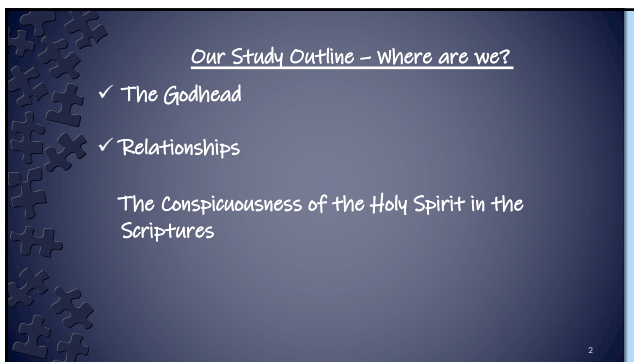
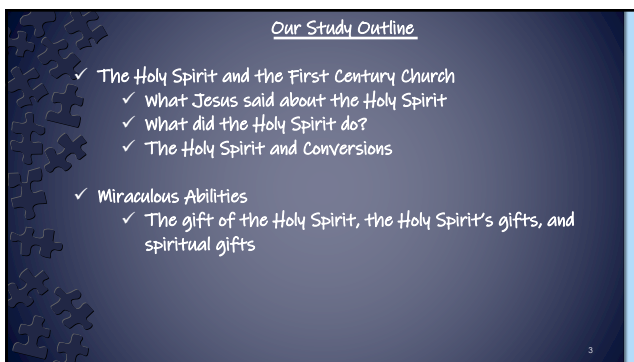


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3

Our Study Outline

Discussion on the Holy Spirit

Paul

- ✓ Romans 8
- ✓ 1 Corinthians 2, 3, 6, 12, 13, 14
- ✓ 2 Corinthians 6
- ✓ Galatians 5 (with a reference in Colossians)
- ✓ Ephesians 3-6
- ✓ 2 Timothy 1

Peter

- ✓ 1 Peter 1, 3; 2 Peter 1

John

- ✓ John 3, 4, 5

4

4

Our Study Outline

The Indwelling of the Holy Spirit

- ✓ Romans 8:9
- ✓ 1 Corinthians 3:16
- ✓ 2 Corinthians 6:16
- ✓ Ephesians 2:19-22
- ✓ 1 Peter 2:4-5
- ✓ 1 Corinthians 6:19
- ✓ Ephesians 3:16-17
- ✓ Timothy 1:14

5

5

We have seen it clearly taught by Paul, Peter, and John that the Holy Spirit dwells in a Christian.

Paul taught that the Holy Spirit also dwells in the church.

The question that lies before us now, is "how?"

This is not easily determined.

6

6

There are three basic ideas/teachings for how the Holy Spirit "dwells" in Christians:

1. The Holy Spirit dwells in Christians, separately from the word, operating in them in miraculous ways.
2. The Holy Spirit dwells in the Christian, representatively, only through the word that has been given, i.e., Scripture (the Bible).
3. The Holy Spirit dwells in the Christian in conjunction (combination) with the word.

7

A Good Thing to Keep in Mind

"I see no reason for disturbance among us over this question (indwelling of the Holy Spirit) so long as all believe and teach that the Holy Spirit does dwell in faithful and obedient children of God in some way. The honest but misguided interpretations which may be made in trying to show how the Spirit dwells in us should not, by those of either side, disrupt brotherly love and unity, and ravage our brotherhood. There are many reasons why one's position as to how the Holy Spirit dwells in us should never be made a test of fellowship. The only reason which needs to be stated now is, that to all who obey the gospel from the heart, the promise will be fulfilled as God planned it, whether or not we understand 'how' the Spirit dwells in us." - Gus Nichols

8

As we begin:

The interpretation of the Spirit of God dwelling in a Christian in Romans 8:9 is directly connected to the interpretation of Acts 2:38.

Those who interpret the gift of the Holy Spirit that is received by Christians in Acts 2:38 to be the Holy Spirit Himself are at ease interpreting the Spirit of God dwelling in a Christian as a literal indwelling.

Those who interpret the gift of the Holy Spirit that is received by Christians in Acts 2:38 to be the Holy Spirit's gift (i.e., the promise of salvation, eternal life, etc.) are not forced into an acceptance that the indwelling is literal.

9

Some Questions to Consider

- If the Holy Spirit literally dwells in a Christian:
 - How can both sin and the Holy Spirit dwell in the same place? Paul said sin (and no good thing) dwelt in him.
 - How can the Holy Spirit (who, from our study of the Godhead, is one with God) literally occupy the same space that sin also occupies?
 - If the Holy Spirit does indeed literally dwell within a human Christian, why would He allow them to ever commit sin?

10

10

Some Questions to Consider

- Does the Holy Spirit leave a person's body when they sin? Does the Holy Spirit depart and return every time sin/forgiveness occurs?
- Is a literal indwelling Holy Spirit an incarnation of the Spirit? The word was incarnate in the physical body of Jesus. Is this what happens with a literal indwelling Holy Spirit in a human Christian? If not, why? If this is indeed what happens, then would Christians become like Jesus, fully human and fully divine?
- The Holy Spirit has always existed and always will; He is eternal. If He literally dwells within a person (even in a non-miraculous way), why does that person not become eternal?

