

The Indwelling Of The Holy Spirit

J. W. ROBERTS

The statement is being frequently repeated today that the Indwelling Holy Spirit (Rom. 8:9-11; 2 Tim. 1:14) abides in the Christian only as the Christian imbibes the word of God and that all the activities of the Spirit for the Christian must be understood as being what He does through the word of God or the Holy Scriptures and its message alone.

This has never been my understanding of the doctrine. It was not so taught in my early Bible classes in the church or in the Christian Colleges. My first serious study of the question was while a student at Freed-Hardeman College when Brother Guy N. Woods had a discussion with Luther G. Roberts in the Firm Foundation (March 22, May 3, July 26, September 26, 1938). Brother Charles H. Roberson at ACC further grounded my faith in the personal indwelling of the Holy Spirit. During the intervening years a wide reading of the literature of the Restoration Movement has confirmed my conviction. For the personal indwelling of the Holy Spirit has been the dominant conclusion of the majority of the scholars and students of the New Testament in the movement. Many years of study of the original text of the New Testament have deepened my understanding. The doctrine has been a part of my teaching during all the years which I have taught at ACC. Furthermore my writings contain quite a number of articles which are the result of careful study and expression, such as the Abilene Christian College Lectures for 1961 (pp. 299-309), The Firm Foundation (April 7, 1961) and my Commentary on the Epistle of James (R. B. Sweet Co., 1963, pp. 161ff).

I have been reading the recent articles by Brother Guy N. Woods in the Gospel Advocate and Brother Perry Cotham in the Firm Foundation along with those of others. I must say that I remain quite unconvinced. It would be regrettable if a widespread conclusion arose that this is the teaching of the Word of God or of the Restoration Movement.

The proposition that the Holy Spirit dwells in the Christian only through the word is a theological judgment or conclusion, since no such statement is set forth as a conclusion or proposition in any passage of the Bible. If it is a true proposition, it is truly only because it is a necessary inference drawn or deduced from all the statements of the Bible. Since the Bible obviously states the indwelling of the Spirit, the above proposition can be established only by denying the plain meaning of the Biblical statements and demanding a metaphorical meaning of the language or affirming that the language is metonymy. If the statements about the indwelling of the Holy Spirit are not to be understood literally, then it must be because other truths or propositions force a different meaning from the literal.

The main points often urged are that the literal, personal indwelling of the Holy Spirit (1) leads to excesses such as speaking in tongues, (2) means additional revelations other than the Scriptures and thus denies the all-sufficiency of the Bible, and (3) is explained by the fact that

actions affirmed of the Spirit are also affirmed of the word of God or the Gospel, thus proving that this is what is meant by the indwelling of the Spirit.

None of the above three reasons is valid, leaving us with no real reason for not taking the language of the indwelling personally. This I will attempt to show.

I. The Indwelling Spirit and Miracle-Working. It is strange to see people who have been so plain in their understanding of the scriptural teaching on the nature of miracles in the early church now suddenly confuse the issue here. It is quite plain that miracles performed in the early church were due (1) to the baptism of the Holy Spirit, and (2) to the laying on of the hands of the Apostles to impart the gifts to some believers. The ordinary gift of the indwelling Spirit had no connection with such miracles as tongue-speaking, divine healing, etc. Read McGarvey's commentary on Acts 9:17ff, for example. Some claim that Ananias (not an apostle) imparted the miraculous power of the Spirit to Saul (1) because he laid hands on him and (2) because he said that the Lord sent him that Saul might be "filled with the Spirit." But McGarvey shows that this isn't true. First the text actually says that Ananias laid hands on him "that he might receive his sight." Secondly he was filled with the Spirit by receiving the gift of the Holy Spirit as an indwelling presence, a gift promised to all who repent and are baptized in Jesus' name (Acts 2:38). Thus Ananias who was not an apostle did not bestow power to work miracles on Saul. Only by the laying on of the Apostles' hand was that bestowed. Doesn't every one understand it thus? Then why suddenly are we afraid that if we believe in the indwelling Holy Spirit we will all begin to speak in tongues and work miracles?

