

Covenant relationship. It was to the fleshly seed of Abraham the earnest of the Divine promise that they should eventually come into possession of Canaan, the Land of Promise. So, under the New Covenant, the indwelling Spirit—spiritual circumcision—is the seal, and at the same time the earnest or pledge to all Christians that God will bring them, in the fulness of time, into the heavenly Canaan, the rest that remaineth for the people of God (Heb. 4:9). Canaan, the home of Abraham's fleshly seed, is, throughout the Scriptures, the type of Heaven, the eternal home of Abraham's spiritual seed.

3. The Holy Spirit and Glorification

We come now to the last and probably the greatest work of the Holy Spirit in and for the saints of God—the consummating act of His temporal administration, Rom. 8:11 again: "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." The final work of the Holy Spirit for the saints of God will be *the quickening of their mortal bodies* preparatory to their final presentation to the Lord in glory.

The same Spirit who seals us, who indwells us, who is in us as the earnest of our inheritance, who transforms us from glory to glory, who intercedes for us with groanings which cannot be uttered, will never leave us—provided, of course that we do not quench the Spirit—until He shall have raised our bodies from the dead and transformed them into spiritual bodies, like unto the body of our glorified Redeemer ("conformed" them unto the image of the Son, in *body* as well as in spirit, Rom. 8:29). This work of the Holy Spirit is known in Scripture as *glorification*. Rom. 8:30—"whom he foreordained" in His Eternal Purpose, "them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Nor is there anything unbelievable in this doctrine. The human spirit, as the organism is now constituted, is the vital principle which holds the matter of the body together and unifies it; when the spirit leaves the body, the latter falls apart, decomposes, resolves itself into its original elements. Now if

the spirit can attract unto itself and fuse together the particles of the material body—much in the manner that a magnet attracts and holds to itself iron filings—the body adapted to this present environment; then certainly the sanctified, Spirit-filled human spirit can attract to itself the ethereal particles essential to the constitution of the spiritual body adapted to its needs in its future celestial environment. For aught we know, the elements of the ethereal body may be present in the body of this flesh which we now wear, and the saint may emerge from his physical tabernacle, at death, in his spiritual body, just as a butterfly emerges from its cocoon. The Scriptures seem to indicate, however, that in the resurrection the Spirit-filled human spirit will re-assemble and re-unify the elements of its spiritual body, from whatever place or places they may have been reposing in the meantime. Spirit is energy, and energy fully capable of transforming the natural into the spiritual body; such a refinement of matter, by the agency of the Spirit, is entirely reasonable. It would seem reasonable, too, that with the disappearance of the faculties of the objective mind, including the physical senses and sensation, along with the transformation of the physical body into the spiritual, that the saints will know God intuitively in the next state and will conform intuitively to Divine suggestion. Hence, with the disappearance of free will, the very possibility of sin will have been eradicated from the universe.

It matters little where our bodies are buried. They may be stored away in some unknown burial-ground; they may lie somewhere in a crowded city cemetery; they may repose in the dark, unfathomed caves of the ocean; they may have long since disintegrated and mingled with the dust. Our last resting-place may be covered with weeds; it may be unmarked by any stone or epitaph; it may be somewhere, where no friend can find it, where no loved one can place a flower of remembrance upon it. Humanity may have lost all knowledge of its whereabouts. But we can be assured that this final resting-place has never been lost sight of by the Spirit of God; and from our ashes, whether on land, or on mountain peak, or under the sea, He will quicken our moral bodies by assembling their constituent ethereal elements, and present them in all

their celestial glory, to the Lord and Master at His appearing. In the words of the Psalmist:

“Whither shall I go from thy Spirit?
 Or whither shall I flee from thy presence?
 If I ascend up into heaven, thou art there;
 If I make my bed in Sheol, behold, thou art there!
 If I take the wings of the morning,
 And dwell in the uttermost parts of the sea,
 Even there shall thy hand lead me,
 And thy right hand shall hold me.”

—Psalm 139: 7-10.

4. The Ascension of the Spirit and Bride

When is this work of glorification to be wrought? When the Holy Spirit shall have consummated His work on earth.

We learn from Acts 15:14 that, during the present Dispensation, God is visiting the Gentiles “to take out of them a people for his name.” It is indeed significant that this Divine name was bestowed first upon *Gentile Christians*. Acts 11:26 —“The disciples were called Christians first in Antioch.” Dr. A. J. Gordon says: “It was not by accident and as a term of derision that the first believers received their name: but the disciples were *divinely* called Christians first in Antioch. This was the name pre-ordained for them, that ‘honorable name’ by which they are called (James 2:7).”¹ It follows, therefore, that when this work of gathering out a people wearing the Divine name, is accomplished, the administration of the Spirit will come to an end. This people will then be translated to be one with Him; the Head will receive the Body unto Himself; the Bridegroom will receive the Bride “as Christ also the Church” (Eph. 5:29).

The Holy Spirit who came down on the Day of Pentecost to form the Divine Body on earth, will, when Jesus comes again, return with the Body to Heaven whence He originally came. He will present the Body to the Head as a Bride adorned and made ready to meet the Bridegroom. He will present her to Him “a glorious church, not having spot or wrinkle or any

1. A. J. Gordon, *The Ministry of the Spirit*, p. 206.