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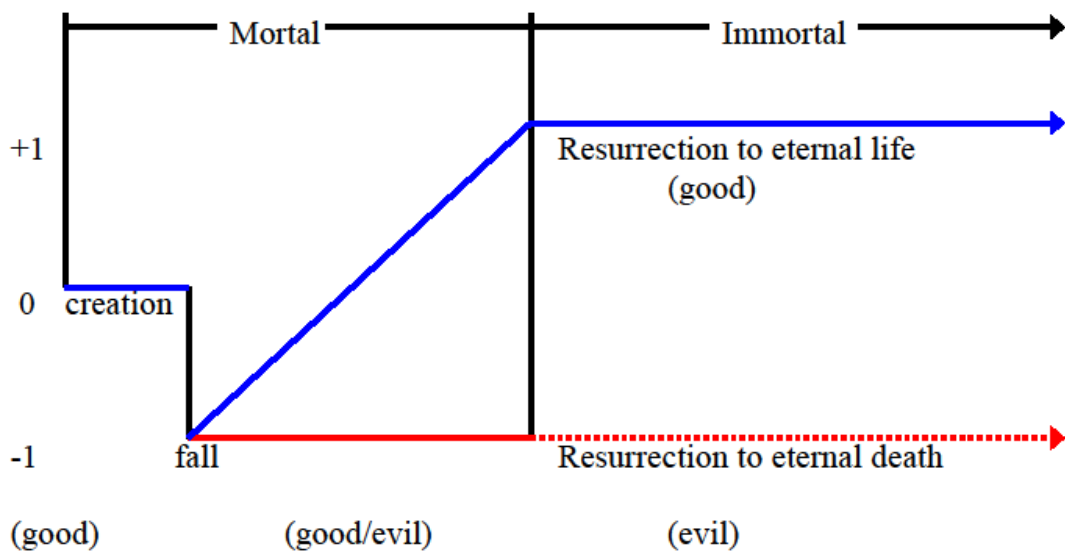
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**Doctrine Of Glorification: Man & Nature**

We're working with the theme of glorification and since the creation event deals with the ultimate origin of things, the beginning of history, and the resurrection event deals with the ultimate goal of all things, the end of history, then they're both dealing with the same doctrines of God, man and nature. Last time we worked with the glorification of God and this week we want to work with the glorification of man. We have a new diagram today that I want to tie in to the diagram that we show all the time on good and evil. Remember the original good/evil diagram had an original period of good, that's Creation, no evil whatsoever, then the Fall ushered in a mixture of good and evil for a period, then finally, at the point of Judgment you have God dividing good from evil permanently; there's a permanent barrier that sets in there.

In this new diagram, I've tried to picture a thing that we'll work through in more detail but I want to introduce it so you'll know where we're moving. Over here on the vertical the point where I have creation, that point is zero and anything below that is minus righteousness, anything above that is positive righteousness. That's what I'm trying to indicate with the vertical axis.



You start out with creation, Adam and Eve being created very good but with no positive righteousness developed by means of obedience, so everything starts out as zero. Then you have the Fall and you go into minus righteousness. Then you have the whole creation in minus righteousness over until the resurrection, and then the resurrection unto life moves you all the way up to positive righteousness, just like justification, remember justification is not just-as-if-I'd-never-sinned, it's more than that, just-as-if-I'd-always-obeyed, it goes further than forgiveness, it goes all the way to positive righteousness. So you don't go back to zero, you go to positive righteousness. The resurrection unto damnation, that remains at negative righteousness and so at the end of history you have the two values and those two values correspond to the final separation in the good/evil diagram.

So we're illustrating that the resurrection is a separation. We're not getting into the timing of the resurrection yet, those questions we'll reserve for later in the class. Just understand now that the ultimate and final split comes with resurrection. On the top of that diagram there are two periods of history, and there may be some quibble as to how I'm using these words here, but I've chosen to adapt the convention that every thing this side of resurrection is mortal history. So I'm using mortal to refer to every thing from creation up to resurrection; and I'm using immortal to refer to everything after resurrection. You can quibble with it because mortal means subject to death, and Adam and Eve were not subject to death until they sinned. You can quibble with immortal because it means not subject to death, but the resurrection unto

damnation is permanent death, so there's a little bit of a problem with these words but you get the point.