If it was not the source of such miracles then, why now? If some deluded tongue speaker so connects it now, what does that prove? Surely Paul's being "filled with the Spirit" at baptism does not mean merely that he had a sudden infusion of the word or knowledge of the truth by being baptized. If it does, why does not every new convert get his knowledge this way? No one works miracles today, but this has nothing to do with the indwelling of the Holy Spirit.

II. The Indwelling and the All-Sufficiency of the Scriptures. Again it surprises me that anyone should think that the doctrine of the indwelling of the Holy Spirit denies the all-sufficiency of the Scriptures as the revelation of God's will. All of the great teachers and preachers of the Restoration who have believed in the personal indwelling of the Holy Spirit have believed in, affirmed in debate, and preached the Bible as the complete and final revelation of God's word. If some person now claims that through the indwelling of the Holy Spirit he now has received later revelations or auto-suggestions (as some seem to be doing), what does this prove? We all deplore such open misuse of a doctrine of the Scripture. But we do not form conclusions as to what the Bible teaches merely by what

we are afraid the teaching will lead to. We must let the text speak using good exegesis.

Naturally all leadings of the indwelling Spirit which involve rational communication will be assumed to be in accordance with the Word of God, and will in fact make use of the Word of God. The Spirit is the author of the word. But there is a difference in saying that the Holy Spirit dwells in the Christian along with the word and makes use of the word to accomplish His purpose and in saying that He only dwells in the Christian through the word. Again are we sure that the only way a Christian can be helped is through rational communication to him? As we shall show, there are things affirmed of the action of the Spirit in a Christian that have nothing to do with rational communication (revelation). The Spirit works as a dynamic in the Christian's life (Eph. 3:16); not as giving new revelation. On this basis one can hardly say or need hardly affirm that the Holy Spirit works only through the word. Let the reader reserve judgment on this until a later article.

Let it be stated plainly. There are no later revelations; the Bible is the final, complete, all-sufficient revelation of God to man. The indwelling of the Holy Spirit in the N. T. had nothing to do with revelation or communication of truth to those receiving it. If it did not do so in New Testament times, why should it be so now?

III. The Indwelling Spirit and the Indwelling Word. It is pointed out that many of the things (if not all) that the Bible speaks of the Spirit's doing are also affirmed of the word. Indeed, quite an argument is built on this. I once heard a preacher quote some 25 passages on one side concerning things said of the Spirit and on the other of the word. It never occurred to the preacher that there is a logical fallacy in this argument. Comparable actions extended even indefinitely do not prove identity. A child might name 25 things that one person dwelling in his home does for him. Then it might recall that there is another person who at some time or other in the same house has done all 25 of these things for him. Logic would argue that this would have to mean that the two persons were the same! No, one is his mother, the other his father, or a big sister. It is not unnatural that the Bible postulates the same action for the indwelling Spirit and the word, since it is conceded that the word is the sword of the Spirit. Too, it is natural that the Spirit would make use of His own word in His leading and strengthening of the Christian. Especially is this true of rational communication or revelation, since it is not necessary for this to be repeated. But this does not mean that the word and Spirit are identical or that the Spirit dwells only in and through the word.

SUMMARY

In this first article we have affirmed our belief in the real, personal indwelling of the Holy Spirit in the body of the Christian. We believe that the Biblical references to this fact must be taken literally and not as metaphors or metonymy. The indwelling of the Holy Spirit had nothing to do with miracle working or revelation. It is not enough to point out that all work of the Spirit is also

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CHRISTIANS MEET TO STUDY WAYS OF EVANGELIZING CAMPUS

More than 350 college and university students, Bible chair directors, elders, ministers, and college educators attending the Campus Evangelism Seminar in Dallas, December 27-30 launched an evangelistic movement among this nation's six million college students in what has been called a "history-making" event.

