

Giving an Answer (I Peter 3:15)

The Indwelling and Direct Operation of the Holy Spirit

Answer the following false positions on the back page of this paper:

Quote 1: “1. If (1) the Word of God can directly affect the human heart, and (2) ¹the Holy Spirit indwells a saint's heart in conjunction with the Word, and (3) the Word alone in a heart cannot produce the fruit of the Spirit, and (4) the saint must produce the fruit of the Spirit, then the Holy Spirit must directly affect a saint's heart.

2. (1) The Word of God can directly affect the human heart (Ps. 119:11; Acts 2:37), and (2) ²the Holy Spirit indwells a saint's heart in conjunction with the Word (Acts 2:38; Eph. 5:17-19; Col. 3:16-17; 1 Thess. 4:8), and (3) ³the Word alone in a heart cannot produce the fruit of the Spirit (Matt. 7:16-20; John 15:1ff; Rom. 8:9-11), and (4) the saint must produce the fruit of the Spirit (Gal. 5:22-25).

3. ⁴Then the Holy Spirit must directly affect a saint's heart. Now, dear reader, that argument to my knowledge has never been adequately answered! The form of the hypothetical syllogism which I used is called "modus ponens", the form whereby we affirm the antecedent. One can set up a hypothetical syllogism and affirm the antecedent ("modus ponens") or deny the consequent ("modus tollens"). The procedure we used was a valid procedure, so the syllogism was not open to attack as to its validity. The only other way to attack the syllogism would be to attempt to falsify some element in the antecedent. Look at the argument carefully, and see if there is at least one element in the antecedent (the part following the If and before the then) which is not true. If there is at least one element that is false, then the argument is unsound or unreliable” (Mac Deaver; “THE WORK OF THE INDWELLING SPIRIT IS THE PROOF OF DIRECT HELP FROM THE SPIRIT”; Annual Denton Lectures Book; *Philippians and Colossians*; 2000).

Quote 2: “I am convinced that the Scriptures teach a personal, literal, active indwelling of the Holy Spirit for those who have surrendered themselves to the Lordship of Jesus Christ in obedient faith. ⁵Thus, I completely reject the notion that the Holy Spirit is *limited* to functioning ONLY through the Bible, and I also reject the idea of a *passive* indwelling. ⁶He *involves* Himself in our lives, *interacting* with our "inner man," *transforming* us into the image of God's beloved Son. There is nothing passive or removed about God's Spirit. He didn't go on an extended hiatus at the end of the apostolic age. ⁷He indwells each of us in a powerful way, limited *only* by our own degree of willingness to submit to His leading. ⁸Do I fully understand this indwelling and all the ramifications of it? No, I do not. Can I adequately explain it all to the satisfaction of others? No! Words fail me. But, I accept the reality of this indwelling and embrace it by faith, and I daily draw strength and guidance from His presence within me. I *feel* His presence, and see *evidence* of His presence, each day of my life. I thank God often for this marvelous gift of grace!

On the day of Pentecost, Peter told the crowds, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; **and you shall receive the gift of the Holy Spirit**. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself" (Acts 2:38-39). "We must distinguish the *gift* of the Spirit from the *gifts* of the Spirit. The *gift* of the Spirit is **the Spirit Himself**, bestowed by the Father

through the Messiah; the *gifts* of the Spirit are those spiritual faculties which the Holy Spirit imparts, 'distributing to each one individually just as He wills' -- 1 Cor. 12:11" (Dr. F.F. Bruce, *Commentary on the Book of Acts*, p. 77). "The free gift which is promised in verse 38 to those who repent and are baptized **is the Holy Spirit Himself**" (*ibid*). The Greek grammatical construction of this passage, when viewed contextually, makes it abundantly clear that **'HE is the gift being imparted to those who have embraced Christ Jesus through obedient faith.** Acts 10:45, where the exact same Greek phrase ("the gift of the Holy Spirit") is used, makes it clear (vs. 47) that the gift was the Spirit Himself. As the apostle Peter affirmed, "We are witnesses of these things, and so is the Holy Spirit *whom* God has *given* to those who obey Him" (Acts 5:32). God "gave to us *the Spirit* as a pledge" (2 Cor. 5:5)..." (**Al Maxey**; <http://www.zianet.com/maxey/reflx204.htm>).

