

Sunday, November 23, 2013—Grace Life School of Theology—*Grace History Project*—Lesson 153  
Sonship Edification: Distinguishing Characteristics, Part 3 (Indwelling Holy Spirit (Romans 8:9))

### **Introduction**

- In Lessons 151 and 152 we began looking at some of the distinguishing characteristics of Sonship Edification (SE). In those lessons we considered:
  - The Three Stages of Sonship
  - The Creature
  - Sonship Prayer
- In this third lesson in the sequence regarding the Distinguishing Characteristics of SE, we would like to touch on the following issue:
  - Spirit Dwelling in Romans 8:9

### **Thoughts on Romans 8:9**

*Note: These notes on Romans 8:9 are taken from a lesson titled [Bible Study Methods, Part 3](#) taught this past August at Grace Life Bible Church. Interested parties are encouraged to watch this lesson by following the provided link. A more detailed exposition of some of the points below is offered in this lesson.*

- *Ye*—who are the “ye” in Rom. 8:9? The saints at Rome.
  - The greater context of the book of Romans defines who the “ye” constitutes in the verse. Romans. 1:6, 11, identifies who the “ye” are, i.e., the saints at Rome. “Ye” is not found again in Romans until Romans 6:3.
- *Are not in the flesh*—in English is this part of verse past, present, or future tense? Present, “ye,” i.e., the saints at Rome ARE NOT in the flesh.
  - The tense of the verb “are” in Greek is present indicative which indicates something that is occurring while the speaker is making the statement. So while Paul is writing to the saints at Rome (“ye”) they are already “not in the flesh.” All this does is confirm what is readily apparent in English, i.e., the saints at Rome were not, at the time of Paul's writing, in the state of being in the flesh.
- *But in the Spirit*—so the Romans are not presently in the flesh but in the Spirit.
  - Romans 7:5—the Greek word rendered “were” is in the imperfect tense thereby indicating a continuous or linear action in the past. In other words, the Romans before being found in the Spirit were in the continuous or linear state of being in their flesh.

- So the Romans used to be in flesh but now they are in the Spirit. How is that possible? What changed?
  - Romans 5:1—the Romans were justified by faith. As a result of their justification they were “given” the Holy Ghost, i.e., Spirit of God in verse 5.
    - Given—Bestowed; granted; conferred; imparted; admitted or supposed.
  
- *If so be that the Spirit of God dwell in you*—the word “dwell” is once again present indicative active which indicates something which is occurring while the speaker is making the statement. In other words all the saints at Rome (“ye”) are not in the flesh but in the Spirit because they have the Spirit of God actively dwelling within them. How do we know that the Saints at Rome had God’s Spirit dwelling within them as a present reality? Because they had been “given” the Holy Ghost in Romans 5:5. How could they have been given the Spirit but not have the Spirit dwelling within them?
  - Clearly the “if so be” is not introducing a condition in the sense that not all the saints at Rome have the Spirit of God dwelling in them. Rather it is because they do have the Spirit of God dwelling in them that they are in the state of not being in the flesh.
  - Dwell—to abide as a permanent resident, or to inhabit for a time; to live in a place; to have a habitation for some time or permanence.
    - I Corinthians 3:16—“are the temple of God” is once again a present indicative active which means the saints in Corinth (“ye”) were already active the temple of God while Paul was penning the Epistle. Why? Because the Spirit of God dwelt within them. Yet again, “dwelleth” is present indicative active.
    - Ephesians 1:13—“ye were sealed”, 4:30—“ye are sealed”—both of these expressions are aorist indicative passive statements. Aorist indicative indicates an action that is not continuous, i.e., a one time event/occurrence.
    - At the moment of your justification believers are “given” the Holy Spirit which once and for all time “seals” the believer into the body of Christ. An unsaved man is in the flesh whereas a believer is in the Spirit because the Spirit of God dwells within him as a positional reality based upon one’s justification.
  
- *Now If Any man have not the Spirit of Christ, he is none of his*—the word “have” is once again present indicative active which once again denotes something that is occurring while the speaker is speaking as is the verb “is” toward at the end of the verse. A man who does not presently have the Spirit of Christ dwelling in him is “none of his” because he is still in his flesh, i.e., he is not a saved man.

- Have— 1) To possess; to hold in possession or power. 2) To possess, as something that is connected with, or belongs to one.
- What does it mean to “have not?” To not possess something or have power over it. So why would a man “have not the Spirit of Christ”? Because the spirit of Christ was never “given” to him. Why would a man not be “given” the Spirit of Christ? Because he is not a saved man and is therefore still in his flesh.
- Much is made by the supporters of SE about the conditional nature of the Spirit’s dwelling on account of the following verses in the Prison Epistles.
  - Ephesians 3:17—“dwell” in this verse is aorist infinitive and thereby refers to a punctiliar (describes a single event or moment in time, like when a ball hits the bat or a wave hits a boat) i.e., a non-continuous action.
  - Colossians 3:16—“dwell” is present active imperative which indicates a command to do something that involves continuous or repeated action.
- In these contexts the word “dwell” carries a different meaning than it did in Romans 8:9 and II Corinthians 3:16. Just because someone “dwells” in a fixed location does not mean they have been allowed to “make themselves at home.” This is what these passages are speaking about, allowing Christ to dwell in your heart in the sense that Christ is allowed to make himself at home in your life, i.e., the interior decorator of your inner man as it were.
  - Ephesians 5:18—“be filled” is once again in the imperative mood. Just as an intoxicated man is functionally controlled by the power of the alcohol, believers are to be controlled, i.e., filled to capacity, by the operating influence of God the Holy Spirit. Paul is not saying go be filled with the Spirit in the sense that the Ephesians do not have or possess the Spirit. Rather he is saying allow the Holy Spirit that you already possess (Ephesians 1:13, Ephesians 4:30) to be the operating principal in your life.
- In these contexts, believers are entrusted to make the active choice of faith to allow Christ and his word to “dwell” within them in the functional/active sense. They are not saying maybe Christ dwells in you and maybe he does not in a positional sense.
- Just because all these verses contain the word “dwell” in the context of believers making choices does not mean that is how the word “dwell” is being used in Romans 8:9. Romans 8, is explaining the positional realities that make Ephesians 3:7, 5:18, and Colossians 3:16 possible in the believers life. If the Holy Spirit did not “indwell” members of the body of Christ based upon that power, could one ever chose to “walk not after the flesh but after the Spirit.”
- Words build sentences, sentences build verses, and verses build contexts. One cannot disregard the TEXTUAL FACTS of verses and think that they have adequately understood the CONTEXT.