So mortal history means the period of time when you can Fall, the period of time when sin is possible and salvation is possible. Mortality means it's changeable, repentance is possible. When you are resurrected and you get into immortal history there's no change, no repentance, the day of grace has ended. That's what the horror of resurrection is. If you look at how resurrection is pictured in the Scripture, it's not just good news. It's not just the sweet message of hope; it's also a message of terror. Which one are you going to face? It depends. Are you trusting in God's provision of salvation or are you rejecting God's provision? That's the dividing line and finally the two will be divided eternally by resurrection. Resurrection is the final word of history.

That's the vocabulary and what I want to do now is go back to the theme that we ran into in the very first of the Bible, and that was Creation. At Creation we associated the doctrines of God, man and nature. That's what we're going to do now at the end of history because the resurrection basically is the end point, and we have God, man and nature again. So we're simply working through those three doctrines all over again, but from the standpoint of the end of history instead of the standpoint of the beginning of history. At the end of history each one of these reaches a state, so we want to talk about the state that is reached in the eternal order.

Last time we talked about God being glorified and I gave the songs of Rev 4 and 5 because they come at the end of history and they show what we mean when we say God will be glorified. It means that by that point God has worked in history to build an historical reservoir of His works and it's at that point that the appreciation has so developed that it's impossible not to praise Him. So "worthy art Thou, O Lord, our God," is not just an emotional response. "Worthy" at that point is a declaration of I have considered the great sequence of your works, I have contemplated all of the works of God down through history and I have to conclude, "Worthy is the Lamb."

I tried to indicate that He's glorified in three ways. First, He's glorified in sequence of time, and I gave a verse list: Gen 4:6, the first time men worshipped, then Exod 6:3, when God filled in the meaning of His name

YHWH, then Heb 1:1-3, when Jesus Christ came He revealed exactly who God is because He is God, the exact representation of His nature. And there's more to come. So we have a progression; this is progressive revelation. And because it's progressive revelation it means that we can say history is designed pedagogically. That is, it's designed to teach lessons sequentially, one, two, three, four. God has a curriculum. That's why it's so important to think of your Bible chronologically, and when you read a passage of Scripture or study a Book learn to ask yourself, when, in the sequence of the curriculum did this happen? If you'll always remember that, whatever page of Scripture you read, place it in the sequence of revelation and it'll help you not get fouled up by thinking that way. Just remember, when we go to the Book of Revelation, that's at the end. Is it hard to read? You bet. Why is it hard to read? Because it presumes you read the rest of the Bible. And you're never going to get very far in that book until we understand the OT lessons that we're supposed to have learned before we got there. That's like walking into a course late in the semester and what's on the board is all Greek to you. That's the idea of the Scriptures.

Second, God is also glorified, not just in time, but also in space. No one, believer or unbeliever can ever escape glorifying God. At the end of history, in the final analysis, when everything is said and done God is going to be glorified by unbelievers as well as believers, fallen angels as well as unfallen angels. "Every knee will bow and every tongue will confess Jesus Christ is Lord, to the glory of God the Father." It doesn't mean that everybody willingly confesses, it's just saying everybody will confess, some willingly and some unwillingly, but all will confess. In other words, God's glory saturates heaven and hell. Who has the last say? God does! So God is glorified throughout all space. All the space of His creation, in hell and in heaven, He is glorified, which tips us off to the fact that glorification is not necessarily good news either. The whole idea of heaven and hell is that in hell you have a creaturely existence that is perpetually and permanently doomed to experience the wrath of God, and they're there by their own choice. It's a fearful thing to think about, and that's the tremendous and awesome responsibility that the Bible places on human choice. It's so ironic that the unbelievers are always yak yakking about well we don't like a sovereign God because that means no human choice. Then we present a gospel of human choice that results in damnation for the wrong choice, now I don't want the

consequences of my choice, God shouldn't have let me do that; well you wanted choice. So whatever God does He gets criticized.

