

whole Bible) and see if you can find anything remotely suggesting PI. Please let me know if you do. On the other hand, the book (as well as the whole Bible) has many references to the miraculous (e.g., 1:7; 2:4; chapter 12, etc.). The point is those brethren had something to sink their teeth into: they knew they had miraculous powers from the Holy Spirit! They “were made partakers of the Holy Ghost,” and had “tasted ... the powers of the world to come” (Heb. 6:4,5). They knew that, to this extent, the Holy Spirit was in them.

Now compare that to those today who believe in the PI (**first view**)? They believe the Holy Spirit is literally and personally in them, but He does **nothing** to them, i.e., He works only through the Word of God. So now here is the earnest (down payment) of their salvation and they can expect more of the same to follow (see definition at the beginning)! More of what? More of **nothing**! This is not reasonable, but that is exactly the result of the PI doctrine concerning the earnest. How many of you would agree to sell an expensive piece of real estate with a check for the earnest money of **zero** and the promise of more of **the same** when the deal is done? **Think! Brethren, the PI doctrine is false! It is not of God.** If it is, then where is BCV?

The contexts prove that the earnest of Ephesians 1:13,14 is the miraculous. Where is PI in the immediate or even in the remote context? Note in the book of Ephesian verses that has some reference to the miraculous: 1:9,13,14, 17; 3:5; 4:8-13, etc. Now, where is one verse which has reference to the PI?

Let us compare the **PI doctrine** to what **the Bible teaches**: (1.) **PI doctrine**: Eph. 1:13,14 refers to all Christians, but **the Bible teaches**: Eph. 1:13,14 refers to the Ephesians (“ye” cp. 1:1). (2.) **PI doctrine**: Claim Holy Spirit is given at baptism, but **the Bible teaches**: Acts 8:16 disproves this and Acts 19:1-7 tells us clearly how the Ephesians received the Holy Spirit and exactly what it was referring to – miraculous gifts from the Holy Spirit.

Let us remember 1 Thessalonians 5:21; Acts 17:11; 2 Timothy 2:15, etc. May God bless us all in our studies of His Word. ♥

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“Hold fast the form of sound words”

SW

(II Tim.1:13 cp. Tit.1:9; Jude 3)

SW



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Is The Personal Indwelling Of The Holy Spirit The Earnest Of Our Inheritance?

(Part 10, Holy Spirit series; will be intermittent)

by Perry Sexton

The Greek word **ἀρραβών** arrhabōn (Strong’s number G728) is used three times in the New Testament and is translated “earnest” all three times: **2 Cor. 1:22, 2 Cor. 5:5, Eph. 1:14. Thayer’s Definition**: “(1) an earnest 1a) money which in purchases is given as a pledge or **down payment** (emp. added, ps) that the full amount will subsequently be paid.” I agree with brother Franklin Camp’s statement concerning the words “sealed” and “earnest,” he wrote: “Both terms are used in connection with the miraculous operation of the Spirit.” Brother Camp then quotes from McClintock and Strong that **2 Cor. 1:22** refers to the miraculous gifts the apostles received from the Holy Spirit and **2 Cor. 5:5, Eph. 1:13,14** refers to the miraculous gifts the First Century Christians received in general through the laying on of the apostles hands. [**THE WORK OF THE HOLY SPIRIT IN REDEMPTION**, by Franklin Camp, 1972, pages 181 and 182].

Concerning Ephesians 1:13,14

To whom was Paul speaking? To us today or to the Ephesians who lived during miraculous times? See part 2 of this series. Surely, there are none who would say Paul was addressing us today, yet that is the implication of some. Paul was speaking to the **Ephesians** of the Holy Spirit of promise. I know of no promise that the Holy Spirit would literally and personally indwell the Christian (PI). I do know of the promise concerning the miraculous gifts from the Holy Spirit (see parts 4 and 5). I know of no verses that indicate that the Ephesians (or anyone else in Bible times) knew of anything concerning the PI, but I

do know of a lot of verses dealing with the miraculous from the Holy Spirit. In many verses the Holy Spirit is used metaphorically in place of the miraculous. Such is clearly seen in Acts 8:15-18; 10:44-48; 19:1-7, etc. Of the verses cited it is clear that the Holy Spirit is used representing the miraculous gifts which come from the Holy Spirit. It is equally clear that the Holy Spirit is not given at baptism as is taught by some brethren. Please read and accept the biblical truth from God on these matters.