## SE on the Spirit “Dwelling” in Romans 8:9

*Note: Once again we will primarily follow the teaching notes of Mark Newbold in the main section of this lesson. Parties interested in reviewing the comments of Mike McDaniel and/or David Winston Busch on this subject are encouraged to review Appendix A on page 15. Please recall from Lesson 147 that Brother Busch teaches that the Spirit dwelling according to Romans 8:9 is the “goal of the curriculum” (see Appendix A for documentation).*

- In studying to teach this lesson we encountered something shocking that we did not expect. Namely, Newbold puts forth two different teachings in his printed notes with respect to dwelling of the Holy Spirit in Romans 8:9. Early on in the notes from Romans 8 (101-200), Newbold stated unequivocally that all members of the body of Christ are permanently “indwelt” by God the Holy Spirit. Later on in Romans 8 (601-700), and without offering an explanation or correction of his former stance, Newbold reverses course and maintains that believers are not permanently indwelt by God the Holy Spirit and that the Spirit only indwells when certain conditions are met. Consequently, we need to compare and contrast Newbold’s early teaching on Romans 8:9 with his later teaching.

*Newbold’s early Teaching on Romans 8:9*

- Early on Newbold teaches the logical meaning of the English phrase “if so be” and its corresponding Greek word *eiper*.
  - “*if so be*” (*eiper*) (What a wonderful way to say it in the English!)= a 1st Class Conditional phrase = if, and it’s true! [*eiper*] = if indeed; if after all; if so be

You get three small, but very powerful English words that just kind of come along and underscore, or hammer home the issue in your thinking—an obvious issue, granted, but a very important one when it comes to the way confidence gets properly developed in the mind!

***if*** (and it is true)

***so*** (it is so—it is the reality of the situation)

***be*** (it is the reality of my being—there is no ‘seeming’ or ‘seems to be that way’ about it at all!)

It is TRUE that it is **SO**; it is TRUE that it **BE**!

It is like, bang, bang, bang! ‘*If—so—be*’ ” (Newbold, Romans 8 (101-200), 28)

- Not only is this exactly how I explained the phrase “if so be” in my paper *Ifs, Ands, and Buts: The Two Inheritance Controversy of Romans 8:17* but understanding these TEXTUAL FACTS

logically leads one to conclude in Romans 8:9 that all believers have the Spirit dwelling within them as a matter of FACT without any strings attached or conditions in play. Consider these further early statements by Newbold.

- “And this is not just some kind of silly, elementary issue—this is a huge issue, (fundamental, yes, but huge) - and it is so huge and so important to say (to bring to your attention) and to make use of as a confidence building issue, because the Holy Spirit dwelling in you is the ONLY means for your mortal body to get activated as you *walk after the Spirit under grace!*

And you’ve got to hear this—and you’ve got to know this beyond a shadow of a doubt!

Without the Spirit of God dwelling in you, as the active Member of the Godhead in charge of sanctification, — without Him, you don’t stand a snowball’s chance on an August day in North Carolina of ever having the capacity to do anything about your mortal body’s predicament it finds itself in, even though you **have** been justified unto eternal life!

... There’s no mystery or secret, deep meaning that we’re after here at all. (sorry) - The issue of the Holy Spirit indwelling you in this context is a straight-forward, fundamental issue. It’s not that the HS is dwelling in some specialized way or some deeply theological conceptualized way at all.

My understanding is that you are getting some very basic, fundamental, even obvious—but profound and powerful appreciation of, and confidence that you really do have all the necessary ‘tools’ you need in order for the reality that your mortal body is going to be dealt with by God’s J-ness & grace so that it can and will be functionally alive unto God!

My understanding is that  *dwell*  is to be taken in its primary, fundamental sense—to abide or live in a state or condition. And sanctification-wise, that’s the state or condition you’re in—you’ve got the Holy Spirit  *dwelling*  or living in you.

... The word  *dwell*  went through some pretty serious changes as it was brought into the English language—and over the course of Old English and Middle English, so that by the time it was being used in Modern English (at the time the KJ translators were working), the word  *dwell*  implied something not only staying, but  **staying perpetually** —that is  *dwell*  indicates that whatever is dwelling is dwelling permanently! It’s not only taking up residence, but it’s taking up permanent residence!

And it’s that shade of meaning of being  **permanent**  that so well fits the context here of confidence-building.

That is, the Holy Spirit  *dwells*  in you—He indwells you; and by nature of  *dwelling* , you know that it is a permanent arrangement—He will never leave you—you’re never going

to find yourself in a predicament where you are without Him; and if you've got Him *dwelling* in you, that means everything when it comes to putting your position in Christ into practice and when it comes to what goes on in your mind sanctification-wise and what goes on with your mortal body sanctification-wise!" (Newbold, Romans 8 (101-200), 126-130)

- Early on Newbold, taught that all believers were "indwelt" by God the Holy Spirit and that this reality was necessary for the Christian life.

*Newbold's later Teaching on Romans 8:9*

- In his notes on Romans 8 (601-700) Newbold inexplicably completely reverses course on his early teaching with respect to Romans 8:9. In these notes Newbold teaches that the word "indwelt" is not a Biblical word but a word of systematic theology that has no scriptural foundation. Moreover, Newbold's new position maintains that the spirit dwelling is not automatic or permanent unless certain conditions are met.
  - "And I'll tell you right up front what was one of the main things that tripped me up: it was terminology—in fact, it was one specific **word**: It was the word "*dwelt*" in verse 9!

