

Indwelling of the Holy Spirit

1 Cor 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price. So glorify God in your body.

Not only does the Holy Spirit take residence in our bodies but that establishes the fact that our bodies are in effect the Temple of God. The command, “So glorify God in your body” (v20), implies it is possible not to do so and behave in other than God-glorifying ways.

The Israelite under the Law interacted with God at the physical Temple in Jerusalem through an elaborate system of sacrifices and a formal priesthood. During the Church Age, the believer is called to “boldly approach the Throne of Grace” (Heb 4:16), something the Israelite could not do. Church Age believers can interact with God through the human spirit and the indwelling Holy Spirit, a direct conduit to God!

The indwelling of the HS in the new Church Age believer occurs at the point of salvation. The first incidence of this was at Pentecost around 30 AD. Prior to that there was no universal indwelling of believers by the Holy Spirit. There was a form of temporary indwelling called “endowment” of some believers to accomplish specific callings of God, such as artisans for the Temple, some kings like David, the prophets, and others like Noah, Moses, Abraham, Jacob, and Gideon, for example.

John 7:39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

Note it says “those who believe were to receive” but the spirit had not been given yet “because Jesus had not been glorified”. After that initial period, all subsequent believers are expected to receive the Spirit at conversion, as Peter suggests in Acts.

Acts 2:38 And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and

you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”

Note what is missing here—“believe”. It just says “repent and be baptized...” That is because “believe” is captured in the word “repent”. Used in this context, the true meaning of “repent” is to change your mind about Christ and the way of salvation. “Repent,” in this context, is not referring to repenting of your sins, which would be a call for human works to be saved. It is a call to change your mind about the person and work of Jesus Christ on the Cross and put faith in what He did there where before you did not.

“Be baptized,” which is most likely referring to water baptism, a public declaration of your new faith and status as a believer. There are only two rituals that are commanded in the NT, and those are water baptism and observing the Lord’s Table.

1 Cor 6:11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God

The indwelling is our guarantee of the promises of God.

2 Cor 1:21 And it is God who establishes us with you in Christ, and has anointed us, ²² and who has also put his **seal** on us and given us his Spirit in our hearts as a **guarantee**.

Eph 1:13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were **sealed** with the promised Holy Spirit, ¹⁴ who is the **guarantee** of our inheritance until we acquire possession of it, to the praise of his glory.

This indwelling is the believer’s guarantee of our eventually taking possession of our eternal rewards associated with our familial relationship with Jesus our brother and God our father. What is sealed by God cannot be unsealed by man. This sealing is a guarantee of our ultimate

glorification and against any possible loss of salvation and all that is associated with that position in Christ.

Baptism of the Spirit

At its core, the New Testament metaphor “baptism of the Holy Spirit” is about receiving the Spirit, an event that occurs at the moment of salvation. The Bible speaks of two kinds of baptism, water baptism and spirit baptism. Water baptism is referred to as a *ritual* baptism and Spirit baptism as a *real* baptism. Water baptism is a ritual left for the Church as a visible means for the believer to demonstrate his new status as a child of God by publicly acknowledging that through the ritual of water baptism. But water baptism is not our subject.

The baptism of the Spirit is quite different and is viewed several ways by different denominations. The root word for baptism is used three other times in the New Testament (Luke 16:24; John 13:26; and Revelation 19:13). In the Luke passage, Lazarus is asked to “dip” his finger into water. In the John passage, Jesus “dipped” the sop. In Revelation, Jesus’ robe is “dipped” in blood. The primary meaning of the word is that of dipping or emersion. It also has a secondary meaning, and by this, I do not mean the secondary is inferior to the primary; rather the secondary meaning *comes out of or is derived from* the primary meaning.

The secondary meaning carries the idea of being changed or enveloped by that dipping or emersion. At the completion of their training, Roman soldiers would baptize (dip) the tips of their spears and swords into a pot of pig’s blood to “identify” their weapons with blood. Baptism implies or assumes an influence, which one thing may exercise over that being baptized. Dr. J. W. Dale defines it, “To bring into complete subjection or to imbue with virtues.” Dale further asserts that the word is used only in this secondary meaning in the New Testament. Spirit baptism, as used in the New Testament, is speaking of the influence, which the Spirit exerts over the believer who is baptized by the Spirit.

1 Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Note that the act of baptism was executed “by one Spirit”. God does the baptizing. The “one body” is of course the “body of Christ” or that group made up of only believers who comprise the Church body as a whole. I am not referring to any specific denomination. I am referring to that body of believers limited to those who are born again. The Church has nothing to do with any specific denomination.

