

## PNEUMATOLOGY (54)

These are passages that clearly demonstrate that every believer is indwelt by the Spirit of God. The Spirit may be grieved, He may be quenched or resisted by the believer, but He will **never** leave the believer (John 14:16).

**(Indwelling Question #4)** - What is the status of one who does not have the Spirit in him?

This is a very critical question to answer and one that is clearly answerable from God's Word:

- 1) Romans 8:9 - This verse is very clear that a person without the Spirit is not a child of God. If one does not have the Spirit, he does not belong to God's family.
- 2) Jude 19 - Jude is clear that one without the Spirit is ungodly no matter how religious he may appear. In fact, Jude uses strong language in stating that those without the Spirit are heading to condemnation (v. 4) and judgment (v. 15). One without the Spirit is heading to the condemnatory wrath of God.
- 3) I Cor. 2:14 - Paul identifies one without the Spirit as lost, incapable of spiritually discerning the things of God.

From these statements it is very clear from God's Word that if a person does not have God's Spirit, he is not a child of God. Such a one is lost, heading toward the condemnatory wrath of God.

There are many "believers," specifically those who classify themselves as "charismatics," who boldly declare that they came to faith in Jesus Christ at one moment and then received the Spirit of God at a different and later time. I personally had one man tell me he did not receive the Holy Spirit until months after he had believed on Christ. When we analyze such nonsense in light of the revelation of the Word of God, it proves to be heretical. If one does not have the Spirit of God, he is lost, pure and simple. One who does not have the Spirit of God is not saved, regardless of one's experience or testimony or belief. As we will certainly demonstrate in the course of this study, the so-called "charismatic experience" is not of God, nor is it consistent with the Word of God. When such a belief system is studied in light of God's Word, the "charismatic movement" will be shown to be in the category of what the Apostle Peter would classify as "destructive heresies."

**(Indwelling Question #5)** - Can a sinning believer lose the Holy Spirit?

One passage that very clearly answers this question is I Cor. 6:19. This verse, which is contextually located next to the most serious sin which a believer can ever commit—sexual immorality (6:18)—clearly establishes that God's Spirit is "in" the believer. In fact, it is this reality that should cause the believer to get out of sexual immorality if one is in it and stay away from it if one is not.

Even the worst of sins does not cause the believer to lose the Holy Spirit. When a person is indwelt by God's Spirit, he is indwelt forever.

## PNEUMATOLOGY (55)

**(Indwelling Question #6)** - What are the arguments offered against permanent indwelling of the Holy Spirit the moment a person believes?

Before we examine the key arguments against permanent indwelling, we need to point out that when every passage is “rightly divided” and properly interpreted and understood, each argument will be seen to be in error.

**Argument #1** - Some suggest that obedience is a conditional factor for being indwelt.

Those who use such argumentation suggest that it is not enough to believe to receive the Spirit, but one also must obey. The passage most often used to support this is Acts 5:32.

One common denominator exists among all who believe faulty doctrine—there is a failure to interpret verses in light of the context! Context is the **only** legitimate means of determining the meaning.

In this context in Acts, Peter is testifying before the Sanhedrin and the High Priest in Jerusalem because they were questioning him (Acts 5:27). The religious leaders were known for their obedience to the Law and their strict religious system. If we carefully search the context, we will discover that the obedience to which Peter was referring was an obedience to believe on Jesus Christ as Messiah and for salvation. In fact, according to Acts 6:7, “a great many of the priests were becoming obedient to the faith.”

When the word “obedience” is used in connection with N.T. salvation, it is used as a synonym for receiving Jesus Christ by faith. This is certainly according to the Apostle Paul in Rom. 1:5. It was also true according to the writer of Hebrews in Heb. 5:9.

The Jews obeyed all kinds of rules, regulations and laws, but they needed to obey the Gospel in that they needed to believe on Jesus Christ. Clearly the obedience required for receiving the Holy Spirit is the obedience of believing on Jesus Christ. At the precise moment one believes on Him, one receives the Spirit of God.

**Argument #2** - Some suggest certain passages indicate a temporary indwelling.

Generally speaking, there are four main passages that some use to try and support their position that the indwelling of God’s Spirit is not permanent: 1) I Sam. 16:14; 2) Psalm 51:11; 3) Luke 11:13; 4) John 20:22.

When one admits two very important biblical realities, one may immediately see the error of this type of interpretation:

**Reality #1** - All of these passages occur before Pentecost.

As we have already observed in our study, the Spirit of God would not come to permanently indwell until after Jesus Christ had gone back into glory.

## PNEUMATOLOGY (56)

In the first two passages, Christ had not even been born and in the last two He was still here on earth.

Reality #2 - After Pentecost, there is **no** evidence of any believer losing the Holy Spirit.

