

Integrity

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Integrity

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tion." This study by Drs. Frank Stagg, E. Glenn Hinson, and Wayne E. Oates was made from three perspectives: Biblical, Historical and Psychological. The findings and conclusions of this work, *Glossolalia*, (Abingdon) will both interest and benefit readers.

One of the most stimulating works which this writer has seen in recent years has just been released from Eerdmans by Professor Ralph P. Martin, entitled *The Spirit and the Congregation*. Martin, formerly of England and now Director of the Graduate Studies Program at Fuller Theological Seminary, concentrates his treatment on I Corinthians 12-15, believing that the needed revitalization of modern Christian worship rests in large part upon a healthy understanding of the relationship between God's Spirit and God's Church. Dr. Martin includes a fresh translation of the Biblical text, along with insightful exegetical comments, helping the contemporary Christian who is genuinely perplexed over the charismatic movement yet believes deeply in the presence and power of the life-giving Spirit in His church.

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Board or the entire Board membership of *Integrity* necessarily agree with all the views presented; nor do we feel it necessary that such be the case. The "unity of the Spirit" which the apostle Paul urges upon us does not come through intellectual conformity to a given list of interpretations or conclusions, but is realized through our recognition of oneness in Christ, experienced through faith in the risen Lord Jesus Christ (Gal. 3:27, 28), and the reality of those believers having all been baptized by one Spirit into one body (I Cor. 12:13).

We welcome reader response to any of the issues or articles on this vital subject. Letters will be published in the first issue of the 1985 year as our space allows; so please share your views with other subscribers.

Long time readers of *Integrity* will rejoice to know that Hoy G. Ledbetter, founding editor and editor-in-chief of the paper for fifteen years, was honored at the November meeting of the Board, and in further appreciation of his efforts was presented with a set of beautifully bound volumes of *Integrity* during the fifteen years he served in this paper's ministry.

Joseph F. Jones, Chairman
Integrity Editorial Board

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Life in the Spirit

With this issue of *Integrity* we conclude our year long pursuit of the theme "Life in the Spirit," actually begun with the March/April, 1984 issue. We have tried to present a balanced perspective beginning with the Biblical affirmation of the person and nature of the Holy Spirit, continuing with the Spirit's work in transforming life, and concluding with two issues on the Holy Spirit and Body Life. In this final issue Gary Mitchell stresses the necessity of a Christian's walk being motivated by the Spirit of God indwelling his life; and Henrietta Palmer calls for a yielding of the Spirit's presence and working in the believer's life to produce the fruit of Christian character.

Focusing on Paul's affirmation to the Philippians that we "worship in (by) the Spirit of God," Bruce Kilmer pleads for a corporate public worship of the church revitalized by an awareness of God's Spirit, the worship to which Jesus challenges and calls us, worship of the Father "in Spirit and in truth." Laquita and Elton Higgs share their thoughts in a persuasive appeal to invoke the presence and power of the Spirit to heal the hurts and bind up the wounds within the Body of Christ; and we join with the Higgses in inviting further response to this effect, where there have been individual or congregational fractures healed by the balm of His Spirit.

The final article by this writer is a response to the Editorial Board's request that there be something of an annotated bibliography, better, a list of readable and available books, provided for our readers which would be healthily balanced to allow major aspects of the doctrine of the Spirit, along with variant views to be explored. I have taken the liberty to make appropriate observations about both authors and books to better aid the readers in deciding whether any given suggestion is worth their time and efforts; consequently, there are fewer listings but hopefully more intelligent suggestions made, than a long list of indiscriminate titles to confuse our subscribers.

In pursuing the theme of "Life in the Spirit" this year, we have tried diligently to present Biblically oriented materials, written in the style and spirit required by our established guidelines. Neither members of the Editorial

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Who Walk by the Spirit of God

GARY FIELDS MITCHELL

Rochester, Michigan

On a beautiful summer morning, I sat in a Sunday school class half attentive to the teacher's words. I was fifteen years old, had accepted the Lord and been baptized at age fourteen and was presently visiting relatives out of state. Bible reading and prayer had become a regular part of my routine and an interest in "things religious" had taken hold. So it was, when the teacher that morning made a certain off-hand declaration that I found myself, for the first time, being "theologically" stunned.

The teacher had been expounding a passage in I Corinthians, and in a rather matter-of-fact manner, announced that the Holy Spirit had retired! This statement not only arrested my attention, it sent a shock through me. Did he say retire? A person of the Godhead, the Holy Trinity retire? (No wonder that the "God is dead" idea twenty years ago found audience ready to embrace it. If retirement has taken place in the Holy Trinity, can death be far behind?) Until that morning, this information on the state of the Holy Spirit had some how passed me by. Unfortunately, the ensuing years have not spared me from a volume of similar declarations concerning the Spirit of God.

"Who Walk by the Spirit of God," - is it an exclamation point or question mark? For some, the question mark will claim its perch; a distorted symbol of an exclamation mark drawn so clearly on the canon of the New Testament. For others, accepting Jesus Christ as Lord and personal Savior and "Who Walk by the Spirit of God" are axiomatic.