11

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Some Questions to Consider

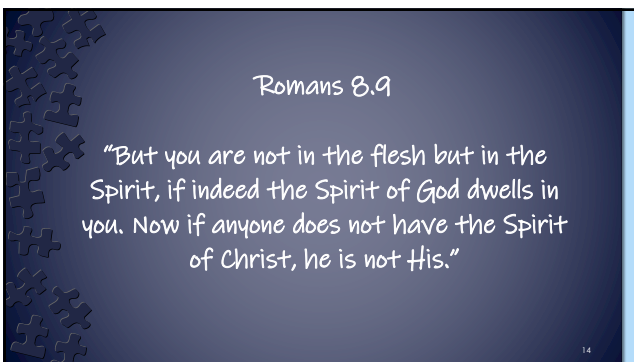
- If the Holy Spirit and the word (scripture) are equivalent:
 - Does it make sense that Peter would have said, "Repent and be baptized for the forgiveness of sins and you shall receive the gift of the "word"?"
 - Is "receiving the word" equivalent to "receiving the Holy Spirit"?
 - Is the word what Jesus received from the Father in Acts 2:33 (He received the promise of the Holy Spirit)?
 - Can the "word" help our weaknesses?
 - Can the "word" make intercession with groanings that cannot be uttered?

12

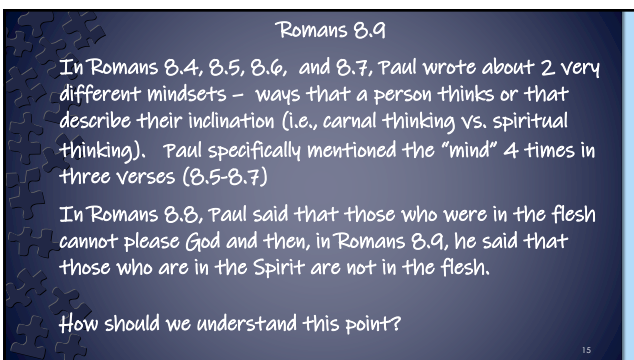
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15

Romans 8.9

Let's break this verse apart to examine it:

1. "you are not in the flesh"
2. "you are in the Spirit"
3. "the Spirit of God dwells in you"

We'll consider 2 and 3 above together.

16

16

Romans 8.9
"you are not in the flesh"

Literally, the Rome Christians did exist in the flesh (just as you and I do today). They were human beings. Yet Paul said they were not in the flesh.

So, when Paul said those in the flesh cannot please God, he did not mean that a human being, literally existing in the flesh, cannot please God. Literally, we all exist in the flesh.

17

17

Romans 8.9
"you are not in the flesh"

So, since the Rome Christians literally existed in the flesh, what did Paul mean when he said "those in the flesh cannot please God" and "those who are in the Spirit are not in the flesh"?

Before mentioning the indwelling of the Holy Spirit, Paul wrote that those who were "according to the flesh" mind the things of the flesh. Likewise for the spiritual.

Paul's "according to the flesh/spirit" describes the influences that affect how one thinks, what guides his mind.

18

18

Romans 8.9
 "you are in the Spirit"
 "the Spirit of God dwells in you"

From the standpoint of logic:
 Paul first said that the Christian is in the Spirit.
 Then he said the Spirit of God is in the Christian.

So, can two things be in each other at the same time?

Is it possible for a Christian to be in the Spirit at the same time the Spirit is in the Christian?

19

19

Romans 8.9
 "you are in the Spirit"
 "the Spirit of God dwells in you"

Literally, this cannot occur. One thing can be in another but two things cannot be in each other at the same time.

So, perhaps Paul's message with respect to the indwelling Holy Spirit is not what we understand at first glance in this verse.

Examine John 6.22-63 - a figurative parallel (specifically v56)

20

20

Romans 8.9

Consider 1 John 2.20 - 27
 "But you have an anointing* from the Holy One and you all know things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you will also abide in the Son and in the Father. And this is the promise that He has promised us - eternal life. These things I have written to you concerning those who try to deceive you. But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you abide in Him."

* The gift of the Holy Spirit as the efficient aid in getting a knowledge of the truth - Thayer

21

Romans 8.9

Other passage for consideration...

22

22

Romans 8.9

Consider what Paul wrote to the Colossians in this conversation:

Col 3.2 - Set your mind on things above, not on earthly things.

Col 3.5 - Put to death (i.e., eliminate) fornication, uncleanness, passion, evil desire, covetousness

Col 3.7 - Put off anger, wrath, malice, blasphemy, filthy language, and lying

Col 3.10 - Put on the new man that has been renewed (to be completely changed into a new kind of life, opposed to the former corrupt state; same basic word Paul used in Rom 12.2.) in knowledge

Col 3.12 - Put on tender mercies, kindness, humility, meekness, longsuffering, forgiveness, love

23

23

Romans 8.9

And what he wrote to the Galatians:

Gal 5.10 - Paul is confident in the Galatians that they have no other mind than that of faith working through love (Gal 5.6)

Gal 5.16 - This mind causes one to walk (live) in the Spirit; the lust of the flesh will not be fulfilled

Gal 5.17 - the flesh desires things that are contrary to the Spirit. The flesh causes them to not do the things they want (Remember Romans 7)

Gal 5.22 - the right mind causes the fruit (result) of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control

24

24

Romans 8.9

And what he wrote to the Corinthians:

2 Corinthians 3.3 - Paul said the Corinthians were clearly a letter of Christ, not written with ink and paper, nor on stone tablets, but written on their heart by the Spirit of the living God.