Third, God is glorified, finally in the Eternal State, Rev 21-22, which is the last picture we have in history and it's highly symbolic in the sense that you've got to think about what is being presented; there's enough about it to whet your curiosity, not enough about it to satisfy it. But you'll notice the words that are used here. In verse 1, "And I saw a new heaven and a new earth," that answers to Gen 1, "In the beginning God created the heavens and the earth," so the Bible concludes with a new heavens and a new earth, what we would translate today as a new universe. So just as in that tomb Jesus' body was translated into a new body. If you walked in the tomb you'd see Jesus' cloths, but no bones, no flesh there, all of it's gone. Just His cloths, the linen wrappings remain, but there are no pieces of His mortal body left there. Which means that His resurrection body must have transformed out of the debris of His mortal body, just like a butterfly out of a larvae, just like a tree out of an acorn, the same kind of thing.

In that analogy in verse 1, where do the new heavens and new earth come from? The new heavens and new earth come from the debris of the old universe. So obviously there's a conflagration of the universe at the end time. "And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea." I don't know why there's no sea, I kind of like the sea myself. But I think there's some theology about what the sea refers to there. 2 "And I saw the holy city, the new Jerusalem, coming down out of heaven.... 3 And I heard a loud voice," and in verse 3 you have that theme of the Scripture, the Immanuel theme. What is Immanuel? God with us. That's verse 3; the theme of God with man. The home and seat of the location of the throne of God is with the human race. It's not with a set of Martians; it's not some weird creature out of Star Wars on some distant galaxy far, far away. The throne of God is this planet, and it is with the human race. That's what verse 3 means. That is the geocentric Theocentric view of the universe that the Bible presents. It's very offensive to people, a lot of people walk off when you talk about this... well, I don't think the earth is the center of the universe, that's kind of arrogant. Actually it isn't arrogant; what's arrogant is to hope that He's not going to be here so I can do what I want to and not be held responsible, that's what's arrogant.

Verse 3 is that “the tabernacle of God is among men, and He shall dwell among them, and they shall be His peoples, and God Himself shall be among them. 4And He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain: the first things have passed away.” That’s the Christian answer to suffering. That goes back to our good/evil diagram that we’ve shown over and over, that only Christianity has an answer. Again look at the bottom part; if you don’t accept the Bible and you’re trying to invent your own religion or philosophy, try learning a lesson from the thousands of people that have gone before you who have tried to develop their own philosophies in religion and isn’t it interesting they all come out with the same answer, that the good and the evil, the pain and the suffering go on and on and on and there’s never any relief.

The Bible, in verse 4, clearly says in this new heavens and this new universe, there is relief, it is a total restructuring. But you notice you can’t get to verse 4 until you go through verse 1. To get to the state of verse 4 takes more than a government program. It takes more than the Church evangelizing; it takes more than all the missions put together in the world. It takes more than the dreams of the most totalitarian social reformer. You can’t get to verse 4 until you pass through verse 1, and there’s a reason for that, because in verse 4 when you talk about the tears, the death, the crying and the pain, if you think Biblically what do you say caused it? Go back to the cause. It wasn’t caused by failure of a government program. It was caused by sin against Almighty God and it had catastrophic repercussions. The damage went all the way down into the structure of our DNA in our bodies, it went all the way into the DNA of the plants, the animals, it went into the physics of the earth, and it went out into the physics of the universe. So something that is that widespread with those kind of consequences isn’t going to be removed by a simple religious act or a series of acts, or government programs, or all the political promises on earth; not going to do it, can’t do it!

In verse 5, “And He who sits on the throne said, ‘Behold, I am making all things new.’” Who is saying that? “He who sits on the throne.” Is it man that calls the final whistle here? That’s what’s so interesting about Scripture. Who sets off history? In the beginning I have created all things. In the end I make all things new. So from the beginning to the end it is always the sovereign

Creator God who does it and not man. Man has no part in this, absolutely no part.

Verse 8 depicts an eternal separation, “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.” The lake of fire there means there’s not just one side when all is said and done. It’s not just heaven, it’s heaven and hell, eternal heaven and eternal hell, eternal life and eternal death.

If you look further down the chapter, it describes the city and then it makes an interesting point. And I believe this to be literal; I don’t think this is just symbolic here. Verse 23, “And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illuminated it; and its lamp is the Lamb.” Whatever the glory of God is, it’s light. It takes the form of light, and we unconsciously all know that because what is the synonym for evil? Darkness! “Walk in the light.” Why do we say that? Where did that metaphor come from? Because in our hearts the syntactical structure that we use around the words “light” and “darkness” in a fallen world are structured by God’s design to reflect His glory.

