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Indwelling

We're working on the doctrine of the Holy Spirit in the present age, and if you can remember this, it's an easy memory device, that's the doctrines we're going to look at, RIBS, and the doctrines are what? Regeneration, Indwelling, Baptizing and Sealing. There are two more we'll add later. You'll see these in the New Testament over and over. We started with "R", regeneration.

Regeneration is what? Regeneration is the impartation of eternal life to the believer; the creation of Christ's life in the believer. What is the basic image? I'd like to give you a picture so your imagination can work on this. The picture you want to associate with regeneration is Gen 1, creation, because regeneration is actually a new creation. 2 Cor 5:17, "Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come."

It's the creation or re-creation of the human spirit. In one sense it's *ex nihilo*, because there was no life dwelling there in any of us. In another sense it's really not *ex nihilo* because the life that is now there is derived from the humanity of the Lord Jesus Christ; He was the one who had the perfect life, His life is sown as a seed in the human spirit. So regeneration has to do with the human spirit. Regeneration is a recreation of the human spirit, and it doesn't mean that you change personality. I am indebted to Arthur Custance for this: if you can imagine different shapes, (a square, a rectangle a circle, a triangle), and say these shapes represent different personalities. Some people are social, some people are more reserved, some people are leaders, some people are followers. Those are aspects of our personalities. If these shapes represent different personality types, regeneration doesn't change that. What regeneration does is it produces the moral spiritual qualities of the Lord Jesus Christ in the spirits of these people, and it will be expressed differently in different people. You have to be careful not to think that

because we are all regenerated that we will all now have the same personality and therefore the way our spiritual gifts and character qualities are manifested in life are all the same. No, there would be a pattern, but because we have different personalities the expressions of our spiritual gifts and character qualities will manifest themselves in different ways. And you can see that in Paul and Barnabas, and John and Peter; these men have different personalities, they're not identical. And sometimes that works out well, other times they rub the wrong way. There's nothing wrong with that. The guys all share the same eternal life but they have different personalities and that's why they're shaping up differently.

We're going to leave regeneration and we're going to move to indwelling, "I" in RIBS. If the image of regeneration is Gen 1, creation; the image of indwelling is that of a temple. Turn to 1 Kings 8, when Solomon made the temple; let's note some things to get our picture right. Solomon built this building, he brought the ark in and chapter 8 is the dedication of the Temple when the ark was placed in the temple. Verse 9, "There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of the land of Egypt. 10And it came about when the priests came from the holy place, that the cloud filled the house of the LORD." What do we mean "cloud filled the house of the Lord." What cloud? The cloud that goes back to what event? Previous to this, when was the cloud most manifest in the history of Israel? At the Exodus from Egypt; remember, the cloud led them by day, the pillar of fire by night. It was a physical thing; it was a physical manifestation of the presence of God and it went and dwelt in the Tabernacle when it was completed.

So we have the temple Solomon built and they brought the ark into it, according to verse 11, the cloud filled the house "so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD." Verse 12, "Then Solomon said, "The LORD has said that He would dwell in the thick cloud. 13I have surely built You a lofty house, a place for You to dwell forever." The dwelling is in the temple. It goes on to describe this. In verse 22, "Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven." Now watch this, this is the wisest man who ever lived till Jesus Christ. Solomon had an intellect that was in the super genius level. He was

greater than Leonardo DaVinci; he was a Renaissance man in everything. Here he's describing the nature of God Himself and he's dealing with the a problem people sometimes have, how can you say God is dwelling in a point of space when He is omnipresent, present at every point in space? We want to look at this a little just to feed our imagination, our mind's eye, to get set up with the proper Biblical category to understand indwelling. Verse 27, "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built! 28Yet" now watch what he does. "Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today; ²⁹that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place. ³⁰"Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place..." He clearly knows, verse 30, he's clearly acknowledging that even though the Shekinah glory is dwelling in the house, verse 11, even though God in one sense indwells the temple, he hasn't denied God's omnipresence, nor has he denied that the real throne is still in heaven. So there's a little bit of a tension here when we come to this concept of indwelling. Let's work this out a little bit.

Indwelling does not mean negating omnipresence. It doesn't mean that that divine attribute goes away. Nor does it mean that God doesn't have a special place, a special place in heaven, we're not denying that either. Well, if it's not denying those two things, what is it affirming? One of the things it's affirming in verse 11, verse 12, that some part of God's glory is localized in the temple. So positively it's affirming that there's a location of a meeting place, so to speak, between man and God. Of course, God can meet us anywhere, but there's a place being designated where God and man would meet in the OT and that's this temple He indwells.

Before this, before the Solomonic Temple God's glory indwelled the Tabernacle. Exodus 40:34 is the place you can see where He came to indwell that temporary dwelling. Before that, if you go all the way back to Genesis, God's glory indwelled the Garden of Eden, that's where He met with man. So this idea of God dwelling with man and having a particular meeting place is

not a new idea in Scripture. The basic idea of God's indwelling is that there is a location of communication. That's fundamental.

