

### **Romans (41): Our future glorification**

Today we arrive to a new section of the Epistle to the Romans. In Romans 8:18-39 we read about the believer's *future glorification*. This is a new subject within the argument of Paul's epistle to this church at Rome.

As we reflect upon the major themes of this epistle that we have already considered, we may very broadly discern the flow of Paul's argument. He first showed the universal extent of *sinfulness in the human condition*, in that every human being was in need of salvation that God alone could provide (Rom. 1 through 3:20). Paul then set forth the matter of *the sinner's past justification* before God through faith alone in Jesus Christ (3:21-5:21). Then he continued to show that *the believer's present sanctification* by God occurred through the power of the Holy Spirit (6:1-8:17). We just concluded our study of this section of the epistle. But now we turn to address as the major topic of *the believer's future glorification*, which will occur at the future resurrection of the dead, when God will create a new heavens and new earth in which His people will dwell forever (8:18-30).

Actually, the matter of the believer's glorification was introduced in the sentence of Romans 8:16 and 17, which we looked at last Lord's Day. Here we see once again a unique quality of Paul's writing displayed before us. Even as he wrapped up his treatment on the believer's sanctification, he introduced the next major topic at the very end of his last statement, only to begin to delineate the topic in detail.

<sup>16</sup>The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup>and if children, then heirs--heirs of God and fellow heirs with Christ, provided we suffer with him in order *that we may also be glorified with him*. (Rom. 8:16f)

In this sentence Paul first described what characterized the life of the Christian becoming sanctified in this life—it is a life characterized by suffering. He then mentioned the outcome of the believer's suffering in sanctification, even his glorification. Thus he introduced the believer's glorification even while he was concluding his comments on the believer's sanctification. And then we read the first word of the next paragraph to be the word, "For." In other words, the major section on glorification, which is verses 18-30, is an explanation of what he stated at the end of verse 17. Verses 18ff explain why it is and how it is that one day God will glorify His people, enabling them to share in the glorious inheritance, which they share with Jesus Christ.

Let us read the entire passage of **Romans 8:18-30**:

<sup>18</sup>For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. <sup>19</sup>For the creation waits with eager longing for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup>that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. <sup>22</sup>For we know that the whole creation has been groaning together in the pains of childbirth until now. <sup>23</sup>And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. <sup>24</sup>For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

<sup>26</sup>Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. <sup>27</sup>And He who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. <sup>28</sup>And we know that for those who love God all things work together for good, for those who are called according to His purpose. <sup>29</sup>For those whom He foreknew He also predestined to be

conformed to the image of His Son, in order that He might be the firstborn among many brothers.<sup>30</sup> And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified. (Rom. 8:18-30)

**Verse 18** speaks of the relative light sufferings that believers encounter in this life in comparison, or even contrast, with the glory that will be revealed in us. *“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”* First, recognize that this is a figure of speech that Paul employed. He was not saying that believers’ suffering was “light.” That would be a gross understatement of the testimony of history of the sufferings of God’s people and even of Paul’s personal experience. In 2 Corinthians 11 Paul recounted his own sufferings when comparing himself with false apostles who had attempted to discredit him. He wrote:

<sup>23</sup>Are they servants of Christ? I am a better one--I am talking like a madman--with far greater labors, far more imprisonments, with countless beatings, and often near death. <sup>24</sup>Five times I received at the hands of the Jews the forty lashes less one. <sup>25</sup>Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; <sup>26</sup>on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; <sup>27</sup>in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. <sup>28</sup>And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. (2 Cor. 11:23-28)

No one, not even Paul, would describe these events as “light affliction” in and of themselves. But Paul used this expression to show that in comparison to the glory that will one day be revealed to believers, the sufferings that we endure in this life in comparison are light, or perhaps, will one day seem to have been light. And so, the emphasis for Paul is on the incomprehensible nature of the glory of God that will be revealed to us. We cannot imagine the great degree to which we will be glorified. But we could get somewhat an idea of the glory that awaits us as Christians, if we compare and contrast our current sufferings with the glory that we will receive. In comparison, our sufferings, as great as they may be, would only be “light” in comparison to the great glory that God will one day confer upon us who believe on Jesus Christ.

