Well digging and there is well doing; there is water wells, and oil wells

The well-doer is faithful in doing good works

The well-doer is faithful in doing the truth (some only a portion)

The well-doer is faithful in doing the whole truth

The Whole Truth must concern the overcomer

Ro 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

1. Patient continuance

2Co 6:1 ¶ We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

1. well doing
2. seek

To them who… seek

* 1. glory

1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

* 1. Honour

1Co 3:21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

* 1. immortality
  2. eternal life

Ga 5:9 A little leaven leaveneth the whole lump.

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. {having...: or, having overcome all}

1Th 5:23 ¶ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

2Co 5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

2Co 5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

I Cor. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Mt 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mr 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Lu 9:29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Da 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2Co 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Lu 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

John 21:22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Ro 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 1Co 15:26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

2Co 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2Co 7:1 ¶ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1Peter 5:10 ¶ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Re 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

*STUDY SOUND DOCTRINE*

John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

1Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1Ti 6:6 ¶ But godliness with contentment is great gain.

1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2Ti 2:22 ¶ Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

GLORIFIED SAINTS (Not a doctrine to be proud over but diligent for)

John 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. John 11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. John 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Ro 3:23 For all have sinned, and come short of the glory of God;

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Glorification of the saints is a working of Divine Grace that begins with:

1. God’s foreordination

Ro 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained, purposed}

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (foreknew)

1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Heb 2:10 ¶ For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

God’s purpose for His people is sure and certain and all-glorious, for eternal glorification is the blessed and sure promise that is held out to the true child of God.

Eph 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Paul was willing to endure all things, not only that the elect might receive full Salvation, but that they might also obtain that full glory that God has for His elect, and unto which He has predestinated them.

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

*Glorification* is a wonderful provision for the people of God. Glorification is the point at which the doctrine of full salvation and the doctrine of END TIME DELIVERANCE WORK together.

*Fixes the affections supremely on God and things above*

1. Glorification results from justification, as Romans 8:30, guaranteed by the grace of God, which is the power behind all of God’s dealing with His elect.
2. Glorification results from God’s eternal election and predestination,
   1. If a man would be sure of glorification, he must make sure of his calling and election,
   2. Predestination
   3. Which guarantees abundant entrance into the Lord’s everlasting kingdom of glory.
   4. If hopes were confined to this world, of all men living we would, be the most miserable; for, temperance, and virtue

1Co 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

1. Glorification is not the same thing as rewards, although the two are related, for glorification is for every overcomer that overcomes as Jesus overcame.
   1. Rewards will be based upon one’s faithfulness to the Lord. The extent of one’s glorification may be increased by being more faithful, and by serving God from the right motives.

Daniel 12:3. "And they that be wise (margin:‘teachers’) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

2Pe 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"abundantly" 2 Pt 1:11. A justified man will enter in the kingdom with little joyful service to his credit. he who has made his calling and election sure joyfully serves his Lord in the assurance of glory to come, shall have an *abundant entrance* ministered unto him, as opposed to the fruitless and rewardless entrance of the other.

It is certain from 2 Corinthians 4:17 that the believer’s patient endurance of trials and afflictions has something to do with the degree of glory that shall be his. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The very means of our glorification if we patiently bear them that our God may be glorified.

Let us remember: God will be no man’s debtor: what is done for Him will be rewarded in due season. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

"Glory" has to do with characterizes Jesus as the God-man (Luke 24:26; 1 Pet. 1:11). This is what will characterize all the overcoming saints (Rom. 8:17-24; Phil. 3:20-21). This is the condition toward which all true saints are moving, for it is their predestinated and promised end (Rom. 8:29-30; 9:23; 1 Cor. 2:7). We know of no other text that is more appropriate for our study of this subject than Colossians 3:4, which says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

I. THE CERTAINTY OF GLORIFICATION.

Glorification is as certain as one’s justification, for it is as much a part of salvation as is justification, as is witnessed by Romans 8:30. Glorification is the final state in salvation, for it is the redemption of the body, and is the vindication of the saint’s faith and hope.