And back to the Romans:

Romans 15.5-6 - May God grant you to be like-minded toward each other, according to Christ so that you can, with one mind and mouth, glorify God, the Father of Jesus Christ.

25

25

Romans 8.9

What do we find in the Old Testament?

1 Chronicles 28.9 - David told Solomon, "As for you my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.

Jeremiah 31.33 - "But this is the covenant that I will make with the house of Israel after those days, say the LORD: I will put My law in their minds, and write it on their heart (inward parts); and I will be their God, and they shall be My people."

26

26

Romans 8.9

Conclusion with respect to Romans 8.9:

- The Christian mind is a significant aspect in what we understand about the indwelling of the Holy Spirit. Our minds are influenced for spiritual thinking based on what we hear/read from Scripture (inspired by the Holy Spirit).

27

27

Romans 8:9

Conclusion with respect to Romans 8:9:

- Christians are in the Spirit when they have the words of Christ in their minds, directing their lives. Jesus' words are spirit and they are life (John 6:63). And the Spirit is in Christians when Jesus' words (teaching) is in them and guiding their behavior and attitudes.
- "If you abide in My word, you are My disciples indeed."

28

Let's now consider the following passages as they relate to each other

- 1 Corinthians 3:16
- 2 Corinthians 6:16
- Ephesians 2:19-22
- (1 Peter 2:4-5 also connects here)

29

1 Corinthians 3:16

"Do you not know that you are the temple of God and that the Spirit of God dwells in you?"

2 Corinthians 6:16

"...For you are the temple of the living God..."

30

Ephesians 2:19-22

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

31

31

1 Peter 2:4-5

"Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

32

32

In 1 Corinthians 1, Paul addressed the contentions which had divided them. Division was addressed again here in 1 Corinthians 3,

Paul told the Corinthian church that they were carnal. This was evident because they had envy, strife, and division among them.

33

33

Because their minds were influenced by, and concerned with, things not spiritual, they were not growing or maturing. This lack of growing is seen in Paul's words, "you are still not able" (v2) and "for you are still carnal" (v3) They struggled with:

- Envy (probably related to spiritual gifts).
- Strife because of selfishness.
- Division due to immaturity with respect to the message vs. the messenger.

34

Recall Paul's message to the Ephesians:

"the whole building grows into a holy temple"

"you also are being built up for a dwelling place of God in the Spirit"

Both of these statements imply moving forward from spiritual immaturity (i.e., carnal thinking) toward spiritual maturity (i.e., spiritual thinking).

The Corinthians were not doing this!

35

As we read through 1 Corinthians 3, we see Paul calling the church at Corinth (and the church universal) God's building. We also see this in Ephesians and in 1 Peter.

God's building is where He dwells with His people. In the Old Testament that dwelling place was the Tabernacle and then the Temple, both physical structures and where God literally met with the priests. With Christianity, the "building" where God now meets with His people is His people, the church. It is not a physical structure but a spiritual one. The Spirit is in the church because He is in the minds/hearts of its members.

36

Some thoughts about the temple (physical and spiritual):

- It is where God meets/dwells with his people. Since this true, it is holy.
- It is constructed at great cost.
- It is constructed on a solid foundation.
- It is where sacrifices are offered.
- A priesthood ministers there.

37

37

Unique to the spiritual temple is the material of which it is constructed – individual Christians.

Because of it's living nature, Paul and Peter both present the concept of growing, maturing, and moving forward. Recall that action/movement is a concept of the Holy Spirit we introduced early in our study.

Paul wrote to the Galatian (4.13) churches, "My little children, for whom I labor in birth again until Christ is formed in you,..."

38

38

Formed – the idea is a mind and life in complete harmony with the mind and life of Christ. –Thayer

It is toward this goal that the Christian must move.

39

39

Now, back to the Corinthians. Paul told them they were not growing and that they "walking according to men." (v2,3)

They were "still carnal." Not everyone, of course, but obviously many of them.

Their minds were:

- not united
- filled with selfish desires
- not set on things above
- considering only temporal things (i.e., the "here and now")

40

What was the root cause for this church thinking carnally?

Quick answer: they were immature from a spiritual perspective.

The result: division caused, in large part, by choosing to follow/align with different teachers.

Paul plainly told them that both he and Apollos were simply God's servants, planting and watering, working together.

41

Then, Paul begins a lengthy discussion regarding those who would be building on the foundation that he had laid.

- There can only be one foundation for God's building to be based on – Jesus Christ.
- Some would build upon the foundation that Paul had laid with superior material (gold, silver, precious stones – materials that are not consumed by fire).
- Others would build with inferior materials (hay, wood, stubble – materials that are easily consumed by fire).

42

What does Paul mean when he talks about how the foundation should be built upon?

- Teachers would come/go at Corinth. Teachers are to take care with how they (teach) build on the existing foundation.
- Members of the Corinth church are involved in the building as well.
- The ultimate end for each person in the church at Corinth depended on how well they matured. Did they put away division? Did they put away strife and envy? Did they allow Christ to be "formed" within themselves.

43

Did they (teacher and listener) build with the precious material that is not consumed by fire? Did they turn to thinking in ways that produced the fruits of the Spirit (Galatians 5)?