Right away this passage rejects other definitions of Spirit baptism, which some denominations assert is an emotional experience associated with speaking in tongues. There is no mention of tongues here.

The word translated “drink” is potizo *pot-id’-zo* and means to drink or even to eat. The underlying meaning is that it provides life-sustaining support. In fact, Paul uses that same Greek word in 1 Corinthians and in Romans, and in every instance it implies that idea of sustaining (Ro 12:20; 1 Co 3:2; 6; 7; 8). It should here be translated “given to drink” as it is in the NIV version. In English the “*made to drink*” translation implies coercion, but this is a grace gift.

What Paul is saying is that believers baptized into this “body” are “given to” or allowed to draw sustenance from the Spirit of God. This sustenance drawing sustains life, and the life in view here is the spiritual life, which is our eternal life in action, the life of Christ formed in us.

It is clearly a gift from God (Mat 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4-5), and since the Holy Spirit is received by every believer at the moment he is saved, the believer is also baptized by the Spirit, because he has, by that act of indwelling by the Spirit, been brought under the influence of the Spirit, which is the secondary meaning of the word baptize.

Baptism by the Spirit is when He joins the believer to Christ’s Body and, thus, also to Christ Himself as the Head of the Body (Col 1:18; Eph 5:23). From that moment on, the believer is “in Christ” and brought under the influence of His Headship. Previous to this point of salvation the person, as

an unbeliever, was under the headship of Adam. Under Adam, the believer was subject to the flesh and his fallen nature. As such, he was subject to the influence of his sin nature.

Now under the Headship of Christ, the believer draws all power that sustains his spiritual walk from the Spirit (“given to drink unto one Spirit”). The believer is thus under the influence (secondary meaning of baptism) of the Spirit of God, united with the Body of Christ and subject to the Headship of Christ.

No other transformation is comparable to this! And nowhere in Scripture is there a mention of being “unbaptized” by the Spirit.

Royal Priesthood

Rev 1:5 from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

Rev 5:9 ...for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, ¹⁰ and you have made them a kingdom and priests to our God, and they shall reign on the earth.”

Heb 6:19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, ²⁰ where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

Every believer is a priest now and responsible for his spiritual relationship with God. Jesus is our high priest. And we will reign with Christ. This priesthood is the same one in which Christ is the High Priest, the order of Melchizedek. The believer has all the rights and responsibilities of this priesthood. This, of course, rejects the concept of a formal priesthood

similar to what was observed by the Israelites under the Law and some modern Church Age denominations today.

So, among other things that happened at the moment of salvation:

- Someone called is presented the Gospel and puts his trust in what that promises and becomes a “believer”.
- At that moment, we are reconciled to God
- God was propitiated (satisfied by what Christ did and we have peace with Him)
- And as a result we were “forgiven” of our sins (condemnation lifted)
- We are justified (declared righteous)
- We are positionally sanctified forever (set apart to God)
- We are positionally identified with Christ forever (in Christ)
- We are regenerated (born again) and received a human spirit (made alive) by the Holy Spirit
- Thus we are made **literal** sons of God, members of the Family of God, a brother or sister to Christ, and heirs to all that will be His
- Eternal life was imputed to the new believer’s human spirit
- We received the very righteous of Christ imputed to our human spirit, and it is credited to our account in Heaven
- We are redeemed (purchased from the bondage of sin)
- Believers are predestined to be conformed to His image
- Believers are foreknown
- And if foreknown then called by God
- If called we are justified
- If justified we *have been* glorified (Greek tense implies absolute certainty, as if it is already done)
- We receive the baptism (the indwelling) of the Holy Spirit with His leading and power to resist sin and execute the plan of God for our lives and is our guarantee to all that God promises.
- The body of the believer becomes the Temple of God and residence of the Holy Spirit.
- We are priests and members of a Royal Priesthood
- ALL this (and more) was done at the moment of faith in Christ.

To this we must ask:

- Who did these things?
 - GOD did it all!
- Where does it say these can be undone?
 - No place!
- Who is in charge? Man or God?
 - God is in charge.
 - Man as not the power undo what God has done and purposed to do.

And lastly, regarding these gifts from God and this divine calling, foreknowledge, and predestination by God ...

Rom 11:29 For the gifts and the calling of God are **irrevocable**.

Lets read that again just to be sure ...

Rom 11:29 For the gifts and the calling of God are **irrevocable**.