Q: When a person gets saved (justified unto eternal life)—do they, at some time after that, do they receive the Holy Spirit? In other words, like the Pentecostals/Charismatics believe, do you have a 'second blessing' or at some other time do you get 'slain' in the Spirit?

No. of course not.

But what **do** we say—that is, what do we call it when you get saved and you get the Holy Spirit at the exact same time you're saved???

We would say that a person is at that time \_\_\_\_\_ what???

We would say that a person, at the same time he's saved, he gets indwelt by the Holy Spirit? Right?

We always said (were taught to believe) that: "All believers have the indwelling of the Holy Spirit (permanent indwelling); but not all believers are '*filled with the Spirit*'." Right???

**WRONG!** That is absolutely wrong! And you can't prove it in the Bible! God never says that, and God never teaches you that — in fact, a man had to teach you that!

God doesn't use those words that way. That's not God's terminology and that's not God's phraseology!

And if you're going to learn this right—if it's going to effectually work in your inner man—you have to use God's words the way He uses them! (And if you do, you'll never go wrong!)

Let's prove this right off the bat—let's prove that God never uses the term “*dwell*” or “indwelling” to call what happens when you get justified/saved in connection with you receiving the Holy Spirit at that exact same moment.

Truth is, the Bible never once uses the word ‘indwell’ at all!” (Newbold, Romans 8 (601-700), 625)

- Newbold teaches that believers have been “given” the Holy Spirit but the third member of the Godhead is not “dwelling” in believers.
  - “Romans 5:5— Q: What is the word God uses to describe the believer receiving the Holy Ghost (the 3rd member of the Godhead) at the moment he is justified/saved?

A: “*given*”

There's a difference between being “*given*” the Holy Ghost and the Holy Spirit ‘*dwelling*’ in you! It's NOT the same thing!!!

And there's a difference between the Holy Ghost being *given*—the Holy Spirit ‘dwelling’ in you—and the ‘*filling of the Spirit*’ mentioned in Ephesians 5:18 — those are NOT talking about the same things—those are all different things!!! (3 *different* things!)

This just points up the kind of sloppy thinking that comes from dishonest Bible handling—from systematic theology and ICE teaching—sloppy, shallow, and confusing Bible teaching!

The truth is, by the time you get to Romans 8—you've already been told that you were “*given*” the Holy Ghost (3rd member of the Godhead).

And that's the term God **wants** you to use—and that's the proper way to think about it when you want to describe the fact that every believer in this dispensation of grace in which we live automatically receives the Holy Ghost at the moment of salvation: you were “*given*” the Holy Ghost at the point of belief in Christ.

Get it straight: every believer is *given* the Holy Ghost, automatically, at the moment he/she believes in Christ!

The Holy Ghost didn't ‘indwell’ you—and in fact, He doesn't “*dwell*” in you yet—not until something else takes place so He can “*dwell*” in you!

And that takes us to a closer examination of Romans 8:9.

The truth is, if you follow the context and the logic of what Paul says in verses 5-8 (especially :8) — verse 8 really doesn't have any power or weight to it at all if you are automatically "*in the Spirit*" since "*the Spirit of God dwells in you*" — do you see that? do you see that the "*But*" in (:9) as well as the remainder of the first sentence doesn't make sense if that's the truth of the matter?"

Once you understand and appreciate the 1st Part to *walking after the Spirit*: i.e., that it's accomplished by *minding the things of the Spirit* and not by *minding the things of the flesh*—and then it can have that devastating subconclusion of (:8) "*So then they that are in the flesh cannot please God.*"

Then (:9) comes along and opens up with that "***But*** — and that one word alone tells you that you (as a believer in Christ) —you, as a believer/saint could either be *in the flesh* or you could be *in the Spirit*—and it all depends upon the condition found in the "***if***" conditional clause!

And that "*if*" is what most Christians don't want to acknowledge or deal with—an element of contingency (a possibility) - something that has to occur that qualifies you to be "*in the Spirit*"!

This same thing is going to occur in Romans 8:17—and most Bible teachers and most Christians read this (and change the reading and meaning in their head when they read it) to say and mean that all believers are "*joint-heirs with Christ*" - when they are NOT!" (Newbold, Romans 8(601-700), 626-627)

- . . . And that's the point—when certain conditions are met, the Spirit of God that you were ***given*** when you were saved begins dwelling in you because He wants to **do something**—He wants to do something specific (in this context) to your mortal body! (to produce functional life!)

. . . And that means that having the *Spirit of God dwell in you* is **NOT** an automatic/permanent thing! (That's where we part ways with unbiblical systematic theology—because they use the term "*dwell*" or *indwell* differently than God does—and that makes for a great deal of confusion and corrupted doctrine).

The correct, Biblical, godly term that God uses, and that He wants you to use for the permanent/automatic receiving of the Holy Ghost at the point of salvation is: "***given***" you—you're "*given*" the Holy Ghost at the moment you were saved, you were not 'indwelt' by Him!



All believers in Christ are *given* the Holy Ghost the moment they are saved/justified unto eternal life.

**Not all** believers are “*in the Spirit*” — you only become “*in the Spirit*” when *the Spirit of God dwells in you*.

**The *dwelling* of the Spirit of God is not automatic nor is it permanent.**” (Newbold, (Romans 8 (601-700), 629-630)

- On page 627 Newbold discusses how “if so be” is conditional instead of logical despite the fact that he admits that it is a first class condition. Newbold now interprets the verse in accordance with the curriculum and abandons his former position without explanation.
  - “And even though you can go to the Greek and say, ‘Well, that “*if*” is a 1st class conditional clause—it means ‘if, and it’s true’” — well, yes it is a 1st class condition— but you have to keep that within the context of the passage—that is, for a saint who has the effectual working of all that’s been said up to this point, that **is** going to be true for them— but that doesn’t mean that it’s a true blanket statement across the board for any saint! Because like it or not (no matter how the conditional clauses go) you still have that word “*if*” sitting there!

