

“The Indwelling Of The Holy Spirit”

A Debate
between

Guy N. Woods and Given O. Blakely
June 14-15, 1985

Marlow, Oklahoma

ORDER OF CHARTS

THE PROPOSITIONS	Chart #1
PASSAGES INVOLVED	" #2
WHAT IS THE ISSUE?	" #3
WOODS' - BLAKELY'S POSITION	" #4
GIVEN BLAKELY'S STATEMENT	" #5
FRED BLAKELY'S STATEMENT	" #6
THE SPIRIT'S WORK (SERMON)	" #7
ONLY THREE WAYS	" #8
GOD, CHRIST, HOLY SPIRIT "IN US"	" #9
WORD AND SPIRIT (EPH.-COL.)	" #10
DWELLETH "IN YOU"	" #11
SAMARITANS	" #12
PAUL AT EPHESUS	" #13
THE COMFORTER	" #14
PARALLEL - ACTS 2:38 & 3:19	" #15
"RECEIVE" THE SPIRIT	" #16
"GIFT" OF GOD, CHRIST, HOLY SPIRIT	" #17
A. CAMPBELL'S STATEMENT	" #18
ANOINTING (I JOHN 2:27) SIGN: EARNEST	" #19
McCLINTOCK AND STRONG	" #20
WHAT THE SPIRIT DOES FOR US	" #21

Woods-Blakely Debate

Woods' Questions for Given Blakely, June 14, 1985

1. Since Christ's earthly body was literally, actually, and personally indwelt by Deity, the 2nd person person of the Godhead, and since you claim that your body is actually, literally, and personally indwelt by Deity, the 3rd person of the Godhead, does this, in this respect, make you equal to Christ? If not, why not?
 2. Is the statement, "The Holy Spirit is Deity," and "to be personally indwelt with the Holy Spirit is to be personally indwelt with Deity," true or false?
 3. Is the following statement true or false: "Given Blakely believes that only one third of the Godhead really and actually dwells in the individual Christian, and the other two thirds of the Godhead, the Father and the Son, are not really in the Christian at all?"
 4. Is it true that one without a literal, actual, and bodily indwelling of the Holy Spirit is as obtuse and dense as the apostles were before they were baptized in the Holy Spirit, though they had the words of Christ?
 5. Since you believe that a Christian cannot understand the Scriptures without a literal, actual, and personal indwelling of the Holy Spirit, does this mean that the alien sinner cannot understand the teachings of the Scriptures about what to do to be saved without a direct operation of the Holy Spirit? If no, does this mean that you think that the Bible can be understood by unbelievers without the Holy Spirit, but not by Christians without the direct indwelling of the Holy Spirit? If not, why not?
-

Woods-Blakely Debate

Woods' Questions for Given Blakely, June 15, 1985

1. Do you agree or disagree with the following statement: "In the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life?" *
2. Do you believe that the Holy Spirit indwells me literally, personally, and actually? If yes, how do you know but what my understanding of the Scriptures is the right one rather than yours? If no, why do you quote scripture to me at all, since I could not understand it anyway?
3. Is belief in a literal and personal indwelling of the Holy Spirit essential to the receiving of it?
4. If the statement "...he that is joined to the Lord is one spirit" (I Cor. 6:17), means that the child of God is literally and actually indwelt by the Holy Spirit, does He who is joined to a harlot (I Cor. 6:16) mean that the fornicator is literally indwelt by the harlot?
5. What is the difference in the meaning of the phrases
"word dwells IN (en humin) you" (Col. 3:16)
"Christ dwells IN (en humin) you" (Col. 1:27)
and "Spirit dwells IN (en humin) you" (Rom. 8:11) ?

* The statement in question #1, though not a complete sentence, is an exact quotation from a Pentecostal preacher.

“The Indwelling Of The Holy Spirit”

Proposition #1: The Scriptures teach that the Holy Spirit, the third person of the Godhead, does NOT actually, bodily, literally or in his own person, dwell in the individual Christian.

Proposition #2: The Scriptures teach that the Holy Spirit, the third person of the Godhead, DOES actually, bodily, literally and in his own person, dwell in the individual Christian.