Now if you look at our **English Standard Version** (ESV) closely, it reads, *“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”*<sup>1</sup> **The New King James Version** (and also the original KJV) and **The New International Version** reads of “the glory that will be revealed *in us*.” This suggests the possibility of two quite different matters. It is one thing to have the glory of God revealed *to us*, that is disclosed to us; it is quite another to have the glory of God bestowed *in us* or *upon us*, whereby we ourselves are glorified. The context seems to suggest this former idea rather than the latter. What are compared are our relative “light” sufferings with the weightiness of the glory that God will one day confer *upon us*.

I believe that **Romans 8:19** shows that this is Paul’s intention in this context: *“For the creation waits with eager longing for the revealing of the sons of God.”* Verse 19 describes the revealing of the sons of God. I believe that this suggests that the intention of Paul in verse 18 was to speak of the glory being revealed *“in us”* rather than *“to us.”*<sup>2</sup>

How can we better understand God’s intention to glorify the sons of God? *First, we may do so by considering how God made us and how we as a race stood in Adam before he had committed that initial egregious sin.* God had created man a noble, even a regal creature. God had created Adam to be a king, to rule over creation on behalf of God. We may see this expressed in **Psalm 8**.

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<sup>1</sup> The NASV has the same translation.

<sup>2</sup> The Greek preposition that is translated either “to” or “in” is *eis* (εἰς ἡμᾶς). The more common translation is that of a spatial idea—“in” something, not “to” in the sense of “shown unto.”

O LORD, our Lord,  
How excellent is Your name in all the earth,  
Who have set Your glory above the heavens!

<sup>2</sup>Out of the mouth of babes and nursing infants  
You have ordained strength,  
Because of Your enemies,  
That You may silence the enemy and the avenger.

<sup>3</sup>When I consider Your heavens, the work of Your fingers,  
The moon and the stars, which You have ordained,

<sup>4</sup>*What is man that You are mindful of him,  
And the son of man that You visit him?*

<sup>5</sup>*For You have made him a little lower than the angels,  
And You have crowned him with glory and honor.*

<sup>6</sup>*You have made him to have dominion over the works of Your hands;  
You have put all things under his feet,*

<sup>7</sup>All sheep and oxen—  
Even the beasts of the field,

<sup>8</sup>The birds of the air,  
And the fish of the sea  
That pass through the paths of the seas.

<sup>9</sup>O LORD, our Lord,  
How excellent is Your name in all the earth!

We read that God's original intention for man was to rule over God's creation. God made him to be a ruler, a king. God had made mankind a little lower than the angels. He was made to rule over what God had created. This is the glory of man that God had originally intended for him.

The problem was, however, that through Adam sin entered the world. Sin dethroned Adam. Rather than ruling over the world, the earth resists man's efforts to control it and employ it to his benefit. And so, rather than man being a sovereign ruler, he became a slave, a common laborer, who received little benefit from his hard labor. The earth became resistant toward him. God had told Adam after he had sinned:

<sup>17</sup>Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':

'Cursed is the ground for your sake;  
In toil you shall eat of it  
All the days of your life.

<sup>18</sup>Both thorns and thistles it shall bring forth for you,  
And you shall eat the herb of the field.

<sup>19</sup>In the sweat of your face you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
For dust you are,  
And to dust you shall return.'" (Gen. 3:17-19)

And so again, how can we better understand God's intention to glorify the sons of God? *Second, we may consider what God has purposed to do through Jesus Christ to reclaim man's authority over the*

**creation.** Let us turn to **Hebrews 2:5-9**. Here we read of God's intention to restore His people so that they may realize their glorious destiny. This is all done by and through Jesus Christ. Here we read a portion of Psalm 8 that we had just read, but here it is given a Christological interpretation, i.e. the writer applies it to Jesus Christ.

For He has not put the world to come, of which we speak, in subjection to angels. <sup>6</sup>But one testified in a certain place, saying:

“What is man that You are mindful of him,  
Or the son of man that You take care of him?  
<sup>7</sup>You have made him a little lower than the angels;  
You have crowned him with glory and honor,  
And set him over the works of Your hands.  
<sup>8</sup>You have put all things in subjection under his feet.”

For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. <sup>9</sup>But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

The writer shows that through Jesus Christ humanity is able to realize the purpose of God to reign over His creation. We might describe this passage in Hebrews 2 as “**The Humiliation and Glory of the Son of Man.**”<sup>3</sup>

We first read in Hebrews 2:5 that God had not put “the world to come” under the authority of angels. God is the Sovereign Ruler over all the works of His hands. What God has created, God controls. He rules over all. But He entrusts what He has created to others to rule on His behalf. With respect to the age to come, God had entrusted it not to angels but unto humanity.

