

WERE OLD TESTAMENT BELIEVERS INDWELT BY THE SPIRIT?

by
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Did Old Testament believers, as a necessary part of their sanctification, experience the Spirit's permanent indwelling ministry?² This has been answered in two antithetical ways: the Spirit either indwelt Old Testament believers or he did not.³ In 1988 Gary Fredricks argued that any believer's growth in holiness, irrespective of whether he lived before or after the cross, was impossible apart from the indwelling ministry of the Spirit. Fredricks summarizes his position on indwelling: "If holiness is a requirement for all believers, whether before or after the cross, and Romans and Galatians inform us that this can only be accomplished by the power of the indwelling Spirit,...these OT saints were enabled to live their lives through the power of the Spirit."⁴ More recently, James Hamilton has defended the antithetical position that the Spirit did not indwell Old Testament saints. Hamilton has suggested that Old Testament saints did not need to be indwelt. "God

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²Dr. Rolland McCune had a significant role in bringing me to Detroit Baptist Theological Seminary in May of 1983. From the inceptive days of my ministry here, I have held him in the highest esteem as seminary president, professor, and friend. He has had a profound influence on my own theological development as well as my own personal life. While he helped refine and stimulate my theological interests in many areas, one area of theology relates to the Spirit's indwelling ministry in the Old Testament (see his "Systematic Theology II" [class notes, Fall 1997], pp. 196–205). In light of our common interest on this aspect of pneumatology, I wish to dedicate this article to him on the occasion of his 70th birthday.

³So Gary Fredricks, "Rethinking the Role of the Holy Spirit in the Lives of Old Testament Believers," *Trinity Journal* 9 (Spring 1988): 82–83. Mike Stallard recognizes these same two antithetical positions, while defending the view that Old Testament saints were not indwelt ("The Holy Spirit in the Old Testament," p. 16, available online at http://faculty.bbc.edu/mstallard/Biblical_Studies/Pneumatology/pneumatology_dr.htm).

⁴Fredricks, "Holy Spirit in the Lives of Old Testament Believers," p. 87.

dwelled in the temple. He was thereby with them.” How did old covenant believers “remain faithful?... They remained faithful not by the Spirit dwelling in them, but by the Spirit dwelling in the temple.”⁵

A survey of literature dealing with the Spirit’s indwelling ministry reflects that the current division over whether Old Testament believers experienced this work of the Spirit or did not is coordinate with the theological development of dispensationalism.⁶ Those who see a consistent continuity between the Old Testament and New Testament, most covenant theologians, affirm that Old Testament believers were indwelt,⁷ while those who see a fundamental discontinuity between the testaments, many dispensational theologians, affirm that they were not indwelt.⁸

THE MEANING OF INDWELLING

Before we are in a position to answer the question about the Spirit’s indwelling ministry in the Old Testament, we must initially define indwelling. We should initially note that the issues associated with the term *indwelling* primarily involve theological usage, rather than explicit Scriptural usage. In fact, the word *indwelling* is never found in Scripture. However, this does not invalidate its use as a theological concept. Other common theological terms such as *Trinity* and *premillennialism* are never used in Scripture, yet each word functions as

⁵James M. Hamilton, Jr., “Were Old Covenant Believers Indwelt by the Holy Spirit?” (paper presented at the 55th annual meeting of the Evangelical Theological Society, Atlanta, GA, 22 November 2003), p. 15. Hamilton’s argument opposing permanent indwelling for Old Testament believers is also reflected in an earlier article, “Old Covenant Believers and the Indwelling Spirit: A Survey of the Spectrum of Opinion,” *Trinity Journal* 24 (Spring 2003): 53. For a concise, yet theologically incisive critique of this latter article, see Glenn R. Kreider’s review, *Bibliotheca Sacra* 161 (January–March 2004): 107–8.

⁶Though this debate has developed with the rise of dispensationalism, its roots extend back to Martin Luther, who saw a discontinuity between the Old and New Testaments, and John Calvin, who saw continuity between the Testaments (see Hamilton, “Old Covenant Believers and the Indwelling Spirit,” p. 37).

⁷For example, see John Owen, *The Spirit and the Church*, abridged edition by R. K. Law (Carlisle, PA: Banner of Truth, 2002), pp. 156–57; B. B. Warfield, *The Person and Work of the Holy Spirit* (reprint ed., Amityville, NY: Calvary Press, 1997), pp. 134–41; and Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), pp. 67–68.

⁸For example, see Lewis Sperry Chafer, *Systematic Theology*, 8 vols. (Dallas: Dallas Seminary Press, 1948), 6:74; John F. Walvoord, *Holy Spirit*, 3rd ed. (Findlay, OH: Dunham Publishing, 1958), pp. 70–73; Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1965), p. 42; René Pache, *The Person and Work of the Holy Spirit* (Chicago: Moody Press, 1954), p. 30; Larry Pettigrew, *The New Covenant Ministry of the Holy Spirit*, 2nd ed. (Grand Rapids: Kregel, 2001), pp. 27–28.

theological shorthand to encapsulate synthesized theological propositions. Likewise, *indwelling* is a theological term that encapsulates biblical truth about the Spirit's influence whereby he causes the believer to experience the blessings and operations of divine grace. In order to determine if the Spirit's indwelling ministry is restricted only to New Testament believers, the New Testament data will be initially evaluated.

New Testament Data

Some dispensationalists argue that Old Testament believers were not universally and permanently indwelt by the Spirit, but that, based primarily upon passages such as John 7:37–39 and John 14:16–17, only New Testament believers were permanently indwelt after Pentecost.⁹ In restricting indwelling to New Testament saints, Walvoord states, "While filled with the Spirit, Old Testament saints could in one sense be considered also indwelt, but not in the permanent unchanging way revealed in the New Testament."¹⁰ He further defines indwelling as "the abiding presence of the Spirit."¹¹ Thus, the Holy Spirit's permanent abiding ministry is confined to New Testament saints, and precludes his permanent ministry with Old Testament saints. While other passages may be used to justify that indwelling did not occur until Pentecost, John 7:37–39 and 14:16–17 are primary texts used since they highlight a contrast between the Spirit's work before and after Pentecost.¹² Both texts need to be examined to see if they indicate that indwelling is a post-Pentecost experience.

John 7:37–39

³⁷Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" ³⁹But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet

⁹A few examples are Walvoord, *Holy Spirit*, pp. 124–26; Chafer, *Systematic Theology*, 6:73; and Robert G. Gromacki, *The Holy Spirit* (Nashville: Word, 1999), pp. 180–81.

¹⁰Walvoord, *Holy Spirit*, p. 155.

¹¹*Ibid.*

¹²*Ibid.*, pp. 72–73; see also Edwin A. Blum, "John," in *The Bible Knowledge Commentary: New Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), p. 302. Though not a dispensationalist, S. H. Hooke presents a similar understanding ("The Spirit Was Not Yet," *New Testament Studies* 9 [July 1963]: 372–80).

given, because Jesus was not yet glorified.¹³

On the last day of the Feast of Tabernacles, Jesus appealed to those who were spiritually thirsty to believe in him to satisfy their spiritual thirst. He further promised that those who believed in him would have “living water” satisfy their spiritual thirst (v. 38). This “living water” is identified as the Spirit in v. 39, who would reside in their “innermost being” and would not be given until after the glorification of Jesus. A focus of the indwelling debate revolves around this clause in v. 39: “for the Spirit was not yet *given*.” The italicized word “given” is not in the Greek text: οὐπω γὰρ ἦν πνεῦμα (“for the Spirit was not yet”). However, “given” adequately completes the sense of this clause since in the preceding clause Jesus teaches that his followers were yet to “receive” the Spirit.¹⁴ However, even if one does not agree with the insertion of “given,” it makes no significant difference in the debate.

In what sense had the followers of Christ not been “given” the Spirit? Based upon the hermeneutical principle *analogia scriptura*,¹⁵ orthodox interpreters agree this text cannot mean either that the Spirit did not exist prior to Jesus’ glorification or that the Spirit did not work salvifically in the Old Testament.¹⁶ But beyond an agreement about what the text cannot mean, orthodox interpreters offer various explanations of this text.¹⁷ One of these explanations is that the Spirit would only indwell the followers of Christ after his glorification. Blum supports this understanding of v. 39 when he refers “to the special

¹³All Scripture quotations, unless otherwise noted, are taken from the 1995 edition of NASB.

¹⁴See John M. King, “An Exegetical Case for Spirit Indwelling in the Old Testament” (Th.M. thesis, Grace Theological Seminary, 1988), p. 32.

¹⁵This hermeneutical axiom, the analogy of Scripture, affirms that Scripture interprets Scripture (see Robert Reymond, *A New Systematic Theology of the Christian Faith* [Nashville: Nelson, 1998], p. 394). This hermeneutical principle is articulated in this manner in the Second London Baptist Confession: “The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly” (chapter 1, paragraph 9). This axiom is predicated upon the earlier Westminster Confession of Faith (chapter 1, paragraph 9). For a concise treatment of this hermeneutical subject, see Milton S. Terry, *Biblical Hermeneutics* (reprint ed., Grand Rapids: Zondervan, 1974), pp. 579–81; and Gerhard Maier, *Biblical Hermeneutics*, trans. Robert W. Yarbrough (Wheaton, IL: Crossway, 1994), pp. 181–83.

¹⁶D. A. Carson, *The Gospel According to John*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), p. 329; see also George Smeaton, *The Doctrine of the Holy Spirit* (reprint ed., Carlisle, PA: Banner of Truth, 1979), p. 49.

¹⁷For a listing of some of these interpretive options, see Fredricks, “Holy Spirit in the Lives of Old Testament Believers,” pp. 91–93.

baptizing, sealing, and indwelling work of the Spirit in the Church Age, which would start on the day of Pentecost.... 'The Spirit had not [yet] been given' to indwell believers permanently."¹⁸ In a similar way, Hamilton contends that the Spirit's indwelling ministry did not start until after Jesus' glorification: "Since John 7:39 refers to believers who are yet to receive the Spirit, it would seem that prior to the glorification of Jesus people could be enabled, i.e., regenerated, though they were not indwelt."¹⁹

A problem for taking v. 39 as a reference to indwelling is that the term is not specifically mentioned in this text, nor is the concept necessarily implied. While v. 39 does not explicitly mention indwelling, it specifically indicates that there is some sense that the Spirit would be uniquely given in a future time, which in light of Matthew 3:11, John 1:33, Acts 1:5, 10:37, and 11:16 aligns with Pentecost.²⁰ Because of the Holy Spirit's omnipresence and immensity, the sense of Spirit's "coming upon" the disciples at Pentecost cannot be a spatial coming.²¹ Since the Holy Spirit is the third person of the triune God, localized appearances of him, of theological necessity, must be special manifestations of his presence to accomplish specific purposes. In this regard, Buswell has suggested "it is correct then to say that on he [*sic*] Day of Pentecost the Holy Spirit 'came from heaven,' but it is erroneous to think of His coming as a moving from one place to another. Rather His coming means a special manifestation of His presence."²² Therefore, v. 39 does not explicitly state that the Spirit's indwelling ministry would be inaugurated after Christ's glorification and thus does not necessarily support the present age "as a period of the indwelling Spirit."²³ Rather, v. 39 should be understood to mean that there would be something unique in the Spirit's relationship to believers after Christ's glorification, a fuller manifestation of the Spirit's presence.

¹⁸Blum, "John," p. 302.

¹⁹James M. Hamilton, Jr., "He Is with You and He Will Be in You: The Spirit, the Believer, and the Glorification of Jesus" (Ph.D. dissertation, Southern Baptist Theological Seminary, 2003), p. 161.

²⁰George J. Zemek, "Metaphorical Continuities: A Case for the Primacy of Corporate Indwelling" (paper presented at the 55th annual meeting of the Evangelical Theological Society, Atlanta, GA, 22 November 2003), p. 6; see also Pettegrew, *New Covenant Ministry*, pp. 66–67.

²¹As omnipresent, the Holy Spirit is present everywhere. As immense, the Spirit, in the entirety of his being, transcends all spatial reality, yet remains distinct from all spatial reality.

²²James Oliver Buswell, *A Systematic Theology of the Christian Religion*, 2 vols. in 1 (Grand Rapids: Zondervan, 1962), 1:116.

²³Chafer, *Systematic Theology*, 6:123.

Though this paper primarily focuses on the Spirit's indwelling of Old Testament believers, I will briefly address the issue of this fuller New Testament manifestation of the Spirit by explaining how this would include at least one ministry that was inaugurated after Christ's glorification and a second that involved and expansion of the Spirit's functioning in the Old Testament. First, a fundamental distinction between this dispensation and previous dispensations is baptism by the Holy Spirit. There is no hint in Scripture that Spirit baptism was operative prior to Pentecost, but only after Pentecost. Spirit baptism has two aspects: judicial and experiential. 1 Corinthians 12:13 reflects both of these aspects. The judicial aspect involves an identification with the body of Christ: "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free." The experiential aspect primarily involves the Spirit's work in granting gifts to every member of his body for effective ministry: "we were all made to drink of one Spirit."²⁴ The giftedness of each member of the body of Christ is in contrast to the Old Testament, where only select individuals were endowed with gifts for theocratic purposes. Second, though the Holy Spirit's role in illuminating the believer is the same in both testaments, the content of revelation expanded after Christ's glorification to focus on the message of the resurrected and glorified Christ (cf. Acts 2:32–33). Though the Spirit's current illuminating ministry is in continuity with the Spirit's Old Testament work, the uniqueness of this ministry reflects "that the Holy Spirit could not fulfill his peculiar office as Revealer of Christ until the atoning work of Christ should be accomplished."²⁵ This is not a new ministry of the Spirit, but an expansion of the content of revelation with which the Spirit illuminates. Therefore, the fuller manifestation of the Spirit's presence to which John 7:38–39

²⁴See Stallard, "Holy Spirit in the Old Testament," p. 18; on 1 Cor 12:13, see James L. Boyer, *For a World Like Ours* (Winona Lake, IN: BMH Books, 1971), p. 115. There is an apparent tension between the Spirit's baptism with its experiential emphasis in Matt 3:11, Acts 1:5, 10:37, 11:16 and its judicial emphasis in passages such as 1 Cor 12:13 and Eph 4:5. While I understand that there is one Spirit baptism with two aspects, there may be at least two other options. First, there is one Spirit baptism that is judicial in nature along with experiential results such as the enablement of spiritual gifts (Mark E. Snoeberger, "The Doctrine of the Holy Spirit" [class notes, First Baptist of Troy Family Bible Institute, Spring 2003], pp. 42–48); though not including spiritual gifts, a similar view is presented by Rolland D. McCune, "Systematic Theology III" [class notes, Detroit Baptist Theological Seminary, Spring 1998], pp. 54–56). Second, a case might be made that the term *baptism* has two different nuances: an experiential Spirit baptism, as in Matthew and Acts, and a judicial Spirit baptism, as in Ephesians and 1 Corinthians.

²⁵Augustus Hopkins Strong, *Systematic Theology* (Valley Forge, PA: Judson Press, 1907), p. 317; see also J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Revell, 1984), pp. 51–54.

has reference would include at least these two ministries; they are accomplished in every believer who comprises the body of Christ from Pentecost to the Rapture.²⁶

John 14:16–17

¹⁶I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷*that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be²⁷ in you.

