



Timothy	Fisher	3/5/2017
Sophie	Brandt	3/5/2017
Joe	Weich	3/5/2017
Stefanie	Kraeger	3/5/2017
Aly	O'Connor	3/5/2017
Katie	Repha	3/5/2017
Connor	Doyle	3/5/2017
Laera	Failing	3/5/2017
MaggieW	Walsh	3/5/2017
Amy	Olsen	3/5/2017
John	Geray	3/5/2017
Stephen	Tetcliff	3/5/2017
Andrew	Blaufuss	3/5/2017
Jacob	Fenske	3/5/2017
Megan	Holm	3/5/2017
Nic	Bauer	3/5/2017
Jylla	Madigan	6/4/2017
Melora	Walt	6/4/2017
Abigail	Sarborn	6/4/2017
Emma	Hintz	6/4/2017
Kay	Madigan	6/4/2017
Marco	Samperio	8/27/2017
Lauren	Johnson	8/27/2017
Evan	Keil	8/27/2017
Taylor	Dieringer	12/3/2017
Colin	Carr	12/3/2017
Haley	Treswin	12/3/2017
Nathaniel	Elison	12/3/2017
Jon	Oltmann	12/3/2017
Guern	Freeman	12/3/2017
Alyssa	Ostodahl	12/3/2017
Katherine	Lehn	12/3/2017









## Dear Refuge of My Weary Soul

Words: John Newton, 1762-1846; Tune: "Dear Refuge" (Public Domain)

Dear refuge of my weary soul,  
On Thee, when sorrows rise,  
On Thee, when waves of trouble roll,  
My sinking hope relies.



# Financial Update

# Financial Update

Budget need - \$475,000

Need to make 2017 expenses - \$375,000

Amount from Dec 3<sup>rd</sup>, 2017 offering - \$52,000

Need still - \$323,000





1517



2017

# AMAZING GRACE

*The Reformation to the Glory of God*

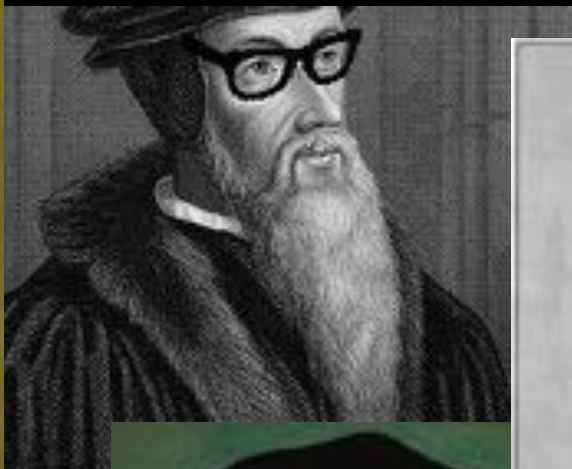


SEVEN GOSPEL

FLAMES REKINDLED

# AMAZING GRACE

*The Reformation to the Glory of God*



# JOHN CALVIN – REFORMER

- Born July, 10, 1509 in Noyon, France
  - Studies to be a lawyer 1523-1529
  - Converted to Christ in 1529/1530
- Persecution in France, went to Basel, Switzerland – publishes first edition of *Institute of the Christian Religion* in 1536



- July 1536 he moves to Geneva to become the pastor of the church there
- Persecution breaks out there, so he moves to Strasborg, France in 1538
- Moves back to Geneva Sept 1541
- May 27<sup>th</sup>, 1564, John Calvin dies



## Previous Week's Messages:

Creation:

*Created the way God wanted it to be*

Total Depravity:

*Tainted Sinners in need of a Savior*

Unconditional Election:

*The Necessary First Work of God*

Limited Atonement:

*Sufficient for all, Efficient for those  
who believe*

Irresistible Grace:

*Freely Choosing the Beauty of Christ*

Preservation of the Saints:

*God's Promise to Uphold us to the End*

# **GOD IS:**



# GOD IS:



## 1 John 1:5

**This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.**



# GOD IS:



**Proverbs 21:1**  
**The king's heart is  
in the hand of the  
LORD; he directs it  
like a watercourse  
wherever he  
pleases.**

# GOD IS:



**Romans 5:8**

**But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.**

A photograph of a waterfall cascading over rocks in a dense, mossy forest. The water is white and frothy as it falls. The surrounding vegetation is lush and green, with many ferns and moss-covered rocks. The text "EMBRACE THE MYSTERY" is overlaid in white, uppercase letters in the upper left quadrant of the image.