Or, did they build with the inferior materials that are quickly consumed by fire (unable to endure), remaining mired in carnal thinking and behavior?

It was up to each individual.

The quality of their work (building) depended on what they took into their mind and where they set their mind.

44

Paul reminds them that, individually, they are built together to form the temple of God.

The temple of God is defiled by carnal thinking and spiritual immaturity. This cannot be tolerated because this is where the Holy Spirit lives.

God will destroy those who continue to refuse to "grow up" as well as those who teach and promote carnal thinking.

45

Points to consider, thus far:

- The Spirit of God dwells in the church.
- First century teachers needed to be very careful about what they taught. That same carefulness is required today.
- The importance of what is taught cannot be over-emphasized.
- If the purity of the gospel message is compromised by a false teaching, the truth that is in the minds of the members is defiled. This, in turn, corrupts the place where the Holy Spirit resides (the church), thus defiling the temple of God.

46

Points to consider, thus far:

- This supports the concept that the Holy Spirit residing in a Christian is done so through what is in the mind. Otherwise, Paul would not have so strongly voiced the warning about teaching what is contrary to the foundation he had laid.
- It is also important that Christians mature in a spiritual sense. This prevents division and thus prevents defilement of the temple of God.
- Mature Christians follow the message, not the messenger!

47

Conclusions with regard to 1 Corinthians 3:16:

- God's building is a temple. The temple is the church. The church is individual Christians. The Spirit of God dwells in this building/temple/church.
- What is taught to the church is extremely important. False teaching "destroys" this temple of God where the Spirit dwells. False teaching and spiritual immaturity cause division.
- Christians must grow and mature in the way they think. They must move from carnal thinking to spiritual thinking.

48

Conclusions with regard to 1 Corinthians 3:16:

- Spiritual growth occurs when the Christian allows the teaching (words of the Holy Spirit) to take preeminence in their mind and direct their behavior. (recall Romans 8)
- False teaching impacts the minds of individual Christians. Teaching that is contrary to the foundation of Jesus Christ corrupts the truth that lives in the Christian's mind, depriving it of the pure truth. And thus, the temple of God is corrupted as well.
- God will destroy those who teach corrupting doctrines. 47

49

2 Corinthians 6:16

"And what agreement has the temple of God with idols? For you (we) are the temple of the living God. As God has said, 'I shall dwell in them and walk among them. I will be their God, and they shall be My people.'"

50

50

In the opening of the letter we know as 1 Corinthians, Paul identified the Christians there as "sanctified." Set apart, holy. (1:2 and 6:11)

Paul will emphasize this idea in 2 Corinthians 6.

Paul is clearly indicating a "separation" when he asks the following rhetorical questions:

51

51

- What fellowship does righteousness have with lawlessness?
- What communion does light have with darkness?
- What accord does Christ have with Belial (Satan)?
- What part does a believer have with an unbeliever?
- What agreement is there between the temple of God and idols?

52

2 Corinthians 6:16

Then, in 2 Corinthians 6:16-17 Paul wrote that God said to Ezekiel and Isaiah:

- I will dwell in (and influence for good) them
- I will walk (be) among them
- I will be their God and they shall be My people
- I will receive you (take you into favor)
- I will be a Father to you and you will be My sons and daughters

What is the "takeaway" from these things that Paul wrote and what God said GOD-700 years prior?

53

2 Corinthians 6:16

Continuing forward to 2 Corinthians 7:1, we read:

"Therefore, having these promises (those things God said), beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Because of the promises God had made, Paul exhorts Christians to do 2 things:

- cleanse (remove) themselves of all filthiness of the flesh and spirit
- perfect themselves in holiness (sacredness)

54

2 Corinthians 6:16

Paul wrote this same exhortation regarding Christians cleansing themselves to Timothy:

2 Timothy 2:19-21

"Nevertheless the solid foundation of God stands, having this seal: 'The Lord knows those who are His' and 'Let everyone who names the name of Christ depart from iniquity.' But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter (i.e., dishonor), he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work."

55

55

2 Corinthians 6:16

And with respect to God's promises, we go to 2 Corinthians 1:20-22:

"For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee."

The Spirit is, here, said to be in the hearts of Christians, meaning the Spirit is in the minds of Christians.

Conclusion:

Christians cleanse their minds and spirits and perfect themselves with help from the Holy Spirit who is in their hearts (minds). This allows them to enjoy those promises that God made.

56

56

Conclusions with regard to 2 Corinthians 6:16:

Connecting the teaching found in 2 Cor 6:16 with the teaching in 1 Tim 2:19-21 and 2 Cor 1:20-22, we see:

- The Corinthian Christians must be separated from unrighteousness, darkness, Satan, unbelievers, and idols. This is because Christians have been sanctified (set apart; made holy).
- God has made promises to those who choose to be His children. Because of these promises, Christians are exhorted to cleanse both body and spirit.

57

57

Conclusions with regard to 2 Corinthians 6:16:

- Christians make their spirit clean by thinking spiritually. This translates to appropriate behavior.
- As individuals, Christians must maintain this separation; it is illogical for a mind with the resident Holy Spirit to be connected to people and actions that are diametrically opposed to what the Christian is always in the process of becoming.

