

DOCTRINE OF THE INDWELLING OF THE HOLY SPIRIT

- I.** Introduction.
- A.** This doctrine focuses specifically on the position of residence of God the Holy Spirit in His relationship with believers.
 - B.** The status quo of His residence with believers from Adam until the Millennium was interrupted during the parenthesis of the Church Age.
 - C.** That there is a mechanical and dispensational difference in the Holy Spirit's method of operation with believers is made clear in the Gospel of John:
 - 1.** It was prophesied by John the Baptist. Joh.1:33
 - 2.** It was ultimately understood by the author John. Joh.7:39
 - 3.** It was taught by Jesus. Joh.14:17
 - D.** It is Jesus' teaching in Joh.14:17 that makes the distinction between the Holy Spirit's "abiding" ministry and "indwelling" ministry: "*the Spirit of truth...He abides with you* (present tense of *mēnw* + prep. *para*; "abides/is residing + with/ alongside you"), *and will be in you* (future tense of *eimi* + prep. *en*; "will be + in you")".
 - E.** The present tense of "abides" denotes the current state of the Holy Spirit in relation to the disciples in the Age of Israel, while the future tense "will be" denotes His future relationship with them in the Church Age.
 - F.** At no point does God the Holy Spirit change (immutability applied), nor His functions, but merely His position and base of operations.
- II.** The Holy Spirit pre-Pentecost.
- A.** A distinction is made between the filling ministry and dwelling/resident ministry of the Holy Spirit in the OT. Deu.34:9 cp. Jdg.3:10
 - B.** The mission of the Holy Spirit dealt with the communication and inculcation of the truth in order for the believer to fulfill God's directive will through them. Psa.143:10
 - C.** In addition, He empowered the believer to execute the Divine will of God experientially.
 - D.** God the Father exercised sole authority of the working of the Holy Spirit with believers prior to the Church Age. Exo.31:3 cp. 35:31; 28:3; Num.11:17 cp. Joh.14:16, "...*I will ask the Father, and He will give you another Helper...*".
 - E.** That the place of residence of the Holy Spirit was external to the believer is seen in Christ's interpretation of His abiding position "alongside/para" the disciples, while still living in the Age of Israel. Joh.14:17, "...*He abides with (para/alongside) you...*".
 - F.** One time in the OT, the Holy Spirit's residence is translated to be "abiding/dwelling" in nature. Hag.2:5, "*As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst*".

(~kkAB. tdm[o dm]'; lit. "to stand" + prep. B; "in" + noun %wE; "in the middle/midst/among" + 2nd per. m. pl. suffix); *do not fear!*"

- G. When the Holy Spirit would come "upon (prep. I [y])" believers, it would empower them physically to accomplish God's Divine purpose for them. Num.11:17,25,26,29; Jdg.3:10; 6:34; 14:6; 14:19; 15:14-15; et al.
- H. In this position of residence, the Holy Spirit is seen to "rest" upon the believer, compared to His position of "standing in your midst".
- I. The Father could give the Holy Spirit in portions according to the measure of need for one to fulfill their Divine duties and function of office. 2Kgs.2:9-14 cp. Joh.3:14 *ref. to Christ*
- J. The OT believer was to ask for the Holy Spirit in accordance to fulfilling God's will for them. Luk.11:13
- K. The Father could remove the Holy Spirit from any believer that was in reversionism and facing the SUD. 1Sam.16:14; Psa.51:11 *of David's prayer in reversion recovery denoting God's deliverance from SUD.*
- L. In summary:
 1. The Holy Spirit operated via the authority of God the Father in all aspects of His ministry.
 2. The Holy Spirit's external abiding residence with the believer encompasses two positions of "standing alongside" and "resting upon".
 3. His "normal" position among all believers was His "standing/abiding with" (Joh.14:17) as protection and comfort for the believer (cp. Hag.2:5).
 4. That the Jews coming out of Egypt in Hag.2:5 spiritually pictures the salvation of the believer (cp. the Feast of Passover), and that the Holy Spirit in this position is a promise given to them denotes an automatic giving at the point of salvation for all believers.
 5. The Holy Spirit could assume an exceptional position of "resting upon" any believer in accordance with their needs physically to accomplish God's Divine will.
 6. The Holy Spirit could fill the believer for the purpose of the inculcation/imparting and assimilation of BD.
 7. That Jesus proclaimed that the OT saint was to ask for the Holy Spirit is in reference to His filling ministry, which had direct impact upon His resting ministry.
 8. The actual mechanic was R_B (cp. Psa.32:5 with Psa.51, cp. 1Joh.1:9) and then to ask the Father to be filled with the Holy Spirit.
 9. For those believers that maintained R_B, the Father was free to "rest upon" the believer to empower them with any physical capabilities necessary for their accomplishment of His Divine directives.
 10. Implied in Jesus' statement of Luk.11:13 is that believers were to keep both aspects of the Holy Spirit's ministry before God in prayer in order to fulfill their own Christian lives.

