

Baptism of the Holy Spirit: Indwelling of the Trinity, 1 Cor 3:16, 19; Retroactive Positional Truth Identifies Believers with Spiritual & Physical Deaths & Burial of Christ; Human Good & Evil Not Judged on the Cross; Chafer on Part-truth-ism v. Whole-truth-ism

6. Paul addresses the doctrine of the believer being made a temple for the indwelling of God the Father and God the Holy Spirit in his first Epistle to the Corinthians:

1 Corinthians 3:16 - Do you not know that you keep on being [static present of εἰμί (*eimi*)] the temple of God and that the Spirit of God keeps on dwelling [static present of οἰκέω (*oikeō*)] in you?

7. The static present represents a condition which is assumed as perpetually existing, or to be ever taken for granted as a fact. The baptism of the Holy Spirit is permanent, the body of the believer is permanently the temple of God and the Holy Spirit, and the Spirit continuously indwells the believer.

1 Corinthians 6:19 - Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God and that you are not your own?

8. The phrase ἐν Χριστῷ (*en Christōi*) – in Christ – is found eighty-eight times in the New Testament and in most of these it is a technical reference to the believer being baptized by the Holy Spirit into Jesus Christ. This is called *positional sanctification* which is effectual in two ways for every believer at salvation: (1) retroactive positional truth and (2) current positional truth.
9. Retroactive positional truth identifies the believer with the spiritual death, physical death, and burial of Jesus Christ while current positional truth identifies the believer with the resurrection, ascension, and session of our Lord.
10. In both cases we are placed in union with Christ so that all the aspects of our reconciliation are embodied in His person and work on the cross retroactively and the results of these things currently.
11. Sanctification may be defined as follows:

To be set apart to God. There are three phases of sanctification: (1) positional sanctification—every believer receives the imputed righteousness of God at the moment of salvation; (2) experiential sanctification—every believer has the unique opportunity to grow spiritually and attain a progressive righteousness during his lifetime; and (3) ultimate sanctification—every believer will receive perfect righteousness in eternity.¹

12. Reconciliation may be defined as:

The removal of the natural antagonism between God and man through the work of Christ on the cross. Reconciliation removes the insurmountable barrier of personal sin, the penalty of sin, man's position in Adam, physical birth, God's perfect character, and man's relative righteousness.²

¹ R. B. Thieme, Jr., *The Blood of Christ*, 5th ed., (Houston: R. B. Thieme, Jr., Bible Ministries, 1989), 39.

² Ibid.

13. In retroactive positional truth, the believer at the moment of his faith in Christ, is instantly identified with Jesus Christ in His spiritual death, physical death, and burial.
14. Identification with His spiritual death means that his sin nature was baptized into Christ during the three hours of judgment on the cross. The sins of this individual, whether past or future are identified with their judgment on the cross during the Lord's period of spiritual death.
15. Although human sin was judged in Christ on the cross, human good and evil were not, they were only rejected.
16. Human good and evil constitute the mechanics of Lucifer's endeavor to imitate and thus reconstitute the perfect environment of Eden or legislate the perfect environment of the millennial kingdom.
17. Human good is the production of a believer who is out of fellowship with God and thus functioning inside the cosmic systems. Its motivation is often an effort at spiritual one-upmanship when competing with other believers for recognition, self-promotion as spiritual king of the mountain, or achieving spirituality by good deeds.
18. When human good gravitates to evil is when one's opinions gain followers and together consolidate their efforts to impose their human good ideas on others through propaganda, intimidation, legislation, and terror.
19. Lucifer is motivated to accomplish his Fifth Assertion – "I will make myself like the Most High" (Isaiah 14:14b, NASB) – by promoting the production of human good and evil among the residents of the planet he controls.
20. Therefore, human good and evil are the rhetorical veils that are designed to conceal while advancing his hidden agenda: winning the appeal trial.
21. On this very idea Dr. Lewis Sperry Chafer wrote:

By advocating much truth, in the form of a counterfeit system of truth, Satan can satisfy all the external religious cravings of the world, and yet accomplish his own end by withholding that on which man's only hope depends. It is, therefore, no longer safe to subscribe blindly to that which promises general good, simply because it is good and is garnished with the teachings of the Bible; for good has ceased to be all on the one side and evil all on the other. In fact, that which is evil in purpose has gradually appropriated the good until but one issue distinguishes them. Part-truth-ism has come into final conflict with whole-truth-ism, and woe to the soul that does not discern between them!³

³ Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1947), 2:104.