In Galatians 5:25, Paul, after listing the fruits of the Spirit, says; "Since we live by the Spirit, let us keep in step with the

Spirit." Kenneth S. Wuest, commenting on this verse states: "The Galatians were living with reference to the Spirit in the sense that the new divine life resident in their beings, was supplied by the Spirit. . . The exhortation is to the Galatians who have divine life resident in their beings, to conduct themselves under the guidance, impulses, and energy of that life."¹ The fact that we, as Christians, have the very spirit of God dwelling in us, and that we have the free will to choose to depend upon the power of the Holy Spirit to live our lives should be a great source of comfort and anticipation. Comfort and anticipation have, however, passed by many brothers and sisters in the Lord, simply because this basic Biblical truth has been ignored.

Can we today walk by the Spirit of God and experience the comfort, the sense of anticipation, excitement, and transforming power early Christians experienced? The answer, I believe, is yes, we can. But, before we can "keep in step with the Spirit," it will be necessary that we free ourselves from some of the shackles that can reduce our spiritual walk to a mere shuffle.

The apostle Paul, in Romans 5:17, writing concerning our life in Christ states, "For if by the trespass of the one man (Adam), death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ." (NIV) And in I Corinthians 1:30, Paul writes, "You are in Christ Jesus by God's act, for God has made him our wisdom; he is our righteousness; in him we are consecrated

Editorial Advisor
Hoy Ledbetter

Editorial Board
Joseph Jones
Laquita Higgs
Natalie Randall
Dean Thoroman

Business Address
10367 Carmer Rd.
Fenton, Michigan 48430

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and set free.” (NEB) In Philippians 3:9, the subject of righteousness is once again commented on by Paul. The apostle’s desire was that he might gain Christ, “and be found in him not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God and is by faith.” (NIV)

When we realize that our righteousness comes from what God did for us in Christ Jesus - a righteousness that “comes from God and is by faith,” a great burden is lifted from us. When we claim the righteousness of Christ we are “set free” to depend on the Holy Spirit for the sustaining power to live a Christlike life. This is a righteousness that comes from faith in Christ given by God in response to faith, and not a response to a historical religious tradition be it Reformation, Restoration or Twentieth Century Charismatic.

Entrenched in Tradition

Historical religious tradition is not something that I disparage. Having been reared in a church deeply entrenched in the tradition of the Restoration Movement, I can point to the fact that it was in this tradition where I first met and was blessed by some of the most loving and Christlike people I have ever known; and it is in the Restoration Movement that my family’s historical and cultural roots are found. The pride and blessings that are derived from such a religious tradition can, however, often mask a great danger; namely, that of making our historical religious tradition tantamount with our faith in the Lord Jesus Christ.

Over the years, in the Churches of Christ, I have been witness to a tradition of preaching that for the most part had been void on the subjects of grace, justification, sanctification and the Holy Spirit. This has resulted in the fact that some have been more eager to tell others about the Restoration Movement than about the assurance of salvation found in Christ Jesus; subsequently, the phrase “joy of

salvation” has come to have a hollow ring and conversion, for some, has meant nothing more than a life-long anxiety attack. It would be wrong, however, to think that the Restoration tradition is the only one that is in danger from not making Christ and His message the center of its focus. Other traditions are not immune to the same lack of focus.

Our family presently worships at a congregation that is termed “charismatic.” Here, when Christ and the message of salvation is not at the center of peoples’ lives, a limited view of the fruit of the Spirit and gifts of the Spirit can occur, resulting in people seeking “the Holy Spirit quick fix” and a kind of rote verbal shallowness evidenced by people who punctuate every sentence with, “Praise the Lord,” “as though it were a kind of spiritual burp.” Our religious traditions can bless us, but we must ever be on guard that they do not detract from both the person and message of our Lord Jesus Christ.

When Christ and His message become the center focus of our lives we will begin to notice a number of things changing in our lives; however, two such changes are of paramount importance. The first will be a deliverance from a spirit of confrontation to a spirit of affirmation. The second will be an awareness of resurrection power in our lives.

From Confrontation to Affirmation

It is unfortunate that some people feel so uncomfortable with the word “testimony” and the phrase, “being a witness for Christ.” Many think that if someone outside our religious tradition walks through a church door, they are under obligation to crawl through a window. “Being a witness for Christ” and giving our personal testimony should be an integral part of our Christian walk. When the Lord delivers us from confrontation to affirmation, it will mean that we will be free to share with others the good news of God in Christ, to

tell how His indwelling Spirit is guiding, enabling, and transforming our lives into His image daily rather than intimidating others by greeting them in a spirit of confrontation. Our lives will be thought of as a “living testimony” to God’s power.

