

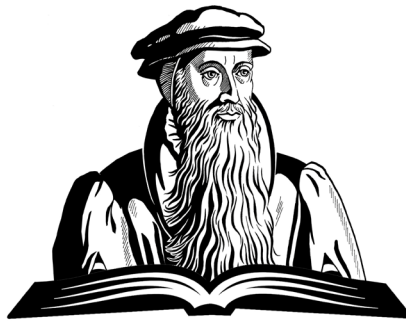
VIDEO LECTURE SERIES

# *The Application of Redemption*

by Rev. William Macleod

Lecture 12

## *Glorification*



**The John Knox Institute  
of Higher Education**

*Entrusting our Reformed Inheritance to the Church Worldwide*

## **John Knox Institute of Higher Education**

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Rev. William Macleod recently retired, after serving as minister of the gospel for 45 years at Knightswood Free Church of Scotland (Continuing), in Glasgow, Scotland. In addition, he was for many years the editor of the denominational magazine, *The Free Church Witness*. He was also Professor of Systematic Theology and Principal of the Free Church (Continuing) Seminary, in Inverness, Scotland. He is married and has three adult children and six grandchildren.

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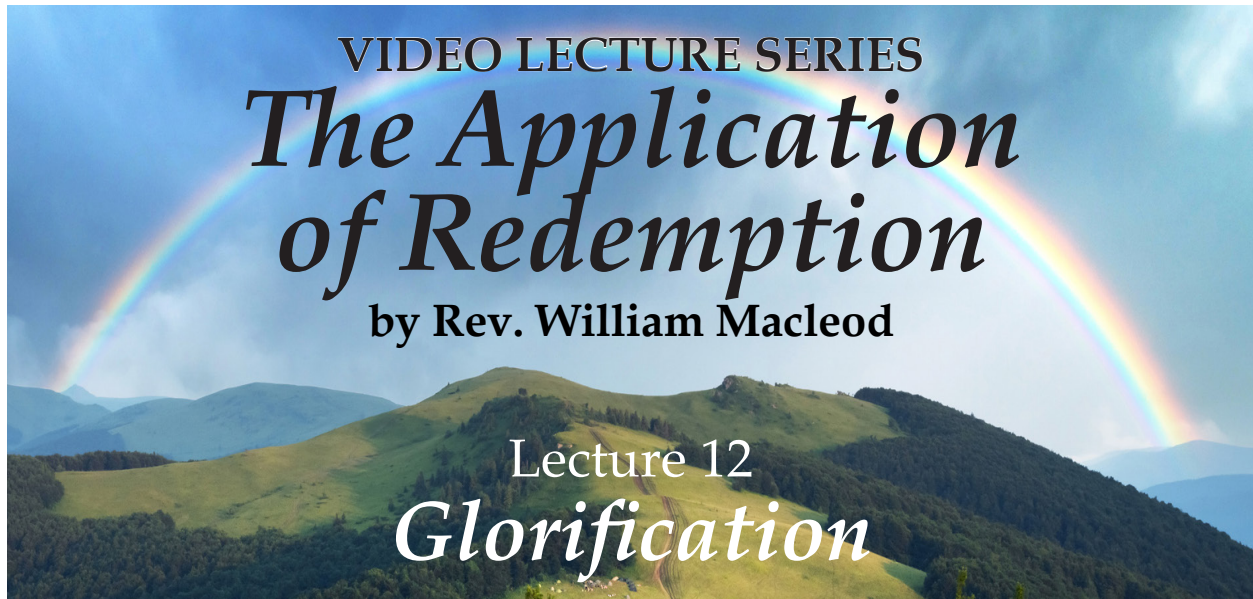
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**12 Lectures**

1. The Order of Salvation
2. Total Depravity
3. Effectual Calling
4. Regeneration
5. Repentance
6. Saving Faith
7. Justification
8. Adoption
9. Sanctification
10. Union with Christ
11. Perseverance of the Saints
12. Glorification