In Jesus' farewell discourse in John 13–17, there are five Paraclete passages: 14:16–17, 14:26, 15:26–27, 16:7–11, and 16:12–15. The first Paraclete passage, 14:16–17, may be the passage cited most often to demonstrate that the Spirit did not generally indwell Old Testament believers. Support for this type of discontinuity is primarily drawn from a rigid semantic distinction between “with” (παρά) and “in” (ἐν) in the last two clauses of v. 17: “He abides with [παρά] you, and will be in [ἐν] you.” This distinction is supported by Patrick: “We do well to distinguish the words *with* and *in* in the foregoing description of the Spirit of truth: *with* characterizes the previous day and dispensation: and *in* the present age.”²⁸ Likewise, Ryrie states: “His ministry was different from that which began on Pentecost, for the Lord carefully characterized the ministry as ‘with’ in contrast to ‘in,’ which began at Pentecost. Although in the Old Testament there were clear instances when the Spirit indwelt men, His ministry could not be described generally as a ministry of being in men but only with them.”²⁹

Before looking at these two prepositions, two observations suggest that Christ's focus is on the Spirit's exclusive relationship with the apostles. First, the overall context of the farewell discourse in

²⁶For further support of this interpretation, see King, “Spirit Indwelling in the Old Testament,” pp. 31–36; and Kevin Zuber, “Indwelling of the Holy Spirit in the Old Testament” (Th.M. thesis, Grace Theological Seminary, 1981), pp. 49–51.

²⁷While there has been some debate about the textual problem with the future tense verb ἔσται (“he will be”) as opposed to the present tense ἐστίν (“he is”), the overall evidence supports the future tense verb ἔσται (“he will be”) as the superior reading, which is followed by the 4th edition of the United Bible Society text (see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. [Stuttgart: Deutsche Bibelgesellschaft, 1994], p. 208. For a fuller discussion of this textual problem, see Hamilton, “He Is with You and He Will Be in You,” pp. 213–20). This is the reading reflected by most modern translations (NASB, NIV, ESV, NRSV, KJV, NKJV, NLT, *NET Bible*).

²⁸Johnstone G. Patrick, “The Promise of the Paraclete,” *Bibliotheca Sacra* 127 (October–December 1970): 335.

²⁹Ryrie, *Holy Spirit*, p. 42; J. Dwight Pentecost, *The Divine Comforter* (Chicago: Moody Press, 1970), p. 51; Pettegrew, *New Covenant Ministry*, p. 76.

John 13–17 is a private gathering of Jesus and his disciples,³⁰ rather than with a general audience,³¹ as was the case in John 7. In John 13 Jesus gathered his disciples to partake of the Last Supper on the evening before his Crucifixion. In 13:1–30 after washing his disciples' feet as well as identifying and dismissing the betrayer, Judas Iscariot, Jesus focused his instructions on equipping the remaining eleven disciples for his impending death, burial, resurrection, glorification, and the Spirit's role in equipping the apostles to effectively minister after his glorification. This suggests that the significance of John 14:16–17 relates more to the apostles than to a general group of believers.³²

Second, Christ's identification of the Spirit as "another Helper" (v. 16) and "the Spirit of truth" (v. 17) also implies that the Spirit would have a specialized ministry with Christ's disciples. In contrast to those who interpret vv. 16–17 as a prediction of the Spirit's indwelling ministry after Christ's ascension, a case can be made, in this context, that these expressions suggest Christ's focus is on an enablement from the Spirit to empower his disciples with apostolic authority. The word translated "Helper" is the Greek word παράκλητος, "one who appears in another's behalf."³³ The nuances of this word not only include "Helper," but also range from "Comforter" (KJV) to a legal "Counselor" (NIV) or "Advocate" (*NET Bible*).³⁴ This word is always used in John by Jesus to speak of the Spirit who would take his place in strengthening and leading the disciples after his departure.³⁵ In v. 16, the Holy Spirit is modified by the Greek adjective ἄλλον "another." "'Another Paraclete' in the context of Jesus' departure implies that the disciples already have one, the one who is departing."³⁶ Παράκλητος

³⁰Homer A. Kent, Jr., *Light in the Darkness: Studies in the Gospel of John* (Grand Rapids: Baker, 1974), p. 163.

³¹Rather than viewing the recipients of Jesus' promise as exclusively the apostles or all believers in the church age, it is possible that the eleven disciples were representative of all church age saints. Because the recipients of the promise will do greater works than Christ (v. 12), the representative view seems unlikely (Steven Thomas, "The Pneumatology of the Johannine Account of Christ's Farewell Discourse" [Th.M. thesis, Detroit Baptist Theological Seminary, 1992], p. 70).

³²So *ibid.*, p. 69.

³³Walter Bauer, Frederick W. Danker, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. revised and edited by Frederick W. Danker (Chicago: University of Chicago Press, 2000), p. 766 [hereafter cited as BDAG].

³⁴See *ibid.*

³⁵Leon Morris, *The Gospel According to John*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), p. 663.

³⁶Carson, *John*, p. 500.

("Advocate") is also used of Jesus in 1 John 2:1. This implies that "Jesus' *present* advocacy is discharged in the courts of heaven; John 14 implies that *during his ministry* his role as Paraclete, strengthening and helping his disciples, was discharged on earth. 'Another Paraclete' is given to perform this latter task."³⁷ The Spirit, in 14:25–26 and 15:26–27, also would reveal to Christ's chosen group of disciples what he had taught them during his earthly ministry so that they could give authoritative proclamation on Christ's behalf after his ascension. Thus, "another Helper," the Spirit, would take Jesus' place to strengthen and assist his disciples, rather than a collective group of New Testament believers. The implication of "another Helper" is that this ministry of the Spirit is terminated with the death of the last Apostle.³⁸

The purpose in sending the Paraclete is indicated with the *ἵνα* clause in v. 16: "that He may be [ἦ] with [μετά] you forever." The preposition *μετά* ("with"), when followed by a genitive and used with a form of *εἶμι* ("to be"), as here, denotes being "with someone, in someone's company."³⁹ It may be used literally as with Christ's association with his disciples (John 15:27; 17:24). However, when used in reference to supportiveness, *μετά* has a metaphorical sense of being "with someone," standing by one or assisting someone.⁴⁰ Since, in this verse, Jesus has requested "another Helper" to equip his disciples, it is probable that Christ's use of *μετά* suggests that he has requested that the Paraclete enable his disciples to accomplish their apostolic task.⁴¹ This purpose clause indicates that Christ's request deals with permanent enablement for his disciples: "That he may be with you *forever* [emphasis mine]."

In addition to the Spirit being called "another Helper," the Spirit is also called "the Spirit of truth" in v. 17. The genitive *ἀλήθεια* ("truth") is also used of Jesus in 14:6. The Paraclete is again called "the Spirit of truth" in 15:26 and 16:13. In 15:26, the Spirit testifies about Christ, and in 16:13 he will guide the disciples into "all truth." The apostles "would be Christ's authorized interpreters, and the Spirit would operate within them and bring remembrance of Christ's words and deeds and the meaning of them."⁴² The apostles were divinely

³⁷Ibid.

³⁸Thomas, "The Pneumatology of the Johannine Account," p. 69.

³⁹BDAG, p. 636; for additional information, see *New International Dictionary of New Testament Theology*, s.v. "Prepositions and Theology in the Greek New Testament," by Murray J. Harris, 3:1206–1207 [hereafter cited as *NIDNTT*].

⁴⁰BDAG, p. 636.

⁴¹*Exegetical Dictionary of the New Testament*, s.v. "*μετά*," by W. Radl, 2:413 [hereafter cited as *EDNT*].

⁴²Kent, *John*, p. 186.

authorized and enabled to accurately communicate special revelation about Christ. When the Spirit is described as “another Helper” and as “the Spirit of truth” in the immediate context, this suggests that the Spirit would manifest his presence in a specialized way with the apostles that would endow them with apostolic authority. These two observations reflect that the focus of this passage is not explicitly on indwelling, but rather on the Spirit’s new ministry with the disciples after Christ’s crucifixion.

The primary way that indwelling is integrated into this context is by making a sharp distinction between the prepositions “with” (παρά) and “in” (ἐν) in v. 17. If this sharp distinction is accepted, the last two clauses of v. 17 suggest that the disciples as old covenant believers experienced the Spirit’s work with them (“He abides with [παρά] you”) in an external way, but when they became new covenant believers at Pentecost, the Spirit would take up residence inside of them (“and [He] will be in [ἐν] you”).⁴³ Pentecost has summarized this contrast in the Spirit’s ministry: “Christ said, ‘he dwelleth with you, and shall be in you’ (John 14:17). ‘Dwelleth *with* you’ is a reference to the relationship of the Holy Spirit to men before He came to take up His residence within all believers on the day of Pentecost. The phrase ‘and shall be *in* you’ is the post-Pentecost experience, for on the day of Pentecost the Holy Spirit came to indwell every believer in the Lord Jesus Christ.”⁴⁴ With this type of understanding, there is some sense that the Spirit had been intermittently transforming a limited number of believers from a position of “outer-dwelling” before Christ’s glorification, but after glorification he would permanently and universally transform his people through his “inner-dwelling” ministry.⁴⁵

Is this rigid distinction in the semantics between παρά (“with”) and ἐν (“in”) valid? Or is this type of distinction more inferential than explicit? If the meaning of παρά is limited to a spatial sense of “with” or “beside,”⁴⁶ and ἐν to “in,” this might support a distinct meaning for each preposition.⁴⁷ However, the semantics of each preposition do not permit the exegete to focus only on spatial nuances.

The preposition παρά (“with”), used in the next-to-the-last clause in v. 17 (“He [the Spirit] abides with [παρά] you”), appears 194

⁴³Blum, “John,” p. 323.

⁴⁴Pentecost, *Divine Comforter*, p. 51.

⁴⁵Leon J. Wood, *The Holy Spirit in the Old Testament* (reprint of 1976 ed., Eugene, OR: Wipf and Stock Publishers, 1998), p. 86.

⁴⁶BDAG, p. 757.

⁴⁷So Kimberly S. Parcher, “John 14:17 and the Indwelling/Enablement Debate” (M.Div. thesis, Grace Theological Seminary, 1984), pp. 27–31.

times⁴⁸ in the New Testament and has a wide range of uses. When used with the genitive and accusative, its nuances include: “from the side of,” “during,” “more than,” “because of.”⁴⁹ It is used with the dative 50 times,⁵⁰ including v. 17, and reflects a range of uses such as: “near,” “in (someone’s) house, city, company,” “in the sight or judgment of someone,” “among.”⁵¹ BDAG cites John 14:17 as an example of being in someone’s company. When παρά is used in this sense, it emphasizes an inner relationship.⁵² This inner relationship is reflected in the relationship between the Father and the Son as well as between Jesus’ unbelieving audience and Satan in John 8:38: “I speak the things which I have seen with [παρά] My Father; therefore you also do the things which you heard from [παρά] your father.” The internal relationship between the Father and Son is again reflected in Jesus’ prayer in 17:5: “Now, Father, glorify Me together with [παρά] Yourself, with the glory which I had with [παρά] You before the world was.” From the immediate context of John 14, v. 23 provides further justification for taking παρά as focusing on a permanent internal relationship:⁵³ “Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode [μονή] with [παρά] him.’” In this context, Jesus described how the Father and Son would take up their abode [μονή] with [παρά] those who love Christ. This use of παρά involves a permanent association, rather than a temporary one. The noun translated as “abode” (μονή), in v. 23, is cognate with the verb translated as “abides” in v. 17: “[the Spirit] abides with you.” This has some implications for our understanding of v. 17. When Jesus says in v. 17 that the Spirit “abides with you,” he may have been referring to a permanent relationship that the eleven disciples already had with the Spirit. To strengthen this implication, “abode” (μονή) is only used one other time in John 14. In v. 2 Jesus announced to the eleven disciples that he was returning to his Father to prepare “dwelling places” for his people. Therefore, μονή may suggest a permanent residing place, rather than a temporary one. In correlating this with our discussion of παρά, it is safe to say that this preposition, rather than being restricted to a spatial sense, has

⁴⁸Statistics are taken from *EDNT*, s.v. “παρά,” by W. Köhler, 3:12.

⁴⁹BDAG, pp. 756–58.

⁵⁰*NIDNTT*, s.v. “Prepositions and Theology in the Greek New Testament,” by Murray J. Harris, 3:1201.

⁵¹BDAG, p. 757.

⁵²King, “Spirit Indwelling in the Old Testament,” p. 54.

⁵³This is referred to as a “sacred relationship” by Basil C. F. Atkinson, *The Theology of the Prepositions* (London: Tyndale Press, 1944), p. 11.

something of a figurative sense signifying that the Spirit had been permanently abiding in a spiritual relationship with the eleven disciples.⁵⁴ Thus the point of this clause in 14:17 (“He abides with [παρά] you”) is that the Spirit was already intimately and permanently residing with each of the eleven disciples.⁵⁵ As such, this part of v. 17 reflects the Spirit’s pre-Pentecost “inner-dwelling” ministry with the disciples.

The preposition ἐν (“in”), found in the final clause of v. 17 (“He [the Spirit] will be in [ἐν] you”), is used approximately 2,700 times in the New Testament.⁵⁶ It is the most frequently used preposition in the NT with nuances ranging from the spatial, such as “in,” to the temporal, as “when,” to name a couple of its multitudinous uses.⁵⁷ BDAG has categorized the uses of ἐν into twelve subdivisions.⁵⁸ The first category reflects various spatial uses. For example, a woman in Luke 7:37 is “in [ἐν] the city.” In Luke 2:49, after remaining behind in Jerusalem without his parents, the boy Jesus told his parents that he had to be “in [ἐν] My Father’s house.” These are a couple of the many examples of the spatial use of ἐν. The spatial or locative use is the category in which some dispensationalists⁵⁹ place Jesus’ statement in John 14:17: “[the Spirit] will be spatially in you.”

Looking beyond the theological difficulties associated with the omnipresent Spirit moving from outside of a person to the inside, there is evidence in John that suggests ἐν is better taken with a relational nuance.⁶⁰ With this type of use, ἐν falls within the parameters of BDAG’s fourth category: ἐν as a “marker of close association within a limit.”⁶¹ The fourth category is subdivided into three subcategories. More precisely, ἐν is best correlated with their third subcategory where the Pauline and Johannine uses “designate a close personal relation in

⁵⁴King, “Spirit Indwelling in the Old Testament,” p. 56; and Clifford Rapp, Jr., “The Ministry of the Holy Spirit in Old Testament Believers,” *Conservative Theological Seminary Journal* 2 (Winter 1996): 1, available at <http://www.chafer.edu/CTSjournal/journals/96c-01.htm>.

⁵⁵For a similar understanding, see William Hendriksen, *Exposition of the Gospel of John*, vol. 2 (Grand Rapids: Baker, 1954), pp. 278–79.

⁵⁶EDNT, s.v. “ἐν,” by W. Elliger, 1:448.

⁵⁷Ibid., 1:447–49.

⁵⁸BDAG, pp. 326–30.

⁵⁹An example of a dispensationalist who supports this locative use is Blum, who states “the Spirit would take up residence inside of them” (“John,” p. 323).

⁶⁰The same type of use of ἐν in John may also be categorized as “the ἐν of fellowship” (*Theological Dictionary of the New Testament*, s.v. “ἐν,” by Albrecht Oepke, 2:543).

⁶¹BDAG, p. 327.

which the referent of the ἐν-term is viewed as the controlling influence: *under the control of, under the influence of, in close association with.*⁶² A primary Pauline example is Paul's use of the ἐν Χριστῷ ("in Christ") formula; for example, 2 Corinthians 5:17: "Therefore if anyone is in [ἐν] Christ, *he is* a new creature." This use of ἐν reflects an intimate salvific association between Christ and the believer.⁶³ This same type of "close personal relation" is reflected in the Gospel of John. In 10:38, Jesus states: "the Father is in Me, and I in the Father." Rather than having a spatial sense, Jesus' use of ἐν reflects a metaphorical use to denote an intimate relationship between the Father and the Son. In 15:5, the one who abides in (ἐν) Christ and Christ in (ἐν) him bears much fruit. Again, this metaphorical use of ἐν stresses the intimacy of a relationship, a saving relationship, and not a locative use. Of some import for our interpretation of John 14:17 is the fact that the preposition ἐν is used 16 times in John 14. The only use that is spatial is v. 2: "In [ἐν] My Father's house are many dwelling places." There is also a temporal use of ἐν in 14:20: "in [ἐν] that day." This preposition is used three times in connection with "in [ἐν] My Name," hardly spatial (vv. 13, 14, 26). Seven times, ἐν describes the intra-trinitarian dynamics of Jesus being in [ἐν] the Father, or the Father in [ἐν] Jesus (vv. 10 [thrice], 11 [twice], 20 [twice]). In reference to the last cited verse, v. 20, there is another use of ἐν that refers to the events associated with Pentecost. At Pentecost, Jesus promised his disciples that they would have an understanding of the intra-trinitarian relationship between the Father and the Son, and something of the personal relationship of "you in [ἐν] Me, and I in [ἐν] you." In concluding v. 20, based upon his disciples' imminent understanding of the intra-trinitarian dynamics between the Father and the Son, Christ encourages the disciples to pray in his name "so that the Father may be glorified [ἐν] in the Son." Unless, in this verse, we have the disciples spatially indwelling the Son and the Son indwelling the disciples, ἐν again suggests a dynamic relationship shared between Christ and his disciples, rather than a spatial one. In addition, this preposition is used once, v. 30, of the devil who had "nothing in [ἐν]" Christ. This is to say, the devil had no saving relationship with Christ. With the exceptions of v. 2 and v. 20, there are thirteen uses of ἐν that correlate better with a nuance of personal relationship.⁶⁴ Therefore, the contextual uses of ἐν suggest that its use in 14:17, rather than emphasizing the location where the Spirit would reside, emphasizes an intimate relationship the Spirit would have in the near future with Christ's disciples.