(We must note here the insidious nature of Satan in regard to the area of confrontation. Often we will report that we requested a meeting with someone resulting in an “agreement to disagree.” Later, if we are honest ourselves, we realize the reality of what was actually said, which went something along this line; “Let’s get together, choose up sides and pray against each other.” One must be constantly on guard!)²

Annie Dillard, in a recent book of essays, makes the following observation:

“Why do we people in churches seem like cheerful brainless tourists on a packaged tour of the Absolute? On the whole, I do not find Christians, outside the catacombs, sufficiently sensible of conditions. Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? The churches are children playing on the floor with their chemistry sets, mixing up a batch of TNT to kill a Sunday morning. It is madness to wear ladies’ straw hats and velvet hats to church; we should all be wearing crash helmets. Ushers should issue life preservers and signal flares; they should lash us to our pews. For the sleeping god may wake someday and take offense, or the waking god may draw us out to where we can never return.”³

Does Annie Dillard’s indictment and characterization seem a bit too strong for us? If we have been reared in a religious tradition that dismisses the supernatural and miraculous with a mere wave of hand, declaring that such things are not for Christians today, then the preceding characterization will indeed be mistated. If however, we have an awareness of resurrection power and its meaning, Dillard’s statement will not seem like an overstated case.

Knowing the Power of His Resurrection

In Ephesians 1:18, 19, Paul writes; “I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realm.” (NIV)

Speaking of resurrection power the apostle states: “that power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead.” This resurrection power is the same power that blinded the apostle Paul on the road to Damascus; it is the same resurrection power that violently shook the foundations of the prison where Paul and Silas were held, that flew open the prison doors and loosed their chains; it is the same resurrection power that opened the window of heaven, allowing Stephen, while he was being stoned to death, to see “the Son of Man standing at the right hand of God.” And it is the same resurrection power that can be appropriated in the believer’s life by the indwelling Spirit of God.

An awareness that resurrection power can be appropriated in our lives by the indwelling Spirit of God will cause excitement and adventure to join us in our walk with the Lord. Our worship services will go beyond “mere form” to be filled with anticipation and praise. The Lord’s Supper will have for us a deeper significance; it will become a joyous celebration of what God has done for us in Christ.

The appropriation of resurrection power to our personal lives by the indwelling Spirit of God will mean that we will have “an idea what sort of power we so blithely invoke”. We can anticipate this power working in us, transforming our lives into the likeness of Christ. We will be able to go to God in prayer, asking for miracles, aware that

God, subject to His sovereign will, can and does work in supernatural ways today; we will be able to concur with G.K. Chesterton when he said: "Take away the supernatural, and what remains is the unnatural."⁴

Who then are these people who "Walk by the Spirit of God?" Those who walk by the Spirit of God will be a people who have claimed the righteousness of Christ as a gift, given by God, in response to their faith in Christ and they will be depending on the sustaining and enabling power of the indwelling Holy Spirit to perform works of righteousness in their lives. A people "Who Walk by the Spirit of God" will be a praying people; a people that read the Word not out of a sense of obligation, but to quench a thirst. They will be a people delivered from confrontation to affirmation; an affirmation that finds its home in personal testimony and "being a witness for Christ." They will be a people that will have Christ

The Fruit of the Spirit

HENRIETTA C. PALMER

Troy, Michigan

It's easy to be kind, patient and loving toward those who are loveable. The real test is how we feel towards those who are irritable and inconsiderate. What is our first reaction to the person who cuts in front of us in rush-hour traffic? Or how do we respond to the driver behind us who honks if we are a second too slow to accelerate when the light turns green?

Perhaps this is what the fruit of the Spirit is all about. If life were always kind to us, if people were always pleasant and courteous, if we never knew what it felt like to be tired or under pressure, the fruit of the Spirit might go unnoticed. But life is not always easy. It is in the midst of frustrations and difficulties that we especially need the fruit of the Spirit. It may also be in these trying

and His message of salvation at the center of their lives. Finally, those "Who Walk by the Spirit of God" will be a people looking to the Holy Spirit to appropriate resurrection power in their lives and, above all, they will be a people that can say with Paul in Philippians 3:10, "I want to know Christ and the power of his resurrection."

Footnotes

1. Wuest, Kenneth S. Word Studies, Galatians in the Greek New Testament For the English Reader. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1944), p. 162.
2. Smith, Blaine. "Leaps and Bounds", His, Vol. 43, No. 6. (March 1983), p. 26.
3. Dillard, Annie. Teaching a Stone to Talk, Expeditions and Encounters (New York: Harper & Row, Publishers, 1982), p. 40.
4. Chesterton, G.K. Heretics (New York: John Lane Company, Publishers, 1905), p. 99.

times that God chooses to work through us to touch the lives of other people for Christ. As we bear the fruit of the Spirit in our lives, others will see in us "the family likeness of his Son" (Rom. 8:29, Phillips).

One of the main functions of the Holy Spirit is to impart the holiness of God to us. He does this as He develops within us a Christlike character — a character marked by the fruit of the Spirit.

It is interesting that the Bible talks of the fruit of the Spirit rather than fruits. A tree may bear many apples, but all come from the same tree. In the same way, the Holy Spirit is the source of all fruit in our lives.

The Bible tells us we need the Spirit to bring fruit into our lives because we cannot produce godliness apart from the Spirit.

Before the Holy Spirit can come in and fill our lives, producing the fruit of the Spirit, we must first be ready to rid ourselves of the sin in our lives. We are told to, "Put to death, therefore, whatever belongs to your earthly nature: . . . as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience" (Col. 3:5, 12 NIV).

