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Series: Romans: The Just Shall Live by Faith
Message: Glorified

Transcribed Message
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Romans 8:30

One of my favorite CS Lewis quotes is the one that says: "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world." That is a great statement. The apostle Paul in Romans chapter 8 and in that 30th verse introduces us to a word that takes us into another world. That word of course is the word "glorify". It tells us not only of another world, but it reminds us of why it is that God has created us and what He intends for us and His purpose for our lives. This morning the fifth and final word in the Golden Chain. We come to this word glorify. The truth of glorification is almost too good to be true. It's almost too good to be true. Not only are we going to see Jesus in all of His glory. We've sung about it this morning a couple of times. Not only are we going to see Jesus in all His glory, but we will get to share with Him in it.

Let's review. I probably could say this a few more times in the remaining weeks in the 8th chapter, but this is a passage like no other. I know we've said that week after week and again we can continue to say it for a few more weeks. But you start off the 8th chapter with Paul saying there's no condemnation. What an amazing way to begin this amazing chapter, the chapter that has often been referred to as the greatest chapter in the Bible and for good reason. It starts off with no condemnation for those who are in Christ.

Then about halfway through, not quite halfway through, in the 15th verse he reminds us that we've been adopted as sons and daughters into the family of God. We've been given all of these privileges and rights of those who are adopted into God's family.

Then we come to these amazing verses at the end of this chapter that we've been looking at and they take us all the way into eternity past. Then all the sudden, they advance us way into eternity future, and then they cover a whole bunch of stuff in

between. So that's why this passage is a passage like no other passage in all of Scripture.

Secondly, we can see again that this is the personal work of the Father. The personal work of the Father. You can say back to me this is like the third time you've said this. This is like three weeks in a row you've said this is the work of the Father. I understand that, but here's why I'm doing that. It is often true that when we think in terms of the work of the Trinity, especially as it relates to salvation, it kind of gets pushed to the side. It's understandable. We certainly realize that Jesus as the Son of God the one who became incarnate. He is the one who came to this earth. He is the one who walked among people. He entered into space, time, history. We fully appreciate and engage that. We certainly appreciate and press into the work of the Holy Spirit. Paul has already told us that the Spirit bears witness with our spirit that we're literally the children of God so we understand that part. But I don't want us to lose sight of the fact that the Father is also significantly and deeply involved in this work in our lives called salvation. Here it is in these verses. He's front and center as we've seen for these past weeks.

Then the last thing I want you to see by way of review. Picking up where he left off. Picking up where he left off. Paul mentions the word "glory" in Chapter 1, Chapter 2, Chapter 3, Chapter 4, Chapter 5, Chapter 6. He skips it in Chapter 7 and then he picks it up again in chapter 8. In one sense, it's kind of like he's picking it up from all that he has said to this point, but I think more specifically it's back in the 17th verse you remember "and if children then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him." He develops that in verses 18 through 21 and we talked there about that glory being specific to obedience and suffering related most likely to our reigning with Christ. Now we come in the 30th verse to the glorification that includes all believers, all of those who are in Christ. We're all going to be ultimately conformed to the image of Christ. That's what's in view here in this 30th verse in this word "glorification". It is the goal of our salvation. Let's look at it in that way. The goal of our salvation.

Before we jump into this concept of glorification, I'd like to give you two important observations. The first one is this. What's not missing from this Golden Chain of five

words? Maybe we should say who's not missing to be more grammatically correct. The reality is I just want to point out again the strength of what we see in this Golden Chain. The strength of what we see is set forward in two different ways. It is set forward in that 29th and 30th verse because every time Paul begins a new sentence after the first one, he begins that new sentence with the verb that was at the end of the last one. Every time he goes from one word to another he includes the word also. It looks like this. Those whom God foreknew, He also predestined. He starts off the next statement with that last verb. Those whom He has predestined, He's also called. Then he starts off the next sentence with that last verb "called". Those whom He has called, He has also justified. Those whom He has justified, He has also glorified.

