



# The Indwelling Holy Spirit

Mike Maney

*The  
Indwelling  
Of The  
Holy Spirit*



Mike Maney

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## **Introduction**

There seems to be quite a bit of controversy within Missionary Baptist ranks these days surrounding the indwelling Holy Spirit. Some want to make this doctrine a test of fellowship, while others do not.

It is no secret as to where much of Protestantism lies with regard to this doctrine. They view the Holy Spirit's ministry as basically having only one dimension; that being to indwell ALL the saved. They see EVERY SAVED PERSON INDWELT by the Holy Spirit, and EVERY SAVED PERSON functioning as an individual TEMPLE of the Spirit. This indwelling of the Spirit, they say, happens when one accepts Jesus as his Savior.

Such error of interpretation, being an outgrowth of the universal church theory, is not limited to the Protestants for it has even found its way into many Landmark Baptist churches.

Many Landmark churches who purportedly reject the universal church theory have been deceived into swallowing this element of the universal church doctrine as held by Protestants, Universalists, Interdenominationalists, Charismatics, etc. But what does the Bible reveal concerning this important doctrine? The Bible reveals actually a two-fold ministry of the Spirit:

### **The Spirit's Ministry to the World**

The Spirit convicts the world of sin...of righteousness...and of judgment (John 16:7-11).

The "world" would of course involve all people including the unsaved, the unfaithful saved, and faithful saved.

Those people in New Testament churches are still convicted of sin, righteousness and judgment even after salvation for they are still in "the world." The Spirit does not discontin-

ue this ministry with them simply because they are in the Lord's church. When an unsaved individual responds to the Spirit's conviction of sin, righteousness and judgment, he is saved from hellfire and is given the gift of life by the Spirit.

Upon the individual's salvation from hell, his own inner spirit is made alive by the operation of God's Spirit upon him. Jesus said, "That which is born of Spirit is spirit" (John 3:6). Man cannot save himself; the Holy Spirit must first convict him and the man's spirit must be made alive by God's Spirit. Once a man's spirit has been saved from hell, he cannot lose his personal salvation so as to end up in hell; such salvation is a gift from God (Ephesians 2:8, 9).

The question, however, is when one trusts in Jesus as his Savior and is saved from hell, does the Holy Spirit INDWELL that individual? Does the Bible even mention an indwelling of the Spirit? If so, what is the purpose for indwelling? We will address these questions, but first let us briefly consider the second ministry of the Holy Spirit:

## **The Spirit's Ministry to the Church**

Most Missionary Baptists agree that the Holy Spirit has a special ministry to the church as well as a ministry to the world.

Most Missionary Baptists would no doubt admit that the Spirit was given to the church on the Day of Pentecost as a special Comforter, and Guide into all truth. They will usually admit that through scriptural baptism and service in a true church, one can gain a greater insight toward the Scriptures and have a closer walk with Christ.

But again, the argument centers around the idea of the Spirit INDWELLING a person simply because he is saved. What do the Scriptures actually teach about the indwelling of the Holy Spirit? Is the word "indwell" ever used in relation to the Spirit? If so, are we to apply it to all saved, or to only the church?

If we are going to use biblical terms and concepts such as the indwelling of the Holy Spirit, then we are limited to using them in the manner in which we see the Lord teaching them in the Bible; we are not at liberty to make additional applications freely at will as do the Protestants.

They see the word "church," for instance, in the Bible and rather than use it in a local sense as intended by the Lord, they RE-apply it to refer to ALL THE SAVED. This is a dangerous practice; and yet many Landmarkers are making the same mistake when they so carelessly apply the biblical concept of the indwelling Spirit in a way in which God never intended. Whatever stand we take on any issue, the Bible must always be our rule of faith and practice. Everything must line up with the Word of God and must line up with the overall purpose of God as revealed in His Word.

Upon investigating the Scriptures for a particular truth, we must always remember to allow the Word to speak to us and show us what it says rather than make it say what we want to believe. Since the Bible is divided into two major parts -- the Old Testament (Covenant) and the New Testament (Covenant), Landmark Baptists should therefore approach the Bible from the standpoint of those covenants and make application of Scripture first and foremost to the covenant people of God (of which Landmarkers are) unless, of course, the sense or context of the passage necessitates a broader view to include those outside of covenant relationship.

**Afterall, as previously stated, the Bible is divided into the Old Covenant and the New Covenant, and mainly concerns the special relationship one may enter with God through fellowship under His covenants.**

Now, let us proceed with the foregoing questions of whether or not when one trusts in Jesus as his Savior and is saved from hell, does the Holy Spirit INDWELL that individual? Does the Bible even mention an indwelling of the Spirit? If so, what is the purpose for the Spirit's indwelling? □



# Chapter One

## The Promise Of The Father

Let us first begin our study with the ministry of John the Baptist who was the forerunner of Jesus. John made mention of the fact of One coming after him who would baptize people "with the Holy Ghost and with fire."

### Baptism of the Holy Ghost

**Matthew 3:11** - *"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [with] fire."*

As early as John's ministry, we see mention of a people at some point in the future being baptized with the Holy Spirit. To whom was John sent? It was to the covenant people Israel. To whom was his message spoken? To Israel of course (Luke 1:16, 80).

Upon whom would the Holy Spirit come and baptize? Those of the nation Israel. All Israel? No, for as is seen later, only those who especially prepared and arranged themselves for such a momentous occasion. John was not saying that the Holy Spirit would come to baptize all Israel, nor even all saved people. Notice that John uses the term "baptize" with the Holy Spirit and not "indwell" So where do we get the idea of "indwelling"? We will see.

### Holy Ghost not Given before Pentecost

**John 7:37-39** - *"In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe*

*on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)”*

Notice the term “receive” in relation to the coming of the Holy Spirit. John records in his epistle that no one who had believed up to that point had *received* the Holy Spirit, because the Spirit would not be given until AFTER Jesus was glorified.

There were numerous saved people who had believed on Jesus in that day and age through the preaching of John the Baptist (Mark 1:4, 5) as well as under Jesus’ ministry (John 4:1, 2).

Note the following list of people mentioned in the New Testament; would we not consider these to be saved individuals?

- Joseph (Matthew 1:19)
- Mary (Luke 1:27)
- Simeon (Luke 2:25-34)
- Anna (Luke 2:36-38)
- Zechariah & Elizabeth (Luke 1:5, 6)

Then how is it that these and a host of others had not received the Holy Spirit upon their believing? For the simple reason that the passage in John chapter seven is speaking of Pentecost when the Lord’s ekklesia received the Holy Spirit.

So far we have seen the expressions, “*baptize with the Spirit,*” and “*...none that believe should receive: for the Holy Ghost was not yet [given].*” It would appear that they both point to one and the same future event, and were meant for a specific people -- the remnant of Israel (the church); and to be given at a specific time -- on Shavuot (the Day of Pentecost) 10 days after Jesus ascended in His glorified body.

## **The Holy Spirit is that “Living Water”**

Jesus referred to the not-yet-given Holy Spirit as “*living water.*” This “living water” was likewise referenced in His con-

versation with the Samaritan woman. Here is what Jesus said to her;

**John 4:7-14** - *"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water."*

Notice Jesus presented the Samaritan woman with the idea of ASKING for "the gift of God" -- speaking of the Holy Spirit. Jesus likewise told His disciples that God would give the Holy Spirit to those who "...knock, seek, and ASK for it" (Luke 11:1-13). In other words, God makes His Holy Spirit [of truth] available to anyone (Jew, Samaritan or Gentile) SEEKING and ASKING FOR TRUTH.

The majority of people who receive Jesus as their Savior do not discover the truth of the Lord's authorized New Testament assembly. Why? Simply because they allow themselves to be absorbed into the 'universal, invisible church' vortex without really raising any questions concerning church history or church authority. As far as they are concerned, having accepted Christ as Savior automatically placed them in His 'church' complete with an indwelling Spirit and equipped to worship in an acceptable manner. They regard themselves as Christians...as saints...as the elect...as priests, etc, etc. -- or in other words, all the terms used in connection with Christ's authorized New Testament assemblies!

Furthermore, many who do come across a scriptural assembly of the anabaptist lineage, quite often reject it, preferring rather to hang onto their present doctrine -- believing that the so-called universal, mystical, invisible conglomerate of the saved is Christ's 'true church.'

The vast majority of people who do become saved by God's grace seem to settle into an interdenominational, charismatic, or some other universal church, and are simply content to learn their doctrines without really searching the Scriptures to discover the truth of the Lord's church. One of their cardinal doctrines across all denominational lines

being, you guessed it, that each and every one of them are indwelt by the Holy Spirit the moment they are born again!

But now, let us look closer at what Jesus was offering the Samaritan woman who was unsaved. He was emphasizing to her of her need to receive the "GIFT of God," or in other words, the GIFT of the Holy Spirit.

Now, back to the Samaritans for a moment; it should be noted that there is no record of all those Samaritans who believed on Christ ever having received scriptural baptism, including the woman at the well. Therefore, in NOT being baptized, they had NOT received the GIFT of the Spirit during Jesus' ministry.

Jesus was, however, laying the ground work for the Samaritans to eventually receive the GIFT of the Holy Spirit and thereby be positioned to "*worship God in spirit and truth*" just as Jesus had said to her.

When did the Samaritans actually receive the GIFT of the Holy Spirit? It was not until after Jesus had been resurrected and ascended back to His father in His glorified body did the Samaritans receive the gift of the Holy Spirit (Acts 8:4-8; Acts 8:14-17).

### **The 3,000 Receive the Gift of the Holy Spirit**

Recall what it was that the apostle Peter told the three thousand Jews on the Day of Pentecost that they too could receive just as the 120 had received moments before? Peter told them that if they would repent and be baptized, they too would receive the GIFT of the Holy Spirit (Acts 2:38).

But wait, where's the mention of receiving the INDWELLING Holy Spirit if they repented? There is no mention of that. Just like there was no mention of an indwelling Holy Spirit in the case of the Samaritan woman.

However, what was emphasized to the 3,000 was their need to be baptized AFTER repenting -- and by doing so they

would receive the GIFT of the Holy Spirit.

## **The Promised Holy Spirit to Indwell the Ekklesia**

**John 14:16, 17** - *"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."*

Now, when we finally do come across a passage where there is mention of an "indwelling" Holy Spirit, guess what the indwelling is in relation to? Yep, you guessed it -- the Lord's New Testament church. Are we surprised, really?

The Lord was preparing His disciples (His ekklesia) to receive the Comforter (Holy Spirit). He told them that the Comforter would DWELL WITH THEM, and would BE IN THEM. Here we have the first mention of the INDWELLING of the Spirit. Notice the application that Jesus makes to the indwelling of the Spirit.

This indwelling was connected to the Comforter, i.e., the Spirit of truth which was promised to THEM -- to the Lord's church. This Spirit did come upon the church just as John and Jesus had promised. The Universalist, likewise connects the indwelling to the church; however, his idea of "church" is a universal, invisible church. Therefore, the Universalist applies this promise of the Holy Spirit to mean that He will indwell ALL THE SAVED!

The Universalist takes what was promised to the Lord's church and applies it to his perceived universal, invisible 'church' comprized of all the saved! Who gives him that right to go into the Bible and apply biblical promises to whomever he so chooses?!

Yet, many Landmarkers are guilty of doing the very same thing when they AGREE with the Universalist, the Protestant, the saved Catholic, the Charismatic, and the Interdenominationalist saying that the Holy Spirit was promised to indwell all saved people regardless if they are joined to

Christ's church or not!! We had better stop compromising and leave the Spirit right where Jesus promised He would put Him -- in His ekklesia -- and only His ekklesia.

So, we can now add "dwell with YOU" and "be in YOU" to our growing list of BIBLE terms ("Baptize" and "receive") which all describe the promise of the Lord sending the Holy Spirit to INDWELL the church on the day of Pentecost.

**John 14:23, 26** - *"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*

Here again, the Lord is saying to His church that the Comforter would be sent upon THEM. He said that both the Father and the Son would MAKE THEIR ABODE (DWELLING PLACE) WITH THEM.