1. At conversion, we are freed from the *penalty* of all past sins, for we are pronounced justified by God, and this is past tense from the moment of faith.
2. But the Bible sometimes speaks of the present tense of salvation—of salvation as an on-going process—we are "being saved,"
   1. In sanctification we are being freed from the *power* of indwelling sin as we grow more holy and more dedicated to the Lord.
3. salvation in the future tense"we shall be saved," which has to do with
   1. Glorification, which is our freedom from the *nature* of sin in us by our receiving of new transformed body and renewed mind. Death to self

Three phases of the one complete salvation that our Lord purchased for all His elect upon the Cross.

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

Ro 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Now those verses do not refer to three different salvations, but to three separate aspects of one and unless we learn to distinguish sharply between them, there can be confusion and cloudiness in our thinking. These passages present three distinct phases and stages of salvation:

Salvation from the penalty of past sin is an accomplished fact, as a present process, what I am dealing with right now.

1Jo 2:1 ¶ My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Ro 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Ro 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

So many today ignore these distinctions, jumbling them together. Some contend for one and argue against the other two; and vice versa.

The fact is that the great majority of professing Christians fail to see that "salvation" is one of the most comprehensive terms in all the Scriptures, including predestination, regeneration, justification, sanctification, and glorification.

The glorification of the saints is as certain as Christ’s own glorification,

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

This same fact is seen in Romans 8:30. The foreknowledge and predestination in verse 29 are past tense: we can easily see and understand this. And the calling and justification in verse 30 are both past tense: we can also easily see and understand how this is so for every saved person. But that glorification is also past tense is hard for us to receive, and we are prone to try to reason this away. "Surely," we reason, "the Lord has not yet returned. Surely the resurrection has not yet come about. Surely I have not yet received my new body. How then can the past tense be used here?"

II. THE GROUND OF GLORIFICATION.

Anything that doesn’t have an adequate ground is a vain hope. The believer is not randomly and groundlessly glorified, but he is assured of glorification on the basis of association with the glorified Christ. There is no such thing as glory apart from Christ, but one is predestinated to be conformed to the image of his Lord.

In the work of the Spirit, the resurrection of the body is included, and the fashioning of it like the glorious body of Christ. Having been predestinated to be conformed to the image of God’s dear Son, the proposed work of grace is not completed until our bodies are like the glorious body of the Redeemer. "Then shall I be satisfied when I awake with thy likeness" (Ps. 17:15).

Colossians 3:4 emphasizes this unity with the life of Christ when it says, "When Christ, *who is our life*, shall appear, then shall ye also appear *with Him in glory*." Our being glorified is dependent upon our being possessed of that Divine life that is imparted to us in regeneration (2 Pet. 1:1-4). This is clearly stated in Colossians 1:27: "...Christ in you, *the hope of glory*." "Hope" in Scripture is a stronger word than our Modern English word which generally means little more than a mere wish without any assurance of receiving the object of that hope. Biblical hope, on the other hand, is the well-grounded expectation of good to come, because it is based upon a Divine promise. Thus,

Christ dwelling in our hearts by faith is the evidence of the new birth, and is the ground of our expectation of glory to come.

We noted under the preceding division that our glorification is as certain as our justification, for Romans 8:30 shows that glorification is grounded in justification. God has an order in everything and man cannot disannul that order. God’s order *in time* is (1) Calling. (2) Justification, and (3) Glorification. "...whom he called, them he also justified: and whom he justified, them he also glorified." Glorification is a result of justification, and cannot exist apart from it,

The same persons—the elect of God—are in the foreknown and predestinated stage as are in the glorification stage, and vice versa. The same ones who are called are to be glorified, for they have been justified, which is an incidental proof of the security of the saints.