We come now to lecture 12, our last lecture, which deals with the subject of *Glorification*. God the Father elected us in eternity, and then, 2,000 years ago, God the Son died for us on the cross. Time passed, we were conceived in the womb, brought into the world. And then, one day, we were effectually called by God the Holy Spirit. We were regenerated, given the gift of faith and repentance, justified, adopted, the process of sanctification began, days passed, and we made progress in the Christian pilgrimage; growing in grace and in the knowledge of our Lord and Savior Jesus Christ, and so, ripening for glory. Attacked by Satan, weakened by lusts, distracted by the world, we still kept going, persevering, through the Spirit, he united us to Christ. When our race is finished, we will be called into God's presence to receive our crown of glory. When the ears of corn are fully ripe, the sickle of death cuts us down, and the angels joyfully carry us into God's storehouses.

So, thinking, first, about *Death*. Unless Christ comes first, nothing is more sure than death. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9, verse 27). "The wages of sin is death" (Romans 6, verse 23). We are all sinners, and therefore, we all die. Yet, for the Christian, death is simply falling asleep in Jesus (1 Thessalonians 4, verse 14). How easily we fall asleep, and how difficult it is generally to tell the exact moment when sleep took over. Nothing could be more gentle. Death, for the child of God, is like the kiss of our Savior who has come to take us home.

*The soul leaves the body.* Paul wrote encouragingly of the pull which he felt: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Philippians 1, verses 23 and 24). Later, he said, "The time of my departure is at hand" (2 Timothy 4, verse 6). He viewed his end simply as a time to cast off the last ropes and sail off to the desired haven. For him, there was nothing threatening in death. Stephen was violently killed, yet said calmly, "Lord Jesus, receive my spirit" (Acts 7, verse 59). He was looking into heaven and seeing Christ. Our Lord is normally described seated at God's right hand, but Stephen sees him standing to receive him. When the beggar Lazarus died, the angels were ministering around his miserable deathbed and carried his soul to Abraham's bosom (Luke

16, verse 22). Christ has taken the sting out of death, and the victory from the grave (1 Corinthians 15, verses 55 to 57).

*The Westminster Shorter Catechism* gives a helpful summary of what happens when we die: “The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection”—that’s the answer to Question #37. Their soul goes immediately to heaven. There is no further suffering. There is no purgatory, neither is there soul sleep. To the thief dying on the cross beside Jesus, he said, “To day shalt thou be with me in paradise”—today (Luke 23, verse 43). The process of sanctification is instantaneously completed. The soul is made perfectly happy, yet, part of the person is missing. We were created body and soul, fell as body and soul, and so, glorification will be that of the body and of the soul—the whole person. Because we are united to Christ, our bodies, being vital parts of us, are united to him, as well as our souls. Therefore, until the resurrection, our body will rest in the grave, but will remain united to Christ.

Looking then at *the Resurrection*. The resurrection will take place at the end of the world. When will that be? No one knows but God. It is foolish to try and calculate. Some people find strange codes in the Bible by which they attempt to predict the future. There are many false prophets and false interpretations of prophecy. Jesus warned us against such, and made plain that even he, as a man, did not know when the second coming would be. God alone knows that date (Matthew 24, verses 24 and 36). Christ says, “Behold, I come quickly” (Revelation 22, verse 7). That is enough for us, and we should live in the light of the coming Savior and the brevity of time.

There are some indications that the world could be drawing to a close. For example, the gospel has now been preached to all nations, and the love of many has waxed cold (Matthew 24, verses 12 and 14). The second coming, or Parousia, will be as sudden and unexpected as the lightning shining from one end of heaven to the other. Christ will descend from heaven with a shout, with the voice of the archangel, and the sounding of the trumpet of God (1 Thessalonians 4, verse 16). All shall immediately hear him and see him. There will be nothing secret nor mysterious about Christ’s second coming. It’s not something that will be broadcast on the news or media. Rather, the whole world will stop. The wicked will call on the mountains to fall on them and hide them, but the mountains shall depart (Revelation 6, verse 16). The graves shall open, and the dead in Christ shall rise first. It will be no advantage to be alive at that time (1 Thessalonians 4, verse 15). All the souls of the saints in glory will return with Christ and enter into their bodies.

