A LANDMARK MISSIONARY BAPTIST STUDY

THE INDWELLING HOLY SPIRIT

A Biblical Examination of the Spirit's Ministry to the [illegible] and the Church

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The Indwelling Holy Spirit

by

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About the Author

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Foreword

The following book was written out of a deep and growing concern for brethren of Landmark Missionary Baptist churches. While it is true that there still exists many strong New Testament churches throughout the land who have not *"suffered that woman Jezebel to seduce God's servants to commit fornication,"* there is no doubt a growing number who are not as strong as they were in days past. Can it be we are experiencing the apostasy foretold by Jesus and the apostles? I firmly believe we are.

And furthermore, I strongly believe that it is the *tenets of universalism,* having crept in among the Lord's churches ever so subtily over the years that has *laid the foundation* for such apostasy. Like tares sown among the good wheat, the seeds of Protestantism and universalism have been quietly growing deep roots and springing up here and there in our work. Let's face it, when the elected president of the ABA turns Out to have embraced the heresy of the universal church, it is time to take this matter more seriously If we do not, then like a cancer it will continue to eat away at the Lord's churches (and her leadership) until they are hardly distinguishable from the protestant-Baptists around them. Therefore, the material contained herein is written with a twofold purpose in mind:

First of all, to present the biblical evidence given to us regarding this doctrine to my brethren who may disagree with my convictions - to challenge them to take a fresh look at this subject using *biblical hermeneutics* to help discern what is Truth as opposed to what may merely be the vain traditions of men. If after reading this book you still do not share the convictions expressed by the author, that's all

right; I still love you as my brother in Christ (and hope you will be able to say the same of me). The main thing is to try to allow the Word and the Spirit to teach us rather than simply believing something because so and so taught it, or because it has been generally accepted. We must all try as best we can to rightly divide the Word of truth. So, my brethren, if you disagree, please disagree with scripture, not with emotion or tradition. Scripture should always supersede emotion and tradition. We don't want to be found "cutting off the end of the ham" simply because our mother and grandmother did so year after year. We may just find out that we've been throwing away some pretty good meat!

Secondly, to merely *reinforce* to my brethren who *already share* my convictions (though maybe not on every point) what you have already come to understand through your own personal studies. I know for a fact that there are many, many brethren who share the views contained in this book -- they may not agree 100%, but with much of it, nonetheless. So to you who have already embraced these truths, this book will only serve as an organizational aid to systematically lay out what you have already learned on your own to be true.

Whichever the case -- whether you agree or disagree -- may God bless you as you study the Scriptures, for they are given to you to know the mysteries of the kingdom. They are not given to others. We as the Lord's true churches are responsible to know and to practice the Word of Truth.

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' 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, Charismatics, lnter-denomnationalists, etc. But what does the Bible reveal concerning this important doctrine? The Bible reveals actually a two-fold ministry of the Spirit:

A. **THE SPIRIT'S MINISTRY TO THE WORLD IN GENERAL**

1. The Spirit convicts the world of sin, righteousness, and judgment (John 16:7-11).
2. The "world" would of course involve all people including the unsaved, the unfaithful saved, and faithful saved.
3. 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 discontinue this ministry with them simply because they are in the Lord's church

4. 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.

5. 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).

6. A 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 (Erhesians 2:8, 9).

6. 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.

2. 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.

3. 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?
4. 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.

5. 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,
6. 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. After all, 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.
7. 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 Spirits indwelling?

CHAPTER 1
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."*

A. Matthew 3:11
/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:

1. 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).
2. 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.

B. 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.)

1. There were numerous saved people who had believed on Jesus in that day and age.. .many being saved already even *prior* to Jesus coming to Israel. Then how is it that they had not received the Holy Spirit upon their believing? 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 <u>received</u> the Holy Spirit, because the Spirit would not be given until AFTER Jesus was glorified. Is this not speaking of Pentecost? Of course it is!
2. Still, we have no mention of the term "indwelling" -- so far we have only seen expressions such as "baptize with the Spirit," and "...none that believe should receive: for the Holy Ghost was not yet [given]." It would appear that the *baptism* of the Spirit and the *receiving* of the Spirit pointed to one and the same future event, and were meant for a specific people - - the remnant of Israel (the church).
3. Jesus referred to the not-yet-given Holy Spirit as "living water." This is the same expression used in His conversation with the Samaritan woman. He said to her, "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" <u>(John 4:7-14).</u> Jesus was trying to prepare these people for the up-coming Pentecostal event and their acceptance of His empowered church through which they could "worship God in spirit and truth."
4. 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 SEEKING and ASKING FOR TRUTH. Most saved people never follow through with a strong desire to learn God's truth simply because they are not really seeking it -- and furthermore, if they *were* to run into it, they would most likely reject it in order to hang onto their present doctrine. The vast majority of people who become saved seem to settle into an interdenominational, charismatic, or some other universal church, and are simply content to learn their heretical doctrines without really searching the Scriptures to discover the truth of the Lord's church.