⁶²Ibid.

⁶³Atkinson, *The Theology of the Prepositions*, p. 21.

⁶⁴Fredricks, "Holy Spirit in the Lives of Old Testament Believers," pp. 94–95.

Before examining the pertinent data for formulating a theological definition of indwelling, I will briefly note three new facets of the Spirit's relationship with Christ's disciples that began at Pentecost. First, the Spirit enabled the disciples to accurately remember and understand the significance of Christ's ministry "in the new situation after the resurrection" (John 14:25–26; 16:12–15).⁶⁵ When Christ states in John 16:13 that the Spirit would "disclose" to the disciples what was "to come," this undoubtedly included the inscripturated revelation found in the New Testament. John 15:26–27 suggests that the revelation communicated by the apostles was the Spirit's revelation: "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me, and you *will* testify also, because you have been with Me from the beginning." The juxtaposition of two clauses in vv. 26–27 imply a connection between the Spirit's testimony about passion and glorification of Christ and the testimony of the disciples: "He [the Spirit of truth] will testify [μαρτυρήσει] about Me" and "you *will* testify [μαρτυρεῖτε] also."⁶⁶ Theologically, the two clauses are not simply unrelated parallel statements. Rather they reflect continuity between the Spirit's and the disciples' witness with the result that the disciples witness is actually special revelation produced by the Spirit,⁶⁷ as Peter recognizes in Acts 5:32. This apostolic continuity of witness is also reflected in Revelation 19:10: "Then I [the apostle John] fell at his [the angel's] feet to worship him. But he said to me, 'Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.'" The witness of the Holy Spirit, "the spirit of prophecy," is equated with the Christocentric witness of John. In relationship to their revelatory ministry, the New Testament apostles are similar to Old Testament prophets with their prophetic ability to communicate divine revelation (Num 11:25; 1 Sam 19:23; 2 Sam 23:2; 2 Chr 15:1; 20:14; Ezek 11:5; Mic 3:8). As this prophetic ability placed Old Testament prophets in a unique group designed to provide prophetic leadership in the theocracy, likewise the prophetic ability of the apostles set them apart as a uniquely gifted group designed to authoritatively communicate the message of Christ in the foundation period of the church. As such, New Testament fellowships were formed around the authoritative teaching of the apostles (Acts 2:42; 5:41–42), and this same group of apostles wrote, through the Spirit's revelatory work,

⁶⁵Carson, *John*, p. 505.

⁶⁶Thomas, "The Pneumatology of the Johannine Account," p. 91.

⁶⁷*Ibid.*, p. 98; so also F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), p. 315.

the inscripturated revelation of the New Testament. Though this revelatory work of the Spirit is not new, the apostolic emphasis on a Christocentric ecclesiology reflects a discontinuity with Old Testament revelation.

Second, the Spirit empowered a new group of witnesses who had been with Christ “from the beginning” (John 15:27), the eleven disciples.⁶⁸ Having been with Christ “from the beginning” reflects that Christ had taught this group of disciples during his earthly ministry. Christ’s personal ministry with this group set them apart for a unique function in the early history of the church, an apostolic function.⁶⁹ Though John does not use the word *apostle*, it is clear from Luke’s description in Acts 1–2 that these eleven disciples actually began to function as a Spirit endowed group of apostles at Pentecost.⁷⁰ When the Spirit was poured out on the disciples, they experienced a unique ministry of the Spirit, an “apostolic anointing.” This ministry to which the apostles were being commissioned required special leadership skills, and the Holy Spirit consequently endowed them with these capacities at Pentecost.⁷¹ This apostolic anointing is similar to the “theocratic anointing” found in the Old Testament and even in the gospels with

⁶⁸Carson, *John*, pp. 529–30; so also Craig S. Keener, *The Gospel of John*, 2 vols. (Peabody, MA: Hendrickson, 2003), 2:1024–25.

⁶⁹Rudolf Schnackenburg, *The Gospel According to John*, 3 vols., trans. Kevin Smyth, 2nd ed. (New York: Crossroad, 1982), 3:120. Luke clearly connects the Spirit’s new ministry with the apostles’ witness to the resurrected and glorified Christ (see Acts 1:2, 8; 2:31–33; 4:2, 33; 5:32).

⁷⁰Based upon the criterion of being an eyewitness of the resurrected Christ (Acts 1:22), the apostles chose Matthias to take the place of Judas Iscariot (1:26). Though Paul was not present with those who initially saw the resurrected Christ, he did see the resurrected Christ at a later time, as he recounts in Acts 9:5–6 and 26:15–18. In a defense of his apostleship, he recounts that he saw the resurrected Christ (1 Cor 9:1), as one born out of season (15:7–9). The apostles were directly commissioned by Christ to spread the gospel to the ends of the earth (cf. Acts 1:8, 24–26). Paul also testified that Christ directly appointed him to preach the Gospel to the Gentiles (see Acts 26:16–17; 1 Tim 2:8–11; 2 Tim 1:11). The apostles are the foundation for the New Testament church.

⁷¹For a beneficial discussion of apostolic anointing, see Pettegrew, *New Covenant Ministry*, pp. 81–83. Pettegrew argues for two stages of the apostolic anointing. The first is in John 20:22, when Christ breathed on his disciples and said, “Receive the Holy Spirit.” At this point, Christ commissioned the disciples with apostolic authority (so also Bruce, *John*, p. 392). The second stage is with the birth of the church at Pentecost. At this time, the apostles began to exercise their rights as apostles, as reflected in Acts 2:43 when the apostles performed “many wonders and signs” in confirmation of their apostolic commissioning in John 20:22. Pettegrew provides a helpful overview of other interpretative options for John 20:22 (see pp. 74–81). While preserving the same interpretation of John 20, this might also be called a “Pre-Pentecost Anointing” (Gary M. Burge, *The Anointed Community* [Grand Rapids: Eerdmans, 1987], pp. 119–31).

Christ's theocratic anointing at his baptism (Matt 3:16). In the Old Testament, the theocratic anointing was a special work of the Spirit whereby the leaders of the theocratic kingdom were equipped with special abilities to effectively function in their leadership capacities.⁷² The Old Testament describes this ministry of the Spirit as coming upon Moses, the Seventy Elders, Joshua, some of the judges, Saul, David, Solomon, and finally Jesus Christ.⁷³ As the Spirit had endowed the leaders of Israel with a theocratic anointing, he also equipped the leaders of the church with a similar type of anointing. The Spirit's anointing of the apostles was similar to the theocratic anointing in that he equipped them with unique capacities to accomplish their God-given role.⁷⁴ However, the Spirit's anointing of the apostles was also dissimilar. Because the apostles established the "foundation" of a new ecclesiastical entity, the church (Eph 2:20), their apostolic ministry of necessity was distinct. Consequently, this new ministry of the Spirit involved setting apart eyewitnesses of Christ and endowing them with an apostolic anointing in order to establish the foundation of the church.

Third, the Spirit empowered the apostles for effective evangelistic witness and with miraculous endowments to confirm the authority of the gospel and of his apostles. In reference to evangelism, before Christ's ascension, he promised the apostles that when the Spirit was poured out at Pentecost, they would "receive power" and become his "witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Acts 2 reflects that Peter proclaimed the risen Christ at Pentecost and the Spirit effectively worked to bring three thousand into a saving relationship with the resurrected Christ (v. 41). The Spirit's redemptive power was also displayed through Paul's witness to the Corinthians: "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on

⁷²Rolland D. McCune, "Systematic Theology II," p. 201; so also Kevin L. McCune, "Theocratic Anointing in the Old Testament" (Th.M. thesis, Grace Theological Seminary, 1984), pp. 12–14. Though not referring to this Old Testament ministry of the Spirit as a "theocratic anointing," see helpful discussions by Wood, *Holy Spirit in Old Testament*, pp. 39–63, 101–12; Warfield, *Holy Spirit*, pp. 128–33; Alva J. McClain, *The Greatness of the Kingdom* (Winona Lake, IN: BMH Books, 1959), pp. 93–95; W. J. Dumbrell, "The Spirit and the Kingdom of God in the Old Testament," *Reformed Theological Review* 33 (January–April 1974): 1–10; Wilf Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, MA: Hendrickson, 1995), pp. 104–37.

⁷³McCune, "Systematic Theology II," pp. 202–4.

⁷⁴James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM Press, 1970), pp. 44–46.

the wisdom of men, but on the power of God" (1 Cor 2:4–5). As the apostles laid the foundation for the church, the Spirit enabled them to perform miraculous signs and wonders. An example of miraculous power is Acts 14:3: Paul and Barnabas "spent a long time *there* speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands." In defending his ministry as an apostle, Paul reminds the Corinthians "the signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles" (2 Cor 12:12). In summarizing his effective evangelistic mission to the Gentiles and his display of signs and wonders, Paul connects both works of the Spirit in Romans 15:18–19: "For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ."⁷⁵ With the ministries of both apostles, Peter and Paul, the Spirit, in a unique and effective way "was in (ἐν) them," just as Christ had promised them in John 14:17: the Spirit "will be in (ἐν) you."

In supporting the view that the Spirit's permanent and universal indwelling of individual believers began at Pentecost, some have used John 7:37–39 and 14:16–17. While reflecting an agreement with a fulfillment of both passages at Pentecost, I have argued that these texts do not refer to the Spirit's permanent indwelling ministry in individual believers. Rather, I have suggested that they refer primarily to two new ministries of the Spirit associated with Pentecost. John 7:37–39 looked forward to a baptism of the Spirit that placed all believers into the body of Christ. Also connected with this baptism at Pentecost, the Spirit anointed the apostles for their unique ecclesiastical position in the establishment of the foundation for the church. John 14:16–17 anticipated this apostolic anointing.

Theological Use

As we have previously noted, the term *indwelling* is neither explicitly used in any biblical text, nor necessarily inferred from John 7:38–39 and 14:17. Though this term is not used, it is, nevertheless, a useful theological term to describe the Spirit's ministry within a believer. But what does "within a believer" mean? Is "within a believer" essentially the same as Walvoord's definition, "The abiding presence of the Spirit"?⁷⁶ As previously noted about Walvoord's definition of

⁷⁵Anthony A. Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989), pp. 33–34.

⁷⁶Walvoord, *Holy Spirit*, p. 155.

indwelling, he qualifies his definition by maintaining that indwelling does not always refer to the *permanent* abiding presence of the Spirit. Furthermore, it does not mean the permanent abiding presence of the Spirit within believers *of all dispensations*.⁷⁷ Finally, he qualifies the Spirit's indwelling ministry in the Old Testament by stating that it had no "apparent relation to spiritual qualities."⁷⁸ Thus the only common denominator between Old Testament and New Testament indwelling is that both are ministries of the Spirit, but only New Testament indwelling relates to spiritual qualities "within a believer" and Old Testament indwelling does not. However, if spiritual qualities are eliminated from the Spirit's indwelling ministry in the Old Testament, why use the term *indwelling* to describe any of the Spirit's Old Testament works? Consequently, my use of "within a believer" is not the equivalent of Walvoord's "permanent abiding presence of the Spirit." To continue using indwelling as a descriptive term for some work of the Holy Spirit in the Old Testament that has no connection with what the Spirit necessarily does "within a believer" as a part of his sanctification promotes a level of theological ambiguity about the Spirit's indwelling work.

Unfortunately, the lack of a precise definition for indwelling allows for semantic confusion. In order to reduce this confusion, a precise definition is advantageous. However, there is another theological issue that must be addressed before a definition is offered. How do we integrate the spatial nuances of indwelling with the Spirit's omnipresence? This is to say, what does it mean to have the Spirit "within a believer"? On the one hand, does indwelling suggest that the omnipresent Spirit before a believer's conversion did not internally permeate him? If before a believer's conversion the Spirit did not permeate him, how do we harmonize this spatially limited view of the Spirit with his omnipresence? On the other hand, if a believer was permeated by the Spirit before his conversion, how are we to interpret expressions such as "the Spirit of God dwells in you" and if "anyone does not have the Spirit of Christ, he does not belong to Him" (Rom 8:9)? Again, 2 Timothy 1:14 bears witness to a believer being indwelt: "Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*." Any attempt to understand the Holy Spirit's indwelling ministry must integrate the localized manifestations of his presence with his omnipresence.

The Holy Spirit's omnipresence teaches that the Spirit with his entire being permeates all of creation, yet at the same time he is

⁷⁷Ibid., p. 71.

⁷⁸Ibid., p. 72.

completely distinct from creation.⁷⁹ God's, and thus also the Spirit's, unlimited presence is taught in Jeremiah 23:24: "Can a man hide himself in hiding places so I do not see him?" declares the LORD. "Do I not fill the heavens and the earth?" declares the LORD." A similar affirmation is made in Ephesians 1:22–23: "And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all." According to these texts, God, and thus also the Holy Spirit, in his omnipresence "fills all in all." This certainly must include humanity, whether regenerate or unregenerate. Charles Hodge summarizes the significance of divine omnipresence as it relates to the created order and more specifically to mankind.

Everywhere in the Old and in the New Testament, God is represented as a spiritual Being, without form, invisible, whom no man hath seen or can see;...as everywhere present, and everywhere imparting life, and securing order; present in every blade of grass, yet guiding Arcturus in his course, marshalling the stars as a host, calling them by their names; present also in every human soul, giving it understanding, endowing it with gifts, working in it both to will and to do. The human heart is in his hands.⁸⁰

If the Spirit permeates all humanity without exception, how is this to be harmonized with those passages that have the Spirit either abiding or dwelling in believers and those passages that apparently exclude his abiding or dwelling in unbelievers? To broaden this issue from the soteriological realm, there are different texts in Scripture that picture the Spirit as being localized in some sense. For example, Genesis 1:2 portrays the Spirit as having a localized presence as he hovers over the waters surrounding primeval earth. In Acts 1:8, the Spirit is again localized descending like a dove. What then does Scripture mean when it presents the Spirit as being in some sense spatially limited? While the Spirit is everywhere present, "he is *not* equally present in the same sense in all His creatures."⁸¹ The Holy Spirit may manifest his presence in specialized ways. In commenting on God's "special" presence, Shedd has maintained that "God is said to be 'in heaven,' 'in believers,' 'in hell,' etc., because of a special manifestation of his glory, or his grace, or his retribution. In this reference, sinners are said to be 'away'

⁷⁹Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), pp. 173–75; Millard J. Erickson, *Christian Theology*, 3 vols. (Grand Rapids: Baker, 1983–85), 1:272–74; and C. Samuel Storms, *The Grandeur of God* (Grand Rapids: Baker, 1984), pp. 86–89.

⁸⁰Charles Hodge, *Systematic Theology*, 3 vols. (reprint ed., Grand Rapids: Eerdmans, 1982), 1:384–85.