How does the Holy Spirit work in our lives to produce the fruit of the Spirit? In Psalms 1:2,3 the godly man is compared to a tree planted by a river: "But his delight is in the law of the Lord, and in His law he meditates day and night. And he will be like a tree firmly planted by streams of water, which yields its fruits in its season, and its leaf does not wither; and in whatever he does, he prospers." Here the bearing of spiritual fruit is clearly related to the place the word of God has in our lives.

In John 15 Jesus compares our relationship to Him to the branches of a vine. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides on the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing" (John 15:4,5). As we abide in Christ, and as we maintain a close, obedient, dependent relationship in Him, God the Holy Spirit works in our lives, creating in us the fruit of the Spirit.

Galatians 5:22,23 describes the fruit which the Spirit brings to our lives. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." All are related to each other and all will characterize our lives when we abide in Christ and allow the Holy Spirit to do His work in us.

Love

When the Bible describes God's love for us and the love God wants us to have, it often uses the Greek word *agape*. The *New Bible Dictionary* defines *agape* love in Greek as "that highest and noblest form of

love which sees something infinitely precious in its object."

God demonstrated *agape* love when He sent Jesus to die on the cross for our sins. Since we are to love as God does, we should also have *agape* love. We cannot develop this kind of love on our own. It can only be given to us by the Holy Spirit as we yield ourselves to the will of God.

We are to love as the Good Samaritan loved (Luke 19:25-38), which is reaching out to those in need. This kind of love will include those who are easy to love as well as those who are less than loveable. Because Christ first loved us, we can love all mankind.

Joy

The joy which the Spirit brings to our lives is not dependent on circumstances. Joy can fill the Christians's heart in the midst of the most trying situations. God, like His Spirit, directs His joy to our problem-filled lives and makes it possible for us to be filled with joy regardless of the circumstances. Unlike happiness and pleasure, joy is deep and abiding despite the heartaches we may encounter in life.

Peace

Peace is often described as rest, ease, unity or the absence of conflict. To the Christian, peace is the deep, abiding calm that only Christ can bring to the heart. In John 14:27 we read, "Peace I leave with you; My peace I give to you; not as the world gives, do I give to you." This is the peace that can only come from the Holy Spirit.

Patience

Patience (or longsuffering in the King James Version) carries with it the idea of steadfastness under stress. If we are irritable and resentful when someone provokes us, we are shortsuffering, not longsuffering.

We may be patient when everything runs smoothly, but how do we react to difficulties? The Bible tells us that trials can be

good for us, because they allow us to be strengthened and they allow the Spirit to develop patience in us. In James 1:2,3 we read, "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance."

It is the regular exercise of patience and longsuffering in the small day-to-day frustrations which prepares us to endure when serious difficulties and crises arise in our lives.

The Bible tells us to be "patient in tribulation; continuing instant in prayer" (Rom. 12:12 KJV). God the Holy Spirit is always there, ready to hear our prayers and grant us the patience to endure the trials we face in this life.

Kindness

In Titus 3:4 we read about the "goodness and loving kindness of God our Savior." In Romans 2:4, "Do you not know that God's kindness is meant to lead you to repentance?" Kindness is a characteristic of God, and as His children we are commanded to be kind to each other (Eph. 4:32). Kindness is an outward display of the love we should have for each other because God first loved us.

Goodness

The word "good" in the language of Scripture literally means "to be like God," because He alone is the One who is perfectly good. Goodness is love in action. It is doing good out of a good heart, to please God, not for the praises of man.

True goodness is a fruit of the Spirit and we can never achieve it on our own strength. It is given to us by the Holy Spirit as we yield our lives to the Spirit's leading.

Faithfulness

Faithfulness, or fidelity, is a trait of character which is highly commended in the Bible. In the parable of the talents we read, "You were faithful with a few things, I will put you in charge of many things" (Matt. 25:21). Throughout the Bible we read

stories of men like Abraham (Heb. 11:8-10), who were faithful in their walk before God.

Sometimes the greatest test of our faithfulness is how much time we spend reading the Scriptures, praying and living according to God's plan for us. As Christians we should be faithful to all of God's commands so that we can say, like Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (2 Tim. 4:7,8 KJV)

Gentleness

The word gentleness (or meekness in the KJV) comes from a Greek word meaning "mild; mildness in dealing with others." Jesus said, "Blessed are the gentle, for they shall inherit the earth" (Matt. 5:5). Nowhere in the Scripture does this word carry with it the idea of being timid or spiritless.

Gentleness includes a quiet strength that confounds those who think of it as weakness. The taunting spectators who witnessed the torture and crucifixion of Jesus did not understand his silence. Jesus set the example for us and called upon us to be "gentle and humble in heart" (Matt. 11:29).

Self-control

Self-control (temperance in the KJV) comes from a Greek word meaning strong, having mastery, able to control one's thoughts and actions.

Paul taught us the importance of self-control when he said he buffeted his body and made it his slave in order to attain an incorruptible crown (1 Cor. 9:25, 27).