In other words, the verse does NOT say, “But ye are not in the flesh, but in the Spirit **because** the Spirit of God dwells in you.” Or “... **since** the Spirit of God dwells in you.” — no— it says, “**IF THE SPIRIT OF GOD DWELLS IN YOU.**”

In fact, if that’s true—if you are ‘in the Spirit because/since the Spirit of God dwells in you at the moment of salvation’, then Paul wouldn’t have to say what he does in the second sentence at all! (misunderstanding that one word “*dwells*” throws a monkey wrench into the entire passage!)

Does God *dwells* in and *walk* in every justified member of the body of Christ? (this is where exists a lot of sloppiness in this doctrine caused by systematic/categorical doctrinal teaching).

II Corinthians 6 tells the saints (note they are already saints—they are already justified unto eternal life) —and yet he tells them and exhorts them to separate from unbelievers that they were yoked to so that God would ‘dwell in them and walk in them’ (see II Corinthians 6:14-16)

And if we hold to the idea (theory) that every person who gets justified is indwelt by the Holy Spirit—then you have to conclude that what it says down in (:11) applies to every believer! — that every believer experiences (at the moment of justification) the ‘quickening of their mortal body by his Spirit that dwells in you’ — and you know that’s not the case — and that totally ruins the context of dealing here with the issue of

sanctification and not the issue of justification (that has already been put to bed, so to speak at the end of chapter 5)!!!

Are all believers in Christ functionally alive unto God in time on planet earth in their mortal body???

That makes all this work we've been done senseless! If the whole issue of our sanctified walk is just an automatic thing—what's the point?

In fact, very few Christians are functionally alive unto God with the Spirit of God dwelling in them producing fruit in their mortal bodies that God can accept—that's the extreme exception, not the rule!

So we have to realize and really appreciate that when God uses the term “*dwell*” He's not talking about anything that occurs automatically—either with the Spirit of God, or with God Himself!

And this means that there is another thing you're going to have to get used to in your thinking and your talking—and that is that the ‘dwelling’ or ‘indwelling’ of the Holy Spirit is NOT permanent!

In fact, He only dwells in you when certain conditions are met! (And they're all spelled out for you in the first 8 vs. of Romans 8)!

So when you're talking about the issue of “*dwell*” - of the *Spirit of God dwelling in you*—that issue of *dwell* is the issue of being at home, to abide in a place or state or condition to occupy as a place of residence ... ..” (Newbold, Romans 8 (601-700), 627-628)

- “And I just want to say again—if you go to the Greek to prove that the “*if*” clause (“*if so be*”) is a 1st class conditional clause = meaning if, and it's true, you are, and all believers are indwelt by the Spirit automatically and permanently at the moment of salvation—then you're going to run into a hornet's nest in vs. 11 — because you're going to have to say that all believers also permanently and automatically have their mortal bodies *quicken*ed— which is saying that all believers are functionally alive and able to produce fruit unto holiness automatically and permanently regardless of either sin in their life or living under the law! (being *in the flesh* and *carnal*: it doesn't matter)

And the only way around that is some fancy exegetical footwork: you're going to have to tamper with the words of God and you're going to have to alter the words of God to get yourself out of the mess you're in!!!

I'm not denying these are 1st class conditions—I'm just saying that there has to be some other way to understand the usage of 1st class conditions—(and there is) — because to do otherwise is to corrupt and deny the context of the entire passage!!!

. . . If you're *minding the things of the Spirit* (of who the Spirit of God has made you to be in Christ by baptizing you into Jesus Christ, just as 6:3-4 taught you) —if that's the life of your mind now, then the Spirit of God *dwells* in you". (Newbold, Romans 8 (601-700), 631)

- McDaniel follows Newbold's later teaching and actually states that "if so be" IS NOT a first class condition.
  - "The "if so be" makes being "in the Spirit" conditional upon that which is about to follow. This is not one of those 1<sup>st</sup> class conditional "ifs" which is demonstrating the truth of one thing as compared to another. This is an "if" of: maybe you are and maybe you are not (in the Spirit).

So what is the condition that must be met in order for us to be "in the Spirit?"

Romans 8:9 'But ye are not in the flesh, but in the Spirit, if so be **that the Spirit of God dwell in you**. Now if any man have not the Spirit of Christ, he is none of his.'

The thing to pay attention to is the word "dwell." We are so used to using Bible terminology carelessly and loosely. We have heard all our lives that we are "indwelt by the Spirit" from the moment we received Jesus Christ as our Savior. In this instance, we define the word "dwell" as meaning that the Spirit is "in" us. There is something right and something wrong with that understanding. Firstly, it is true that we were "given" the Holy Ghost the very moment we trusted Christ as our Savior. You were already told about that when you were educated as to your justification." (McDaniel, Sonship Sanctification Lessons 43 and 44, Page 4)

- SE holds, that "if so be" is **CONDITIONAL** rather than **LOGICAL**. Newbold's curriculum apparatus trumps the grammatical textual facts of the passages when it comes to expounding upon the text. In short, the SE's curriculum complex led Newbold to teach Romans 8:9 differently than how he taught the verse originally. (Romans 8 (101-200)). The idea that "if so be" is **ALWAYS** conditional appears to have originated from the SE segment of the Grace Movement in an effort to strengthen their Probers 1 Curriculum Overlay.

### *Concluding Remarks*

- The dwelling of the Spirit occurs as the Spirit of God leads one through the curriculum for Sonship edification, according to Newbold.
  - "Once the Spirit of God *dwells* in you by *minding the things of the Spirit*, then the believer **BEGINS** the process of being '*filled with the Spirit*.' (the *filling of the Spirit* is **not** instantaneous!)

