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**Doctrine Of Glorification: Applied**

Today we'll wrap up the doctrine of glorification with four applications. I'd like to start with Dr. Ladd's quotation about the resurrection. What we've been trying to point out in this series is that all of these events have to be interpreted in the biblical frame of reference. So you have an isolated event, in this case the resurrection, but that resurrection is itself interpreted in a framework of Scripture; it's not to be isolated, it's not a bead that you're looking at all by itself and you draw your own conclusions. That's not how history works. And that's what Dr Ladd is pointing out in this quote, that's what Paul does in 1 Cor 15, before we talk about the resurrection we talk about the prior historical context; He died and rose again "according to the Scriptures." That's the OT; we start there and envelop the resurrection in that frame of reference. As Ladd points out, "Jesus' resurrection is not an isolated event that gives to men the warm confidence and hope of a future resurrection; it is the beginning of the eschatological resurrection itself." That's very important. It is the beginning of the end when Christ rose from the dead. "If we may use crude terms to try to describe sublime realities, we might say that a piece of the eschatological resurrection has been split off and planted in the midst of history. The first act of the drama of the Last day has taken place before the Day of the Lord."

The idea here is that we want to understand that the resurrection is the unfolding of the end times. That's the point we're trying to get across. If you can diagram it in terms of righteousness, minus righteousness and zero righteousness, man starts out with zero in the creation and has the opportunity by obeying God to gain righteousness through obedience, and attain the goal for the human race. That was an open possibility for Adam and Eve. But Adam and Eve chose not to do that, they fell and so we go into sin and then man waddles around, being saved or rejecting salvation. And

those who trust the Lord Jesus Christ, who have imputed righteousness, are raised to be where Adam and Eve would have been had they obeyed. If they don't they just continue, but either way, immortality begins. So this is a new portion of history here. This is the history without repentance, and it's a very sobering kind of history to think about because in our time, in our history, now in our own ordinary lives we are able, given God's grace, to switch sides, to join Christ.

This is the sobering side of the resurrection, so when you hear that the resurrection gives hope, it gives hope only to certain people, it gives horror to other people. The resurrection is actually a horrible thing to think about if you are to die without Christ, because what it does is it locks you into an indestructible body that's forever going to be separated from God. That's why Jesus said "the resurrection unto life and the resurrection unto damnation," - there are two resurrections here.

We've been trying to show that in this eternal state, where we have immortal history, (this is immortal history in the sense it's frozen), categorically you have a barrier, in that future time God will be glorified, man will be glorified and nature will be glorified. We've been going through that and we said "Man in Mortal Unglorified History," then we said "Man in Immortal Glorified History," and then we've gotten down to the last part where we have the glorification of nature, where nature fully reflects its design back to man in the new creation.

The problem right now is, if you turn to Rom 8, this has always been a problem in one of the so-called proofs for the existence of God, the teleological argument, which means you see design in nature so therefore there must be a Designer, that sort of thing; reasoning from effect to cause, from creation to Creator. The problem, however, is that an astute unbeliever, a non-Christian can always point to mal-design in nature, chaos in nature. So if the Christian is trying to argue, look on the basis of this design, don't you see the Designer? An unbeliever can turn around and say and don't you see this mal-design and chaos? That's always been a weakness in the teleological argument.

But this incongruity is explained in Scripture. In Rom 8:18 where Paul goes into this very point, showsthat nature in the post-Fall world is a mixture of good and evil. So going back to the diagram of good and evil, we're living in

the mixed period, good and evil coexist. That holds true of the physical universe around us, so you can see design and mal-design in nature, you can see how things could be improved. You say well, how does nature declare the glory of God then? The answer is it originally declared the glory of God perfectly; after the Fall it does so imperfectly. Actually it still declares it perfectly, because the mal-design in nature is due to His sovereign plan too, but you can see what I'm getting at as far as the optimum design kind of thing, there's been a curse.

Rom 8:18, "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us." That glory which is to be revealed is the final end state, it's not just Christ. He's talking about the glory which shall be revealed in this immortal period. Verse 19 "For the anxious longing" he doesn't say of the people, notice the subject, "the anxious longing of the creation, waits eagerly for the revealing of the sons of God." What's the "revealing of the sons of God?" Remember back in creation, here again is the unity of the Bible, you can't take a piece of the Bible and disconnect it from another piece, the Bible is a unified whole and in the creation story who is the lord of creation, little "I"? It's man, and nature is to be under man. Even here in verse 19 you still see that ranking, that nature has been cursed. Well why was nature cursed in the first place? Nature was cursed because of man's disobedience. So nature received its curse because man rebelled against God and so God says man, now you're going to know what it's like, nature is going to rebel against you.

