

by other instances.

A second important factor quite distinct from indwelling as known in the New Testament Church is that indwelling was a sovereign gift usually associated with a special call to service, and it had in view enablement for a specific task. Indwelling was not a universal privilege. Only a few were indwelt by the Holy Spirit, and these were known for their distinctive gift, were sought out as leaders and prophets, and were usually marked men.

A third important distinction found in the Old Testament doctrine of indwelling was that it was in many cases temporary. While the New Testament saint need never fear loss of the indwelling presence of the Holy Spirit, however He may be hindered in His ministry by sin, the Old Testament saint knew the presence of the Spirit was a special privilege which could be withdrawn at will even as it was given. . . .

The presence of the indwelling Spirit in the Old Testament must, therefore, be regarded as sovereign, a rare rather than a usual gift, and often associated with some specific task for which enablement was necessary.¹

Charles Caldwell Ryrie, although noncommittal, appears to lean toward a negative stance on this question:

The work of the Spirit in relation to man in the Old Testament was not exactly similar to that which He does today for man. Pentecost marked the beginning of certain distinctive differences, although no one should get the impression that His ministry was rare or sparse in Old Testament times. When we speak of the Spirit "coming" at Pentecost we do not mean that He was absent from the earth before then. He took up His residence in believers at Pentecost although He was present always before. . . .

To sum up: The Holy Spirit did have a ministry to man in Old Testament times. Indeed, it was a bountiful ministry in many cases. However, it was limited to certain Israelites (except for the general ministry of restraining evil, which affected all men); and although He did dwell in, come upon, and sometimes fill men, He did not do these things universally or permanently, even in Israel. Too, He did not perform certain other ministries until the day of Pentecost.²

It is interesting to note at this point that Ryrie nowhere in his book even mentions the question of regeneration in respect of Old Testament believers (either pro or con), although Chapter 6 deals with "The Holy

¹John F. Walvoord, The Holy Spirit (Findlay, Ohio: Dunham Publishing Company, 1958), pp. 72-73.

²Charles Caldwell Ryrie, The Holy Spirit (Chicago: Moody Press, 1965), pp. 41, 44.