truly as I live, all the earth shall be filled with the glory of the Lord*" (Numbers 14:21).

Before this New Race of Beings are fully formed in the body of Christ, we, like the Apostle Paul says in Galatians 4:19, "labor until Christ be formed in you."

Basic Goals:

As "Stewards of the Mysteries of God," "who rejoice in the hope of the Glory of God" (I Cor.4:1;Rom.5:2b).

The Glory Road

- **Num.14:21** Glory cover the earth
- **Psa.72:19** Glory
- **Isa.6:3** Glory
- **Hab.2:14** Glory
- **Matt.6:10** Bring glory/heaven to earth
- **Rom.3:23** Come short of the glory
- **Col.1:27** Christ in you the hope of glory
- **Rom.8:21** Creature will be delivered to glorious liberation
- **Eph.1:13** Earnest or down payment
- **II Cor.3:18** Transformed from glory to glory
- **ICor.6:17** Know your union, His Spirit joined to my spirit
- **Gal.4:19** Until Christ be formed in you
- **2Cor.4:10-11** That the **LIFE** also of Jesus might be made manifest in our body (mortal flesh)
- **1John2:13-14** You are Fathers, because you have known Him from the beginning (Intercessors and Apostles)

How does God begin to bring about this great and glorious plan to reinstate fallen man to his original glorified form: spirit, soul and body? And how does God further equip man with the same authority and promised glory (John 17:22) that Jesus has? How does God birth into being a "Holy Nation," a family of glorified sons? He started with one man, a simple man, a herdsman from a family of idol worshipers. This simple man is called "the father of our faith". It was his faith that

qualified him to be the Father of all who would come to God, by that same simple faith. It is here that it all began with a man called Abram.

Abraham Believed God

Abraham's life perfectly personifies every hungry and honest heart longing to find a way to understand life's puzzling conundrums. I'm sure that Abram wondered what his visit with this strange man, Melchizedek was all about? Who was he? And why did he appear at this time in Abram's life. What did the whole encounter mean? And then why was Melchizedek blessing him, a mere herdsman? Who was this strange man?

Many have asked these very questions, and I think my interpretation is somewhat different from most. Maybe I've seen too many Si-Fi. movies like, "Back to the Future." Nevertheless, I personally believe that Melchizedek was a glorified man from a timeless eternity where there is no past or future, only an eternal "now". I believe that he was sent from the future to give Abram a foretaste of coming attractions, somewhat like an appetizer before the main meal, as it were. Surprising as it may be to some, here is what I think happened:

First of all, the Bible boasts of Abram's favor with God for it says, "Abraham believed God and it was counted to him for righteousness." Next the puzzle unravels: Little did Abram know that through his simple faith, God was going to birth into being a great nation of glorified spirit sons. With the promised seed yet in his loins, God showed Abram through the mysterious appearance of Melchizedek, a personified foretaste of what this mighty nation would be. Abram had just returned from a victorious battle over a confederacy of Kings who had captured Lot and his family. This battle had taken place in the valley of Shavah, or King's dale. Then suddenly a mysterious and strange King-Priest, named "Melchizedek," appeared out of nowhere offering Abraham bread and wine. Melchizedek then blessed Abram and said "Blessed be Abram of the Most High God, possessor of heaven and earth."

Abram immediately recognized Melchizedek's greatness and majesty for he humbly bowed down to his superior presence. Just the meaning of his name "King of righteousness," and "King of peace" probably overwhelmed Abraham with a magnitude which demanded his silence. They stood together with little to say, but the very moment was pregnant with symbolic meaning which only time alone with God, could explain.

Who was this King-Priest? The New Testament says he had "no earthly lineage, or beginning of days, nor end of life?" (Hebrew 7:1-3). And why now was God showing Abram this marriage of roles personified in this great King, Melchizedek? There had never been a King-Priest role united into **one** man and **one** office before this time. In Abram's future lineage the kingship role will have its beginnings with King Saul. And God, through Moses, certainly appointed the office of the High Priest to Aaron, but never had it been united into one role. Yet, don't we all wonder, wasn't this great King just "like (Christ) the Son of God," who is the "King of Judah," "the Lamb of God" and our "Great High Priest?" Yet, was Melchizedek Christ? The Bible says, Melchizedek was **like** unto the son of God, but it doesn't say that he was the Son of God.