⁸¹Storms, *The Grandeur of God*, p. 91.

from God, and God from them.”⁸² In agreement with Shedd, Berkhof notes that God’s presence is not equally manifested in the same way in all his creation:

Though God is distinct from the world and may not be identified with it, He is yet present in every part of His creation, not only *per potentiam*, but also *per essentiam*. This does not mean, however, that He is equally present and present in the same sense in all His creatures. The nature of His indwelling is in harmony with that of His creatures. He does not dwell on earth as He does in heaven, in animals as He does in man, in the inorganic as He does in the organic creation, in the wicked as He does in the pious, nor in the Church as He does in Christ. There is an endless variety in the manner in which He is immanent in His creatures, and in the measure in which they reveal God to those who have eyes to see.⁸³

Thus, while the Holy Spirit in the fullness of his being is everywhere present, the Holy Spirit does not dwell in the wicked in the same way as the godly. In reference to the realm of finite humanity, the Spirit fully dwells inside the bodies of both regenerate and unregenerate. In addition, this has always been true since the creation of man. Accordingly, it would be erroneous to think of the Spirit as being “outside of” a person’s body before conversion and then moving “inside of” a person’s body at conversion.⁸⁴

What, then, is the difference between the way the Spirit dwells in the godly and the way he dwells in the wicked? As opposed to the unbeliever, the difference with the Spirit’s presence in an individual believer is more an issue of his salvific presence rather than an exclusive locative presence. Two texts help clarify this difference.

1 Corinthians 6:19–20

¹⁹Do 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? ²⁰For you have been bought with a price: therefore glorify God in your body.

These two verses are part of a larger context in 1 Corinthians 6:12–20. Apparently, a Hellenistic dualism had influenced some Christian men at Corinth with a result that they justified their sexual involvement with prostitutes on the basis of a dichotomy between the

⁸²William G. T. Shedd, *Dogmatic Theology*, edited by Alan W. Gomes, 3rd ed., 3 vols. in 1 (Phillipsburg, NJ: Presbyterian & Reformed, 2003), p. 278.

⁸³Louis Berkhof, *Systematic Theology*, 2 vols. in 1 (reprint ed., Grand Rapids: Eerdmans, 1966), 2:61.

⁸⁴Robert J. Dunzweiler, “Regeneration and Indwelling in the Old Testament Period,” *IBRI Research Report* 25 (1985): 11.

body and the spirit. With this outlook, a person's spirit is redeemed but the body is not. Since the body has no eternal value, a Christian could do whatever he desired with his body. In this context, Paul argues strongly against such sinful thought and activity. His argument focuses on believers avoiding sexual immorality because their bodies belong to God.⁸⁵ He specifically states this in v. 13, "the body is not for immorality, but for the Lord, and the Lord is for the body." Paul's concludes his argument in v. 18 with his command to flee immorality. Paul supports his command in vv. 18b–20: sexual immorality is against a believer's body, σῶμα (v. 18b), which rightfully belongs to God. Verses 19–20 present two reasons why the believer's body belongs to God: the indwelling work of the Spirit (v. 19) and redemption purchased by Christ (v. 20). Paul's position on the sanctity of the believer's body "stands in stark contrast to the pneumatics' view that the body is destined for destruction and therefore has no present or eternal significance."⁸⁶

In v. 19 Paul indicates that a believer's "body (σῶμα) is a temple (ναός) of the Holy Spirit." Because Paul's command, along with his explanation, in v. 18 explicitly focuses on fleeing immorality, "body," σῶμα, most naturally refers to the physical bodies of individual believers. When the body is referred to as a "temple," ναός, Paul appears to adapt his use of ναός from its corporate use in 3:16 and applies it to individual Christians.⁸⁷ In using this temple imagery, Paul places an emphasis on believers' bodies as the *place* where the Spirit indwells.⁸⁸ Because of two modifying clauses in v. 19 ("who is in you" and "whom you have from God"), this verse is a clear reference to the Spirit's indwelling work in a believer. Because of the Corinthian pneumatics' emphasis on the Spirit's saving work in their inner man to the exclusion of the outer, Paul appears to use the Spirit's indwelling work against their dualism. At conversion, a believer is spiritually united with the Lord, v. 17 ("the one who joins himself to the Lord is one spirit *with Him*"). With this spiritual union, the Spirit does not simply

⁸⁵Gordon D. Fee, *The First Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), pp. 250–51.

⁸⁶*Ibid.*, p. 263.

⁸⁷"Temple," ναός, is used as a reference to the church as a whole in 1 Cor 3:16, 2 Cor 6:16, Eph 2:20. In light of this corporate use of ναός, Zemek has suggested that the indwelling metaphor in 1 Cor 6:19 may have reference to the body of Christ (Zemek, "Metaphorical Continuities," pp. 25–28). While I agree that indwelling is used in 1 Cor 3:16 and other passages to refer to the church as a collective entity, Paul's command and explanation in 6:18 about fleeing immorality is contextually incompatible with corporate indwelling but is consistent with indwelling in individual believers.

⁸⁸Fee, *First Corinthians*, p. 264.

save a person's spirit to the exclusion of his body. Rather, with this spiritual union, the Spirit indwells the entirety of a person, body and spirit, and this certainly includes a locative sense, because the believer is a corporeal location comprising body and spirit. This suggests that the Spirit's salvific presence in a believer, which began at regeneration and continues through indwelling, must even affect how a believer uses his body.⁸⁹ However, the Spirit's indwelling, by nature of his omnipresence and immensity, cannot be restricted to a strict locative sense, but must inevitably include a fuller manifestation of the Spirit's salvific interaction with a localized believer. Therefore, based upon 1 Corinthians 6:19, the Spirit's salvific interaction in a believer affects the entirety of his being. This also implies that the Spirit does not permeate an unbeliever in the same manner.

1 Corinthians 2:14–15

¹⁴But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. ¹⁵But he who is spiritual appraises all things, yet he himself is appraised by no one.

In 2:14–15 two groups of people are contrasted: those who are saved and those who are not.⁹⁰ This contrast is part of an argument that actually begins in 1:10–17, where Paul deals with the divisive groups that had developed at Corinth. The Hellenistic dualism that had apparently infiltrated the Corinthian church through itinerant sophist teachers produced disciples with a superior philosophy—a supposed divine “wisdom” (σοφία)—that minimized or excluded the cross (1:20–21). This new wisdom exalted those who embraced it. To show the erroneous nature of this new wisdom, Paul reminds the Corinthians about the nature of the gospel in 1:18–25, about their own response to the gospel in 1:26–31, and about Paul's own preaching of the gospel that was accompanied by the Spirit's effectual power in 2:1–5.⁹¹

In 2:6–16 Paul shifts his focus to explicitly assert that his gospel is God's wisdom. Verse 6a summarizes this section: “Yet we do speak wisdom among those who are mature.” More specifically, three items in v. 6a reflect Paul's emphases: “wisdom,” “we...speak,” “among those who are mature.” Paul's summation from v. 6a is developed in

⁸⁹See Snoeberger, “Holy Spirit,” p. 34a.

⁹⁰William W. Combs, “The Disjunction between Justification and Sanctification in Contemporary Evangelical Theology,” *Detroit Baptist Seminary Journal* 6 (Fall 2001): 38–42.

⁹¹Fee, *First Corinthians*, pp. 49–50.

the remainder of this passage. Verses 6b–9 focuses on this message of “wisdom,” vv. 10–13 on “we...speak,” and vv. 14–16 on “among those who are mature.”⁹² In the development of Paul’s argument in vv. 6–16, he highlights two antithetical responses to God’s wisdom. First, in contrast to believers (“those who are mature”), the person without the Spirit does not welcome the gospel; rather he evaluates it as “foolishness.” In describing one who responded negatively to the gospel, Paul describes him as “a natural man,” ψυχικός (v. 14). This word is used to represent the second group, those who are not saved. The Greek word ψυχικός has been defined as pertaining “to the life of the natural world and whatever belongs to it, in contrast to the realm of experience whose central characteristic is πνεῦμα.”⁹³ Because of its lexical use and its contrast with πνευματικός, “he who is spiritual” (v. 15), ψυχικός is better translated like the NIV, “the man without the Spirit.”⁹⁴ This same use of ψυχικός is also found in Jude 19: “These are the ones who cause divisions, worldly-minded, devoid of the Spirit (ψυχικός).” “The man without the Spirit” is hostile to and unable to accept God’s wisdom in the gospel. In short, “the man without the Spirit” is spiritually dead. This condition is reflected in three further ways in v. 14: he “does not accept the things of the Spirit of God,” he evaluates the gospel as “foolishness,” and “cannot understand” God’s wisdom. The terms used in these three clauses indicate that the person without the Spirit has a cognitive understanding of the gospel; however, it is unappealing to him, and he cannot accept its truth claims and embrace it as God’s wisdom.⁹⁵ A positive assessment of the gospel requires a “spiritual” appraisal that those who are spiritually dead are unable to give. “Not being indwelt by the Holy Spirit, the natural man has no ability to see the worth, or value, of biblical teachings; and this is why he does not ‘know’ them. One’s inability to welcome spiritual things is supported more aptly by affirming that he cannot evaluate

⁹²Walter C. Kaiser, Jr., “A Neglected Text in Bibliology Discussions: 1 Corinthians 2:6–16,” *Westminster Theological Journal* 43 (Spring 1981): 301–19. Kaiser specifically argues that in vv. 10–13 “Paul clearly affirms that he experienced the work of the Holy Spirit all the way up to the point of verbalizing that message and these were not at all dictated words, but truth that became part and parcel of his own person, style, vocabulary as a living assimilation of his style, vocabulary, words, and Divine truth took place—they were ‘taught words from the (Holy) Spirit’” (p. 317). Hodge reflect this same type of understanding (*Systematic Theology*, 1:161–63).

⁹³BDAG, p. 1100.

⁹⁴Fee, *First Corinthians*, pp. 97, 116.

⁹⁵Daniel P. Fuller, “The Holy Spirit’s Role in Biblical Interpretation,” in *Scripture, Tradition, and Interpretation*, ed. W. Ward Gasque and William S. LaSor (Grand Rapids: Eerdmans, 1978), p. 192.

them than by affirming that he cannot even have cognition of them.”⁹⁶ This type of appraisal can only be generated “by means of the Holy Spirit.”⁹⁷

Second, “those who are mature,” believers, are those who welcome the gospel. To describe this group, Paul uses the Greek term πνευματικός, “he who is spiritual,” in v. 15. This term is generally used of something related to the “divine spirit.”⁹⁸ In this context Paul uses πνευματικός as “by means of the Spirit” and not as some natural ability related to those who are ψυχικός. “For Paul, ‘to be spiritual’ and ‘to discern spiritually’ simply means to have the Spirit, who so endows and enables.”⁹⁹ Whereas “the man without the Spirit” appraises “the things of the Spirit of God” as “foolishness” in v. 14, “the man with the Spirit” welcomes and embraces spiritual truth.¹⁰⁰ Those having the Spirit reflect the Spirit’s continual work in two further ways in v. 15. First, the spiritual man “appraises all things” that are related to the salvific message of the gospel. Second, when Paul says, “Yet he himself is appraised by no one,” he means, “the person who belongs to this age is not in a position to judge as ‘foolish’ the person who belongs to the age to come.... Those whose lives are invaded by the Spirit of God can discern all things, including those without the Spirit; but the inverse is not possible.”¹⁰¹

In 2:6–16 Paul presents two mutually exclusive categories of people that relate to the Spirit’s salvific ministry, those without the Spirit and those with the Spirit. The soteriological ramifications are profound. Those without the Spirit are absolutely hostile to and unable to accept the wisdom of the gospel. Because the Holy Spirit is incorporeal and omnipresent, one who is deprived of the Spirit should not be understood as somehow denying that the Spirit permeates his being, but rather that he is void of a gracious manifestation of the Spirit’s salvific influence. The Spirit’s exerting a gracious saving interaction with a fallen sinner is the only means to overcome his hostility. This hostility does not allow for any hint of a synergistic understanding of the Spirit’s work, but requires his monergistic, salvific influence. This is to say; a person’s positive response is exclusively initiated and progressively sustained “by means of the Spirit.” Initially, when the gospel is proclaimed, the Spirit begins his life-giving work through

⁹⁶Ibid.

⁹⁷Fee, *First Corinthians*, p. 117.

⁹⁸BDAG, p. 837.

⁹⁹Fee, *First Corinthians*, p. 117; see also Combs, “Disjunction,” p. 39.

¹⁰⁰Fuller, “Holy Spirit’s Role in Biblical Interpretation,” pp. 190–92.

¹⁰¹Fee, *First Corinthians*, p. 118.

regeneration.¹⁰² In sustaining his work of regeneration, the Spirit of necessity functions to maintain the new nature through his ministry of indwelling. Thus, when Paul depicts a believer as a “man with the Spirit,” he does not mean that the Spirit moved from “outside of the believer” to the “inside of him” in a strictly spatial sense, beginning at regeneration. Rather, Paul means that the Spirit began to exert a salvific influence, a personal saving relationship, on him at regeneration and will continue that influence in sanctification.¹⁰³ However, this saving influence is absent from an unbeliever. As such, indwelling is the Spirit’s work in continuing his salvific influence that he began with a believer at regeneration.

We are now in a position to compare the word *indwelling* with its usage in common parlance. Indwelling, according to Webster, is defined as “being an inner activating or guiding force.”¹⁰⁴ As this dictionary definition suggests, indwelling focuses on an internal influence, rather than an external influence. Theologically, indwelling has been defined by Erickson as “the presence of Christ or the Holy Spirit within the life of the believer.”¹⁰⁵ While Erickson’s definition is consistent with Webster’s in that he associates indwelling with an internal influence, his definition also reflects a biblical perspective in that he identifies the internal influence as a derivative from Christ’s influence or the Holy Spirit’s within a believer. Thus these definitions integrate well with my previous argument that the Spirit’s ministry is in some sense spatial (1 Cor 6:19); however, its spatial nature is not because the Spirit is localized but because a believer is. The Spirit’s incorporeal nature and omnipresence have not changed; his indwelling ministry more specifically relates to a gracious saving operation within the believer that is not true for the unbeliever. As opposed to the unbeliever, the difference with the Spirit’s presence in a believer, according to Storms, “is not simply a ‘spatial’ but also a ‘spiritual’ presence, such that distinctive divine blessings and operations are dispensed only in the believer.”¹⁰⁶ At the most basic level, the Spirit’s “spiritual” presence

¹⁰²For further support of this interpretation, see Mark A. Snoberger, “The Logical Priority of Regeneration to Saving Faith in a Theological *Ordo Salutis*,” *Detroit Baptist Seminary Journal* 7 (Fall 2002): 84–88, 90–92; see also my earlier article, “The Meaning of ‘Born of Water and the Spirit’ in John 3:5,” *Detroit Baptist Seminary Journal* 4 (Fall 1999): 85–107.

¹⁰³Grudem, *Systematic Theology*, p. 479; see also Klyne R. Snodgrass, “That Which Is Born from *Pneuma* Is *Pneuma*: Rebirth and Spirit in John 3:5–6,” *Covenant Quarterly* 49 (February 1991): 21.

¹⁰⁴*Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “indwelling,” p. 638.

¹⁰⁵Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids: Baker, 1986), p. 83.

¹⁰⁶Storms, *The Grandeur of God*, p. 92.

is a qualitative change in relationship whereby the Spirit “is savingly related to the believer, but is not savingly related to the non-believer.”¹⁰⁷ Based upon this, indwelling, when used to describe this saving relationship with the Spirit, is something of a metaphor to describe the Spirit’s permanently sustaining the saving relationship that was begun at regeneration.¹⁰⁸ In any regenerated believer, indwelling is that necessary and progressive work of the Spirit that internally transforms a believer into the renewed image of God. Underscoring the need for the Spirit’s life-sustaining ministry of indwelling is the incontrovertible soteriological reality that ever since the Fall man has been in a state of pervasive sinfulness.