What the writer was attempting to argue in this section of his epistle was the superiority of Jesus Christ over the angels. The reason for this assertion is that he would later argue that since Jesus is greater than the angels, then He administers a better covenant than what the angels had ministered. The Old Testament reveals that angels were vitally involved in the transmission of God's law through Moses on Mount Sinai. If the writer can show the superior nature of Christ over the angels, then he can argue the new covenant that Jesus Christ has instituted is superior to the Mosaic covenant which it replaced.

When the writer said in **verse 5**, “**For He has not put the world to come, of which we speak, in subjection to angels**”, he was contrasting the age of the Mosaic law with this present Christian era, which he calls “the age to come.” It was commonly understood that God had entrusted to angels the superintendence of this world. This can be seen in the Song of Moses that is found in **Deuteronomy 32**.

When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of *the sons of God*. (Deut. 32:8)

In the Septuagint (LXX), which is the Greek translation of the Old Testament, the “sons of God” are shown to be *the angels of God*. God has governed His world through angels. But this would not be the case with “the world to come.”

“The world to come” is a reference to this current age which was inaugurated by the death and resurrection of Jesus Christ and His subsequent enthronement as Lord. The world to come is

the new world-order inaugurated by the enthronement of Christ at the right hand of God, the world-order over which He reigns from that place of exaltation, the world of reality that replaces the

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<sup>3</sup> This is the ascription that F. F. Bruce gave to Hebrews 2:5-9. See F. F. Bruce, *The Epistle to the Hebrews* (Eerdmans, 1964), p. 31.

preceding world of shadows. It has been *inaugurated* by Christ's enthronement although it is not yet present in its fullness; its consummation awaits the time when Christ appears to bring His people into the final blessings of the salvation which He has procured for them; but here and now "the powers of the age to come" (Ch. 6:5), some of which have just been referred to in verse 4, are experienced by them. If then this world to come has not been entrusted to angels for its administration, to whom has it been placed in subjection? To the Son of God, whom His Father has "appointed heir of all things" (Ch. 1:2). It is not the role of the Son of God that He now appears, however, but as the Son of Man, in accordance with the words which our author quotes from the eighth psalm.<sup>4</sup>

The writer then quotes **Psalm 8:4-6** from the Septuagint (LXX).<sup>5</sup>

<sup>6</sup>But one testified in a certain place, saying:

“What is man that You are mindful of him,  
Or the son of man that You take care of him?  
<sup>7</sup>You have made him a little lower than the angels;  
You have crowned him with glory and honor,  
And set him over the works of Your hands.  
<sup>8</sup>You have put all things in subjection under his feet.”

The psalmist was overwhelmed with a sense of God's dealings with mankind. He pondered the glory of the world, even the universe that God had made and that this was entrusted to man's hands, having made man a little lower than angels? The words of the psalmist is based upon the words of God in **Genesis 1:26**, which reads,

Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

But the writer to the Hebrews, does not apply this conferring of authority to the first Adam; rather, he shows that it is realized in Jesus Christ.

Our author, however, applies these words not to the first Adam but to Christ as the last Adam, the head of the new creation and Ruler of the world to come.<sup>6</sup>

Jesus Christ is shown to be the eternal Son of God who for a time became lower than the angels, in His incarnation and His sufferings. But He did so with the intention of bringing many sons unto glory. We read in **verses 8b-9**:

For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. <sup>9</sup>But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

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<sup>4</sup> Ibid., pp. 33f.

<sup>5</sup> The Septuagint is the Greek translation of the Hebrew Old Testament Scriptures. The Septuagint (meaning "seventy"), is sometimes referred to by the Roman numeral symbol for "70", which is LXX. This Greek translation was the one most commonly used and quoted by the early Christians and it was frequently quoted by the New Testament writers, as here in Hebrews 2. It was called "The Septuagint" for it was traditionally believed to have been translated by 70 Jewish scholars, perhaps in Alexandria in the second century BC, but we are not precisely certain of when and where it was written.

<sup>6</sup> Ibid. p.35.