That's why Paul at the beginning of the 28th verse can start off and say we know that all things work together for good to those who love God, to those who are called according to His purpose. Those that He knows He has something in mind for them and that's what he's developing here. When we look at the 28th verse, which begins this whole group of verses, we need to zero in on those first two words – we know. He's saying that with absolute confidence. He isn't saying I sure hope that this works out for everybody. I sure hope that everybody that is justified makes it. None of that. What there is is an absolute statement by Paul about the fact that we know these things to be true. In a very practical way to express that, and we'll step into this more next Sunday, but a more practical way to say that is simply to say nobody's missing. Nobody's missing. Those whom He foreknew, He predestined. Those whom He predestined, He called. Those whom He called, He justified. Those whom He justified, He's going to ultimately glorify and nobody gets lost from beginning to end. Now you have to grapple with that because right there it is in the text before you.

The second thing I want you to see is what is missing. What is missing? When you look at those five words, there is a very important word within the context of our Christian living that is missing. You know what that word is. The word "sanctification". Sanctification. We want to maybe just stop at this point and say Paul, we love those five words, but why didn't you make it six? Why didn't you say those He foreknew, He predestined, He called, He justified, He sanctified, and He glorified. Why did you not step into this matter of sanctification? A pretty big deal. Remember, to be sanctified is to

be set apart. We looked at this in previous chapters, but let me just remind you that when we think of sanctification we can think of sanctification in three different ways. We can think of the fact that we are set apart from the penalty of sin. That we usually think of as our position in Christ and that's reflected in the word "justification". We're saved from the penalty of sin as part of sanctification. But then we're also saved from the power of sin. We're saved from the power of sin. That is stepping into the present. That is stepping into our daily walk with God. That is stepping into every verse that is a command in the New Testament that tells us do this to grow in your walk with God. Don't do this because it'll hinder that. We generally call that present work with the word "sanctification". But then there is a third element. Remember that third element is we are set apart ultimately from the very presence of sin and that is glorification. That's glorification.

Sanctification is a big word that Paul didn't include in this and I think maybe the reason he didn't include it could be captured in at least a couple of thoughts. One, maybe he didn't want us to be thinking of our personal sanctification as it relates to this matter of security. Have you ever woke up on any given day and you didn't really feel all that saved? Have you ever been about halfway through any given day and wondered if you were saved? I know people around us wonder that at times, right? Maybe he didn't include sanctification in this list because he didn't want us wondering and doubting and uncertain because of how our feelings sometimes go up and down with regard to that. But it is also possible that he doesn't include it here because sanctification is a part of glorification. Sanctification is a part of glorification so he didn't necessarily need to mention that sixth word because it really is captured in this idea of glorification. Paul will say in Philippians 1:6 He who has begun a good work in you. He is going to take it all the way to completion at the return of Christ. He said it in the 2nd chapter of that same book Philippians: Work out your own salvation; that is to say, work out your own deliverance. Work out your daily walk with God. Work out your own salvation with fear and trembling, for it is God who is at work in you, both to will and to do of His good pleasure. He captures the idea of sanctification within that bigger concept of glorification as we've seen in the past.

With that in mind, here we go. We're going to look at seven amazing truths about our glorification. You know I had to pick seven, right? Why did I have to pick seven? Because seven is the perfect number. Seven is the perfect number in Scripture. So we've got seven ways that we will see this work of glorification taking place in our life. The first one. Glorification is about our future destiny. Glorification is about our future destiny. We have these amazing verses in 28 and 29 where he's promised us God has a purpose in mind. There is an intended goal to conform us to the image of Christ. That's our eternal destiny. He steps into that right at the beginning of this whole group of verses we've been looking at.