A criticism against the Spirit’s indwelling old covenant believers is that this understanding reads the New Testament back into the Old. A related criticism is that, since the Old Testament does not specifically mention that average old covenant believers were individually indwelt, the position that I am defending is an argument from silence.¹⁰⁹

¹⁰⁷Dunzweiler, “Indwelling in the Old Testament,” p. 12.

¹⁰⁸Storms, *The Grandeur of God*, pp. 92–93; see also King, “Spirit Indwelling in the Old Testament,” p. 19.

¹⁰⁹So James M. Hamilton, Jr., “God with Men in the Torah,” *Westminster Theological Journal* 65 (Spring 2003): 125. Hamilton has argued that God regenerated individuals in the Old Testament and as a result a believer was able to maintain an “ongoing relationship with God” (p. 120). He further states that “we may affirm that God’s presence was effecting their faithfulness and that God was surely *operating upon them inwardly*, but there is no indication that God or his Spirit dwelt in them. God was with them, but not in them” (emphasis mine). But how can the Spirit operate *inwardly* and not be “in them”? Hamilton raises the same question in his dissertation: “If regeneration enables Old Covenant saints to believe, how were they maintained in faith if they were not indwelt? It seems that the Old Testament’s answer to that question is the covenant sustaining presence of God with the nation as he indwelt the tabernacle and later the temple. At several points in the Old Testament it becomes clear that God’s presence with his people in the temple has a sanctifying affect upon them” (“He Is with You and He Will Be in You,” pp. 205–6). This seems to imply that the Spirit worked on an Old Testament saint’s inner being only when he or she was at the tabernacle or temple. But how then did Joseph maintain his spiritual life in Egypt 300 years before the construction of the tabernacle? Does this mean that old covenant saints had a “spiritual shot in the heart” only three times a year? What about godly Hannah who prayed diligently for a son and God providentially worked so that she did conceive and give birth to Samuel? However, once Samuel was born she was not able to worship at the tabernacle for a number of years until her son was weaned (1 Sam 1). Did Hannah live in a “backslidden” state during those years she was unable to worship at the tabernacle? Or, perhaps her regeneration had been lost! What about other Old Testament believers who experienced various physical difficulties that prohibited them from going to worship at the tabernacle or temple? What about the spiritual relationship of Old Testament saints who had been forcefully deported from Israel? Did the Spirit stop sustaining Daniel’s spiritual life when he had been deported to Babylon? From my perspective, Hamilton merges two different manifestation of God’s presence among his people. On the one hand, God did manifest his Shekinah

However, if the dynamics of man's internal constitution have not changed since the Fall, then it was theologically mandatory for depraved sinners living in the Old Testament to experience the Spirit's life-renewing work to change his constitution. To fully understand this theological demand, we must understand the nature of total depravity and how this requires that the Spirit's indwelling ministry with a believer be a continuous internal work that extends to the core of his being.¹¹⁰

TOTAL DEPRAVITY AND INDWELLING

The doctrine of total depravity teaches that every person since the Fall is conceived with an inborn moral and spiritual corruption that permeates his entire being. According to this doctrine, a person is so pervasively polluted with his internal corruption "that every aspect of his being and personality is affected by it."¹¹¹ Unless God does something to change the mind, will, and affections of sinful man, he is helplessly lost and eternally condemned. My argument is that it is only through the life-giving ministry of the Spirit, regeneration, and his life-sustaining ministry, indwelling, that man's internal disposition is effectively changed so that he initially and continuously seeks after God.¹¹² In order to demonstrate that total depravity extends to the core of a person's being, a brief synopsis of depravity will highlight this substantive condition.

When Adam ate from the fruit of the tree of knowledge of good

presence at the tabernacle and temple; this was a special manifestation of the Spirit that related to the theocratic nation. On the other hand, the Spirit did maintain a saving relationship with individual Old Testament believers, beginning with regeneration and sustaining that relationship through indwelling.

¹¹⁰While rejecting the use of the term *indwelling* as a descriptive rubric for the Spirit's internal work within an Old Testament believer, some dispensationalists, nevertheless, agree with my argumentation but prefer to refer to this ministry as "abiding." For example, Pettegrew seems to be in essential agreement with my position, but prefers to label this aspect of the Spirit's ministry as "abiding": "Theologically, it would seem that some ministry of the Spirit had to be constantly applied to the old covenant believer. To distinguish it from the intimacy of new covenant indwelling, perhaps this ministry is best designated 'abiding'" (*New Covenant Ministry*, p. 28). In this case, the differences between Pettegrew's position and mine may be somewhat an issue of semantics. At least from a theological perspective, *abiding* and *indwelling* are used to reflect a continuing work of the Spirit in the renewal of a believer. However, there is some semantic difference. While *abiding* has the sense of continuing without change, *indwelling* focuses on an internal influence. In this regard, *indwelling* reflects that the Spirit is renewing the core of a person.

¹¹¹C. Samuel Storms, *Chosen for Life* (Grand Rapids: Baker, 1987), p. 4.

¹¹²See Wood, *Holy Spirit in Old Testament*, pp. 67–68.

and evil, Adam and Eve were eternally condemned and were internally changed into a state of total depravity, including the loss of their original state of unconfirmed creature holiness. In keeping with the Pauline analogy in Romans 5:12–21, comparing the representative roles of Adam and Christ (1 Cor 15:21–22), God imputed to those whom Adam represented, the human race, both Adam's guilt and his corruption.¹¹³ According to v. 12, sin entered the world through Adam: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." The "all" who "sinned" were connected with Adam as their representative when he initiated sin into the world through his act of disobedience and this connection resulted in death for all men.¹¹⁴ The comparative conjunction, "just as" (ὡσπερ), that introduces verse 12 indicates that this verse is a protasis; however, its apodosis is not found until vv. 18–19, with vv. 13–17 functioning as a theological parenthesis.¹¹⁵ The apodosis in vv. 18–19 summarizes Paul's argument in this section and stresses that the imputation of Adam's guilt resulted in eternal condemnation, in an analogous way to Christ's triumphant act of righteousness being imputed to us: "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous." The expression "made sinners," like "made righteous,"¹¹⁶ reflects a forensic aspect of Adam's transgression. This act of disobedience also had the result of making his posterity totally depraved.¹¹⁷

The word *depravity* refers to moral and spiritual corruption, the disposition towards evil and against good. All the descendants of Adam inherit a totally depraved nature at conception and are alienated from

¹¹³For a definitive defense of the immediate imputation view, see John Murray, *The Imputation of Adam's Sin* (Grand Rapids: Eerdmans, 1959); also Reymond, *Systematic Theology*, pp. 434–39.

¹¹⁴S. Lewis Johnson, Jr., "Romans 5:12—an Exercise in Exegesis and Theology," in *New Dimensions in New Testament Study*, ed. Richard N. Longenecker and Merrill C. Tenney (Grand Rapids: Zondervan, 1974), pp. 312–14.

¹¹⁵For a discussion of the grammatical construction found in these verses, see Douglas J. Moo, *The Epistle to the Romans*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), pp. 318–29; and Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1998), pp. 271–72.

¹¹⁶Moo, *Epistle to the Romans*, pp. 344–46.

¹¹⁷John Murray, *The Epistle to the Romans*, 2 vols. in 1, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1968), 1:204–6.

God. David stated it like this in Psalm 51:5: "Surely I was sinful at birth, sinful from the time my mother conceived me" (NIV). Romans 5:12–21 provides a theological basis for Paul's discussion of hamartiology in Romans 1:18–3:23. Because of humanity's connection with Adam, sin has been transmitted to all people. And the sin transmitted from Adam is so pervasive in man's being that he has no desire to seek after God. Paul makes this very point in Romans 3:10–12: "There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one." He further describes, in vv. 13–18, how sin permeates a person's being: body and spirit.¹¹⁸ Man's problem is systemic: "by nature children of wrath" (Eph 2:3). Man's nature is so hopelessly corrupt that Paul describes it as being "dead" in "trespasses and sin" (2:1). As such, man's inner being by nature is enslaved to his pervasive corruption and this corruption goes back to his conception and birth.

The adjective *total* is used to qualify *depravity* in order to communicate that this corruption pervades the whole of a person's being, extending to the core of his being.¹¹⁹ Depravity pervades man's mind, emotions and desires, heart, will, and conscience.¹²⁰ In Scripture, the evil intentions of man's heart are pictured in Genesis 6:5 as continuously evil: "Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually." The perversity of man's heart extends back to his youth, according to Genesis 8:21: "The LORD smelled the soothing aroma; and the LORD said to Himself, 'I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth.'" The author of Ecclesiastes affirmed in 9:3 that the hearts of men are "full of evil and insanity...throughout their lives."

¹¹⁸For a discussion of Paul's citations in Rom 3:10–18 drawn from various Old Testament passages, see Douglas J. Moo, *Romans*, NIV Application Commentary (Grand Rapids: Zondervan, 2000), pp. 115–21.

¹¹⁹R. C. Sproul, *Grace Unknown* (Grand Rapids: Baker, 1997), p. 118.

¹²⁰Total depravity does not mean that every man is as wicked as he possibly can be. To be sure, there are a few extremes. Though few sinners reach the depths of sinful imperfection, every sinner has the potential to commit the most heinous of crimes. Based upon common grace, God uses conscience, a person's abilities and talents, family influence, government, and the like in restraining the effects of sin and in enabling unbelievers to perform "good" activities that benefit society. However, this type of "good" is relative goodness and not absolute goodness. Absolute goodness is the good that is done and is pleasing in God's sight. Relative goodness is that which God, in common grace, has enabled unbelievers, though driven by their own evil motives, to do. When it comes to evaluating the good that pleases God, Paul said in Romans 3:12 that "there is none who does good. There is not even one" (see Storms, *Chosen for Life*, p. 35; and Grudem, *Systematic Theology*, pp. 496–97).

According to Jeremiah 17:9, man's heart is "more deceitful than all else, and is desperately sick; who can understand it?" The answer to Jeremiah's question is that no man can understand the depth of man's depravity. In Mark 7:21–23 Jesus described man's radical corruption as the source that produces all types of evil activities: "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness. All these evil things proceed from within and defile the man."

Man's mind is also presented in Romans 8:7–8 as being hostile to God: "The mind set on the flesh [sinful nature] is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, and those who are in the flesh [sinful nature] cannot please God." Paul further describes man's mind as "being darkened" in "understanding," "excluded from the life of God," having a "hardness" of heart and being callous; and this results in man giving himself "over to sensuality for the practice of every kind of impurity with greediness" (Eph 4:17–19). Further, Paul describes the man outside of Christ as having a defiled mind and conscience: "To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled" (Tit 1:5). Paul personally testified about the extent of his depravity with this: "I know that nothing good dwells in me, that is, in my flesh [sinful nature]" (Rom 7:18). In light of these passages, the explicit teaching of Scripture about depravity is that it pervades man's mind, emotions and desires, will, and conscience. In these passages, the term *heart* is used to reflect various internal processes, such as thinking, desiring, resolving. In these passages, man's heart, as well as his other inner faculties are described as being "evil," "deceitful," "sick," "hardened," "excluded from the life of God," "callous," "darkened," "defiled," and even as "hostile to God." The various writers of Scripture describe depravity in the most hideous terms. In the final analysis, the focus of all these passages is that total depravity pervades man's inner being and that this condition is described as being hostilely antithetical to God. In short, depravity is total because it pervades man, extending to the very core of his being.¹²¹

¹²¹Does man have a free and unrestrained will so that he can choose that which is pleasing or displeasing in God's sight? Based upon Scripture's teaching about total depravity, man will choose that which is consistent with his disposition toward evil and away from God. When some claim that man has a "free will," what is generally meant is that man has equal capacity to choose either for Christ or against him. If this is how "free will" is used, it is an unbiblical concept. In keeping with Scripture, it is more accurate to ascribe to man "free agency." By this, we mean that man is free to choose what he desires. As Storms has described free agency, "To say that man has free agency is to say he is free to do what he wants. If he wants to reject Christ, he will. If

While the writers of Scripture present man's total depravity with horrendous expressions, there is one item that Paul includes in Romans 8:8 that is crucially decisive in picturing man in the bleakest condition: "Those who are in the flesh [sinful nature] cannot please God." To be "in the flesh" is to be controlled by sinful nature, as the NIV renders it: "Those controlled by the sinful nature cannot please God." In other words, there is nothing within man's internal framework that makes him capable of pleasing God. In light of Paul's assertion, the biblical picture of total depravity must be further qualified as including the concept of man's total inability. Total inability means that man is incapable of changing his sinful character or acting in a way that is inconsistent with his pervasive depravity.¹²² As Jeremiah said in 13:23: "Can the Ethiopian change his skin or the leopard its spots? Neither can you do good who are accustomed to doing evil" (NIV). Total inability argues that man does not desire to please God and that he is incapable of pleasing God. In Ephesians 2:1, Paul described fallen humanity as being "dead in trespasses and sin." Paul further describes total depravity as a condition of slavery in Titus 3:3: "For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another." Sinful man is so enslaved to sin he has no internal capability to turn his life over to God. In short, total depravity means that man is "dead in trespasses and sin," "enslaved" to his sinful character, and unable to "please God."

If total depravity means that all people are dead in trespasses and sin and if this death renders them entirely unable and unwilling from the very core of their being to positively respond to God, then fallen man is left with a pervasive internal problem that he cannot correct in any conceivable way. In this theological scenario, the inescapable conclusion is that only through the Spirit's work in fallen man is he enabled to come to God. Because man's total depravity is antagonistically antithetical to God's nature, the doctrine of total depravity helps define what the Spirit is renewing in his life-giving and life-sustaining ministry: the core of one's being, one's direction and outlook in life. As such, the nature of man's depravity demands the Spirit's indwelling ministry to sustain the new disposition quickened by the Spirit at

he wants to accept Christ, he will. However, apart from the interposition of divine grace, no man wants or wills to have Christ in his thinking or in his life. All men freely and willingly reject the gospel because it is their desire to do so. A man's freedom consists in his ability to act according to his desires and inclinations without being compelled to do otherwise by someone or something external to himself" (*Chosen for Life*, pp. 36–37).

¹²²Morton H. Smith, *Systematic Theology*, 2 vols. (Greenville, SC: Greenville Seminary Press, 1994), 1:307–8.

regeneration. In his discussion of sanctification, Packer, though not using the term *indwelling*, nevertheless, summarizes the concept of indwelling that this paper is defending: "Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes; their fallen, Adamic instincts (the 'flesh') which, though dethroned, are not yet destroyed, constantly distract them from doing God's will and allure them along the paths that lead to death."¹²³ In essence, *indwelling*, as defined in this paper, is the Spirit's work of sustaining "regenerate desires and purposes." The Spirit's work of renewal unavoidably must include two aspects: an initial work of regeneration and the continuance of this initial work through his permanent indwelling ministry. Without the Spirit's continued work of permanently renewing the core of a man's being, a regenerate man would undoubtedly fall back into his unregenerate condition.¹²⁴

REGENERATION AND INDWELLING

There is only one way to overcome spiritual death, whether one lived in the Old Testament period or the New Testament era, and this is by God giving a dead sinner spiritual life. Thus, it would seem that it was theologically necessary for the Spirit to regenerate people in the Old Testament economy. However, many dispensationalists have some reservations with regeneration taking place in the Old Testament. Those claiming that regeneration did not take place in the Old Testament maintain this position because the Old Testament had no clear doctrinal teaching about regeneration. As Chafer has stated the case, "With respect to regeneration, the Old Testament saints were evidently renewed; but as there is no definite doctrinal teaching relative to the extent and character of that renewal, no positive declaration can be made."¹²⁵ Chafer claimed that his reason for this position was that he did not want to be guilty of reading "New Testament blessings back into the Old Testament."¹²⁶ If Chafer and others are correct that there is some type of renewal, "evidently renewed," and it is not regeneration as revealed in the New Testament, one wonders what type of renewal a person living in the Old Testament experienced? Was it some sort of intermediate state between being spiritually dead and spiritually alive, some sort of "half-life" category? The only way this "half-life" can

¹²³J. I. Packer, *Concise Theology* (Wheaton, IL: Tyndale, 1993), p. 171.

