

1. The End of the Temporal Process

According to Scripture, the final work of the Spirit in the realization of the Divine Plan of Redemption will be that of immortalizing God's saints, that is, raising them (their bodies) from the dead and clothing them with their immortal bodies. This work apparently will include both *resurrection* and *glorification*. It will mark the culmination and perfection of the whole Creative Process. With the performing of it, the Kingdom of Nature and the Kingdom of Grace will both give way to the everlasting Kingdom of Glory—"new heavens and a new earth" (2 Pet. 3:13, Isa. 65:17, Isa. 66:22)—and the temporal process itself will give way to the Life Everlasting. Mortality itself will be "swallowed up of life" (2 Cor. 5:4).

In the subhuman living creature, gross matter itself is lifted up and refined. In the natural human person who employs his reason to control his appetites and to direct his will, living matter is brought under the control of reason and further refined. In the order of sainthood, human reason is brought under the direction of the Mind of Christ and the body of flesh itself is crucified, subsumed and still further refined. The final gathering up of the bodies of the saints into the Kingdom of Glory will mark the complete refinement and "spiritualization" (etherealization?) of matter. This final renovation of matter, moreover, will be universal; it will evidently include even the matter of the physical universe. Nothing short of such a grand Consummation would be properly manifestative of the Wisdom and Love of our living and true God.

The last and no doubt the greatest work of the Holy Spirit in connection with the Church, the Body of Christ—the consummating work of His administration—will be, according to His own promise, the final *glorification* of the saints. He will quicken their mortal bodies, and present them fully redeemed to the God and Father of all and to the Lamb who sitteth with Him upon the Throne, that is, redeemed in spirit and soul and body, 1 Thess. 5:23, clothed in glory and honor and immortality. Paul says, Rom. 8:11—"But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead, shall give life also to your mortal bodies through his Spirit that dwelleth in you." He

also says, writing of Christ, who is now at the right hand of the Father: "He that descended is the same also that ascended far above all the heavens" (Eph. 4:10). What is said here of the Son may be said also of the Spirit. When He—the Spirit—shall have accomplished His temporal mission upon earth, He, too, will return to the Father, and to the Son also. And when He ascends to Heaven He will take the Body of Christ with Him,—the one new man which shall have been formed, as a result of His redemptive work, of both Jews and Gentiles. He will present the Bride to the Bridegroom, who will take her unto Himself in glory. "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17).

The Patriarchal era was the Dispensation of the Father, the Jewish that of the Son. The present Dispensation is that of the Holy Spirit.

The Holy Spirit descended to earth on the first Pentecost after the Resurrection of Christ. He began at once His great work of forming the Body of Christ. He came to indwell that Divine Body. The Church is, and will continue to be, as long as time lasts, the "habitation of God on the Spirit" (Eph. 2:22). The Church will continue to be God's Sanctuary until Jesus comes to meet her in the clouds and to receive her, as His Bride, into loving personal everlasting communion with Himself in glory.

We no longer pray for the Holy Spirit to come down from Heaven. He came—almost two thousand years ago. He has been here throughout all the intervening years. He will be here to the end of time, indwelling the Church, vitalizing her members, sanctifying them, renewing them from day to day, preparing them, collectively as His Bride, to meet the Bridegroom when He comes again.

2. The Earnest of the Spirit

The Scriptures teach that the indwelling Spirit Himself is to the Christian the *earnest* or *pledge* of that heavenly inheritance to which he shall ultimately attain as a child of the Heavenly Father: the pledge on the Father's part that