Remember back in Genesis 1 there was a strange thing that gets people bent out of shape about light. It talks about there was day, and there was light and there was darkness and that was day one. There was darkness and light, day two; darkness and light, day three, and then God created the heavens and the stars day four. And skeptics always jumped on that and said see, that shows you how silly the Bible is, how can you have alternating twenty-four hour cycles of light and darkness without the sun and the earth rotating? Well, the stunning answer to that dilemma from the text of Genesis is that the sequence of light and darkness, that twenty-four periodicity is more fundamental than terrestrial motion, or solar positioning. The twenty-four cycling was embedded into the very structure of the universe; the universe glowed for twelve hours and then it got dark for twelve, there was a twenty-four hour periodicity, independent of the sun, independent of the earth. All the sun does and the earth and the relative motions are clocks that were designed to capture the twenty-four cycle, but that’s all, they don’t create it, it was there before.

That alternating light and darkness goes back to mortality, that's the mortal history. It's not necessarily the sign of the big catastrophe in Gen 1-2, that business of light and darkness is the fact that the first universe that God created in Genesis 1 is subject to sin and collapse. There is not a perpetual light there, and the twenty-four hour day is to remind us that we have a choice all throughout mortal history. We have today and we have tonight, and we can be creatures of the day or we can be creatures of the night. Every twenty-four hours He reminds us of repentance. Which side are you on, light or dark? Just like every time we eat meat - from the Noahic Covenant we know that an animal had to die in order that we may live. If you start thinking in these categories, then all around you see revelation going on. It's just that we are so schooled in secularist thinking, we have learned all our astronomy, all our biology, all our subjects in a totally foreign frame of reference, it's hard for us, it takes us years as Christians to dig out from all the junk that we've learned to get back to see what a peasant would have known in 600BC from the text of Scriptures. We think we're more advanced. Alright, we've seen God's glorification in time, God's glorification in space and God's glorification in the eternal state.

Now we move from the glorification of God to the glorification of man. And the first point is Man Glorified in Mortal Unglorified History. In other words, here we're talking about man as originally created. Before the Fall, before sin, way back here at the beginning- what was the purpose of man? What did God create man to do? To have dominion; the dominion mandate to subdue the earth. Adam could have theoretically done that if he had obeyed at every point. Did he do that? No, so we have a problem introduced. Man's purpose in history was thwarted by sin. Man can't complete the purpose he was designed for. So how is God's purpose for man going to be fulfilled? How can man completely function as he was designed to function and have dominion? Turn to John 5:27. There's a lesson in all this. When you see this it's so obvious who wrote the Bible because it's so consistent, God is not a God of irrationality. When He writes Scripture and designs history it has a harmony and a pattern to it. Look at this sentence, "and He gave Him authority," let's just look at that a minute. "He gave Him authority," subject of the sentence in the context it's God the Father. So we say okay, First Person of the Trinity, "He." "He gave Him," the Son, second Person of the Trinity, "authority." Let's go a little deeper. If the Father gave the Son authority to execute judgment, why did He do so? The sentence continues, "...because He {the Son} is the Son



of Man,” or the son of Adam, so somehow this authority is linked to the fact that the Son is man, He wasn’t given the authority until He was incarnated. He was the Second Person of the Trinity before the incarnation, He showed up as the angel of YHWH but He was not given authority to judge until He was incarnated.

That raises a question, why did the Father hold up transferring this authority until the Second Person was incarnated? Why did this have to happen first? Because He had to know by personal experience what it was like to be a man, dwell among us and learn obedience. Wait a minute, the Son is perfect righteousness. If He’s already righteous how did He learn obedience? He verified it by perfect obedience through the things that He suffered. Now He’s been through what we’ve been through. He knows what it’s like to be one of us. Now the judgment is given to whom? A creature, one of us who knows what it’s like to be one of us. He’s given authority. What does that answer to? Remember in Genesis 1 God made man to do what? To have dominion. So who was designed to have authority in the universe? Man. Not an angel, not an animal, not a creature in a galaxy far, far away, man. We chunked it but who is regaining that authority in this verse? Another Adam, a second Adam, a genuine, bonafide member of the human race. A man finally has dominion. Some men don’t, some men do, because you have to be “in Christ” in this new human race, but it still is a human race, it’s not an extraterrestrial race, it’s not an angelic race, it’s a human race. So the Father gave authority to judge creatures to the One who was Creator who took to Himself the creature because He’s a genuine member of the human race. He knows exactly what it’s like to be human, and it comes to Him to fulfill the dominion mandate in Gen 1. See how it all fits?