¹²⁴See Edwin H. Palmer, *The Person and Ministry of the Holy Spirit* (Grand Rapids: Baker, 1974), pp. 92–93.

¹²⁵Chafer, *Systematic Theology*, 6:73.

¹²⁶*Ibid.*; so also Pache, *Holy Spirit*, pp. 30–31; and Herman A. Hoyt, *The New Birth* (Findlay, OH: Dunham Publishing Co., 1961), p. 4.

work is if Old Testament sinners were only “partially depraved,” rather than totally depraved.¹²⁷

By the very nature of total depravity, no one has the desire or capability to come to God. Jesus recognized the ramifications of man’s total depravity when he said to Nicodemus in John 3:3, 5 that “unless one is born again he cannot see the kingdom of God.... Unless one is born of water and the Spirit he cannot enter into the kingdom of God.” He again recognized the necessity of God enabling man to believe in John 6:44, 65: “No one can come to Me unless the Father who sent Me draws him.... No one can come to Me unless it has been granted him from the Father.” In both passages, Jesus recognizes the absolute impossibility of man creating in his own being any type of spiritual life so that he could come to God, and he affirmed that it is only through divine enablement that anyone can come to God. Of necessity, Jesus’ remarks in both passages affirm that if anyone is to faithfully follow Him, a person will only come because the Divine Progenitor has given him spiritual life. Just as it is impossible for any person to cause his own physical birth, so it is impossible for any depraved person to bring about his own spiritual birth. The term that theologically describes this “monergistic” work of God in the soul of a radically corrupt sinner is regeneration. In both contexts, Jesus emphatically rules out any type of synergistic activity with God and man cooperatively working together to produce new life.¹²⁸ Since total depravity has been the true state of man since the Fall, Jesus’ remarks strongly suggest that fallen man in the Old Testament also had to experience regeneration.¹²⁹

Regeneration can be described as an implanting of spiritual life in the spiritually dead. Such a definition is certainly related to the biblical description of man as being “dead in trespasses and sin.” But it also appears that regeneration involves the impartation of a new disposition, a new complex of attributes, including spiritual life, in a pervasively corrupt man. In keeping with this, regeneration, according to Berkhof, “is that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made

¹²⁷Rapp, “The Ministry of the Holy Spirit,” p. 1. One of the issues that Rapp correctly opposes in this article is Chafer’s implication that people living after Pentecost reflect a nadir in depravity, in Chafer’s own words: “Evil attains a special character in the present time [the dispensation of the church]” (*Systematic Theology*, 6:83).

¹²⁸Hoekema, *Saved by Grace*, p. 101.

¹²⁹For helpful treatments of regeneration in the Old Testament, see John J. Davis, “Regeneration in the Old Testament” (Th.D. dissertation, Grace Theological Seminary, 1964); and J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), pp. 240–45.

holy.”¹³⁰ If this governing disposition is correlated with the new nature,¹³¹ regeneration can be defined as “the decisive impartation of the new nature to a spiritually dead man.”¹³² While the Old Testament does not have a Hebrew term that precisely corresponds to the term regeneration,¹³³ it uses other concepts that overlap with regeneration, such as having “a new heart,” “new spirit,” “heart of flesh” (Ezek 36:26), and a “circumcised heart” (Deut 30:6; Jer 9:25; Ezek 44:7, 9).¹³⁴ These various Old Testament synonyms for regeneration reflect the initial activity of the Spirit in his life-giving ministry as he implants a new nature in the hearts of men who are spiritually dead. Regeneration is a soteriological inevitability in the Old Testament if man’s corruption permeated his being.

In addition to depravity, another support for regeneration occurring in the Old Testament is drawn from the evidences that grow out of new spiritual life. The evidences of regeneration reflect that the Spirit in some sense renewed the internal disposition imparted at regeneration. In explaining to Nicodemus the unilateral nature of the new birth and how this is evidenced, Jesus draws an analogy between “the wind” and “the Spirit” in John 3:8: “The wind [πνεῦμα] blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit [πνεῦμα].” Though man cannot direct or comprehend the wind, this “does not mean that we cannot detect the wind’s effects. We hear its sound, watch the swaying grasses, see the clouds scudding by, hide in fear before the worst wind storms. So it is with the Spirit. We can neither control him nor understand him. But that does not mean we cannot witness his effects. Where the Spirit works, the effects are undeniable and unmistakable.”¹³⁵ Jesus’ words are a theological truism: New life is always reflected by its fruits. The evidences in the Old Testament that the Spirit had circumcised a sinful Israelite’s heart

¹³⁰Berkhof, *Systematic Theology*, 2:469.

¹³¹For an elaboration on the use of new nature, see the informative discussion of “nature” by William W. Combs, “Does the Believer Have One Nature or Two?” *Detroit Baptist Seminary Journal* 2 (Fall 1997): 82–87.

¹³²Snobeberger, “Priority of Regeneration to Saving Faith,” p. 55; see also Hoekema, *Saved by Grace*, pp. 101–4.

¹³³The only use in the New Testament of the Greek term for regeneration, *παλιγγενεσία*, is in Tit 3:5. Other parallel concepts for regeneration are used in the New Testament, such as “made alive,” “born,” “born from above,” born again,” a “new heart,” and “new creation” (Snobeberger, “Priority of Regeneration to Saving Faith,” pp. 53–54).

¹³⁴*Ibid.*, p. 54.

¹³⁵Carson, *John*, p. 197.

included effects such as saving faith (Heb 11),¹³⁶ delighting in God's Word (Ps 1:2), loving God's Law (Ps 119:97), loving God (Ps 116:1), praising God (Ps 34:1), being called a friend of God as Abraham was¹³⁷ (Isa 41:8; Jas 2:23), and pleasing God (Prov 16:7).¹³⁸ In the midst of severe obstacles, Joseph remained constant in faith. If the Spirit had not regenerated Joseph along with its entailment of indwelling, how is it possible to explain his constancy in faith? The only conceivable way of explaining Joseph's faithfulness is through the Spirit's life-transforming ministry. Wood has perceptively noted this:

Joseph experienced extreme cause for complaint, yet is never said to have become bitter or lost his faith in God. Many others could be named as well. Their lives were outstanding in faithfulness and dedication, and they are set forth in the Old Testament as examples to follow. Did they achieve such commendable lives by their own efforts? Did they have some resources in their own nature on which they could draw that people of the New Testament time do not have? The answer of course is that they did not. But if not, they must have experienced an impartation of new life just as saints of the New Testament and this means regeneration.¹³⁹

Based upon total depravity, the Spirit, of necessity, had been actively involved in the Old Testament as he regenerated fallen sinners. As Grogan has precisely summarized, "If faith is a gift of God and evidence of the inner working of the Spirit, and if the men of the O.T. were justified by faith, it is hard to resist the inference that they were regenerate."¹⁴⁰ In addition, the inevitable results from new life reflect the Spirit's ongoing indwelling work with Old Testament saints. However, some would argue that indwelling does not necessarily follow from regeneration.¹⁴¹ But from a theological perspective, it is

¹³⁶Snoeberger, "Priority of Regeneration to Saving Faith," pp. 69–88.

¹³⁷Abraham Kuyper clearly recognizes indwelling in the Old Testament: "But in the Old Testament there was also an inward operation in believers. Believing Israelites were saved. Hence they must have received saving grace. And since saving grace is out of the question without an inward working of the Holy Spirit, it follows that He was the Worker of faith in Abraham as well as in ourselves" (*The Work of the Holy Spirit*, trans. Henri De Vries [reprint of 1900 ed., Chattanooga, TN: AMG Publishers, 2001], p. 228).

¹³⁸Dunzweiler, "Indwelling in the Old Testament," p. 8; see also Zuber, "Indwelling of the Holy Spirit in the Old Testament," pp. 28–29.

¹³⁹Wood, *Holy Spirit in Old Testament*, pp. 65–66.

¹⁴⁰Geoffrey W. Grogan, "The Experience of Salvation in the Old and New Testaments," *Vox Evangelica* 9 (1976): 13.

¹⁴¹Hamilton, "He Is with You and He Will Be in You," pp. 65–66; so also Stallard, "Holy Spirit in the Old Testament," pp. 15–18.

difficult to conceive of the Spirit imparting a new disposition at regeneration, then withdrawing his saving presence after regeneration and leaving the Old Testament believer to spiritually fend for himself. If indwelling is a necessary entailment from regeneration, then it follows that the Holy Spirit indwelt Old Testament saints.

INDWELLING IN THE OLD TESTAMENT

As has been previously suggested, the Holy Spirit's indwelling of a believer is a metaphor to describe the Spirit's permanently sustaining a personal saving relationship he initiated with a believer at regeneration. In addition, I have argued that since the Fall this relationship is an incontrovertible soteriological truth. In keeping with this argument, it is necessary to demonstrate that the Spirit's indwelling is not incompatible with Old Testament theology and, specifically that the Spirit's salvific presence in all believers forms an inseparable link between regeneration and indwelling. At this juncture in the argument, attention needs to focus on three biblical passages suggesting that the Spirit's presence creates an inseparable bond between regeneration and indwelling. If there is a necessary link, this suggests that the Spirit indwelt Old Testament saints. After examining these three passages, we will examine two other Old Testament passages that are coordinate with the Spirit's indwelling in the Old Testament.

Texts Connecting Regeneration and Indwelling

In three biblical texts, the Spirit's life-transforming ministry provides an unbreakable nexus between regeneration and indwelling.

Ezekiel 36:25–27

The first text suggesting this connection is Ezekiel 36:25–27:

²⁵Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶Moreover, I will give you a new heart and put a new spirit [רוּחַ] within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷And I will put My Spirit [רוּחִי]¹⁴²

¹⁴²The Hebrew word רוּחַ is used twice in vv. 26–27: “[new] spirit” (v. 26) and “[My] Spirit” (v. 27). This word is used in the Hebrew Old Testament 378 times and 11 times in the Aramaic portions of the Old Testament (*Theological Lexicon of the Old Testament*, s.v. “רוּחַ,” by R. Albertz and C. Westermann, 3:1202). Its semantic domain ranges from “breeze” to “disposition” to Yahweh’s “spirit” (Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, 2 vols., rev. W. Baumgartner and J. J. Stamm, study ed. [Leiden: Brill, 2001], 2:1197–1201 [hereafter cited as *HALOT*]). Koehler and Baumgartner’s division of this word into fifteen subdomains reflects the semantic complexities of רוּחַ. According to Koehler and Baumgartner’s classification, both uses of רוּחַ in Ezek 36:26–27 are classified with their twelfth category: “transferring the spirit from one person to another,” and more

within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.”

Ezekiel 36:25–27 is found in a context (Ezek 36:1–37:28) that emphasizes Israel’s future restoration. More specifically, Ezekiel 36:25–27 is set in a new covenant context.¹⁴³ To develop how this future restoration will be fulfilled, Ezekiel focused on the Holy Spirit’s work of renewal. Two aspects of the Spirit’s work of renewal are stressed in 36:25–26, cleansing (“I will cleanse you”) and transformation (“I will give you a *new heart* and put a *new spirit* within you”). Both of these aspects focus on the Spirit’s work in regeneration.¹⁴⁴ In addition, v. 27 connects the Spirit’s work with indwelling (“I will put my Spirit within you and cause you to walk in My statutes”). This is to say, the Spirit’s indwelling ministry in v. 27, “within you,” is inevitably tethered to the Spirit’s regeneration in vv. 25–26, and this indwelling work invariably results in obedience.¹⁴⁵ Thus, through his indwelling ministry, the Spirit continues his saving relationship with a believer.

Most interpreters recognize that Ezekiel 36:25–27 deals with the Spirit’s future work of regeneration and indwelling under the terms of the new covenant. By viewing Ezekiel 36:25–27 (and Jeremiah 31:31–34) as an exclusively *future* ministry of the Spirit, some dispensationalists have argued that neither regeneration nor indwelling occurred in the Old Testament, as we have previously noticed. However, other dispensationalists would still argue for regeneration in the Old Testament, while precluding any permanent indwelling of the Spirit.¹⁴⁶ This

specifically as God giving a “new spirit” and placing his “spirit” within them (pp. 200–1201). While it is beyond the scope of this study to develop the various uses of רִיחַ, Hildebrandt’s discussion of its semantic range is a helpful source to consult (*Spirit of God*, pp. 1–27). He classifies the use of Ezek 36:26 as God giving contrite man a “[new] heart” devoted to obedience. This use is part of a miscellaneous subdomain connected to the use of רִיחַ in reference to humankind (p. 17). He classifies the use of Ezek 36:27 as a subdomain, “the Spirit and the people of God,” of רִיחַ as God’s Spirit. With this use God’s רִיחַ is placed inside of man to accomplish a new response to God (p. 21).

¹⁴³R. Bruce Compton, “Dispensationalism, the Church, and the New Covenant,” *Detroit Baptist Seminary Journal* 8 (Fall 2003): 20–23.

¹⁴⁴I have argued elsewhere that Ezek 36:25–27 is the primary background for understanding “born of water and the Spirit,” see “Born of Water and the Spirit,” pp. 91–93.

¹⁴⁵For a discussion of the significance of Ezek 36:26–27 as it relates to the Spirit’s indwelling of Old Testament believers, see Daniel I. Block, “The Prophet of the Spirit: The Use of *ruah* in the Book of Ezekiel,” *Journal of the Evangelical Theological Society* 32 (March 1989): 41; also see *New International Dictionary of Old Testament Theology and Exegesis*, s.v. “רִיחַ,” by Miles V. Van Pelt, Walter C. Kaiser, Jr, and Daniel I. Block, 3:1076–77.

¹⁴⁶For example, see Stallard, “Holy Spirit in the Old Testament,” pp. 15–18;

dichotomy results from making a sharp distinction between regeneration and indwelling. Such a distinction is unwarranted on two grounds.

First, this type of disjunction between regeneration and indwelling would have been soteriological suicide for an Old Testament saint. If the nature of total depravity unavoidably required the regenerating work of the Spirit to create new life, how could this new life be sustained without the Spirit? Without some type of continuous renewal by the Spirit with an Old Testament believer, he would have inevitably reverted back to his pre-regenerated state of pervasive sinfulness.

Second, the emphasis of Ezekiel 36:25–27 is not to make a sharp dichotomy between regeneration and indwelling, rather its emphasis is on spiritual transformation, regeneration and indwelling, on a national level for eschatological Israel. Ezekiel looks forward to the time when the nation of Israel, comprised of spiritually transformed individual Israelites, is restored to their geographical homeland under the terms of the new covenant.¹⁴⁷ However, this link between spiritual transformation and future Israel does not preclude individuals in preceding dispensations undergoing the same spiritual transformation. This spiritual transformation is reflected in earlier revelation such as Deuteronomy 10:16 and 30:6. In addition, Jesus articulated the absolute necessity of this same spiritual transformation in John 3:5: “unless one is born of water and the Spirit, he cannot enter into the kingdom of God.” In this context, Jesus chided Nicodemus, as a “a ruler of the Jews” (v. 1) and “the teacher of Israel” (v. 10), for not grasping the connection between Jesus’ teaching about the monergistic nature of regeneration with its Old Testament background in Ezekiel 36:25–27. While Christ’s focus is on regeneration, he does not rule out the connection between regeneration and indwelling. In fact, if the background for Christ’s discussion is Ezekiel 36:25–27, indwelling is a valid implication. In providing a further explanation of v. 5, Jesus uses a proverb in v. 6: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (v. 6). This comparative proverb reflects a truism: as physical life results from physical beings, so spiritual life results from the Spirit.¹⁴⁸ While Christ’s focus is on regeneration, the Old Testament background for v. 5 and the use of his proverb in v. 6 implies a connection between regeneration and indwelling.¹⁴⁹ Though

Hoyt, *New Birth*, p. 4; and Roy L. Aldrich, “The Transition Problems in Acts,” *Bibliotheca Sacra* 114 (July 1957): 238.