No, we do not see humanity reigning over the world as is suggested in Psalm 8; rather, it would seem that we see the opposite to be the case. But we have and do see Jesus as the one who was crucified, buried, raised, and enthroned. And He underwent this course for His life so that He could elevate us to share in the glory that He has attained through His own merit. And so, we read in verses 9ff that even though we do not presently see mankind enjoying this glory, we do see Jesus having attained to this glory. And the reason that He did so in the manner that He did, was so that true believers, His brethren, would be elevated or glorified to enjoy this exalted status and role with Him. Beginning with verse 9 we read:

<sup>9</sup>But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. <sup>10</sup>For it was fitting for Him, for whom are all things and by whom are all things, *in bringing many sons to glory*, to make the captain of their salvation perfect through sufferings. (Heb. 2:9f)

Jesus Christ became one with His people, humbling Himself, lowering Himself in His incarnation and sufferings unto death, in order that He might raise us up to sit with Him in glory. And so, just as He was glorified, one day we will share in that glory with our Savior. And by glory, we are speaking of royal splendor and authority and glorious recognition of even angels, being made subject to us.

Let us for a minute consider the glory that was conferred upon Jesus upon His ascension into heaven after His resurrection. We read of this in wonderful detail in Revelation 5.

And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. <sup>2</sup>Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?”

The One sitting on the throne is God the Father. He has in hand a “scroll” which is an emblem for His decrees of all those events that He purposed would occur in history in order to accomplish His designs, His will for the world. Who was worthy to have kingly authority to execute the decrees of God in the earth? Could angels? There were myriads of them standing about. No, they were not worthy. Was there any man who could be found? No, at least not at first. And so, John, the observer of this heavenly scene, wept. We read now continue to read in verse 3:

<sup>3</sup>And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

<sup>4</sup>So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

<sup>5</sup>But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”

<sup>6</sup>And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. <sup>7</sup>Then He came and took the scroll out of the right hand of Him who sat on the throne.

<sup>8</sup>Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup>And they sang a new song, saying:

“You are worthy to take the scroll,  
And to open its seals;  
For You were slain,  
*And have redeemed us to God by Your blood*  
*Out of every tribe and tongue and people and nation,*  
<sup>10</sup>*And have made us kings and priests to our God;*  
*And we shall reign on the earth.”*

And then we read of the response of the heavenly host to the glory that our Savior received from the Father.

<sup>11</sup>Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, <sup>12</sup>saying with a loud voice:

“Worthy is the Lamb who was slain  
To receive power and riches and wisdom,  
And strength and honor and glory and blessing!”

<sup>13</sup>And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

“Blessing and honor and glory and power  
Be to Him who sits on the throne,  
And to the Lamb, forever and ever!”

<sup>14</sup>Then the four living creatures said, “Amen!” And the twenty-four elders fell down and worshiped Him who lives forever and ever. (Rev. 5:1-14)

This enthronement of Jesus Christ, which was His glorification to the position of rule over all creation, both heaven and earth, was not only conferred upon Him, but because He is one with His people, with His “brethren”, they too, are exalted with Him to reign with Him.

This is what Paul was saying in **Ephesians 2:1ff**.

And you He made alive, who were dead in trespasses and sins, <sup>2</sup>in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup>among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. <sup>4</sup>But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup>even when we were dead in trespasses, *made us alive together with Christ* (by grace you have been saved), <sup>6</sup>and *raised us up together, and made us sit together in the heavenly places in Christ Jesus*, <sup>7</sup>that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. (Eph. 2:1-7)

Our God had taken us, who were dead in sin, who were slaves to sin, and through Jesus Christ as raised us to sit with Christ in His throne in heaven. Our destiny as the children of God is to reign over all the creation of God through Jesus Christ who has exalted us to this glorious role and position through His union with us when He lived, suffered, and died, and was raised and enthroned by His Father. One day we will be glorified. We who truly believe on the Lord Jesus Christ will enter our glory that God has conferred upon us freely through Jesus Christ.

This is enthronement of our Savior and the promised share in His rule is taught throughout Scripture. We might consider the fulfillment of the prophecy of **Daniel 7**. There we read of Daniel being given a vision of the inauguration of the kingdom of God that would ascend in authority and power above all kingdoms. We read in Daniel 7:

<sup>13</sup>“I was watching in the night visions,  
And behold, One like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,

And they brought Him near before Him.

<sup>14</sup>Then to Him was given dominion and glory and a kingdom,

That all peoples, nations, and languages should serve Him.