The problem is sin so what also happened at the Temple? What happened to open the lines of communication? Blood atonement was made. Remember what they did in the Garden? Remember what they did in the Tabernacle and later Solomon's Temple? That was the location of sacrifice. You had to have blood atonement made to be on speaking terms with God. Now if you think about it, what does the epistle to the Hebrews say of us about a filthy conscience is cleansed by the blood of Christ? Where does that happen? The blood was shed outside of Jerusalem on the cross but the effect of that is applied inside our souls where this indwelling happens. So in a sense the external objective atonement has an internal work.

Then there was another little thing you had to go through down at the Temple. After the blood sacrifice there was this wash basin and you had to wash off, cleanse your hands and feet of all the gunk before meeting intimately with God. This also has a little connotation to it. What did Jesus say to the disciples in John 13, the upper room? It's the foot washing episode. We're going to find out in 1 John we have to confess our sins. Jesus said in John 13, if I do not wash your feet then you have no part in me, Peter said... then wash everything, my head, my hands, the whole nine yards. And Jesus said, no, you've already taken a bath, you just need your feet washed, so the washing corresponds to our cleansing through confession, which occurs in our soul.

A third thing that happened in the Temple was incense was burned and the thing that corresponds to that is prayer. Where does that happen? It happens at the meeting place with God and where's the meeting place with God in the Church Age? See, God always has a Temple. Now it's us.

And fourth, where did His light shine, remember the lampstand, the menorah, the seven-fold lampstand, and where does the illumination to the word of God happen now? In the human heart. So there are four functions that you see, the blood atonement, washing, incense being burned, and His light shown. Those are all part of this meeting place between God and man and relate to His indwelling in our regenerate inner self.

In the New Universe, when God dwells, there's going to be a river coming out from the throne, Rev 21 and that's a picture of the final Eden. In Eden they didn't need a temple per se, before the fall, didn't need washing, didn't need blood atonement, but they did need to meet with God. And where did they meet with God? In the Garden. So there's always a localized meeting place, whether it's Eden, whether it's an altar, whether it's the Tabernacle, whether it's the Temple, and now the Church Age, where is the meeting place with God? In this age the meeting place between God and man is in the regenerate nature. That's His own temple. Solomon built the temple, the Holy Spirit indwelt it. Jesus Christ today regenerates, and what comes to indwell the regenerate nature? The Holy Spirit. So regeneration provides the faculty or the entity inside of us, and then the Holy Spirit comes and indwells that.

So the proper relationship between the two may be expressed by saying that regeneration provides the vessel for the indwelling Spirit of God," just as Solomon supplied the Temple that was later indwelt by the Shekinah Glory. Now comes a little clarification, because we've clearly got something going here that doesn't quite match the Old Testament and we have to deal with that.

The indwelling of the Spirit after Pentecost differs from His indwelling before Pentecost. Just like regeneration we had a corresponding thing, circumcision of the heart which we'll get into in a minute. With indwelling there are things that correspond before and after Pentecost but there are also distinctions. This table lists these dispensational distinctions. On the left side you see the Pre-Pentecostal Indwelling. On the right side you see the Post-Pentecostal Indwelling. Notice the first row. What was the focus of the indwelling in the Old Testament? The focus was "job-centered to further the purpose of God for the nation Israel." That was the purpose of the indwelling, to "further the purpose of God for the nation Israel." We'll give illustrations of that in a moment.

Pre-Pentecostal Indwelling	Post-Pentecostal Indwelling
Job-centered ministry to further the purpose of God for the nation Israel	Life-centered ministry to make eternal fellowship with God a present reality and to build the church (John 16:13-15; Eph 4:11ff)
Local to only some believers (and possibly unbelievers)	Universal for all and only believers (Rom 8:9; Jude 1:11)
It was temporary (Ps 51:11)	It is permanent (Eph 4:30)
Could be asked for (2 Kgs 2:9; Luke 11:13)	Automatic with regeneration (No NT command to seek indwelling)

On the right side of the table, what is the purpose of the indwelling Holy Spirit on this side of Pentecost? It says a “life-centered” ministry to make eternal fellowship with God a present reality. That’s what the Holy Spirit is here for. The Holy Spirit now is more “life-centered” on individual believers, whereas in the Old Testament He worked with individuals but the goal was the nation Israel.