Self-control, or temperance, must be exercised in all aspects of our lives to avoid the temptations which confront us each day. The Bible condemns drunkenness, gluttony and sexual immorality. But is also condemns unkindness, gossip, pride and jealousy. Christians should be in control of

their thoughts and actions and set an example for those who are undisciplined and empty without the Spirit's leading.

The Holy Spirit supplies us with the fruit of the Spirit and develops a Christlike character within us. He imparts the holiness of God to us. God's purpose is that we

Worship and the Spirit

J. BRUCE KILMER

Lansing, Michigan

Worship is the response of God's people to him. Worship praises, acknowledges, and glorifies him. It also is the process of experiencing him. Worship is done with our words, our actions, our lives, our spirits. It includes corporate praise, communion, and individual time of devotion and meditation. However, worship is chiefly the presenting of ourselves to God in every aspect of our life: our job, our time, our family, our money, our thoughts, and our actions. The offering is motivated by and accomplished through the Spirit (Philip. 3:3).

Worship in Spirit and Truth

"Show me your glory," was Moses' request to God as the Israelites waited in the wilderness to learn the will of the Lord (Ex. 33:18). Moses was only able to glimpse the glory of the Lord from behind. But John tells us that the Eternal Word became flesh and that John beheld his glory. (John 1:14). And it is we who have come to know this glory by the light that God has made to shine from the face of Christ into our hearts (II. Cor. 4:6). It is the beholding and knowledge of this glory that marks the lives of true worshipers.

Jesus announced a new kind of worship

"become mature, attaining the full measure of perfection found in Christ" (Eph. 4:13).

Resource: Billy Graham, *The Holy Spirit*, World Books, Waco, TX., 1978. Chapters 14-17.

made possible by his work. In John 4 the apostle records the meeting of Jesus and the Samaritan woman at the well. Jesus announces to her that the time had come and was coming when true worshipers would worship in spirit and truth. (John 4:23). This was possible because the Son, the Eternal Word, the Christ, had come into the world. Jesus tells the woman that salvation is from the Jews. He states that he is the Messiah, that he has the water of life. In John 3 we learn that Jesus told Nicodemus that one must be born of water and the Spirit to enter the Kingdom, and that it is our belief in the Son that keeps us from perishing and brings us to eternal life. In the first chapter, John had announced that he had beheld the glory of the eternal Word.

This information preceding the recording of Jesus' statement about true worshipers in John 4:23 helps us to understand what he meant by worship in spirit and truth. Jesus is the source of life for the human race. Through our belief in Him, His Spirit actualizes that life. We are born of the Spirit. We behold and accept his glory.

Worship of God can broadly be defined as the recognition of God resulting in praise of him and the presentation of ourselves to

him. This worship is closely tied to a change in ourselves — a change that allows a new kind of worship. We see God's glory and we are never the same. Paul says when we turn to the Lord who is Spirit a transformation takes place.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit¹ (II Cor. 3:17-18).

Why does Paul emphasize the Lord being Spirit? And why is Jesus concerned with worship in spirit? It is only when our lives are made righteous that our spirit can join with God's Spirit. The veil is removed. We can see God's glory as we are entering the most holy place (II. Cor. 3:16; 4:6). Jesus is the one that makes us righteous — his life, his blood, his death and resurrection. Because of him our being can join with God's being.

The usual interpretation of John 4:23 is that to worship in spirit and truth means to not be concerned with the "where" but the "how" of worship.² God is not concerned with Mount Zion or Mount Gerizim but rather the sincerity of the heart of the worshiper. But this interpretation falls short of what Jesus is saying and what John is trying to explain in his Gospel. The new worship or the true worship Jesus is announcing is worship of God in his realm with hearts and consciences made clean and with thoughts and actions made pure (Heb. 9:14; 10:19-22). It is the uniting of human spirits with the Spirit of God — a combination made possible only by Jesus. When God's Spirit unites with our human spirit then we begin to live in this world by God's reality. We experience the unseen and eternal as well as the seen and transient. To worship in spirit and truth is to experience in our spirits a change brought about by God's Spirit in the reality of our mortal and eternal lives. We are free from the guilt of sin and the day-to-day slavery to sin (John

8:31-32; II. Cor. 3:12-18).

Worship in spirit and truth is more than sincere and doctrinally correct worship. It is to come to know the reality of God in our being. We are changed and changing. "If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:25). Worship in spirit and truth is worship in a realm not attainable under the Old Covenant. The presence of God is not limited to a mountain or a building but has come to dwell in us. We are the temple of God (I. Cor. 6:19; Eph. 2:19-22). Jesus is the one that makes all this possible. He told the woman at the well that he had the water of life, that he was the Messiah. He makes possible this new kind of worship.

The worshipers under the first covenant could not enter into the presence of God. Copies of the heavenly things and regulations reminded them that their sin separated them from God. The Holy Spirit was foreshadowing the new covenant in these copies. After Christ entered the Most Holy Place by his blood, his worshipers, cleansed of their sins, could with confidence come into the presence of God. God is still a consuming fire and we worship him with reverence and awe (Heb. 12:29). Yet because the sacrifice was perfect and complete, we come into his presence with a sincere heart and full assurance of faith, or in spirit and truth (Heb. 10:19-22).