But someone will doubtless object that "How can this be so, for most people who hear the Gospel do not respond to God’s invitation?" True, but this objection is based upon a misconception of the meaning of "call" here. It is assumed that "called" refers only to the general invitation to salvation. "Called" is used in two senses in the Bible doctrine of salvation: (1) The *general call* of the Gospel, which is universally rejected by men until the Holy Spirit works in their hearts to quicken them so as to enable them to hear, heed and respond to it. (2) The *effectual* *call* of the Holy Spirit by which men are born again and enabled thereby to repent, believe and respond to God’s invitation in the fullness of the Spirit.

1Co 16:9 For a great door and effectual is opened unto me, and there are many adversaries.

2Co 1:6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. {is effectual: or, is wrought}

Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Phm 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

This is *universally* *responded* to by the elect, for God works effectually, "quickening whom He will" (John 5:21), without any response from the sinner until the regeneration is completed. The concurrence of the human will is no part of this (Rom. 9:15-16), for being spiritually dead it is not capable of any right spiritual action until it is made alive by the Spirit of God. Thus *no* *one* is ever saved just by the general call of the Gospel, but *all are saved* to whom the effectual call comes. It is to this second "call" that is made effectual by the almighty power of God that reference is made in Romans 8:30, and other texts where "call" is used in this special sense. This "call" is "unto the *obtaining of the glory* of our Lord Jesus Christ" (2 Thess. 2:14). And it is to be noticed in the preceding verse that this is based upon God’s sovereign choice, as in Romans 8:29-30. The believer in Christ receives the glory of Christ *prospectively* in salvation, for glorification is grounded in salvation, being actually a part of it.

To inform us who shall possess it, and on what ground, it is called an inheritance. Plainly denoting, that none but the children of God shall enjoy it: for a servant, considered as such, cannot inherit. We must, therefore, be the sons of the Highest, by adoption and regeneration, before we can justly hope to enjoy the heavenly patrimony.

Glorification is also grounded in our position as believers, for we are predestinated to be accepted in the beloved Son of God, as in Ephesians 1:5-6. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." The beauty of glorification lies not in us and in our efforts, but wholly in Christ and in His spiritual beauty that is put upon us, as beautifully prefigured in Ezekiel 16:14. "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." Israel generally, as well as the Gentiles, missed this truth completely.

It is as much by Christ’s risen and glorified life, as by His sacrificial death, that we find acceptance with the Father, for His righteousness is imputed to us as Romans 4 so abundantly testifies. And Romans 5:10 clearly says, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved by his life*." This is why those who deny the resurrection of Christ have no hope of eternal life and glory, for they deny that which is an integral part of the salvation and glorification of the saint. In the life of Christ alone is life and light for men (John 1:4), and it is to these who have received this life and light that the promise is given of sharing in the glory of Christ. The imputed righteousness of Christ is that alone which fits men for acceptance before God and entry into His kingdom. Human righteousness is never sufficient, for the Pharisees and scribes were the most legally righteous people on earth, yet our Lord warned His disciples in Matthew 5:20 that they needed more than this for acceptance into God’s kingdom. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven*."

The coming of our Lord in glorious majestytothe earth is set forth in Revelation 19:11-13, and in verse 14 we are shown His companions. "And the armies which were in heaven followed him upon white horses, *clothed in fine linen*, *white and clean*." This symbolism is explained in the immediate context, for verse 8 says: "And to her was granted that she should be arrayed in fine linen, clean and white: for the *fine linen is the righteousness* *of* *saints*." On the basis of verse 7 "his wife hath made herself ready," some believe that the righteousness in verse 8 is a personal, not an imputed, righteousness, but one word in verse 8 refutes this. "Granted" is the common Greek word for "given," so that clearly this that characterizes the saints is an imputed righteousness—the only kind any person can have.

