

Schedule of Meeting Times:

WKAC 1080 AM Sunday 7:30 AM
Speaker, Robert Emerson
 Study Sunday 10:00 AM
 Worship Sunday Morn 11:00 AM
 Worship Sunday Eve 5:00 PM
Singing every 2nd Sunday evening
 Study Wednesday 7:00 PM

Preacher / bulletin editor:

Kris Vilander, (256) 472-1065

E-mail: kris@haysmillchurchofchrist.org

Website: www.haysmillchurchofchrist.org

“In [Christ], you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,”

— Ephesians 1:13

**Servants during July:**

Songleader: David (3), Peter (10), Stanley (17), Larry (24), David (31)

Reading: Robert

Announcements: Stanley

Table: Marty, David, Peter, Mike B

Wednesday Lesson: Larry (6),

Stanley (13), Kris (20), Larry (27)

Lawn Mowing (week starting): Robert (3),

Kris (10), Marty (17), Stanley (24), Larry (31)

Area Meetings:

Northside (Lexington) (10-14);

Truth Lectures (11-14); Eastside

(Red Bay) (10-15); Russellville (10-15);

Phil Campbell (17-20)

Hays Mill church of Christ

21705 Hays Mill Road

Elkmont, AL 35620

The Bible . Examiner

“Examine everything carefully...” —1 Thessalonians 5:21 NASB

Volume 5

July 3, 2022

Number 7

Sealed with the Holy Spirit

By Robert F. Turner

Deity has distinctive roles of Father, Son and Holy Spirit. But God is ONE and the eternal characteristics of God are inherent in all roles. One cannot serve the Son without serving the Father; one cannot live by the Spirit without living by or in the Son. We “know” God (are intimately related) to the extent we obey Him, 1 Jn 2:3-6; and God dwells in those who love one another, dwell in love, confess Jesus as Son of God, 1 Jn 4:12-16. Now the connecting link for all of this is God’s word: Spirit inspired revelation that must be objectively approached, believed, and followed by man, Rom 10:13-17. It is little wonder that the same Greek word for “indwelling” of God, 2 Cor 6:16, and the Spirit of God, Rom 8:11, is also applied to the “indwelling” of the word of Christ, Col 3:16, and faith,

2 Tim 1:5. I agree with my correspondent that “The indwelling of Deity within the Christian figuratively describes the closeness of the relationship that is sustained between God and the believer,” [quote from a question sent to the writer earlier, —KV]. Think this over carefully!


The “seal,” Eph. 1:13, is a mark of ownership. Being approved of God, although affecting our feelings and the hope within us, is not subjectively determined. The “mark” of God is given only after we “hear” and “believe” or, as put in Acts 2:37,38, we hear, repent, and are baptized. The promise of the Spirit was closely related to the Abrahamic promise, Gal 3:14-29; Joel 2:28-32; Acts 2; and embraced all blessings enjoyed “in Christ.” We believe those who make “sealed

with... the Spirit” an “inner peace” determined by our “feelings” are ignoring the general context of revelation.

Paul taught that those who truly have God’s Spirit “walk” in Him, and show His “fruit” in their life, Gal 5:16-26. The assurance we have of mercy and forgiveness is contingent upon a life of faith, of trying, of pressing toward the mark, Rom 8:13-17; Phil 3:12-15. And in this very endeavor we, by God’s grace, “partake of the divine image,” Phil 2:5ff; 2 Pet 1:3ff.

The miraculous and extraordinary manifestations of the Holy Spirit are included in many statements made to people of the first century, Acts 2; 5:32; for

confirmation was still necessary. But the “earnest” of our inheritance is something that extends far beyond those early days when the word was being delivered. It is a “down payment” on our future glory. Expositor’s [Commentary] says, “it is clear that what is in view here is not the... miraculous gifts of the Spirit, but that... In which all believers shared, which was the subject of... OT prophecies... and of which a new heart, a new spirit, was to be the result.” God-likeness in the saint, partaking of the divine image, being holy as He is holy, 1 Pet 1:16, or pure as He is pure, 1 Jn 3:3, etc., is the “seal” and “earnest” of the heavenly glory.

—from “?You Know What?,” *Plain Talk*, April, 1981 (Vol. 18, No. 2) 

Indwelling of the Holy Spirit

By Robert F. Turner

There are some basic principles or fundamentals that must be laid as a foundation for any study of the Holy Spirit. For want of space, I can only state them here: 1) God is one; 2) The Holy Spirit is God (Deity); 3) Despite distinctive functions of Father, Son, and Holy Spirit, one can never be completely separated from the other. This means we must neither limit the Holy Spirit to

“influence” nor presumptuously “take Him to us”, ignoring His divine nature.

To speak of the Holy Spirit dwelling in man, is to speak of God dwelling in man—and in neither case can we substantiate the presence of “naked omnipotence”. There could be no rejection of such power; but man is made a free agent, and can accept or reject the


manifestations of Deity.

Deity was manifested in Jesus of Nazareth, God incarnate, Phil 2:5ff; Col 2:8,9; Jn 14:7-9; and man could accept or reject God as he accepted or rejected Jesus Christ. After the ascension of Christ the Holy Spirit came to “fill” the Apostles and Prophets of the NT, Eph 3:2-6; Jn 14:25ff. They gave us the words of God, the means of faith and fellowship with God, Jn 20:31; 1 Jn 1:1ff. The word thus became the agency and manifestation of the Holy Spirit, which man may accept or reject. Deity is available to all, yet forced upon none.

Jn 7:37-39 and like passages refer to the coming of power, with the Holy Spirit, upon chosen messengers of Christ, by which they were equipped to send forth “rivers of living water” (full and complete truth) to everyone. There is a sense in which the Holy Spirit did “dwell” in certain ones miraculously. These had the Holy Spirit as a “gift” and in them, representatively, the whole church partakes of the blessings of this “gift”. But one may as well claim inspiration today as to claim such “indwelling” as theirs. Today’s

claims for “direct indwelling” rest upon subjective proof(?) and drift rapidly into the Calvinistic idea of the need for “spirit” glasses in order to “see” the truth of God. The Father “dwells” in the obedient, Jn 14:23; 1 Jn 4:12-16. Truth “dwells” in us; 2 Jn 2; Eph 5:18,19; Col 3:16. Christ “dwells” in us—study Rom 8:9,10. He dwells in us by faith; Eph 3:14-19. If we can grasp these things without swinging to some mystical concept, it seems we should be able to understand how the Holy Spirit “dwells” in us, 1 Cor 3:16,17; Eph 2:20-22; 2 Cor 6:16. I see no difference in the “indwelling” of Father, Son, or Holy Spirit today.

Nothing is changed by slighting remarks about an “inactive” Spirit. I can believe God is “active” in the affairs of nations without thinking He personally “indwells”. It is pure assumption to assign “providence” as the special function of the Spirit. The plural Creator can rule in His creation, animate and inanimate, without my knowing His mode of operation. I am content with His revelation.

—from “*QUERIES and ANSWERS*,” *Plain Talk*, May, 1969 (Vol. 6, No. 3) 

Remember in Prayer

Stanley’s sister-in-law, Pam, is undergoing testing due to serious tremors; Alice’s sister, Anne, has serious health issues. Betty had surgery to remove cancer from her

leg; remember the Emerson’s, Beddingfield’s, and all those with chronic health issues, including Carolyn Dennis, Dot Hice, and Joyce Smith. 