5. Now let us look closer at what Jesus was offering the Samaritan woman; He was emphasizing to her the "GIFT of God," or in other words, the GIFT of the Holy Spirit. What was it that Peter told the three thousand Jews on the Day of Pentecost that they too could receive just as the 120 had received moments before if they would repent and be baptized (Acts 2:38)? Was it not the GIFT of the HOLY

SPIRIT? The three thousand Israelites had to join the church to receive that GIFT, did they not?

6. 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. Then 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 8:5-25).
7. Remember when the apostle Peter rebuked a sorcerer named Simon because he thought he could purchase the "GIFT OF GOD" (the Holy Spirit) with money? The Spirit would not be given to such people who only looked to abuse the power, but rather to those who were willing to OBEY GOD (Acts 5:31, 32).

C. 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.

1. The Lord was preparing His disciples [ekklesia] to receive the Comforter [Holy Spirit]. He told them that the Comforter would DWELL WITH THEM, and would BE IN THEM. Now, here it is -- here we have the first mention of the INDWELLING of the Spirit. But notice how it is used. Notice the application that Jesus makes to the indwelling of the Spirit.
2. 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, however, reads this same scripture but, because he believes in a universal, invisible church, applies this promise of the Holy Spirit to mean that He *will* indwell ALL THE SAVED!

3. Missionary Baptists are supposed to agree with the founder of their church and apply the term "indwell" to the church because this is how Jesus applied it. But many have listened to the Protestants and the Universalists who, believing in a universal church, want to apply the indwelling of the Holy Spirit to themselves.
4. Brethren, if Jesus applied the indwelling of the Spirit to all the saved, then that is what we should do; but if He was saying that He would send the Spirit upon the church to INDWELL THEM and to BE IN THEM, then we had better let it rest right there and not go beyond what He meant -- for that is exactly what the Universalist does -- he fails to recognize that Jesus instituted a LOCAL ASSEMBLY and made promises TO THEM. Instead, he takes what was promised to the Lord's church and applies it to himself and all the rest of 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.

5. 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 upon the church on the day of Pentecost. Now really, is this so hard to understand?

D. 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.

1. 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.
2. 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 *invisibly* in Spirit.
3. 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.

E. John 16:7, 13

Nevertheless I tell you the truth; It is expedient for you that / 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.

1. Again, the Spirit was sent upon the church to teach and guide them into further truth.The Protestants and Universalists think that the Spirit indwells EVERY BELIEVER guiding them to know truth.
2. He was not given to all saved people in this fashion, but only to the Lord's N.T. churches.The emphasis thus far insomuch as the Holy Spirit is concerned seems to be that Jesus would send Him upon His church. 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.
3. What did Jesus say He would send upon His church to INDWELL them? Wasn't it the "Spirit of Truth"? Do *all* the saved have the indwelling Spirit of Truth? Did *all* the saved receive the Spirit of Truth when He finally did come on the day of Pentecost? What was the Spirit of Truth to do in relation to the Lord's church? Was He not given to "lead them [the church] into all truth"? Did not Paul refer to the Spirit-indw&t church as being the "church of the living God, the <u>pillar</u> and <u>iround</u> of the <u>truth"?</u> Are we surprised to discover that the Lord sent the Spirit of Truth to indwell "the pillar and ground of the Truth'?
4. 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?

F. 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.

1. Is not Paul simply re-affirming what Jesus said? That the Spirit was given to the covenant people [the church] to further reveal Truth to them.
2. Such is why the church is referred to as "...the pillar and ground of the truth." Paul is not applying this to all saved, neither should Landmark Baptists.

G. 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 Jo/in 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.

1. 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.
2. Note in Acts 1:8 that the church was to receive *"power"* from the Holy Spirit. This word for *power is öuvapic* (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 *óuvap,c,* 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, / 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."
3. Jesus said they were to wait to be *"endued'* with power. This word means 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 with.. .entering into and being invested into the work that Jesus had called them and trained them to do (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). Here again, the word for *"put on" is* the same as the word translated as *"endued."* When we are
baptized into Christ we put on Him. How is this
accomplished? When we enter a New Testament church and become enclothed with the very presence of the Spirit of promise.. .and the Spirit of power!

H. John **20:22**

This has always been an interesting passage to me as I am sure to many others. The question surrounding this event is whether what Jesus said and did to His disciples was actual or only figurative. I won't discuss that at this time, but I will simply state that it was upon His ekklesia that He breathed and said, "Receive ye the Holy Spirit" -- it was not upon all the saved. This is consistent with all the other passages thus far in our discussion. Where there was mention of God's Holy Spirit, the church was involved.

I. **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.

1. 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.

2. Therefore, when the Spirit did come, He came upon the church to INDWELL THEM and to BE WITH THEM just as Jesus had promised in John 14:16, 17 233John
3. Notice also 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, which He did, giving the Spirit to THEM as A GIFT. And to receive this gift, one must be saved AND scripturally baptized into the New Covenant made with the church. 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!
4. 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 *his* interpretation. WF 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?!