Actualized by the Spirit

The changed life and new worship both made possible by Jesus are actualized by the Holy Spirit. Paul says we live by the Spirit, and, therefore, we should also walk by the Spirit. We are assured of our clean consciences by the guarantee of the Spirit which is in us. We change our actions and renew our minds by allowing the Spirit to control and lead us. Therefore, the life we present as worship is presented through the Spirit. The faith and hope we express in corporate worship is the result of the Spirit's actions on our minds. The presence

we meet in worship is the Spirit (Eph. 2:19; 5:18; 6:18).

The Spirit is the gift of the new covenant made possible by the sacrifice of Jesus. The Spirit actualizes in the reality of our lives the new covenant bought and sealed by the blood of Christ. Worshipers under the new covenant worship in a new way whereby the spirit of man and the Spirit of God meet in a reality not experienced before Christ. We of all people are most blessed because God does indeed dwell in us. His ways are written in our hearts (Heb. 8:10; 10:16). His presence is changing our nature to be more like him everyday.

So the Spirit is the presence that makes our worship the kind which the Father seeks: worship in spirit and truth. The basis by which the Spirit dwells in us is our acceptance of the sacrifice which makes us clean and the presentation of ourselves as sacrifices before God. This presentation is worship, acceptable to God. This whole process is transforming. The transforming agent is the Spirit sent by Christ, and he is the agent that carries our worship to God.

I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. (Rom. 12:1-2)

The Assembly

An understanding of what worship in spirit and truth is, who makes such worship possible, and what power actualizes such worship, helps us to know how our corporate public worship "services" should be conducted. First of all, we must remember that these times are only a part, though a vital part, of our worship of God. They express corporately what we have come to experience individually and moment by moment in our accepting of Jesus as Lord and Savior.

Jesus makes our unity with God possible. Therefore, it should be clear that our worship is offered because of and through him. The partaking of the Lord's Supper should make this clear. Just as the Spirit actualizes our Christian walk so should he actualize our worship assembly times. Just as we present our bodies as living sacrifices to God so our attitude of public worship should be one of presenting praise, songs, prayers, money and ourselves to God.

Quenching the Spirit

The greatest hindrance to our assembly and daily worship is the quenching of God's Spirit. This is the failure to be sensitive to the Spirit's leading of our lives and his presence in our worship. In the church we have often feared the Spirit and failed to seek his leading or filling. We have even denied his power. We may have reacted against certain manifestations of the Spirit or against an emphasis of the Spirit we felt wrong. We may have been unsure of his leading. We may have been lead by evil and false spirits. We may have been distracted by our own lust and worshiped idols. However, the root of our problem has been the history of the human race: we have trusted ourselves instead of God.

Worship is the result of the gift of our salvation. By relying on ourselves we can deny and fail to receive the salvation bought by Jesus and given to us by God. When we truly (in truth) accept this salvation in our hearts (in spirit), we see the glory of the Lord and are empowered to change. This vision of the Lord and changed life is not the result of a correctly articulated theory of grace or an emotional moment that we must experience. It is rather the trusting in God by a will that wants so much to get it right, that refuses to yield, that clings to itself, but that little by little surrenders to God (II. Cor. 3:18). By his grace we see his glory and worship before him. As we worship we come to see more and more of his glory. And by his grace we are changing by the Spirit which is in us, with us, and

among us.

God who became flesh and pitched his tent among us has now as Spirit come to dwell within the tabernacle of our body and in the temple of the church. As he is in us and we are in him, the life of his presence gives life to our mortal bodies and our spirit. Unlike Moses who peered from the cleft in the rock while the Lord covered him and who saw only the back of God, we see his face, if only reflected or dimly, and live. (II. Cor. 4:6; I. Cor. 13:12). Only through Christ is this possible; for in Christ we have found our cleft in the rock so that we might

dwell with the Spirit and know the glory of the Lord. And our spirit with his Spirit looks forward to the day when we will gaze at the glory of God as we sit around his throne for eternity. (Rev. 22:3-4).

Footnotes:

1. All quotations are from the Revised Standard Version of the Bible.
2. Leon Morris, "The Gospel According to John," The New International Commentary on the New Testament (Eerdmans, 1971) p. 272.

Rebuilding the Temple of God

LAQUITA AND ELTON HIGGS

Dearborn, Michigan

We are told in Ezra that soon after the returned exiles began joyfully rebuilding the temple of the Lord in Jerusalem, the work stopped. Enemy opposition had arisen; the Jews had lost heart and were afraid to continue. God raised up a prophet, Zechariah, to upbraid the Jews and to support Zerubbabel in his efforts to rebuild the temple. The angel of the Lord told Zechariah that Zerubbabel would finish the temple, and he tells how that is to be accomplished: "Neither by force of arms nor by brute strength, but by my spirit! says the Lord of Hosts" (Zech. 4:6; Ezra 5:1-2).

