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Doctrine Of Glorification: God

We want to come now to the doctrinal consequences of the resurrection. All of the events that we've studied we associated with certain doctrines, and the resurrection is no exception. The resurrection of Jesus confronts man with the ultimate goal of all things, where history is headed, just as the creation in Genesis confronts man with the ultimate origin of all things. Since at creation we studied the doctrines of God, man and nature so with resurrection we will study these doctrines once again under the theme of glorification; the glorification of God, the glorification of man and the glorification of nature.

Often the resurrection is used for a vague sense of hope, an uncertainty, an I hope so, that sort of thing. What I'm trying to show is that when resurrection is used that way it's actually used improperly. I want to review two passages to show this: one in John 5 and then we'll touch briefly in Acts 17. Here are cases where the resurrection is taught in Scripture, but it's taught within a context. It's clear that it's not this nice, gooey, I hope so message in these cases. There's hope in it, but it's a different kind of hope, it's a holy hope, it's a sobering hope.

In John 5 Jesus is having a confrontation here with the Jews, and he says in verse 18, "For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God." By the way, verse 18 is an excellent verse to show that Jesus Christ claimed to be God. People who doubt this, some of the cults particularly will say well, He really never said that He was God, He's sort of near God but not really equal to God. Here's an interesting verse because the Jews interpret the Jew Jesus to be making Himself equal to God and they were going to kill Him. And they are strictly

monotheistic Jews. So you might jot this one down as a useful text to remember when you get in this argument about whether Jesus ever claimed to be God.

Let's follow the argument. Verse 19, "Jesus therefore answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. ²⁰For the Father loves the Son, and shows Him all things that He himself is doing,' etc. Verse 21, "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. ²²For not even the Father judges anyone..." Now look at verse 22, here's the prelude to the doctrine of the resurrection, "For not even the Father judges anyone, but He has given all judgment to the Son."

So here we are again, the resurrection is couched in the context that man is responsible, the final judgment. That's the context that you'll see when you study how the resurrection is discussed in Scripture. It's always couched in the context of judgment. This is how you can separate orthodox teaching about the resurrection from some liberal goo where somebody is using the Christian vocabulary and they have no more motive to adhere to the content of Scripture than the man in the moon, it just sounds nice to talk at Easter about the resurrection. You know, the birds, the bees, the flowers and the resurrection, that kind of thing. Spring is a nice time but the resurrection isn't just a resurrection to nice things, the resurrection signifies judgment.

Let's go down further in the text. Verse 22 starts it off: judgment is the theme. Verse 23 "so that all will honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. ²⁴Truly, truly, I say to you, He who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. ²⁵Truly, truly, I say to you," now watch, in verse 25 there's a phrase used and in verse 28 the same phrase looks like it's used but with a modification, so watch the text very carefully. Verse 25 says, "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live." Clearly he's talking about a spiritual death and a spiritual kind of resurrection. That's fine, resurrection can be used as a metaphor for regeneration, that's fine, the

text does that. But having admitted that point you can't work backwards and say because the resurrection is used metaphorically of spiritual resurrection, therefore there's no physical resurrection. A metaphor is a metaphor of a real thing, you can't have a metaphor of a metaphor. So the genuine physical resurrection is back of the metaphorical use of the word. Verse 25 is talking about regeneration at the point of salvation, when someone trusts in the Lord Jesus Christ. "I say to you an hour is coming...when the dead shall hear," the dead there is the regenerate, who "hear the voice of the Son of God; and those who hear shall live."