With representatives of some 75 institutions of higher learning present, the three-day seminar was designed to alert students and the church to the vast mission field on the college campus and to explore effective methods of reaching it.

Seventeen speakers in inspirational and informational topics keynoted the seminar with group seminars punctuating the program which began at 7 a.m. and concluded at approximately 11:00 p.m. daily. Climax to the seminar was an afternoon of personal evangelism in which all seminar participants left the Baker Hotel for pre-assigned locations to share their faith and the gospel with whomever would listen.

Armed with a type of religious survey, in a bright orange folio bearing the Campus Evangelism symbol on the front and a Bible, the participants split into pairs to go to Dallas' Love Field Air Terminal, Union Train Station, Continental and Greyhound bus terminals, sprawling North Park shopping center, and the various other places to engage in face-to-face evangelism.

The research program was begun in April of 1966 under the direction of the Broadway Church of Christ elders in Lubbock, Texas and while there has been no prediction of the rulers of the Campus Evangelism movement among churches of Christ, it is anticipated that the participants in the Seminar will begin indigenous evangelistic efforts where none now exist. Requests have been received for regional seminars to be conducted in the South, Southeast and West. At the present time, the Broadway church elders are considering their relationship with the future of the movement since their original commitment was for only one year of research.

The meeting in Dallas was significant in that it was the first public effort to measure the reaction of students and student leaders to the campus evangelism movement concept. Persons interested in any phase of the seminar or the Campus Evangelism movement may write to the elders of the Broadway Church of Christ in care of Jim Bevis, 1924 Broadway, Lubbock, Texas 79401.

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IS THE CHURCH SICK?

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over the past three years. One thing stands out in this experience. There is, in such a locality, a sizable segment of people who have grown tired of the creeds of men, the elasticity of present day Protestantism, and even the traditionalism of the Roman Catholic church. These people regard the approach by those who seek to be just Christians as an oasis in a spiritual desert.

This is not a time to relax our stand doctrinally. These times demand a bold assertion of New Testament doctrine. Because of its commitment to the absolute authority of the Scriptures, the church is in a position to spread this message to a world disillusioned by the philosophy that says, "it doesn't make any difference what you believe." Retreat is folly. Capitulation is unthinkable.

EVANGELISM

Missionaries and preachers often dwell on the shortcomings of the church in the field of world evangelism. We are often told about our failings in the task to win the world for Christ. It is true that we are a long way from the goal of fulfilling the demands of Mark 16:15. But again let us be honest. The growth of the cause of world evangelism since World War II is phenomenal. The gospel is being preached in countries like Brazil, Nigeria, India, etc. Men are dedicating lifetimes to these fields. Twenty-five years ago these nations were "far away places with strange sounding names." Today, they are the fields of evangelistic activity.

In 1958, The Harvest Field reported 15 congregations meeting in the state of New York. Today, a scant nine years later, that number has advanced to at least 45. In the South where the church has been accused of "keeping house for the Lord" for so many years, one sees farmers, carpenters, insurance salesmen, and factory workers giving generously of their time to teach others and of their money to carry the gospel into distant places. Ira North is right. The church is on the march!

Surely there is much more we need to do in this area. To be sure there have been times those of us engaged in evangelism have not been the wisest stewards of our time and our money. But this does not hide the fact that the church is concerned about evangelism and it is doing something about it.

DEDICATION

There are some who attempt to paint a picture of the present day church member as a person who attends the services of the church of Christ because his family has for the last three generations. Such an individual is pictured as the person who attends services three times a week, gives nominally of his means, but never opens his Bible, never prays, never seeks to serve his fellow men. This is an accurate picture of some. But to paint it as a picture of all in the church is a grave injustice. To those who believe in being totally committed to Christ to be so pictured is unfair.