Note too that the Spirit would come upon the Lord's church so as to carry on the teaching ministry begun by Jesus in the flesh; the Spirit would continue to teach them, not in the flesh as Jesus had done, but inwardly by means of the Spirit.

The word ABODE means to abide, to dwell or to remain. The Comforter would come and make His abode, i.e., His dwelling place, in the ekklesia founded by Jesus. Later we will note the scriptural significance of this important event.

**John 16:7, 13** - *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come."*

No mention is made of ALL SAVED receiving the indwelling

Spirit when they are saved. Not even a hint. Why? Because there was a special purpose for giving the Spirit to the church as a GIFT. The church is the main focus of the Lord -- not merely being saved.

What was the Spirit of Truth to do in relation to the Lord's church? He was given to "lead them (the church) into all truth." Did not Paul refer to the Spirit-indwelt church as being the "church of the living God, the pillar and ground of the truth"? Are we surprised to discover that the Lord sent the Spirit of Truth to indwell "the pillar and ground of the Truth"?

Jesus spoke of the concept of His Spirit "DWELLING WITH" and being "IN" and "ABIDING WITH" someone. Who was that someone? Was He speaking of all the individual saved? Or was Jesus speaking of His church as a group... as a body...as an institution?

**1 Corinthians 2:9-10, 12** - *"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."*

Paul is simply re-affirming what Jesus said -- that the Spirit was given to the covenant people (the church) to further reveal Truth to them.

Paul is not applying this to all saved, neither should Landmark Baptists.

**Acts 1:4, 5, 8** - *"And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both*

*in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*

Jesus is telling His covenant people [the remnant of Israel making up His ekklesia] to wait for the "promise of the Father" which He had previously told them would come.

Note in Acts 1:8 that the church was to receive "power" from the Holy Spirit. The Greek word translated here as 'power' is δύναμις 'dunamis,' a term from which we get our English word dynamite. It refers to '*strength, energy.*' The Holy Spirit was to supply them with the δύναμις, 'dunamis,' i.e., with the power (the proper tools, skill and knowledge) to accomplish the task before them. Jesus made this promise of receiving the POWER of the Spirit earlier in Luke 24:49;

*"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."*

Jesus said they were to wait to be "endued" with power. This is from the Greek word, ἐνδύω 'en-du-ow' meaning, '*to become clothed, to enter into, to invest.*' So, what were the disciples to wait for as promised by the Father? They were to wait to become ENCLOTHED with the PRESENCE and POWER of God's Holy Spirit of PROMISE! This was the "baptism" of the Spirit — the total immersion...becoming completely enclothed, immersed with...entering into and being invested into the work that Jesus had called them and trained them to do -- which we refer to as the 'Great Commission.'

The apostle Paul said to the churches of Galatia, "*...for as many as have been baptized into Christ have put on Christ*" (Galatians 3:27). The Greek word for "put on" is the same as the word translated as "endued."

When we are baptized 'into Christ' we put Him on, i.e., we invest ourselves in Him. How is this accomplished? When we enter a New Testament church and become enclothed



with the abiding Spirit of promise -- the Spirit of power!

### **Jesus Breathed on Them**

**John 20:22, 23** - *"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."*

It was upon His ekklesia that He breathed [His Spirit] and said, "Receive ye the Holy Spirit" — it was not upon all the saved. It is interesting to compare this with God having first formed Adam's body, then "breathed" into him the "breath of life" (Genesis 2:7). What Jesus appeared to be doing just before leaving His ekklesia was to secure them with His Spirit of life (John 6:63; 2 Corinthians 3:6). As He told them, He would not leave them as orphans but would send the promise of His Spirit to them. In the meanwhile, He provided a measure of protection for them with the Life-force of the Holy Spirit until their official anointing on Pentecost. This is consistent with all the other passages thus far in our discussion that where there was mention of God's Holy Spirit, the church was involved.

### **Repentance & Baptism to Receive the Gift**

**Acts 2:38** - *"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."*

Notice that Peter instructed the Jews who had received his message to REPENT and BE BAPTIZED in order to receive THE GIFT OF THE HOLY SPIRIT. The Father promised that He would send the Holy Spirit upon His covenant people as a GIFT. And to receive this gift, one must be saved AND scripturally baptized into the New Covenant made with the church.

When the promise of the Father did finally come, it came upon the church just as Jesus promised -- it did not come

upon all saved...nor even upon all who had been scripturally baptized by John and Jesus, but only upon those 120 who were assembled in the upper room as commanded by Christ.

The Spirit came upon the church to INDWELL THEM and to BE WITH THEM just as Jesus had promised in John 14:16, 17, 23, 26; John 16:7, 13; & Acts 1:4, 5, 8.

People, we need to open our eyes and allow the Spirit that was given to guide us into truth to reveal this precious truth to us. Some need to remove the Protestant-universal blindfold that Satan has placed over their eyes to prevent them from seeing this truth. We need to stop applying these scriptures which so clearly point to the Spirit-indwelt church, and RE-applying them to mean that all saved are indwelt by the Spirit. This is exactly what the Universalists do!!

The only reference of Jesus using the word INDWELL is in reference to the coming Comforter! The Universalist is using the idea of INDWELL in a different way than what Jesus used it -- and many are following the Universalist interpretation. WE are supposed to be the Lord's churches who have been given the Spirit of Truth to lead and guide US into Truth!! Why do some choose to interpret the Scriptures dealing with the INDWELLING SPIRIT to apply to all the saved when the Founder of the church didn't apply the Spirit's indwelling to all the saved?!

If the Spirit is seen given to the TRUE CHURCH as a GIFT (which according to the Scriptures has been easily proven), how is it that some teach that the Spirit is given as a gift to a person immediately after he is saved? We are not to take what was promised to and given to the church as a gift, and give it away to all the UNBAPTIZED saved!! Either the Father gave the Holy Spirit as a gift to His church, or He continually gives the Holy Spirit as a gift to every person when they are saved. Which is it?

If the Bible is our all-sufficient rule of faith and practice

as we claim it to be, then what does that rule of faith and practice reveal concerning the indwelling Holy Spirit? We should follow the Scriptures, not someone's idea of what the Scriptures teach.

The Universalist and Protestants do not follow the Scriptures because they believe that the New Testament church is universal and invisible. They reject the truth that the church is only local and visible; thus they HAVE TO BELIEVE that all saved are indwelt by the Spirit because they know the Spirit came to indwell the church!

And since they believe that all saved are members of the universal invisible church, then they must believe that all saved are indwelt by the Spirit! This is why I stated that this doctrine is merely an outgrowth of the universal church theory!

Some should ask themselves, "Do I believe that the Spirit was sent to indwell the church?" If they answer, "Yes!" then they should ask themselves another question; "Is the church that I believe the Spirit came to indwell made up of all saved?" If they answered, "No!" then why do they say that the Spirit indwells all the saved if He was sent to indwell the Lord's church?"

Some insist, however, that the Spirit indwells both the church AND all saved people. The problem with that is that they must apply the same passages which teach the indwelling of the church to likewise refer to an indwelling of every saved person. Yet we can no more arbitrarily apply the indwelling Spirit to all saved any more than a Universalist can arbitrarily apply the term "church" to include all the saved.

We are not at liberty to RE-apply scripture to mean something other than what the Lord intended it to mean. This is what the Catholics, the Protestants, the Universalists, the Charismatics, the Interdenominationalist, etc., do all the time — especially with regard to the universal church theory.

And many Landmarkers who readily point out such errors in interpretation on the part of these Universalists, are themselves guilty of breaking the rules of interpretation when they apply the indwelling of the Holy Spirit to every saved individual.

### **Summary to "The Promise of the Father"**

Thus far in our study we have noted that indeed the idea of indwelling is for a fact found in the Scriptures (although that exact word is not found) -- and for a fact the idea of indwelling was taught by Jesus Himself. But we have also noted that the concept of "indwelling" has only been related to the promised Holy Spirit, the Comforter, which was promised as a gift to the church. It is apparent that the emphasis so far in the New Testament insomuch as the Holy Spirit is concerned, has been in relation to the promise of sending the Holy Spirit upon the Lord's church, to INDWELL and be WITH THEM, and not upon all saved. Indeed, if the Bible places emphasis upon a certain truth, we should do likewise. So far, no mention or even any hint has been given as to all saved individuals being indwelt by the Spirit at first faith.

Yet, the Protestants and Universalists and Charismatics apply all the foregoing passages of Scripture to an invisible, universal, mystical church composed of all the saved -- thus believing that every saved person (who they say is a member of the invisible body of Christ) is individually indwelt by the Holy Spirit and becomes a temple of the indwelling Spirit when they are saved!! They make no application to the Lord's true church! But how many Missionary Baptists do you know who have likewise swallowed such teaching? And in doing so, they actually water down their own position of being separate and special to the Lord. □

# Chapter Two

## The Anointing of the Spirit

*"Come out from among them and be ye separate, saith the Lord."*

God always does things for a reason; nothing is done haphazardly or without some specific purpose. There was a specific reason for promising and sending the Holy Spirit upon the church as a gift to "dwell with them," to be "in them," and to "abide with them forever."

As we progress further into our observation of the Holy Spirit as it relates to the church, we will see that what actually took place on the Day of Pentecost when the Spirit was sent to INDWELL the church was AN ANOINTING of the church with the Holy Spirit.

### **Tabernacle & Old Testament Temple Anointed**

But before we look at the anointing of the church, let us first take note of the Old Testament types pointing to such an anointing.

To do so, we must examine the tabernacle and temple. First, the materials were constructed to fashion the building itself (1 Chronicles 28:1-8 ; 1 Chronicles 29:1,2 ; 1 Kings 6:1-22). Then sacrifices were made so as to dedicate and cleanse it with the blood of animals (1 Kings 8:62, 63). Then, finally, the Lord demonstrated His acceptance and approval of the building and vessels by filling the tabernacle and temple with the "cloud" (2 Chronicles 6:19-22 ; 2 Chronicles 7:1-6).

The "cloud" represented the very presence and power of Yahweh as He sought to work through His covenant nation Israel. With God's presence manifested to Israel in such a

manner, He was showing them that by means of this tabernacle could they approach God in service and be able to offer up sacrifices and worship acceptable to Him.

### **The Anointing of the Church-Temple**

Now can we not plainly see a similar pattern involving the Lord's church in the New Testament? Jesus gathered and assembled the material prepared for Him by John the Baptist forming them into a New Testament church-temple made of "living stones." He then afterward went to the cross and shed His blood to cleanse and to dedicate that which He had built to God (Ephesians 5:25-27 ; Acts 20:28).

Then on the Day of Pentecost, the "cloud" (Holy Spirit) filled the room where the church was assembled, thus anointing the church as the New Testament temple. In this manner, the Old Testament types were fulfilled.

Why do we view the Lord's church as a temple? Because the Scriptures reveal that each ekklesia (each body of Christ) is a TEMPLE, and those members within the church body are joined to the body as temple-members (more on that later).

In the mind of the Universalist, however, ALL saved people are temples of the Holy Spirit and use these same passages to try to prove it. Are we as Missionary Baptists to believe that these passages are speaking to all the saved? Are we to let the Protestants (who were not given the Spirit of Truth) tell us what the Bible teaches concerning the Spirit?

Now, once again, let us look at the Old Testament type -- the tabernacle and temple. Who was allowed to serve there? Who was commanded to offer up sacrifices there? Was it not the priests of God from the tribe of Levi of the sons of Aaron? (Numbers 3:3; Exodus 28:41).

Now consider the New Testament temple -- the church -- where the Holy Spirit was sent to abide, indwell, empower, and anoint. Who do you suppose we will find serving in such a temple? Priests! New Testament priests!

Turn over to 1 Peter 2:5-10 and see what God has called His church members!! Was the New Testament priesthood likewise anointed into this priestly ministry? (1 John 2:20).

When did their anointing take place? (Acts 1:8; Acts 2:1-5). The Scriptures demonstrate that with authorized anointing from God comes the presence and power of the Holy Spirit.