EMBRACE THE  
MYSTERY

Today's Message:

**Glorification:**

*The Joy of Being in Christ, Forever!*

*What do we mean by Glorification?*

# *What do we mean by Glorification?*

## **Romans 8:18-25, 28-30**

<sup>18</sup>I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. <sup>19</sup>For the creation waits in eager expectation for the children of God to be revealed. <sup>20</sup>For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope <sup>21</sup> that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

# *What do we mean by Glorification?*

## **Romans 8:18-25, 28-30**

<sup>22</sup>We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. <sup>23</sup>Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. <sup>24</sup>For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? <sup>25</sup>But if we hope for what we do not yet have, we wait for it patiently...

# *What do we mean by Glorification?*

## **Romans 8:18-25, 28-30**

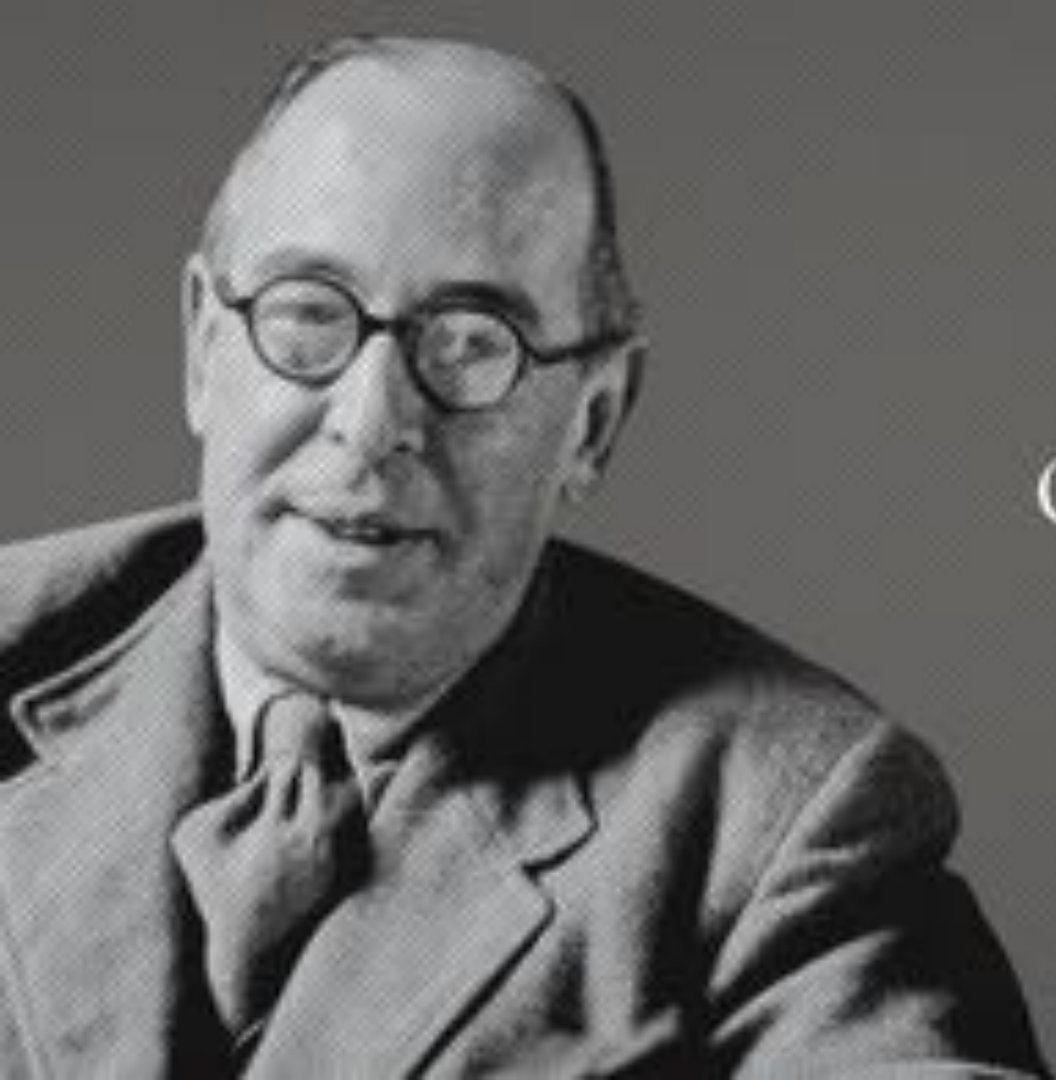
<sup>28</sup>And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

<sup>29</sup>For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. <sup>30</sup>And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.



*Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own.*

~ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 828.



C.S. LEWIS  
1898–1963



*C. S. Lewis*

*The*  
WEIGHT  
OF GLORY

—

# *Five Realities of Glorification:*

**1. We will be with Christ**

# *Five Realities of Glorification:*

## **1. We will be with Christ**

### **Revelation 21:1-5**

<sup>1</sup>Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. <sup>2</sup>I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

# *Five Realities of Glorification:*

## **1. We will be with Christ**

### **Revelation 21:1-5**

<sup>3</sup>And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. <sup>4</sup>He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” <sup>5</sup>He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

# *Five Realities of Glorification:*

## **1. We will be with Christ**

### **Revelation 22:1-5**

<sup>1</sup>Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb <sup>2</sup>down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. <sup>3</sup>No longer will there be any curse.

# *Five Realities of Glorification:*

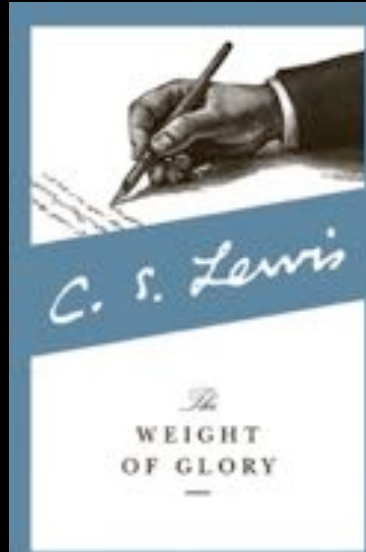
## **1. We will be with Christ**

### **Revelation 22:1-5**

The throne of God and of the Lamb will be in the city, and his servants will serve him. <sup>4</sup>They will see his face, and his name will be on their foreheads. <sup>5</sup>There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

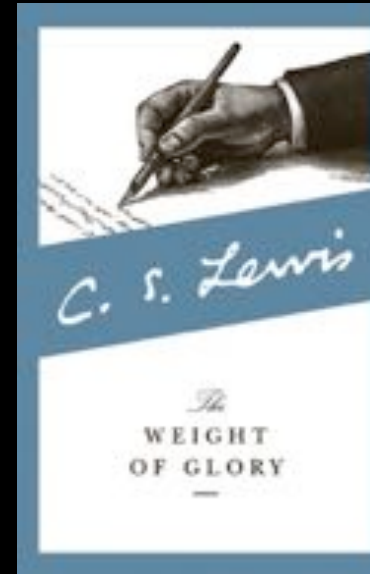


“The first question I ask about these promises is "Why any one of them except the first?" Can anything be added to the conception of being with Christ? For it must be true, as an old writer says, that he who has God and everything else has no more than he who has God only. . .



But my point is that this also is only a symbol, like the reality in some respects, but unlike it in others, and therefore needs correction from the different symbols in the other promises. The variation of the promises does not mean that anything other than God will be our ultimate bliss; but because God is more than a Person, and lest we should imagine the joy of His presence too exclusively in terms of our present poor experience of personal love, with all its narrowness and strain and monotony, a dozen changing images, correcting and relieving each other, are supplied.

~ Clive Staples (C. S.) Lewis, *THE WEIGHT OF GLORY: And Other Addresses*, 1949, HarperCollins, pages 34-35.



*Five Realities of Glorification:*

**2. We will be like Christ**

# *Five Realities of Glorification:*

## **2. We will be like Christ**

### **1 Corinthians 15:20-26**

<sup>20</sup>But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup>For since death came through a man, the resurrection of the dead comes also through a man. <sup>22</sup>For as in Adam all die, so in Christ all will be made alive. <sup>23</sup>But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. <sup>24</sup>Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. <sup>25</sup>For he must reign until he has put all his enemies under his feet. <sup>26</sup>The last enemy to be destroyed is death.

*Five Realities of Glorification:*  
**3. We will have eternal felicity**

*Five Realities of Glorification:*  
**3. We will have eternal felicity**

**Psalm 16:11**

You make known to me the path of life;  
you will fill me with joy in your presence,  
with eternal pleasures at your right hand.