Sometimes the enemy raises his ugly head in our midst, putting fear in our hearts and stopping our efforts to build a fellowship of believers — the Body of Christ, God's temple under the New Covenant. There may be sharp disputes, ugly quarrels, and broken friendships, even among brothers and sisters in Christ. When I was a girl, I saw the climax of a church quarrel over the

question of support of a radio program. One man knocked another one down in front of the church building one Sunday morning after worship, and the church promptly split apart. Now, almost 30 years later, the estrangement continues in that little town in Texas.

How are we to rebuild a fellowship when it has been torn apart by strife? Few of us are in a position to be able to try to rebuild a church which has split apart, but all of us have at one time or another experienced estrangement from fellow Christians. I would like to suggest some possibilities for the rebuilding of personal relationships which have gone awry. That may be, after all, the best place to start the rebuilding of a church.

We can take a lesson from Zerubbabel's rebuilding of the temple. The Lord of Hosts proclaimed that it would not be done by arms or by brute strength, but by his Spirit. We do not have to rely on our own power

or strength to rebuild a fellowship; in fact, such reliance will get us nowhere. We might be able to patch things up for awhile, but only the transforming power of the Spirit of God can bring true love and fellowship where there has been hurt and anger.

I have two suggestions as to how we can bring the healing power of the Spirit of God into a wounded relationship. First of all, we must ask for God's Spirit to work in the relationship. That's a dangerous prayer, because it makes us vulnerable, too. Certainly we want God to work in the life of the other person—after all, he is the one in the wrong! — but in our certainty that we are right, we hardly want the illumination of the Spirit to put light onto the secret recesses of our heart. Yet that is precisely what Jesus said that we are to do. In Jesus's words: "First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's" (Matt. 7:5). None of us is guiltless in an estrangement, and we had better ask the Spirit to help us see our guilt so that we can confess it.

In praying about the relationship, we must pray for the other person. You probably are not feeling very kindly toward him, but that's all the more reason to pray. Confess your feeling to God, ask him to put love in your heart for that person, and ask God to help that person *to know that he is loved*. Love in your heart for the other person (the essence of forgiveness) may come slowly, for you may have been deeply hurt, but love and forgiveness will surely come, if you continue to ask humbly and honestly for it.

A second suggestion for an estranged relationship comes from an example set by Jesus. We all know the story. At the Passover feast on the day before he was to be crucified, Jesus washed the feet of his disciples, and *one of them was an enemy*. We might find it possible to wash the feet of those whom we love, but to wash the feet of an enemy is quite another matter! Yet, that is just what Jesus did. The Son of God, in the shadow of the cross, took time to wash

feet. Jesus admonishes us, "If I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. I have set you an example; you are to do as I have done for you" (John 13:14-15). Then Jesus makes a promise: "Happy are you if you act upon it." Pray that God will give you the grace to be a sacrificial servant, even to a Judas. Of course, there's another side of the coin, too. Your estranged brother may find a way to wash your feet, and you may discover that you need God's grace to help you accept that!

Bitter anger and hatred destroy brotherhood. They must be rooted out of our lives and out of our churches, for like cancer cells they reproduce themselves until the damage is irreversible. We have all seen or experienced this terrible process. We must take a lesson from Zerubbabel and realize that rebuilding comes neither by our knowledge nor by our strength, but by God's Spirit; and the tenderness and sensitivity brought about by that Spirit in their turn produce the wet eyes of mutual repentance and the wet feet of loving, vulnerable service.

The matter of repairing broken relationships in the Body of Christ is of concern to all of us, for what Christian has not been both offended and offensive in the Fellowship? The Board of *Integrity* therefore invites — nay, urges — its readers to share whatever God may have revealed to them about the processes of healing within the Body. Particularly helpful would be accounts of relationships which have actually been restored, and even enhanced, by people's yielding to the Spirit of God. Here is a chance for us to encourage one another in a world where brokenness seems too often to be an irreparable circumstance, rather than a state of the heart before God. Please share with us and our readers your experiences, insights, and suggestions about maintaining the "unity of the Spirit in the bond of peace."

Give Diligence to your Reading

JOSEPH F. JONES

Southfield, Michigan

When the Editorial Board had completed its plan of articles for the 1984 year on the subject of the Holy Spirit, they felt it would be appropriate to include in the final issue a suggested reading list for our subscribers. It would be a well balanced list of books on the subject of "Life in the Spirit," with various views included so that readers might have opportunity for an objective look at the issues and variant views held on the general theme of the Holy Spirit.

In his comprehensive work, *New Testament Theology* (InterVarsity Press, 1981), Donald Guthrie has a very readable 60 page chapter on "The Holy Spirit," which would provide an excellent backdrop for any student who has not made a reasonably broad study on the subject. Two older works (now in reprint by Baker) by Henry Barclay Swete, Cambridge scholar and lecturer for many years prior to his death in 1917, will provide additional background for those interested in any in-depth pursuit. *The Holy Spirit in the New Testament* purports to be just that, a systematic exposition of the doctrine of the Holy Spirit found in the various New Testament books. The second work by Swete is *The Holy Spirit in the Ancient Church*, designed as a sequel to the first volume for students who wish to explore the subject of the Holy Spirit in the post-apostolic church, but who for various reasons were unable to examine the original documents for themselves. The work is an excellent summary of the doctrine of the Holy Spirit as believed in the ancient church, for the next five centuries following the apostles.