Such was true when David was anointed as king by Samuel (1 Samuel 16:13); and such is true for the church when that same Spirit of God came upon them while being anointed as priests in the 'upper room' on the Day of Pentecost.

Consider the same to be true for the office of High Priest: Where did Aaron, the first high priest of Israel, minister? Was it not in the tabernacle? Was he not anointed into that position? (Exodus 40:13; Leviticus 8:12).

Who is the high priest today, and has been since the founding of the ekklesia? Is it not Jesus Himself? Did not Jesus likewise receive an anointing? (Luke 14:14-18; Acts 4:27; Acts 10:37, 38).

Did He not replace the high priests of Israel? (Hebrews 7:11-17; Hebrews 5:4-6; Hebrews 4:14).

Where do you suppose Jesus, our high priest, ministers? Look at Hebrews 10:21,22 and discover for yourself. Is the "house of God" referring to all the saved as the Universalist believes, or is the "house of God" referring to the assembly — to the "church of the living God, the pillar and ground of the truth" as stated by Paul in 1 Timothy 3:14, 15?

A Universalist believes EVERY SAVED PERSON IS A TEMPLE OF THE HOLY SPIRIT...A MEMBER OF THE BODY OF CHRIST... AND A BELIEVER-PRIEST. The covenant people, on the otherhand, are supposed to hold to a much narrower view.

They are supposed to see the Lord's church as separate from the rest of the saved. They are supposed to see the church as something special. They are supposed to see each

New Testament church as representing the body of Christ. And most of them do see these things; but then they turn around and apply scriptures that show the SIGNIFICANCE of the Lord giving the Holy Spirit as a gift to ANOINT the New Testament priesthood to all the saved!

Once we understand the purpose for giving the Holy Spirit to the church in the first place, we will understand why whenever the terms "dwelleth with you," "shall be in you," "abideth in you," "unction," "anoint," "receive power," "Comforter," etc., are used, they ALWAYS REFER TO THE COVENANT PEOPLE and NEVER to all saved.

One cannot separate these terms and say that the indwelling is for all saved but the empowering, comforting, teaching, and anointing are for the church. They ALL apply to the church for the purpose of sanctifying, dedicating, and cleansing a covenant people to serve as priests in an authorized temple.

Let us get past our patented definition of a church as being "a saved, scripturally baptized body of believers covenanted together to carry out the Great Commission," in order to see that the church is more than that — much more. The Lord's assemblies are an ANOINTED PRIESTHOOD wherein is given authority to represent the Name of God!

Let us realize that we are priests of God who minister in the church, the New Testament temple, and who have been certified by God to offer up spiritual sacrifices holy and acceptable to Him!

Let us see that the anointing of the Lord's New Testament priesthood was so that they might go out (by the anointing power of the Holy Spirit) and witness to others, making more disciple-priests (through salvation, baptism, and indoctrination) who would, in turn, likewise receive the same authority to speak for and to serve Jehovah in the New Testament priesthood!!

Let us stop listening to so called "Christian" radio programs



which pump the universal church theory into unsuspecting minds; let us be very wary of the so called "Christian" literature we read (for it too propagates the universal church theory), and let us not swallow the notes in Scofield's Protestant Bible; and let us watch out for watered-down quarterlies! Let us understand that the Lord gave His Holy Spirit to His ekklesia as a GIFT to anoint a most holy place wherein He would receive glory.

### **God's Gift to the Church: His Abiding Spirit**

Once we understand the purpose of God, we will see that the gift of the Holy Spirit was for the INDWELLING and ABIDING and EMPOWERING and ANOINTING of the Lord's church, and not for all the saved!!

**1 John 2:20** - *"But ye have an unction from the Holy One, and ye know all things."*

**1 John 2:27** - *"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."*

The word translated "unction" in verse twenty is from a word meaning "to anoint." In fact, this same word is translated "anoint" in verse twenty-seven. So, what is the apostle John saying? He is saying that those to whom he was writing had been anointed with the Holy One, or Holy Spirit!

Verse twenty-seven says that they had received this anointing "of Him." speaking of God. It was God who had anointed them. And by now we should understand that this is referring to the authorized ekklesia established by Christ.

John also states that the anointing they had received "abideth in you (ye)." The anointing the church received will remain upon the church -- no other religious institution since the establishment of the Lord's church has ever received a similar anointing. The anointing that the church received [as an institution] will remain there until the return of Christ.

It is true, however, that an individual church may lose her anointing; such is seen in Jesus' warning to the church of Ephesus. For a church to have its "candlestick" removed from its place is tantamount to losing its anointing whereupon the Holy Spirit will no longer indwell that body (that temple) of believers.

We note in the Old Testament a similar situation recorded by the prophet Ezekiel who in a vision witnessed God removing His glory from the temple (Ezekiel 10:8-22). This devastating experience was summed up in the Hebrew word, "Ichabod" (see: 1 Samuel 4:21).

### **Outside Infiltration**

In John's day, there were some religious factions which were troubling some of the ekklesias such as the Judaizers and the Gnostics, but there were not the thousands of religious denominations that we see today.

When the apostles spoke of promises and blessings for God's people, they didn't have the Universalists or the saved Catholics or the saved Protestants or the saved Charismatics or the saved Interdenominationalists in mind. Their concern was for people to accept Jesus as "the Christ," submit to scriptural baptism, and then serve faithfully in a scriptural church which was given the gift of the Holy Spirit to anoint (empower, authorize) them to carry on the Lord's work of evangelism.

### **John was there, Remember?**

1 John 3:24 - *"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."*

"He abideth IN US" is what John said. Did you catch that? Remember, John was there on the Day of Pentecost and was among the original 120 disciples who received the anointing of the Spirit. He should know where the Spirit dwells. Are we to say that John means that the Spirit abides in ALL THE

INDIVIDUAL SAVED? After connecting the receiving of the Holy Spirit with the anointing, is John now referring to ALL THE SAVED when he says that the Spirit "abides in us"? Is not John still addressing the same group of readers who one chapter ago were anointed with the Holy Spirit? Are we to now suddenly interpret him to be writing to all the saved?

This Holy Spirit is said to "abide in us." Remember what John said in 1 John 2:27? He said, "But the ANOINTING which ye have received of Him ABIDETH IN YOU..." Did he mean the Holy Spirit abides in all the saved? Are all the saved anointed into the priesthood?

### **The Abiding Spirit**

Remember Jesus' words to the church when He told them of the coming Comforter? He said, "And I will pray the Father, and he shall give you another Comforter, that he may ABIDE WITH YOU for ever." Who was Jesus speaking to? About what event was He referring?

He was of course speaking of the Holy Spirit who would come on the Day of Pentecost to INDWELL the church and to ANOINT them as His Priests. That indwelling Spirit... that anointing...that Comforter would abide with the church [institutionally] for ever [throughout this present age].

**1 John 4:13** - *"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."*

Here again, John states that the Spirit dwells in us and we dwell in Him. He says that God has "given us of His Spirit." What record do we have of God giving His Spirit to anyone? The only record that we have of God giving His Spirit is found in the book of Acts as we have already noted. That Spirit was given to the church on Pentecost as a GIFT as previously noted.

Remember, that although many were saved prior to the Spirit coming on Pentecost, John says in John 7:39, that none had received THE GIFT of the indwelling Spirit: "(But

this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)”

So here we have people who were saved, but the Spirit had not been given to them. No mention is made of a personal indwelling Spirit; Why? because the purpose of God and the overall sense of the Scriptures point to the working of His Spirit upon a covenant people as a kind, a class, a group -- to empower them, guide them, teach them and anoint them.

**2 Timothy 1:14** - *“That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”*

Here again, Paul uses the expression “dwells in us.” Dwells in whom? It has already been shown to whom the Spirit was sent to indwell. Paul understood that as a member of a true church, he along with Timothy both had the Spirit DWELLING IN THEM.

### **Summary to “The Anointing of the Spirit”**

It was demonstrated in the foregoing section that the Holy Spirit was sent to INDWELL the Lord’s church -- and that this indwelling was also the ANOINTING of the Spirit. It was further shown that the indwelling was for the purpose of anointing the disciples into a New Testament priesthood under the high priestly ministry of Jesus. □

# Chapter Three

## The Sealing & Earnest of the Spirit

Now, let us move on to examine another important element in this idea of anointing the church as a New Testament priesthood. Let us examine passages where the terms SEALING and EARNEST are used.

### Sealing

The term "sealing" as used in the Bible refers to a couple of things. It can refer to securing something as seen in Matthew 27:66, where the Romans set a seal on the stone in front of Jesus' tomb to discourage His disciples from trying to steal His body. But that seal also stood for the authority and power that the Roman nation had.

And that is another thing that the sealing may refer to -- power and authority. Just as the anointing pointed to the choosing by God to fulfill an office or responsibility, so the sealing demonstrates a power and authority given by God to accomplish some task -- as seen in the words of Paul to the Corinthians concerning his authority as an apostle (which was being questioned by some outsiders) "*If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.*" (1 Corinthians 9:2)

What did the Holy Spirit come to do on Pentecost? Did He not come to establish the church as His authoritative witness and to endue them with power to do the job?

*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."* (Acts 1:8)

Because the Lord was giving His church the power and authority to preach and teach in His name, they had to be sealed, i.e., they had to be given the power and authority to be witnesses of Jesus' resurrection and of His coming kingdom.

They were also promised security, insomuch as Jesus said that His church [institutionally speaking] would continue to exist until the end of the age, and would survive even the "gates of hell." So, in other words, what God had sealed was given His power...His authority...and His personal protection!!

### **Those who are Anointed are also Sealed**

**2 Corinthians 1:21, 22** - *"Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts."*

Here is another passage demonstrating the fact that the church has the anointing of God. But now we see Paul connecting the anointing with the sealing of the Spirit. Are we surprised? When one begins to see the overall purpose of God, he sees the elevated position of the Lord's church in this age.

It is not that hard to figure out; those who have received the anointing are also sealed and given the earnest of the Spirit. The "sealing" is with the Spirit Himself.

**Ephesians 4:30** - *"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."*

Again, the sealing by the Holy Spirit is mentioned, only this time the duration is included -- "*until the day of redemption*" which refers to that time when Jesus returns and delivers this world and His special people from the curse of Adam (see: Romans 8:19-23).

The "*day of redemption*" is when Jesus comes to claim as His own those whom He has sealed — His bride — taking

her for Himself. Many will be "redeemed" from mankind, from all around the earth, and will stand with Jesus to reign on Mt. Zion with Him (Revelation 14:1-5; Revelation 5:9, 10).

The sealing placed upon the church will remain there until Christ returns to present the bride to Himself. "The gifts and calling of God are without repentance."

He gave His Spirit to the church as a GIFT, and there it will ABIDE until Jesus comes. No other institution will receive an anointing of the Spirit. No saved individual outside the priesthood-church has the anointing which is also the sealing of the Spirit.

**Ephesians 1:11-14** - *"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."*

Paul told the church at Ephesus the same thing as he did the church at Corinth; both of these congregations were New Testament churches and had received the anointing, i.e., the sealing, i.e., the earnest of the Spirit.

Paul says "after that ye believed ye were sealed with that Holy Spirit of promise." There are a couple of ways to understand this statement. One way would be as the Universalist would view it -- to say that Paul is speaking to all the saved because he says "after that ye believed" making it seem like all that is necessary to receive the "sealing with the Holy Spirit of promise" is to experience first-faith salvation.

The other view would be in line with all the other scriptures dealing with "the Spirit of promise." The "Spirit of prom-

ise" was a promise to give the Holy Spirit as a GIFT to the church -- not to all the saved. The Spirit of promise came upon the church -- not upon all the saved.

So, by "Spirit of promise" Paul does not mean an indwelling of all the saved at first faith. He means what Jesus meant by this expression as recorded in Acts 1:4,5.

Either we recognize this fact or we become guilty of RE-interpreting scripture to apply to people that Jesus didn't mean for it to include -- and that is what the Universalists do! Why do they do this? Because they believe that Jesus came to indwell His universal, invisible church made up of all the saved.

