

Much has been built on these two verses. It would seem that much perplexity could have been saved if interpreters had noted that these two references speak of the first two kings of Israel -- Saul and David -- that these men were both anointed with oil as symbolic of the coming upon them of the Holy Spirit to equip and empower them for the particular task of ruling over Israel; that when Saul was rejected from the kingship for his wicked sin of disobedience to the Lord's explicit command in the matter of the Amalekites, the Holy Spirit as the Anointer for kingly service was withdrawn from Saul and placed upon David; and that after David's terrible sins of adultery and murder in the matter of Bathsheba, he was fearful of being rejected from the kingship as Saul had been; and so David prayed to the Lord, asking that the Holy Spirit not be withdrawn from him in the capacity of Anointer for kingly service as He had been withdrawn from his predecessor Saul.

with this understanding, the departure of the Holy Spirit from Saul implies nothing about the loss of the presence of the Holy Spirit. It simply implies the rejection of Saul as king, and the loss of the Spirit as Anointer for kingly service.

And David's prayer that the Father not take the Holy Spirit from him implies nothing about the loss of the Spirit's presence. It simply tells us that David was asking not to be rejected as king of Israel, and not to be cast away from God's presence in the sense of God's favor.

In view of the definitions of regeneration and indwelling proposed, it would appear that Old Testament believers were both regenerated and indwelt by the Holy Spirit. Old Testament saints, before they became saints, were spiritually dead and morally depraved and needed the Spirit's impartation of spiritual life in order to become spiritually alive. And the new life that was created in them had to be sustained in them by the Holy Spirit (they could not keep themselves spiritually alive by their own power any more than they could keep themselves physically alive by their own power). Thus the Holy Spirit was related to the Old Testament saints in regard to the sustaining of regeneration.

But this is nothing less than indwelling!

Now there may have been differences in degree between Old and New Testament indwelling, and at least one difference in kind (the Spirit's ministry as Comforter and Helper to Christ's immediate disciples following His departure), but the basic concept of indwelling is present in both testaments.

But now we must pause and ask, "How does this apply to me? What are some of the effects of the Holy Spirit's ministry of indwelling in a person's life, and do I see at least some of those effects in my life?"

Let us enumerate some of these effects, as we look back to the scriptural evidences for the indwelling ministry of the Spirit of God; and let us examine our own character and conduct in the light of these evidences.

Effects of the Holy Spirit's Work of indwelling in My Life

- (1) I am assured that I have been born again
- (2) My bondage to my sinful nature is broken