How were the Ephesians **sealed** with the Holy Spirit of promise? By gifts of miraculous power from the Holy Spirit as was **promised** (Joel 2:28,29; Mark 16:16-20; Acts 2:38,39). When did it happen? **Acts 19:1-7 is the biblical record of this.** Verse 6 declares: “And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” Great, visible (seals are always visible) and undeniable miraculous gifts (cp. Acts 2:33) were received as a **down payment** for that which is to follow in Heaven. What blessed assurance! I would call that a true “**earnest.**” But if this is true (and I firmly believe it is), what does it mean for us today? Very very much! It is recorded for our benefit and we should believe it as we do any other part of the Word of God such as the death, burial and resurrection of Jesus. We should believe it as much as we do our very own salvation which is known to us only by book, chapter and verse, not by our feelings, etc. (cp. Jer. 17:9)! After all, we walk by faith, do we not (2 Cor. 5:7)? But some are walking by feelings, etc., rather than the Word of God. We will look at that in part 11.

Now concerning Acts 19:6, (1.) How did the Ephesians receive the Holy Spirit? (2.) In what sense did they receive the Holy Spirit: literal, personal indwelling (PI) **or** miraculous powers from the Holy Spirit? (3.) Was the Holy Spirit received at baptism? (4.) What was the result of the Ephesians (not us) receiving the Holy Spirit?

Remember, the Ephesians did not have the New Testament as we have today, but it was being given in part by the miraculous (cp. 1 Cor. 13:9,10) **and it was being certified by the miraculous** such as what the Ephesians received (cp. Eph. 4:7-13; 1 Cor. 12; Heb. 2:4, etc.). The miraculous (which was also a sealing and the earnest) was absolutely necessary then, but not so any longer since the miraculous has accomplished its purpose (Eph. 4:7-13; 1 Cor. 13:8-10).

Well let us take a look at the (PI) personal indwelling (the belief that the Holy Spirit literally and personally dwells in the human body of the Christian) **view of this.** Actually there are **two views** here

(they are not in agreement!): The **first view** is that the Holy Spirit is literally and personally in us and we can only know this by the Word God because He does nothing to us (no feelings, nudges, etc.). The **second view** is that the Holy Spirit is literally and personally in us and **DOES** give us feelings, nudges, etc. and even inspires us as much as the apostles were inspired and others have gone so far as to claim that they can perform miracles. Brethren, I strongly deny both of these views and I believe all brethren who are not caught up in the direct operation (**second view**) of the Holy Spirit upon the Christian can clearly see the dangers of it! But can you see the dangers of the **first view** which many brethren have held and do hold? The first view, if persisted in, can only lead to the second view! And I believe it has in many cases. Lord willing, we will look at the second view the next time. **For now let us consider the first view in light of Ephesians 1:13,14.**

If the Holy Spirit is literally and personally in us (PI), but does **nothing** to us, I very kindly and sincerely ask what benefit is that to us? One may answer, “Well it is just the knowing that the Holy Spirit is in us.” So that is supposed to make the difference? But does it? Not long ago I had a written discussion with one preacher who believes in the PI (actually the second view of it to some extent, but he was very secretive about it all; I wonder if that was by what he assumed were instructions from the Holy Spirit), but that did not keep him from lying and showing himself to be dishonest (see **False Teachers: Like Father Like Son**, 8-2011 issue, next to the last paragraph). Another brother, who also believes in the PI, lived an active life of fornication and as far as I know, he is still living in adultery while strongly promoting the PI! Multitudes and multitudes of such cases could be cited by faithful brethren. Why did this view of PI fail to keep them pure? Why would the PI view be any more powerful than the knowing, **by the same means (BCV)**, that the “All Seeing Eye” (cp. Prov. 5:21; 15:3; Eccl. 12:14; Rom. 2:16, etc.) is watching and knows our secret thoughts and deeds? I think the PI doctrine has not proven to be any stronger in keeping one from sin than the knowledge of the truth has.

It is clear that Paul was speaking of the miraculous gifts from the Holy Spirit when, by inspiration, he wrote: “What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own” (1 Cor. 6:19)? **Check the all important contexts** (the whole book of 1 Corinthians and the