Debating these two propositions will be Guy N. Woods (who will affirm the 1st and deny the 2nd) and Given O. Blakely (who will deny the 1st and affirm the 2nd). This debate will take place at the High School auditorium, 510 W. Main, in Marlow, Oklahoma. Dates for the debate are June 14th and 15th, 1985, 7:30 nightly.

PASSAGES INVOLVED IN THIS DISCUSSION

ROMANS 8:9, 11
JOHN 7:39
ACTS 2:38
ACTS 3:19
GAL. 3:14
ACTS 5:32
ROM. 5:5
2 COR. 5:5
EZEK. 36, 37
EPH. 3:16, 17
EPH. 2:21, 22
1 COR. 3:16
1 COR. 6:19
1 JOHN 3:24
1 PET. 1:12
1 THESS. 1:5
ROM. 8:26, 27
MARK 16:16-20

2 COR. 1:22
EPH. 1:14
GAL. 4:6
MATT. 7:11
LUKE 11:13
HEB. 9:14
JUDE 20
1 JOHN 2:20-27
JAMES 2:26
1 JOHN 5:10
2 COR. 3:17
JOHN 14:16, 17
JOHN 16:7-13
EPH. 4:30
1 THESS 5:19
EPH. 5:19
COL. 3:16
HEB. 2:1-4

W H A T I S T H E I S S U E ?

1. THE ISSUE IS NOT:

- (a) Does the Holy Spirit dwell in us?
- (b) Does the Personal Holy Spirit dwell in us?

2. THE ISSUE IS: DOES THE HOLY SPIRIT ACTUALLY, BODILY,
LITERALLY, AND IN HIS OWN PERSON, DWELL
IN THE INDIVIDUAL CHRISTIAN?

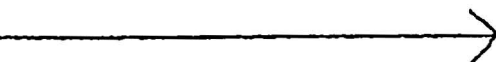
3. WARNING: BE ON GUARD FOR THESE CHARGES:

- (a) "Woods does not believe the Holy Spirit is in us at all."
- (b) "Woods teaches a 'Spiritless' doctrine."
- (c) "Woods believes in a 'Word Only' doctrine."

ALL SUCH CHARGES ARE FALSE!

WOODS' POSITION

HOLY SPIRIT

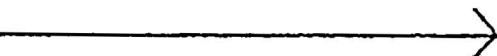


WORD

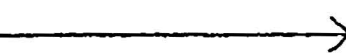


BLAKELY'S POSITION

HOLY SPIRIT



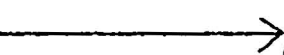
WORD



HOLY SPIRIT



HIMSELF



5

BLAKELY: THE WORD OF TRUTH

FOURTH QUARTER 1985

WE OUGHT TO EMPHASIZE THAT THE SCRIPTURES ARE NOT TO BE STUDIED LIKE AN EARTHLY TEXTBOOK. THE WORDS AND CONCEPTS THAT ARE CONTAINED THERE CANNOT BE DISCERNED BY MERELY SUBJECTING OUR MINDS TO THEM, ALTHOUGH THAT IS IMPERATIVE. THESE THINGS ARE "SPIRITUALLY DISCERNED"; I.E., COMPREHENDED THROUGH THE ASSISTANCE OF THE INDWELLING SPIRIT OF GOD THAT AUTHORED THEM (1 COR.2:14). THIS IS WHAT MAKES UNDERSTANDING "UNDERSTANDING". IT IS NOT SOMETHING THAT IS ACCOMPLISHED BY OUR EARTHLY CAPABILITIES ALONE. THEY MUST BE INVESTED WITH EXTRAORDINARY APTITUDE FROM ABOVE.

INSUFFICIENCY OF SCRIPTURE????

The case of the Apostles' notorious obtuseness about things pertaining to the kingdom is also graphically demonstrative of the point. They not only had the Holy Spirit - inspired Scriptures, but lived intimately with the enfleshed Word Himself for some three years, being taught by Him. Yet they were so lacking in understanding of what it was all about as to appear actually stupid to us who, in possession of the Spirit of truth, view them in their lack of that possession. But after the Apostles' reception of the Spirit on the Day of Pentecost, how radically different it was with them! No more denseness; they spoke with the keenest insight and deepest comprehension of the most profound texts of the Old Testament.