Verse 26, "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; ²⁷and He gave Him authority to execute judgment," notice, here's our word "judgment" again, "and He gave Him authority to execute judgment, because He is the Son of Man." Notice the title used here. The judgment that is being handed over to the Son is handed over to the Son because He's both God and man. He's God and therefore is holy and righteous and is the standard of judgment, but He's also man, He's a peer of the human race, He's the second Adam. But now in verse 28, if you compare it with verse 25, ("an hour is coming and now is,") and in verse 28 it says "an hour is coming," and there is no "and now is." A difference in timing. So notice that the resurrection, when he uses it metaphorically in verse 25, he's talking about right now, in the present, as a metaphor for regeneration, but when He speaks about the physical resurrection, it's in the future, it's an hour coming and it isn't here yet. "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, ²⁹and will come forth, those who did the good, to a resurrection of life, those who committed the evil to a resurrection of judgment."

So the resurrection has two parts, it's not just good news. It's good news and bad news. The reason it's good news and bad news harps back to the diagram on good and evil. We've emphasized that in the Christian position good and evil are mixed from the Fall until the Judgment, and at the point of judgment good is separated out from and isolated eternally from evil. There are no crossovers after this point. That's the moment of eternal doom or eternal bliss. That's the context of the resurrection. When you hear people endlessly talking about resurrection, remember if you don't see this and get the concept of what's going on, you'll be all screwed up when you think about resurrection, not thinking about it Biblically. So here's a major passage, John

5:18-29, where Jesus teaches about the resurrection. In verse 29 the judgment has happened, that's the fork in the road. So please think about this and protect your mind against some really false stuff that goes on about the resurrection.

To reinforce John 5, turn to Acts 17, here's the Apostle Paul. (John taught to a Jewish audience, Paul taught to a Greek audience, and in both cases the teaching is identical.) Resurrection is the terminal parting point in history. Christianity hinges on two critical points, and they're catastrophic, supernatural interventions. We don't apologize for these two events; the Fall and the final Judgment are necessary to the Christian position and they are catastrophic and they are universal. There was a fall with catastrophic, universal consequences. And there is a final Judgment with catastrophic, universal results. Thank God for that because that brackets evil. Evil is bracketed in space and time, and then in eternity it's quarantined; so it can't contaminate.

In Acts 17 when Paul's talking to pagans, he says in verse 30, "Therefore having overlooked the times of ignorance," that means all the time from Noah's day after the Flood up until the time when the Messiah came in the Gospel's, "the times of ignorance." the nations had the light of the Noahic Bible and they rejected that light, they were plunged into ignorance until the Messiah came to clarify and shed light. So in verse 30, "having over looked the times of ignorance," that doesn't mean they didn't know God, it just means that God gave the entire human race special revelation and they rejected it. This business about what about those who haven't heard: there's not a people group or linguistic group that hasn't heard. And if you dig in their myth and their folklore you'll find relics of the early truths of Genesis, which shows you, yes, they did hear, yes, they did know God as the Creator and their conscience bears witness that they know the moral law of the Creator, and they've sinned, "all fall short of the glory of God." Everybody knows that before the missionary even comes.

So here we find "the times of ignorance" has ended, notice the adverb "now," "God is now declaring to men that all, everywhere" this is universal, "that all everywhere should repent." So there's a universal declaration to be made. We are to go into all cultures, all language groups of the human race. This is cultural imperialism and we're not ashamed of it. What it means is that there

is one truth for all cultures. Truth is not a culture relative. Truth applies to all cultures and adherence or non-adherence to it produces different cultures. This is a very offensive idea I just dropped. Try that one on your friends. The truth of Christianity is true for all cultures, all language groups on all the continents and see what kind of looks you get.

Verse 31, “because he has fixed a day in which He will judge the world,” notice again, context, what’s the context of resurrection, “He will judge,” there it is, “He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead,” resurrection. There you have it, John 5, Acts 17, two major passages. That’s the real Biblical context of resurrection. And it’s a sobering context. God is going to judge the world through the only resurrected human, Jesus Christ.

Now that we’ve concluded the event lets turn to the doctrinal truth associated with resurrection, the doctrines of God, man and nature under the theme of glorification. And we’ll look at each of these in turn.