We've said again and again, here's another thought that totally collides with our environment and that is: do you want to talk ecology? Let's talk ecology, very seriously. The greatest ecological disaster ever done was the Fall of man. But when we start talking about *that* kind of ecology, all of a sudden we stop talking about ecology and environment; we don't want to talk about it in *those* terms, that's making man too responsible. A few coke bottles by the roadside, we can talk about that, but when you start talking about the fact that man was the cause of every environmental problem, every genetic defect, then we don't want to talk anymore. That's something we want to see, as we go into the framework again and again, people want to talk about these ideas but they don't want to take full responsibility for these ideas.

That's why the world is terrified by the gospel. Why are they frightened by

it; it's a free gift, and you kind of have to back off, relax and sort of laugh at it, why are these people so scared? Because the ramifications of not believing the gospel are scary. They talk about open-mindedness, and freedom of speech, yeah, freedom of speech until we get to the gospel, now we've got to cancel freedom of speech, we can't tolerate that.

When we get into these ideas like we're talking about, good, evil, these are basic root ideas that we have to understand. That's why I like to teach adversarially; I like to teach like the Harvard professor G. Ernest Wright, who wrote the book, *The Old Testament Against It's Environment*, because that's where I live. I live in a hostile world, and each day it's trying to knock me around, and so you want to do some combat preparation for these ideas. These ideas are very dangerous; they infiltrate and destroy you spiritually. So know the other side, know that when you bring these topics up you are considered extremely politically incorrect. So when we talk about the glorification of nature, as in Rom 8, it is extremely upsetting to rebellious man who wants to feel like he's halfway in control of the environment, we can fix this. Verse 19, "the creation waits," what's it waiting for? For the glorification of man basically. Because when man is glorified then nature is glorified. And the world is deeply offended by this because they want to believe that man can fix man, man can fix the environment but you're saying only God through Christ can fix it! Can you imagine a discussion with your neighbor where they're talking about some ecological issue or something else, maybe a whale got washed up or something, and you say well, yeah, the whale was eagerly waiting for the resurrection of Christians. In the middle of the conversation if you drop something like that they either will think you're totally crazy and disregard you, or they'll ask a question, what are you talking about? What do you mean by that? And it gives you an opportunity to discuss it.

Verse 20, "For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope. 21 That the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons," that is "the redemption of" what? Our souls? Notice the language there, "the redemption of our body."

That's talking about resurrection. 24 "For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? 25 But if we hope for what we do not see," that is the resurrection in the future, "with perseverance we wait eagerly for it."

And then it goes on to the various other things in the Christian life. But Paul is applying this great truth that the glory which shall be revealed is not just the Christian's resurrection; it's a resurrection of the entire universe. The whole nature of the universe is going to be changed, for both believers and unbelievers. So that's what we mean when we talk about the glorification of man and nature. The whole universe is going to be changed, and Rev 21-22 that we mentioned, that's the key passage for the new universe.

We've gone through the glorification of God, man, and nature, now we're going to conclude by showing some applications of this doctrine of resurrection. Let's take up these applications; there are a lot more, these are just suggestions. Here's the event, understood in a Scriptural framework, so this is looked at from the Biblical frame of reference set up by the OT. It's not just an isolated miracle.

There are four things I'd like to cover. The first one is the role that resurrection plays as an incentive to Christian living. We have hope, real hope. I don't mean I hope so and isn't that a nice thought. But rather hope in this sense, that Christ's resurrection is the first split in the breaking apart of good and evil forever and ever, the final separation has begun. And what that means so far as application is concerned is that if that has happened and you are here in this world and you get frustrated and depressed, you know you can really get beaten down. And what I'm saying is that the resurrection comes into play here in practically dealing with these frustrations. Mostly the frustrations we face deal with the body. Look at the prayer requests each week and you'll see so and so has this physical problem and so and so has that physical problem and it breaks your heart all these problems. We're falling apart, and it's especially heart wrenching when you see it in the little ones; cancer, bone marrow problems in five year olds, that takes it's toll, it should take it's toll on the older one's too, the problem is we've come to accept it as normal when we grow older, it's not normal, it's just as abnormal as a five year old. So how does the resurrection come in here to correct our thinking? How can the resurrection help us? It's not promising that here in