And once the Spirit of God *dwells* in you and you are *in the Spirit*, then you begin *drinking* into that one Spirit—and you continue drinking until you are "*filled*".

. . . Then once you are *minding the things of the Spirit*; and because of that, the Spirit of God *dwelling* in you, He is going to *quicken your mortal body by his Spirit that dwelleth in you* (:11).

And when that's done, you are then ready to begin to *drink into that one Spirit*—and **how is that going to get done?**

That gets done when the Spirit of God *leads* you through the curriculum for sonship edification!" (Romans 8:14) (Newbold, Romans 8 (601-700), 630)

### The “Joint-Heir View” of Northern California Grace Fellowship on Romans 8:9

- The “joint-heir view” of Northern California Grace Fellowship (NCGF) is a cousin of SE. While NCGF **DOES NOT** hold to SE’s Proverbs One Curriculum apparatus, or SE’s teaching on the creature or Sonship Prayer they are in agreement with SE regarding the conditional nature of the Spirit’s “dwelling” in Romans 8:9.
- In a video titled “Corporate vs. Individual 4 The Spirit Dwelling (1 Cor. 3:16)” from February 13, 2014 (click the link to view the video) NCGF argues that all believers are not “indwelt” with the Holy Spirit according to Romans 8:9. As the title suggests, this particular video argues that, based upon a distinction between what applies to the body of Christ corporately versus individually, all individual believers are not “indwelt” by God the Holy Spirit. The context of Romans 8 is defined as sanctification not justification. Verses speaking of believers being the “temple of God” on account of the Spirit dwelling in them such as I Corinthians 3:16, II Corinthians 6:19, and Ephesians 2:21-22 are taken to apply only to the corporate body of Christ and not the individual members of the body on account of the use of the plural word “ye”. It is asserted that if believers were already indwelt by God the Holy Spirit, Paul would not exhort the saints in Ephesians 3:17 (“That Christ may dwell in your hearts by faith. . .”) and Colossians 3:16 “to let the word of Christ dwell in them richly”. It is argued on this basis that “If the Spirit was automatically dwelling in you” then believers would not be instructed to be filled with the Spirit and/or to “let the word of Christ dwell in them richly”. (For a written transcript of this video [click here](#).)
- On Monday, March 24, 2014, NCGF fellowship posted another YouTube video titled “Suffering WITH HIM!” in response to the publication of *Ifs, Ands, and Buts: The Two Inheritance Controversy of Romans 8:17* on Monday, March 17, 2014. Aside from calling anyone who disagrees with the “joint-heir view” of NCGF heretics on account of not believing “all of Paul”, NCGF took exception to my teaching regarding the logical function of the phrase “if so be” in Romans 8:17. NCGF maintains that the phrase “if so be” is ALWAYS conditional and NEVER logical in its meaning and usage. Please consider the following exchange:
  - “The *If* Argument: The *if*; that is, the *if* in the passage is not conditional, they say, but more in the sense of Since; in other words, Since we suffer, not *if so be that we suffer*, but Since we suffer. (25:26)

Ryan: Because

Ron: Because we suffer; again, simply falling back to the fact that because every member of the body of Christ suffers (since), every member is then a joint-heir; again, they are avoiding the true issue of suffer what? *With him*; whether it’s conditional or not, if it’s Since, then it has to be *with him*, but then that changes the whole thing ‘cause it’s not SINCE we suffer with him, it’s *if so be*. (25:52)

By the way, let me put that out there—he didn't just say *if*, 'cause earlier he says, *If children then heirs*; Paul says *If so be*, and let me tell you, I've done it; you do it; I'm gonna give you the verses – that set of words like that (*if it be so*), if it be so, is always conditional in the Bible, conditional, every mention of it. I did it myself. I did it before, I did it last night preparing for this, looked at the verses. I'm gonna give you the verses in a minute.

Every time *if so be*, is in that order, *if so be*, conditional; that means that's conditional (points to Bible). *If so be*. Let me show you something. In a minute we're gonna see the claim that all members suffer, from 1 Corinthians. 12:26, in a minute. I'll deal with that in a moment.

Although it is true that *if* can be used in the sense of Since, okay, in the Bible, it is; that is not how this *if* is used. It's used as *if so be*, and it's conditional. (27:03) *If so be* is a conditional use, and let me give you these verses:

Romans 8:17; Romans 8:9 – all sanctification issues.

Josh. 14:12; 2 Sam. 11:20; Jer. 21:2; Jer. 26:3; Jer. 51:8; Lam. 3:29; Hos. 8:7; Jonah 1:6; Matt. 8:13; 1 Cor. 15:15; 2 Cor. 5:3; Ephesians 4:21; 1 Pet. 2:3 – all use *if so be*, every last one of them conditional. (27.49)

Ryan: Especially 1 Corinthians 15

Ron: Especially 1 Corinthians 15; that's the one I want to quote, exactly; maybe on the way there we'll look at it, but that's important to Paul. So my point is, you can't just focus on the *if* and the *suffer* – it's the *suffer with him if so be* – if it be so. Think about what that means – *if so be* – if it be so, if this condition exists, then this is true; so if you suffer with Christ, then you'll be a joint-heir. (28:16) That tells me, if you DON'T suffer with Christ, then you won't be a joint-heir; you won't reign with him, that's what it's associated with." (For a written transcript of this video [click here](#).)