*Five Realities of Glorification:*  
**3. We will have eternal felicity**

**2 Corinthians 12:1-7**

<sup>1</sup>I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord. <sup>2</sup>I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know — God knows. <sup>3</sup>And I know that this man — whether in the body or apart from the body I do not know, but God knows — <sup>4</sup>was caught up to paradise and heard inexpressible things, things that no one is permitted to tell. <sup>5</sup>I will boast about a man like that, but I will not boast about myself, except about my weaknesses.

*Five Realities of Glorification:*  
**3. We will have eternal felicity**

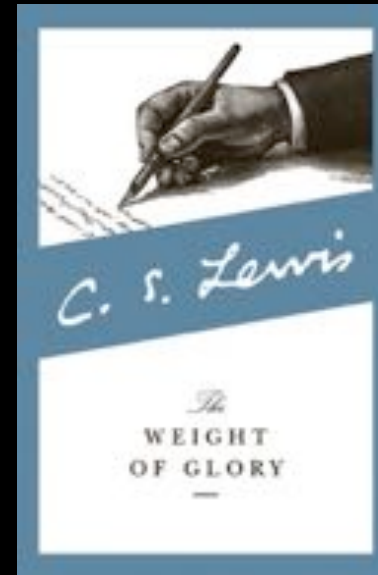
**2 Corinthians 12:1-7**

<sup>6</sup>Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say, <sup>7</sup>or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me...



Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.

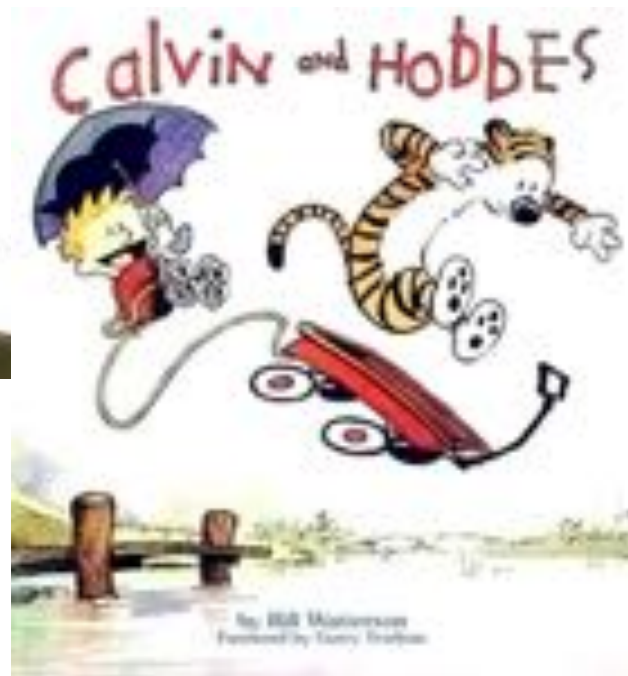
~ Clive Staples (C. S.) Lewis, *THE WEIGHT OF GLORY: And Other Addresses*, 1949, HarperCollins, page 26.



[Y]ou need never live in fear that any heavenly joy will ever be lost or taken away! We struggle to enjoy life now from fear that it will soon end. We hesitate to savor what little happiness we have for fear that it may be taken away. We hold back and hedge our bets and restrain our souls, knowing that disaster may soon come, economic recession may begin, physical health may deteriorate, someone may die, or something unforeseen may surprise us and take it all away. But not in heaven! Never! The beauty and joy and glory and delight and satisfaction and purity will never ever end, but only increase and grow and expand and multiply!

