

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) the 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) the 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) the 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. Then 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. Thus, 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. He *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. He indwells each of us in a powerful way, limited *only* by our own degree of willingness to submit to His leading. Do 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>).