Thus, whether they are considered as individuals, or corporately as the Lamb’s wife (vv. 7-8), or militantly as an army (v. 14), their glory is a result of the imputed righteousness of Christ. But not just by this alone, for as we’ve noted under the first division, the believer’s glorification is grounded in God’s omnipotent power, in His omniscience, and indeed in all of His glorious attributes. Abraham Booth observes:

Their felicity, therefore, is permanent as the Divine perfections they adore and enjoy; and made certain to their own comprehensive minds beyond the possibility of a doubt. This makes their state supremely glorious. This constitutes heaven indeed. Nay, what if the limits of their capacities should be forever enlarging, and forever receiving greater measures of glory? For the Deity is an infinite source of blessedness; and finite vessels may be forever expanding, and forever filling, in that ocean of All-sufficiency.

The glorification of the saints rests upon the grace of God as is implied in Ephesians 1:3, 10. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ...That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." These two verses are tied together by the intervening verses that detail how grace works to bring these spiritual blessing to us. Glorification, like calling and justification, must be grounded in God’s grace, since none of us can claim to deserve even the least part of these spiritual blessings.

III. THE TIME OF GLORIFICATION.

When may we expect this wonderful experience to come about? And where is it to take place? Many people think that it takes place immediately upon our death, when we pass into heaven. This is incorrect, although it is correct to say that one who has died has "entered into glory," for this phrase describes the presence of God, where we go at death (Eccl. 12:7; 2 Cor. 5:8). It does not, however, describe the condition of the saints in heaven while they are awaiting the final episode in their redemption. There is a sense in which those that have died in Christ have been made perfect.

Besides this final perfection, to which the saints are taught to aspire, there are stages in their progress to which the name perfection is, in a subordinate sense, applied in the Holy Scriptures. The disembodied saints, now in the presence of God, though they have not attained to the resurrection of the body, are nevertheless called "just men made perfect."

They are free from the body of death, free from sin, free from all the tribulations and sorrows of this world, and are present with the Lord, and in the enjoyment of his love.

Hebrews 12:23. "perfection" we have only to notice the prior disclaimer of absolute perfection in those that have not yet attained to the resurrection. After having listed many that had triumphed by faith in the Lord, Hebrews 11:39-40 says of all these that they had not yet been made perfect. "And these all, having obtained a good report through faith, *received not the promise*: God having provided some better thing for us, that *thatthey* *without* *us* *should not be made perfect*." The final and absolute perfecting, or completing, as the Greek word often means, of the saints, will take place all at one time when all saints from all ages will be glorified together. And we make this statement with this exception: we are fully aware that there were some Old Testament saints that, along with Christ, constituted the *firstfruits of the resurrection* (Matthew 27:51-53). We have no explanation for this, but accept it as a true revelation of the facts. It is God’s business as to what is involved.

Our gracious Lord has made known "the riches of his glory on the vessels of mercy, which he had *afore prepared unto glory*" (Rom. 9:23). And it is the fact that He has before prepared them unto glory, and glory for them, that glorification is placed in the past tense in Romans 8:30. But the believer cannot be physically glorified until the judgment seat of Christ, for it is there and at that time that the degree of his glory will be determined, as 2 Corinthians 5:9-10 shows. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But this judgment takes place at the return of Christ to earth, after the Great Tribulation, as says Matthew 16:27: "For the Son of man shall come in the glory of his Father with his angels; and *then he shall reward every man according to his works*." His coming then will be with power and *great* *glory* (Luke 21:27), and He shall sit upon the *throne of his glory*" (Matthew 19:28). Glory will be the chief characteristic of that great event.

The degree of one’s glory will be contingent upon the faithfulness of his service, and so, rewards enter into the matter, and these are to be passed out at the coming of Christ. But consider: both good and bad actions by Christians have consequences that go on and on, like the ripples in a lake left by the tossing in of a single stone, and the full consequences of an act may not be fully known for several generations. Hence, only at the judgment seat of Christ, when all human actions are reckoned up, will the full consequences of any given act, good or bad, be known to men, and so the degree of reward due be discerned.