Here Melchizedek stood, the very picture of a new order of Spirit Sons, yet centuries out of his season. His type had moved backwards from the future to show Abram what was yet to come. This man was very strange to Abram, for he was representing a future Savior/Christ and a great family of Spirit people who would come into being right out of Abraham's unborn promised seed. In silence they simply communed together with bread and wine. Did Abram know that they were eating the very symbol that represented the Savior's poured out blood, and broken body, the very means that would birth this great nation unto being? Probably not.

God had taken a quantum leap and bent time back so that Abraham could get a foretaste of what was yet to come in the future. This figure represented an evolution of mankind's consciousness raised in Christ. If we dare look with Abraham into the future using the foreknowledge of God, we will gaze at this slow, but painful process which would raise man's consciousness through Christ, to the King-Priest, Melchizedek level.

Let us look first at the promised seed yet in Abraham's loins, and then right on through to the Jewish nation providing a human body for God to be born in human flesh. And also to the Israelites, who pioneered mankind's way to God through animal sacrifices offered in an outer temple; through the outer presence of God in the Holy of Holies, and through temporary atonement. These fleshly ways were crude and could never permanently take away sin, nor raise man's divided consciousness to "the mind of Christ". Yet the flesh way must come first, for Spirit truth gets its reality by replacing its fleshly counterpart.

Next, we see in Abram's future, the promised Savior, who would by the Cross set mankind free from sin, and birth into being a nation of Spirit sons just like 'The Son' himself. This oneness with Christ would raise our consciousness from flesh to Spirit, "for the same Spirit that raised Christ from the dead, dwells in us and quickens our mortal flesh." And finally as Spirit sons, we then gladly lay down our lives as living martyrs for others, thus completing the pattern.

These liberated sons, like Melchizedek, are the Kings and Priest of the "Most High God," a great and mighty nation, a priestly order after the power of an "endless life" which is an eternal order. This new order replaces carnal commandments orchestrated by temporal priests. For these earthly ministries could never permanently take away sin or perfect the recipient of the ordinances. But now through the resurrection of the Lamb of God and our great High Priest, Jesus has the eternal authority to represent us in His Priestly role as our intercessor and raise us up with Him to His own level of power and authority. Thereby reproducing Himself in and as us, and anointing us Kings and Priests. "Ye are a chosen generation, a **"royal priesthood"**, and holy nation, a peculiar people;" (1 Peter 2:9).

So Abram, our Father of faith, bowed and gave tithes to the one who represents the Savior as well as the great unborn nation of King-Priest yet in his loins. For "the less (Abram) is blessed of the better (Melchizedek)" Hebrews 7:7.

If you see an oak seed, you are really looking at the hope of new life which eventually births into tree form, then reproduces itself and eventually develops into a great forest. This is what Abraham was looking at in Melchizedek, and he bowed his knee with all creation with what he saw. The magnificence of God's love would birth a great nation out of Abraham's simple faith, and would then "count it to him for righteousness."

To me, Melchizedek represents exactly what God had in mind when in the beginning He created Adam in His own image. After the Fall and now through the "seed of the woman" God was going to regain His lost family. It is through a regenerated grand new race of beings that would be birthed right out of the heart of God through the intercession of Jesus. But it all began in the simple faith of Abraham, God's righteous man.

God's highest end for fallen man has always been to birth and recreate a mighty nation, a peculiar people born again of His Spirit, recreated redeemed, regenerated New Creations, being conformed to the glorious image of their Creator; a new order of Beings, a New Eternal Race.

