

Study # 16

Cruciform Glory Will Fill the Earth

Many scriptures declare that some day the whole world will be full of the glory of the Lord:

But as truly as I live, all the earth shall be filled with the glory of the LORD. (Num. 14:21 KJV)

And the glory of the LORD will be revealed, and all mankind together will see it. (Isa. 40:5)

For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (Hab. 2:14)

On the basis of all the scriptural evidence detailed in previous studies, it can be concluded that this glory will be none other than the glory of the nature of Jesus as defined by the paradigm of the Cross. Everyone will love everyone else with the same sacrificial love that Jesus manifested in His suffering and death. There will be complete unselfishness and humility in the hearts of everyone, just as Jesus demonstrated.

The following verses indicate that this universal cruciformity will be accomplished by the Lord Jesus Christ at His return—but not by Him alone:

To Him who overcomes and does my will to the end, I will give him authority over the nations – ‘he will rule them with an iron sceptre; he will dash them to pieces like pottery’— just as I have received authority from my Father . . . (Rev. 2:26, 27).

To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. (Rev. 3:21)

. . . we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. (Rom. 8:17)

If we endure [persecution], we will also reign with him.
(2 Tim. 2:12)

I am sure that most readers will find it extremely difficult to picture the world filled with cruciformity, everyone fully expressing the paradigm of the Cross. The more we can see cruciformity being formed in our own lives, the more we can believe that some day it will be established in others. Can each of us imagine ourselves as cruciform as the Apostle Paul? What actually is limiting us from such commitment and transformation?

There are many scriptures that indicate that the glory that will fill the earth will be first manifested in the Land of Israel and then flow out from there to the whole earth. These scriptures have been partially fulfilled figuratively by the missionary exploits of the Church; however, there is much evidence in Romans 11 and in the covenants made with Israel that a day will come when there will be also a more literal fulfillment in the Land of Israel:

In the last days, the mountain of the LORD's temple will be established as chief among the mountains; and it will be raised above the hills; and all nations will stream to it. . . . The law will go out from Zion, the word of the LORD from Jerusalem. (Isa. 2:2-3)

Arise, shine; for your light is come, and the glory of the LORD rises upon you. See, darkness covers the earth, and thick darkness is over the peoples: but the LORD rises upon you, and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn. (Isa. 60:1-3)

But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fulness bring! . . . For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? (Rom 11:12, 15)

Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from

Jacob. And this my covenant with them when I take away their sins.” (Rom. 11:25-27)

It is obvious that, if Israel is indeed destined to lead the world into the glory of the Cross, Israel must indeed come first into that glory herself in the same way that the Church was called to do. One of the most significant and exciting experiences has been meeting a few Jewish believers who have had a cruciform attitude towards Arabs and some Arab believers who have had the same towards Jewish Israelis. Can we imagine the revolution that would take place if such a love became the dominant feature of Arabs and Jews in the Middle East? Instead of killing each other, they would be willing to lay down their lives for each other. Instead of fighting over land, they will be willing to deny themselves and sacrifice all their rights for each other so that both can enter into full inheritance of the Kingdom of God—into cruciformity.

Paul, in Romans 11, tells us that salvation has come to the gentiles to make Israel jealous:

Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious . . . Inasmuch, as I [Paul] am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them. (Rom 11:11-14)

It is apparent that the Gentiles who could best show the Israeli Jews this cruciform paradigm are their neighbours and enemies, the Palestinians. Therefore, we should consider praying much for these Arabs and, in all possible ways, encourage them to become cruciform disciples loving Jews with the same forgiving and unselfish love that Christ had for His enemies. To pray in faith for the Arabs and Jews, and to be believable examples of cruciformity, we ourselves must pursue with a passion conformity to the nature of Christ as shown in the paradigm of the Cross.

Further, we must pray that both Israelis and Palestinians realize that their real enemy is not the people on the other side of the “wall”, but their real enemy is whatever within themselves that keeps them from becoming full disciples of Christ who are committed to find and express the new and cruciform heart and spirit prophesied by Ezekiel. (Ezek. 36:26)

We do not know for sure what all has to happen before this glory descends to the Earth; but we do know that when Israel (natural and/or spiritual) is changed into the likeness of Jesus as seen in the paradigm of the Cross, Israel will be able to lead others into this same glory. Our responsibility is to learn how to be transformed increasingly into the paradigm of the Cross and learn how to encourage others also to be fully cruciform disciples, — “first for the Jew, then for the Gentile.” (Rom. 1:16)

Thy kingdom come, Thy will be done on earth as it is in heaven.

PURSUE CRUCIFORMITY!

[BACK TO CONTENTS](#)

[TO CONCLUSION](#)