58

Conclusions with regard to 2 Corinthians 6:16:

- Christians, cleansing their minds and bodies, matches the picture of the church Paul described to the Ephesians. Christians' thinking and behavior must be in agreement with the idea that the church is set apart, cleansed, glorious, holy, and without blemish. (Ephesians 5:26-27)
- God has given the Holy Spirit to Christians. He is in the Christian's heart (mind).

59

Ephesians 2:19-22

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and member of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone, in whom the whole building being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit."

60

Ephesians 2.19-22

Paul told the Ephesians that they were in the process of being built (all of them collectively) in Jesus Christ into a habitation (dwelling place) for the Spirit.

This building has a foundation of the apostles and prophets and the chief cornerstone of Christ. Obviously, this is not literally on the apostles and prophets.

61

61

Ephesians 2.19-22

Complete knowledge of the gospel was given to the apostles, who through the Holy Spirit, spread Christianity to the world through their teaching.

[Note: this agrees with Paul's writing to the Corinthians in 1 Corinthians 3.10 (recall Paul had laid the foundation at Corinth)]

62

62

Ephesians 2.19-22

Conclusion from Ephesians 2.19-22:

Individual Christians make up the church that is built as a place for the Spirit of God to dwell.

The Holy Spirit works in the minds of Christians, through spiritual thinking based on knowledge that has been given to them .

- In the first century, this knowledge came from the apostles, who were enabled by direct intervention of the Holy Spirit.
- Today, this knowledge comes from what the Holy Spirit inspired holy men to write.

63

63

Ephesians 2.19-22

Conclusion:

Our effort, in combination with the Holy Spirit's help, is how we grow into what God wants us to be.

64

64

1 Peter 2.4-5

While we have looked extensively at 1 Corinthians 3.16, 2 Corinthians 6.16, and Ephesians 2.19-22, we should also include a quick look at 1 Peter 2.4-5 as it relates to the ideas expressed in Paul's letters.

Peter agrees with Paul that Christians are the "material" that makes up the temple. Peter calls it a "spiritual house."

65

65

1 Peter 2.4-5

Peter also agrees with Paul in the concept of "being built" into this spiritual house. They both indicate to their readers that Christians are to be maturing spiritually.

How is that done?

By allowing the mind to become harmonized with the mind and life of Christ.

66

66

We have looked at the connection of the Holy Spirit in with the Christian who spiritually minded.

We have also extensively examined the idea of the church being the temple (spiritual house) where the Holy Spirit dwells.

Now, let's look at the responsibility given to individual Christians with regard to the purity and holiness of this temple. Let's look at 1 Corinthians 6:19

67

1 Corinthians 6:19

"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own."

68

As we come to 1 Corinthians 6:19, we need to keep in mind the following thoughts from what Paul has written in the preceding portion of this letter:

1. Division has happened due to spiritual immaturity (ch 3).
2. What is taught is important. The teacher, not so much.
3. Timothy was sent to them to "remind them of his (Paul's) ways in Christ" as he had taught them and as he had taught in every church (ch 4).
4. Paul wanted them to imitate him (ch 4).
5. Appropriate behavior is paramount (ch 5). Separation from worldly influences is commanded.

69

These thoughts bring us to 1 Corinthians 6. Prior to v 19, in keeping with the idea of separation, Paul had told the Corinthians:

- the body is for the Lord and the Lord is for the body.
- their bodies were members of Christ
- members of Christ should not become members of a harlot
- anyone who is joined to a harlot is one body with her
- anyone who is joined to the Lord is one spirit with Him.
- flee sexual immorality
- whoever commits sexual immorality sins against his own body

70

An important concept that Paul teaches in this passage is the strong connection between body and soul (mind).

The Corinthians were continuously influenced by the pagan idolatry in the city. Sexual immorality abounded in Corinth, likely connected temple prostitutes.

Paul warns the Corinthians that they cannot use their physical bodies in this sexual immorality.

71

It may seem like an odd question to us today but why did Paul teach this?

Apparently, some of the members at Corinth were at best, condoning this immorality, and at worst, participating in it.

An important concept to grasp/re-emphasize here is the strong connection between body and soul (mind).

72

If the physical body is connected to a harlot (i.e., temple prostitute), so also is the mind/soul. Yet, the mind is where the Holy Spirit is active.

For this very reason, the Christian cannot engage in physical interaction with a harlot.

Paul wrote that a man who commits fornication sins against (within) his own body.

73

Another aspect of this warning is that "becoming one with a prostitute" involves Christ. It is hard to even think about an action that makes such a connection. Yet, that thought is presented. So, Paul demands, "Do not join Christ to a harlot by engaging in sexual immorality with a temple harlot."

Paul reinforces that thought by writing,

"But he who is joined to the Lord is one spirit with Him."

The Christian must be separated from sexually immoral activity both for his own sake and for Christ's.

74

This teaching here is specific to the Corinthian church for a specific action.

However, the idea is extended to all Christians in all times in all cases of sexual immorality. It is not only with regard to action with a prostitute.

It is inclusive of any sexually immoral activity.

75

Because of sanctification and the working (i.e., residence) of the Holy Spirit within the mind, Christians must avoid defilement of the body with immoral sexual behavior, the temple of the Holy Spirit.

76

We must understand that actions in the body are the result of the thoughts of the mind. The body and soul (mental capacity) are connected. They cannot be separated. The body cannot do what the mind does not command.