Turning now to more modern writers with general works, Frederick Bruner's *A*

Theology of the Holy Spirit, provides us with an intensive theological case study of the Spirit which includes an informative introductory section of 50 pages on the significance of the contemporary Pentecostal Movement out of which much emphasis has come on the subject of the Spirit, and the impact that this movement has had on the Christian Churches across the world. Bruner's study is confined primarily to the Holy Spirit in the book of Acts, with an excellent treatment of I Corinthians 12-15, and II Corinthians 10-13. Not many books do I read through a second time, but frequently I am drawn to the pages of this work.

Perhaps the most comprehensive history of the entire Pentecostal movement on an international basis is the German work of Walter J. Hollenweger, now translated under the title, *the Pentecostals* (Eng. trans. 1972), and available in massive paperback (572 pp) published by Augsburg Publishing House, for the modest price of \$7.95. Within the Stone-Campbell Restoration Movement itself is the older work of H. Leo Boles, entitled *The Holy Spirit: His Personality, Nature, Works*, published by the Gospel Advocate Company, 1942. Whatever the reader might conclude about Boles' theological positions, this work is significant background material for the views that many in our Restoration Movement hold, and therefore should be read with an objective and searching heart.

The work of Dr. John F. Walvoord, *The Holy Spirit*, (1958) is in essence a systematic theological effort, written from a dispensationalist viewpoint. Readers in the Restoration Movement will probably find many of

his views quite supportive of their own, especially in dealing with the problem of the temporary or permanent character of spiritual gifts.

Billy Graham's popular work, *The Holy Spirit*, 1978, presents a well balanced perspective, easily read, enlightening and informative. His chapters on "Baptism With the Spirit," "The Seal, the Pledge, and the Witness of the Holy Spirit," and four chapters on the "Fruit of the Spirit" offer incisive commentary on the Biblical text. Michael Green's *I Believe in the Holy Spirit* is a cogently written work by one of England's respected scholar/preachers, offering the conclusion that, "The Spirit is a Spirit of unity, . . . who would have all Christians, charismatic and non-charismatic working together in a relationship of mutual love and trust." (Eerdmans, 1975) While referring to British writers and church leaders, mention should be made of John R. W. Stott's *Baptism and Fullness* (IVP, 1964), a popular but incisive work by the Rector Emeritus of All Souls Church in London; and then Michael Ramsey, Archbishop of Canterbury, has written an informative little work (135 pp) on *The Holy Spirit*, a book marked by a loving sympathy with "charismatic Christians" together with shrewd critical insights and judgment. In 1973 George B. Duncan, well known in the Church of Scotland, set forth his stimulating views in *The Person and Work of the Holy Spirit in the Life of the Believer*, a small paperback work, written to clarify the current confusion in language, in thought and in understanding about the person and work of the Holy Spirit.

Many contemporary writings about the Holy Spirit have as their focus the need for spiritual renewal in the church. Charles E. Hummel's, *Fire in the Fireplace: Contemporary Charismatic Renewal*, is a careful survey of the Biblical materials coupled with the writer's well-informed grasp of the charismatic movement today. One of the most recent popular yet well researched books on spiritual gifts comes from George Mallone, entitled *Those Controversial*

Gifts. Published by InterVarsity Press, 1983, Mallone with contributions from John Opmer, Jerry Kirby, and Paul Stevens explores the basic assumptions underlying both the "cessation of gifts" and the "continuation of gifts" viewpoints. With a focus on renewal as it pertains to church unity and the breaking of barriers which have kept the people of God apart is Larry Richards, *Becoming One in the Spirit*, popularly styled yet interesting and informative, an excellent guide for small groups or class study.

One of the most controversial aspects of the contemporary charismatic emphasis is that of the *glossolalia*, or speaking in tongues. Advocating the continuation and presence of *glossolalia* are such popular works as J.E. Stiles, *The Gifts of the Holy Spirit* (1971); John L. Sherrill, *They Speak With Tongues* (1964); and the older work of Carl Brumback, *What Meaneth This?* asserts that the tongue-speaking experience for the Pentecostals is one of the most edifying and spiritually fulfilling of all the believer's experiences. The small booklet by Oral Roberts, *The Baptism With the Holy Spirit and the Value of Speaking With Tongues Today*, understandably supports the view of continuation of the gift of tongues for contemporary Christians.

Two works by Professor Anthony A. Hoekema, Calvin Theological Seminary, entitled *Holy Spirit Baptism* and *What About Tongue Speaking?* examine the Pentecostal and Neo-Pentecostal assumptions about the baptism with the Holy Spirit and *glossolalia*, concluding about the "gift of tongues" that "it is today for the most part neither directly inspired by the Spirit nor directly induced by demons, but is a human reaction which has been psychologically induced." (*What About Tongue Speaking?* p. 128)

Several years ago (1967) a team of three well known professors at Southern Baptist Theological Seminary attempted "an orderly, nonpartisan treatment of the phenomenon (i.e., *glossolalia*) in order to present facts and background as well as evalua-