

## 1. The Spirit's Indwelling of the Saints

By the "ordinary" measure of Spirit-power I mean that measure of the Spirit which is received by the saints in *regeneration* and *sanctification*, as distinct from those other measures which produced the *extraordinary* spiritual endowments and gifts characteristic of the Apostolic age. In a word, we are now moving from the realm of inspiration, revelation and demonstration, into that of regeneration, sanctification, and immortalization. "It is not possible," writes Rees, "to draw a hard and fast distinction between the abnormal phenomena of the Spirit and its normal operations in the sphere of the moral and religious life. Prophecy easily merges into teaching and evangelising, while on the other hand, the whole life of the Church and all its functions are gifts of the Spirit, and in a sense abnormal and supernatural. Yet a broad distinction can be recognised between those gifts, limited to a few and restricted within a short period of time, which therefore were regarded as abnormal and miraculous in a very special way, and the spiritual experiences which are co-extensive with the Christian life, and which, therefore, at the level of the religious life, are normal and regular."<sup>1</sup> I am using the terms "extraordinary" and "ordinary" here—simply because I can think of no better—to signify the distinction between those abnormal operations of the Spirit characteristic especially of the Apostolic age, and those normal and regular (abiding) activities of the Spirit in relation to the individual lives of the saints in all ages of the Christian era.

That the Holy Spirit is given to all persons who believe and obey the Gospel is the testimony of the New Testament Scriptures from beginning to end. The following Scriptures will suffice to prove this statement:

[1. *John* 7:37-39] Now on the last day, the 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 scriptures hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given, because Jesus was not yet glorified. [Here we have it stated explicitly that the Holy Spirit was to be given to all believers under the Reign of the Messiah. This bestowal of the Spirit upon Christians generally was to take place

1. T. Rees, *The Holy Spirit*, 78-79.

after Jesus had ascended and been glorified and crowned both Lord and Christ (Acts 2:36).]

[2. *Luke* 11:13]: If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. [These are the words of Jesus,—the final authority on any question of religious faith and practice.]

[3. *John* 14:16-17: again the words of Jesus, to the Apostles]: And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth, whom the world cannot receive. [This teaches clearly that the *world*, that is *unregenerated humanity*, cannot receive the Spirit; we necessarily infer, therefore, that His dwelling-place is the Church or Body of Christ.]

[4. *Rom.* 5:5]: The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. [The "us" here stands for all Christians, of course; the New Testament Epistles are all addressed to Christians, not to the unconverted.]

[5. *Rom.* 8:9-11]: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is 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 dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. [The life with the Holy Spirit here, is the necessary condition of the immortalization of the saint hereafter.]

[6. *Rom.* 8:12-16]: So then, brethren, we debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of knowledge again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. [These statements are all addressed to Christians. Here we have mention of the indwelling of the Spirit, leading by the Spirit, witness of the Spirit, and the "spirit of adoption." These terms all refer to various relations sustained between the Holy Spirit and the children of God under the New Covenant.]

[7. *1 Cor.* 6:11]: And such were some of you [alluding to the ungodly characters described in preceding verses]: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. [The Holy Spirit is presented in this text as the active Agent in the sanctification of God's people in whom He dwells.]

[8. *1 Cor.* 3:16-17]: Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

[9. *1 Cor.* 6:19-20]: Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

## THE SANCTIFYING MEASURE OF SPIRIT-POWER

[10. 2 Cor. 1:22]: God, who also sealed us, and gave us the earnest of the Spirit in our hearts. [Cf. 2 Cor. 5:5]: Now he that wrought us for this very thing [immortality] is God, who gave unto us the earnest of the spirit. [In these texts, the Apostle tells us that the indwelling Spirit in the saints is both the seal of their inclusion in the New Covenant, and God's earnest or pledge that He will ultimately give to them a glorious immortality,—their eternal inheritance, incorruptible and undefiled.]

[11. Gal. 4:6]: And because ye are sons [not to make you sons, but because ye are sons], God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

[12. Gal. 5:16-18, 25]: But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other: that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. . . . If we live by the Spirit, by the Spirit let us also walk.

[13. Eph. 1:13-14]: Christ, in whom ye also, having heard the word the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory. [The indwelling Spirit is the Holy Spirit of promise, that is, God's promise—His earnest which is sure and steadfast—that He will ultimately redeem His saints completely, in body as well as in spirit.]

[14. Eph. 2:18-22]: For through him [Christ] we both [Jews and Gentiles] have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God in the Spirit. [The Body of Christ, Household of the Faith, Temple of God—the Church—is God's dwelling-place "in the Spirit," that is, in the Person of the indwelling Spirit.]