this life all my physical illnesses are going to be removed. But what is it promising? That finally, in the end, our eschatology, when the last things come about, we'll be resurrected. And what does that do? It helps you survive the pain and suffering we face in the present body. It's amazing how much suffering a person can take if they have an eschatology out there that promises it will all be over one day. But if you take all that away and there's nothing out there, there's no hope of this ever ending, think of that scenario. That's why paganism is so bankrupt. The poor people think we have an evil problem. Look at their belief, evil just goes on interminably, there's no end, there's no resolution, there's just continual pain, suffering, no escape, everlasting horror. Talk about an evil problem. If you think this way then the slightest amount of pressure will do what to you? It will crush you. You can't stand up, there's no rhyme or reason, there's no resolution or answer, there's no beginning or end, it's just evil and suffering, evil and suffering, pain and turmoil, day in, day out, over and over forever and that's all there is, there's no meaning to it whatsoever. So, seen against that background now do you see what the resurrection hope does for you? It gives meaning, it gives purpose and it says, there's an end, it's not going to go on forever and ever, it's going to be resolved, finally, and with that hope you can stand a lot of pressure. You can turn the pressure cooker up and you'd be amazed what you can handle with resurrection hope.

Okay, that's one thing, one application. A basic tool you can turn to when facing pain and suffering is to look at our resurrection hope. Yeah, the pressure is on now, but one day the pressure will be off, we know that because Christ is already resurrected. The pressure is off of Him. He was under pressure but He came out from under it at resurrection. And we will come out from under it too. So we can get up any given day and feel exhausted, tired, sick, depressed, and the resurrection still happened. How do you feel today? Crummy. But it doesn't make any difference how you feel today because the resurrection happened. And we are going to get there. We have an objective basis in history to believe that. That's why Paul kept drawing our attention to it. Remember in Colossians where he says "if you be risen with Christ," and the Greek means "and you are," there's a spiritual sense in which you have been resurrected with Christ already, which is different than the physical sense we're talking about here, but the point is Paul is turning our attention to an accomplished fact, it would be totally

meaningless if Christ hadn't physically risen from the dead. So it's an incentive, a powerful incentive to Christian living.

The second thing is something pointed out a while back, many years ago now, by a guy that revolutionized Christian counseling. Back in the 60's there was a lot of nonsense going around in evangelical Christianity in this area of counseling. What had happened was that people would go to college and they'd study psychology, they'd get their degree, they were Christians. Then they go out, Bible here, psychology books here, now we're going to get Christian counseling. The problem is the two books weren't coming together very well. So you had Christians who were genuine Christians but using the system of the world. Then came Jay Adams. Adams became as controversial in counseling as Morris and Whitcomb became in geology and earth science, because what Jay Adams did is he wrote a book that was the bombshell of the time, called *Competent to Counsel* and his argument was that any Christian that knows the Bible is competent to counsel, you don't need a degree, a certification to do it, you just need to know the Bible. Well, you can imagine how this went over, like a lead balloon. But his whole point was what is the Bible but a series of counseling sessions? What do you think Gen 3 is? God counseling Adam and Eve. What do you think Job 38 is? God counseling Job. What do you think the NT epistles are? They're God's counsel on how to live life. What area of life is not covered in the Scriptures? That's what Adams said. Well then why aren't we listening to them?

In the middle of that, one of the things that Jay Adams did was bring in the resurrection, and this quote is how he did it. The resurrection takes you above where you started. Adams took that to be a microcosm of how God works, it's almost like it's a cycle, and you can see this in the Christian life. If you diagram Christian growth and it's like a growth curve, something like this, let's imagine we can take a microscope and enlarge this graph so we actually see it. What Adams was pointing out to us, if you could enlarge that you'd see a series like this, that first we get into a problem, we may stumble and fall, not carry the ball very well, we go along, then all of a sudden the Lord shows us how to cope with it, and we make a big improvement; now we're up here, there's been some advance. Then we rock along and then boom, we go down again, but every time we recover from those things we recover to a higher point than we did before when we were entering them, the trial. So that's what he's saying here.



“The counselee” the person receiving the counseling, “must be given a vision of overcoming evil with good, of turning tragedy into triumph. He must see that it is God’s purpose to use crosses to lead to resurrections. When sin abounds—and we must be entirely realistic about the abounding nature of sin—nevertheless, the counselor must point out, grace even more abounds. There is a solution to every problem! But that is not all. It is a solution that is designed to lead one beyond the place where he was before the problem emerged. Though man was created lower than the angels, and by sin descended into a still lower position, Christ’s redemption did not merely put man back again into his original condition; He has raised him far above the angels.... Job learned it at length: ‘the Lord blessed the latter days of Job more than his beginning,’ we read (Job 42:12). Joseph experienced it, and Jesus accomplished it!”