11. For believers that went into reversionism, such as Saul, God was free to remove the Holy Spirit in toto from them, including His “standing” position with them.
 12. The primary points to be extracted:
 - a. The Holy Spirit operated strictly under the discretion and authority of God the Father.
 - b. The Holy Spirit was initially given in a “standing with/abiding alongside” position to all believers.
 - c. To further effectuate His “filling” and “resting” functions, the believer had to utilize R_B and follow up with a prayer request to be filled.
 - d. His initial abiding (and thus other functions) had no permanent future guarantee of existence due to reversionism of the believer and the Holy Spirit could be completely removed from any residence with the believer.
 - e. His primary residence was external, not internal.
- III.** The promise of the indwelling of the Holy Spirit.
- A. On the eve of the crucifixion, Jesus informed the disciples that He was leaving them and going away. Joh.13:33,36; 14:2; 16:16-17
 - B. He tells the disciples that He is not leaving them as orphans. Joh.14:18
 - C. This depicts one that has lost his parents and that lacks protection and guidance and is quite helpless.
 - D. In spite of the disciple’s dependency upon Jesus during the incarnation and fear of losing Him, He informs them that they do not need His personal, bodily presence in order to function in the A/C.
 - E. He promises to send them another Helper. Joh.14:16
 - F. The terms Jesus uses to describe the Holy Spirit include:
 1. Advocate: stressing the fact that the Holy Spirit will continue in the world to be the protector and defender of these men, just as Jesus has been. Joh.14:16
 2. The Spirit of truth: teaching the fact that He only deals in the realm of that which is objective verity/fact.
 - a. He will teach the things of God/Christ. Joh.14:26 cp. 16:14-15
 - b. He will provide guidance. Joh.16:13
 - G. Jesus explains to these men that it is truly in their best interest for Him to go to the Father and for the Holy Spirit to come to them. Joh.16:7
 - H. He teaches that this new relationship is permanent and eternal. Joh.14:16b
 - I. Although the Holy Spirit had been present with these men all along and they had benefited from His ministrations, He was about to change His base of operations.
 - J. This change came about after, and due to, the resurrection and ascension of the God/man. Joh.7:39

