

THE INCARNATION: THE GLORIFICATION OF MAN
JOHN 1.14

The Incarnation of the eternal Word brings to fruition that which God intended for man from the beginning; namely, his glorification.

WSC: “What is the chief end of man? Man’s chief end is to glorify God and enjoy him forever.” Another perspective: What is God’s chief end for man? “To glorify man and enjoy him forever.”

John 1.14 - the glory of the Father is revealed in the Word-made-flesh. But the glory seen in the Word made flesh was also God’s intention for man revealed; namely that man would participate in God’s own glory.

Ps 8 - man is created a little lower than the angels and crowned with *glory* and honor. Being created in the image of the all-glorious God, flesh-and-blood man possesses glory.

We also grow in glory. We move from glory to glory (2Cor 3.18). (Cp. creation moving from less glorious to more glorious; history of the world from Garden to Garden-City.)

Rom 3.23 - “For all sinned and fall short of God’s glory.” Context: dealing with the fact that the righteousness of God is revealed in Christ. Christ is doing what the Law could not do (and never was intended to do): bring man to glorification.

Paul does not say that man sinned and fell short of God standard, God’s law, or even God’s righteousness (though these things are true in themselves). “Sin” = violation of God’s standard. So, it is not “Man fell short of God’s standard so he fell short of God’s standard.” Man sinned and was not able to attain the purpose for which God created him: glory.

Cf. Rom 8.18 (our suffering is not worthy to be compared with the *glory* that is to be revealed in us); Rom 8.29-30 (“... glorified”); 1Cor 2.7 (“... which God ordained for our glory”).

But what is this glory? Glory = “heaviness;” Glory and glorification is *possessing or adding greater responsibility with corresponding vestures*.

As you mature and are granted more responsibilities, you are also given the proper “weighty” apparel to match the office. Glorification involves beauty, multiplication, and things as such. But with all of this comes corresponding responsibilities.

E.g., king and priest.

Responsibility does not make glory any less glorious. Responsibility makes glory what it is. The office *is* the weight that makes a person weighty or glorious.

Man is glorified through (1) fruitfulness (e.g. children, prosperity, etc.), (2) judicial authority (becoming “kings;” taking dominion of the world, ruling it wisely), and (3) maturing and becoming a friend of God (i.e. entering into God’s counsel).

At each stage of glory God gives man corresponding vestments. Man begins with very little glory and is created naked. But as he grows he will receive garments of glory and beauty; seen ultimately in the glorious clothing of our resurrected Lord.

With each stage of glory, as we enter into new responsibilities/offices, our capacity for joy is increased. But the flip side is also true. With greater glory our capacity for suffering is also increased.

At each stage of glory God exalts man and gives him rule as he shows himself faithful in the “lower stages” of glory. That is, as man handles his lesser responsibilities faithfully, God will then give him more glory (i.e. more responsibility).

Man and the world are to increase in glory until the day when it is so glorious that it is handed over to the Father (1Cor 15.20-28).

Sin causes us to fall short of all of this glory that God intends for us (Rom 3.23; 8.19ff.). The Word is made flesh in order to bring man/flesh and the rest of creation to glory.

The glory beheld in the Word-made-flesh, which is climactically seen in the resurrection, ascension, and coronation of Christ, is

glorified *flesh*. It is God's chief end for man being realized in *the Man*, Christ Jesus.

Cf. Heb 2.5-18. Teaching Ps 8 in light of the coming of Jesus, the Son. Made a little lower than the angels and crowned with glory and honor. Leads many sons to glory. Subjects the world to himself. Does this in "flesh and blood."

The glory = rule (world in subjection) and fruitfulness (many sons).

When Christ is glorified, he is given authority, rule, over the whole world and, as such, he has corresponding garments. He has transformed flesh. He has the garments in which we see him clothed in Revelation. He is clothed with the whole world.

Man as flesh-and-blood is glorified in the Word made flesh. Man being flesh is **not** the result of the fall.

Flesh must be transformed to inherit this glory, but it is *flesh* that will inherit this glory.

1. Our humanness – our in-flesh-ment – is not evil in itself.

The *fact* of the Incarnation of God the Word validates the goodness of creation. God does not send an intermediary but clothes himself in flesh.

The *shape* of the Incarnation of God the Word validates the goodness of God's created order. That is, the Word is conceived in the womb of a woman. He is given birth. He grows up in wisdom, stature, and in favor with God and man (Lk 2).

2. Our flesh will be glorified.

The Word made flesh revealed the glory it is to be human or flesh *and* our future state of glory in his resurrection, ascension, and coronation. We will be like him.

Jesus takes on flesh precisely for this reason: to glorify the flesh. Resurrected body is flesh and bones (cf. Lk 24.38-39).

3. Our fleshly bodies are capable of certain degrees or kinds of glory even now.

1Cor 15.38ff. - different bodies have different glory. Our bodies are capable of certain types of glory right now and will have greater capacity for different glory in our resurrected bodies.

Our bodies are joined to Christ and therefore joined to God. We are united to God in Christ *in our fleshly bodies*. We are not simply joined to Christ in an immaterial way. Our bodies are joined to Christ and thus to the Godhead. Cf. 1Cor 6.18ff.

Our bodies, joined to Christ's glorified body means that we are capable of glory right now. We are transformed from glory to glory by the Spirit in the church as we behold one another face to face.

4. Glory is realized and increased in our flesh-and-blood relationships.

It is in this community living that God increases our glory. This community is flesh-and-blood. The church is the *body* of Christ.

5. Your body of flesh matters.

Rom 6 - present the members of your body as instruments of righteousness to God.

"Spirituality" is not escape from the flesh.

6. Your work in the flesh matters.

The Incarnation of the Word and the glorification of the flesh through the Incarnation means that what is done in the flesh matters. Glory is associated with our vocation, our calling. Consequently, how we live out our callings in the flesh matters.

2Cor 5.10 - We are not saved on the basis of our works, but the works done in our flesh matter.