So it is today with us in respect to the doctrine of Christ and the Apostles. The Scriptures are, of very truth, able to make us "complete, completely furnished" unto life and godliness (II Tim. 3:15, ASV; cf. II Pet. 1:3), but not apart from the indwelling and illuminating ministry of the Spirit. (Fred O. Blakely, BANNER OF TRUTH, Feb. 1985, P. 10)

The sufficiency of the Scriptures is, thus, contemplated by God in conjunction with, not in dissociation from, the indwelling by the Christian, the Scriptures articulate the Word of God, but we will not so get the message as to sanctify and preserve us unto life eternal. (Fred O. Blakely, BANNER OF TRUTH, Feb. 1985, P. 10)

THE	(1) <u>Has The Divine Nature</u> (God—The Father; The Son; The Holy Spirit. John 3:16; John 1:1; Acts 5:3-4)
	(2) <u>Is A Masculine Person</u> ("He . . . Who Is The Holy Spirit . . ." John 16:13)
	(3) <u>Communicates By Speaking.</u> (2 Sam. 23:2; 1 Tim. 4:1; Rev. 2:11)
HOLY	(4) <u>Reveals, But Does Not Originate Truth</u> (John 16:13; Rev. 2:11)
SPIRIT	(5) <u>This Revelation Was "Once For All." And Done Thru Inspired Men.</u> (1 Cor. 2:9-14; Jude 3)
	(6) <u>This Revelation Is Complete, All-Sufficient, And Final.</u> (2 Tim. 3:16-17; 2 Pet. 1:3)
	(7) <u>Destruction On All Those Who Add To. Or Take From It.</u> (Gal. 1:6-9; Rev. 22:18-19)

ONLY THREE WAYS IN WHICH MEN HAVE EVER
BEEN DIRECTED BY THE HOLY SPIRIT:

- (1) Baptism of the Holy Spirit
- (2) Imposition of Apostles' hands.
- (3) Through the Word which the Spirit gave

Not (1) Today, because no one possesses such powers—

Not (2) Today, no inspired apostles—

Hence, (3) the Holy Spirit directs, influences, and leads
only by the Word of Truth (Rom. 8:14)

#9

THE GODHEAD DWELLS IN US

WE DWELL IN THE GODHEAD

FATHER:	→	DWELLS IN US (2 Cor. 6:16) WALKS IN US (2 Cor. 6:16) WE DWELL IN HIM (1 John 4:15)
SON:	→	DWELLS IN US (Col. 1:27) FORMED IN US (Gal. 4:19) WE DWELL IN HIM (2 Cor. 5:17)
HOLY SPIRIT:	→	DWELLS IN US (Rom. 8:11) FILLS US (Col. 3:17) WE WALK IN THE SPIRIT (GAL. 5:16)

GREEK LOCATIVES IN THE NEW TESTAMENT

6 TIMES THE SPIRIT IS SAID TO BE "IN" US

16 TIMES CHRIST IS SAID TO BE "IN" US

8 TIMES THE FATHER IS SAID TO BE "IN" US

THE WORD AND THE SPIRIT

EPHESIANS 5:19

"BE FILLED WITH THE SPIRIT -

speaking in psalms, hymns and
spiritual songs . . ."

COLOSSIANS 3:16

"LET THE WORD OF CHRIST
DWELL IN YOU RICHLY -teaching in psalms, hymns
and spiritual songs . . ."

"BE FILLED" present imperative.
KEEP ON BEING FILLED! Daily
filling - not a "one time
experience" following baptism.

HOW FILLED!

FILL (pleero)

BAGSTER: "to pervade with an influence, to influence
fully, possess fully. (Eph. 5:18.)"

#11

"DWELLETH IN YOU"

en humin

THAYER: "Dat. of pers. 'in one", everywhere metaphorically
to dwell in one and influence him (for good): en tini
in a person's soul, of the Holy Spirit, Rom. 8:11;
2 Tim. 1:14. (Page 217)

ARNDT & GINGRICH: "fig. of pers...of the Divine Word (Col. 3:16;
Of the Spirit, Rom. 8:9, 11."