Gen 1 is so important because it sets up the categories that are never violated for the rest of the Scriptures. The entire plan of salvation comes out of those categories in Genesis. Screw those up and you might as well just trash the rest of the Bible. People who get into playing with Genesis 1-11, really are sad people because they don’t realize that when you play with what’s going on back there, you play with everything down here. So, “He gave Him authority to execute judgment, because He is the Son of Man,” How does Jesus glorify man? Because as the Son of Man He fulfills the destiny of man, and by looking at the Lord Jesus Christ in His humanity we see what men ought to be like. They ought to be a dominion king, that’s the way God

designed them to be. Where can we find a model to find out what a dominion king looks like? The Lord Jesus Christ. There was an experiment by some university students. The Christians at this campus had a neat deal because they had some real anti-Christian professors, but what the Christian students did was get together and scoped these guys out, because this is what the unbelievers do to Christians. The favorite trick in a university course if the professor really wants to smoke out the Christians he'll say some little thing or he'll get a discussion going and then he goes around saying, yeah, you're a Christian, I can tell, and then he goes after them the rest of the semester. I've watched it; I've been in courses where that happened. The Christians in this course did the same thing; they figured okay, two can play that game. So they talked to all the students that took the guy's course the semester before, found his notes, found out his vulnerabilities, found out how he smokes them out, and then deflected him. When he put out the bait, they don't bite; so now he doesn't know who's a Christian or not because they're not coming out this time.

In the course, they had a discussion about who would make the greatest leader. The teacher got on the board and started writing all these characteristics of what would be the ideal social/political leader. They wrote down he had to be brilliant, he had to know his business, but also in order to be leader had to have lived in the slum areas, he had to share the hurts of the people, so this list started growing. You can see where I'm leading with this. Here is a class of unbelievers, with an unbelieving professor, trying desperately because they're all made in God's image. They may deny it, you know - I came from monkeys, I gave up my banana and jumped out of the tree, but nevertheless, I'm not really a monkey I'm a real person made in God's image. So even if I act like a monkey I think like a person made in God's image from time to time. At this time, sure enough all these things are written on the blackboard. So one girl sitting in the back of the room saved up, she didn't fly her flag because this guy would shoot, but he couldn't shoot this particular semester because they weren't flags flying. He walked into this one; he had about 20 or 30 characteristics on this blackboard in front of about 100 students, so she's sitting in the back and says okay, I got you this time. He's asking, does this remind you of anybody, do we know a leader, Martin Luther King or George Washington, Julius Caesar, and she raises her hand, "I think it was the Lord Jesus Christ." Talk about quiet, you could hear a pin drop. I'm sure you've all been in those situations when someone in the

back of the room with all their voice comes out with something like that. For a stunned instant that entire lecture hall couldn't recover, the professor didn't know what to say, because he walked into it, but everyone in the room when they finally saw these characteristics said of course, that's it.

The point of it all was that here, unconsciously the world seeks the Lord Jesus Christ because He is the One who shows us what a real man is, He's a dominion king. What's so interesting about this case where He is given authority to reign is that this is not an abstraction. The professor was thinking in terms of people like George Washington and all these other guys, they had their faults and they fit 15 out of the 32 features, but there are things missing. And the Christian is saying there is one person that has nothing missing.

There's something concrete and that's what we mean by man is glorified. He is glorified through the work of Christ. Not only is Christ the model, but Christ is calling out a people to rule in His administration, the sons of God who will rule as kings on the earth, who will rule as man was originally designed to rule. So there's the glorification of man in future mortal history.