Here is a section from Paul E. Billheimer's book, Destined for the Throne. It is written in a way that elevates the redeemed to the predestined realm that most Christians have never considered. Christ

is one spirit with us, an organic unity of beings. "He that is joined to the Lord is one spirit" (I Corinthians 6:17). This book was endorsed by Billy Graham, so it has a great recommendation.

"This union goes beyond a mere formal, functional, or idealistic harmony or rapport. It is an organic unity, and "organic relationship of personalities." Through the new birth we become bona fide generated sons of God (I John 3:2), "**partakers of the divine nature**" (II Peter 1:4) begotten by Him, impregnated with His 'genes,' called the seed ("**sperma**") of God (I John 5:1, 18 and I Peter 1:3,23), and bearing His heredity.

Thus, through the new birth, and I speak reverently, we become the 'next of kin' to the Trinity, a kind of "extension" of the Godhead. That this group outranks all other orders of created beings is attested by Paul's dramatic questions in I Corinthians 6:2-3: "Don't you know that someday we Christians are going to judge and govern the world? Don't you realize that we Christians will judge and reward the very angels in heaven?"

Here is a completely new, unique, and exclusive order of beings which may be called a "new species." There is nothing like it in all the kingdoms of infinity. This is the order of beings which God envisioned when He spoke the worlds into being. This is the order of beings which Paul called 'the new man' (Ephesians 2:15), the new humanity destined through the new birth to be the aristocracy of the universe. They form a new and exclusive royalty, a new ruling hierarchy who will also constitute the Bride, the Lamb's Wife. This order is divinely designated to be co-ruler, co-sovereign, co-administrator and a judicially equal partner to the throne by virtue of redemption and wedlock with the King of kings.

Nothing can ever dim the fact that infinity separates the Creator from the created. Christ is the eternally unique and only begotten Son, 'the brightness of (God's) glory, and the express image of his person.'" But from all eternity God purposed to have a family circle of his very own, not only created but also generated by His own life, incorporating His own seed, "sperma," "genes," or heredity. Long ago, even before he made the world, God chose us to be his very own (in a genetic sense), through what Christ would do for us. In order to obtain this personal, organic family relationship, God conceived the infinitely vast and infinitely wise plan of creation plus redemption through the new birth, in order to bring "many sons to glory."

Christ is the divine prototype after which this new species is being made. They are to be exact copies of Him, true genotypes, as utterly like Him as it is possible for the finite to be like the Infinite. As sons of God, begotten by Him, incorporating into their fundamental being and nature the very "genes" of God, they rank above all other created beings and are elevated to the most sublime height possible short of becoming members of the Trinity itself. Although, Christ is the unique and only begotten Eternal Son, yet He does not retain His glory for Himself alone for He has declared, "The glory which thou gavest me, I have given them" (John 17:22). Therefore, the redeemed will share His glory, His ruler-ship, and His dominion as truly responsible princes of the Realm."¹

Which Way to this Road of Glory?

For us who are redeemed, this is **the road to glory**. This road is paved with "peace that passes all understanding, joy unspeakable full of glory, and adventure but most often forged in pain. We must "work out our own salvation with fear and trembling" (Phil 2:12-13). We must work out of

¹ Destined for the Throne by Paul E. Billheimer

ourselves what God has imparted in us at our new birth and “possess our possessions”. We do that by faith, laboring to enter into the Sabbath rest made available to the children of God.” We have it all in Spirit, however “His rest” must be fully realized as a present tense living reality. It must not remain just a mental theory. The “Resurrection Life” of Christ must be experienced as a glorious new reality.

Most often, it is a slow and sometimes painful “walk of faith” as we mature from one stage to another. I John 2:12-14 says that we experience our “little children” baby steps of faith and know peace with God and the forgiveness of our sins at our initial conversion. Then as we mature we experience finding out who we are by first trying to operate from who we are not (Romans 7). We are not an independent-self able to function apart from Christ, who is our life. Therefore we discover our total helplessness which then conditions us to discover that we are joined to Christ in His death and raised together with Him in His resurrection. Thereby experiencing an exchange of natures. Now as “Young Men” we experience a new identity and a new authority through the Life of Christ. Then finally, as we mature into the fatherhood level, we know God’s Wisdom and His eternal purposes as well as labor in faith to bring others to their full maturity in Christ.

