

University Heights Messenger

Volume 3--Number 26

December 11, 2011

GOSPEL PLAN OF SALVATION

- Hear the gospel (Romans 10:17)
- Believe Jesus is the Christ (John 3:16)
- Repent from sins (Luke 13:3)
- Confess faith in Jesus (Romans 10:9-10)
- Be baptized for remission of sins (Acts 2:38)
- Live worthy of the calling (Ephesians 4:1)

IN NEED OF PRAYERS

Recent Additions:

Greg Litmer will be having dental surgery over the next several months.

List:

Our members: Jeff Howerton, Glenn Kimberlin, Bennie and Arlena Poynter

Others: Edith Tirey, Glen Davis, Charlene Antle, Lala Whitson, Tom Curtis, Rita Pagan, Robin Miller, Vina Krassow, Courtney and Aubrey Reeves, John Bennett, Dennis Brennan, Robert and Sarah Brundige, Donald Dawson, Jean Gartland, Gail Stein, Michael Poynter, Taylor Osterling, CJ Nash

Reminder: If you wish to have someone added to the prayer list please submit his or her name and condition to me *in writing*. Thanks.

WEEKLY READING

Sun: Jer 49, Ps 119:25-32, 2 Cor 3-4
Mon: Jer 50, Ps 119:33-40, 2 Cor 5-6
Tue: Jer 51-52, Ps 119:41-48, 2 Cor 7-8
Wed: Lam 1, Ps 119:49-56, 2 Cor 9-10
Thu: Lam 2-3, Ps 119:57-64, 2 Cor 11-13
Fri: Lam 4-5, Ps 119:65-72, Gal 1-2
Sat: Ezek 1-3, Ps 119:73-80, Gal 3-4

LEADERSHIP

<u>ELDERS</u>	<u>DEACONS</u>
Garry Banks	Troy Antle
David Collins	Richard Brundige
John Thompson	Neal Erickson
	Adam Litmer
<u>EVANGELIST</u>	Bill Morelan
Adam Litmer	Jim Parsons
	Pat Seabolt
	Matt Thompson

SERVICES

Sunday
Bible Study: 9:45 AM
Worship: 10:45 AM; 6:00 PM
Wednesday
Bible Study: 7:30 PM
1st Fri. of Month
Singing: 7:30 PM
3rd Fri. of Month
Bible Study: 7:00 PM
(Ask for location)

The Indwelling Spirit

By Robert Turner

The following article is an interesting addition to the discussion concerning the indwelling of the Holy Spirit in the saint. Consider Bro. Turner's comments and arguments carefully. AL

The personal indwelling of the Holy Spirit has long been a neglected study among brethren; treated lightly if at all, with the observation that "good men differ on this matter." The "personal indwelling" school seems to be the more emotional and subjective group; while the "through the word" school tends to be so objective they may be on the "cool" side. I am little concerned with personality leanings, but the revival of Calvinistic doctrine among the brethren gives reason to examine the relation between Calvinism and personal indwelling.

Classic TULIP Calvinism begins with Total Depravity. It denies the free will of man and free agency or "human implementation" in redemption. The "elect" ones are "taught inwardly by the Spirit," and the inspired word, apart from direct or immediate Spirit operation, is considered inadequate. Even faith becomes an experience of grace, "revealed to our minds and sealed on our hearts by the Holy Spirit." Orthodox "Church-of-Christians" have long denied such an operation of the Spirit in the conversion of an alien. Paul said, "*Faith cometh by hearing*"-and that involves an objective approach to the word, to something outside of man. We are free to exercise choice, to accept or reject. Faith, and the obedience of faith, is a human response to a divine invitation. The atonement and its message are extended to all, and all who will accept can be saved. God is no respecter of persons (Acts 10:34-35).

But some who believe in the personal indwelling of the Spirit in saints seem ready to say they are taught inwardly by the Spirit to remain faithful to God.

Reminder

The informational meeting will be today.