Now we go on to another point, Man Glorified In Immortal Glorified History. And there are two quotes here that I want to look at. I'm going to give you three quotes in all. One is by Jacques Eullul: "From the beginning man worked desperately to have his own little world, independent of all that God desired. And God will give him the perfect work which he himself could not bring about. God will realize man's setting. But in his new world one of man's desires will not be satisfied: the desire for the absence of God. Man wanted to build a city from which God would be absent, but he never managed. God will make for him the perfect city, where he will be all in all." See, one of the things we all struggle with is wanting to be close to other people. We want very desperately to get along. Look at the whole world trying to get along, we want peace, can't we just all hold hands. John Lennon said all we need is love, da da da da da, but for some reason it's more difficult than that. What is this love, this amorphous, formless, shapeless love? We want it but we can't attain it. You can only get so close to people and then you pull back. Eullul is saying that in the final glorified state of man the desire to be close to other men will be realized. But its realization only comes because all the people in that urban center are in a right relationship with God. So evidently it shows

that the reason it can't work now is because people are not in a right relationship with God. When we are then God will realize it between people.

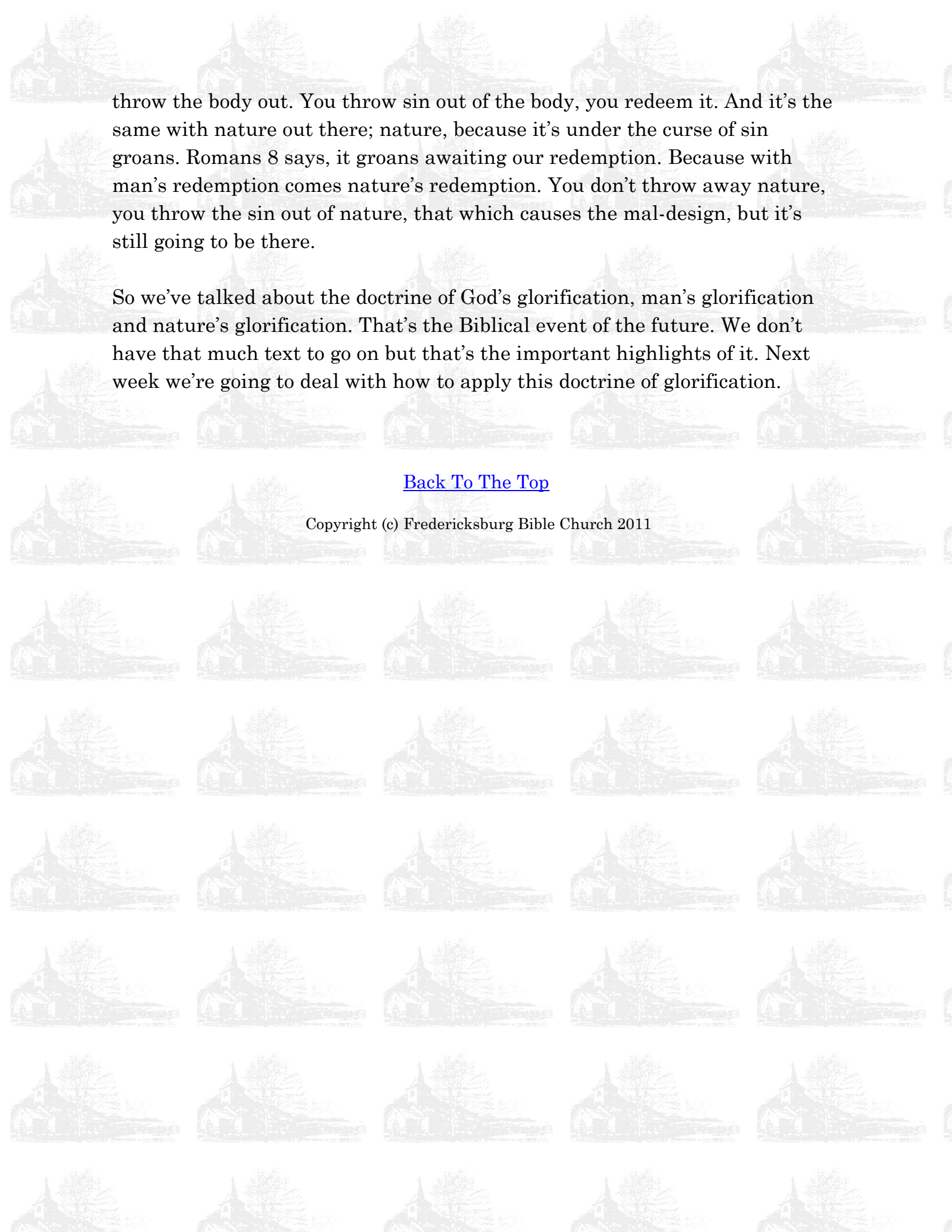
I want to go to another quote that's so powerful by C. S. Lewis, "It is a serious thing to live in a society," this is so neat when you think of people and particularly obnoxious people, the people that give you a hard time and when you're having a hard time with them, that's when this particular quote means most, when you're dealing with difficult people. "It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or the other destinations. It is in the light of these overwhelming possibilities, it is with awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal...it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption. And our charity must be real and costly love, with deep feeling for the sins in spite of which we love the sinner—no mere tolerance or indulgence which parodies love as flippant merriment." I love Lewis' point in the early part, "possible gods and goddesses," that captures what we're talking about, man glorified ultimately in the immortal state. I won't say more, Lewis captured it.