To those who believe the church is comprised of nothing but a group of egotistical, self-satisfied sluggards, I would like to be able to exhibit the example of three

young men in Texas who gave up a portion of their school lunch money to help build a church building in New York. I would like to tell them about a deacon who arises before daylight to study his Bible each day. I wish they could sit in an elders' meeting where the Bible is seriously studied to determine how it relates to a counseling situation. I wish they could know a family in upstate New York who for several months drove 70 miles each week over snow covered roads (sometimes in advance of the snow plow) so they might worship with a small Pennsylvania congregation. I wish they could see the courage of a 60 year old blind man as he turned his back on the Catholicism he had embraced for a lifetime. I wish they could witness the example of a teenager who voluntarily resigned as his class president rather than promote a class dance. Yes, there are those who have no more interest in the Lord's work than the Sunday morning assembly. But this is not true of all our brethren. It is dishonest to represent the case otherwise.

DIAGNOSIS

It has to be admitted that the church has problems in the 20th century. So did Corinth. So did Thessalonica. So did Colosse. So did Ephesus. On the other hand, there is so much on the positive side that commends itself. Is the church sick? If so, does it need radical surgery or an aspirin? I leave it to the reader to decide upon the diagnosis and recommend treatment.

133 Midgley St., Jamestown, N. Y. 14701

BANOWSKY TO HIGHLIGHT PEPPERDINE LECTURES

William S. Banowsky, preacher for the Broadway Church of Christ in Lubbock, Texas, will highlight the program of this year's Spring Lectureship at Pepperdine College in Los Angeles.

The Lectureship will begin March 11 with a kick-off dinner in Friendship Hall and continue through Banowsky's address at the Shrine Auditorium March 16.

Theme of the lecture series will be "Focus on Faith and Action" with special emphasis on such specific topics as Bible classes and the coming California Campaign for Christ.

Otis Gatewood of Abilene, Texas, former missionary to Germany and the USSR, will be the speaker for the kick-off dinner which will begin at 6 p.m.

P. D. Wilmeth, P. O. Box 24836, Dallas, Texas, Dec. 26: We closed our labors with the Glenwood church in Tyler yesterday on a high note. Four were baptized one of whom we had labored and prayed in behalf for fifteen years. One of Tyler's finest men was restored and will be a great asset to the church. We assume our new duties as associate editor of Voice of Freedom with excitement.

THE INDWELLING OF THE HOLY SPIRIT (1)

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affirmed of the word (even if this were so), since parallel activity does not prove identity. Since these fears of the consequence of the doctrine are groundless, there is no reason that the passages which speaking of the Indwelling Spirit should not be taken literally. (More to follow) Abilene Christian College

The Indwelling Holy Spirit (2)

J. W. ROBERTS

It was affirmed in a former article that the dominant conclusion reached and held by the majority of scholars and students of the New Testament in the Restoration Movement is that of a personal indwelling of the Holy Spirit and not that he dwells in the church only through the word. In this article some documentation of that point will be given.

Let us notice a few persons and quotations:

1. Alexander Campbell. It is true as has been recently pointed out (*Gospel Advocate*, May, 1966) that Alexander Campbell affirmed in the Campbell-Rice Debate that the Holy Spirit operates only through the word in its influence upon the heart of man both in regeneration and sanctification. But Campbell was often at pains to show that he did not mean by this to deny the personal indwelling of the Holy Spirit.

He affirmed that the Holy Spirit accompanies the word and "actually and personally" works through it on the moral nature of man (*Campbell-Rice Debate*, p. 745). Note well that there is a difference between the Holy Spirit's indwelling only through the word and his being personally present to work through that word. Campbell believed he was actually and personally present using the word.

When asked if he did not mean by "the Holy Spirit after baptism" simply "a holy temper of mind effected by the mere word, by obedience to its requirements?" he replied,

I mean, that not merely a holy temper of mind, but that Holy Spirit which dwelt in Jesus, that Spirit of God which antemates the body of Christ, that promised spirit which dwells in the church of the living God. This is the spirit of holiness which is received in consequence of our union with Christ, after we have put on Christ in immersion.

Millennial Harbinger
Vol. 1, 1830, p. 357.