1. The Scriptures do not teach that the Holy Spirit indwells the saint's heart together with the word of God. The word of God does indwells us (**Colossians 3:16**). God the Father, Son, and Spirit do indwell us (**II Timothy 1:14, John 14:23, John 17:20-21, Romans 8:9-10, II Corinthians 5:17; 6:16, Galatians 2:20, and Colossians 1:25-27**). The indwelling of God in all three persons is not together with the word of God, but through the word of God (**Ephesians 3:16-19**; cf. **Romans 10:17**).

2. Look at the passages Deaver uses to claim that the Spirit indwells the heart with the word of God. What do those passages say? **Acts 2:38** says that after baptism one receives the gift of the Holy Spirit. We'll take more about that in our next quote. Yet, where does that verse say what he claims? **Ephesians 5:17-19** tied to **Colossians 3:16-17** proves the opposite of his claim. Ah, it must be **I Thessalonians 4:8** that says the Holy Spirit indwells us in conjunction [conjoined, occurring together in time or space; two things coming together to meet]. Nope, not there either.

3. Let's examine the claim that the word alone in a heart cannot produce the fruit of the Spirit. He says that **Matthew 7:16-20** proves his case. However, doesn't **verse 20** prove that you can know people by what they do? His position would say that the Spirit is doing it with the word of God instead of the person doing good or bad. His proof text here disproves his position. **John 15:3** is part of his next proof text. That disproves his position. I love his argument here from **Romans 8:9-11**. If this proves the fruit of the Spirit can only be accomplished by a literal indwelling and direct operation of the Holy Spirit, then the works of the flesh (**Galatians 5:19-21**) can only be done through literal indwelling and a direct operation of Satan (**Acts 5:3** and **Romans 7:17**). Good and evil comes from within your heart and is done through your choices without any direct influence of God or Satan (**Matthew 9:4, Matthew 12:33-37, Matthew 15:18-20, and Hebrews 3:12**). **For the word of God to take effect a person must have the right heart, they then produce fruit, and this disproves the whole Deaver doctrine (Luke 8:11; 15).**

4. Deaver's doctrine is a fallacy because his syllogism does fail. The Holy Spirit does not indwell in conjunction with the word to proceed any further in his syllogism. The word of God coupled with a good heart does bring forth fruit (**Luke 8:11; 15**). His syllogism fails there. Furthermore, where did God ever say that if someone were skillful enough to put together a twisted argument in a syllogism that such logic was infallible (**II Peter 3:16-17**)?

5. We should all reject the idea that the Holy Spirit only works through the Bible (i.e. **Romans 8:26-27**).

6. The Spirit does not change man. Man must change himself (**Romans 12:1-2**; cf. **II Corinthians 10:5**).

7. Deity cannot literally indwell man, for God cannot be contained in such in way (**I Kings 8:27**, **Matthew 23:2**, **I Corinthians 6:19-20**, and **Acts 17:24**). Secondly, if deity indwelled man we'd have the mind of God (**I Corinthians 2:9-13**).

8. Emotions do not equate to the presence of God (**Proverbs 14:12; 21:2**). If one cannot find something in the word of God, it is not of faith (**Romans 10:17**; cf. **Romans 14:23** and **I Thessalonians 5:21**).

9. Al is right, for the most part, in what he proclaims about **Acts 2:38**. One does not have to go to the Greek word "dorea" to prove this, though. Unfortunately for Al and his teaching, one does not have to go to the Greek to prove that the Spirit was the gift and that the gift of the Spirit was passed on, with exceptions to **Acts 2:1-4** and **Acts 10:44ff.**, through the laying on of the Apostles hands (**Acts 8:12-20** and **Acts 19:1-7**). If you read both of the aforementioned contexts you will see that obedience to the Gospel did not deliver the promise that concludes **Acts 2:38** without the laying on of the Apostles hands. This point also concludes that this gift was temporary as was the office of an Apostle (**Acts 1:22-26** and **I Corinthians 15:8**). **The gift of the Spirit was directly tied to the now ended miraculous age as was the office of the Apostles (Acts 19:6, I Corinthians 12:11, and I Corinthians 12:29-31; 13:8-10).**