

The Benefits of Salvation Series

Glorification a Divine Act Part Two

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The meaning of the glorification for creation. With the arrival of their full “adoption as sons” through the redemption of their bodies at the resurrection (Romans 8:23), the renewal of creation itself will also occur (Romans 8:18-23).

¹⁸For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; ²¹because the creation itself also will be delivered from the bondage of ¹¹corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groans and labors with birth pangs together until now. ²³Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. ²⁴For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? ²⁵But if we hope for what we do not see, we eagerly wait for *it* with perseverance. Romans 8:18-23 NKJV

Creation will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. Peter describes the world that will then be, the fulfillment of Isaiah 65:17 and 66:22, as “*a new heaven and a new earth, in which righteousness dwells*” (2 Peter 3:13). John declares that in the “new heaven and new earth” state, “*there will be no more death or mourning or crying or pain, for the old order of things has passed away*” (Rev 21:4).

It is up for debate whether the new heaven and the new earth condition involves simply the renewal of the present universe or a complete destruction followed by re-creation *ex nihilo*; though the preponderance of evidence suggests the former—a renewal with the transformation of the universe being so complete that, for all intents and purposes, it will introduce a radically new order of existence. Will it be new in kind, new in quality, both or one or the other? That is the debate.

The meaning of their glorification for believers themselves. In their glorified state, believers will be fully conformed to the likeness of Jesus Christ. At His coming, Jesus Christ, “*by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body*” Phil 3:21). Believers will reflect the holy character of Jesus (Romans 8:29) with their wills being made perfectly and immutability free to do good alone. In other words, they will not choose evil to do evil or in any way choose to displease the Father. The true believer is then set free, not only from the penalty and power of sin, but also from the presence of sin.

Before the Fall: Adam could choose to do good or evil as a free agent.

After the Fall: All humanity was plunged into a state of sin and misery, their hearts now desperately wicked. Humans cannot choose to do good with a heart that is desperately

wicked and fall short of the glory of God, dead in trespasses and sin, the will in bondage to the wickedness and bent of the heart, though yet being free moral agents. The will follows the dictates of the heart. The heart is in the hand of the LORD (Yahweh).

The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. Proverbs 21:1 KJV

Born again after the Fall: The believer has the ability through the power of the Holy Spirit to choose good as led by the Holy Spirit, to work works wrought in God; or to choose to fulfill the lusts of the flesh and work the works of the flesh and to do evil. Romans chapter seven describes the struggle, with Paul asking, who will deliver me from the body of this death?

²¹I find then a law, that evil is present with me, the one who wills [desires] to do good. ²²For I delight in the law of God according to the inward man. ²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴O wretched man that I am! Who will deliver me from this body of death? ²⁵I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin. Romans 7:21-25 NKJV

Glorified: The believer will be immutability free to do good alone. Immutability means, his/her state of being will not have the ability to change.

Jesus Christ is “firstborn”, a term referring to priority and supereminence. His will be a supereminence, a supremacy, a pre-eminence, among brethren, the firstborn among many brethren. There is a glory bestowed upon the redeemed in that they sustain a relationship to the “firstborn” as brethren. (Col. 1:15, 18; Hebrews 1:6; Rev 1:5)

¹⁵He is the image of the invisible God, the firstborn over all creation. ¹⁶For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created by/through Him and for Him. ¹⁷And He is before all things, and in Him all things consist. ¹⁸And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. NKJV

[4416](https://biblehub.com/greek/4416.htm) /*prōtōtokos* ("firstly") specifically refers to *Christ* as *the first to experience glorification*, i.e. at His resurrection (see Heb 12:23; Rev 1:5). For this (and countless other reasons) Jesus is "*preeminent*" ([4416](https://biblehub.com/greek/4416.htm) /*prōtōtokos*) – the *unequivocal Sovereign over all creation* (Col 1:16).

[[4416](https://biblehub.com/greek/4416.htm) (*prōtōtokos*) refers to "the first among others (who follow)" – as with the *preeminent, glorified Christ*, the eternal *Logos* who possesses *self-existent* life (Jn 5:26).]

<https://biblehub.com/greek/4416.htm>

God is determined to conform “a great multitude that no one can count, from every nation, tribe, people, and language” (Revelation 7:9) to the likeness of Jesus Christ. But there is yet a high end—the final phase of God’s glorification of His Son and the Savior and Messianic King is “that His Son might become the Firstborn among many brothers” (Romans 8:29).

Dignity. The pre-eminence of the Son as firstborn carries with it a correlative eminence of the children of God. The unique dignity of Jesus likewise bestows a dignity upon the many sons to be brought to glory.

Paul informs believers who were originally called “with the view of obtaining the glory of our Lord Jesus Christ” (2 Thess. 2:14) and who will “be glorified together with” Christ (Romans 8:17) that “our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18), indeed, that “our light and momentary troubles are achieving for us an eternal glory that far outweighs them all” (2 Corinthians 4:17).

Consummation of the Covenant. Christ in all His offices as Redeemer is not to be conceived of apart from the called-out ones and vice versa. There is a correlation in election, in redemption, in the mediatorial ministry which Christ continues to exercise at the right hand of the Father, in the consummation of the covenant. In the consummation of the covenant, Jesus Christ will come again without sin for those that look for His appearing. This is why we can say that surpassing glory awaits every true believer who has been effectually called, justified, sanctified, and glorified in Christ. Amen.

Pray: ⁹For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; ¹⁰that you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God; ¹¹strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; ¹²giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. ¹³He has delivered us from the power of darkness and ^[c]conveyed *us* into the kingdom of the Son of His love, ¹⁴in whom we have redemption ^[d]through His blood, the forgiveness of sins. Colossians 1:9-14 NKJV

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