- Paul told the Ephesians that Christians are created in Christ Jesus for good works. What we do with our physical body is important! (2.10)
- Christians' bodies belong to Christ.

77

Not only does a Christian's body belong to Christ, but his spirit is one with Christ.

How is the "oneness" with the spirit of Christ accomplished. (v 17)

Galatians 2.20 will help us...

78

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

Here's what some commentators say about the phrase "but Christ lives in me":

79

"but Christ lives in me"

Meyer's NT Commentary:
... the mind of Christ is in him, the heart of Christ beats in him, and His power is effectual in him.

Ellicott's Commentary:
Consciousness, rigorously examined, tells us that even in the most exalted souls there is no such thing as an actual union of the human and divine. At the same time, there is possible to man an influence from above so penetrating and so powerful that it would seem as if the figure of union could alone adequately express it.

80

Barnes:
Christ was the source of all the life that he had. Of course this cannot be taken literally that Christ had a residence in the apostle, but it must mean that his grace resided in him; that his principles actuated him; and that he derived all his energy, and zeal, and life from his grace. The union between the Lord Jesus and the disciple was so close that it might be said the one lived in the other.

81

Benson Commentary
 By his word and Spirit, his truth and grace; and is a fountain of life in my inmost soul, from which all my tempers, words, and actions flow.

Thus, the oneness of the spirit with Christ is achieved by the individual allowing His (Christ's) word and His (Christ's) mind to be in their mind. This is the same way the Holy Spirit "dwells/lives" in a Christian.

82

Points to consider:

A separation of the oneness with Christ caused by a physical act of sexual immorality also causes a "fracture" in the oneness of spirit that a Christian has with Christ.

Joining Christ with a harlot is something that can not be allowed to happen.

83

Points to consider:

Substituting the union of body and mind with a harlot (or a union between any 2 people who are not married to each other) for the union of the body and mind with Christ, defiles the temple where the Holy Spirit dwells (the body and mind).

84

Conclusion from 1 Corinthians 6:19:

Christians must understand the purpose of their physical body. Actions taken in the body are the result of what the mind directs.

A Christian's spirit is so closely connected to the Spirit of Christ (and thus the Holy Spirit) that it is considered "one spirit" with Christ.

85

Conclusion from 1 Corinthians 6:19:

The spiritual unity a Christian has with Christ must not be broken by an act of sexual immorality. This defiles both body and mind, and thus defiles the temple of the Holy Spirit.

Because the body houses the soul/mind, the Christian's body is considered to be the dwelling place of the Holy Spirit.

86

Ephesians 3:14-18

"For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you being rooted and grounded in love, may be able to comprehend with all the saints..."

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Ephesians 3.14-18

What is Paul teaching here with respect to the indwelling of the Holy Spirit?

- Whole family – all who belong to God
- Strengthened with might – to grow strong in moral power and excellence of soul (mind).

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Ephesians 3.14-18

- through His Spirit – the channel/means
- inner man – the soul or conscience
- That Christ may dwell (settle) in the Christian's heart through faith – that Christ may permanently reside in the Christian's soul/mind via (i.e., the channel/means) faith

And how does faith come?

Remember: Faith without works is not faith at all. Faith that is alive is active. (James 2.17)

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Ephesians 3.14-18

All this for what purpose?

So that the Christian can:

- Understand the extent of the love of Christ
- Be filled with the fullness of God (i.e., become mature)
- Ephesians 4.13 – "... till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."
- The idea is wholly filled and flooded with God.

90

90

Ephesians 3.14-18

Christ is said to dwell in a Christian's heart by (via) that person's faith. [Note: recall that Paul told the Galatians that Christ lived in him - Gal 2.20]

Why would the dwelling of the Holy Spirit in a Christian be done any differently?

This passage allows us to add to our confidence that the Holy Spirit dwells in a Christian's mind through faith gained and strengthened by hearing the word ⁹¹

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2 Timothy 1.13-14

"Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us."

92

2 Timothy 1.13-14

Paul told Timothy to hold fast that good thing that was committed to him. This is a reference to the faith instilled in Timothy by his mother and grandmother (1.5) Paul implies that "holding fast" his faith required effort on Timothy's part.

The Holy Spirit dwelled in them (Paul and Timothy) in the same way that Paul told the Ephesians He dwelled in them (Recall Ephesians 3.14-19). ⁹³

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2 Timothy 1:13-14

Conclusion:

The Holy Spirit dwells, works, and is active in a Christian in connection with their faith.

Paul encouraged Timothy to hold on strongly to his faith.

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As We Conclude...

This completes our in-depth study of passages that indicate that the Holy Spirit dwells in a Christian

Before we state our final conclusions from these examinations, let's look at this topic from a different viewpoint.

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Figurative Language

Figurative language is pervasive in Scripture, in both Old and New Testaments.

As we conclude our discussion on the indwelling of the Holy Spirit, it is important to consider Scripture's use of figurative language.

Here are only a few examples...