As for the doctrine of God and the glorification of God the Westminster Catechism said that “The chief end of man is to glorify God and enjoy Him forever.” Isn’t it interesting that the Puritans tacked that on, “enjoy God forever.” Apparently they didn’t conceive of God as a big meanie in the sky but as the chief source of man’s enjoyment and the glorification of God as the ultimate purpose of man. That is very well stated. But in their practice they emphasized salvation and the atonement to such a degree that this caused a cleavage between what we call dispensational theology and covenant theology. You’ll find a lot of Covenant Theology really emphasizing that salvation is the ultimate purpose, that everything is built around this salvation theme. But that’s not really true because angels are never saved. If salvation is central then how do angels play into that purpose? It can’t because there is no salvation offered for angels. We must conclude that the ultimate purpose of history cannot be salvation, it must be glorification. And salvation is only a part of glorification. But glorification is the bigger purpose of God that contains everything else.

So the ultimate aim and purpose of history is the glorification of God. Let’s see what that means practically by turning to Rev 4. This is the Biblical

philosophy of everything, or the teleology, the purpose of history. People always want to seek a purpose, because if history does not have a purpose, if the whole doesn't have a purpose, then our lives can't because our lives are part of history. So it's not just an academic exercise to think about the purpose of history because what you're really saying is what is the purpose of my life, and if this whole universe has no purpose then my life has no purpose.ⁱ

In eternity the glorification principle argues that God is going to be glorified through general revelation: His revelation of Himself through what He has created and what He has done in His creation as well as His special revelation of Himself in the plan of redemption. In Rev 4 and 5 there are two songs that are sung, one focuses on the theme of creation, the other focuses on the theme of redemption. These are sung near the end of history and we want to look at them to ask ourselves as we look at these two songs, what is the logic in them?

Rev 4:11, "Worthy are You, our Lord and our God, to receive glory and honor and power; for" now here's the purpose, here's the reason for singing this hymn, because "You created all things, and because of Your will they existed, and were created." It doesn't say natural law, it doesn't say $E=MC^2$, what does it say causes the universe to hold together? The will of God. The universe came into existence and holds together because of the will of God. So it's important that in verse 11 the logic behind this hymn is not just that God created, but that He creates it and He sustains it continually, all things, including Satan and evil things. Notice this because this comes to terms with this good/evil issue. Of course there wasn't evil when He created, but the point still is, He created all things including Satan, and because of His will, they existed. It's God's will, and He is thanked eternally for this. So part of the glorification comes about through His revelation in creation to His creatures. So the creation is revelatory, it's constantly revealing to creatures inside the creation the glory of God.

In Rev 5:9 we'll see how this advances into special revelation. "And they sang a new song, saying, 'Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. ¹⁰You have made them to be a kingdom," notice it doesn't say four kingdoms for four races, "a kingdom and

priests to our God; and they will reign upon the earth.” What is the motive of the praise in vv 9-10? It’s redemption. So revelation by means of creation in 4:11 and revelation of His redemption in 5:9-10. Both are a cause for praise. If you want to see the motif, look at the Psalms. Over and over and over again the Psalmists exalt God because of His work in creation and His work in redemption.

God’s Glorification through Time. Let’s back up a bit and ask a question, let’s go kind of backwards to these hymns. These hymns are in the last book of Scripture, Revelation. How come they’re not in the first book of Scripture? Why could not Rev 5:9 be sung in Eden? Because it hadn’t happened yet. The praise is a response to God’s historic work of redemption. So the praise can’t come forth until the historical works of redemption have happened. What we read in the last book of the Bible has to be in the last book of the Bible because it has to be after all these things have happened. You can’t praise God for something He hasn’t done. You can say He’s capable of doing that, but you can’t praise Him for it because it hasn’t happened yet.