The Ascended Christ

“Two New Testament letters celebrate the Ascended Christ: Ephesians and Hebrews. Ephesians opens our eyes to what evidently to Paul’s eyes had only been progressively opened, for there is no mention of it in his previous letters. The Cross cut us off from our union with Satan; the resurrection gave us union with Christ in our personal living; the ascension gives us union with Him in His world Savior-hood. Here is the panorama of history. We stand on the Mount and view it. We are already out of this world in spirit, and in the heavenlies. See it, says Paul, and may the eyes of your understanding be enlightened.

It starts with God’s foreordination. It ends with the final reconciliation of all things. Its marvelous middle term of grace is the formation of the Christ of eternity by the union of many sons with The Son. With spirits in heaven, but bodies on earth, the sons go to release other captives, millions of them.

Paul’s triumphant song for the Church is **a throne shared now**—a throne in spirit, while the body that contains it bears the scars of war. It is Christ’s throne. **See** the amazing power which lifted Him from the grave to the right hand of God in actual historical fact, both body and spirit. **Believe** that the same power has lifted us to the same exalted place in an actual spiritual fact, through not yet in our bodies. Then **act** not as if this was a glorified experience still to come, not as if this is some mystical throne millions of miles away that we are told we share, but as a throne shared where we are in our own spirits, and in our own defiant world.

Actually the enthroned Christ is everywhere; His throne, His lordship, His accomplished victory is in every square inch of the universe. Did He not say, “Go...teach all nations...and lo, I am with you always...”? And it is not the resurrected Christ, but the enthroned Christ who is with and in us. Let us get into the habit of recognizing this. I have found this to be the key to all situations—just when they are difficult, when all seems against deliverance, when the knots of disagreement seem beyond untying—to recognize Christ actually reigning there in the situation, and to take it for granted with thankfulness that we shall see that He is reigning.

When we turn from the Ascended Christ in Ephesians to Him in Hebrews, we find a concentration on Him in His office as High Priest rather than on the fact of His enthronement. Nothing is said in actual words about our enthroned relationship

with Him. But I suggest that to the eye that can see it, a relationship is etched in, so sensitive and profound that it fully rounds out the high priestly ministry of the enthroned Savior, and our relationship to Him in it. It actually carries us on beyond the Ephesians revelation to the fullness of the significance of the ascension.

Now we mount up **“with wings as eagles”** to the ascended life. The Ascended Christ, the Great High Priest, is seen as the dynamic Savior doing His saving work, as much as ever, through His Body. The Ascended Christ lives the ascended life over and over again, in and through us”.²

“Summit Living”



The road to Glory leads us to what some have called “The Summit” or “Third Level Apostolic Intercessors”. Jesus preached this mountain top “summit life” in His “sermon on the mount” (Matthew 5-7). He preached holiness and a faithful perfection that exceeded the religious Pharisees, as well as a liberated spontaneous life whereby we “take no thought for tomorrow”. He taught us that we could be as carefree as a lily, “consider the lily, how it toils not neither does it spin”. He challenged us to love our enemies and seek first only one thing, and that is His Kingdom of righteousness. As we do that, we will naturally experience a “totally supplied life.” Jesus taught that this spontaneous abundant life was available to all who: **“ask**, and it would be given; **seek**, and you shall find; **knock**, and it shall be opened unto you (Matt. 11:9).

This life is as real and living as what Jesus experienced with His Father. It is a union oneness that is not just theory, it is REAL and living and available to all who want to enter into a union relationship with Christ. Life is not just an experience, or a thing we know, it is Him, a person, it is Jesus Himself.

Knowing our oneness with Christ is knowing the “power of **His** resurrection” (Phil. 3:12), which then leads us right on to knowing the “fellowship of **His** suffering” as well as then learning what it means to be “made conformed unto **His** death.” Basically, knowing these truths is understanding what the Apostle Peter meant when he called us “Royal Priests.”