Again he said that the "communion of the Holy Spirit is not some gift or special influence of the spirit, imparted only to a few; but that fellowship of the spirit which, under Christ, is common to the many—to all the family of God." *MH.*, Vol. 5, 1834, p. 568 f. Such statements from his pen are numerous and make quite clear that he believed in the personal indwelling of the Holy Spirit (cf. Royal Humbert, *A Compend of Alexander Campbell's Theology*, 1961, pp. 122-125).

2. Moses E. Lard: "That the Holy Spirit actually and literally dwells in Christians is indisputably affirmed in the word of God; and hence cannot be rejected . . ." (*Lard's Quarterly*, Vol. 1, March 1864, p. 237). Again note:

But what kind of dwelling is this last? Let the language be understood. When it is said that the Holy Spirit dwells in Christians not actually and literally, but merely through the truth of representatively, the implication clearly is, that the Spirit itself does not dwell in them at all. On the contrary, the truth only dwells in them, and this stands for or is in the place of the

Spirit. This unquestionably is the meaning of the language.

(*Ibid.*, p. 236).

Lard's entire articles in the March 1864 and the October 1864 issues of the *Quarterly* are pointed refutations of the "word only" contention. The latter one was called forth by an article from a brother criticizing his proposition that the Spirit dwells personally in the Christian.

3. J. W. McGarvey. The great McGarvey's position is well known since he argued that in Acts 2:38 "gift of the Holy Spirit" was an appositional genitive meaning "the Holy Spirit as a gift." His contention is clearly set forth, for example, in his contention that in Ananias' coming to Saul (see his comment on Acts 9) he would be "filled with the spirit," not by Ananias' laying hands on him to impart spiritual gifts, but by being the instrument in baptism through which the indwelling gift of the Holy Spirit would be his.

4. T. W. Brents. Brents was a long-time writer for the *Gospel Advocate* and perhaps one of the greatest Biblical students the Restoration Movement produced. In his great *Gospel Plan of Salvation*, he argued for the indwelling of the Spirit and pointedly rejected the "only through the word" doctrine:

Thus far we have not approached our position by any process of reasoning, but by positive declarations of Holy Writ. "The Spirit dwelleth in you" has met us everywhere. Upon such scriptures there is not much room to reason, and here we could well afford to rest this position . . . (quoting John 15:1-7). As every branch must maintain its connection with the vine, so that the sap may circulate from vine to branch and keep it alive, even so must every member of the church or body of Christ maintain his connection with the body, so that the Spirit circulates in and keep him alive, lest "he be cast forth as a branch and is withered; and men gather such, and cast them into the fire, and they are burned." So the Lord taught, and so we believe.

But we are sometimes told that the Spirit dwells in us simply by its teaching received through the inspired Word; hence all that is meant by it is that we are well instructed by the Spirit. When Paul told the Romans that God would quicken their mortal bodies by his Spirit that dwelt in them, did he only mean to teach that God would reanimate their sleeping dust by the instructions they had received from the Spirit? If this be all, then we see not why the world can not receive it. An infidel may be as wise in the Scriptures as the most devoted disciple. . . . If the reception of the Word of truth be all that is meant by the reception of the Spirit, then Paul's rule is reversed, and every man receives the Spirit, not because he is a son, but that he may become one. Yea, Jesus was mistaken when he said, "The world can not receive it," because they must receive its instruction while

of the world, and before entering the church. . . .

Gospel Plan of Salvation,
pp. 640-642.

5. Elijah Goodwin, great Indiana preacher, and author of a book of sermons called *The Family Companion* said,

We will now proceed with this investigation a little farther and inquire, do not Christians enjoy the indwelling of the Holy Spirit in their hearts? . . . I now affirm that God does give his Holy Spirit to his people; that it does dwell in their hearts. And by this Spirit I mean more than a mere disposition, or abstract quality; I mean the Spirit of the living God. If you should ask me, my friends, what the Spirit is, I have only one answer, and that is, the Spirit of God. . . . But we are not only told by the apostles, that Christians have the Spirit which raised Christ from the dead, but that this is the same Spirit that shall quicken, and raise the sleeping dead in the last day. Paul does not say that he has quickened your mortal bodies, but that he will do it, referring to the future, and he does not say that this shall be done by a Spirit which is now confined in heaven, and which shall be sent to earth at that time to raise the dead, but that it shall be done by the Spirit of God which now dwells in the Christian's heart. . . .