The Divine order of all this is presented in 1 Thessalonians 4:16-17. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Here we see: (1) The coming of Christ from heaven with a shout, and with the voice of the archangel, and with the trump of God. (2) The redemption of the body (Rom. 8:23), for the bodies of the dead saints are raised (Isa. 26:19), then the bodies of the living saints are changed by being instantly renovated (1 Cor. 15:51). (3) This shall be our gathering together unto Him (Ps. 50:3-5; 2 Thess. 2:1), the blessed hope of all believers (Titus 2:13). (4) The rewarding will take place after this (Matthew 16:27; Rev. 22:12). (5) This rewarding will include ruling over all the earth as kings and priests (Ps. 149:5-9; Rev. 5:9-10; 11:15-18).

Clearly the time of the glorification of the saints will be at the time of Christ’s own enthronement over all the earth. This is borne out in the parable that Jesus taught in Luke 19:12,15. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return...And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Here is (1) The Return. (2) The Reigning. (3) The Rewarding. Nor can this be made out to be a present "reigning of the church"

Here we learn that Christ’s return and His reception of the "Kingdom" are inseparably connected together. Not only do the Scriptures plainly refute the assertion that Christ is *now reigning,* but existing conditions cannot be made to square with this belief. How absurd it is to say that Christ is now reigning over the earth when His authority is despised and rejected by the whole of the unbelieving world.

On the basis of this fact, believers are taught in the model prayer to pray "Thy kingdom come" (Matthew 6:10), for the coming of the Kingdom of Christ will be the fruition of all the saints’hopes and desires as well, for it will mark their entrance into the glory of Christ in all its fullness. But this very duty to pray this makes evident that the Kingdom has not yet come upon the earth, else the duty to pray this would be abrogated.

We know not what prophecies yet remain to be fulfilled before the return of the Lord, and our consequent glorification. Perhaps there are none yet to be fulfilled, but only the sovereign will of God withholds this great event because His time is not yet. Though God has called us already to share in this glory, yet He has declared that this shall only come about *after we have* "*suffered* *a* *while*" (1 Pet. 5:10), for our suffering will increase our appreciation of that glory when it dawns. Indeed, it is shown that there is a correlation between our suffering with Christ, and our being glorified together with Him (Rom. 8:17): "...if so be that we suffer with him, that we may be also glorified together." And 2 Timothy 2:11-12 says: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him..." Willingness to suffer for Christ’s sake is a test of one’s fidelity and love to Him, as well as teaching us to appreciate the glory when it comes.

That repeated strain in the parable which follows that of the ten virgins —"Well done, good and faithful servant: thou has been faithful over a few things, *I will make thee ruler over many things*" —seems to indicate the nature of the saints’ inheritance. Reigning with Christ over the earth throughout the millennium, their rank in His manifested kingdom will be according to their fidelity during the time of His absence. In the judgment of the nations which now follows, they will be associated with their Lord, —"Know ye not that the saints shall judge the world?" (1 Cor. 6:2) —and in their nearness to Him in honor and authority will consist the greatness of their reward.

Thus, it becomes a question of great importance to ask ourselves, as to how much we are willing to suffer for the Lord’s sake, in the light of His promise to reward everyone who suffers for His sake. An important point is, that He has determined to allow us to suffer a while for His glory, which is itself a gift of His grace, as Philippians 1:29 shows. "For unto you it is *given in the behalf of Christ*, not only to believe on him, *but* *also to suffer for his sake*." Thus, those who are unwilling to suffer for Christ, attempt to frustrate the very reason for the seeming delay of His return to glorify them, and the very means of the enhancement of their glorification.

When shall the coming of Christ take place, and the saints’ glorification? No definite time is set, and it is foolish to attempt to set up dates. What is important is to watch for the fulfillment of events that mark the approach of the great event, and to be careful that we are always prepared to unashamedly meet Him at His coming.