Now here is the hidden privilege and cost to the “glory road.” It is what Paul tells us in II Corinthians 6:4-10; Colossians 1:24; and Romans 8:36-39. He says that when we suffer **with** Christ we will also reign **with** Him, and if we suffer with Him we will be glorified together. And it is for Christ sake we “fill up that which is behind of the afflictions of Christ,” as well as harvest the spoils as “more than conquerors.” Paul lists the cost in II Corinthians 6:4-10. As ministers and “Royal Priests” we have endurance and patience; afflictions; need; distresses; maybe even imprisonments; people against us; we labor in faith without seeing fruit; we watch and wait; and even fast. Although, in all our

² Ascended Life by Norman Grubb

pain, we have Christ's pureness, His Spiritual knowledge, His longsuffering, His kindness, and by all means the Holy Ghost in heartfelt love . The Holy Spirit speaks by us in the word of truth, by the power of God; by the armor of righteousness on the right hand and on the left. We experience honor and dishonor; evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; and **"as having nothing, and yet possessing all things."**

Now we are on the "road to glory." What? You say! Yes, we understand God's ways of fruit bearing. Glory comes out of suffering, even God "commanded the light to shine out of darkness" (II Corinthians 4:6). After Solomon's temple had been built, the Shekinah Glory came to rest over the Mercy Seat in the Holy of Holies, and the presence of His Glory appeared to them out of **thick darkness** (Ex.20:21; IChr.6:1).

Think about it light: comes out of darkness; victory comes out of defeat; joy comes out of pain; strength comes out of weakness; living water flows out of hard rocks; and a plain levels a mountain of troubles. Suffering and glory are the opposite ends of the same thing. The afflictions, the problems, the satanic attacks, all the pain of this present life works in us a far more exceeding and eternal weight of": What? **GLORY**(II Cor.4:17)! "The sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us" (Romans 8:18). Great glory comes out of great affliction, but the miracle is that afflictions become "light affliction" when you suffer **with Jesus**. We are "sons of God, if so be that we **suffer with Him, that we may be also glorified together.**" If we suffer with Him, we shall be **glorified** together with Him. My Mama said it best as she lay dying of cancer, "Sylvia, this is not happening to me, it is happening to Jesus." Yes, her body was dying, but her spirit joined to Jesus was rejoicing, and her testimony to us, her family, was "don't cry for me, I am not going to give the devil one ounce of glory, for I am going to praise God and give Him the glory for it all." The fruit of my mother's intercession has manifested into the Life of Christ being formed in her children, grandchildren, and great grandchildren, from generation to generation.

This is what we all are as the "Stewards of the Mysteries of God," who rejoice in the hope of the Glory of God" (II Cor.4:1 & Rom.5:2b). However for now, until we all come into our final glorification, we will take up our Cross and follow Him in this present fallen reality and lay down our lives and take them up again. For the creation groans, we ourselves groan, and the Holy Spirit groans within us interceding and waiting for the final liberation of the Sons of God when we will be delivered from the present bodily bondage of corruption into the glorious liberation of the children of God (Rom.8:20-27). Hallelujah what a Savior!

As for now, as we wait for the end of all things, when time ends, and all the earth is glorified and it enters into a timeless eternal state of being (I Corinthians 15:24-28), "we will fully know even as we are known." There will be no more death, and all creation will be an expression of eternity without even the possibility of death. Then, as God promised the Glory as well as the knowledge of the Glory shall cover the earth as the waters cover the sea (Num.14:21; Psa.72:19; Isa.6:3; Hab.2:14). Jesus will return for His Body and our mortal flesh will be swallowed up in immortality (ICor.15:51-57; Rom.8:23-25; I Thes.4:14-5:5; Phil.3:20-21; ITim.1:10; IICor.5:1-4). And Christ will reign, just like He said He would, for one thousand years on the throne of David in Jerusalem and we "that love His appearing," will be with Him. And we will reign with Him forever, and ever.