The Family Companion,
pp. 208, 212.

6. Robert Milligan. In his well-known *Scheme of Redemption*, Robert Milligan, President of the College of the Bible at Lexington, Ky., has a fine exposition of the subject "Agency of the Spirit in Comforting and Sanctifying the Saints" (pp. 277-284). Therein he argues that the Spirit itself dwells in the saint after obedience and that this is to be distinguished from miraculous gifts (p. 277). While conceding that the Spirit "operates on the heart of the Christian as it does on the heart of the sinner through the word of truth" as respects its relation to the truth, he also argues (p. 282) "that it operates on the hearts of the saints providentially" (2 Cor. 4:17; Heb. 12:4-11; 1 Peter 4:12-19). He then says

It seems probable moreover that the Holy Spirit operates on the hearts of the saints directly, or at least by ways and means unknown to us, so as to strengthen our infirmities and cause the word of truth to become more productive in fruits of holiness. . . . If it operates on the heart of the Christian only by means of the word of truth, and through the ordinary events of God's providence, then why does it sustain to him a relation different from that which it sustains to the unbeliever? Why is it given to us? And why does it dwell in us? . . . (John 7:38, 39) could not have reference to the mediate agency of the Spirit through the written word and ordinary working of God's providence, for through these media the Spirit had always operated on the minds of both Jews and Patriarchs. Etc.

7. Jesse P. Sewell, former president of Abilene Christian College and a great teacher and preacher argued in his ACC Lecture in 1941 that the Eternal Spirit which moved upon the face of the waters
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and filled Jesus without measure is promised to Christians as an "abiding source of strength." He quotes 1 Cor. 3:16f; 1 Cor. 6:19, 20 and Ephesians 3:14-17 as supporting this idea. Then he says,

"But," says someone, "the Spirit dwells in Christians through the word and only so." Why lose or obscure the fact, the great and important truth by entering into a discussion of the method—the how. What difference does the how make when the "how" is God's part in this case? The truth is that the Spirit dwells in God's faithful children. Their bodies constitute the temple of God—and as such are to be kept undefiled that they be not destroyed.

Paul prayed that the Ephesian Christians might be strengthened by the Spirit in the inner man. "But" what does the Spirit do for Christians that God's word is not said to do?

Romans 8:26, 27 (quoted . . .

Then the Spirit, in our hearts, is our ultimate source of power in prayer. This is one way at least in which he helps our infirmities, in a manner in which the word cannot.

Conclusion

Brethren, these are but a sample of hundreds of quotations that could be given. Perhaps we need to take a second look at our idea of what has been "surely believed among the best minds of the Restoration Movement." Men like Alexander Campbell, Moses Lard, J. W.

McGarvey, T. W. Brents, Elijah Goodwin, Robert Milligan, and Jesse P. Sewell were not neophytes. Their conclusion is actually the one which is typical of the doctrinal position of the Restoration Movement on this question. I believe that I know the literature of the movement as well as I know any area or body of knowledge. And this is the truth on the historical question. To suggest, as one writer has recently done, that the doctrine of the personal indwelling of the Holy Spirit is a fostering of the same kind of liberalism as that championed by some of the modernist preachers of the Disciples of Christ at the turn of the century is a slam on the memory of such students of God's word and the thousands like them who have attempted to face squarely the precise statements of the text of the scriptures and their logical conclusion.

Abilene Christian College

Rollo Tinkler, 2001 Stone, Killeen, Texas, Jan. 9: We have just completed one of our most outstanding years. We rejoiced to see 54 baptized, 56 placing membership, 54 confessing faults and 11 confessing faults while identifying. This represents all-time highs for the work here.