I think that’s a neat observation and just an encouragement when the going gets rough and it just seems we’re down in the trial it’s nice to know that when you come out of the trial you’re more advanced than when you went into the trial, even though you may be hurting, you may have scars, you may be damaged, but from God’s point of view you’ve been elevated. I think that’s an encouragement, and it’d be good to reflect on how the Lord has worked in your life in the past, see if you can watch that pattern and see if you don’t think that He’s done that. I’ve looked at my past and I can see how He’s done it. Just see that pattern, and then when it starts happening again, be encouraged because you know on the other side you’re going to be higher than before. That seems to be the way the Lord works. He works this way in the universe; this is how He works on a large scale, and He seems to work like that on a small scale.

The third application I think we’ve already mentioned is the one about evangelism in Acts 17, now the call to repent is urgent; it wasn’t urgent before. With the resurrection time has run out, you better repent today. Notice how the apostle connects the urgency of the gospel to the objective fact of the resurrection? Verse 30, “Therefore having overlooked the times of ignorance,” that is when God did not promulgate the gospel. The times of ignorance doesn’t mean that men didn’t know God existed. Why? Because of Rom 1, all men know the truth, so it can’t mean they were totally ignorant of God. What “the times of ignorance” means is that men were left with just the



Noahic Bible that they had pretty well crushed out of existence, distorted and perverted, so the amount of revelation available was pretty minimal. The Jews were not commissioned to go out and preach the gospel to every creature. They were to be a light but the light would shine out by word of mouth to the nations so they nations would come to them. When did the nations start coming to them? In the Golden Era of Solomon. Remember the Queen of Sheba? What was she doing in Israel? She was going to the light. The light wasn't going to her down in Egypt, she was coming to the light. Now with the Church there's a new commission, we go out to all nations. So looking at history before the Church and the new commission, it says, this is "the times of ignorance." "Therefore having overlooked the times of ignorance God is now declaring to men that all everywhere should repent." That's the mandate, that's the gospel mandate and that's the one that is what I've heard unbelievers say that they're upset with; the thing about Christianity is it's culturally imperialistic. That's true, we are cultural imperialists in the sense that we have an order here that says the gospel is true for all cultures, it's true for Israel, it's true for Mongolia, it's true for China, it's true for Australia, it's true for all men on every continent, and it's true for all men everywhere. By the way, this shows you that "men," the masculine "men" is being used for both male and female, because it's obviously not depriving women of the gospel. "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent."

What is the basis of this gospel imperialism? The basis is verse 31, because all nations and all men everywhere fell in the one man Adam and are going to be faced with the resurrection of the one man Jesus Christ, that's why. Everyone is going to be judged by "a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." So the third application to the resurrection is to the urgency of the gospel, and the gospel is saying, the fork in the road has already begun separating; the separation of good and evil has already begun. So you better repent now. Everyone is going to be resurrected and go to judgment. That's going to happen to every person, everywhere that speaks any language, and walks around in any human body. Everybody!

So the resurrection gives an envelope of time, it promotes an urgency in the sense that this moment is coming. We don't know when this moment is going to happen, but it is a coming moment and we don't have an infinite amount of

time before that cut off point. It's coming, the clock is ticking. Every day that goes by is one day closer to that event of the resurrection and the judgment. So that's the application of the resurrection to evangelism.

Finally we come to the fourth one, the fourth application of the resurrection, and this has to do, oddly enough, with education. What is the purpose of education? And I mean it in a big sense, not just taking a course; I mean education in the sense of our lives, what we learn. It's here where we have to part company very seriously and very basically with the world. You talk to the average person involved in the educational bureaucracy of the government and their purpose of including courses in a curriculum - they have to decide on curriculum, you could teach anything from A to Z but you can't, you only have so many hours, you chop out the snow days and then you have holidays, so the teachers only have so many days a year where they can teach. Somebody's got to decide the priority of the curriculum. And that's a perennial fight because the priorities that you use to select the curriculum themselves, those priorities come out of a worldview. Originally the worldview in this country was that education seeks truth. Sometimes you'll see the original motto of Harvard University, "Truth for Christ and the church." which is ironic because today it's no longer about truth but political correctness, state compliance, creating a socialistic organism. That's the goal of education. It's something that's out there that doesn't mention God or Christ in any way. He's not permitted in the classroom; He's been excised from the curriculum. That's why on the internet one of the things that's been passed around, you've probably seen it, that e-mail, when they paraphrase a person coming to God and asking Him where He was at Columbine, why are You allowing this violence in the schools, and God's response is I thought you wanted Me to leave the schools. I thought that was very clever, you didn't want Me around so what are you whining about, you got what you asked for.