SPIRIT Dwelleth "in you" en humin, Rom. 8:9, 11

SPIRIT Dwelleth "in you" en humin, 1 Cor. 3:16

WORD Dwells "in you" en humin, Col. 3:16

FORNICATION among "in you" en humin, 1 Cor. 5:1

FAULT among "in you" en humin, 1 Cor. 6:7

SIGNS OF AN

APOSTLE among "in you" en humin, 2 Cor. 12:12

CHRIST "in you" en humin, Col. 1:27

GOD (the Father) "in us" en hemin, 1 John 4:15, 16.

THE GODHEAD, FATHER, SON AND HOLY SPIRIT
COME INTO OUR HEARTS AT THE SAME TIME,
AND IN THE SAME WAY - THE FATHER AND THE
SON BY FAITH (Eph. 3:17), SO ALSO THE
SPIRIT: Gal. 3:2.

THE SAMARITANS (ACTS 8:5-20)

1. THE WORD WAS PREACHED v. 4
2. PHILIP PREACHED CHRIST v. 12
3. APOSTLES SENT PETER AND JOHN v. 14
4. HAD NOT RECEIVED HOLY SPIRIT - JUST BAPTIZED v. 16
5. APOSTLES' HAND IMPOSED v. 17
6. HOLY SPIRIT RECEIVED v. 17
7. SAVED, PARDONED, IN CHRIST BEFORE SPIRIT RECEIVED v. 18
8. WITNESS TO IMPARTATION - SIMON v. 20

RECEPTION OF SPIRIT BY APOSTLES' HANDS - NOT BAPTISM

PAUL AT EPHESUS (ACTS 19:1-6.)

"Paul, having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did you receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said Unto John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them: and they spake with tongues and prophesied."

1. "BELIEVED" IS A SYNECDOCHE FOR "SAVED."
2. QUESTION: "DID YOU RECEIVE THE HOLY SPIRIT WHEN YOU WERE SAVED?"
3. CONCLUSION: RECEPTION OF SPIRIT DID NOT DERIVE FROM BAPTISM.
4. THEIR BAPTISM WAS DEFECTIVE.
5. THEY WERE THEN SCRIPTURALLY BAPTIZED.
6. LIKE THE SAMARITANS, THOUGH BAPTIZED THEY HAD NOT RECEIVED THE HOLY SPIRIT.
7. LIKE THE SAMARITANS, THEY RECEIVED THE SPIRIT BY IMPOSITION OF THE APOSTLES' HANDS.

T H E C O M F O R T E R

John 14, 15, 16

1. World cannot receive him.
2. He dwells with you and shall be in you.
3. He shall teach you all things.
4. He shall bring all things to your remembrance
I have spoken to you.
5. He shall testify of me.
6. He shall convict the world of sin.
7. He shall convict the world of righteousness.
8. He shall convict the world of judgment.
9. He shall guide you into all truth.
10. He shall show you things to come.
11. He shall receive of mine and show it unto you.
12. He shall not speak of himself but that which
he hears.

#15

A REMARKABLE PARALLEL

Acts 2:38

(BELIEVE)	REPENT	BE BAPTIZED	REMISSION OF SINS	GIFT OF THE HOLY SPIRIT
		Acts 3:19		
(BELIEVE)	REPENT	TURN	SINS BLOTTED OUT	SEASONS OF REFRESHING
		Mark 16:16-20		
BELIEVE	(REPENT)	BE BAPTIZED	SAVED	SIGNS FOLLOW

PASSAGES ARE IDENTICAL IN TEACHING!!!!

GIFT OF THE HOLY SPIRIT, SEASONS OF
REFRESHING and SIGNS FOLLOWING ALL
REFER TO THE SAME BLESSING AND WERE
RECEIVED IN THE SAME WAY.

#16

THE BIBLE ITS OWN BEST INTERPRETER?

"RECEIVE" THE HOLY SPIRIT	(John 7:39)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(John 20:21-23)	MIRACULOUS MEASURE
"RECEIVE THE HOLY SPIRIT	(Acts 1:8)	MIRACULOUS MEASURE
"RECEIVE THE HOLY SPIRIT	(Acts 2:33)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Acts 8:15)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Acts 8:17)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Acts 8:19)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Acts 10:47)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Acts 19:6)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Gal. 3:2)	MIRACULOUS MEASURE
"RECEIVE" THE HOLY SPIRIT	(Acts 2:38)	<u>????????????????</u>

THESE ARE THE INSTANCES WHERE THE WORD
"RECEIVE" and the HOLY SPIRIT ARE MEN-
TIONED TOGETHER. WHAT IS YOUR DEDUCTION????

