

## PNEUMATOLOGY (58)

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.

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**(Spirit Baptism - Question #2)** - Why is there so much confusion concerning Spirit baptism?

There are at least six reasons why there is so much confusion on this subject:

Reason #1 - Because of the work of Satan .

Undoubtedly, Satan is behind all confusion concerning this doctrine and all true doctrine. Satan is very much aware of the dynamic potential which exists when believers begin to realize the union they have with Jesus Christ. This doctrine has the potential to so cause a believer to fall in such deep love with Jesus Christ that he will make choices to refrain from evil and sin. Therefore, Satan desires to keep believers in ignorance as to what Spirit baptism really means.

Reason #2 - Because of an ignorance of dispensationalism .

Those who neglect to recognize God's governmental work in specific periods of time in order to accomplish His specific purposes become very confused on the subject of Spirit baptism. If, for example, one fails to recognize that the Church Age began at Pentecost, and attempts to base the doctrine of Spirit baptism on the Spirit's work with Abraham, or the time of John the Baptist, or His work with Saul or David, it stands to reason that faulty conclusions will be drawn.

We have been commanded by God to study to "rightly divide" God's Word (II Tim. 2:15). Unfortunately, when it comes to the subject of Spirit baptism, very few really have done this.

Reason #3 - Because of a misunderstanding of baptism .

There are several baptisms in the Bible, but probably the one which has obscured the doctrine of Spirit baptism the most is water baptism, specifically those who overemphasize immersion .

Dr. Charles Ryrie was accurate when he wrote: "Overemphasis on water baptism, particularly by immersion, often obscures or even obliterates the doctrine of Spirit baptism. If the two truths are not distinguished, usually the truth of Spirit baptism gets lost, for it is regarded simply as another way of talking about water baptism" (*Basic Theology*, p. 362).

It will be demonstrated from this very study that when some of the great texts of Spirit baptism are examined (i.e. Rom. 6:1-4; Col 2:9-13), they have been so misinterpreted that when the truth of Spirit baptism is revealed it is a shock to most of God's people. These texts are often read prior to a water baptism service of immersion, when in all actuality these texts have nothing to do whatsoever with water baptism. They were clearly put in the Bible by God to educate us concerning the uniting we have with Jesus Christ at the moment of Spirit baptism (I Cor. 12:13).

Each baptism must be systematically studied and independently understood. This is especially necessary when it comes to water baptism because it often keeps God's people in ignorance of Spirit baptism.

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Reason #4 - Because of a personal experience .

There are many people who do not understand the doctrine of Spirit baptism because of some personal experience they have had or some personal experience another claims to have had. As a result, these individuals never come to a true understanding of sound doctrine because their authority basis is not the Bible , but their experience .

It is amazing that many people intimidate others doctrinally by citing their experience as their authority for what they do or do not believe. In fact, some of these individuals act as if it is unspiritual to even dare to question their experience. However, the Bible makes it clear that questioning and examining a person's experience is not only the mark of spirituality, it is the mark of obedience.

God has given us the responsibility to carefully examine and question experiential matters in light of His precious Word for the following reasons:

- 1) We know from Scripture that two sources can produce the supernatural: God and Satan (i.e. Ex. 7:8-11).
- 2) We know from Scripture that we are in warfare against supernatural forces who are able to produce supernatural experiences (Eph. 6:10-18).
- 3) We know from Scripture that Satan has his own ministers who appear to be servants of righteousness, who twist and tamper with God's truth (II Cor. 11:13-15).
- 4) We know from Scripture that as we near the end, doctrinal heresy will increase (I Tim. 4:1-4; II Tim. 4:3).
- 5) We know from Scripture that as we near the end, experiential pleasure seekers will increase and influence others, drawing them away from truth and a disciplined life (II Tim. 3:1-10).
- 6) We have been charged to test people to see if what they are saying lines up with the truth of God's Word (I John 4:1-3).

God's people not only have the right to demand that any experience line up with the whole of God's Word, they also have the responsibility to do this. For many people, the Word of God is not their authority; their experience is.

Reason #5 - Because of a failure to distinguish between baptism and filling .

Many in Christianity have failed to understand the doctrinal difference between baptism and filling, and as a result there is a misunderstanding. Two of the more prominent names in Christianity who were very confused on this issue were R. A. Torrey and D. L. Moody.