The proper goal of education is not seeking truth; the final thing is to learn about God and enjoy Him forever. That's not just a pious slogan. Think about that. I don't know whether this is true of you, but I'll bet you at least half the people in this room have had this experience. When you became a Christian and you started getting into the Word of God, and your eyes were opened to the wonders of what God has done in history and is doing in history, did that change your attitude about learning more about history or not? Does that make you interested in reading? You bet. Did you get that because somebody

banged you over the head and said you've got to study this to pass a test? That's not the motive. That experience of being impressed with God to the point that all of a sudden these subjects become interesting because, hey, it's my Father's world out there and I want to see what He's doing there? What did He do over there? I wonder how that fits in with His plan. That's the motivation for learning and when you've got that you don't have to worry about whether the person is in the classroom, out of the classroom, whether they have a big library, whether they have a little library, you've put a bullet in the chamber because the call of the image of God is to learn about my God. And I want to know Him, and I want to know Him better, and it's not just a religious knowing, it's a knowing in every area of the neat things that He does.

That's one of the things I love about homeschooling. I'm getting to look at all kinds of things from a different vantage point this time around. This year we're studying birds, all about those fantastic feathered creatures of the fifth day. Do you know how complex a feather is? The most brilliant structural aviation engineer can only dream of building a wing with the dynamic stability of a single feather. It's amazing to watch them fly. No F-22 Raptor, the finest human engineered aircraft in the world, can even touch what a single bird can do. And it gives me a kick to study this design in nature. It's given others a kick too because if you study structures enough you'll discover that many of the designs engineers have come up with were borrowed from nature. It's like the Eiffel Tower in Paris, which nobody wanted originally, thought it was ugly, is now an icon; that structure, the man who designed it designed it after the bone structure of the femur, basically you're looking at an upside down femur in the middle of Paris, France. Who came up with that design? God did. Or the fact that these huge windmill blades that we see pass through our town on their way to West Texas, the original design engineers thought the best blade would have a perfectly smooth substrate, but one design engineer was studying the tails of whales and they get a lot of power out of their tails and he observed that microscopically there were tiny bumps all over the tail that created different flow rates. So they applied that to these windmill blades and what do you know, it increased their power output and efficiency, your increasing the surface area. But building something like the Windmill blade or the Eiffel Tower by mimicking what God has done in nature, learning about what He's done, that's worship. There's a wonder to worship. You can study anything, the most deep intellectual subject going

and worship God with all your heart because all you're doing is you're scratching the surface of what He's done, and that is an act of profound appreciation for God. That's the whole thing that's missing in education. You wouldn't have to worry about motivation to learn if it was put in those terms. And if a person isn't interested in learning about God, you can't make them learn anything. There's no lasting knowledge, just learn it so you can pass the test and do better than the next guy so you can get a better job, make some money, buy some cars, that's all that's left, it's all the short term, you can't interest them in really learning something.

So it boils down to is this person, this child or adult sincerely interested in knowing the God of the Scriptures? That applies to algebra, it applies to physics, it applies to chemistry, geology, psychology, the arts, music, whatever it is, because who was there first. Take music, who were the people that developed music first? The angels, they sang at creation. What key did they sing in? Did you ever think about that? Did they use eighth notes, sixteenth notes, was there a crescendo, what did they do?

Art—ever seen in the deep waters of the ocean, in the clear areas like in the Caribbean, you see these fish, with all these colors. But in the deep waters of the ocean, nobody's even going to see the colors, but they're all down there, you have to take special equipment down there and look at them. Why all the pretty colors down there? Because God enjoyed making pretty fish, that's all. He has a sense of art; so there's the art in God.

You get into the heavens, just look at the planets in our own solar system. Holy mackerel, they're all so different, radically different; different atmospheres, different temperatures, some are gaseous, some are terrestrial, some are blue, some are red, some are swirled, some have storms, some don't, what is going on, look at all that God has done out there, and he knows them all by name, billions of them and He's got a name for each and every one. We look out and we see a few hundred with the naked eye, grab a pair of binoculars and you'll see a few thousand, look through a high powered telescopes and you can see billions, how many more are there? What's out there? Who knows? Our God is awesome. And when it says He created them all they all came out of just three words in the Hebrew, "and the stars also." Sort of in passing, oh yeah, and He made the stars too. What kind of a God is this that He creates the stars with three words?