- No explanation is given for why “if so be” is ALWAYS conditional and NEVER logical, listeners are just supposed to take the pastor's word for it. Likewise, there is no acknowledgment of the grammatical and TEXTUAL FACTS that “if so be” is a first class condition, in the form of “if” and it's true, i.e., logical. Rather the fact that Romans 8:9 and 8:17 are CONTEXTUALLY conditional sanctification issues MANDATES that “if so be” be viewed as conditional.
- That this is how NCGF wishes to be understood is evident from their published rebuttal to *Ifs, Ands, and Buts* titled [Wrongly Deriding Joint-Heirs With Christ](#). On page 11 the affiliates of NCGF once again take up a discussion of “if so be” in Romans 8:9 and 8:17. According to NCGF my understanding of “if so be” is flawed due “to a Greek based micro-evaluation of the verses” and a failure “to see the greater contextual forest before him in English!” (Stutzman and Jones, 11) In other words, “if so be” must be CONDITIONAL in Romans 8 because of the greater CONTEXT of conditional sanctification being discussed in Romans 7 and 8, according to NCGF. Again, no attempt is made to actually explain why “if so be” and its underlying Greek word *eiper* is NEVER logical and ALWAYS conditional other than an appeal to the context. Incidentally, the exact same argument/appeal to the context is made by teachers of SE from whom NCGF has sought to distance themselves.

- After stating early on that the “if so be” is a “1<sup>st</sup> Class Condition” Newbold argues in his later teaching that it has no bearing on the interpretation of Romans 8:9 on account of the CONTEXT being about conditional sanctification. Meanwhile, McDaniel denies the existence of the 1<sup>st</sup> Class Condition altogether in Romans 8:9 and summarily declares it to be a condition in the form of “maybe it is maybe it isn’t” (3<sup>rd</sup> class condition) without offering any explanation for why. All of this makes one wonder where, the affiliates of NCGF were exposed to this type of CONTEXTUAL teaching/reasoning if not from listening to the teachers of SE? Interested parties are encouraged to consult pages 11 through 16 of *Wrong Deriding* to ascertain the totality of NCGF’s argument concerning Romans 8:9.
- The bottom line is that NCGF’s “joint-heir view” is in agreement with SE when it comes to the “dwelling” of the Spirit in Romans 8:9. The Spirit’s “dwelling” is conditional and not a present reality for every believer.

### **Further Reading and Study**

- For more information on the teachings of SE or NCGF regarding the Indwelling Holy Spirit (Romans 8:9) please consider the following resources.
- Mark Newbold
  - [Romans 8 \(101-200\)](#)
  - [Romans 8 \(601-700\)](#)
- Mike McDaniel
  - Sonship Sanctification Lessons [43](#) and [44](#)
- David Winston Busch
  - [\*More Than Conquers: Sufferings, Prayer and the Intercessory Ministry of the Holy Spirit\*](#)
- Northern California Grace Fellowship
  - [Corporate vs. Individual 4 The Spirit Dwelling \(1 Cor. 3:16\)](#) (For a written transcript of this video [click here](#))
  - [Suffering WITH HIM](#) (For a written transcript of this video [click here](#).)
  - [\*Wrongly Deriding Joint-Heirs With Christ\*](#)
- Bryan C. Ross
  - [\*Ifs, Ands, and Buts: The Two Inheritance Controversy of Romans 8:17\*](#)
  - [Foundations Under Fire](#)
  - [Bible Study Methods, Part 3](#)

## Appendix A

*Mike McDaniel and David Winston Busch on the Indwelling Holy Spirit (Roman 8:9)*

McDaniel	Busch
<p>“The thing to pay attention to is the word “dwell.” We are so used to using Bible terminology carelessly and loosely. We have heard all our lives that we are “indwelt by the Spirit” from the moment we received Jesus Christ as our Savior. In this instance, we define the word “dwell” as meaning that the Spirit is “in” us. There is something right and something wrong with that understanding. Firstly, it is true that we were “given” the Holy Ghost the very moment we trusted Christ as our Savior. You were already told about that when you were educated as to your justification.</p> <p>Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by <b>the Holy Ghost which is given unto us.</b></p> <p>But what is NOT true is that the Holy Ghost being “given” is the same thing as the Spirit “dwelling” in you. Those terms are not synonymous, and they do not mean the same thing, neither do they describe the same thing.</p> <p>In the circles I ran in, it was talked about like these were “one in the same.” I was taught that every believer had the “indwelling of the Spirit” but not all believers were “filled with the Spirit.” That understanding is absolutely wrong. The Bible does not teach that at all.</p> <p>Let’s prove this now. Firstly, the word “indwelt” never appears one time in your Bible. The word “indwell” never appears one time in your Bible. The word “indwelled” never appears one time in your Bible. It’s funny how those are the words we use to describe what the Spirit does and yet, God never uses those words.</p> <p>There are only 2 verses in your Bible where the capital “S” Spirit is said to “dwell in you,” and they are both here in Romans 8; vs. 9 and vs. 11. And that is the beginning and the end of it.</p>	<p>“This hearkens back to what he said in Romans 8 concerning the Spirit of God “dwelling” in you. <b>He will begin to expand upon that issue as that is the ultimate goal and object.</b>” (Busch, <i>More Than Conquerors</i>, 70)</p> <p>“Right from the beginning you are oriented to a certain object and goal: <b>namely, that the ultimate desired end is that God, by His Spirit, and through a particular process desires to be “dwelling” in you.</b> As we’ll see, that “dwelling” concept is going to be very closely linked to the issue of being “filled.” (Busch, <i>More Than Conquerors</i>, 94)</p> <p>“You already know that from your sonship instruction. You know that in connection with this work going on in your inner man, your object and goal is to have that Spirit and <b>very life of Christ “dwelling” in you through that process of education and edification.</b>” (Busch, <i>More Than Conquerors</i>, 102)</p> <p>“(Commenting on Ephesians 3:17) <b>That’s the object. That’s the goal you were introduced to in Romans 8 dealing with your “heart” and “if so be that the Spirit of God DWELL in you” (Rom. 8:9). This is the capstone.</b>” (Busch, <i>More Than Conquerors</i>, 119)</p> <p>“With the end of Romans, the foundation has been laid. You are now prepared to build upon it. You are now prepared to go on in your education, crying Abba Father” and early looking for the things that will be made known to you in connection with the revealing of the “the mystery” (Rom. 16:25). <b>The goal of your sonship is for the Spirit of God to “dwell” in you (Rom. 8:9). Through your “transforming” edification curriculum (Rom. 12:2) you be “learning Christ” (Ephesians 4:20).</b> You have been designed to be “living epistles” (2 Cor. 3:2-3) and as you “let the word of Christ dwell in you richly” (Col. 3:16) the glorious end in view is that “Christ be formed in you” (Gal. 4:19). May it be so. Amen.” (Busch, <i>More Than Conquerors</i>, 186)</p>

And what's funny about the word "dwell" is that when we use the word, we mean something completely different from what God means when He uses the word "dwell."