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Figurative Language

Matt 5.13-14: salt of the earth, light of the world
 Matt 16.5-12, 18: bread is leaven of Pharisees; rock is the confession
 Matt 21.42: Jesus is the cornerstone
 Matt 23.24: straining out a gnat and swallowing a camel
 Matt 7.3-5: the plank in the eye
 John 6.56: He who eats My flesh and drinks My blood abides in Me.
 John 10.7-9: I am the door

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Figurative Language

John 14.23: We (Father & Son) will make their residence with the ones who love him
 John 15.1: I am the vine
 Romans 2.29: circumcision of the heart
 Romans 11.16-21: you were branches of a wild olive tree
 1 Corinthians 3.9: you are God's field, you are His building

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So, now that we've done all this study on the indwelling of the Holy Spirit, what can we say?

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Conclusions regarding the indwelling Holy Spirit

The Christian's mind plays a very significant role in what we understand about the indwelling of the Holy Spirit.

The passages examined point to an understanding that the Holy Spirit dwells in a Christian through the message of the gospel, as well as the teachings and writings in which He led and moved men to produce.

100

100

Conclusions regarding the indwelling Holy Spirit

The Holy Spirit dwells in Christians, influencing their minds to appropriate thinking (i.e., spiritual thinking). This is done in conjunction with the word.

Christ dwells in a Christian through their faith. The same is true regarding the Holy Spirit.

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Conclusions regarding the indwelling Holy Spirit

The one who listens to the Spirit (via the word) will submit to what is spoken. They will let the Spirit lead them (via the word) and affect their way of thinking.

The Holy Spirit dwells in the church, which is also called the temple of God. This is true because the church is comprised of individuals who have the Spirit active within them (in their minds/way of thinking).

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Conclusions regarding the indwelling Holy Spirit

Because of the relationship that exists in the Godhead, we expect a relationship to exist, not only between an individual and the Godhead, but between individual Christians. Ultimately, the entire community of Christians (i.e., the church) is in relationship to the Godhead. The Spirit dwells (is among) this community of believers.

103

103

Conclusions regarding the indwelling Holy Spirit

A Christian's body is considered a temple for the Holy Spirit. The body houses the mind which, in turn, is where the Holy Spirit is at work.

Because the body is a temple, the sin of sexual immorality is especially significant and must be avoided.

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104

Conclusions regarding the indwelling Holy Spirit

What a Christian does with their mind and their body demonstrates their understanding of the Holy Spirit working in them.

Christians cleanse their minds and spirits and perfect themselves with help from the Holy Spirit who works in their hearts (minds). This allows growth into what God wants His children to be. It also allows His children to enjoy His promises.

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105

Conclusions regarding the indwelling Holy Spirit

While the Holy Spirit aids the Christian, the Christian must provide effort to "set their mind" on spiritual thinking. The Holy Spirit is never forced upon an individual. He must be allowed entrance within an individual.

Recall that Paul told Timothy to "hold fast" his faith.

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Conclusions regarding the indwelling Holy Spirit

The concept of the Holy Spirit "living" or "dwelling" in a Christian is figurative language that describes how a Christian allows the word of Christ to be the influencing factor in their minds.

It is indicative of the relationship that has been allowed to form and grow between a Christian and God (Father, Son, and Spirit)

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Conclusions regarding the indwelling Holy Spirit

The ultimate conclusion that we reach is this...

God desires a relationship with His children. This relationship must exist on a spiritual basis for that is the "common-ness" between God and man.

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Conclusions regarding the indwelling Holy Spirit

The basis for this spiritual relationship is created when we allow the Holy Spirit into our minds (through what is spoken) to do the following:

- Lead us in the way that forms Christ within us
- Comfort us
- Intercede with the Father for us
- Increase our knowledge/understanding of God
- Strengthen our faith
- Move us to action (good works)

This is the indwelling of the Holy Spirit.

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A little extra you can do on your own:

Consider the message of Genesis 6.5 in light of what we've studied with respect to how we think.

Read the entire book of Proverbs. Take notice of every time you read the words "heart" and "soul".

Read Psalm 119. Note the number of times the Psalmist writes about the heart, being taught, understanding God's precepts, and meditate on those precepts.

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A little extra you can do on your own:

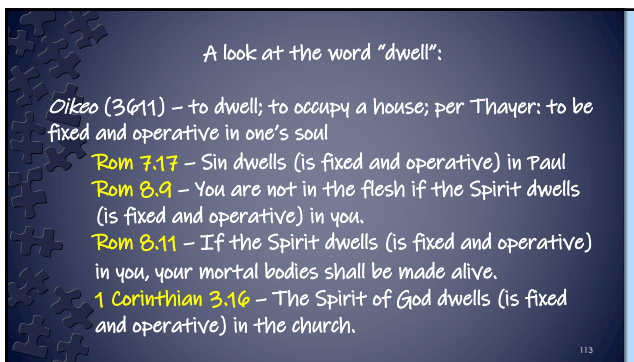
Read Paul's letter to the Ephesians. Notice how often he speaks of the Holy Spirit in this short letter. In addition, pay attention to the times that he speaks of the human mind.

