

Realization

(The outcome of the Eons)

REALIZATION OF GOD is a present major matter for His saints. It comes by means of His revelation, and is promoted inwardly, wisdom arising as a quality of the spirit (Eph. 1:17), which is given with belief of the evangel (Eph. 1:13). Then growth in the realization of the will of GOD becomes an essential (Col. 1:10), as well as what the son of God must be (Eph. 4:13).

In the foregoing there is indicated to us the fresh glory which accompanies faith in God's evangel concerning His Son. These details intimate to us a little of the spiritual blessings which will not only fit the saints to enter into our lot with God's Son (Eph. 1:11), but there stands out that *realization* describes the added potency to our present faculties. Its value is not alone for the present.

AT THE CONSUMMATION

The intrinsic feature at the consummation will be that of realization. The Subjector will really have achieved the revelation of Himself, as the FATHER. This requires that His revelation is complete and adequate, leaving no element of the idea that there is need for any progression, much less that the need will continue endlessly, ever bringing greater bliss. Such notions deny that God's Christ has brought maturity to the race and to the universe.

DELUSIVE THOUGHTS

Deception lies around the thought of endless progression. Any teaching which entertains such an idea should be at once dismissed from the mind as wholly improper. We must beware of notions which are destructive of the glory which God and His Son have wrought: God, by His counsels, first purposed this glory, and then His Son executed those counsels by His unswerving obedience to His Father's righteousness.

The contents of God's evangel are such as will bring His creation up to the high mark of His glory, a glory which is fully stated by the word *Father*. This designation cannot now be fully estimated by us. When the relationship expressed by *Father* becomes fully subjective to us, then will we understand that we need nothing more than the evangel has graced to us. We will truly find the *Father* to be our "All". Anything less would suggest that the word *Father* does not wholly reveal, or that His revelation was incomplete, to the extent that His Son had been inadequate to achieve the height of glory necessary for creation, in order that it might realise the *Father* as the Sufficient One, in love and righteousness.

The repletion of spirit which will come to be possessed, due to vivifying, will really mature each human, and the Father's righteousness will so inhere and dominate each creature that realization will mount up to the height of GOD'S GLORY, as signified by the word *FATHER*.

A righteous father would ever be the joy of a son, provided the son was also righteous. Such a father would always act in his righteousness: it would be realized that his love is but the other side of his righteousness, and so neither feature is formal in character or activity.

LIFE ILLUMINATED.

Through Christ Jesus, and the evangel concerning Him, we ought to see the true character of life. Life given by and guided by the Father, describes life when the Father is All in all. Surrounding realization, nay sustaining realization, will be the fact that order has replaced the chaos of our present mind, which is so prone to be darkened. This will have full correspondence with the glory to which God has brought creation by His Son, and realization will perceive the glory as reality.

Realization will be the inward acknowledgment of the Father, due to the increased awareness resulting from vivification, and giving an ever present reality as to the will of Him Who has directed the ways of the eons. Every element as to the notion of a creature's will is then dispelled. Knowledge will have replaced the anesthetic, that is, ignorance. Meaning and purpose will be perceived to inhere life, for it will give glory to the

Father. His presence will be a realized matter. Life will have strength, poise and tranquility of tenor, for the spirit of sonship will be within.

The contrast to what we now know as life is very marked, for the interests of the present sentient life are such that they seem to have little or no reality of relation to God. They are foreign in respect of leading us to a sense of God's presence: their trend seems rather to cause us to lose what grasp we may have of His presence. Always must we seek to rise above any reliance upon the features of the present life, or we will seem to lose the presence of God and His Son.

UNDERSTANDING RETARDED.

To propose questions formulated on the basis of our present sentient powers is an implying that God's revelation of Himself is incomplete or inadequate, and that His assumption will need to be continued beyond the eons, and even enlarged. This cannot be the case: nor will there need to be any addition to the assumption, for His Son, Who was obedient to His Father's righteousness, He will effectively reach the glory which is correspondent to His Father's assumption, of which He is the Emblem. For God to continue His assumption would mean that His Son never steps down to become subject to His God and Father, but would continue His equality with Him. It is in His Own personal glory that the Son continues, and this requires Him to be Head, the token of a universe subject to His Father.

At present, by means of faith, together with the details of His word, we reach a realization of God, but this will be much increased at our actual vivification. In the future, with the eons consummated, every human will come to this glory. Then will God have been revealed and the revelation will have come to the point where the glory of the Father is acknowledged, and by the whole creation. The eons are the background and they utterly stress that they do not contain the glory of the Father, except as it has been shown by His SON.

DEFINITE AWARENESS.

From the consummation there will be no deficiencies or lack in God's creatures in respect of knowing GOD. Past means of awareness and understanding that is, the senses, will have receded from their major roll, being swallowed up by the glory and power of spirit, and this will come about through vivification.