A thing to remember about glorification is that it builds throughout history. God is progressively glorified. At each step in history man learns more and more and more and more about God. It’s a progress until a point is reached at the end of history when apparently God is finished with His work as far as we know it. What He’s going to do in the eternal state, that’s a whole new story to come. But for this history, for this cosmos, for this universe that we’re part of, He’s finished in the Book of Revelation. The last chapter will be done and it will be done because He’s done showing us all He wants to show us about Himself. Then we will have seen enough of Him that we will be able to sing these hymns from our heart. We can’t sing these hymns from our hearts by faith right now, it can’t come yet. This can only come when we have further historic experience of His works. Then we can look back at our lives, at other people’s lives and we can praise Him from our hearts in this full way. It’s based on His work in history.

Why is this book full of history? Did you ever stop to think about that? Why is the Bible so insistent on telling us so much history? There’s a motive behind it to record whose acts? God’s acts. That was the original motive for writing history, and that is why whenever the Bible is cut off and excluded from the educational process, because of the ACLU or somebody, it spells the doom for

teaching history, because if you take God out of history, why should I bother with it? Why bother if there's no coherent plan, no Planner, nothing to learn. Once you take God out there's no motivation, people don't want to learn it any more, so we replace history books with television programs or some entertainment device to try to get kids to pay attention.

History is the place where God reveals Himself. And the more accurately we know history the more accurately we know God. It's why Isaiah says to the nation on the brink of Exile - remember the former things long past; think back Israel to your history, remember those ancient things God has done, remember the Call of Abraham, remember the Exodus, remember the Conquest. Why? Because I am God and there is no other. I did those things in history. And as long as you remember I did those things you're holding on to your knowledge about Me. So as historical experience grows our glorification of God grows.

To see this let's trace historical experience and how worship got going. Genesis 4, we want to show you how the human race has gradually learned more and more about God, and has responded. In Gen 4:26, if you look in a concordance you find that this is the first time in history that worship is mentioned, which is kind of interesting. What were Adam and Eve doing? Because it says, "To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the Lord." So worship did not start with Adam and Eve, it started later. So it must be that it started after the Fall, after God started preaching the gospel, the proto-evangelium of Gen 3:15, after they experienced the tragedy of a murder in their family, and God blessed them with a replacement, then men began to worship the Lord.

You see, it takes us time to appreciate God, and worship grows out of an appreciation for Him. That's why, those of us who are concerned today, are concerned about the contemporary worship of God. We're not saying that people can't have their own ways of worship. We're worried about the hoopla that passes for worship of God. And what we're saying is if it's not Theocentric, if it's just kind of like a musical orgy that makes me feel good, it pumps my emotions, that is not worship of God. Sorry. Adam and Eve could have had a boom box in Eden, but that wouldn't have been worship. The worship started after they had a chance to reflect on God's actions; then after

heart reflection, then they began to appreciate Him and worship Him. If you tie the word “appreciate” to the word “worship” you get a more Biblically correct view of what worship actually is.

Let’s move to Exod 6:3, these are picked out just so that you’ll see that it took centuries of God’s working for man to appreciate Him. From Genesis 4 to Exodus 6 think how much history has gone on. Look at the framework here. Creation has happened, the Fall has happened, the Flood has happened, the Covenant with Noah has happened, that’s over 1600 years passed, the next civilization begins, God calls out Abraham, now we’re at the Exodus, a total of about 2500 years of world history. Look at all the things God has done.

In Exodus 6:3, God says to Moses, “and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Yahweh, I did not make Myself known to them.” Biblical critics have a big feast day with this because obviously the word Yahweh occurs before this, so they say see, contradiction of Scripture. No, it’s not a contradiction of Scripture. Let’s just review. What is this word that’s translated capital L, capital O, R, D, LORD, usually capitalized in your English translations just to let you know this is not the same word as Lord. Those are two different words. This word is a word which is the proper name of God; this word is a title, not a name. The proper word for God no one knows because the Jewish people lost the pronunciation of it. In Hebrew it’s YHWH, the Tetragrammaton, Tetra-four, four letters, YHWH, and scholars have big debates over what this word means. It seems that the best explanation for it is it’s related to the verb “to be.” The verb “to exist, to be,” the stem is more than “I am,” the idea is “I am with you.” I am the One who is with you. That’s the sense.