But then remember that amazing benediction in Jude 24. Listen to the words and the weight of these words as Jude brings his little book to a close. "Now to Him who is able to keep you from stumbling and to present you blameless before the presence of His glory." How? "With great joy." Isn't that amazing? "Now to Him who is able to keep you from stumbling and to present you blameless before the presence of His glory with great joy. To the only God our Savior through Jesus Christ our Lord be glory, majesty, dominion, and authority before all time now and forever, amen." That should've just brought an eruption from you of amens. We'll do that in eternity. In 1 Corinthians 15 we see something similar to this. 1 Corinthians 15 and verse 56: "the sting of death is sin." That is I think the idea of our fallenness, of our sin nature. We're constantly in this Romans 7 battle. "The sting of death is sin and the power of sin is the law, but thanks be to God who gives us the victory through our Lord Jesus Christ." That's our eternal destiny that is awaiting us. Total victory. Total deliverance from the very presence of sin. So we're delivered from the penalty of sin. We're delivered from the power of sin, but ultimately, we're going to be delivered from the very presence of sin. To be with Christ requires that we be absolutely righteous. To be with Christ requires that we be absolutely holy. That is what we just read in Jude 24. He is going to present us blameless before Him because as the Father will look upon us He will see us clothed in the righteousness of His Son. So that's our eternal destiny.

Number two. Glorification is as good as done. What does that mean? Glorification is as good as done. As we've unfolded these verses, foreknowledge obviously and predestination take place in eternity past. Foreknowledge and

predestination take place in eternity past. We then have this idea of being called and justified. Being called and justified takes place in the present. It breaks into our life and takes place in the present. This is the easy one. Everybody should be able to say this together. When does glorification take place? In eternity future. But what do we mean when we say glorification is as good as done? What we mean is this. The apostle Paul as he writes this 30th verse, and the Holy Spirit obviously directing the words that Paul is to give to us, says that glorification is as good as done. All of these are as good as done. That's the whole point. he uses the expression in these verbs of the aorist tense. It is, as Greek scholars point out, it is a prophetic past. It's a prophetic past. It's looking at these things as if they have already happened. Now he could have used a totally different construction, but he didn't. He put it in such a way that he wanted again to say to us this is just as good as done.

A lot of people say I don't fully understand it, but I guess I can see how foreknowledge and predestination take place in eternity past. I can wrap my head around that a little bit. I can step into the present moment and realize that it is as good as done, that I've been called, justified. But how in the world am I supposed to wrap my head around the fact that I've already been glorified? It is the certainty of the eternal purpose of God at work in your life. That's what is in view here. This is what God is saying to us about this. James Denny says this about this. "The tense in the last word is amazing. It is the most daring anticipation of faith that even the New Testament contains." Someone else said: "It's as if Paul is saying to us – as God looks at you, it's like you've already been in heaven 10,000 years." It's as good as done.

Thirdly, glorification centers around the resurrection of the body. Glorification centers around the resurrection of the body. The first thing we need to see is this is a Christian doctrine. This is a Christian doctrine. The resurrection of the physical body. When you think of death and you think of the different philosophies and worldviews that are out there, what have you heard from people about life after death? I would suggest that there are basically four categories in which you can put everybody. Some people, probably a growing number, say there's nothing. That's the whole life of the hedonist. Eat, drink, and be merry, for tomorrow we die. There's nothing after. That's a wrap.

Grab everything that you can right now because this is all there is. What a despairing, nihilistic view of life without purpose. There's death and then there's nothingness. Other people have suggested down through history that there's death and the soul finally escapes from the body, and the body, because it's evil, goes into the grave and is no more and it will never be again. There's a whole view of our humanity that embraces that. The soul is just waiting to get released from this evil body. Then of course the third one would be that there is a reincarnation that occurs. A reincarnation. You come back in some other life form. If you live a good life you come back in some higher form. If you mess up badly, you come back as a bug. Don't do that.

Then there's resurrection. There is a resurrection of the body. In Acts 17 when Paul was speaking, he came to this point of the truth of resurrection and it says they mocked him. They fell into those previous categories. They didn't believe in resurrection. Some did thankfully – those that God stirred their hearts. But many of them, the text says, mocked him. Here's the thing. The New Testament is absolutely clear that there is a resurrection that awaits our physical bodies following death. We're going to receive a glorious body. Let me read what it sounds like in Philippians chapter 3 and verse 20. Listen to this description Paul gives. "But our citizenship is in heaven and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like His glorious body by the power that enables Him, even to subject all things to Himself." You may be thinking that right now you have a pretty glorious body. You may be thinking that. Come talk to me in a few years. You'll be with me and a few others that don't think it's quite as glorious as it once was. Paul's very clear. There is going to be a transformation of this body into something glorious.