There is not one place in the N.T., **after Pentecost**, where the Spirit left someone. As Dr. Ryrie said, "...there are no such examples after the coming of the Spirit on the Day of Pentecost" (*Basic Theology*, p. 357).

**Argument #3** - Some say the Samaritan experience of Acts 8:14-20 proves that the Holy Spirit indwells a person subsequent (after) to salvation .

It is important to realize who the Samaritans are and what precisely is happening in Acts. The Samaritans were part Jew and part Gentile. Acts is a transitional book in which the program of God is swinging from the Jew to the Gentile. In Acts 2, the Holy Spirit came to the Jews (2:5, 14, 22, 36). The message being proclaimed to the Jews was a message of faith (2:44). The signs that were occurring were linked to the apostles (2:43; 4:33; 5:12).

In Acts 8, the Holy Spirit came to those half-Jewish/half-Gentile. This event may be directly linked to the apostles (8:18).

In Acts 10, the Holy Spirit came to the Gentiles. The message there was one of believing on Jesus Christ (Acts 10:43) and this event was also directly linked to the apostles (10:44; 11:1). God's program was progressing in precisely the manner described in Acts 1:8 (11:16-18).

Having observed these facts, we may now answer the question why did God, in a very special way and very distinct time, give the Holy Spirit to the Samaritans? To answer the question we cite Dr. Chafer and Dr. Ryrie:

"The introduction of the Spirit's relation to the Jews who received Christ was accomplished on the Day of Pentecost... As certainly as the Spirit was given in due time to Samaritans and to Gentiles, as certainly as they had no part in Pentecost, and as assuredly as it was important in the gift of the Spirit to avoid a superior attitude on the part of the Jews over Samaritans and Gentiles, it was necessary to mark the initial reception of the gospel by each of these groups with a distinctive emphasis on the ministry of the Spirit in their behalf" (Vol. 6, p. 132).

"The best explanation of this delay in the case of the Samaritans lies in the schismatic nature of Samaritan religion. Their worship rivaled Jewish worship in Jerusalem; therefore, God needed to prove to them that their new Christian faith was not also to rival the Christian Church in Jerusalem. The best way to show beyond doubt that the Samaritan Christians belonged to the same group as the Jerusalem Christians (vice versa, to show the Jerusalem leaders that Samaritans were genuinely saved) was to delay the giving of the Spirit until Peter and John came from Jerusalem to Samaria. This delay and God's use of Peter and John in conveying the gift of the Spirit saved the early church from having two mother or rival churches" (*Basic Theology*, p. 357).

## PNEUMATOLOGY (57)

At the beginning of the Church Age, God, by way of a unique apostolic demonstration of power introduced Jews, Samaritans, and Gentiles to the Church Age. A unique feature of this age is the indwelling of the Spirit of God, who God gives to all classes of people who believe on Jesus Christ.

The Samaritan episode does not prove a subsequent Holy Spirit experience; it proves Samaritans could be saved in the Age of Grace.

**Argument #4** - Some suggest that the episode with John's disciples in Acts 19:1-6 proves the Spirit indwelling occurs in a subsequent moment to salvation.

Again, it is imperative that we understand the divine pattern for the spread of the Gospel at the beginning of the Church Age—1) Jew ; 2) Samaritan ; and 3) Gentile (Acts 1:8).

What we discover in Acts 19 is a very unique situation. Apparently there were certain Jews who had been disciples of John, who had been baptized by John in water but did not know why . These Jewish men had been in the Jerusalem area when that happened, but were now living in Ephesus . It is quite clear from the context that these Jews were not saved and when they believed on Jesus Christ, they received the Holy Spirit ! The term “disciple” is not to be automatically equated with the term “Christian.”

If this passage proves anything, it proves that in the aftermath of the introduction of the Holy Spirit to various groups of people—Jews, Samaritans and Gentiles—the Spirit was given to all classifications at the moment of salvation. In fact, the stress of the Greek text in Acts 19:2 is such that it demands an interpretation which suggests that if one has not received the Holy Spirit, one has not believed.

As we have clearly demonstrated, any attempt to use these arguments to support a view that the indwelling of the Holy Spirit is not permanent or the indwelling of the Holy Spirit is a time subsequent to salvation, is a pure misuse and misinterpretation of the Bible.

When “rightly divided,” these passages clearly fit with the N.T. Grace Age truth that clearly establishes that one who believes is indwelt by the Holy Spirit forever at the moment of salvation.

**(Indwelling Question #7)** - How does this indwelling of the Spirit relate to anointing?

When one listens to talk concerning the Holy Spirit, one often hears of the anointing of the Spirit. How does indwelling relate to this? Actually, there are three N.T. passages that connect the indwelling work of the Holy Spirit with anointing: 1) II Cor. 1:21-22 ; 2) I John 2:20 ; and 3) I John 2:27 .

The proper biblical concept of anointing could be summed up by saying, “anointing is a consecration to sacred service and office.”