We want to get rid of the idea that there is a date fixed by our Lord for His coming. Without doubt God knows the exact time when it will happen. But the thing for us to mark is that it will not occur because a certain fixed date has arrived. That is the way we adjust all our human affairs, fixing dates, and then doing the things on those dates, unless it prove impossible. This is *not* the way here. And the more clearly this is fixed in our minds the better we shall understand God’s plannings. The time of the Coming is fixed as *the harvest is fixed,* that is, it will come when things are ripe for it. This is the principle determining the time.

In harmony with this is the word that our Lord Himself has spoken in Matthew 25:13: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." We are to watch for the signs of the times (Matthew 24:32-34) and these will give us a general idea of the time of the coming of our Lord again to earth, and of our glorification with Him.

IV. THE ASSOCIATION IN GLORIFICATION.

The text in Colossians 3:4 shows this in the words "then shall *ye also appear with Him* in glory." Romans 8:17 likewise says: "And if children, then heirs; heirs of God, and *joint-heirs with Christ*; if so be that we suffer with him, *that we may be also glorified together*." This association in glorification is based upon the happy fact that God’s plan and purpose has always been to conform every true believer to the image of Jesus Christ, as Romans 8:29 shows. "For whom he did foreknow, *he also did predestinate to be conformed to the image of his Son*, that he might be the firstborn among many brethren." This is involved in Jesus "bringing many son unto glory," by so sanctifying them that they are all one with Christ through God’s workings (Heb. 2:10-11).

"The resurrection of Christ is both the example and proof of ours (1 Cor. 15:20; 1 Pet. 1:3). First, it demonstrates that the work is feasible for God. Second, it demonstrates the sufficiency and acceptance of Christ’s satisfaction for His people’s guilt: but bodily death is a part of our penalty therefore: and must be repaired when we are fully invested with the avails of that purchase. Third, Scripture shows such a union between Christ, the Head, and His members; that our glorification must result as His does (1 Cor. 6:15).

Several of the terms used of glorification suggest or intimate this association with Christ in this grand event. Glorification is called "the glorious liberty of the children of God," in Romans 8:21, suggesting thereby that as Christ, the preeminent Son of God, is free of all weakness, and the restraints of mortal flesh, so shall His brethren be also. It is called "the adoption" in Romans 8:23, suggesting our position as adult sons of God with Jesus Christ: we share His inheritance with Him. It is also called "the redemption of the body," in this same text. This not only shows what adoption is in the Bible—the placing of the adult sons of God over their inheritance—but also shows that our physical bodies shall be redeemed from mortality and made like unto His glorious, immortal body (Phil. 3:21). It is exaltation with Christ, for just as He was highly exalted after having humbled Himself to do the will of the Father in the incarnation (Phil. 2:5-11), so every true believer is to humble himself so that he may be exalted in due time. See 1 Peter 5:6, where this exaltation is certainly coming "in due time."

Just prior to this statement, Peter had spoken of being a partaker of the glory to come. In verse 1 he said: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a *partaker of the glory that shall be revealed*." He spoke of this as certain because it is certain to all believers, for they cannot lose their salvation, and consequently cannot fail to be glorified. The degree of it may vary because of unfaithfulness, but not the fact of it. We are certain to be glorified because of Christ in us, as Colossians 1:27 declares: "...Christ in you, the hope—expectation—of glory." The resurrection of the body, which is glorification, is an integral part of salvation, and so, glorification of the body is made absolutely certain by the salvation of the soul. B. H. Carroll rightly observes in his notes on Romans 8:

The fullness of the salvation in us is the regeneration of the soul, its ultimate sanctification, and the resurrection and glorification of the body. It has ever been impossible to satisfy the cravings of a human heart with the hope of soul salvation only. It is ingrained in the very constitution of our being that we long for the revivification of the body...Hence the resurrection of the dead is made in the Christian system, a pivotal doctrine, as we learn from the letter to the Corinthians: that our faith is vain, our preaching is vain, we are yet in our sins, our fathers have perished and God’s apostles are false witnesses, if the dead rise not. That is the conclusion of the doctrine of salvation in us."