We don't have to wonder totally about what that's going to be, so turnover to 1 Corinthians 15. In 1 Corinthians 15 we get a snapshot of what this glorious body is going to look like. Even if you do think you have a glorious body right now, what is coming is staggering to the description that Paul gives us in these verses. There are seven things that he says in contrast to this body and the body that we're going to receive. Let's go through these quickly. What is sown, Paul says beginning in verse 42, is sown a perishable body, that is it is subject to decay. It is subject to corruption. It's sown as a perishable body. It's going to be raised imperishable for ever to be the same.

it's sown in dishonor, that is we struggle with sin. It is going to be raised for glory. No sin. No temptation. No ability to even sin. It's sown in weakness, fatigue. It breaks down, deteriorates. It's going to be powerful. It's sown as natural, that is sensual. It's going to be raised spiritual. When you hear the word "spiritual", don't think that it's not going to be physical. It's going to be physical. It is going to be consistent with who we are. It is no longer going to be natural in that sense. It's sown as earthy. It's designed for life on this earth just as God intended. Our new body will be heavenly. It will be designed for our heavenly existence. It is sown mortal. It's subject to death. It will be immortal, never to die, eternal.

Then in verse 50 Paul says this: "I tell you this, brothers, flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable." Flesh and blood doesn't inherit the kingdom of God. We want to ask: Paul, what does inherit the kingdom of God? That's a question mark. He doesn't tell us. He says that flesh and blood of this earthly body does not inherit the kingdom of God. It's almost like he breaks off his thoughts and goes to something else and he doesn't tell us what will inherit the kingdom of God. I think when we get there and we ask Paul, why didn't you finish that sentence in 1 Corinthians 15:50. Don't say that to him right away, but at some point you might want to ask him. He probably would just say to us you wouldn't have understood it if I had told you. You wouldn't have understood if I told you.

But here's what we do know. This glorified, resurrected body is going to be like the body of Jesus Christ. Jesus, when He was raised from the dead, had a different body than He did when He initially came. There was continuity. There was identity, but there was great transformation. There were new capacities. Remember He would just appear. They were hiding in the room and He would just be there. He didn't open a door. He didn't come through a window. He was just there. When you project that out, you think about your eternal state and you're going to have some folks over for steamed vegetables because we're not eating meat in eternity. That's why we've got to go for it now, folks. I'm still wondering if that's a mistake in the Bible – that we are going to eat vegetables – but anyway, we'll take that up another time. You can have some folks over and you call out to your wife, they're here. That means they're not pulling up in their car.

They're not in the driveway. They are here. That's what you do. In that new body, you just appear. That's what Jesus did.

Look at Matthew 17 verse 1. This is the Mount of Transfiguration when Jesus's body underwent this change before them that was prophetic. "After six days, Jesus took with Him Peter, James, and John his brother and led them up high on a mountain by themselves and He was transfigured before them and His face shone like the sun and His clothes became white as light." That was a glimpse of this glorified body. The Greek text actually says there that He became different. He just became different right before their eyes.

Corresponding to this new glorified body, just very briefly, you're going to get a new glorified soul. You'll have a glorified soul. All things made new. Everything broken restored. All shame, regret, failing gone. Erased forever. He will wipe away every tear from their eyes. We will have a glorified body and a glorified soul.

Number four. Glorification includes all of creation. Remember back in verse 19 we had all that groaning going on. Creation groans under the weight of sin. This idea of glorification speaks to not just in our humanity, it speaks to all of God's creation. All of God's creation is looking forward to this day. These new heavens and this new earth. Hebrews 11. Remember, Abraham was looking for a city whose builder and maker is God and all of creation is impacted by this doctrine glorification.