I am compelled to conclude that salvation in the past tense (deliverance from our sins and condemnation to the fires of hell) is **irrevocable**, otherwise all those things God did would have to be somehow reversed, and there is no reference in Scripture of that happening, no description of that process, and no warning against it. **In fact, Romans 11:29 says it cannot be revoked.** There is nothing a believer can do that will reverse what God has done for him.

But, but, but—what about all those passages that say we can lose our salvation? And what about Hebrews and James? Don't they...? No they don't, and we will get to that eventually.

Eternally Saved?

Can a person once saved ever lose his salvation? The Bible emphatically says, "No." A person once saved remains saved throughout eternity.

Let's ask the question differently. What if we asked, Can a person eternally saved forfeit that eternal salvation? Or, Can a person who was "justified" ever be unjustified? Is God no longer propitiated by what Christ did on the Cross in your case because of something you did? Or, can the human spirit born at salvation be unborn or executed? Or, can you be declared righteous by God and then be declared unrighteous? Or, is eternal life somehow less than eternal? Doesn't make sense, does it?

The Bible teaches eternal security in many different ways:

1. It speaks of the possession of a new life based solely upon faith in Christ as Savior John 3:1-16; 5:24; 10:28; 20:31
2. The Bible calls this life "eternal," which means forever and implies no interruption. John 10:28; 11:25-26
3. Salvation by grace is an unconditional gift that does not depend upon a person's works, conduct, or condition after salvation. Rom 3:24; 4:5; Eph 2:8-9
4. The Bible teaches that God's predestining purpose and initial justification result in eventual glorification *without exception* for every believer. Rom 8:29-30; Eph 1:4-5
5. The Bible presents eternal salvation as a legal and binding relationship with God that cannot be separated by anyone, including ourselves, or anything. Rom 8:1, 31-39
6. The Bible presents eternal salvation as an irrevocable relationship to the Father by adoption which results in eternal blessings. John 17:3; Rom 8:15-17; Gal 3:26
7. We are sealed with the Holy Spirit guaranteeing our glorification. 2 Cor 1:22; Eph 1:13-14; 4:30
8. We are kept secure by the power of both the Father and the Son. John 10:28-30; 17:9-12; Jude 24
9. Since all of our sins (past, present, and future) were judged and forgiven through the work of Jesus Christ on the Cross, there is NO sin that can cause us to lose our relationship to Him. Col 2:13-14; Heb 10:12-14
10. The intercessory prayers of Jesus Christ and His advocacy when we sin guarantee that our salvation will be eternal. John 17:9-12, 24; Heb 7:25; 1 John 2:1
11. The Bible speaks of salvation in the passive voice, which indicates its causality is with God and not with us, therefore it is based on His work and not ours. Eph 2:5, 8; 2 Thes 2:10; 1 Tim 2:4

12. The Bible demonstrates by example (Abraham, David, Israel) and by precept that God is faithful to His eternal promises even when we are not. Ps 89:30-37; Rom 3:3-4; 4:16; 2 Tim 2:13

Rom 3:3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ⁴ By no means! ...

2 Tim 2:13 if we are faithless, he remains faithful— for he cannot deny himself.

Problems with denying eternal security

How much sin or which sins forfeit salvation? How many times can a person be born again? Is there no degree of intimacy with God beyond mere acceptance or rejection by Him? Is there no consequence for sin other than Hell? If a person sins and loses his salvation, then what is left to believe that he has not already believed? Without eternal security, assurance becomes impossible, and there is no solid foundation for Christian growth. The spiritual life is then driven by fear of losing your salvation and not love and faith.

What about other passages?

There are a number of other passages commonly cited as “proof text” by those who reject eternal security. All are misinterpretations of Scripture that conflict with already established doctrines of salvation by faith alone. Most are referring to loss of reward or they are speaking of conditions of discipleship, not salvation. They are confusing saved in the present tense with saved in the past tense. We will deal with most of these later in this study.

What about providing a license to sin?

This charge assumes man’s only relationship with God is limited to mere acceptance or rejection by Him. But believers are called to have a deeper personal relationship. The nature of salvation by grace is that it teaches the believer to deny ungodliness and to live for God (Tit 2:11-12). He has a new capacity for spiritual things. There is a new relationship with God (Rom 6:1-5), a new freedom not to sin (Rom 6:6-14), a new life (Rom 6:11; Eph 2:1), and a new perspective and orientation (2 Cor 5:17). The Bible teaches that there are severe consequences and loss of reward for believers who

live sinfully (1 Cor 3:12-15; 5:5; 9:27; 2 Cor 5:10), which is the motivation to live a godly life.