Does that ring a bell about something that Jesus said? In the text, remember that scene as the police came to Jesus in the Garden of Gethsemane. If you don’t know this name YHWH, you don’t see what happens. Here these guys come, they’re all armed, they’re going to take away... you know, it’s one Jewish carpenter, and they’ve got the whole police force out. Of course on their behalf they were worried about a riot. So they came up and Jesus just says “I AM,” and they all fall back 10 yards. It sounds like something’s wrong with the text here, what’s going on, why all these policemen falling down. It’s because at the point that Jesus uttered that, He was actually uttering His

own essence. Remember He's God as well as man. And He said "I AM the one who I AM."

He's saying the same thing He said to Moses in the burning bush. This is a revelation of Him. So if we say that the meaning equals "I AM the One Who is with you," that name was the one that He told Moses when he asked Him, who shall I say sent me? Tell them that "I AM" sent you. As God speaks that word, the bush is sitting there in an inferno but it's not consumed. Many scholars believe that that is a picture of Israel. Israel was in Egypt, under intense persecution but she was never going to be exterminated. The Jews will never be exterminated, you can burn the bush all you want to burn it, but it never goes away because God is the One who is with them. So He has that name.

If that's the meaning of it, and it's the burning bush and Israel's experience that is the background of that name, does Exod 6:3 make sense now? God could have used that name before, but He says "I did not make Myself known to them" with that fullness of meaning. It's at this point of the historical Exodus that God is filling in the meaning of that name. Before the Exodus how could they appreciate the meaning of the name? But after, this Jewish community was in the crater of the greatest superpower on earth, that was hell-bent on destroying them and they survived. They not only survived, they walked out with the entire royal treasury and without even firing one shot. That's an entirely unique event so far as I know, maybe someone knows more history than I do but I've never read anything like this in ancient or modern history. That's the experience, *now* they can say YHWH, you are the One who was with us. They could have said YHWH before but it wouldn't have carried that content.

So here's the progress. We've seen Gen 4; men began to publicly worship the Lord. In Exod 6 men begin to realize more fully the essence of the Lord. Now let's come to Heb 1. Again, what are we doing? We're just simply showing progress in revelation. Heb 1:1, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ²in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world." What are we seeing in verses 1-2? There's been a progress in revelation. The OT saints didn't see God as clearly as those NT saints who saw Jesus Christ. Look at verse 3, "And He is the radiance of His

glory and the exact representation of His nature,” which means Jesus is God by the way, another passage on the deity of Jesus, “and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,” Had He made purification of sins in the OT? OT saints couldn’t say God had made purification of sins. They could say He’s going to do it somehow but they couldn’t say it was done. Now with Jesus Christ the NT saint can say, it’s done, we saw it, He did it on the cross, it’s all finished. So the Lord Jesus Christ is a progress of revelation of who God is. People now know God better because Jesus Christ came as the exact representation of Him and He made Him known as He had never been known before.

Then we come to a passage like Eph 3; this is after the Church gets started, the day of Pentecost and we have this new thing called the Church where Jews and Gentiles are equal, and in Eph 3:10 part of the existence of the Church has nothing to do with us. It says God is doing a work in the Church “in order that the manifold wisdom of God might now be made known by means of [through] the church to” whom? Believers? No. Look who the object of the preposition is there, “to the rulers and authorities in the heavenly places.” Those are angels. So the angels, then, didn’t know certain things about God until God put Jew and Gentile on the same footing in this thing called the Church. On the day of Pentecost God started a new set of lesson plans with the angels. Before that they had other lesson plans. But could the angels before Pentecost have praised God like they can after Pentecost? No, because now they are apparently learning new things about Him and they are able to appreciate Him more deeply. What is our point? The point is that the doctrine of glorification means that God is progressively revealing Himself through history such that a growing body of appreciation is building for His work.