- IV. The Holy Spirit in the Church Age.**
- A.** Again, a distinction is made between the indwelling and filling ministries of the Holy Spirit in the Church Age.
 - B.** Believers are never commanded to be indwelled, as it is assumed as a given, but are commanded to be filled with the Holy Spirit. Cp. Eph.5:18
 - C.** The action of His indwelling is automatic at the point of faith in Christ for salvation Ph₁. Gal.3:2,5,14
 - D.** Believers in various churches are informed that the Holy Spirit indwells them. Rom.8:9,11; 1Cor.6:19; Gal.4:6; 2Tim.1:14; 1Joh.2:27; 4:4
 - E.** Further proof that all believers are indwelled is that the lack of the indwelling indicates an unsaved state. Rom.8:9b; Jud.19
 - F.** There are exceptions to this rule as follows:
 - 1.** The believers on the day of Pentecost, since they became believers in the Age of Israel. Act.2:1ff cp. 1:9
 - 2.** The Samaritans of Act.8:14-17 did not receive the Holy Spirit at the point of salvation in order to demonstrate to both the Samaritans and the Jews that they were on equal footing in the Church Age.
 - 3.** Cornelius and his family (Gentiles) did not receive the I/HS at faith in Christ as an object lesson to Peter and other Jews that Gentiles were equal to the Jews during the Church Age. Act.10, esp. vss.34ff,44ff
 - 4.** The group of disciples that had believed under Apollos, but were not fully instructed about the change of dispensation. Act.18:24ff-19:1-6
 - a.** Their experience is the last of the exceptions.
 - b.** It demonstrated the veracity of Paul's message as an Apostle as well as the reality of the change of dispensations.
 - 5.** These exceptions were used by God to wean the Jewish believers away from their dispensational past.
 - 6.** They are proof of equal footing for all believers in the POG as taught in Gal.3:28
 - 7.** The Pentecostal types and those that espouse any sort of "second blessing" of the Holy Spirit misinterpret the exceptions and make them the rule. Cp. 1Cor.13:8-11
 - 8.** The book of Acts is a record of the transition period from the Age of Israel into the Church Age and is not to be taken as the norm for the entire dispensation.
 - G.** At the point of faith in Christ, the Holy Spirit takes up primary residence internally and resides in the body of Christ (the Church) in general and in the body of each believer in particular. 1Cor.3:16; 6:15,17
 - H.** It is His indwelling that represents the positional victory over, while breaking the tyranny of, the STA. Gal.5:16; Rom.8:15-16
 - I.** The mechanic for His filling ministry is R_B only. 1Joh.1:9

- J.** The difference between the abiding ministry in the age of Israel and the indwelling in the Church Age include:
1. The indwelling is an internal residence compared to external in His previous abiding with the OT saints.
 2. The indwelling is permanent and eternal in the CA compared to no guarantee of a permanent abiding in the Age of Israel.
 3. While perpetuation of carnality (reversionism) continues to lead to destruction of the body and SUD in the Church, there is no loss of the indwelling.
 4. With the indwelling, His filling ministry is automatic upon application of the mechanic of R_B compared to having to ask after R_B pre-Pentecost.
 5. The authority of His ministry was transferred from the Father to the Son. Joh.14:16; 16:7c
 6. What makes this very personal and eternal residence of God with believers possible is due to the reality of salvation executed historically through Christ's glorification to include His death, resurrection and ascension. Joh.7:39
 7. His "resting upon" ministry in the OT is now assumed through the distribution of the spiritual gifts to believers at the point of His indwelling. 1Cor.12:11
- K.** The Holy Spirit performs many functions/ministries to include:
1. A convicting ministry towards unbelievers. Joh.16:8-9
 2. Baptizing believers into the body of Christ at the point of salvation. 1Cor.12:13
 3. Distribution of spiritual gifts at the point of salvation. 1Cor.12:11
 4. A filling ministry for believers (Eph.5:18) through which He:
 - a. Comforts the believer. Joh.14:18
 - b. Is a witness with the believer's human spirit that we are God's children. Rom.8:16
 - c. Guides believers. Joh.16:13
 - d. Teaches the believer BD and helps the believer to recall the doctrine. Joh.14:26
 - e. Is a companion to the believer. Joh.14:17
 - f. Intercedes on behalf of believers. Rom.8:26
 5. His indwelling is synonymous with His sealing ministry and is the guarantee and down payment for the resurrection body. 2Cor.1:21-22; 5:5; Eph.1:14; 4:30
- L.** His indwelling is also called an anointing. 1Joh.2:20,27