[15. Eph. 5:18]: And be not drunken with wine, wherein is riot, but be filled with the Spirit, etc. [Here the Apostle draws a contrast between the effects of wine and those of the indwelling of the Spirit. The heathen were wont to be filled with wine, causing them to indulge in riotous living; but the Ephesian brethren are exhorted to be filled with the Spirit instead implying that such a filling was possible at that time, and is still possible. By cherishing impure thoughts, by doing carnal deeds, by living according to the ways of this present evil world, we grieve the Spirit, we quench the Spirit, and indeed we may cause Him to forsake us entirely.] [Cf. Eph. 4:30]: Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. [1 Thess. 5:19]: Quench not the Spirit.

[16. Eph. 3:14-16]: For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man.

[17. Phil. 2:1] If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, etc.

## THE ETERNAL SPIRIT — HIS WORD AND WORKS

[18. 1 *Thess.* 4:7-8]: For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

[19. 2 *Thess.* 2:13]: God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

[20. 2 *Tim.* 1:14] That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us.

[21. *Heb.* 6:4-6]: For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. [Cf. *Heb.* 10:28-29]: A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged 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. [Those Jews who, in primitive times, embraced the Christian faith, but afterward apostatized into the observance of the Mosaic Law, were guilty of crucifying the Son of God afresh and of doing despite unto the Spirit of grace, that is, the Holy Spirit, of whose graces and powers they had once been "partakers." Is not the same true of any person who confesses Christ and obeys the Gospel, and then drifts back into the world?]

[22. 1 *Pet.* 4:14]: If ye are reproached for the name of Christ, blessed are ye: because the Spirit of glory and the Spirit of God resteth upon you.

[23. 1 *John* 2:20, 27]: And ye have an anointing from the Holy One, and ye know all things. . . . And as for you, the anointing which ye received of him abideth in you, etc.

[24. 1 *John* 4:13]: Hereby we know that we abide in him [God] and he in us, because he hath given us of his Spirit. [Cf. 1 *John* 3:24]: And hereby we know that he abideth in us, by the Spirit which he gave us.

I have given here the outstanding Scriptures pertaining to the relationship between the Holy Spirit and the saints of God. There are many others of like import. That the Christian is indwelt, led, guided, and strengthened by the Spirit of God is not open to question. To deny that the Holy Spirit dwells in the heart of every true saint of God is to deny the plain teaching of the New Testament from beginning to end.

Now the Scriptures assert with equal clarity that God

*dwells in the hearts of His people.*

[2 *Cor.* 6:16]: And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people [cf. *Jer.* 31:31-34]. [It is also clearly taught in the New Testament that *Christ indwells the Christian.*] [Eph. 3:17]: that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, etc. [Here we are told how

Christ dwells in our hearts; He does so *through faith*.] [Col. 1:27]: To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, etc. [Col. 3:16]: Let the word of Christ dwell in you richly. [Rom. 8:10]: And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. [Gal. 4:19]: My little children, of whom I am again in travail, until Christ is formed in you. [Gal. 2:20]: I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. [Now the Scriptures also teach us that Christ the Son is now seated at the right hand of the Father, in Heaven. How, then, do both Father and Son dwell in the hearts of the saints? The answer is obvious: *Through the Holy Spirit*. The Church, the Temple of God, says Paul is the "habitation of God in the Spirit" (Eph. 2:18-223.) [Cf. again 1 John 3:24]: And hereby we know that he abideth in us, by the Spirit which he gave us. [1 John 4:13]: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. [1 John 1:3]: our fellowship is with the Father, and with his Son Jesus Christ. [This fellowship is mediated and realized through the indwelling Spirit; hence the Body of Christ is said to be the Communion of the Spirit (2 Cor. 13:14).]

## 2. The Reception of the Sanctifying Measure of Spirit-Power

Let us now turn again to the statement of the Apostle Peter at the close of the sermon delivered by him on the Day of Pentecost, Acts 2:38. To those of his hearers who were convicted of sin, and who cried out asking what they must do to be saved, the Apostle said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; *and ye shall receive the gift of the Holy Spirit*." Here we have the promise of the "gift of the Holy Spirit," or the Holy Spirit as a gift, conditioned upon, and to follow, repentance and baptism. That this was not a promise of Holy Spirit baptism, the overwhelming measure of the Spirit, is obvious, from what we already have learned regarding Holy Spirit baptism; that endowment was a special miracle for a special Divine purpose in each case of its occurrence, according to the book of Acts. Moreover, that this promise in Acts 2:38 was not a promise of the extraordinary measure of the Spirit is evident from the following considerations: (1) As far as we know, the extraordinary measure of the Spirit was conferred only by the laying on of an Apostle's hands. But the