But what about the fact that these church members received "the Spirit of promise" when they believed? Doesn't that mean they received the Spirit at the point of first-faith? Well if it does, then we have two different "Spirits of promise!" But when we check the Scriptures for such a promise of the Spirit, we are immediately drawn to the Lord's promise to send the Comforter upon His church which promise was fulfilled on the Day of Pentecost!!

What we tell the saved outside the church to believe is important. Should we not be telling them to believe that Jesus is "the Christ" and must be received as one's Savior... that they must submit to scriptural baptism...and that they must believe there is an authorized church through which men must serve in order to give honor to Christ?

This is the message that all scriptural churches should be telling their prospects that they need to believe! Paul's expression, "...after that ye believed..." doesn't stop with accepting Jesus as Savior, for God's plan and purpose doesn't stop there. A true church's message shouldn't stop there either!

This was the exact message that Paul preached to the Gentiles as he encouraged them to leave paganism and enter into the Lord's New Covenant church relationship.



To these same Gentiles in the Ephesian church, Paul prayed [bowed his knees] "*that God would grant them according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may DWELL in their hearts BY FAITH...that ye might be FILLED WITH ALL THE FULLNESS OF GOD*" (see: Ephesians 3:14-21).

Because they were INDWELT by God's Spirit, they could be filled with all the fullness of God! Are we to believe that Universalists and Protestants are in the position to be filled with all the fullness of God outside a New Testament church? If all the saved have the Spirit indwelling them (and thereby filled with the fullness of God), then to what advantage is there in serving in a true church?

Some Gentiles had been confused with the teaching of the Judaizers who taught that the Gentiles had to keep the law of Moses in order that their service might be approved of God.

Paul reassured the Gentiles in the churches of Galatia that they had already received the Holy Spirit -- not in connection to keeping the law of Moses -- but in connection to their belief in Christ and joining themselves to Christ's ekklesia through which they were made heirs of Abraham and adopted [placed into position] as sons [legal firstborn-heirs] (Galatians 3:14, 26-29; Galatians 4:6).

Of course, we have not received the inheritance or full placement as adopted heirs as such yet, but are awaiting the fullness thereof at the second coming of Christ (Romans 8:23).

Why may this be said of Gentiles who have joined a true New Testament church? Because they have received the FIRSTFRUITS [choice, best] OF THE SPIRIT! (Romans 8:23).

Re-read Galatians chap's 3 & 4 and note that it is not first-faith or salvation from hell under consideration, but the newly found position of adopted sons (the placing to heir-

ship) that Paul is explaining to these Gentiles. They needed to realize that it was through the church -- not the Mosaic law -- that these blessings had now become theirs.

Once again, we see Paul saying these things to Gentiles who had already come into a true church by exercising a belief in Paul's Christ...who had submitted to scriptural baptism... and who had believed Paul's message of receiving the Abrahamic inheritance...the adoption of sonship through the church.

### **Earnest**

The word "earnest" (Greek, ἀρρῶβών - ar-hra-bon) generally referred to earnest money, i.e., a downpayment, promissory note, or pledge to pay the full amount owed. This word ἀρρῶβών (ar-hra-bon) is still used in modern Greek; it is the word used for an engagement ring as well as the whole engagement ceremony itself. When a man gives a woman an engagement ring it is a promise that he will marry her and give her all the promises he can give her as his wife.

**2 Corinthians 1:21-22** - *"Now he which stablisheth us with you in Christ, and hath anointed us, [is] God; Who hath also sealed us, and given the earnest of the Spirit in our hearts."*

Those who received the anointing and the sealing, also received the earnest of the Spirit. If you say that all saved are sealed by the Spirit at first faith, then you must also believe that all saved are likewise anointed and given the earnest of a fuller inheritance.

**2 Corinthians 5:5** - *"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."*

To whom did God give the "earnest" of the Spirit? To all the saved? Paul told the N.T. church at Ephesus (**Ephesians 1:14**) that the Holy Spirit of promise was given as an "earnest of our inheritance" until the redemption of the

purchased possession.

The "inheritance" spoken of is the privilege of ruling the nations with Christ as His bride. The expression "purchased possession" is the same Greek word translated as "peculiar" in 1 Peter 2:9 and "purchased" in Acts 20:28.

The expression "purchased possession" may be a reference to the redemption to the bride as a class moreso than a reference to our glorified bodies.

The Holy Spirit of promise was God's "downpayment" or "pledge" security toward granting to the church an eventual full inheritance.

The saved in general will not receive such a glorious inheritance, although it's true they will receive a lesser inheritance out among the saved of the nations.

The inheritance the apostle Paul always referred to when preaching to Jews and Gentiles alike was that of qualifying to rule and reign with Christ in the bride.

### **Summary to "The Sealing & Earnest of the Spirit"**

The INDWELLING...ANOINTING...SEALING...and EARNEST of the Holy Spirit were all for the same singular purpose -- to separate and work through a special covenant people who would positionally be God's priests serving Him in a temple under the renewed Abrahamic covenant; all this being for the purpose of taking out of the nations (Gentiles) a people for God's name (Acts 15:14).

This should not be so hard to understand for Landmark Baptists -- but, of course, such things will be hard to understand and accept if Landmarkers continue to listen to the Universalist's and Protestant's interpretation of the Bible!

**2 Corinthians 6:16a** - *"And what agreement hath the temple of God with idols? for ye are the temple of the living God..."* □

# Chapter Four

## The Sanctification of the Spirit

Now let us examine an area which will add yet another reason as to why God gave the gift of the Holy Spirit to the church. This area touches upon the subject of sanctification or a setting apart for God's holy or specific use.

In several passages we see the expression sanctification of the Holy Spirit, or something similar to it. What does this expression mean? It means that because the Holy Spirit sanctifies [sets apart] our works unto God, they are made holy and are become acceptable to Him.

Without the Holy Spirit indwelling the church and setting it apart as a holy institution unto God, any worship or service done through it would be no more acceptable than the Jewish or Gentile religions.

It is God's INDWELLING-SANCTIFYING Spirit that makes all the difference in offering up acceptable worship -- or worship that is merely in vain.

***Romans 15:16*** - "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Here the apostle Paul says so very plainly that it is the Holy Spirit that makes the "offering up" of one's christian service acceptable to God.

What advantage is there for serving in a scriptural New Testament church? Through the ekklesia [an authorized assembly] one's service may be accounted as acceptable to God providing all conditions are met; that is how important the church is. No other religious organization since

Christ has been given the authorization to prepare men, women, boys and girls for bridal relationship. That makes the church pretty special! That is why God gave them His Spirit -- to set them apart from all else.

Remember how that the church was ordained to be the temple (as explained earlier)? Well, interestingly, Paul uses the Greek word, ἱεροῦργουντα (hi-er-oor-gounta) "ministering" in verse 16 which refers to a sacred worker in the temple.

In Paul's usage here, it refers to one who ministers in the manner of a priest, i.e., to minister in sacred priestly service. Paul was a "temple-worker," in that he was a servant-priest ministering in and through the New Testament temple preparing Gentiles (through his preaching of the gospel) for bridal relationship.

### **The Holy Spirit Qualifies us for Servitude**

They (the Gentiles) needed God's Spirit to qualify them to approach Israel's God in holiness -- for He is a holy and righteous God. By giving them His Spirit as He did to the Jews in the Jerusalem church, they too could "offer up" acceptable service to Him since they too had been sanctified by the Holy Spirit. Without the Holy Spirit sanctifying them (setting them apart for holy use), they would be just another religious body meeting together for services.

We need to realize that because the Holy Spirit was given TO THE CHURCH, we as a members of a true churches are AUTHORIZED to approach God in holiness to serve Him as a priest in His temple.

That being true, why is it that some want to give the Holy Spirit away to UNCOVENANTED people when the whole idea was to give the Spirit to a people who would represent the covenant-keeping God of Israel?

By His name (authority, power, glory, splendor) He would empower His people to witness...to make more disciples...to approach Him as priests...to seal them as ambassadors

for Christ...to supply for them (as His adopted sons) a guarantee toward a fuller inheritance...to indwell them as they assembled...to lead them into all truth...to provide comfort for them while they served God in this perverse and crooked world...and to sanctify them from all other false churches.

I ask again, "Why go to the defense of UNcovenanted saved people, arguing that they too have the indwelling Holy Spirit (using scriptures which apply to the covenant people) when it is so clearly set forth in Scripture that God gave the Spirit to His church BY PROMISE as a GIFT because of His covenant with them?"

**2 Thessalonians 2:13** - *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"*

Paul tells these Gentiles in Thessalonica who had turned from Greek mythology to serve the true and living God (1 Thessalonians 1:9), that God's plan to include them [Gentiles] in His overall salvation purpose goes way back.

Indeed, this plan reaches back before Jesus' ministry and we are given hints of it in the Old Testament (Hosea 1:10; Hosea 2:23; Deuteronomy 32:21; Isaiah 65:1, see also: Romans 9:25, 26; Romans 10:19).

### **Sanctification and Belief of the Truth**

Notice that the "sanctification" (separating out for special use) which was afforded by God's Holy Spirit is connected to "belief of the truth." Not only did God give His Spirit to Christ's church, but a truth (system of beliefs) was also given to the church to teach to others.

In those days, when Gentiles were witnessed to and invited to come into covenant relationship with God through a true church, they had to exercise a belief of the truth —

- **a belief in Jesus** [that He was the promised Savior to Israel and to the world]...

- **a belief in the coming kingdom** [that Jesus was a King and would bring in a kingdom that would rule all other Gentile kingdoms]...
- **a belief in baptism and the church** [that God did indeed establish one (and only one) institution through which both Jew and Gentile could render acceptable service; and that entrance into such an institution was only through salvation and baptism]...
- **a belief in the resurrection and the inheritance** [that Jesus held power over death and the grave, and that there was the promise of a resurrection and inheritance in the kingdom]. It was the Holy Spirit and this doctrinal truth that separated [sanctified] Christ's churches from everything and everyone else.

"*Sanctification and belief of the truth*" was and still is required for Gentiles coming into a scriptural church and receiving the sanctification of the Holy Spirit.

Paul asked the members of the Galatian churches if they had received the Spirit by the works of the Mosaic law (through Judaism), or had they received the Spirit by the exercise of faith in Christ and in the New Testament church He established -- the place where Gentiles and Jews together could worship God equally by faith (Galatians 3:2-14).

### **Called to Separate**

God has called His people to a separation -- from the sins of the world and from false religion. However, it seems that many are wavering from such a strong stand on these things, and would rather argue in favor of the UNbaptized and UNfaithful saved than focus on the covenant blessings given to the church.

The emphasis on sanctification and belief of the truth is not being taught today as it ought. And why should it be taught when it is believed that...

- ...the UNbaptized saved get the indwelling Holy Spirit...

- ...when the UNbaptized saved receive full justification...
- ...when the UNbaptized saved receive full sanctification and full glorification...
- ...when the UNbaptized saved receive the anointing into the priesthood under the high priestly ministry of Jesus...
- ...when the UNbaptized saved are all considered "Christians" (anointed ones)...and "saints" (separated ones).
- ...when the UNbaptized saved are all considered to be "in Christ"...
- ...when the UNbaptized saved will receive full bridal relationship after the 1,000 year millennium!!

### **The Forewarned Falling Away**

The writers of the New Testament warned of an "apostasy" or falling away from the truth in the latter days. And it is so evidently clear -- just take a look around and see how many pastors and church members will argue strongly over what the saved have outside of a New Testament church (even to the point of breaking fellowship with those who have John's baptism), but are not so bold to preach and teach what special position and blessings have been given to the Lord's churches for fear of being called a "Newlighter."

They argue with their church brethren in an attempt to defend the UNbaptized while speaking evil of those of their very own brethren who are still contending for the faith once delivered to the saints!

**1 Peter 1:2** - *"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."*

Peter understood the eternal plan and purpose of God, for he realized that God was now bringing the Gentiles into covenant relationship through the Lord's churches. These were the "other sheep" spoken of by Jesus (John 10:16).