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K.C. Moser, in “Way of Salvation” wrote, “It then becomes the work of the indwelling Spirit to keep this ‘old man’ under subjection so that the child of God can successfully serve Him” (p. 134). He specifically denies that this is done via the word of God (p. 131). In fact, in his “Gist of Romans” (on Romans 8:14) he says, “The Spirit of God may lead in two ways. He may lead us through the word of God, or he may lead us in the sense of enticing us to a holy life. The context argues for the latter leading.” I cite Moser because his works have been revived and are having an influence [among brethren].

When we “cold” ones point out that the Father and the Son are said to “dwell in” saints, the usual reply is that this is done “through the Spirit” (Ephesians 2:22). God (deity) is ONE; but Father, Son, and Spirit are distinct personalities, treated as plural. It is easy to see that wherever the Spirit dwells, “deity” is present; but this does not satisfy the Scriptures. Jesus says that He and the Father (two personalities) will dwell in the faithful (John 14:23, Ephesians 3:17). Further, “through the Spirit” (Ephesians 2:22), is *en henī pneumati*, is translated “in the Spirit” by the American Standard.” Exactly the same expression is found in 1 Corinthians 12:13 “*by one Spirit we are all baptized...*” and in Philippians 1:27 “*stand fast in one spirit, with one mind...*” May I suggest you put a lower case “s” on all those passages, and the restudy them carefully. We may assume (Holy) Spirit when the Scriptures refer to something very different.

I need not say I do not know *how* deity dwells in humanity—you suspected that. But I will say that the search for the metaphysical “how” is unwarranted. If Christ in-dwells “by faith” (Ephesians 3:17) that is enough. And look again at John 14:23. Does this necessitate the conclusion that after we have loved the Lord, and kept His words, then, as a third happening, the indwelling takes place? Could not the love, obedience, *and the indwelling* be inseparable? Is not God “in” those who love and do His will with the spirit of submission that is the basic factor in being on of His children (Romans 3:29; 7:22, 25; 8:1-6). There is no need to confuse this kind of “knowing God” with memorizing the written record of His will.

When we conceive of the Spirit “directing”, “leading”, or “influencing” apart from the word, sinner or saint, there is more at stake than differing opinions of “good men.” Does the Holy Spirit direct regardless of the human will?—i.e., is man left free to accept or reject that “direction?” Is the “influence” irresistible, or can the man say “NO!” to the Spirit? If the leading is irresistible free agency has been shot down. If the alien can resist, because of the “old man” “in” him, but the

saint can not resist the indwelling of the Holy Spirit—then the spirit of Satan is stronger than the Spirit of God. How strongly to do we believe in free will and free agency?

But that isn’t all. If we hold to the free will of man then the “leading” of the Spirit must come in some way external to the mind of man. Man must be able to approach the “lead” objectively, understand it, and respond positively or negatively. That “leading” or “influence” then becomes a form of teaching—in essence revelation of divine will in addition to the written word. Certainly we should not allow indwelling concepts to contradict clearly taught Bible truth.

Personal indwelling concepts are heavily subjective. They rest on inner “feelings” rather than external and objectively approached evidence. Although terminology will differ with religious expectations, an “inner light” or a “still small voice” causes someone to “feel” that God is telling him something. The message is not subject to examination by others nor is it “provable” by Scripture. We have only the claims of the claiming recipient, and they can be startling indeed. Bro. Moser wrote, (Way of Salvation, p. 141), “Now, if one through the influence of the Spirit claims God as Father, this is proof of his sonship.” This abandons the principle of an all-sufficient confirmed word, by which “fruits” may be examined and sonship proven.

Christ promised the Twelve “another” parakletos (advocate or comforter) who would, in lieu of the teaching done during the personal ministry, “teach (them) all things.” Surely we know better than to misappropriate this promise. Our Parakletos (1 John 2:1), is the resurrected Jesus Christ, who functions as our High Priest at the throne of God (Hebrews 9:25).

The blessings of Gods Spirit are available to whosoever will hear and obey the call of the gospel of Christ.

Sermons: AM (The conscience) PM (The second chance theory)

Reading: AM (Matthew 17:14-27) PM (Matthew 18:1-20)