Once again we learn the lesson that it is better to use God's terminology defined God's way. The use of our synonyms only confuse the issue and lead to faulty doctrine – and no effectual working!

So you were "given" the Holy Ghost when you were saved, BUT He did not "indwell" you at that time! In fact, He cannot "dwell in you" until something else takes place, something that makes it possible for Him to "dwell" in us.

Now, let's follow the logic that Paul is presenting. If the Spirit "dwelling in you," (as they like to say) was automatically accomplished when you trusted Christ (that being the same thing as the Holy Ghost being "given" to you), then verse 8 has absolutely nothing to do with you at all! If having the "Spirit of God dwell in you" is the same thing as having the Holy Ghost "given" to you when you got saved, then it would be impossible for you to "walk after the flesh," be "carnally minded," or be "in the flesh." And if that is true, then Paul has just wasted our time with all this stuff about "minding the things of the flesh" and "they that are in the flesh cannot please God," for evidently, it is impossible for that to be the case for any believer **IF YOU CONFUSE THE HOLY GHOST BEING "GIVEN" AS BEING THE SAME AS THE SPIRIT "DWELLING IN YOU."**

Once you understand that "walking after the Spirit" is accomplished by "minding the things of the Spirit" and not the "things of the flesh," then it makes perfect sense for Paul to say in vs. 8, "So then, they that are in the flesh cannot please God."

So, verse 9 tells you that there is an "if" attached to having the Spirit of God dwell in you. And you know that, as a believer, you can be "in the flesh" or you can be "in the Spirit. And which



one you are “in” depends on that “if” clause. Something has to occur before you can be “in the Spirit.” And I will tell you now that there are people who have been saved for decades, have gone to Bible college, have won souls, pastored churches, counseled members of their congregation and invested a fortune in books and conferences and have never been “in the Spirit” a day in their lives – not even for a moment. And some of those folks, as well-meaning as they were, have died and gone to heaven only to discover that their sacrificial service to God was “unto death” and was “enmity against God.” They didn’t mean for it to be that way but the adversary did! The “blindness” and “ignorance” that runs rampant through the body of Christ has been accomplished on purpose – under a strategy carefully crafted by the adversary to ensure that the blindness and ignorance continues (and even increases) under the tutelage and promotion of “good, godly men.” (And I say that in quotes.)

Just as he has covered up God’s program with the body of Christ, just as he is constantly trying to get saints in the dispensation of grace to integrate parts of Israel’s program into lives, just as he has fought to keep the mystery a secret, just as he has concealed right division to such an extent that you can’t find it taught in half a dozen Bible colleges in this country, just as he has convinced some to trust their works to save them, just as he has perverted the doctrine of the Blessed Hope by teachings that say we will go through the Tribulation before we are caught out, in that same way, it gives Satan such pleasure to see a member of the body of Christ live his whole life “in the dark” about his sanctification and what it really means to be “in the Spirit,” for the purpose of ridiculing God’s manifold wisdom and speaking reproachfully concerning us! And if those things don’t break your heart then I don’t know what will.

I’m telling you this so you will know that the reason I point out the misunderstanding of these verses is because the result is a travesty. I’m not glad for it and I’m not proud of it. It’s not about

“I know something you don’t know” or “everyone is stupid but me.” It’s about getting the truth out there so we can begin to function in the way we were intended to all along. It is about putting a stop to Satan’s plan of evil as it seeks to keep people blinded to the truth.

So let’s look at vs. 9 and discover what has been sitting there all along, just waiting for someone to read and understand. So far you know this; when God uses the term “dwell” He’s not talking about anything that occurs automatically, either with the Spirit of God, or with God Himself!

Now if that has sunk in, there is another thing you’re going to have to get used to in your thinking and your talking; the “dwelling in you” of the Spirit of God is NOT permanent! In fact, He only dwells in you when certain conditions are met and they’re all spelled out for you in the first 8 verses of Romans 8.

So what does it mean for the Spirit to “dwell” in you? When you talk about having the Spirit of God dwell in you, you are talking about the issue of Him (the 3<sup>rd</sup> person of the Godhead) occupying a place in order to do something or accomplish something from that place. This is the same sense we have when we are talking to someone and we say, “I want to dwell on this for a while.” It means that we want to stay here for a while (take up residence) because there is something we want to do. And that’s the point, when certain conditions are met, the Spirit of God that you were given when you were saved begins “dwelling in you” because He wants to do something. He wants to do something specific (in this context) to your mortal body (to produce functional life!). When you get all this straight, (all these uses of dwell -1x in vs.9; and then 2x in vs.11) they all match up perfectly!

So here is what we have so far:

1. A believer in Christ is not automatically in the Spirit.
2. The only way a believer in Christ can be in the Spirit is when the Spirit of God dwells in him.

3. The correct, Biblical, godly term for the permanent/automatic receiving of the Holy Ghost at the point of salvation is: “given;” you were “given” the Holy Ghost the moment you were saved; you were not ‘indwelt’ by Him!

4. All believers in Christ are given the Holy Ghost the moment they are saved/justified unto eternal life.

5. Not all believers are “in the Spirit” — you only become “in the Spirit” when the Spirit of God dwells in you.

6. The dwelling of the Spirit of God is not automatic nor is it permanent.

7. Once you begin “minding the things of the Spirit,” the Spirit of God dwells in you! Just as an aside, that is when the believer BEGINS the process of being ‘filled with the Spirit.’ (the filling of the Spirit is not instantaneous!). Now just exactly what is it that the Spirit wants to accomplish when He “dwells in you?” That is the subject matter of the next verses which we will look at in our next session.