## A Sharing of Abraham's Blessing

Gentiles were being brought into God's "elective program." He elected or chose to include believing Gentiles in the sharing of Abraham's hope of receiving an inheritance.

How were the Gentiles brought into such an arrangement? You guessed it -- by receiving the gift of the Holy Spirit just as the Jews had been given on Pentecost (Acts 15:7-9; Acts 15:13-18; Acts 10:44-48).

God had to emphatically demonstrate to the Jerusalem church (who had already received the gift of the Holy Spirit) that He was going to include the Gentile people in covenant fellowship along with the Jews. This God did in a demonstrative fashion upon the household of Cornelius. Cornelius was a just [righteous] man already, yet was not serving God in an authorized church.

So, God sent Peter [from the Spirit-anointed Jerusalem church] to go to that Gentile's house and bring him under the New covenant through scriptural baptism. For the Gentiles to be sanctified as were the Jews in Jerusalem, they would likewise have to be anointed with God's Spirit. There was, of course, enmity between the Jews and the Gentiles which is why God had to specifically prepare Peter to go to the home of Cornelius (Acts 10:28; Acts 10:9-23).

Bear in mind that individual Gentiles could always be saved from hell through a belief in God, but in terms of whole nations as such were not regarded as God's people in covenant relationship. That is what the New Covenant did for the Gentiles -- it opened up the way so that they could enter into covenant fellowship with God through service unto Christ through His ekklesia.

However, it is true (and perhaps prophetic) that individual Gentiles were included in the covenant lineage, namely, Rahab, Ruth, Caleb, Naaman and other proselytes. But as whole peoples or nations, Gentiles were not God's elect people;

*"I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name" (Isaiah 65:1).*

*1 Corinthians 6:11 - "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."*

To the Gentile church in Corinth, Paul stated that although they were formally involved in the practice of certain sins as unsaved Gentiles, they now had become repositioned by God.

The **washing** provided for a complete cleansing of past sins which takes place in the born again experience; The Greek 'middle voice' expresses their having believed [for themselves] upon Jesus in order to be cleansed of sin. Accepting Christ as Savior is a personal choice or decision on our part.

And in fact, were **sanctified** in that they were set in position for holy service as priests; The Greek 'passive voice' indicates that they were not involved in this decision; it was God's decision to reposition them (although being Gentiles, Strangers from the priesthood). It was God Who made the decision to include them in the lineage of Abraham, making them Abraham's seed;

*Hebrews 10:19-22 - "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, (20) by a new and living way which He consecrated for us, through the veil, that is, His flesh (21) and having a High Priest over the house of God, (22) let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."*

*Galatians 3:26-29 - "For ye are all the children of God by faith in Christ Jesus. (27) For as many of you as have been baptized into Christ have put on Christ. (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*

And in fact, were **justified** having been positioned to be in right standing with God. The Greek 'passive voice' here again [the action having been done to them] reveals that by God's own choice, He declared the sinful, idolatrous Gentiles (such as these Corinthians) to be justified (in 'right standing') with Himself. How so? By their works? No, by faith (Romans 5:1; Galatians 3:24).

And all this made possible due to their association with **the name of Christ** (John 17:6-11; Matthew 28:18-20). Thus, by their association to Jesus, Who is the promised Seed of Abraham (Galatians 3:16), they have become spiritual seeds (sons) of Abraham (Galatians 3:29).

And is also made possible **by the Spirit of God** -- the Spirit that was given to them as A GIFT from God to separate them as His holy people to offer up holy service for His glory;

***Romans 15:16** - "that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit."*

## **Sanctification Under the New Covenant**

This sanctifying of the Gentiles, who were former "strangers from the covenants," was only made possible under the arrangement of the New Covenant;

***Hebrews 10:29** - "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"*

Here in the above verse, the "blood of the covenant" is said to have "sanctified" these Jewish church brethren. In "counting the blood of the covenant...as an unholy thing," these brethren were in effect "doing despite" [insulting] the "Spirit of grace." Who was the Spirit of Grace? It was the Holy Spirit given as a gift to indwell the church.

Note that the Spirit of grace is directly connected to the blood of the covenant. Are we surprised? Not when we understand that Jesus made a covenant with His church (Acts 20:28).

Jesus then sent His Spirit upon that church to anoint them as His authorized witnesses. It is not hard to see at all; in fact, it fits so well together when understood in the light of the covenants.

### **Summary to “The Sanctification of the Spirit”**

Just as the Lord gave His Spirit to various individuals in the Old Testament in order to set them apart for the fulfillment of a certain ministry, so it is with the Gentiles of the New Testament; they may have been saved, but without the Holy Spirit setting them apart from all other peoples and religions, they would be no different.

By giving them His Spirit just as He gave to Israel, God was separating to Himself a peculiar people from the other nations. Now let us look at how God did this amazing thing for us. □

# Chapter Five

## Outsiders Given the Gift

A lot has been said up to this point concerning the Gentiles receiving the Holy Spirit. It would be good to stop and examine the occurrence surrounding the Lord giving of His Spirit to those outside of covenant relationship. It should also be noted as to how all this took place and when.

Remember, as previously stated, Gentiles could always be saved in the Old Testament (some individuals even included in covenant lineage), but as nations they were prohibited from entering into the covenants of promise previously made with Israel and the Patriarchs.

### **The Samaritans Receive the Holy Spirit**

Let us now examine the passages pointing to the Lord giving His Spirit to those outside of Israel in order that they too might become a part of His elect people.

**Acts 8:12, 14-17** - *"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they [their] hands on them, and they received the Holy Ghost."*

Philip preached the Word of God to the Samaritans and some believed. Although they believed, they did not receive the Comforter or indwelling Spirit. Why? Because God had just previously anointed the Jewish church with His Spirit.

He made it abundantly clear to the Jewish believers in that

upper room that His Spirit was to be with them; no one else up to this point had received the promised Holy Spirit -- only the church in Jerusalem.

The Jewish church (the remnant of national Israel) had received the promised Spirit first because Israel was God's covenant nation. The gospel was always to the Jew first, then the Gentile.

**Acts 3:25, 26**- *"You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' (26) To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."*

In fact, just prior to Jesus ascending He gave the order to which they were to advance the gospel;

**Acts 1:8, 9**- *"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (9) Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight."*

How then would the Samaritans receive the anointed Spirit since they were not in the upper room? It would have to be through the church which had already received God's anointing -- *the Jerusalem church!*

Having given the Jewish church His Holy Spirit, they would now be God's instrument through which others would come into contact with His covenant truth -- and who would likewise receive the gift of His Spirit which had been given to indwell the ekklesia.

Therefore, when many of the Samaritans received the gospel as preached by Philip, it was necessary that the *Spirit-anointed-already-indwelt* Jerusalem church be the instrument through which to pass the gift on to them (through the laying on of their hands) so they too would be anointed

and be made acceptable representatives of God's covenant purpose and work; they too would be a part of the anointed priesthood of God able to offer up spiritual sacrifices well pleasing to God in His church-temple.

### **The Gentiles Likewise Receive the Spirit**

**Acts 15:7, 8** - *"And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us;"*

So far, we have seen that God gave the gift of the Holy Spirit to His Jewish church to indwell, anoint, baptize, empower, seal, comfort, and guide into Truth; that the Holy Spirit was only an earnest of the full eternal inheritance yet future. We have seen that Jews outside of the church didn't have the gift of the Spirit to indwell, anoint, baptize, empower, seal, comfort, and guide into Truth -- they had to be baptized by the Jerusalem church to get all that.

Then we saw how God went to the Samaritans (who had some Jewish blood in them) giving them the gift of His Spirit -- by the laying on of hands (transferral) by the Jerusalem church.

Now, there is only one class of people who have not received the anointing of God's Spirit at this point — the Gentiles. And as we shall see, it was through one particular Gentile family that God opened the door for the rest of the nations (Gentiles) to receive the gift of His Holy Spirit.

It was to the household of a Gentile named Cornelius that God visited and paved the way for all obedient Gentiles thereafter to join a New Testament church, receive the indwelling Spirit and prepare for bridal relationship.

Yes, the apostle Peter declared to the council held in Jerusalem that God gave the Holy Spirit to Cornelius' household,

“even as He did unto us.” (Acts 15:8). God had “poured out” the Spirit (an anointing) upon the Gentiles giving them the GIFT of the Spirit as He had done so with the elect eklesia of Jerusalem (Acts 10:44-48; Acts 11:17).

God was showing to the Jews in the church at Jerusalem that He was opening the door of covenant relationship to the Gentiles, rather than keeping it within Jewish boundaries as in the Old Testament. Cornelius was already a saved man. But he needed to be brought into the position of acceptable service -- and the only place for that was the church instituted by Christ.

### **Authorized Baptism from the Jerusalem Church**

Note again: Cornelius and the others were baptized by Peter and the other six Jews who were members of the Jerusalem church which had ALREADY BEEN BAPTIZED [EMPOWERED, ANOINTED, SEALED, GIVEN THE EARNEST, and INDWELT] WITH THE SPIRIT ON THE DAY OF PENTECOST. No other religious institution could pass the indwelling Spirit to the Gentiles -- only the Jerusalem church.

**Acts 18:24-26** - *“And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly.”*

**Acts 19:1-6** - *“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard [this], they were baptized*



*in the name of the Lord Jesus. And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."*

What is this incident all about? It is all about receiving the authority (anointing) of the Holy Spirit at scriptural baptism. Paul discovered certain disciples in Ephesus who had been baptized by Apollos.

Apollos knew only of John the Baptist's baptism and not the fact that the Holy Spirit came on Pentecost to anoint the church. Hence, these disciples did not have the Holy Spirit! They did not have the baptism of the Spirit -- that is, the indwelling, anointing, empowering, sealing, earnest of inheritance, comforting, and guiding into Truth, which are all supplied by God's Holy Spirit of promise when one comes into a true New Testament church.

These disciples were not connected to the Lord's church even though they had been baptized by Apollos. And in not having a connection to the true ekklesia, they consequently had no connection to the Holy Spirit which was given to the church. When you become part of the authorized church, you receive the GIFT of the Spirit which was GIVEN to the church.

**1 Thessalonians 4:7, 8** - *"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."*

Here once again apostle Paul speaks of the Spirit as having been "given unto us." "Given" speaks of giving as a GIFT whereas the "us" speaks of those who had received the Spirit at that time which of course was the church.

### **Summary to "Gentiles Given the Gift of the Spirit"**

Of all people, Gentiles should be the most grateful to God for having given them the opportunity to partake in covenant fellowship with Him. And of all Gentiles Landmark

Baptists ought to be the most happy and humbled, for they have this privilege afforded them. Without the Spirit, Missionary Baptist churches are no different than any other religious organization. The Spirit makes all the difference, for it is He who sets them apart from everyone else. □

# Chapter Six

## The Quickening Of The Spirit

And now we come to a very important aspect of the ministry of the Holy Spirit to the church; that of quickening or making our dead, sin-filled bodies alive unto God, and reckoning them as fit to serve God in Spirit and in truth.

One may ask, "How can a sinful mind and body (which is dead because of sin) even hope to approach a holy and righteous God with the view to offer up some sort of spiritual service?"

The answer is, "One cannot hope to do this at all." It is for this reason that God must reckon that dead mind and body as being "alive" unto God. This is the imputed righteousness spoken of by the apostle Paul in the book of Romans.

### **Initial Quickening vs. a Continual Quickening**

Once again, please do not confuse such a teaching as interfering with God's gift of life whenever one receives Jesus as Savior by faith -- the initial 'quickenings' or new birth experience. That is not what I am about to discuss. What I am about to discuss is the need for sinners who are saved to be able to approach God in ACCEPTABLE SERVICE AND WORSHIP — and the fact that they cannot do this without God supplying some sort of "buffer" or "shield" between Himself and the sinful flesh of man.

This God has worked out; and what a beautiful plan it is! And what's more, what a supreme privilege it is for those who qualify to come near to Jehovah in humble servitude to render service to Him. Let us now examine scriptures which touch on this element of the indwelling Holy Spirit.