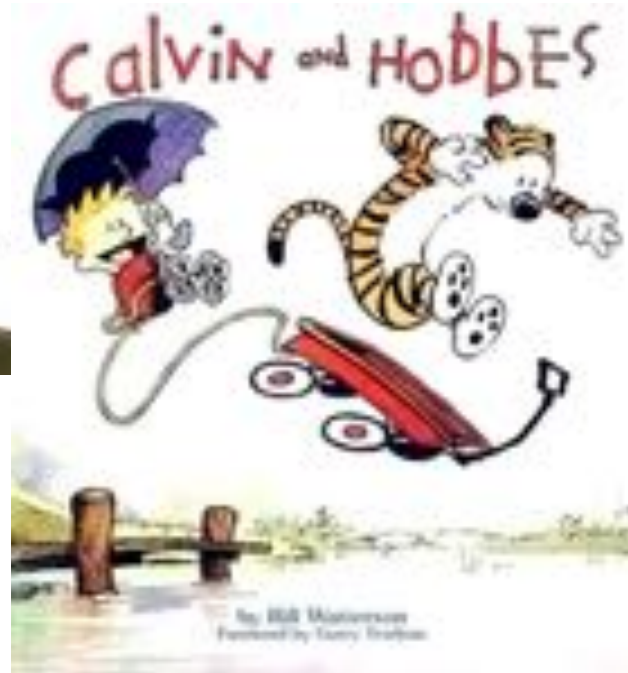
~ Sam Storms, *Joy's Eternal Increase: Edwards on the Beauty of Heaven*, sermon delivered at the 2003 Desiring God National Conference, Minneapolis, MN







"Summer of a birchuck, Hal!"



*Five Realities of Glorification:*

**4. We will somehow reign as rulers**

## *Five Realities of Glorification:*

### **4. We will somehow reign as rulers**

#### **1 Corinthians 6:1-3**

<sup>1</sup>If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people? <sup>2</sup>Or do you not know that the Lord's people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? <sup>3</sup>Do you not know that we will judge angels? How much more the things of this life!

## *Five Realities of Glorification:*

### **4. We will somehow reign as rulers**

**Revelation 5:10**

“You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”



*Five Realities of Glorification:*

**5. We will be glorified**

# *Five Realities of Glorification:*

## **5. We will be glorified**

**Romans 8:18**

<sup>18</sup>I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

# *Five Realities of Glorification:*

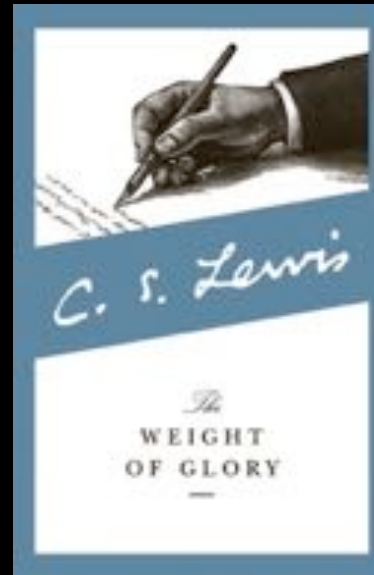
## **5. We will be glorified**

**Colossians 1:27**

To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

Glory suggests two ideas to me, of which one seems wicked and the other ridiculous. Either glory means to me fame, or it means luminosity. As for the first, since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven. As for the second, who wishes to become a kind of living electric light bulb?

~ Clive Staples (C. S.) Lewis, *THE WEIGHT OF GLORY: And Other Addresses*, 1949, HarperCollins, pages 36.



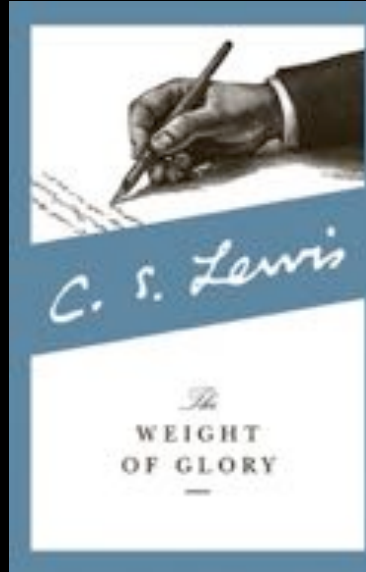
# Flame

DREAM IT  
EATN IT  
LIVE IT



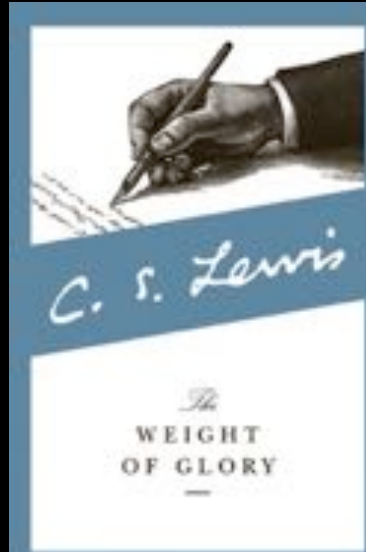
FLAME IS A MOVIE ABOUT THE DREAMS OF  
THE PEOPLE OF A SMALL TOWN IN THE SOUTH  
THEY WANT TO BE THE NEXT BRITNEY  
SPEARS OR THE NEXT JAY-Z  
AND THEY WILL DO ANYTHING TO GET THERE

“But I thought I could detect a moment—a very, very short moment—before this happened, during which the satisfaction of having pleased those whom I rightly loved and rightly feared was pure. And that is enough to raise our thoughts to what may happen when the redeemed soul, beyond all hope and nearly beyond belief, learns at last that she has pleased Him whom she was created to please.