The body will have the characteristics of spirit, at least to a large degree, so that we should not judge the future status by the present. The body will be replete with spirit, and so will have a plenitude of life: reactions cannot be compared with the present, howsoever we may seek to draw illustrations from the present. The spiritual body will have a capacity for adjustment to suit various circumstances, especially the fresh conditions among the celestials.

With God's consummation attained, then vivification will have become so glorious that awareness is truly carried to that of Father. From the consummation, the matter of sight will give way to realization, for God's revealing of Himself will be so effective that sight will not be in question, not, at least, in the sense in which we are prone to think.

Our future vivified character will be such that God will not require His assumption, nor shall we, on our part, require it to be continued. Sight will have given way to definite realization, and this will fill a function comparable to what is said of Moses, that is - "seeing the invisible". We may well conclude that the invisibility of God will have become so much absorbed in and by His revelation that it will no longer rest in the faculty of sight.

To all humans, and to the universe, the consummation will bring maturity, that is, perfection. Creation will be finished, in the sense that it has reached the glory which truly displays God's glory beyond the invisible attributes, and, also, creation will actually realize His glory. The result will have attained this completeness. It will take creation beyond what has ever been.

If for the moment, we limit our consideration to humanity, then humanity will come to the high capacity of glory which was purposed for it.

INCREASED POWERS.

Reality will be in spirit: the faculties will have been raised immensely as to their capacity. They will be able to discern the reality of those matters which are beyond the senses now, yet of which the senses have given us some knowledge, and a measure of awareness due to GOD'S WORD.

The powers of the spiritual body will be such that, for humans, the senses will not be the mode of awareness, but, rather, the fresh powers, due to increased spirit, will illuminate our present realization into values much beyond those of our senses at present. Such values will at least reach to what we term 'vision', the sight of inward vision, comparable to when thinking intensely, yet words fail us to express. Thus will *realization* replace the sentient faculties in the new humanity.

KNOWLEDGE ON KNOWLEDGE.

The eons, in their unfoldings, have been giving knowledge of GOD: this has had the form or pattern of adding knowledge to prior knowledge of Him. Thus do the eons move to the position when the constant additions to God's revelation mounts up to realization. This is the completeness of understanding which the eons will bring to the universe.

With the conclusion of the eons, all will have seen the Son and will thus have seen the Father (John 14:9). So that with the consummation, the sight of God will have become a fact, and with this sight will come the increased realization of the Father. God's revelation will be so effective, that sight will not remain in the question, for the potency for realization has been amplified by vivification, and this will ever be giving full values to God's revelation achieved in the eons.

AN ILLUSTRATION OF REALIZATION.

Around Saul, when on the Damascus road, we have a good illustration, for, though blinded as to physical sight, yet in his spirit, Saul was able to recognise the Lord (Acts 9:3). With the eons completed, God will have become so revealed that truly He will have come to be recognized as *FATHER*. The features or limitations or conditions of the eons are not at all in the picture. Vivification will be so glorious that it truly carries awareness of the *FATHER* to its full measure. This is the great factor which makes possible the reality of "All in all", for, then, can all rule and authority be nullified. The glory of vivification is a dominant matter: it should be regarded as extending to the glory of the *NEW CREATION*, for it is the glory made resident in *GOD'S SON* consequent upon His obedience to the death of the cross, and His rousing out from the dead.

THE EVANGEL TERMS.

The finish of God's ways will be a really perfect attainment, in full correspondence with the terms of that which He purposed by His counsels with Himself ere He commenced His creation.

To speak of God's consummation requires that we think of His *evangel concerning His Son*, for in *Him* is the complement which the *DEITY* requires in order to reach His purpose of reconciliation. This is fully assured by the glorious obedience of *HIS SON*.

The climax of God's revelation will leave nothing to be further developed. Perfection will mark the whole creation, for it will have responded to the leading of His Son's obedience, as well as His capacity to subject all to His Father. Such will be the zenith reached that there will be no room for progress on the part of the creature. This indicates how glorious are God's ways. The idea of continued progression by the creature would nullify both God's revelation and that of His Son. This cannot be, and this impossibility has been taught ample during the eons, for the Adversary has wholly failed to ruin the Father.

The effects from the Adversary have been to aid the unfolding of the *GLORY OF GOD*. By the glory of *GOD'S SON*, the Adversary, as such, will remain no more, but rather will he have become one who finds his all in the Father. To the erstwhile adversary, God will become All, for he, like the remainder of creation will have become subject to *GOD'S SON*, acknowledging the Son's glory, which glory he sought to circumscribe during three eons. Realization of his failure, enforced by the two eons of restraint, will adjust him, and he will surely come within the circle of the "all", truly reconciled to the *FATHER*.

The GLORY OF THE FIRSTBORN OF CREATION has, by the blood of His Cross, been maintained throughout the eons, and they have shown Him to be HEAD. Thus is the *FATHER* "ALL in all".

E. H. Clayton

@[Grace and Truth](#)" granted permission to Martin Lee ([GoodNewsGospel.info](#)) to copy and distribute this document.