Paul is also inspired to show this same thing in 2 Timothy 2:10: "Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus *with eternal glory*." Thus, whether Jew or Gentile, all the vessels of mercy—that is, all whom God has mercifully determined to save—He has also prepared unto glory. Romans 9:23-24 says: "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles."

Just as God the Father and God the Son, being one, share the things that are common to each, so the true saint, being associated with Christ, shares His glory which the Father has given to Him. John 17:21-22 reveals: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Our glorification then rests upon being associated with Christ through the new birth, and is guaranteed by the omnipotent power of God. Unbelief may ask, "How may these things be?" (See 1 Cor. 15:35). But Scripture answers "By the power of God, which is absolute." Philippians 3:21 says in no uncertain terms: "Who shall change our vile body, that it may be fashioned like unto his glorious body, *according to the working whereby he is able even to subdue all things unto himself*." There is no room for doubt in this matter if God be God, and if we are associated with Him through saving faith in His Son, Jesus Christ.

Furthermore, the believer’s association with Christ in glorification is to be seen in such texts as 2 Timothy 2:12; Revelation 1:6; 5:10; 2:26-27, and Psalms 149, which speak of the saints’joint rule with Christ over all the earth in the Millennial Kingdom. Glorification will also involve our being placed as kings and priests over all the earth. For during Christ’s Millennial rule every civil governmental post, and every religious position will be occupied by those that are not only born again, but who also possess new bodies and minds which are incapable of mistakes in judgment or justice. This is why it will be a reign of perfect peace and righteousness (Ps. 85:9-11; Isa. 32:17-18). Then will the saints’ trust in Christ be vindicated before all the world, and no more will Satan give worldly honors and riches to wicked men to make it appear that evil is profitable. By this aspect of glorification will it be shown that God blesses those that trust and obey Him, and that no one loses permanently by serving God. And likewise, that to follow Satan, though it may be temporarily profitable and pleasing in this present evil age, will yet involve the loss of the glories of the coming age, and after that, eternal loss.

Who can picture the blessed accomplishment of this promise! For two thousand years the saints have (more or less) lived as strangers and pilgrims on the earth. Many of them have been maligned, ostracized, persecuted and martyred. They went forth unto Christ "without the camp, bearing His reproach" (Heb. 13:13). But now shall they be richly rewarded. They suffered "with Him" and now shall they be also "glorified together" (Rom. 8:17). And then will it be fully manifested that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). —A. W. Pink, *The Redeemer’s Return*, p. 299. Calvary Baptist Church Book Store, Ashland, KY., No date.

One of Satan’s subtle lies with which he sidetracks many sincere souls, is the lie that it is too costly to be a Christian. There has been instilled in the carnal minds of millions that one must grab what he can now, for the future is uncertain. But by this lie men are beguiled out of this glorious hope that is held out as absolutely certain for all the true saints of God, and they exchange an eternal glory for the gaudy glitter of a few moments of earth’s false and failing glory. They find Satan’s lies easier to believe than God’s promises because they are unbelievers in heart, and they are only doing what comes naturally to them. And people do not realize that, since they belong to God by right of creation if not by right of redemption, it is an act of spiritual adultery to love the world (1 John 2:15).

Man’s time on earth is so pitifully short—even when he lives beyond his appointed three score years and ten (Ps. 90:10), —and so Satan convinces man that he must grab all that he can, while he can. But the truth is, the present life is the time of testing and preparation for the world to come—a glorious world for all that are fitted for it by justification, sanctification and glorification. But who can even imagine the glory of the world to come, for it will not only involves inconceivable glory, but even growth in the ability to enjoy and appreciate it. In a description of heaven, A. H. Strong says:

Heaven will involve deliverance from defective physical organization and surroundings, as well as from the remains of evil in our hearts. Rest, in heaven, will be consistent with service, an activity without weariness, a service which is perfect freedom. We shall be perfect when we enter heaven, in the sense of being free from sin; but we shall grow to greater perfection thereafter, in the sense of a larger and completer being.