#17

SHALL WE LET THE BIBLE INTERPRET ITSELF?

"GIFT OF GOD"	(Acts 8:20)	MIRACULOUS MEASURE
"GIFT OF THE HOLY SPIRIT"	(Acts 10:45)	MIRACULOUS MEASURE
"THE LIKE GIFT"	(Acts 11:17)	MIRACULOUS MEASURE
"GIFT OF THE GRACE OF GOD"	(Eph. 3:7)	MIRACULOUS MEASURE
"MEASURE OF GIFT OF CHRIST"	(Eph. 4:7)	MIRACULOUS MEASURE
"GIFT OF THE HOLY SPIRIT"	(Acts 2:38)	<u>????????????????????</u>

THESE ARE THE INSTANCES WHERE THE WORD
"GIFT" and the HOLY SPIRIT ARE USED.

"GIVE THE HOLY SPIRIT"	(Luke 11:13)	MIRACULOUS MEASURE
---------------------------	--------------	--------------------

CHRISTIANITY RESTORED

BY: A. CAMPBELL

THE TONGUE OF THE ORATOR AND THE PEN OF THE WRITER, THOUGH SMALL INSTRUMENTS AND OF LITTLE PHYSICAL POWER, ARE THE TWO MOST POWERFUL INSTRUMENTS IN THE WORLD: BECAUSE THEY ARE TO THE MIND AS THE ARMS TO THE BODY--THEY ARE BUT THE INSTRUMENTS OF MORAL POWER. THE STRENGTH IS IN WHAT IS SPOKEN OR WRITTEN. THE ARGUMENT IS THE POWER OF THE SPIRIT OF MAN: AND THE ONLY POWER WHICH ONE SPIRIT CAN EXERT OVER ANOTHER IS ITS ARGUMENTS. HOW OFTEN DO WE SEE A WHOLE CONGREGATION ROUSED INTO CERTAIN ACTIONS, EXPRESSIONS OF JOY OR SORROW, BY THE SPIRIT OF ONE MAN. YET NO PERSON SUPPOSES THAT HIS SPIRIT HAS LITERALLY DESERTED HIS BODY, AND ENTERED INTO EVERY MAN AND WOMAN IN THE HOUSE, ALTHOUGH IT IS OFTEN SAID HE HAS FILLED THEM WITH HIS SPIRIT. BUT HOW DOES THAT SPIRIT, LOCATED IN THE HEAD OF YONDER LITTLE MAN, FILL ALL THE THOUSANDS AROUND HIM WITH JOY OR SADNESS, WITH FEAR AND TREMBLING, WITH ZEAL OR INDIGNATION, AS THE CASE MAY BE? HOW HAS IT DISPLAYED SUCH POWER OVER SO MANY MINDS? BY WORDS UTTERED BY THE TONGUE: BY IDEAS COMMUNICATED TO THE MINDS OF THE HEARERS. IN THIS WAY ONLY CAN MORAL POWER BE DISPLAYED

.....

BUT TO RETURN. AS THE SPIRIT OF MAN PUTS FORTH ALL ITS MORAL POWER, IN THE WORDS WHICH IT FILLS WITH ITS IDEAS: SO THE SPIRIT OF GOD PUTS FORTH ALL ITS CONVERTING AND SANCTIFYING POWER, IN THE WORDS WHICH IT FILLS WITH ITS IDEAS. (CAMPBELL-RICE DEBATE, PAGE 627)

SEAL AND EARNEST (2 COR. 1:22; 5:5; Eph. 1:14)

2 COR. 1:21, 22: "NOW HE THAT ESTABLISHETH US WITH YOU IN CHRIST, AND ANOINTED US, IS GOD; WHO ALSO SEALED US, AND GAVE US THE EARNEST OF THE SPIRIT IN OUR HEARTS."