Number 5. Glorification takes place when Christ returns. Glorification takes place when Christ returns. At the moment of death, we're ushered into the presence of God. We don't spend time in some intermediate state. Scripture doesn't speak of purgatory. Paul says in 1 Corinthians to be absent from the body is to be present with the Lord. But that's not the point at which you receive your glorified body. You receive your glorified body at the return of Christ. That's what Paul speaks of in 1 Corinthians 15:51. It is at death that our soul is separated from the body. The body goes into the grave. It is at the return of Christ that that body is resurrected out of the grave and it is united with our soul. We have a new and a glorified body. Those, Paul says in 1 Thessalonians 4:13, who have died in Christ before us and their bodies are in the grave, if we're alive when Jesus returns, those who have died their bodies will be raised first. Then we will be caught up together with them to meet the Lord in the air. Some people wonder when we

get this glorified body. Not at death. But we get the glorified body when Jesus returns the Scripture say.

Number six. Glorification is the entrance into our eternal home. Our transition is complete. Our new life with God forever. Hebrews 11. We're pilgrims. We're strangers. now on the earth, but not so in heaven. The Father is there. The Son is there. The Holy Spirit is there. Wonder of wonders, I'll be there. We were talking in our Friday men's group about this very thing and being surprised about who's going to be in heaven. Looking over and saying wow, I didn't expect that person to be here. And of course, they're looking at us and thinking the same thing. However that works out, this is our final destiny. This is our final place where God's eternal purposes are realized. That is the last point.

Number seven. Glorification culminates in true and unhindered worship. I have mentioned many times the ten things that I pray for Covenant Community Church without ceasing, and at the top of that list is that we would worship with an undistracted heart. You know how hard it is to worship with an undistracted heart. It's a challenge. You just have to constantly focus as we're engaged in song, as we're engaged in the Word, as we're engaged in prayer, as we're engaged in meditation, whenever it is it is amazing the inability of our mind to stay focused for like 10 seconds at a time. Thankfully we won't have to worry about that ever again in heaven. We will offer unhindered, uninterrupted worship to our great God, the Father, Son, and Holy Spirit.

We end where we began. If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. What is the chief end of man? What is it for which we were created? It is that we would glorify God and we would enjoy Him forever. That is God's purpose for us. That's why in Revelation 5 you see all the saints from all of the ages gathered around the throne and they are worshipping the Lord Jesus Christ. My friend, the truth of glorification is really almost too good to be true. Not only will we see Jesus in all of His glory, we will share with Him in it.

What do we take away today? I say this. If you have trusted in Jesus as your Savior from sin, you have a glorious future awaiting you. The psalmist says in the 17th chapter: "As for me, I shall behold Your face in righteousness. When I awake I shall be

satisfied with Your likeness.” That will be glory for those who have trusted Christ as their personal Savior from sin. My friends, the sobering reality is if you have not put your trust in Christ alone for salvation, there is not a glorious future. The Bible speaks of a judgment that is to come. It is appointed unto man once to die, the writer of Hebrews says, and after this comes judgment. To die and to enter into eternity without Christ is to step into a time of eternal punishment and separation from God for all of eternity. We don't want that for any one. We compel, we offer, we plead with you, if you do not know Jesus as your Savior from sin, if you've been trusting yourself and your works, I encourage you this morning, I plead with you, believe on the Lord Jesus Christ and you will be saved. Believe on the Lord Jesus Christ and God will give you the gift of eternal life.

Let's pray. Father, an amazing, amazing picture that You've given to us. Lord, this revelation in Your Word. Father, these are not things that men have just thought up. These are the words of God to us. They are exhilarating and they are thrilling and they are amazing and they are so many ways incomprehensible. They are all of Your grace and all of Your mercy and all of Your love. They reflect, Father, Your eternal heart, Your eternal purpose for us. Thank You. Thank You so very much. We worship You, Father, Son, and Holy Spirit. We pray that even now that the hearts and minds of someone who has not yet put their trust in Christ for their salvation from sin would do so even in these moments. We pray in Jesus's name, amen.