God’s Glorification Throughout Space. Another point is that God is revealed not only through time but throughout space. Turn to Ps 139. What we mean here is that since God is omnipresent then His revelation is present in all spaces of creation. Put another way, you can’t hide from God, all people in all places, all angels, all creatures are always and everywhere confronted by Him. The unbeliever may not appreciate it but He’s unavoidable. Notice David’s Psalm, verse 7, “Where can I go from Your Spirit? Or where can I flee from Your presence? ⁸If I ascend to heaven, You are there; If I make my bed

in Sheol, behold You are there.” What a nice feeling for the unbeliever. All his life he’s tried to hide from God and he winds up in hell and guess what? He still can’t hide. Why not? Because even God constructed hell. Hell isn’t an eternal place, God created it.

But the Bible doesn’t leave it there. The Bible says that God is also glorified through these unbelievers and by them. Turn to Isa 45:23, here in the OT is a passage, you’ll be more familiar with it from Philippians, but I’d rather turn to Isa 45 because it puts it back in its original context. We get overly familiar with it in Philippians. “I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear *allegiance*.²⁴ “They will say of Me, ‘Only in the LORD are righteousness and strength.’ Men will come to Him, And all who were angry at Him will be put to shame.” Paul picks that up in Philippians and points out that “at the name of Jesus,” we dealt with this when we were dealing with the deity of Jesus; I said one of the proofs of the deity of Jesus is you can take all these passages out of the OT that talk about YHWH and in the NT, lo and behold, they’re quoted verbatim and now they’re applied to Jesus. YHWH—Jesus. If that’s not calling Jesus God, I don’t know what is. Philippians takes this passage and applies it and removes the name Yahweh and replaces it with *Iesou*. In Phil 2:10 watch what God does with it, powerful evidence of the exalted position of Jesus. This is why the Jews threw rocks. Do you see a flagrant substitution of Jesus in place of Yahweh, “That at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

The implication is that when good is separated from evil and unbelievers have gone into eternity unbelieving, they will be forced to bow the knee to Jesus Christ, over against their heart which rebels. It’s an awful position to be in because what that means is they have to constantly be aware that they made the ultimate mistake. Talk about rubbing your nose in it forever and ever and ever, this is a horrible thing to think about, to have to eternally be reminded that you committed the royal screw up, you had the price paid for you and there was an exit and you didn’t take it. What an awful thing. Jesus Christ is going to be glorified as the Commander-in-Chief of the universe no matter what because He is who He is and we are who we are. He’s the Creator and we are the creature. So that’s a second point to the doctrine of

glorification. Point one is God is glorified more and more through time. Point two is God is glorified in all of space, wherever you might be He is there, you can't escape.


Let's turn to the third point, **God's Glorification in the Eternal State.**

Rev 21-22, these two chapters carve the most elaborate picture of the eternal state. In Rev 21:1, here's the resurrection of the universe. We talked about the resurrection of Jesus Christ in the tomb; we talked about the resurrection of individual believers, but in Rev 21:1 we have a resurrection of the whole cosmos. "And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no more sea." That's weird, why no sea, I like the sea, it relaxes me, it doesn't relax the sailors that spend time on it, the sea can be a scary place if you get some bad weather, for some reason its not in the new universe. Verse 2 "And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³And I heard a loud voice from the throne," and here, remember the theme that God wants to be with man. God is Immanuel, His ultimate place is with man on planet earth, not Mars, not Venus, not a star ten light years away, but this planet. "Behold, 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." What that verse is saying is what we've said on the diagram with good and evil, that it will be separated and once it's fixed it won't be liable to another disaster, another fall. So we're talking about this state: God is good forever and ever, and it's talking at this point where the separation occurs, the good side. Verse 5, "And He who sits on the throne said, 'Behold, I am making all things new.' And He said, 'Write, for these words are faithful and true.' ⁶And He said to me, 'It is done.'" History is done, that mortal period. "I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost,". In other words, Jesus Christ is like a great well of water that never runs dry and He'll forever provide for you amazing things, you'll never run out of things to learn about Jesus Christ because He's an infinite abyss of wonder. You can never get to the end of Him, you'll only appreciate Him more and more and more for all eternity, there's always more to who Jesus Christ is and He's going to show you free of charge.