**Romans 8:10-13** - *"And if Christ be in you, the body is dead*

*because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."*

Paul said "...if Christ [His Spirit] be in you..." Here again, the word "you" is actually "ye" which speaks of them as a group, not as individuals. The Spirit was indwelling them collectively as an assembly...as a singular temple comprised of living stones (1 Peter 2:5).

Recall Jesus' words, "*Where two or three are GATHERED, there am I IN THE MIDST*" (Matthew 18:20). Isn't this the same as what the apostle John recorded Jesus as saying?

**John 14:16, 17** - "*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."*

So, now back to the church in Rome -- If the church at Rome did in deed have the Spirit indwelling them (and such seemed to be the case), then [although] their [individual] fleshly bodies were dead on account of sin [making them unable to serve God acceptably], the Spirit, on the otherhand, was provided to "quicken" (from the Greek word, ζωοποιέω 'zoo-poi-eh-ow' meaning, 'to give life to' their mortal (dying) bodies.

In other words, their bodies were reckoned by God as being "alive" even though they were sinful. How could this be? By means of God's Holy Spirit sanctifying (setting them apart) for scriptural service. How else can a sinner approach a righteous God in a fleshly body in hopes of offering up spiritual service? It would be impossible.

God has to shield our sinfulness with a covering; He has

to provide some means by which we can approach Him in holiness -- this He has done by anointing His churches with His Spirit making each member fit to serve God.

### **The Quickening of our Mortal Bodies**

The only way we can serve God in our mortal [flesh] bodies is if His Spirit gives them the empowerment, or privilege, you might say, to render any sort of spiritual offering unto Him.

**Romans 8:11** - *"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you..."*

This is not necessarily speaking of a literal future resurrection, but rather of a quickening (making alive) of our present mortal (dying) bodies and regarding them as "alive" and capable of serving God (see: Colossians 2:9-15).

How are our dying bodies made alive and available to serve God? by the Holy Spirit "that dwells in you (ye)."

Recall how that David regarded the Holy Spirit's continual operation and leading in his life as crucial if he was to have any spiritual significance with God (Psalm 51:11).

We have to consider the whole thought which Paul is explaining to this church; he begins by contrasting two types of "walks" (or attitudes, lifestyles, etc) among church members — that being a walk "after the flesh" and a walk "after the Spirit." He said that God's condemnation will not fall upon those who are "in Christ Jesus" who walk "after the Spirit."

Evidently, it is possible for us to choose to walk after the flesh after we have been saved and baptized into the church and thus fall under God's judgment.

On the otherhand, we can choose to follow the leadership of the Spirit which God gave to His church "to lead and guide

them into all truth," and thus be found walking after the Spirit.

Paul wanted the members at Rome to realize that which ever path they chose to follow, there were consequences; if God's people choose to follow the Spirit it will mean "life," but if we choose to follow sin it will mean "death."

***Romans 8:13***- *"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."*

### **A Matter of "Life" or "Death"**

What is Paul speaking of by these terms "life" and "death"? "Life" refers to one's continual ability to approach God with acceptable service; so long as God considers us "alive" we may continue to serve God acceptably in our mortal body.

On the otherhand, if we choose to follow after the flesh, we will be considered "dead" and disqualified in our spiritual walk, i.e, our service; we will not be recognized by God as able to offer up acceptable service simply because "to be carnally minded is death" (vs 6). An example of this would be the widow that Paul spoke of who was considered "dead while she lived" (1 Timothy 5:6). A church as a whole may be considered "dead" as far as their legitimacy to God is concerned (see: Revelation 3:1).

The subject is "walking" or if you will, serving (vs 4, 5). Those who are walking after the things of the flesh "mind" (follow, obey, adhere to, practice) the things of the flesh; and those who walk after the Spirit [His leadership] are, of course, minding the things of the Spirit.

Such may also involve a legalistic spirit in our service. Paul told the members at Corinth that "*the letter killeth, but the spirit giveth life*" (2 Corinthians 3:6).

The consequences are mentioned in vs 6-8. Those who

choose to walk after the flesh and are carnally minded (controlled by a fleshly mind, attitude) are dead inasmuch as their spiritual service to God is concerned (see: Romans 6:10-13).

Let that thought sink in for a moment: "To be carnally minded IS DEATH." Is Paul speaking of unsaved people? Go back and read verse 1 again. Is it not possible for those "in Christ" speaking of those in His body, the church, to be walking after the flesh? We see it all the time.

Paul is not speaking of unsaved people, but of God's people who choose to follow the flesh -- and more specifically, those who in that day were trying to keep the commandments of the law of Moses.

Bear in mind that the Judaizers were infiltrating some of the Lord's churches and teaching the Gentiles that they had to be circumcised and follow the law in order to be "saved" (meaning to have their service preserved by God).

That is why Paul, in his epistles keeps bringing up the Mosaic law to Gentiles telling them that they were no longer under the law, but under grace.

Again, in consideration of following after the Spirit or after the flesh, remember the words of Paul to the church in Rome:

**Romans 8:9** - *"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."*

*"if so be that the Spirit of God dwell in you" (ye, you plural)* - Note that Paul uses the plural form of you because here he is speaking of the Spirit dwelling in them as a group...as a church. This is consistent with the previous concepts of the church we've already noted as having received the promise of the GIFT, the SEALING, the ANOINTING, and the SANCTIFICATION of the Spirit. Paul reckoned that the church in Rome was in association with, that is, they were "in the

Spirit" rather than in the flesh. But he qualified his statement by saying, "...if so be that the Spirit dwell in you (ye)."

Paul was referring to the Spirit indwelling the church as a temple as earlier discussed. The Spirit would indeed indwell or abide with them so long as they were a scriptural church.

The Holy Spirit will not continue to indwell a church that has totally succumbed to the flesh. This is what Jesus was warning the Ephesian church about concerning the removal of the candlestick. Jesus was telling that church that if they didn't straighten up they would not have the Lord's presence among them any longer.

So, the apostle Paul is saying to the church at Rome that they were "in the Spirit" if the Spirit still resided there. The expression, "in the Spirit" would refer to their being in the care and keeping of the Spirit while under His protective umbrella -- the watchful eye, the influential guidance of God's Spirit, etc. But if the Spirit departs, then the members no longer have the abiding Spirit to sanctify their works and service unto God.

### **The Law of Association**

And the very fact that the Spirit was promised to Christ's ekklesia makes it crucial for members of the Lord's churches to REMAIN ATTACHED TO THE CHURCH if they want to continue to receive the Spirit's comforting, leading, teaching.

*"if any man have not the Spirit of Christ, he is none of his."*  
- To forsake the ekklesia (Christ's authorized assembly) is to break off one's acceptable service [as a priest] unto Christ. The result would be that Christ would not recognize that person's works as "gold, silver, precious stones" --

**1 Corinthians 3:10-17** - *"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (11) For other*



*foundation can no man lay than that is laid, which is Jesus Christ. (12) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; (13) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (14) If any man's work abide which he hath built thereupon, he shall receive a reward. (15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. (16) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (17) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."*

So, within each New Testament congregation, there is the responsibility of EACH MEMBER to "*walk in the Spirit,*" (Galatians 5:16) that is, to frame his behavior around the LEADING and INFLUENCE of God's Holy Spirit that was given to the church to "*guide them into all truth*" (John 16:13).

It is important to understand the association of the Holy Spirit to the institution of the church -- and thereby our association to the Holy Spirit through the church. God takes it serious as to how His people reflect His holy Name -- which Name He gave to the church, and by which Name a church makes disciples. To live a 'double life,' or what we often term, "play church" is an affront to God's love and all that He has done to secure an inheritance and place of honor for us in the kingdom of His dear Son. Rest assured, we cannot mock God and get away with it;

**Galatians 6:7-9** - "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."*

Any works performed OUTSIDE of a New Testament authorized temple, as "good" as they might seem, are not going to be given the same honor as works done in ASSOCIATION WITH a Holy Spirit-anointed church. Jesus will simply re-

gard such people as “workers of iniquity” (Matthew 7:21-23).

Thus, the context (beginning at vs 1) would indicate that Paul meant that if any man [within the church] did not [any longer] have the Spirit (due to his minding the things of the flesh - vs 5, 6) he (that man) was none of Christ’s (was no longer capable of offering up acceptable service unto God).

Remember, the Spirit was given to the church to separate the church, putting those members in a position to serve the Lord acceptably.

To not have the Spirit meant not being able to serve God in an acceptable manner and so give glory to Christ. The Holy Spirit is what sanctified (separated) the covenant people apart for service.

Remove the Spirit and you are no longer fitted for approved service. It is that simple. Paul was not talking about unsaved people not having the indwelling Spirit, and consequently not belonging to Christ (not being saved).

To lose the presence (indwelling) of the Spirit in the Lord’s church is to lose the anointing or the authority to represent the name of Christ when they assembled; if that happens, the members are no longer considered Christ’s.

### **No Longer Ambassadors**

What does that mean? It means they are no longer His ambassadors sent to represent the name of Christ; they are no longer considered Christ’s [servants]. To be considered one of “Christ’s” is tantamount to being in the bride (Matthew 25:1-13).

Not all saved are considered to be “Christ’s.” Thus, Paul is saying that: “...if any [covenant] man (having the Spirit, but afterward deciding to walk after the flesh) have not [any longer] the Spirit, he is none of His.” [i.e, he is not acknowledged, but is disowned and denied the privilege to

reign].

Consider the following passages which pretty much spell out those who will be Christ's. Will it be all the saved simply because they are saved, or will there be additional qualifications?

**Galatians 5:24** - *"And they that are Christ's have crucified the flesh with the affections and lusts."*

**Hebrews 3:14** - *"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end"*

**2 Timothy 2:11-13** - *"It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself."*

**Matthew 10:33** - *"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."*

**Hebrews 2:10-13** - *"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me."*

**Romans 8:14** - *"For as many as are led by the Spirit of God, they are the sons of God."*

Paul had previously mentioned to the church members in Rome the fact that the Holy Spirit was "given unto us" --

**Romans 5:5** - *"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."*

It was Paul's understanding that these brethren were members of a true church and had the abiding presence of the Holy Spirit.

That Spirit's presence, however, could diminish if the members of that body walked after the flesh and not after the Spirit.

### **Summary to "The Quickening of the Spirit"**

The quickening of the Spirit, then, is simply God's way in which to prepare His people to successfully approach Him in their natural flesh bodies (sin and all) and offer up worship and service pleasing and acceptable to God. The quickening is making our bodies "alive" unto God and "dead" unto sin. □

# Chapter Seven

## The Seed of the Spirit

We now come to a much debated area of study — what the Bible terms as the 'seed' of the Spirit.

The following will offer my thoughts on the subject.

**1 John 3:9** - *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."*

Admittedly, this is a difficult passage no matter how it is interpreted. We have to be careful, however, to interpret this difficult passage in light of the many more easily understood passages relating to the same subject.

Thus far, the overwhelming evidence has been in favor of the Holy Spirit indwelling the church rather than the saved outside of covenant relationship. To now disregard all the aforementioned clearer evidence in favor of a single obscure passage would be ludicrous.

John makes the statement: "whosoever is born of God doth not commit sin..." Immediately, some questions are raised in my mind, and I am sure in your mind as well.

First of all, if we assume that by the expression "whosoever is born of God," John is referring to ALL THE SAVED, then we would have to conclude that John is trying to tell us that all saved people do not sin! Even if the word "commit" here refers to the habitual practice of sin, we still have the apostle saying that all saved people do not habitually practice sinning.

But is John even speaking of all saved people when he refers to the "born (begotten) of God"? These are just a few

of the questions that I'm sure many have asked. I'm afraid, however, that we will probably always have more questions about this passage than answers.

Indeed the Bible student is faced with a difficult task in trying to understand what was in the mind of the apostle as he penned this epistle. Perhaps if we understand the situation in which the apostle was writing, we could gain some insight as to his profound statements.