1 Cor 5:1 It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. ² And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. ³ For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. ⁴ When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, ⁵ **you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.**

This passage clearly speaks of a problem in the church at Corinth that was so severe that the guilty party was to face the sin leading to death sentence, but he was not forfeiting his salvation.

Some implications

The doctrine of the eternal security of the believer in Christ ultimately rests in the character of God who is faithful to His Word and in the freeness of His grace.

While some think that any continual or serious sin causes a Christian to forfeit his salvation, others say salvation is only lost if the person ceases to believe the gospel and the Christian faith. They say that the present tense of the verb "believe" in salvation passages like John 3:16 and John 20:31 implies that eternal life is conditioned on continual belief. But this is not an accurate understanding of the present tense. The present tense can be used of a singular act (e.g. John 6:33, 50; Acts 9:34). But belief, as the condition for eternal life, is sometimes stated in the aorist tense, which implies completed action (Acts 2:44; 4:32; 8:13; 16:31).

John 20:31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

The present tense in John 20:31 may also emphasize the ongoing experience of God's eternal life that Jesus referred to as “abundant life” in John 10:10 or “knowing God” in John 17:3. “By believing you may have life in his name” seems to be referring both to the imputation of eternal life at salvation as well as experiencing that eternal life as a vitally alive spiritual life here and now in this life.

Initial faith in the gospel brings eternal salvation. Continual faith is not a condition for salvation, but for enjoying God's life produced in us (Rom 1:17; Gal 2:20).

Okay, so what comes after salvation (past tense)?

The events associated with positional sanctification, that moment when the believer finally trusts what Christ did on the Cross and appropriates all of the list we recently studied plus more, a list that some claim is forty items long, is that it? We simply continue on glorying in the Cross and nothing more beyond attending a church and maybe a little tithing? Oh, no!

What we commonly refer to as “our salvation,” our deliverance from from the penalty of sins and condemnation to the fires of Hell, we have also referred to as “positional sanctification” or “saved in the past tense”.

Sanctification means to set apart, and in the context we are using it, we would qualify that as “set apart unto God” or “made God’s own”. Positional sanctification is a one-time event, and what comes after that is what we call “experiential sanctification” or being set apart as God’s own *through our discipleship or spiritual walk*.

Unlike positional sanctification (saved in the past tense), experiential sanctification is being saved in the present tense and is different from positional sanctification, each having different objectives and results.

The objective of positional sanctification is to bring a believer to deliverance from condemnation by his faith in what Christ did on the Cross.

The objective of experiential sanctification is discipleship, to grow the new believer through the intake of Biblical truth and understanding the plan of God, learning how to execute the plan of God for their lives, and producing witnesses for Christ. The result is expected to eventually be a spiritually mature believer whose life ever more exhibits Christ (Christ likeness) as seen in the Fruit of the Spirit manifested in their lives (Gal 5:22-23). While positional sanctification (saved in the past tense) is a one time event, experiential sanctification (saved in the present tense) is an ongoing process all through the rest of the believer's life with spiritual maturity as the expected end result in this process. Unfortunately, some believers never achieve that goal.

As you will recall, there is also a saved in the future tense, and that is called "ultimate sanctification," which is when the believer goes on to glory in eternity at death or the rapture of the Church, whichever comes first. With ultimate sanctification, the believer gets rid of this body of corruption with all its aches and pains and the sin nature, to exchange that for an incorruptible body and *complete* Christ likeness.

The point we want to make is that we must differentiate these three versions of the use of the term "save" or "sanctify". Much confusion about eternal security arises, in particular, when we begin to confuse passages speaking about positional sanctification with experiential sanctification (mixing the past tense with the present tense and even sometimes the future tense).

2 Peter 1:3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, ⁴ by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. ⁵ For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, ⁶ and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, ⁷ and godliness with brotherly affection, and brotherly affection with love. ⁸ For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. ⁹ For

whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.

Notice it is “His divine power” (God’s) that is granted to the believer that we might “become partakers of the divine nature” (Christ likeness as the Fruit of the Spirit) made possible by “**having escaped** from the corruption that is in the world” (positional sanctification seen as already accomplished “having escaped”).

Because of this escape, we are to “make every effort to supplement our faith with virtue (Gal 5:16 — walking in the Spirit), and virtue with knowledge, (study God’s Word) ⁶ and knowledge with self-control (Gal 5:22-23), and self-control with steadfastness, and steadfastness with godliness, ⁷ and godliness with brotherly affection, and brotherly affection with love,” all manifestations of a Godly walk of faith.