It is as though the Scripture is anticipating the misunderstanding of the verse. The first part of the verse addresses the non-permanent, conditional aspect of being “in the Spirit.” You are “in the Spirit” when the Spirit of God “dwells in you.” Then, just to make sure that you are not confusing this with the Holy Ghost being “given” to you at salvation, the second part of the verse says if you don’t “have” the Spirit of Christ, then you are not saved.

The reason for including this last part of verse 9 is to make sure that there is no confusion; God is making sure that no one leaves vs. 9 thinking that all you need in order for the Spirit to “dwell in you” is for you to be saved.

It’s appropriate and necessary for Paul to say what he does in the last half of vs. 9 and the first half of vs. 10 because there’s a BIG difference between having the Spirit of Christ given to you

at the moment you got saved, and the Spirit of God dwelling in you. If you do not have (i.e., if you haven't been 'given') the Spirit of Christ, then you're none of his; you're not even saved/justified in the first place! What that does is make the distinction (a very vital and critical distinction) for us. It says, "Look, when we're talking about you walking after the Spirit in righteousness and putting your functional, sanctified life into practice successfully, we're not talking about merely having the Spirit that you were given at the moment you were saved, so don't confuse the issue!"

Functional life will never be produced merely by having been given the Spirit of Christ at salvation; instead, functional life will only be produced by the Spirit of God dwelling in you and quickening your mortal body! So if Paul doesn't say what he does in the second half of vs.9, then there is a real possibility for confusion and ambiguity (and the real danger: DOUBTFULNESS and uncertainty!).

There is something else to notice in this last part of verse 9. There are 3 different titles that have been used for the Spirit so far in this section. We went back to Romans 5 where we saw Him as the Holy Ghost that was "given" to us when we were saved/JUEL.

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the **Holy Ghost** which is given unto us.

Then in the first part of verse 9, we say Him identified as "the Spirit of God." Finally, in the last part of verse 9, He bears the title "the Spirit of Christ." These terms are not used haphazardly. We often use Holy Ghost and Holy Spirit interchangeably, but not the Scripture.

I don't want to spend a lot of time on this, so let me give you the "Cliffs Notes" on it. The title, "Holy Ghost" is used when speaking of the person of the Spirit. The title, "Spirit" is used when referring to some ministry that He carries out or some function He performs.

In verse 9, we have Him identified as the Spirit but the prepositional phrase that follows is different. Again, I don't want to draw this out into a long affair so let me put it as briefly as I can. To be sure, there are plenty of verses to see and details to observe, but for now, I think we can keep things simple.

The "Spirit of Christ" is the ministry or function that the Spirit performed when He baptized you into Jesus Christ at the point of salvation. That is when you became "in Christ." Most recently, we saw this back in Romans 8:1.

Romans 8:1 There is therefore now no condemnation to **them which are in Christ Jesus**, who walk not after the flesh, but after the Spirit.

The requirements for "no condemnation" are:

1. To be "in Christ Jesus" (JUEL/saved)
2. To walk after the Spirit and not after the flesh (sanctification)

The work of the Spirit in baptizing you into Jesus Christ (justifying you unto eternal life) makes Him bear the title, "the Spirit of Christ." That is the work He was performing; get it?

The title "Spirit of God" is still the same Spirit, but this time the title reflects His work (not in your justification) but in your sanctification as He "dwells in you." This is a specific work with regard to your sanctification. We will see these titles crop up again and it will give us insight to remember that when the word "Spirit" is used, it is in reference to ministry performed, not just to the person of the Holy Ghost. I guess another way to say it is, He is the Holy Ghost; that is who He is. When He justified you, the Holy Ghost functioned as the Spirit of Christ. When He dwells in you, He functions as the Spirit of God. .

The "Spirit of Christ" is what you received when the Holy Ghost was "given" to you at salvation. The "Spirit of God" is what is "dwelling" in you when you are "spiritually minded." Or, we

could say it this way: The “Spirit of Christ” involves the Spirit’s ministry in your justification and the “Spirit of God” involves the Spirit’s ministry in your sanctification.

I just want to add one more thing to this and explain why the latter utilizes the title “Spirit of God.” In your sanctification application, He is called “the Spirit of God” because the whole purpose behind the dwelling of the Spirit in you is to take the heart of God and impart His heart to your heart; the heart of the Father to the heart of the son! And that is the relationship; a real Father to a real son. I realize we haven’t talked about any of this yet, but we’ll see more about his a little later on in this chapter. The point is, the terminology of “Spirit of God” is exactly right in describing what the Spirit is doing.

So, to sum up verse 9, you are “in the Spirit” when the Spirit of God dwells in you. And, by the way, you cannot be “in the flesh” and “in the Spirit” at the same time. And while not every believer has the Spirit of God dwelling in them, every believer has the Spirit of Christ. It’s not 2 different “Spirits,” it is the 3<sup>rd</sup> person of the Godhead performing different duties!

We started out in Romans 8 with the understanding that the key to getting our sanctification put properly into practice was to have something established in our thinking. This was called “being spiritually minded.” But what happens in our thinking is just the first of 2 major issues that need to be dealt with.

. . . Verse 10 comes along and states the dilemma to the question you still have hanging in your thinking about how you are to live unto God in functional life (sanctification-wise). You’ve got a problem and a question about your mortal body because you were told that sin is still in the members of your mortal body back in chapter 6. The mind has been dealt with because, as you mind the things of the Spirit, the Spirit of God dwells in you in order to begin doing a whole bunch of things that are going to produce functional life and fruit unto God/holiness. But,

you may be wondering, what about my mortal body?" (McDaniel, Sonship Sanctification Lessons 43 and 44)	
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