1 JOHN 2:20: "AND YE HAVE AN ANOINTING FROM THE HOLY ONE AND YE KNOW ALL THINGS....."HIS ANOINTING TEACHETH YOU CONCERNING ALL THINGS." (v 27.)

ANOINTING (Chrisma): A MIRACULOUS GIFT!

SEAL (Sphragidzo): TO MARK WITH A SEAL.

EARNEST (Arrabon): FORETASTE AND PLEDGE OF FUTURE BLESSEDNESS.

The word is used three times in the New Testament, but always in a figurative sense: in the first (2 Cor. i, 22) it is applied to the *gifts* of the Holy Spirit which God bestowed upon the *apostles*, and by which he might be said to have hired them to be the servants of his Son; and which were the earnest, assurance, and commencement of those far superior blessings which he would bestow on them in the life to come as the wages of their *faithful* services: in the two latter (2 Cor. v, 5; Ephes. i, 13, 14) it is applied to the gifts bestowed on *Christians generally* upon whom, after baptism, the apostles laid their hands, and which were to them an *earnest* of obtaining a heavenly habitation and inheritance, upon the supposition of their fidelity. This use of the term finely illustrates the augmented powers and additional capacities promised in a future state. Jerome, in his comment on the second passage, exclaims, "Si arrhabo tantus, quanta erit possessio—If the earnest was so great, how great must be the possession!" (See Kype, Macknight, and Middleton on these passages; Le Moynes, *Not. ad Var. Sacr.* p. 460-480.) In a spiritual sense, it denotes those gifts and graces which the Christian receives as the earnest and assurance of perfect happiness in a future world. (See Clauswitz, *De Arrhabone*, Halle, 1747; Winzer, *Comment. in loc.* Lips. 1836; Schulthess, in Keil and Tschirner's *Analekten*, II, i, 215 sq.) There is a marked distinction between *pledge* and *earnest* in this respect, that the latter is a *part-payment*, and therefore implies the *identity* in kind of the deposit with the future full payment; whereas a pledge may be something of a totally different nature, as in Gen. xxxviii, to be resumed by the depositor when he has completed his contract. Thus the expression "*earnest* of the Spirit" implies, beyond the idea of security, the *identity* in kind, though not in degree, and the *continuity* of the Christian's privileges in this world and in the next. Moreover, a pledge is taken back when the promise which it guaranteed is fulfilled; but whatever is given as earnest, being a part in advance of the whole, is of course retained. See PLEDGE.

WHAT THE HOLY SPIRIT DOES FOR US

The Holy Spirit strengthens (Eph. 3:16), sanctifies (2 Thess. 2:13), saves (Titus 3:5), justifies (1 Tim. 3:16), witnesses to us (Heb. 10:15), prompts us to love God (Rom. 5:5), leads us as God's sons (Rom. 8:16), and will eventually raise us from the dead. (Rom. 8:11.) He does this by means of the word of truth, his instrument: He strengthens us by providing the "whole armor of God", which includes the sword of the Spirit (Eph. 6:10-17; 2 Tim. 2:1.) He sanctifies by the truth, which is God's word (John 17:17.) He saves by supplying the "engrafted word", which is "able to save" our souls (James 1:21.) The Spirit justifies "by faith", which comes by hearing God's word (Rom. 5:1; 10:17.) He witnesses to us by the scriptures which testify of Christ (John 5:39.) He causes us to love God by presenting God to us as a lovable being. (John 3:16.) He leads us by providing a lamp for our feet, and a light for our path. (Psalm 119:105.) All that we know about how to live the Christian life is set out in the New Testament; by this instruction the Spirit leads and guides us in the right way. The reader will be unable to think of any directives the child of God needs which the word has not supplied. We are strengthened with might "by his Spirit in the inner man", (Eph. 3:16.) by being "rooted and builded up in him", and the word of God is fully "able" to accomplish this. (Col. 2:7; Acts 20:32.) Hence, the Spirit strengthens by means of the word which he gave. And, similarly, in the resurrection, the Spirit will raise us up by means of the words of Christ when we SHALL HEAR HIS (Christ's) VOICE, and come forth from the tombs. (John 5:28, 29.) Here, too, as always, the Spirit will act by means of the words of Christ!