You get into the structure of math and you say holy mackerel, how come this all works out so neatly. Why are these ratios always the same? Why is  $p/p$ ? And why is it always  $p$ ? Why do they stay the same? How does He do that? Why is it that we have the power to think about imaginary numbers that don't exist in the real world but yet we need them to solve equations with, but they don't exist. How come they don't exist but we need them to make our equations work? I don't know, they just do that. So that shows you He's got structures beyond the structures that we can only dream about.

Prov 1:7 is to me the focal point of education. "The fear of the Lord is the beginning of knowledge." And it doesn't mean fear in a run-away sense; it means an awe for Him. "An awe for the Lord, that's the beginning of knowledge." If you've got that, you get the knowledge; if you don't have that you won't get the knowledge. Folly begins with no awe for the Lord. So is a person's relationship with God important to education? You'd better believe it is. Without the relationship there's no motive to learn. That's the point of the fourth thing about the glory of God, it's central to education.

I want to conclude this section by taking you back to the Westminster catechism and one of the most famous portions of that doctrinal creed. We don't agree with everything in the Westminster Confession of Faith, but we have to agree that it was one of the most carefully structured and researched theological statements the Church has done. It was done in 1648, and with all due respect to whoever it was on ABC news or NBC when Princess Diana had her funeral at Westminster Abbey, with all the cortège and the British with their neat red bearskin guards in the parade as only the English can do it, into this great cathedral of Westminster, and the anchor man says this is one of the greatest things that's ever happened at Westminster Abbey. Are you kidding? The greatest thing that ever happened at Westminster Abbey was this: in 1648 when this creed was formed. That's the greatest thing that ever happened there.

What was the question? Look at the question. "What is the chief and highest end of man?" By the way, notice how they learned. You can argue with the teaching methodology, but I'll tell you what, these people learned their theology, and they learned it with a question and answer catechism, question and answer. Great pastors like Richard Baxter would go around from house

to house each Thursday and teach by these catechisms. And he used to say you get in with these families and this isn't the big Sunday gathering, it's just this family, you ask these catechism questions and he said, it's amazing, I've been teaching that family for 10 years in the big Sunday gathering and they learned more in that one hour than the entire 10 years. So don't knock this teaching methodology. Asking questions this way stimulates thinking and it was intended to help people learn to formulate questions. So the question is, "What is the chief and highest end of man?" That's just not an abstraction, you can put your own name, replace m-a-n with your name, and read it that way if it seems to abstract to you.

"What is the chief and highest end of me?" "The chief and highest end of me is to glorify God and to fully enjoy Him forever." Remember that last one, "fully enjoy Him forever." God is enjoyable, and in a profound way. Even in a fallen world. In fact that's the only pure enjoyment left. What did the preacher preach in Ecclesiastes? Apart from the Lord all is vanity. There's nothing there. That's why unbelief is so profoundly depressing. But belief in the Lord is a profoundly enjoyable experience of Him. And just think, we get to be with Him forever. We'll have a whole new heavens and earth to be with Him and inexpressible joy. Every once in a while we get upset by early death, and it is upsetting, we're not knocking that, it's right to be upset, but we get upset because they didn't get to experience graduation and they didn't get to experience marriage and sex and all the delights of this world. We've all heard young Christians say, well I don't want the rapture to happen before I've done those things, I want to experience all of life. Friend, the real life isn't here and now, the real life is then and there. Those people that died early and never experienced all these things, if you could talk to them for just 5 minutes and ask them, hey, don't you wish you could come back down here and experience sex, would probably laugh at you. It's you guys on earth that don't know what life is all about if that's all you're looking for. If you think about it that's got to be true. That's why Paul said after he got caught up to the third heaven, so he knows both places and in his commentary he says, it's very much better to go there. I don't want to hang around this dump. Comparatively speaking what we live and experience is a garbage dump. Why would you want to hang out in a dump if you could go somewhere else better? But while we're here in the garbage dump the Puritans said, "enjoy Him forever." Alright, we've finished this section of the Birth, Life, Death and

Resurrection of the King, next time we'll pick up with the Ascension and Session of the Lord Jesus Christ.

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