He goes on with a vision of Jerusalem, and then at the end of this chapter, notice verse 22, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. ²³And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb. ²⁴The nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵In the daytime (for there will be no night there) its gates will never be closed;” thinking of Eden, when Eden was closed. “and they will bring the glory and the honor of the nations into it; ²⁷and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life.” There’s that permanent separation that’s tied in with this whole idea of the resurrection. The resurrection unto life and the resurrection unto death. They end up in totally different spheres. Then it says in Rev. 22:11, the permanent bifurcation of good and evil again, “Let the one who does wrong, still do wrong; and let the one who is filthy, still be filthy; and let the one who is righteous still practice righteousness; and let the one who is holy, still keep himself holy.” So the invitation is to declare your allegiance because in eternity I’m going to separate you. So, finally our point is that God’s glory will be manifest in the most supreme way in the Eternal State.

Alright, next time we’ll go further in the doctrine of glorification and deal with man. But you want to keep central the fact that God’s ultimate purpose is to be glorified and He will be glorified. All the other things God does, salvation, the kingdom, the angels, all of those things God is doing are means by which He is glorified. At the tail end of it all it is pointing to His glorification. The chief end of man is to glorify God and enjoy Him forever.

¹ In Scripture we’re coming down to a very serious point in the resurrection, because it introduces the final state of all things, the new creation. And the new creation is formed out of the present universe. It’s not a total disconnect from the present universe. And that holds for our resurrection bodies. They are not totally disconnected from our present bodies. How do we know that? If we visualize the resurrected Jesus Christ, because He’s the only resurrection body we can look at. What’s the connection between Jesus Christ’s risen body and His natural body? Are they connected? Yes they are, because what happened to Jesus’ natural body at the point of resurrection? It disappeared. When they went into the tomb they saw linen cloths, there was no body there, there was no skeleton,



there was no flesh. The natural body was transformed into the resurrection body; the natural body was no more.

So in this new state of existence whatever the body is in the resurrection, we'd like to know more about it, we'll find out one day, but that resurrection body corresponds to our present body. There is a link between them; there is a correspondence. In Jesus case there were scars that were inflicted on which of His bodies, resurrection body or natural body? They were inflicted on His natural body. Were those scars carried over to His resurrection body? Yes they were. Was His Jewishness carried over into His resurrection body? Yes. Are racial characteristics, racial in a modern sense, not racial scripturally because there is only one human race. Are racial characteristics carried over in the resurrection body? Yes they are, the Book of Revelation, every tribe, every tongue, every nation shall worship before God.

There's a powerful philosophy in this and it's sad that the conservative church in America, South Africa and other places, never thought this through. They had the Biblical basis to neutralize the poison and toxin of racism but they never caught on, they never seemed to catch that differences in people groups are part of God's design, and there's no one race that is a complete picture of humanity. The white race is not the complete picture of humanity. The black race is not the complete picture of humanity. The red race is not the complete pictures of humanity, nor is the yellow race. All four of those groups, red, yellow, black and white are a composite is the human race.

The only way you can get close to imagining this in your mind's eye is to take all the differences we can observe in the human population, all the diversity and see if you can draw a composite individual. If you're artistic and you have the time you'd have to go in and study all the features of the different people groups and then come back and using the tools at your disposal, because many of us don't have these tools, if you can put them together in a representative individual you might come up with something pretty fantastic as far as a picture of what is human kind.

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