### **No Catholics or Protestants in John's Day**

One thing we need to remember is that in the apostle John's day there were no saved Protestants, there were no saved Catholics...no saved Charismatics... no saved Interdenominationalists, no saved Universalists...etc., for these denominations did not even exist. Therefore, John did not have these people in mind in referring to those "born of God."

There were, however, varying religious philosophies at that time such as the various sects of Judaism, a variety of forms of Gnosticism along with the steady diet of Roman-Greek paganism -- all of which were troublesome to the Lord's churches in one way or another.

### **Infiltration of the Lord's Assemblies**

A number of these groups in particular were having some success in infiltrating and influencing some of the Lord's assemblies with their heresies. A 'heresy' is an opinion distinctly different than, and developed in opposition to the established truth as taught by Jesus and as given to His church to perpetuate.

It was due to such infiltration by these false teachers in bringing their heresies that the Apostles Paul, Peter and John were prompted to write their epistles.

## Who were the Gnostics?

The Gnostics were a sectarian group who rose up in the days of the Apostles claiming 'to know' certain truths. The word "gnostic" itself comes from a Greek word meaning *knowledge* (hence, the term Gnostic, 'those in the know').

These groups set themselves over and against the authorized and established assemblies of Christ.

The Gnostics spiritualized Truth, especially the doctrine of the Messianic kingdom. They did not believe that Jesus would literally reign in a physical kingdom on earth. In fact, they didn't even believe that Jesus was the "Christ." They did not believe in "sin" as taught by Jesus and His disciples, but rather viewed evil as that which was associated with such things as matter and ignorance.

Where did these groups originate? How did their doctrine twist its way into the Lord's assemblies? It seems that some of the false teachers arose from within the congregations, and began teaching the disciples their false doctrine (see: 2 Peter 2:1). Other such groups began seducing some of the disciples from the outside.

In response to these pressures, John wrote his epistle to thwart the assault of these heretics upon the Lord's flock! This is an important factor in our understanding of John's epistle — and certainly in understanding his more difficult statements in reference to those "born of God" such as: "doth not commit sin"... "cannot sin"... "doeth righteousness"... "overcometh the world," etc.

Which group(s) in particular the apostle John may have been battling is uncertain; although some scholars believe that a heretical philosophy known as Cerinthianism (a form of Gnosticism) may have been at the root of John's first epistle.

Cerinthus was a Jew who denied that Jesus was the Christ. He believed that "Christ" was a spirit that came upon Jesus

but then left Him when He was crucified. Therefore, John wrote in his epistle:

**1 John 2:22-23** - *“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.”*

John’s epistle holds internal evidence that he was indeed battling such a religious group as the Gnostics for we read such statements as:

**1 John 2:18-19** - *“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”*

**1 John 2:22** - *“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”*

**1 John 2:26** - *“These things have I written unto you concerning them that seduce you.”*

Therefore, in light of the Gnostic heresy floating around at the time, and with their false doctrines in the forefront of his mind, John, under inspiration, wrote this first epistle — an epistle aimed at stemming the number of defections to the Gnostic camp...while seeking to expose the Gnostics as “antichrists.”

His other reason for writing was to encourage the faithful to ‘abide in Christ’ and thereby demonstrate that they were the true “children of God”

**1 John 3:10** - *“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”*

John’s bold statements are intended to set forth a stark



contrast between the Gnostic philosophy and the principles of the New Testament church set forth by Jesus. John was not contrasting ALL THE SAVED with ALL THE UNSAVED, but was rather contrasting the attitudes, beliefs, and practices of those who were the “born ones” (referring to the disciples in Christ’s true churches who yet had the anointing) with those who opposed the established church and her doctrine, namely Cerinthianism and other such Gnostic sects.

To the apostle, there were only two kinds of people — those serving in covenant with God (and thereby had His anointing) and those who weren’t serving in covenant (and thereby did not have God’s anointing). To those in the Lord’s church, John wrote:

**1 John 2:20** - *“But ye have an unction from the Holy One, and ye know all things.”*

**1 John 2:27** - *“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”*

John’s writings were a comparison of two systems of faith — the genuine faith as set forth by our Lord as compared to the counterfeit faith system espoused by these false religions.

### **The ‘Begotten One’s Remained Faithful**

To John, those who remained in the true faith (in covenant through the ekklesia) were the true “born (begotten) ones” of God. They believed Christ for who He was — the Righteous Son of God. By their belief in Christ and because of their own practice of righteousness they demonstrated they were the true τέκνα ‘tekna’ — the born (begotten) ones of God.

**1 John 2:29** - *“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”*

**1 John 3:7** - *"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."*

John says that whosoever "abides" in Him "sinneth not" (1 John 3:6). The word "abide" is the word which means to remain. Once again, it is apparent that John is contrasting two basic groups of people --

those who abandoned the ekklesia...

*"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us..."*

...and those who chose to remain within the authorized, Holy Spirit-anointed church because they knew God's truth:

*"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it..."*

So, what is John saying? He is saying that those who remain in Christ — that is, in His body, the church, "sinneth not." An intriguing statement to say the least. But what does he mean by it? I view him as contrasting those who remained faithful to Jesus and His institution with those who forsook the Lord...the truth...the church, and who thereby placed themselves in a continual state of sin.

Thus, to the apostle, to forsake the true ekklesia, especially after having been enlightened, and having embraced her doctrine and fellowship was indeed sinning against Christ. The writer to the Hebrews likewise described those who forsook the Lord's church as those who...

**Hebrews 10:29** - *"trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, and unholy thing, and hath done despite unto the Spirit of grace."*

John was contrasting those who "were abiding" (who chose to remain in Christ, that is, in the church) with those who

were not serving Christ through His ekklesia. Those who were abiding in Christ were not sinning against Him in that manner; subsequently, those who forsook Christ's authorized institution for a false religion were placing themselves in a perpetual state of sin in the eyes of God.

John went so far as to say these sinning ones had not "seen" or "known" the Lord.

**1 John 3:6** - *"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."*

In not "seeing" or "knowing" the Lord, John is saying that these people had not really grasped the whole picture of what it meant to serve Christ in a true New Testament church. They hadn't come to fully appreciate the covenant relationship available to them. Therefore it was easy for them to oppose the Lord's assembly and way of worship, and to forsake it for a different way.

**1 John 3:9** - *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."*

## **The "Abiding Seed" is the Word of God**

What did John mean by his statement that those who are born (begotten) of God DO NOT SIN...and CANNOT SIN because His seed remaineth in him? The SEED [σπέρμα - sperm] is in reference to the 'abiding Word' that remained in their hearts.

Recall the parable of the Sower in Luke's gospel. Jesus told of a man who went to sow his seed. He then went on to explain that the seed represented the Word of God;

**Luke 8:11** - *"Now the parable is this: The seed is the word of God."*

The apostle Peter was there and heard Jesus' statement. Thus, he knew the connection of the Seed and the Word;

**1 Peter 1:22, 23** - *"Since you have purified your souls in*

*obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, (23) having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,"*

So, now are we surprised at John's statement? He connects the "seed" (the Words of Christ) to those who were abiding faithful in that place that Jesus founded. Jesus, in His prayer to His Father, stated that He had faithfully committed the Father's Word to the church;

**John 17:14** - *"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."*

Jesus went on to reaffirm that the Father's Word was Truth;

**John 17:17** - *"Sanctify them through thy truth: thy word is truth."*

And where might you guess was that same Truth deposited? Yep, in the Lord's New Testament church;

**1 Timothy 3:14, 15** - *"These things write I unto thee, hoping to come unto thee shortly: (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."*

Jesus founded His ekklesia, and then proceeded to visibly and verbally pour His Truth into them for over 3 years. Then upon His leaving them physically, the Spirit of Truth indwelt them invisibly and taught them mentally;

**John 16:12-15** - *"I have yet many things to say unto you, but ye cannot bear them now. (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (14) He shall glorify me: for he shall receive of mine, and shall shew it unto you. (15) All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."*

Thus, in noting the correlation between the SEED and the Word of God, we can appreciate those disciples of whom the apostle John was speaking who not only had been “born of God,” but who had come to a spiritual maturity in allowing the SEED (the Word of God) to ABIDE in their hearts.

These “born ones” John is referring to were brought to a level of maturity so as to remain (to abide) in the church that had been given the UNCTION (anointing) and the GIFT of the Holy Spirit. They had positioned themselves so as to exercise “righteousness” and thereby demonstrate they were begotten of God. And in remaining in the faith, they were overcoming the world and all its snares;

**1 John 2:29**- *“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”*

**1 John 5:4, 5**- *“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”*

By now, it should be clear that John was not referring to ALL SAVED when he made mention of those who were BORN OF GOD, but rather was limiting his application of the “born (begotten) ones” to those who were “*keeping their heart with all diligence...*” (Proverbs 4:23).

John was contrasting these “born ones” (who were the anointed, faithful saints) to those who were defecting to other religious groups not sanctioned by God (those who were aligned with the Gnostics).

John considered those who were remaining where the Holy Spirit abode (in the church) as not sinning. Sinning how? Sinning in the manner as those who were forsaking the church. Nor were they even able to sin in that manner so long as the power and influence of the Seed (the Word of God) was allowed to abide (remain) in them.

So long as they clung to the Holy Scriptures and did not allow any false teaching to enter their hearts, they would

not and could not fall prey to the sin of the Gnostics (or any other heretical group). By allowing the Word of God to continue to abide (to direct them), they would, in turn, remain in the Son and in the Father.

***1 John 2:27a** - "But the anointing which ye have received of him abideth in you ..."*

## **Departing from the Church**

Such could not be said of the defectors from the ekklesia nor of the Gnostics to which they were defecting; in departing from the Lord's church, they were departing from the anointed place...the New Testament temple...the priesthood...the habitation of God in Spirit. They had broken fellowship with God and with His Son — and with the Spirit. To this end, Jesus had this to say:

***John 15:6-8** - "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned (7) If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. (8) By this My Father is glorified, that you bear much fruit; so you will be My disciples."*

In not abiding IN CHRIST, the Spirit of Christ would not abide with them. It's that simple! It's not hard to figure out. We are not dealing with losing one's personal deliverance from hell. We are talking about one's fellowship with God through the authorized assembly — the ekklesia — wherein Christ has ordained that men should serve Him.

Again, we MUST keep in mind that the apostle John is viewing two basic groups of people —

**The "anointed" ones** (whom he says were also the "born (begotten) ones of God, who remained in the church — under the framework of the New Covenant set forth by Jesus according to the eternal purpose of the Father) were the faithful saints, the children of God, in whom God's "seed" (God's Word) remained.

**The “annoying” ones** - the other group who made themselves “thorns” in the sides of the apostles. They went about spreading their heresies, infiltrating the Lord’s true assemblies.

**Romans 16:17-19** - *“Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them (18) For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. (19) For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.”*

**Acts 20:27-30** - *“For I have not shunned to declare to you the whole counsel of God. (28) Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. (29) For I know this, that after my departure savage wolves will come in among you, not sparing the flock. (30) Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.”*

**2 Peter 2:1-3** - *“But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. (2) And many will follow their destructive ways, because of whom the way of truth will be blasphemed. (3) By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.”*

So, too, along side the apostles Paul and Peter, John likewise stood ready to expose those who stood opposed to the Truth.

They were, in his words, “antichrists” who forsook the Lord’s church and forfeited their partaking of the promised Gift given to the church; namely, the unction (anointing), fellowship with the Father and Son, the sealing as ones belonging to God, the earnest of the future full inheritance, the empowering to be Christ’s witnesses of His truth, the

authorization to make more disciples in Jesus' name, the comforting, and the guiding into all truth.

## **Exposing the False Teachers**

John was refuting a heresy of his day; a heresy that pitted itself against the established faith of the ekklesia as laid down by Jesus. Men were rising up to oppose the true faith.

The apostle John rose even higher to substantiate the Truth in the minds of the anointed ones of God as well as expose the Gnostics to being nothing more than dissenters who were guilty of trodding underfoot the Son of God and doing despite to the Spirit of grace.

