

The Three Eternal Destinies #201

Redemption is the Restoration of God's Glory in Man

Jn 17:5,22; Phil 3:21 — Glorious is all He ever wanted us to be, as we change into His image (2 Cor 3:18), from glory to glory.¹

Rom 3:23 — Men fell short of the glory of God. Man fell from the full glory that he was created with and that God intended man to have. Afterwards, man was lacking the full glory and likeness, but still remained in his recognizable state (bearing the image of God) as long as he kept the age-lasting covenant of conscience (Isa 24:5; Gen 3:22). Man does not completely “lack” God’s image and character. He has only fallen short of it.

Man needed redemption and restoration to go beyond the state of his original creation, since man fell before he ate of the Tree of Life. Redemption takes man beyond even his original state in creation, as was actually in God’s heart all along, for Yahshua was a Lamb slain before the foundation of the world (Rev 13:8). In the Lamb’s Book of Life are recorded only those who have unconditionally surrendered to His sovereignty (Lk 14:26-27,31-33; 2 Cor 5:14-15,17). The glory of God is then fully restored to redeemed man (Jn 14:22).

Rom 6:23 — Those Able to Pay for their Sin

Rom 3:23 – Whoever is not redeemed from the Fall by receiving the glory of God in Messiah must pay the last cent himself, or not be restored to God’s glory in death (Rom 6:23). This is the first death (Gen 2:17). To be able to maintain his fallen glory (as

¹ *Glory is doxa* (#1391) meaning: 1) opinion, judgment, view; 2) opinion, estimate concerning someone – in the NT always a good opinion concerning one, resulting in praise, honor, and glory; 3) splendor, brightness; 3a) of the moon, sun, stars; 3b) magnificence, excellence, preeminence, dignity, grace; 3c) majesty...

Glorify is doxazo (#1392, from #1391) meaning: 1) to think, suppose, be of opinion; 2) to praise, extol, magnify, celebrate; 3) to honor, do honor to, hold in honor; 4) to make glorious, adorn with luster, clothe with splendor; 4a) to impart glory to something, render it excellent; 4b) to make renowned, render illustrious; 4b1) to cause the dignity and worth of some person or thing to become manifest and acknowledged.

he is lacking full glory), a man must maintain, or retain God’s image and likeness (Gen 3:22), *by doing the good* (Jms 4:17) he knows to do. When physical death then overtakes him, he is able to pay the wages of his fallen condition of sin. He has sinned, yes, but not to the extent of Rev 21:8, etc. He hasn’t sinned to the extent of other people’s fatal hurt – leading them astray from the age-lasting covenant by his persuasion and vile affections.

Man is deficient in God’s glory, but not entirely lacking the glory of God. He is fallen. He has “come short” (#5302) of it.² He suffers need in respect to the glory of God. He has a deficiency, lacking an important element that makes him inadequate, defective, and imperfect. He suffers from a deficit of God’s glory. It is like the parable of the lost coin in Lk 15 — the amount of money the widow had fell short of what she required, of what was expected of her to make up the necessary amount. She had less than the full amount.

Redemption is Necessary for the Fullness of God’s Glory

Redemption supplies the missing element of God’s glory being restored to man. *Redeem* means to recover ownership of man by paying a special fund. It is the debt which cannot be paid by fallen man, except by surrendering to the Master who bought him (2 Cor 5:15,21). To redeem is to pay off *for man* the wages he must otherwise pay (Rom 6:23), whereby he receives the gift of God, which is eternal life.

Otherwise, a man must pay the debt himself, if he has enough to pay with. Even then his redemption is only to the nations who are saved (Rev 21:24) by their own works (Rev 20:12-15; Rom 2:6-10,14-16). For there is no way one can work for, or pay the wages of his own sin in death so as to gain eternal life in Messiah. But one *can* for eternal life in the nations (Rev 20:12) after the first death. First one must stand at the

² *Come short* in Rom 3:23 (KJV) is #5302, from 5306: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient); come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

judgment seat of Heb 9:27 (Rom 2:11; Acts 10:34-35; Jn 5:28-29; Mt 25:34,46; Rev 22:2).

Rev 22:11 — The *holy* ones owe all to Him. The *righteous* ones have their own will with which to keep the dictates of their own conscience, and by this their names are found in the Book of Life of the nations and they will have a second life instead of a second death (Rev 20:12-15; 21:8; Mt 25:41; Rev 20:10).

God did not completely abandon man after the Fall. He did not withdraw the breath of life from him (Gen 3:16-19,22). If He had, Noah would have never been considered a “just” man, nor Job or Lot, and thousands more like them. Even after the people in Nineveh repented there were people of the nations who were considered righteous. That is, they were righteous even though they were not of Israel. They were not *holy*, but *just*. They were *just* people, *righteous* people of the world. They were *just* on the basis of their righteousness, which they retained by their own will. They made choices to do what they inherently knew to be right, fair, just, and good (Gen 3:22).

They did not do this perfectly, but enough to retain their own likeness of their Creator. This was only to a secondary degree, but we must remember that their righteousness in its original degree did not keep them from falling from it. That is, they fell short of their Creator’s glory (Rom 3:23). Nevertheless, they retained their likeness of Him in the knowledge of good and evil they were able to keep, which was for the benefit of mankind on Earth, to live in such a way so as to be regarded as the *righteous* in Rev 22:11-12. This was their reward for keeping the age-lasting covenant (Isa 24:5-6), even though very few men were left in comparison to the population in the last days (2 Ths 2:9-12; Rev 16:9).

Man would have returned to the dust without a remnant if God had withdrawn the breath of life from Adam and Eve after they fell, but He provided a second covenant, the everlasting covenant of conscience, for them to live by instead.