There will be no room for vanity then. She will be free from the miserable illusion that it is her doing. With no taint of what we should now call self-approval she will most innocently rejoice in the thing that God has made her to be, and the moment which heals her old inferiority complex forever will also drown her pride deeper than Prospero's book.

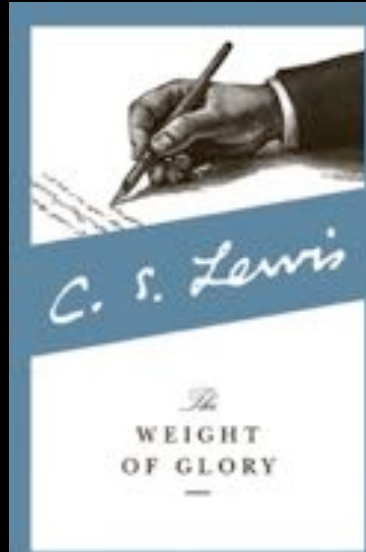
~ Clive Staples (C. S.) Lewis, *THE WEIGHT OF GLORY: And Other Addresses*, 1949, HarperCollins, pages 37-38.





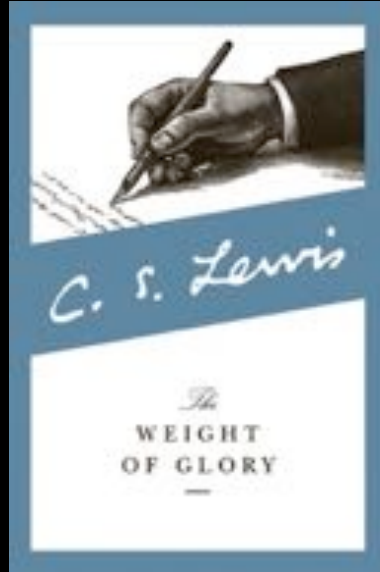


And in there, in beyond Nature, we shall eat of the tree of life. At present, if we are reborn in Christ, the spirit in us lives directly on God; but the mind and, still more, the body receives life from Him at a thousand removes — through our ancestors, through our food, through the elements. The faint, far-off results of those energies which God's creative rapture implanted in matter when He made the worlds are what we now call physical pleasures; and even thus filtered, they are too much for our present management.



“What would it be to taste at the fountainhead that stream of which even these lower reaches prove so intoxicating? Yet that, I believe, is what lies before us. The whole man is to drink joy from the fountain of joy. As St. Augustine said, the rapture of the saved soul will “flow over” into the glorified body.

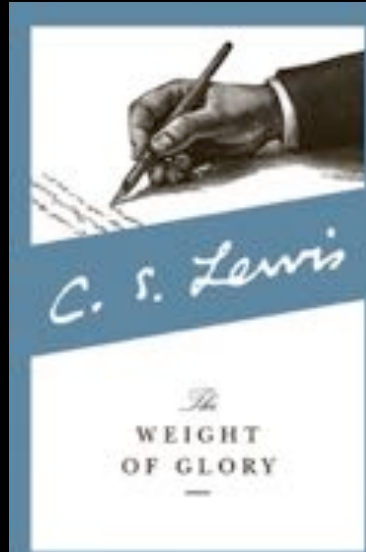
~ Clive Staples (C. S.) Lewis, *THE WEIGHT OF GLORY: And Other Addresses*, 1949, HarperCollins, page 44.



