

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.”

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This definition certainly fits the O.T. connection to a priest (Ex. 28:41); a king (I Sam. 10:1); a prophet (I Kings 19:16); and sacred things (Ex. 40:9; Lev. 8:10).

This definition also fits the N.T. connection to Jesus Christ, the Messiah of God (Luke 4:18; Acts 4:27). Clearly, anointing may be understood as a consecration to sacred service and office.

As this theme is connected to the N.T. Christian, it seems to be closely connected to God's Word. This is true in II Cor. 1:19-21 and I John 2:20-21; 2:27.

We may legitimately connect the anointing theme to the understanding of the truth of God.

In connecting indwelling to anointing, we may accurately understand it to be that sacred work of the Spirit of God in which, at the moment He indwells or takes up residency in the believer, He sacredly consecrates him and opens his ability to spiritually understand God's truth. It is this sacred work that enables one to serve God in the way God intends. Dr. Charles Ryrie said, "New Testament believers' anointing concerns a relationship that enables us to understand truth" (*Basic Theology* p. 358).

If the Spirit of God does not indwell a person, he has no chance of understanding God's truth nor any chance of sacredly serving God. Such a person can go to Bible institutes, Bible colleges, Bible seminaries and take many Bible courses, but he will **never** be able to accurately understand God's Word nor have the capability of an acceptable and sacred service to God.

The indwelling of the Spirit of God is mandatory for sacred, consecrated service for spiritual understanding.

(Indwelling Question #8) - How does the indwelling of the Spirit relate to the potential of living a holy life?

We must understand that God has called all who are saved to live a holy life that is patterned after His own holiness. One passage that clearly challenges the N.T. believer to this supernatural level of righteousness is I Peter 1:16. The Apostle Peter apparently believed that it was potentially possible for every believer who had "faith" in Jesus Christ (1:5, 7, 8, 9, 21), to live a holy life that was patterned after the character of God.

Since we know that the natural man cannot even begin to understand the things of God (I Cor. 2:14) and since we know that the natural man will not even seek after God (Rom. 3:11), we must honestly ask what it is that gives a sinful, finite individual a potential to live a holy life that is of the same classification as God's holiness? The answer is the indwelling of the Holy Spirit. Dr. Lewis Sperry Chafer said, "God has not mocked even one of His redeemed ones by placing a superhuman task upon him without at the same time providing the resources whereby he may do all His will. It may, therefore, be the testimony of reason that every believer has received the Holy Spirit" (Vol. 6, p. 134).

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The potential ability to be holy and the potential ability to grow are all contingent upon the indwelling presence of the Holy Spirit. If the Holy Spirit does not reside in the individual, that individual has no potential of anything that will be pleasing to God. Whether we feel it or not, the New Testament clearly teaches that all believers are permanently indwelt by the Spirit of God forever!

Work #3 - The work of the Holy Spirit in baptism .

As we have been learning, the Spirit of God is involved in at least seven distinct works in this age.

Two of these works may be categorized as works pertaining to this world: 1) The work of restraining ; 2) The work of convicting . The remaining five works may be categorized as works pertaining to the believer: 3) The work of regeneration ; 4) The work of indwelling ; 5) The work of baptism ; 6) The work of sealing ; 7) The work of filling .

Of all the works of the Spirit of God, none are more important, more misunderstood or more attacked than Spirit baptism . Dr. Lewis Sperry Chafer wrote: “Since by the Spirit’s baptism the greatest transformations are wrought in behalf of the believer, it is to be expected that Satan, the enemy of God, will do all within his power to distract, misdirect, and confuse investigation respecting this specific ministry of the Holy Spirit” (Vol. 6, p. 138).

One may be certain that when a major doctrinal point is at stake, Satan will do his absolute best to attack it and keep people in ignorance of that truth. Whenever God’s people see a doctrinal matter that appears to be very confusing, they need to realize who is responsible for this confusion and need to realize that they must commit themselves to an intense, prayerful study of God’s Word so that they may come to an accurate understanding of His truth.

Our approach to this particular work will be to analyze it in question/answer form:

(Spirit Baptism - Question #1) - What is Spirit baptism?

When all has been studied on this subject, it will be rightly observed that **Spirit baptism is that work of the Holy Spirit in which He places the believer into the family of God by permanently uniting the believer with Jesus Christ and everything He accomplished.**

Spirit baptism so identifies the believer with Jesus Christ that he is joined with Him in everything He is and everything He has done. Spirit baptism occurs at the moment of salvation and lasts forever .

At the precise moment of salvation, the Spirit of God so unites the believer with Jesus Christ and all of His work that he is indissolubly identified and linked with Him forever.

This is a true, accurate doctrinal perspective and understanding of Spirit baptism.