Therefore, those who chose to remain in covenant fellowship with the Father and the Son, likewise allowed the anointing which the church received of God to abide in them;

**1 John 2:27** - *"But the anointing which ye have received of Him abideth in you, and ye needeth not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."*

John's warning to the brethren who were remaining in the Truth was for them to continue in such. In doing so, they would "*continue in the Son and in the Father.*"

**1 John 2:24** - *"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son, and in the Father."*

Those who chose to forsake Christ's narrow way lost their fellowship with the anointed brethren. But worse, they lost their fellowship with Christ and the Father; remember, it was the church who had the fellowship with God, not the defectors; therefore, to leave the fellowship of the church was to likewise break fellowship with the Lord as well;

**1 John 1:2** - *"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and*



*truly our fellowship is with the Father, and with His Son Jesus Christ."*

**1 John 1:6, 7** - *"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."*

To discourage many more brethren from likewise being "seduced" by the Gnostics (perhaps under the influence of Cerinthus), the apostle drove home the fact that those whom God considered His own — His "begotten," Greek, τέκνα 'tekna' — would indeed hold to the truth...would purify their lives...would not live so recklessly in sinning habitually... would love their fellow brethren in Christ's ekklesia.

And what's more, they would retain the blessing of having their daily sins cleansed by Christ. Thus, John wrote:

**1 John 5:1** - *"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."*

**1 John 5:4** - *"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith"*

**1 John 4:5** - *"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"*

**1 John 5:18** - *"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not"*

**2 John 9** - *"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son"*

## **Summary to "The Seed of the Spirit"**

In contrasting those "born of God" who were remaining in the church, with the "children of the devil" who were forsaking the church, John was emphasizing the necessity of

the Word of God (the Seed) in our lives; as long as the Word of God was allowed to remain in them (convicting and directing them), they would not abandon the ekklesia and thereby dwell in a condition of sin. In this they would manifest that they were the children (tekna) of God. □

# Chapter Eight

## The Renewing of the Spirit

In reading the Old Testament, we note that God had placed His name in Israel (Numbers 6:27; Jeremiah 14:7-9). Yet, not only His name, but He gave His very Spirit to His covenant people;

**Isaiah 59:21** - *"As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."*

**Haggai 2:5** - *"According to the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you; do not fear!"*

### A Renewing of the Covenant

From time to time the covenant people would profane that wonderful Name and would wander away from the power of God's Spirit.

As an example of such occurrences, you may recall that during their wanderings in the wilderness, the children of Israel had disobeyed the Lord in not circumcising their newborn sons. Thus, while camped at Gilgal after having entered the promised land under Joshua's leadership, God commanded Israel to circumcise everyone who needed to be. In doing so, God was rolling the reproach of Egypt away from His people, and thus renewing the covenant that He had made with their Fathers (Joshua 5:1-11).

Now recall yet another important occasion in Israel's history taking place in Gilgal — you may remember when Saul was

anointed as Israel's first king by the prophet Samuel in a private ceremony (1 Samuel 10:1).

Later, however, Samuel commanded the people to meet him and Saul in Gilgal so that in a public ceremony he could 'renew the kingdom' (1 Samuel 11:14). In other words, Saul's anointing into office as king was to be shown publicly to re-affirm that Saul had indeed been chosen by God to be Israel's king.

Such was the case with sending the Holy Spirit upon the Lord's first church on the Day of Pentecost. It was a public declaration to Israel of Jesus having selected this body of men to be His anointed priesthood. We will discuss this more as we go along.

***Titus 3:4, 5*** - "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Paul's expression, "not by works of righteousness which we have done" is in reference to the works of the law. Paul, a former Pharisee, discovered that God was no longer accepting service and worship through trying to keep the works of the law. Instead, God would only accept service [done in faith] performed through Christ's ekklesia.

### **Service to Christ Preserved through His Ekklesia**

It would be through the church (the Lord's body) that individual lives could be "saved" (preserved, delivered) and made acceptable to God. Having made the law obsolete, God made the church the new way in which men could approach Him and serve Him in spirit and in truth and thus preserve their spiritual lives.

Such was in keeping with God's great mercy for rather than cutting Israel off completely, He spared a remnant and gave them an opportunity to remain as His special people in covenant.

So now rather than through means of carnal ordinances under the law, the spiritual lives (service) of God's people could be saved (preserved) by means of the "washing" of regeneration, and renewing of the Holy Spirit."

### **Priestly Service Requires Daily Cleansing**

The word "washing" is the Greek word λουτρόν 'loutron' which means a bath, and is a reference to the 'laver of cleansing' where the priests washed (bathed) themselves upon entering into priestly service; it is from the Greek word λούω (lou-o) which means to bathe.

The writer to the Hebrews spoke of having their "bodies washed with pure water" (Hebrews 10:22). When Paul was baptized, Ananias told him to arise and be baptized and "wash away thy sins" (Acts 22:16). Paul also referenced a "washing" to the Corinthians (1 Corinthians 6:11).

"Regeneration" means new life or new beginning. This same word regeneration, is found in Matthew 19:28 where it speaks of Christ returning and sitting upon the throne of His glory. Such of course will be a new beginning, a restitution for mankind (Acts 3:19-21).

That is exactly what baptism does for us — it sets us in a position to "walk in newness life" (Romans 6:4). Baptism pictures a washing and the beginning of a new life of service unto God (it doesn't save from hell.)

The whole idea of newness and making things new when one begins his scriptural service beginning with baptism is found in several passages of Scripture;

When one is "in Christ," he becomes "a new creation" (2 Corinthians 5:17; Galatians 6:15).

This new creation is referred to as a "new man." This new man is a result of joining Gentiles in with Jews together in one body through the ekklesia (Ephesians 2:15).

God created this *new man* [as a member of Christ's body] to reflect His own characteristics of righteousness and true holiness (Ephesians 4:24; Colossians 3:10). He is therefore to "*put on*" various attributes which are possessed by God Himself (Colossians 3:12-14).

### **Commitment to Service Means a New Mind**

One way in which the new man is able to develop these divine qualities is to be "renewed" in his mind, i.e., his thinking habits (Romans 12:1, 2; Ephesians 4:23).

As his "new" mind continues to develop, the new [inward spiritual] man is "renewed" on a daily basis (2 Corinthians 4:16).

As a member of a true church, (and as a priest) he is now in a position to approach God and to "serve in newness of spirit" (Romans 7:6) by a "new and living way" (Hebrews 10:20).

The "washing of regeneration" therefore refers to baptism which is necessary to cleanse and prepare the New Testament priest for service in the New Testament temple (the *ekklesia*).

Paul said that God "saved us by the washing of regeneration" meaning that through baptism Israel's (and later, Gentiles') spiritual service would be preserved. Peter understood the saving quality of baptism for he said that "baptism doth also now save us," i.e., our lives for service (1 Peter 3:21).

Paul is saying that God, because of His mercy, "saved" (from the Greek word *σώζω* 'sozo', meaning to preserve, salvage, rescue, heal, make whole, etc.) Israel from total spiritual ruin. Keep in mind that Israel was "a dry ground" spiritually; they were "as sheep going astray," "lost sheep," "sheep without shepherds," whose spiritual leaders were nothing more than "blind guides" and "hypocrites" who were "teaching for doctrines the commandments of men."

Israel's "house" had become desolate and they no longer could perform acceptable worship and service to their God. But God wanted to preserve a way of service for His people because of His great love and mercy.

And this He was able to do [at least for elect Israel] by means of renewing the covenant He had made with their Fathers (the Abrahamic covenant) and giving them a new laver of washing...a new lease on the priesthood whereby they could continue to "offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

### **Renewing the Abrahamic Covenant with His Spirit**

Through the "...renewing of the Holy Spirit" on the Day of Pentecost, God demonstrated to the remnant of Israel (Acts 2:2) that He had chosen to renew the "everlasting covenant" (Abrahamic covenant) with them through giving them His Spirit as a gift to ANOINT, SEAL, INDWELL, SANCTIFY, AND QUICKEN them for covenant service (see: Hebrews 13:20, 21).

Such was a renewing of His glory (special presence) through His Holy Spirit in the same way as He renewed His covenant purpose each year in the Yom Kippur offering.

Recall how that the high priest would sprinkle the blood of the sacrifice on the mercy seat and if accepted, Jehovah would manifest His approval by filling the holy of holies with the "cloud" (His Spirit) thus indicating a forgiveness of Israel's sins and a renewal of His contract with them as His firstborn-son nation.

The fulfillment of this type happened on the Day of Pentecost; the Father, having gleaned those of the nation who would "hear His voice," and having accepted the sacrifice of His Son to liberate Israel from the bondage of the law, chose to renew the contract with them and thereby continue to work with them as His holy, covenant people. How was this renewal demonstrated? First of all, as previously men-

tioned, such "anointing" of the Lord's new priesthood was done publicly (Acts 2:6-14). Further, it was demonstrated by filling the "most holy place" (the ekklesia assembled in the house, most likely on the temple compound) with the "cloud" of His Holy Spirit.

In doing this, He fulfilled the prophecy spoken by Isaiah which stated that the Word of God and the Spirit of God would not depart from His elect people Israel nor from their seed or from their seed's seed from henceforth and forever (Isaiah 59:21).

Such was a "renewing of the Holy Ghost," i.e., a renewing of His presence and power among them as their covenant God. All of this was because of His mercy! This is what God chose to do rather than cutting off all of Israel because of their unbelief. He once again spared His "seven thousand" who did not bow the knee to Baal!

### **Summary to "The Renewing of the Spirit"**

Thus it was through the ekklesia, the church, the body of Christ, that Jehovah was able to "save" His elect people from total spiritual decadence and preserve for them a "new and living" way of worship and service unto Himself through the "washing of regeneration" — the laver of cleansing for priestly service. It was through the church that the covenant promises would continue. It was through the church that the "renewing of the Holy Ghost" would keep the covenant promises alive unto the coming of Christ.

### **Conclusion to the Book**

My beloved brethren, whom I love in the Truth, I appeal to your good senses and to your zeal to serve our God, to *"buy the truth, and sell it not"* (Proverbs 23:23).

Please see this great doctrine of the indwelling Holy Spirit in the light of covenant relationship and not as the Protestants who include themselves in line with receiving the GIFT of the indwelling due to their view that they are members of



an invisible, mystical & universal conglomerate they call "Christ's church."

Praise God, yes praise Him for every man, woman and child whom He has saved from hell. But in this matter of Holy Spirit indwelling, lift your praises to our great covenant keeping God for the gift of His Spirit to the church -- for it is there that He has chosen to receive honor and glory to His name. I pray that we may all have, for Jesus' sake, "*a love for the Spirit*" (Romans 15:30).

**2 Corinthians 6:16-18** - "*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*" □







## About The Author



Elder Mike Maney was born on January 1, 1953, in Great Falls, Montana. He spent his early boyhood in Havre, Montana, until 1964 when his mother moved him to Santa Clara, California.

During his high school years, at the age of sixteen, he met Vicky, the girl who led him to the Lord. A few years later, in 1973, he and Vicky were married.

Shortly after they were married they began visiting the Fellowship Missionary Baptist Church in Sunnyvale, California. Finally, in February 1974, they were both baptized and joined the Fellowship church.

It was during the four years they were members of the Sunnyvale church that the Lord called Mike into the ministry. It was also during those four years in Sunnyvale that Mike and Vicky were blessed with two sons, Philip Lawrence, and Peter Nathaniel.

Then in 1978, Mike moved his family down to southern California where he enrolled in the California Missionary Baptist Institute & Seminary which was located in Bellflower. It was during the second year of seminary that Andrew Michael, was born.

After receiving a Th.B. degree in 1982, the Maneys spent the next couple of years traveling to sister churches along the west coast from Washington all the way down to Arizona in an effort to raise financial support for a proposed mission work in Montana.

In April of 1984, the work in Missoula was finally underway. The Maney 'boys' have all since grown up with families of their own, and are all still living in Missoula helping to grow the church their parents began 36 years ago.