His dominion is an everlasting dominion,

Which shall not pass away,

And His kingdom the one Which shall not be destroyed. (Dan. 7:13-14)

God had given to Daniel some troubling dreams regarding the future kingdoms of the world and the misery that they would inflict upon the people of God. But in the midst of these visions of future kingdoms, God gave Daniel understanding of the Kingdom of the Promised Messiah. Now most evangelicals read this and believe that it is a prophecy of the Second Coming of Jesus Christ. But it is not speaking of His Second Coming to the earth. In fact, there is no place suggested here of His coming to earth. Rather, He came to “the Ancient of Days”, that is, to God the Father in heaven. Here in Daniel 7 we have a prophecy of the event that transpired upon the ascension of our Lord Jesus into heaven, the enthronement scene which is described for us so clearly in Revelation 5.

Now let us read on in Daniel’s prophecy to get a better understanding how this unfolds in history. We read beginning with Daniel 7:15 that the prophet was distressed from all the visions of the various kingdoms that had been revealed to him.

<sup>15</sup>“I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me.

<sup>16</sup>I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: <sup>17</sup>Those great beasts, which are four, are four kings which arise out of the earth.<sup>7</sup> <sup>18</sup>***But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.***”

Daniel had already seen the enthronement of the Messiah in verses 13-14, but here Daniel sees the glorification of the Messiah’s people, who themselves will receive glory, a share in the Messiah’s promised rule. We continue to read **Daniel 7:19ff**:

<sup>19</sup>“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; <sup>20</sup>and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.

<sup>21</sup>“I was watching; and the same horn was making war against the saints, and prevailing against them, <sup>22</sup>until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and ***the time came for the saints to possess the kingdom.*** <sup>23</sup>Thus he said:

‘The fourth beast shall be  
A fourth kingdom on earth,  
Which shall be different from all other kingdoms,  
And shall devour the whole earth,  
Trample it and break it in pieces.

<sup>24</sup>The ten horns are ten kings  
Who shall arise from this kingdom.  
And another shall rise after them;

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<sup>7</sup> These four world kingdoms of Daniel’s prophecy were Babylon, Media-Persia, Greece, and then Rome. It was in the days of the Roman Empire that Jesus was crucified and raised, and enthroned as King of kings and Lord of lords. The Kingdom of God exists currently and is greater than any kingdom that has existed since the coronation of King Jesus. He is Lord of all the kingdoms of this world and is accomplishing God the Father’s will of bringing salvation to His people and the judgment and overthrow of His enemies.

He shall be different from the first ones,  
And shall subdue three kings.  
<sup>25</sup>He shall speak pompous words against the Most High,  
Shall persecute the saints of the Most High,  
And shall intend to change times and law.  
Then the saints shall be given into his hand  
For a time and times and half a time.

<sup>26</sup>But the court shall be seated,  
And they shall take away his dominion,  
To consume and destroy it forever.  
<sup>27</sup>Then the kingdom and dominion,  
And the greatness of the kingdoms under the whole heaven,  
Shall be given to the people, the saints of the Most High.  
His kingdom is an everlasting kingdom,  
And all dominions shall serve and obey Him.’

<sup>28</sup>“This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart.” (Dan. 7:15-28)

Now we will not take the time to describe the meaning of all these details of struggle and suffering that Daniel foresaw. The major point is this: It was in the days of the Roman Empire that our Savior was crucified, buried, but then He rose and was exalted by the father in heaven to be seated at His right hand. God the Father has given Him authority over all of creation over all of history. And He is bringing history to its fitting end, which will be the overthrow of God’s enemies and the final and full realization of what the true saints of God currently possess in title, but are yet to receive in reality. That will occur when God glorifies us. We cannot fathom what we will be like one day, exalted and glorified with our Savior. The unsaved of this world, even those who the world regards as “great” will rise from their graves in shame and contempt to everlasting misery, regret, and punishment, which is their just reward. But in contrast to them, you will be raised to unimaginable glory, you who are in union with Your Savior, for when He attained for Himself that Kingdom that He so richly deserved, He obtained it for You to share with Him, if you know Him and serve Him now as Your Savior and Lord. And so, even if you happen to be suffering significantly at this time, Paul could say, “For I consider that the sufferings of this present time are not worth comparing *with the glory that is to be revealed to us.*” Our destiny is our future glorification. Praise God for His unspeakable gift in Jesus Christ.

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<sup>20</sup>Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup>to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. (Eph. 3:20f)