The nature of the resurrection body is not clear. As a seed that is sown in the ground, and then grows as a plant, so the natural body will be sown in the grave, and it will be raised a spiritual body. Though spiritual, yet it will have flesh and bones. It will be a body in that it will be capable of being touched and will have dimensions and a certain mass. The best picture we have of the resurrection body is Christ’s body. After rising from the dead, he could eat, pass through closed doors, and could move quickly from one place to another. Perhaps further changes accompanied his ascension; we do not know.

The souls of the wicked shall also return from hell, enter their bodies, which will be raised to life again, and all shall be gathered before his judgment seat. To the unregenerate, the unconverted, he will say, “Depart from me, ye cursed.” But to the righteous, he will say, “Come ye blessed” (Matthew 25, verses 34 and 41). What will he say to you? On that day, God’s children will be able to say, “O grave, where is thy victory?” (1 Corinthians 15, verse 55). Christ has conquered death, and he has conquered the grave for us.

*Eternal Blessedness*. We are the citizens of heaven while we live here (Philippians 3, verse

20). We are going home to be where our heart and our life is (Colossians 3, verses 1 to 3); and also, where our treasure is (Matthew 6, verse 21); and our inheritance (1 Peter 1, verse 4). We look forward to being with the Father, with the whole family of God, with our loved ones who died in Jesus, and with the angels, but especially with our spouse, the Lord Jesus Christ our Savior.

*Heaven* is described as a house of many mansions, implying that there is plenty of room there (John 14, verse 2). It is called a city, the new Jerusalem, because it will be crowded with joyful worshipers. There was great excitement going up to the old Jerusalem for the feast. The name “paradise” or “garden” indicates that it will be like a new Eden—a place of beauty, fruitfulness, and restful tranquility. This is the new heavens and the new earth, from which all evil has been expelled, and the curse is gone. The fallen earth at present groans and travails in labor pains, suffering from floods, earthquakes, volcanoes, disease, and violence. Nature is red in tooth and claw. It is waiting for the day when God’s children will be revealed, and when it will be itself regenerated, recreated (Romans 8, verses 19 to 23).

*Heaven is the marriage supper of the Lamb.* There will be no more sickness, weakness, sweat and tiredness. There will no night there (Revelation 22, verse 5), and no need for sleep. There will be no fear and no enemies. “The gates of the city shall not be shut at all by day; for there shall be no night there” (Revelation 21, verse 25). How wonderful to think that there will be no temptation, no Satan, and no sin. “His servants shall serve him: and they shall see his face; and his name shall be in their foreheads” (Revelation 22, verses 3 and 4). Never again will we be troubled with pride, anger, hypocrisy, and lust. Perfect obedience is the longing of the true Christian, and will be a heaven in itself. Sin, which promises to make us happy, always makes us miserable. His name, Christ’s name, shall be on our foreheads, indicating likeness to Christ, as well as that we belong to him and he to us. God will himself wipe away all tears from our eyes; tears, so characteristic of this life, all wiped away. We will sit with Christ in his throne and judge angels. We will be made perfectly blessed to the full enjoying of God for all eternity. “We shall be like him; for we shall see him as he is” (1 John chapter 3, verse 2). This is glorification, and we shall cast our crowns at his feet. We will spend eternity singing the praises of “him that loved us, and washed us from our sins in his own blood” (Revelation 1, verse 5). We will enjoy everlasting life, drinking from the river of the water of life, and eating the fruit of the tree of life (Revelation 22, verses 1 and 2). Fulness of joy and pleasures evermore will be our experience (Psalm 16, verse 11)—how wonderful! Will you be there?

To Him be all the glory! Salvation is all of grace. Praise be to God! Amen.