Finally, the glorification of nature. The new creation will be formed out of the present creation. Rev 21-22 describe a new environment for man. It says "a new heavens and a new earth." You'll notice that they are similar, this new heavens and new earth. It's not heaven. This is one of the things we have to be careful of; we can get ourselves thinking like the pagan Greeks if we're not careful, by constantly talking about heaven like we're sort of fairies that float around in the air, that's heaven. That's not heaven. We may die and be absent from the body and face to face with the Lord, so there's an interim existence between death and resurrection, and that would be the closest

thing to heaven that most people have. There is an interim existence but that is not the final state of affairs. In the final state of affairs, Rev 21 say there's a new heavens and a new earth. We're used to living in the heavens and the earth, we're used to seeing stars, we're used to walking around with rocks, trees, streams, vegetation, that happens in the new heavens and new earth. All the details I don't know, but it's there.

The point is that these natural things around us are there by God's design and will be re-created by God's design. The new heavens and the new earth is to the old heavens and old earth like the resurrection body is to our natural bodies; there is a correspondence. So we must be careful talking about heaven that we keep it near earth, it's not *heaven* as such we're going to, it's a heaven and earth, there's a new earth as well as a new heaven. There's grass, there are trees, there's fruit. Think about Rev 21-22 and what we see there. In Rev 22:2, "And on either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations." There you have it. Why was the tree of life in the garden? It would perpetuate life. It was so powerful in perpetuating life that God kicked men out of there. Why? Because man fell. And one of the most terrifying ideas is for us to live forever as fallen creatures. He didn't want that for Adam and Eve. He wanted to redeem. So here in verse 2 it's talking about another tree of life, it's talking about fruit on the trees, it's talking about water. Did Jesus eat and drink in His resurrection body? Yeah. The resurrection body can eat. It doesn't have to but it can. Here's some of the food it can eat.

What it does for me in my thinking is when I look out and I see plants and I see physical realities, different kinds of rocks, the sky and the clouds, I think they'll be here forever in some shape or form. This environment we live in, the good parts of it will exist forever. It's hard for us sometimes, we see the storms, we see the disease, the famine, the drought, to separate from this physical environment the good stuff from the bad stuff. But the Bible says this has good stuff in it and that's going to go on forever and ever. He's not going to do away with material. When we start thinking that way we get into Gnosticism and the Greek way of thinking, that these bodies are evil. These bodies aren't evil, they're fallen bodies but the body before the Fall wasn't evil. Adam and Eve didn't have evil bodies; the Lord Jesus Christ didn't have an evil body. Our bodies touched by sin are evil, but that doesn't mean you



throw the body out. You throw sin out of the body, you redeem it. And it's the same with nature out there; nature, because it's under the curse of sin groans. Romans 8 says, it groans awaiting our redemption. Because with man's redemption comes nature's redemption. You don't throw away nature, you throw the sin out of nature, that which causes the mal-design, but it's still going to be there.

So we've talked about the doctrine of God's glorification, man's glorification and nature's glorification. That's the Biblical event of the future. We don't have that much text to go on but that's the important highlights of it. Next week we're going to deal with how to apply this doctrine of glorification.

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