5. 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?
6. 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!

7. 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?"
8. 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.
9. 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.
10. 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.

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

CHAPTER 2

The Anointing Of The Spirit

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.

A. The Anointing of the Tabernacle and Old Testament Temple

1. 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.
2. To do so, we must examine the tabernacle and temple. First, the materials were constructed to fashion the building itself. Then sacrifices were made so as to dedicate and cleanse it with the blood of animals. Then, finally, the Lord demonstrated His acceptance and approval of the building and vessels by filling the tabernacle and temple with the "cloud."
3. The "cloud" represented the very presence and power of Jehovah 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.

B. The Anointing of the Church-Temple

1. Now can we not plainly see a *similar pattern* involving the Lord' churclsin 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 i 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.

2. Why do we view the Lord's church as a temple? Because Erhesians 2:18-22, 1 Corinthians 3:16 17, 1 Corinthians 6:15-20, states that the church (body of Christ) is a temple, and those members within the church body are joined to the body as temple-members. 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?

3. 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 nation of Israel who were living under a special contract [covenant] to serve God?

4. 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!!
5. Consider this: Where did the high priest of Israel minister? Was it not in the tabernacle? Who is the high priest today? Is it not Jesus Himself? Did He not replace the high priests of Israel? 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 "church of the living God, the pillar and ground of the truth" as stated by Paul in 1 Timothy 3:14, j?
6. 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 other hand, 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 N.T. 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!

7. 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.
8. 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 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.

9. 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!!

C. 1 John **2:20, 27**

(vs 20) But ye have an unction from the Holy One, and ye know all things.

(vs 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.

1. 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!

2. 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 of believers.
3. 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 Inter-denominationalists 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.

C. 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.

1. "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?
2. 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?
3. Remember Jesus' words to the church when He told them *of* the coming Comforter? He said, *"And I will pray the Father, and he shell 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].

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

1. 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. 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.)"*
2. 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.

F. 2Timothy 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 3
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

1. 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 / am to you: for the seal of mine apostleship are ye in the Lord."* 1 Corinthians 9:2
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.

3. 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!!

2 Corinthians 1:21, 22

Now he which stabllsheth 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.

1. 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.
2. 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.

1. 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; 5:9, i-Q).

2. 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 remain 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.

EDhesians 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.

1. 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.
2. 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.
3. The other view would be in line with all the other scriptures dealing with "the Spirit of promise." The "Spirit of promise" 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 -4J 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 d& Why do they do this? Because they believe that Jesus came to indwell His universal, invisible church made up of all the saved.

4. But what about the fact that these church members received "the Spirit of promise" when they <u>believed?</u> 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!!

5. 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!
6. 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?

7. 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.
8. 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 1 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).

9. Re-read Galatians chaD'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 heirship) 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.
10. 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" *appa/3wv* (arrabon) generally referred to earnest money, i.e., a downpayment, promissory note, or pledge to pay the full amount owed. This word *arrabon 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.

A. 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.

B. 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.*

1. 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 more so than a reference to our glorified bodies.

2. 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 **and Earnest of** the Spirit"

The INDWELLING— ANOINTING..and EARNESTof 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 a people for God's name 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! *"And what agreement hath the temple of God with idols? for ye are the temple of the ilving God..."* (2 Corinthians 6:16a).

CHAPTER 4
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.

A. 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 sanct/fid by the Holy Ghost.

1. 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 ekkesia [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.

2. Remember how that the church was ordained to be the temple (as explained earlier)? Well, interestingly, Paul uses a word in this verse here in Romans *(IEpoupyouvTa)* which
refers to a worker in the temple; it is translated as
"ministering" in verse 16. It refers to one who ministers in the manner of a priest; to minister in 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.

3. 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.
4. 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.
5. 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.

6. 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?"

B. 2 Thessalonians **2:13**

But we are bound to give thanks a/way 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:

1. 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; 2:23; Deuteronmv 32:21; Isaiah 65:1 see also: Romans 9:25, *26,* Romans 10:19).

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

b) a belief in the coming kingdom [that Jesus was a King and would bring in a kingdom that would rule all other Gentile kingdoms]...

c) 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]...

d) 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.

3. "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).

4. 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,

ABOUT THIS BOOK

What does Scripture teach about the indwelling Holy Spirit? How does the Spirit minister to the world, to believers, and to the Lord's local churches? Mike Maney approaches these questions from a Landmark Missionary Baptist perspective.

Beginning with the promise of the Father and moving through the biblical record, this study distinguishes the Spirit's convicting work in the world from His ministry to the church. It examines Pentecost, the temple imagery of the New Testament, covenant application, church truth, and practical implications.

Written to encourage careful examination rather than mere tradition, this volume calls readers to test every conclusion by Scripture and to rightly divide the Word of truth.

MIKE MANEY