The Cliff Notes version—grow to spiritual maturity and demonstrate that Christ life in us.

However, Christians are to do more than merely possess these virtues. Effective and productive spirituality comes to the believer as these qualities are held in increasing measure. There is to be a growth in grace. A believer who does not progress in these seven areas is ineffective (*argous*, “idle” or “useless”) and unproductive (lit., “unfruitful”) in his knowledge (*epignōsin*, “full personal knowledge”) of our Lord Jesus Christ. Unfortunately many Christians know the Lord in salvation but lack the “fruit” of the Spirit and are not advancing spiritually. They remain “infants in Christ” (1 Cor. 3:1), able only to take in spiritual “milk” (Heb. 5:12–13). But as Peter urged, believers should “grow in the grace and knowledge (*gnōsei*) of our Lord and Savior Jesus Christ” (2 Peter 3:18).

A fruitful spiritual life and continued spiritual growth, a life lived that resembles the one Christ lived, is the **expected** norm for a believer. Unfortunately, that is not always the case as stated in verse 9 “For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.” We are not looking at an unbeliever or someone who is merely a nominal Christian here. This person “was cleansed from his former sins”. He is saved (past tense). Yet, he lacks the

desired qualities of a mature believer or even one advancing to maturity (nearsighted and blind).

Rom 12:2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Believers are called to NOT be conformed to this world, but be transformed by the renewing of your mind. The idea is that we come into our new lives as believers with a lot of baggage, including a sin nature and years of conditioning ourselves to live the lifestyle of the lost. We are called to “be *not* conformed” to these worldly ideas and acts, but years of conditioning ourselves to behave otherwise may be hard to break.

That word “transformed” is the Greek from which we get the English “metamorphosis,” a complete change. Believers are called to experience nothing less than a complete metamorphosis of our way of thinking to thinking like Christ. Only that way will we be able to “discern what is the will of God, what is good and acceptable and perfect”.

Eph 4:17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. ¹⁸ They are darkened in their understanding, alienated from the life of God

Eph 4:22 put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.

The “new self created in the likeness of God” is your human spirit. A perfect being created by a perfect God. We are called to “no longer walk as the Gentiles do” and “put on” this new self. Since this is a warning about the possibility of living like our old lost selves, then it must be concluded that it is indeed possible to still live that way even after salvation and to NOT put on the new self. The fact that there are warnings against failed discipleship is evidence that it is a potential reality. Believers will fail, and some will fail in a huge way, big enough that an observer would conclude there is no possibility this person is saved, but he may very well be. This passage

clearly states that we have two choices: We can live our lives with our human spirit in control and using the power of God through the indwelling Holy Spirit, or we can live our lives in the power of our fleshly natures just like before we were saved.

There are four kinds of people in this world:

1. **Unbelievers**—the lost, which makes up the bulk of the world’s population at any moment.
2. **Believers, Babes in Christ**—new believers or non-spiritually advanced believers who are able to take in and use only the most basic doctrines—milk.
3. **Believers, Spiritually Mature**—believers who have advanced to spiritual maturity or are advancing to spiritual maturity through the intake of “meat,” the more advanced doctrines of the faith, and making application of that knowledge to their lives. Their lives demonstrate Christ-likeness (fruit of the Spirit Gal 5:22-23) and are witnesses for God in Satan’s world.
4. **Carnal Believers**—believers who live their lives in a state of sin. They may be babes who never advanced past salvation (past tense) or they might be more advanced believers who are, as some say, “backsliders” who have fallen from grace.

It is an unfortunate reality that not all born again believers exhibit Christ in their lives. That may be their own fault because they have not advanced spiritually for any number of reasons. It may simply be because their church does not disciple its congregation as it should and has thus failed them. In my opinion, it is likely more of the latter. So much teaching in churches today is nothing more than preaching “do this, do that, don’t do this, don’t do that” and no real teaching about God’s plan, how the system works, and how the believer can live that life he is called to live. Few pastors today teach verse-by-verse and fewer still teach systematic theology. And even fewer still teach “sound” doctrine. The Greek word translated “sound” means healthy, in effect beneficial for spiritual growth. Finding a church that does teach sound doctrine isn’t easy.

What is supposed to happen after salvation past tense is salvation present tense, but very often that ends up being stunted into some system of

works. Remember our study of passivity in the Angelic Conflict Series. This is what passivity looks like in action.