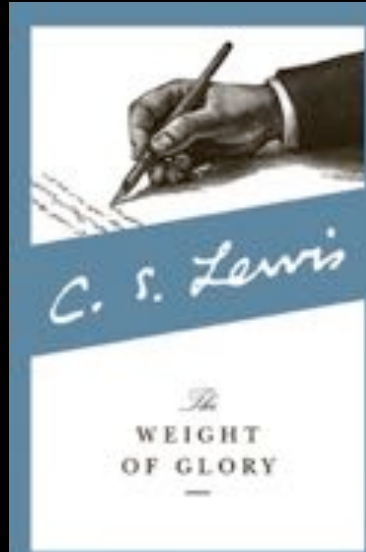
*What do with this ALL THIS now?*



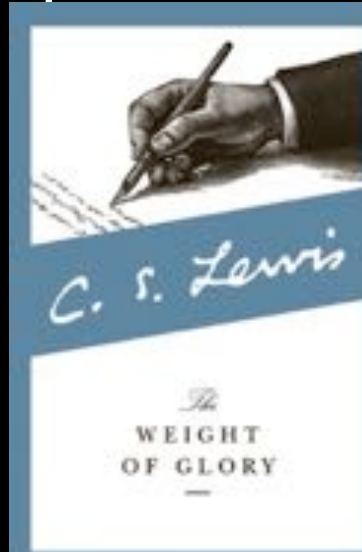
Meanwhile the cross comes before the crown and tomorrow is a Monday morning. A cleft has opened in the pitiless walls of the world, and we are invited to follow our great Captain inside. The following Him is, of course, the essential point. That being so, it may be asked what practical use there is in the speculations which I have been indulging. I can think of at least one such use. It may be possible for each to think too much of his own potential glory hereafter;



it is hardly possible for him to think too often or too deeply about that of his neighbour. The load, or weight, or burden of my neighbour's glory should be laid on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship,

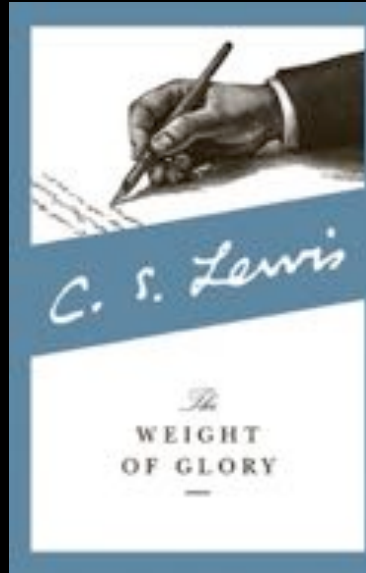


or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics.



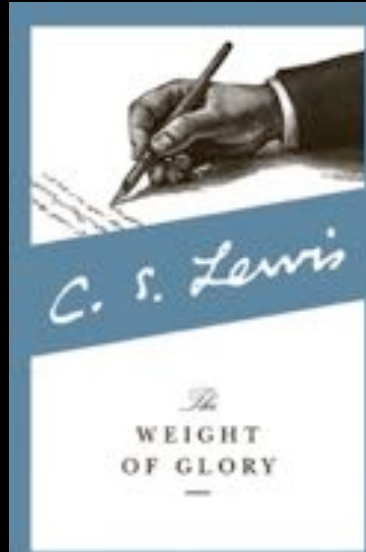
There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilisations – these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit – immortal horrors or everlasting splendours.

This does not mean that we are to be perpetually solemn. We must play.



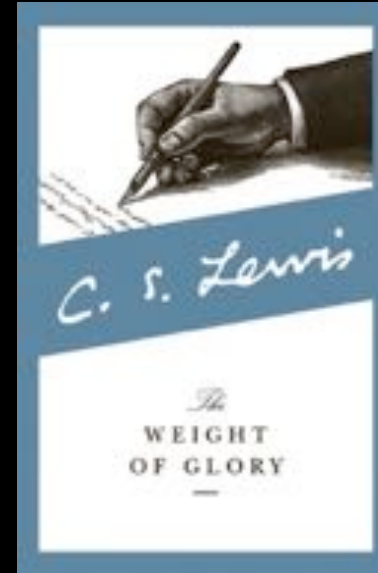


But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously — no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner — no mere tolerance, or indulgence which parodies love as flippancy parodies merriment.



Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses. If he is your Christian neighbour, he is holy in almost the same way, for in him also Christ *vere latitat* – the glorifier and the glorified, Glory Himself, is truly hidden.

~ Clive Staples (C. S.) Lewis, *THE WEIGHT OF GLORY: And Other Addresses*, 1949, HarperCollins, pages 45-46.



# Gospel Application:

*Do you long to go home?*