But tragically, many fail the test of what is most important to them, and through selfishness, which is always self-defeating, they lose the ultimate good. The principle test that comes to men during this present life is, "What will you do with Jesus Christ, the Son of God? Will you repent of sin against God, and joyfully trust His Son to be your sovereign Lord and Saviour? Or will you try to make it on you own?" Millions daily trust in their own ability, and so, put themselves under the curse of God because of their inability to perfectly measure up to the requirements (Gal. 3:10), but the attempt of which is an act of self-worship, which is idolatry, and so, brings down God’s curse (Jer. 17:5). What will your eternal state be? Will it be eternal glory with Christ or eternal shame with Satan and all other rebels? It all depends upon whether you are associated with Christ through faith in His redeeming work.

Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

The Divine attributes of omniscience, omnipotence and immutability are against all suppositions.

The Gk word <apekdechomai>is used in the same basic sense in all seven appearances

Waiteth, waiting, wait for it, waiting for, wait for, we look for, and unto them that look

Ro 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

25 But if we hope for that we see not, then do we with patience wait for it.

1Co 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: {coming: Gr. Appearing, Manifestation, Revelation}

Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The glory to which Christ has been exalted, is not a subject of idle speculation, in which we have no interest. In his address to his Father, he said, The glory which thou has given me, I have given them.

Hence, while we suffer with Christ, and for Christ, in this world, we may rejoice in the hope of being glorified with him.

glorification for the people of God is as sure as God’s Word, for His integrity rests upon His keeping of His word.

To all that seek for glory through the truth it shall come, but to all that reject the truth, only indignation, wrath, tribulation and anguish (Rom. 2:6-11). "Who will render to every man according to his deeds: to them who by patient continuance in well doing *seek for glory* and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but *glory*, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."

Where judgment and reward are concerned God is totally impartial and shows no respect of persons. But it is a great mistake to attempt to apply "no respect of persons" to God in every situation, and it manifests ignorance of Scripture, for in several areas He does show respect of persons, as a number of Scriptures declare. This is especially so in every area where election, salvation or any of God’s covenant dealings are concerned (See Gen. 4:4; Ex. 2:25; Lev. 26:9; 2 Kings 13:23; Ps. 74:20; 138:6, and others). And, inasmuch as God is the source of all good and perfect gifts (Jam. 1:17), and is the One that distinguishes one person from another (1 Cor. 4:7), this respect of persons is commonly seen in life. For example, men do not all have the same advantages in life either physically, mentally, morally, psychologically or spiritually, for all are not gifted with the same abilities and talents, and opportunities vary from person to person. Examination of every text that declares that "God is no respecter of persons" will reveal that this is stated *only in regard to judgment*, and in the final judgment no grace will be seen, but only pure damning justice that exacts everything that is due from sinners.

In election and salvation God shows respect to some over others, for the very word "elect" implies the choice of some and the leaving of others. A universal election is a contradiction in terms. The very first appearance of "respect" in the Bible (and first appearances are almost always significant, and are often the most definitive) in Genesis 4:4-5 shows that God had respect both unto Abel and to his worship, but not to Cain and to his worship. This text and the others cited above in this regard clearly show that God does respect one person over another in matters of His grace. This is because grace is *always unconditional else it is not grace*. The wisest of men recognized this truth, and prayed to enjoy it (1 Kings 8:28). Only in judgment and in rewards, we repeat, must God deal impartially with men; all His dealings in grace, because they do not take notice of any merit or worth in the creature, must show respect of persons.

God has pledged Himself to give glory to every saved soul because he is saved. This involves grace, in which there is respect of persons in every instance. But God has also pledged Himself to reward every rightly motivated service done unto Him by enhancing that initial glory. And because this involves service and rewards God shows no respect of persons, but bases it upon faithfulness in well doing (Rom. 2:7,10). This is a point where we must "rightly divide the Word of truth," and not just parrot some misapplied Biblical phrase that fits our prejudices. Scripture has spoken clearly in this matter. What will our response be?