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Additional Information

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A look at the word "dwell":

Oikeo (3611) – to dwell; to occupy a house; per Thayer: to be fixed and operative in one's soul

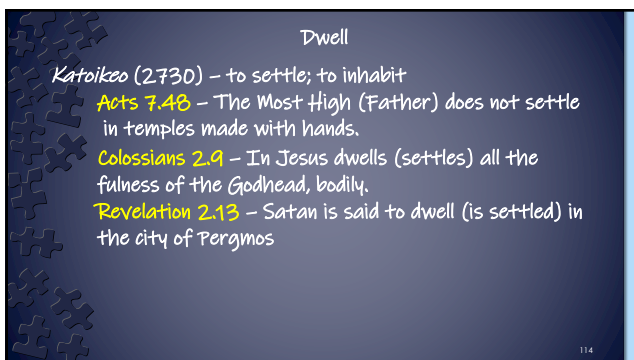
Rom 7:17 – Sin dwells (is fixed and operative) in Paul

Rom 8:9 – You are not in the flesh if the Spirit dwells (is fixed and operative) in you.

Rom 8:11 – If the Spirit dwells (is fixed and operative) in you, your mortal bodies shall be made alive.

1 Corinthian 3:16 – The Spirit of God dwells (is fixed and operative) in the church.

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Dwell

Katoikeo (2730) – to settle; to inhabit

Acts 7:48 – The Most High (Father) does not settle in temples made with hands.

Colossians 2:9 – In Jesus dwells (settles) all the fulness of the Godhead, bodily.

Revelation 2:13 – Satan is said to dwell (is settled) in the city of Pergamos

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Dwell

Enoikeo (1774) – to inhabit and influence for good
2 Cor 6:16 – God said, “I will dwell (inhabit and influence for good) in them (His people) and walk in them and I will be their God...”
Col 3:16 – Let the word of Christ dwell (inhabit and influence for good) in you richly, teaching, admonishing in psalms, hymns, and spiritual songs

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115

Dwell

Sunoikeo (4924) – to dwell together; to reside together as family
1 Peter 3:7 – Husbands are to dwell (reside) with their wives, giving them honor...
Meno (3306) – to remain; to abide; to continue to be present
John 6:56 – He who eats the flesh of Jesus and drinks his blood dwells (abides) in Him and Jesus in him.
John 14:10 – The Father dwells (abides) in Jesus.
John 14:17 – The Spirit dwells (abides) in the apostles.

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116

Dwell

Kathemai (2521) – to sit down
Luke 21:35 – the calamity of the destruction of Jerusalem would come upon all who dwell (sat down) on the earth. [Note: Luke 21:35 is the only time *kathemai* is translated as “dwell”. All other instances are translated as sit, sat, sitting. For example: Matthew 13:1 – Jesus sat by the seaside.]

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Dwell

Skenoo (4637; only used in The Revelation) – to encamp, to occupy, to live in a tabernacle or tent; to reside as God did in the tabernacle

Revelation 13.6 – the beast from the sea blasphemed God and those who dwell (are living) in heaven.

Used also in:

Revelation 13.8, 12, 14
 Revelation 14.6
 Revelation 17.8
 Revelation 21.3

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Backup Slides

Some others' views on the indwelling of the Holy Spirit

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119

Robert Milligan
 "The Holy Spirit operates on the minds and hearts of men in order to their conversion through the word of God."
 "... I think, justly conclude, not only that the Holy Spirit operates through the word of God, but also that it never converts any man without the word."

Moses E. Lard
 "We say simply, that is, our brethren, with not one exception in a hundred, that the Holy Spirit dwells in the Christian; and by this we mean that the Spirit itself dwells in him, and not merely that the truth or something else dwells in him in lieu of the Spirit, and as representing it."

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T. W. Brents
 When God speaks, the man of faith believes, whether he can or can not explain the philosophy of what He says. Hence, we are prepared to believe that the Holy Spirit dwells in God's people, whether we can or can not explain the manner of its reception because He says... His Spirit which dwelleth in us.

121

David Lipscomb
 "The possession of the Holy Spirit is declared to be absolutely necessary to our being acceptable to God... The Holy Spirit actually dwells in every obedient believer. Secondly, there is the presence of the Spirit with and in all Christians... If they would repent and be baptized, receiving and cherishing the word of God in their hearts, this Holy Spirit as the indwelling guest of the church and the Christian would be their portion. This Spirit enters the heart with and through the word of God, and spreads and strengthens as the word of God, the seed of the kingdom, more and more is understood and cherished in the heart. The presence of the Spirit is manifest in causing us to walk by the Spirit that was in Christ, to do the will of God as he did."

122

David Lipscomb
 "The Spirit in person came on the Day of Pentecost, took up his abode in the church of God, and dwells in the church."
 "The Spirit dwells in the heart by treasuring the word of God in the heart, and the Spirit dwells in the church by dwelling in the persons who compose the church. The church does not exist separate from the word of God. The word of God furnishes the arteries and veins through which all influences of the Spirit and the life of God flow to all parts of the body. Where the word does not go, no spiritual truth or blessings flow."

123

H. Leo Boles
"... though there is mystery as to how the Holy Spirit indwells Christians just as there is mystery as to how our spirits dwell in our bodies, the indwelling of the Holy Spirit is something more than the indwelling of the word of God – something more than a representative indwelling by means of the word."
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124

N. B. Hardeman
"I am talking about that institution for which Christ died, over which he reigns as head, in which his Spirit dwells – that institution that is guided by his counsel, that is filled with his Spirit..."
"By the Spirit of Christ (Rom 8.9), I am constrained to believe that Paul meant the Holy Spirit which dwells in every Christian, but likewise in the mind of Christ, the attitude of our Lord, and the disposition of God's Son, in his relationship to the various affairs that confront humanity."
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