R. Kenneth Ray, 230 East Fourth St., Dover, Ohio, Jan. 9: Our efforts have been blessed with five baptisms and four restorations. We have started film strips in our community and recently baptized a fine young married couple.

Carl and Emma Johnson, Mount Zion, Ketti, P. O. Nilgiris, Madras State, India, Jan. 4: We ended 1966 with 50 churches. On New Year's day I baptized 12 precious souls into Christ, thus establishing our 51st congregation. We plan, the Lord willing, a week's meeting in Salem Jan. 9-14, then four weeks of Bible school in February here at Mount Zion. Our Indian workers are working hard and there will soon be another great harvest of souls to glorify the God of heaven.

Thomas E. Cudd, 1722 Avenue J, Scottsbluff, Nebr., Jan. 11: Three placed membership and two were baptized the latter part of 1966. Beginning Jan. 15 the church is meeting in the Westmoor School, 1722 Avenue K, for both Sunday services. The Wednesday evening service will be conducted in homes. Please note the change of location.

Tommy Stone, 2813 West Fresco, Austin, Texas, Jan. 16: Since my last report in September, when I began my work at Northside, there have been 54 responses to the Lord's invitation with four baptisms. The year 1967 holds great promise for the work at Northside, and it is to the "grasping" of these opportunities that these fine brethren have set themselves. Our benevolent work for 1967 will be greatly expanded to include, among other things, an expenditure of \$1000 per month. This is an example of what can be done when brethren are willing to "launch out into the deep," and reach beyond the ordinary for the Lord.

Andrew M. Connally, Park Row Church of Christ, Arlington, Texas, Jan. 17: During 1966 we were privileged to hold some nine gospel meetings and workshops with the following congregations: Southwest, Oklahoma City; Tecumseh, Okla.; Mt. Enterprise, Texas; Eules, Texas; Breckenridge, Texas; 31st and Penn., Oklahoma City; Park Row, Arlington; Burbank Gardens, Grand Prairie, Texas; Cleveland Ave., Wichita, Kan. In September I had the privilege of accompanying two of our elders to Chimala Mission in Tanzania, E. Africa, which my wife and I began in 1962. The Westgate congregation in Beaumont, where Bro. Lem Rogers labors, is now taking a vital role in Chimala Mission and Chimala Mission Hospital, by supplying the bulk of Dr. Raymond Wheeler's support. Dr. Wheeler will take Dr. Ron Huddleston's place as he returns in March of this year. Park Row feels especially fortunate to have them as partners in this good program.

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The Indwelling Holy Spirit (No. 3)

J. W. ROBERTS

The Christian is one who participates in or partakes of the Holy Spirit: he has become a partaker of both the Holy Spirit and the word of God (Heb. 6:4); this participation of the Spirit is the basis of the ethical demand made upon the Christian (Phil. 2:1, "if there be any participation of the Spirit"); and that participation was to continue with all, at least Paul prayed that it might continue with all the Corinthians (2 Cor. 13:13).

This participation in the Spirit is otherwise described in the New Testament as the Holy Spirit "dwelling in our mortal bodies" (Rom. 8:9, 11). Furthermore it is the Spirit itself (intensive pronoun) not some representation which so dwells in us bearing witness with our spirit and making intercession for us (Rom. 8:11, 16, 26). This is the "gift of the Holy Spirit" (the possessive case here is an apposition equalling the Holy Spirit as a gift) (Acts 2:38; 5:32), a gift promised by Jesus (Luke 11:13, "he shall give the Holy Spirit to those who ask"), and He has been sent forth into the hearts of those who have become sons of God (Gal. 4:6). It is God who gives this Spirit to us (1 Thess. 4:8). Since we hear and obey the word in becoming sons, we are said to have received the Spirit by the hearing of faith (Gal. 3:2). This does not mean that the word believed and obeyed is the Holy Spirit or that the hearing of the word constitutes the reception of the Spirit. As T. W. Brents once said, "If the reception of the Word of truth be all that is meant by the reception of the Spirit, then Paul's rule is reversed, and every man receives the Spirit, not because he is a son, but that he may become one" (Gospel Plan of Salvation, p. 642).

