

# DOCTRINE OF THE INDWELLING OF THE HOLY SPIRIT

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- I. The residence of God the Holy Spirit (HS) is the body of Christ and the body of the believer priest in particular (1Cor.6:19-20 "*Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body*" [i.e., through the filling of the Holy Spirit bypassing the STA influence]).
  - A. The Holy Spirit indwells each cell of the "body of corruption" (including the brain computer).
  - B. Along with the indwelling sinful trend of Adam (ISTA; Rom.7:20).
  - C. The indwelling Holy Spirit (IHS) represents the principle of victory over the STA/OSN (old sin nature).
  - D. As of Pentecost (May 24, 33AD), the body of each believer is the Holy Spirit's base of operation in the Church Age (Act.1:8; cp. 2:14,11-15).
  - E. The extent of the IHS is universal in this age (1Cor.3:16; 6:19).
- II. The promise (prophecy) of the IHS (Jn.7:37-39: vs.39 "*But this He spoke of the Spirit, whom those who believed in Him [early disciples of Act.1:15] were to receive; for the Spirit was not yet given, because Jesus was not yet glorified [strategic victory of Christ]"; Jn.14:16 "and He will give you another Helper [Comforter], that He may be with you forever"*).
  - A. The IHS awaited the strategic victory of Christ (i.e., the phases of Christ's glorification: resurrection, ascension, and session).
  - B. He functions as our teacher of doctrine (through the grace apparatus for perception {GAP}) in Christ's absence.
  - C. He provides protection and comfort for each believer under the FHS in the Angelic Conflict ("*greater is He that is in you*").
  - D. This indwelling lasts forever.
- III. The point of the IHS is faith in Christ.
  - A. Documentation (Gal.3:2 "*This one thing I want to find out [learn] from you: did you receive the Spirit by the works of the Law [background: trying to be saved by works] or by hearing with faith [i.e., saving faith]?"*"; Gal.3:5; 3:14 "*in order that in Christ Jesus the blessing of Abraham [context tells what this blessing is; see vs.6] might come to the Gentiles, so that [introduces one of the things that accompany salvation, Heb.6:9] we might receive the promise of the Spirit through faith*"). See point II.
  - B. Further proof is that the absence of the IHS indicates (in the Church Age) an unsaved condition (Rom.8:9b "*But if anyone does not have the Spirit of Christ, he does not belong to Him*"; cp. Jd.19 "*These men [unbelieving pseudo-Christian ministers of the Rapture generation] are the ones producing divisions, natural [psuchikoi], not having [the] Spirit*").
  - C. Exceptions to the above (or cases of post-salvation IHS).
    1. Believers at Pentecost, since obviously they believed before the glorification of Christ (Act.2; cp. 1:8; cp. Jn.14:16,17).
    2. The Samaritans of Act.8:14-17, to prove to believer Jews that they were on an equal footing in the Church Age.
    3. The twelve disciples of Act.19:16. These believers had been evangelized by Apollos (cp. Act.18:24-28), but were not aware of the change in dispensations. Their special experience in September of 53AD demonstrated the veracity of Paul's message and the existence of the new dispensation.
    4. Cornelius and family received the baptism of the HS, IHS, and FHS at the point of their salvation (Act.10:43-47; 11:15-17) to prove that Gentiles were equal to Jews in the Church Age.

D. Conclusions.

1. The exceptions were a teaching aid to wean Jewish believers from their dispensational past as well as for all further generations to inculcate this truth (Gal.3:28).
2. Pentecostals and the so called "second blessing" teaching misinterpret the exceptions and make them the rule (1Cor.13:8-11).

IV. The pre-Pentecost and post Pentecost ministry of the HS must be distinguished.

- A. Jn.14:17 sets forth the mechanical and dispensational difference in the ministry of the HS to believers "*He abides with (μένω, meno) you, and will be in (έν, en) you.*"
- B. Old Testament saints had the STA but not the IHS.
- C. So they had to ask for the HS (Lk.11:13).
- D. This enabled them to switch from NAP (natural apparatus for perception) to GAP.
- E. So two steps were required for preparation: Rebound and "asking".
- F. Church Age believers do not ask for the IHS or FHS, since IHS is permanent and FHS comes automatically with Rebound.

V. The issue of the IHS (Gal.5:16 "*walk by the Spirit, and you will not carry out the desire [lusts] of the flesh*" [STA gene influencing the soul]).

- A. The IHS represents the positional victory over the STA (Rom.6).
- B. The FHS and the reprogramming of the brain computer with divine viewpoint (i.e., the indwelling of Christ) breaks the tyranny of the STA (Gal.5:16; Rom.8:2 "*For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death*"; Rom.8:4-17).
- C. The law of the Spirit and the law of sin and death (the STA is the source of death) coexists in each believer until death (Rom.7).
- D. Failure to make the soul rule the computer leads to carnality and the STA produces sin, human good, and evil. (Example: the Galatians and the Corinthians.)
- E. Perpetuation of carnality (reversionism) leads to the destruction of the body (sin unto death), but not loss of IHS (1Cor.3:16,17).
- F. The IHS is the basis for the indwelling of Christ (1Jn.3:24 "*And the one who keeps His commandments [application] abides in Him [synonym for FHS]. And we know by this that He abides in us [indwelling of Christ via reprogramming the computer with the "mind of Christ"] by the Spirit [IHS is there to set aside the STA] which He has given [to] us*").
  1. Bible Doctrine is the missing link (Jn.14:26; 15:47).
  2. Said believer takes on the character of the incarnate Christ (who had the IHS and the FHS; Gal.4:19; cp. 5:22-24).

VI. The IHS is the guarantee and down payment for the resurrection body (2Cor.1:21,22; 5:5; Eph.1:14).

VII. The IHS is also called an anointing (1Jn.2:20,27).

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