¹⁴⁷Block, “The Use of *ruw* in the Book of Ezekiel,” p. 41.

¹⁴⁸Morris, *John*, p. 219, and Block, “The Use of *ruw* in the Book of Ezekiel,” p. 40.

¹⁴⁹My understanding that John 3:6 implies indwelling is in contrast with

regeneration and indwelling are distinguishable forms of life, the Spirit's work of renewal inextricably unites both. If the source of spiritual life is removed at any juncture, spiritual life is necessarily aborted.

1 Corinthians 2:14–15

The second passage reflecting that the Holy Spirit forms an unbreakable link between regeneration and indwelling is a passage previously examined, 1 Corinthians 2:14–15. Paul argued for two mutually exclusive categories of people: “the man without the Spirit” and “the man with the Spirit.” Those without the Spirit in v. 14 did not have his salvific influence; however, those with the Spirit in v. 15 had his salvific influence. Paul's argument assumes that “the man with the Spirit” is the man who experienced the Spirit's initial saving influence in regeneration and his continuous salvific influence through indwelling. If one was void of either aspects of the Spirit's ministry of renewal, he was a “man without the Spirit.” Since there are no other sources for producing and maintaining spiritual life, the inevitable conclusion is that Old Testament saints also experienced the indwelling presence of the Spirit.¹⁵⁰

Romans 8:9–11

The final passage indicating a tight connection between regeneration and indwelling is Romans 8:9–11, where Paul describes the controlling influence that the Spirit has on believers. To grasp the impact of the Spirit's influence, vv. 9–11 must be set against the Pauline contrast reflected in the last half of v. 4: “Who do not walk according to the flesh but according to the Spirit.” Paul's use of “the flesh” and “the Spirit” set up the contrast that he will develop in vv. 5–11. The contrast is between the two antithetical controlling forces: “the flesh” (σάρξ) and “the Spirit” (πνεῦμα). All men are born into and controlled by the “flesh.” However, by God's efficacious grace, his people are brought under the control of “the Spirit.” The contrast of v. 4 is continued through v. 6. In vv. 7–8, Paul describes those who are controlled by the flesh. In vv. 9–11, Paul changes his focus to describe those who are controlled by the Spirit.

Paul develops this flesh/Spirit contrast in v. 5: “For those who are according to the flesh [σάρξ] set their minds on the things of the flesh [σάρξ], but those who are according to the Spirit, the things of the Spirit.” NASB's translation of σάρξ as “flesh” should not be confused with any form of anthropological dualism suggesting that the “body” is

Hamilton, who denies that John 3:6 has any implication for indwelling (“Regeneration and Indwelling in John,” p. 2).

¹⁵⁰Snobeger, “Holy Spirit,” p. 27.

evil.¹⁵¹ The contrast between σάρξ and πνεῦμα, which actually began at 7:5,¹⁵² indicates that σάρξ has reference to man in his “unregenerate (and sinful) state.”¹⁵³ This is to say, σάρξ has reference to unregenerate men as dominated by their “sinful natures.”¹⁵⁴ The contrast indicated in vv. 4–5 is between two mutually exclusive groups of people. One group is characterized as walking “according to the flesh” and “who are according to the flesh,” and the other group as walking “according to the Spirit” and “who are according to the Spirit.” Paul states the point of his contrast in v. 6: “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.” The “mind set on” the flesh/Spirit denotes the basic orientation of a person’s internal disposition as being either focused on things of the sinful nature or the things of the Spirit, respectively.¹⁵⁵ According to v. 6, the mind controlled by the sinful nature brings death, including spiritual death within the earthly realm that culminates in eternal condemnation.¹⁵⁶ Verse 6 also indicates that the mind controlled by the Spirit brings “life and peace.” “‘Life’ and ‘peace’ denote the state of freedom from the ‘law of sin and death’ that begins for the believer in this life, albeit in less than its final and definitive form.”¹⁵⁷ In vv. 7–8, Paul provides the reason why the one dominated by the sinful nature must die: “Because the mind set on the flesh [σάρξ] is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, and those who are in the flesh [σάρξ] cannot please God.” Those who are controlled by the sinful nature are hostile to God and will not submit to his law. Furthermore, Paul describes the unregenerate man as not having the capacity to submit to God and to please him. As we noted earlier, this text affirms that man’s total depravity includes the concept of total inability. In vv. 7–8, Paul has described the in-the-flesh group, those who are dominated by the sinful nature, as wholeheartedly unable to please God.

Paul shifts his focus in vv. 9–11 to directly address the Roman believers:

¹⁵¹Moo, *Epistle to the Romans*, p. 47, n. 36.

¹⁵²Ibid., pp. 418–20.

¹⁵³BDAG, p. 915.

¹⁵⁴Combs, “One Nature or Two,” pp. 90–92. This understanding of the sinful nature could also be viewed as his “human nature dominated by sin” (Sinclair B. Ferguson, *The Christian Life* [Carlisle, PA: Banner of Truth, 2002], p. 157).

¹⁵⁵Moo, *Romans*, p. 250.

¹⁵⁶Moo, *Epistle to the Romans*, p. 487.

¹⁵⁷Ibid., pp. 487–88.

⁹However, you [ὑμεῖς] are not in [ἐν] the flesh but in [ἐν] the Spirit, if indeed the Spirit of God dwells in [ἐν] you [ὑμῖν]. But if anyone does not have the Spirit of Christ, he does not belong to Him. ¹⁰If Christ is in [ἐν] you [ὑμῖν], though the body is dead because of sin, yet through the Spirit is life because of righteousness.¹⁵⁸ ¹¹But if the Spirit of Him who raised Jesus from the dead dwells in [ἐν] you [ὑμῖν], He who raised Christ Jesus from the dead will also give life to your [ὑμῶν] mortal bodies through His Spirit who dwells in [ἐν] you [ὑμῖν].

Since Paul asserts in vv. 9–11 that the Roman Christians were “in [ἐν] the Spirit” and the Spirit, as well as Christ, was “in” (ἐν) them, this means that ἐν cannot have a strictly locative sense; rather, it is used metaphorically to describe a saving relationship that the Spirit, as well as Christ, had with the Roman believers, as noted earlier in our discussion of ἐν in John 14.¹⁵⁹ According to v. 9, if any Roman Christian was “in the flesh,” then he was not “in the Spirit.” To be “in the flesh” reflects that the flesh, the sinful nature, controls fallen man; and to be “in the Spirit” indicates that the Spirit controls a believer. While Christian experience demonstrates that all Christians at various times act fleshly (Rom 7:14–25; Gal 5:16–17), this is not Paul’s point in Romans 8:9. His point is that if anyone does not have the Spirit, he does not belong to Christ and is still in the flesh. The full force of Paul’s statement, according to Moo, is that “every Christian really is ‘in the Spirit’—under his domination and control. We may not always reflect that domination...but it is a fundamental fact of our Christian existence and the basis for a life of confidence and obedience to the Lord.”¹⁶⁰ In this verse, Paul explicitly categorizes people as either being in one group or the other, without any allowance for an “in-between” group. As a result of this “in-the-Spirit” relationship, Paul sets forth in vv. 10–11 that, though the bodies of believers will physically die because of sin, their physical bodies will ultimately be resurrected through the life-giving power of the Spirit based upon the imputed righteousness of Christ. The connection between spiritual life and the eternal life that is associated with the believer’s resurrection should not be a surprise since this passage is permeated with the Spirit’s power to enable life. “The presence of the Spirit demonstrates that believers will not be saddled with their weak and corruptible bodies forever. The

¹⁵⁸Since πνεῦμα is consistently used in Rom 8 to refer to the Holy Spirit, I have modified NASB’s translation of this part of v. 10 (“yet the spirit is alive because of righteousness”). For a justification of a pneumatological use of πνεῦμα, rather than an anthropological use, see Murray (*Romans*, 1:288–91), Moo (*Romans*, pp. 251–52) and Schreiner (*Romans*, pp. 414–15).

¹⁵⁹So Moo, *Romans*, p. 256.

¹⁶⁰*Ibid.*, p. 251.

Spirit is a life-giving Spirit and will overcome death through the resurrection of the body.”¹⁶¹ In contrast to vv. 5–8, vv. 9–11 describe the “in-the-Spirit” group as those who are controlled by the Spirit.

Therefore, vv. 4–11, in Pauline thought, focus on two mutually exclusive groups: those who are in the flesh and those who are in the Spirit. More specifically, to be in the Spirit includes both regeneration and indwelling. To have neither regeneration nor indwelling is to be “in the flesh.” In this passage, both ministries of the Spirit, though distinct, are inseparable. Thus in Pauline thought, it is impossible to have regeneration without indwelling. Furthermore, because Paul clearly affirms in 8:8 that total depravity includes total inability, these two ministries of the Spirit must be inseparable or a believer would lose his “in-the-Spirit” influence. This is “a fact of life” in every dispensation. In commenting on indwelling in Romans 8:9 as a distinctly post-Pentecost experience, Ryrie has stated this very point. “The Spirit cannot leave a believer without throwing that believer back into a lost, unsaved condition. Disindwelling has to mean loss of salvation, and loss of salvation must include disindwelling.”¹⁶² If Ryrie is correct about the Spirit’s influence with a New Testament believer, would it not also be a soteriological impossibility to have anyone regenerated in the Old Testament without the Spirit’s same continuous salvific influence with an Old Testament saint? Romans 8:9–11, like Ezekiel 36:25–27 and 1 Corinthians 2:14–15, cogently avers that the Spirit’s salvific presence forms an indivisible nexus between regeneration and indwelling. A loss of indwelling in any dispensation would result in the loss of salvation!

Objections to Permanent Indwelling in the Old Testament

Before presenting two texts that would argue for the Spirit’s indwelling ministry with Old Testament saints, some theological objections to this paper’s thesis will be analyzed. An objection to the argument of this paper may be that I have read the Spirit’s New Testament ministry back into the Old. However, the nature of progressive revelation must allow the New Testament to clarify some verities that permeate both testaments. For example, Christ’s active role in the creation of the heavens and the earth is not explicitly affirmed in any Old Testament text, yet John 1:5 and Colossians 1:16 specifically affirm his active role. Orthodox interpreters affirm that the Old Testament allows for and implies the Son’s involvement in creation, and recognize that the New Testament completes God’s revelatory accounting of

¹⁶¹Schreiner, *Romans*, p. 415; so also Murray, *Romans*, 1:288–92.

¹⁶²Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), p. 356.

creation.¹⁶³ Without the New Testament would believers know about Christ's active role in the creation week? Another example is Adam's role as representative head of mankind in the Garden of Eden along with its implications for the imputation of Adam's pervasive corruption and eternal condemnation to his posterity and the world over which he reigned. While total depravity, its consequential eternal judgment, and the curse on all of creation is taught in various Old Testament texts, the full significance of Adam's headship is not fully crystallized until Paul's epistles, such as in Romans 5–8 and 1 Corinthians 15. Orthodox interpreters would insist that Adam's headship was a theological reality in the early chapters of Genesis and that depravity has affected the entirety of every person's being whether they lived in the Garden of Eden or in Jerusalem at Pentecost. Paul's teaching in the New Testament provides a revelatory synthesis on the subject of the Fall that is true for all dispensations.¹⁶⁴

As this relates to the Spirit's indwelling ministry in the Old Testament, it appears that God's emphasis in the Old Testament was on monotheism and, coordinate with this Old Testament focus, the Holy Spirit is presented as God's animating presence.¹⁶⁵ This understanding suggests that the Old Testament authors viewed the Holy Spirit not as the third person of the Godhead,¹⁶⁶ but as a manifest and localized work of God in mankind's activities.¹⁶⁷ However, this Old Testament presentation does not undermine or in any way conflict with the fuller revelation about the Trinity developed in the New Testament, rather the Old Testament lays a foundation for the fuller revelation to be synthesized in the New Testament.¹⁶⁸ Therefore, it should be no surprise that the Old Testament does not speak with the same clarity and finality as the New Testament on the subject of the Trinity and its impact on pneumatology. As such, there is a genuine sense that New Testament believers interpret the Old Testament with a greater clarity on

¹⁶³Reymond, *Systematic Theology*, pp. 391–92, and John C. Whitcomb, *The Early Earth* (Grand Rapids: Baker, 1972), p. 26.

¹⁶⁴Murray, *Imputation*, pp. 40–41; Reymond, *Systematic Theology*, pp. 437–38; and Berkhof, *Systematic Theology*, 1:242–43.

¹⁶⁵*Theological Dictionary of the Old Testament*, s.v. "רוּחַ," by S. Tengström and H. -J. Fabry, 13:387; and Richard H. Killough, "A Reexamination of the Concept of Spirit in Christian Theology," *American Journal of Theology & Philosophy* 6 (May–September 1985): 141–42.

¹⁶⁶McCune, "Systematic Theology II," p. 194.

¹⁶⁷Mark A. Snoeberger, "An Exegetical Contribution to the Identity of the רוּחַ קדוש in Psalm 51:13b" (Seminar in OT Hermeneutics/Exegetical Method, Baptist Bible Seminary, 26 March 2004), p. 21.

¹⁶⁸King, "Spirit Indwelling in the Old Testament," pp. 13–14.

pneumatology than Old Testament believers. If the nature of man is radically depraved and his nature has not changed since the Fall and even if the Old Testament saint did not have a complete understanding of pneumatology, man's total depravity and God's redemptive work in his people demand that the Spirit's life-giving and life-sustaining work was a soteriological verity that began with the Fall and not Pentecost.

Another objection to this paper's thesis is that, since the Old Testament presents the Spirit as temporarily coming upon and leaving individuals, Old Testament pneumatology seriously undermines this thesis. A reputed example of this temporary ministry is Bezaleel in Exodus 31:3, where God's Spirit filled Bezaleel with wisdom and skills in craftsmanship to build the tabernacle and the furniture associated with it. Chafer has used the example of Bezaleel to deny the Spirit's permanent indwelling of Old Testament saints.

Regarding the indwelling of the Holy Spirit in Old Testament saints, it has been stated already that the Holy Spirit came and went, in accord with His sovereign relation to men of old. His coming to them was for a specific purpose, as in the case of Bezaleel merely to give skills in his work as an artisan and that restricted to the construction of the tabernacle. The conception of an abiding indwelling of the Holy Spirit by which every believer now becomes an unalterable temple of the Holy Spirit belongs only to this age of the Church, and has no place in the provisions of Judaism.¹⁶⁹

Another reputed example of temporary indwelling is reflected in 1 Samuel 16:13–14 where the Spirit came upon David and left Saul: "Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah. Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrorized him."¹⁷⁰ In v. 13, the Spirit came upon David; however, in v. 14 the Spirit departed from Saul and a spirit was sent to torment him. Contrary to the view of Chafer and Ryrie, I would argue that the examples of Bezaleel, Saul, and David argue for a ministry of the Spirit that focused on theocratic purposes, rather than soteriological. The Spirit's ministry reflected in both passages is an example of what was referred to earlier as "theocratic anointing."¹⁷¹ Though this

¹⁶⁹Chafer, *Systematic Theology*, 6:74.

¹⁷⁰Ryrie cites 1 Sam 16:14 to demonstrate that the Spirit's indwelling ministry in the Old Testament was temporary and not permanent. His permanent indwelling of believers is strictly a post-Pentecost experience (*Holy Spirit*, pp. 70–71); so also Stalard, "Holy Spirit in the Old Testament," pp. 17–18.

¹⁷¹Though not all theologians refer to the Spirit's ministry of enabling special

ministry was concerned with the leadership of Israel,¹⁷² theocratic enablement may have been extended to include prophets, such as Elijah (1 Kgs 18:46), and men like Bezaleel with special skills and craftsmanship for the enhancement of worship in the theocracy (cf. with Hag 2:5 and Zech 4:6).¹⁷³

In further demonstrating the temporary nature of indwelling, Ryrie cites, as another example, David's request in Psalm 51:11 that God would not remove his Spirit from him: "Do not cast me away from Your presence, and do not take Your Holy Spirit from me." With this understanding, David's request reflects that an Old Testament believer feared that the Spirit could leave him.¹⁷⁴ While commentators may disagree upon what ministry of the Spirit David was fearful of losing, commentators agree that the synonymous parallelism found in v. 11 indicates a single ministry of the Spirit.¹⁷⁵ "Do not cast me away

people in the Old Testament who had a functional impact on the theocracy as "Theocratic Anointing," many recognize the necessity of the Spirit's enabling ministry for theocratic purposes (for a list of some key sources dealing with this subject, see above, footnote 72).