This indwelling of the Holy Spirit is especially described by three phrases in Paul's epistles: an anointing or unction, a sealing, and an earnest: "Now he who establisheth us with you in Christ and anointed us is God; who also sealed us and gave us the earnest of the Spirit in our hearts" (2 Cor. 1:21-22). (1) The Anointing. Jesus was anointed with the Holy Spirit at his baptism (Acts 4:27; Luke 4:18; Acts 10:48). So likewise our reception of the Spirit is an unction or anointing (1 John 2:20, 27). (2) The Sealing. God set his seal to Jesus' sonship by giving him the Holy Spirit at His baptism. So at our baptism the gift of the Spirit is a sealing. After we hear the word we are sealed with the Holy Spirit of promise (Eph. 1:13; 4:30). (3) The Earnest. This gift is an earnest (like earnest money paid into escrow for purchase of property) of the full fruition of the life of the Spirit to come (Rom. 8:16).

Some will say that all this is merely metaphor or metonymy for blessings the Word of the Spirit brings to us. But it seems to this writer that it is impossible to do this without at the same time inferring that Jesus Himself had only the Word dwelling in Him and not the Spirit, for His reception of the Spirit is the basis of comparison in these verses. This does not mean we have the same measure of the Spirit Jesus had, but that we do have a measure of the same Spirit as our anointing, sealing, and earnest.

Rather than this being metaphor or metonymy, it seems to me that it is for Paul the very basis for the reality of the church. One may argue that to say the church is the body of Christ is only a figure. But it would be hard to convince me

that this is true. The church is the spiritual body of Christ. Just as a new creation is formed by the union of husband and wife so that they become one flesh, so also we make up the one body of Christ (Eph. 5:29), His new creation. The reality of this is effected by our becoming "one spirit" with the Lord by being joined to Him. "He that is joined to the Lord is become one spirit" (1 Cor. 6:16), just as being joined in marriage means becoming one flesh (1 Cor. 6:17-18). So real is this that the Christian's body is a temple of the Holy Spirit "which is in him which he has from God" (1 Cor. 6:19) and to take his body and join it to a harlot defiles the body of Christ. How this is accomplished he makes plain in 1 Cor. 12:13 when he says, "by one Spirit we are all baptized into one body, whether Jews or Greeks, slaves or free, and we all were made to drink of one Spirit." Paul's meaning is that whether Jew or Greek the same Spirit has united us in baptism into Christ's body and this is further explained by our "having drunk" (so to speak) or "partaken of the One Spirit." Thus we are members of the church, the spiritual body of Christ by being joined to Him as His Spirit is given to us. This obviously is no metaphor or metonymy to Paul. It is the real basis of understanding of the Christian's relation to Christ.

True there are many questions, and we do not propose to understand all about it. Christ dwells in our heart "by faith" not by sight. We receive this promise as a revelation of what happens to us just as we believe that the Lord fulfills His promise to forgive our sins and adopt us as sons.

But some argue that we should not make a special point of saying that the Spirit dwells in us, since the Bible does say that both Christ and the Father also dwell in us. I see this statement made repeatedly. But it has been answered many times. The scriptural statement is that the Holy Spirit is the means or agent by which the other members of the Godhead dwells in us: we are "built together for a habitation of God through the Spirit" (Eph. 2:22). So there is a difference, for the Spirit is the how which explains the promise of the Father and Son to take their abode in us.

Most of the reasoning to avoid the force of the teaching of these passages grow out of a fear (examined in the first article of this series) that if accepted as literally true, these statements would lead to excesses. Since these fears have been shown to be groundless, there is no need to hesitate to accept this teaching.

We repeat that this teaching of a literal indwelling of the Holy Spirit has nothing to do with miracle working or with modern revelations or communications. But this is the actual teaching of the Scriptures. (More to follow.)

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