¹⁷²Those who experienced this ministry include Moses (Num 11:17 cf. Acts 7:35), the 70 Elders (Num 11:17), Joshua (Deut 34:9; Josh 1:5), some of the judges (Othniel [Judg 3:10], Gideon [6:34], Jephthah [11:29], Samson [13:25; 14:6, 19; 15:14]), Saul (1 Sam 10:6–10; 11:6), David (1 Sam 16:13), Solomon (his request for wisdom is consistent with theocratic anointing, cf. 1 Kgs 1:39; 3:7–12; 4:29–34). Though the Scripture is silent, it would seem that this anointing ministry of the Spirit continued in some form after Solomon in the Davidic dynasty until the fall of the theocracy in 586 B.C. "This anointing," as McCune says, "was probably being exercised in part in contexts where the Davidic king would cry out to God and experience immediate deliverance, such as in the cases of Abijah (2 Chr 13:13–17), Asa (2 Chr 14:9–15), and Jehoshaphat (2 Chr 18:31; 20:14–19). While the division of the kingdom in 931 B.C. was permitted by God (1 Kgs 11:9–13; 12:15, 22–24), the northern kingdom of Samaria was illegitimate from several angles, one of which was the absence of a Davidic king" ("Systematic Theology II," p. 203). After the theocracy's demise in 586 B.C., the Spirit's theocratic anointing was discontinued until the Spirit anointed Jesus Christ, the true king of the theocracy, at his baptism in Matthew 3:16 (see also Matt 12:18–21; Luke 4:18–19; Acts 10:38).

¹⁷³In delivering a pronouncement of blessing on the theocracy, this type of anointing came upon a clear unbeliever, Balaam, in Num 24:2, 10–12 (2 Pet 2:15).

¹⁷⁴Ryrie, *Holy Spirit*, p. 71; so also Walvoord, *Holy Spirit*, pp. 152–53; and Stalard, "Holy Spirit in the Old Testament," pp. 17–18.

¹⁷⁵For example, see Willem A. VanGemeren, "Psalms," in vol. 5 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1991), p. 382; Edward R. Dalglish, *Psalms Fifty-One* (Leiden: Brill, 1962), pp. 160–61; Charles A. Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, 2 vols., International Critical Commentary (New York: Scribner's, 1907), 2:8; Derek Kidner, *Psalms 1–72*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1973), p. 192; Marvin E. Tate, *Psalms 51–100*, Word Biblical Commentary (Waco, TX: Word, 1990), p. 23; Robert G. Bratcher and William D. Reayburn, *A Translator's Handbook on the Book of Psalms* (New York: United Bible

from” is parallel with “do not take...from me” and “Your presence” (עַל־לִפְנֵי) with “Your Holy Spirit” (רוּחַ קֹדֶשׁ).¹⁷⁶ The parallelism is not precise in that “do not cast me away from” is not identical with “do not take...from me.” The first request is for God to do something and the second is for David not to lose something. However, the roughly synonymous nature of both requests reflects a singular focus on David’s maintaining God’s favorable presence.¹⁷⁷ “Your presence” and “Your Holy Spirit” are synonymous expressions. A similar parallelism of these two items is found in Isaiah 63:9–11 where in v. 9 “the angel of his presence” (מַלְאָךְ פָּנָיו) and in vv. 10, 11 “his Holy Spirit” (רוּחַ קֹדֶשׁ) are correlated. What this suggests for Psalm 51:11 is that David had a genuine fear of losing some manifestation of the Spirit’s blessing. However, does this verse necessarily mean that David was fearful that he would lose the indwelling of the Spirit? According to Ryrie and others, the answer to this question is affirmative. However, in contrast to Ryrie, this verse, like Exodus 31:3 and 1 Samuel 16:13–14, may preferably be taken as a request for God not to remove his theocratic anointing from David, as he had from Saul. Two items support this interpretation. First, in keeping with kingship in the ancient Near East, David’s actions as king not only had a personal significance for him, but also on the nation over which he reigned. As such, David’s personal lament over his sin did not exclusively have a bearing on David’s relationship with God, but also on the nation.¹⁷⁸ In keeping with covenant solidarity between king and nation, we should expect David’s personal lament to include a concern for Jerusalem, as it does in vv. 18–19.¹⁷⁹ In addition to the final verses of this psalm, David’s prayer for renewal in vv. 10–12 includes v. 11 where David’s heart for the nation is reflected by his request that God would not remove his theocratic anointing, as he had done with Saul in 1 Samuel 16:14. This suggests that David did not want to lose the work of the Spirit that enabled him to effectively function as the king of the

Societies, 1991), p. 473.

¹⁷⁶This suggestion that Psalm 51:11 (v. 13 in Hebrew text) is an example of synonymous parallelism is in contrast to W. Creighton Marlowe’s suggestion that this verse reflects synthetic parallelism (“‘Spirit of Your Holiness’ [רוּחַ קֹדֶשׁ] in Psalm 51:13,” *Trinity Journal* 19 [Spring 1998]: 40–41). Marlowe further argues that David is praying that God would not remove David’s internal disposition of holiness, rather than the Holy Spirit (p. 44).

¹⁷⁷Snoeberger, “Psalm 51:13b,” p. 14.

¹⁷⁸J. H. Eaton, *Kingship and the Psalms*, 2nd ed. (Sheffield: JSOT Press, 1986), pp. 71–72, 156–68.

¹⁷⁹Jack Barentsen, “Restoration and Its Blessing: A Theological Analysis of Psalms 51 and 32,” *Grace Theological Journal* 5 (Fall 1984): 258.

theocracy. Second, the concept of being “cast away” (שָׁלַךְ) from the Lord’s presence is only used in four other contexts all of which focus on Israel experiencing national rejection (2 Kgs 13:23; 17:20; 24:20, and 2 Chr 7:20). Divine rejection would result in God enacting his covenant curses on the nation.¹⁸⁰ Not only did David need internal renewal for himself, but as head of the theocracy, he also needed a theocratic renewal of his enablement so that the nation would not be adversely affected.¹⁸¹ Consequently, rather than interpreting Psalm 51:11 as a removal of indwelling, a better contextual case may be made for David praying that God would not remove his theocratic anointing.

Old Testament Texts Suggesting Indwelling

There are two Old Testament passages that speak of the Spirit’s role in the sanctification process of Old Testament believers and thus imply the necessity of the Spirit’s indwelling presence with individuals.¹⁸²

Numbers 27:18

The first passage is Numbers 27:18: “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.” In the immediate context of Numbers, Moses has requested in vv. 15–17 that God set apart his successor to be ready to replace him at death. What is of interest to this paper is God’s description of Moses’ successor, Joshua, with the appositional phrase: “A man in whom is the Spirit [רוּחַ].” Since the article is not attached to רוּחַ, it could be translated as “spirit.” Without the article, the clause describes Joshua as a man who has spiritual capacities of leadership. Though the KJV, NIV, and NRSV translate רוּחַ as “the spirit,” their rendering of רוּחַ in lower case letters reflects that they interpret this word as Joshua’s spiritual capacity for leadership. However, when רוּחַ refers to the Holy Spirit, it is inherently definite and may legitimately be translated as “the Spirit,” as does

¹⁸⁰Snoeberger, “Psalm 51:13b,” p. 14.

¹⁸¹Wood, *Holy Spirit in Old Testament*, pp. 39–63, 101–12; Warfield, *Holy Spirit*, pp. 128–33; Kuyper, *Holy Spirit*, p. 40; Hildebrandt, *Spirit of God*, p. 127; Zuber, “Indwelling of the Holy Spirit in the Old Testament,” pp. 45–46.

¹⁸²The Spirit’s abiding presence is also used in reference to the nation in Neh 9:20, 30, Isa 63:10–14, and Hag 2:5. These passages were excluded from this paper because of their focus on the theocracy, rather than specific individuals (for a discussion of these, see King, “Spirit Indwelling in the Old Testament,” pp. 95–104). There are perhaps two other passages that have a bearing on the Spirit’s indwelling of individuals in the Old Testament: Gen 41:38 and Prov 1:23 (see McCune, “Systematic Theology II,” pp. 196–97).

the NASB, ESV, NLT, and NKJV. The semantic range of רִיח allows for either interpretation.¹⁸³ A couple of parallel passages suggest that the use of רִיח in Numbers 27:18 may be a reference to the Holy Spirit. In order to assist Moses in leading Israel, the Spirit's theocratic ministry is extended, in Numbers 11:17, 25, to include the seventy elders, one of whom is Joshua. The use of the article with רִיח, "the Spirit," indicates that this is a reference to the Spirit, and not a spiritual capacity. In Deuteronomy 34:9, as Moses' theocratic replacement, Joshua is described as having "the Spirit of wisdom" (רִיח חֵכְמָה).¹⁸⁴ In this verse רִיח is used without the article and refers to the Holy Spirit. Numbers 11:17, 25 and Deuteronomy 34:9 focus on the work of the רִיח in empowering leaders of Israel. Since Numbers 27:18 is a similar context to Numbers 11:17, 25 and Deuteronomy 34:9 in that it deals with Joshua's leadership in the theocracy, it is possible that רִיח again refers to the Holy Spirit.¹⁸⁵ However, the chronological gap that separated the ministry of the Spirit (רִיח) in Deuteronomy 34:9 from his earlier one in Numbers 27:18 suggests that these are distinct ministries of the Spirit. In distinction from his anointing, Numbers 27:18 provides an explanation for God's selection of Joshua to succeed Moses: he was "a man in whom is the Spirit." Numbers 27:18 is a description of the Spirit's continuous relationship with Joshua, "a permanent endowment for Joshua, rather than a temporary empowering for specific action."¹⁸⁶ With this understanding, the description of Joshua as "a man in whom is the Spirit" correlates with his sanctification, and not theocratic anointing, which does not necessarily relate to sanctification.

Psalm 143:10

The second passage that may suggest indwelling is Psalm 143:10: "Teach me to do Your will, for You are my God; Let Your good Spirit lead me on level ground." Psalm 143 is an individual lament containing penitential elements. In this psalm, David says that he had prayed for deliverance from his enemies. He poetically described his enemy as

¹⁸³HALOT, s.v. "רִיח," pp. 1199–1200, par. 7.

¹⁸⁴McCune, "Systematic Theology II," p. 202; and McClain, *The Greatness of the Kingdom*, p. 93.

¹⁸⁵Wood, *Holy Spirit in Old Testament*, pp. 49–50; Ronald B. Allen, "Numbers," in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), p. 946; R. Dennis Cole, *Numbers*, New American Commentary (Nashville: Broadman, 2000), p. 469; Philip J. Budd, *Numbers*, Word Biblical Commentary (Waco, TX: Word, 1984), pp. 306–7; Raymond Brown, *The Message of Numbers*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 2002), p. 252.

¹⁸⁶Budd, *Numbers*, p. 307.

persecuting his soul and crushing his life (v. 3). His suffering had been so great that he described it as overwhelming and appalling to his inner man (v. 4). In a lamentable context, David meditated on God's earlier provisions for him (v. 5) and asked the Lord to teach and deliver him from his perilous predicament (vv. 6–10). As an expression of his humble faith, David asked, in vv. 8, 10, "for God's guidance out of the present and into the future so as to assure that he will continually enjoy the benefits of the covenant relationship."¹⁸⁷ If God had instructed and delivered David, he was confident that the Spirit, "Your good Spirit [רוּחַ טוֹבָה]," would restore God's covenant goodness ("level ground").¹⁸⁸ The description of the Holy Spirit as "Your good Spirit [רוּחַ טוֹבָה]" is significant for my point in that it reflects some form of individualized instruction from the Spirit. In Nehemiah 9:20, Nehemiah describes the Spirit's instruction of the nation during the 40 years in the wilderness: "You gave Your good Spirit [רוּחַ טוֹבָה] to instruct them." Like Psalm 143, the Spirit in Nehemiah is described as "Your good Spirit [רוּחַ טוֹבָה]." While the Spirit's ministry is correlated with the nation in Nehemiah 9:20, the focus of the Spirit's ministry was on an individual in Psalm 143:10. Thus, the Spirit had some type of ministry with individuals in the Old Testament era. Furthermore, David's dependence on the Spirit to prevent him from falling into his enemies' traps and to restore his covenant blessings suggests that the Spirit had an ongoing relationship with David. Thus, the Spirit's work on behalf of an individual is again best correlated with David's process of sanctification and not his theocratic anointing. While neither Numbers 27:18 nor Psalm 143:10 explicitly prove that the Spirit indwelt Old Testament believers, both passages are consistent with the Spirit's indwelling.¹⁸⁹

SUMMARY AND CONCLUSION

The use of the term *indwelling* in theological discussions has promoted a certain level of misunderstanding. Since *indwelling* is not explicitly used in either of the testaments, its theological ambiguity may be expected. Based upon an integration of 1 Corinthians 6:19–20 and 2:14–15 with the Holy Spirit's perfections of immensity and omnipresence, the thesis of this paper is that the Spirit's gracious indwelling ministry with a believer refers to his permanently sustaining the saving

¹⁸⁷VanGemenen, "Psalms," p. 855.

¹⁸⁸Leslie C. Allen, *Psalms 101–150*, Word Biblical Commentary, rev. ed. (Waco, TX: Word, 2002), pp. 356–57.

¹⁸⁹King, "Spirit Indwelling in the Old Testament," p. 112; Payne, *Theology of the Older Testament*, p. 174; Wood, *Holy Spirit in Old Testament*, p. 84.

relationship that he began at regeneration. Based upon an examination of biblical texts explicating man's total depravity in such a way that man is described as being spiritually dead, hostile to God, and lacking the capacity to "please God," man has no hope of eternal salvation unless the Spirit graciously, predicated upon the vicarious atonement of Christ, imparts spiritual life to the spiritually dead (regeneration) and permanently sustains this new life (indwelling). Because man's natural inclination is one of antipathy and hostility toward God, man's internal inclination must be transformed from a natural orientation towards one's own idolatrous self-gratification to a spiritually produced orientation for God's good pleasure. This transformation can only be produced by the Spirit's work in regeneration. Since the Spirit is the source of initial life in the heart of a reprobate sinner, the Spirit's ongoing ministry is a soteriological requirement if one is to exhibit the fruits of new life. While regeneration and indwelling may be viewed as two different ministries of the Spirit, the inevitable fruit from new life demands an indissoluble connection between regeneration and indwelling. To demonstrate that indwelling took place in the Old Testament, three texts, Ezekiel 36:25–27, 1 Corinthians 2:14–15, and Romans 8:9–11, were examined. These texts suggest the Spirit's life-transforming presence, in both testaments, provides an inseparable link between regeneration and indwelling. This understanding of indwelling is likely in view in Numbers 27:18 and Psalm 143:10.

In the final analysis, if men have been totally depraved since the Fall and if God has chosen to save any of Adam's descendants, then the Spirit, in coordination with the proclamation of God's message of salvation, must impart new life at regeneration and sustain this saving relationship through indwelling. If Old Testament saints were not indwelt, then they had not been regenerated and they were still "dead in trespasses and sin." As McCune has aptly summarized the Spirit's indwelling work in the Old Testament: "Just as the evidence of spiritual fellowship and communion with God cannot be accounted for without regeneration, neither can they be accounted for without a continuous ministry of the Holy Spirit after the new birth."¹⁹⁰ Therefore, the Spirit's indwelling ministry was a necessity for Old Testament saints, just as it is for New Testament saints.

¹⁹⁰McCune, "Systematic Theology II," p. 197.