The second row on the left column, the indwelling in the Old Testament was local to only some believers, it was limited and there are even passages that suggest that He could have indwelt unbelievers. The Holy Spirit worked through an ass, Balaam’s ass. The Holy Spirit has freedom to do these kind of odd things, but generally speaking it was only limited to some believers, it was not universal. Right side, second row, its “universal for all and only believers.” Go to Rom 8:9, I want to make this point. In the 20th century there’s been some sloppy theology about this and you might have heard somebody get up, all excited, waving hands, yelling and going on and someone says there’s a real man of God, the Holy Spirit indwells him. Like the Holy Spirit doesn’t indwell every Christian? Rom 8:9, “However you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.” But now notice, “But if anyone does not have the Spirit of Christ, he does not belong to Him.” So indwelling is for all who are saved. If you don’t have the Spirit you’re not saved. But you can’t have somebody saved without the indwelling Holy Spirit. It’s not salvation and you do a special prayer to get the indwelling Spirit. The indwelling is there from the instant the Christian life begins; it’s important to see that that’s different. In the OT it was limited to certain people, now in the NT it’s for all believers.

Next row, it was temporary, it could be removed, the Holy Spirit could remove Himself from them. Psalm 51:11, here's the prayer, and often times people pray this prayer today, they probably don't even know what they're praying, they're just going through it by rote. David, in his confession Psalm, while he was king he made a big blunder, the Holy Spirit indwells him as king, and in verse 11, part of his confession is this: "Do not cast me away from Your presence, And do not take Your Holy Spirit from me." If you notice, it's poetry and it's parallelism. The first part of verse 11 is parallel to the second part of verse 11, so before we go too far let's note the parallel. What did we say the image of indwelling is? The temple. What's the basic purpose of the temple? Communication. What is verse 11 saying? "Do not cast me away from Your presence," and then simultaneously and coterminous with that, "And don't take your Holy Spirit from me." So what David is praying is that when God chastens him for his sin, that the communication link that is the Holy Spirit not be taken away. So obviously he wouldn't be praying that if they had permanent indwelling in the OT. They didn't, but in the NT we do, turn to Eph 4:30, just real quick, this passage has to do with the Spirit's ministry of sealing but it impacts here on the permanent indwelling point. In the New Testament, our side of Pentecost, "Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption." Not only is the Holy Spirit universal to every believer, the Holy Spirit is a seal, He never leaves till the day of redemption. He can't leave, He's there permanently. So that's a dispensational difference between the OT and us.

The fourth row, left side, "it could be asked for," one could make the indwelling of the Holy Spirit a petition to God. In Luke 11:13 it is, "How much more will the Father give the Holy Spirit to them who ask Him." And some Christians will go ahead and pray that. What's the problem? Luke 11 occurs before Pentecost, Pentecost hasn't come in Luke. You've got to read the Gospels as pre-Pentecost. This is the life of the Holy Spirit under the Old Testament dispensation that hadn't finished yet when the four Gospels are recording that pre-Pentecost history. After Pentecost comes and after the Church forms, now there's no New Testament command to petition for indwelling, in the entire New Testament, nothing. It's gone. The reason—because you don't have to ask for it, it comes with regeneration, its part of the salvation package.

As an example of the ministry of the Holy Spirit in the OT now we want to go to some verses. How did the Holy Spirit work in the age of Israel? In pre-Pentecostal times, Israel consisted of a mixed multitude of believers and unbelievers. The kind of indwelling which occurred, therefore, was primarily job centered to aid the mixed nation in fulfilling its historic calling rather than to bring everyone into immediate, individual, eternal fellowship with God. Builders of the Tabernacle and the Temple were indwelt for natural, on the job skills to produce those structures. What was one of the skills they had? Carpentry, carpenters were gifted by the Holy Spirit so that the Tabernacle would be made right. See what the difference is there? Those are job skills that were supernaturally given to craftsmen in order that this physical Temple and Tabernacle be made correctly. They weren't carpenter types necessarily before they were indwelt for it.

Israel's judges were indwelt at times for special acts of political and military deliverance, there's a whole series of references in the book of Judges, "the spirit came upon" so and so. What does that mean? What was so and so doing when the Spirit of God came upon him? The spirit would come upon them to give them wisdom to deliver their tribe from some calamity, that kind of ministry. So if read the OT and start listing you'll see that He indwelt for carpentry skills, for political leadership skills, for battle field skills in military science, and for making a donkey talk. That was what the Holy Spirit indwelling was all about. Therefore, there really is a difference.

Indwelling in the New Testament means something other than what it meant in the Old Testament. The Spirit now indwells permanently, not temporarily (Eph 4:30). No Christian who knows the doctrine of indwelling can ever pray the prayer of David in Psalm 51:11, "take not thy Holy Spirit from me," or the disciples' prayer in Luke 11:13. That doesn't mean that you can't pray prayers that are very analogous to that. Of course we can confess our sin; of course we can ask God for blessing. But one of the blessings we don't have to ask for this side of Pentecost is the indwelling Holy Spirit because we already have Him.

As we have seen, God indwells temples as places He meets man to communicate. Turn to 1 Cor 3 because Paul uses this temple imagery again, associated with indwelling. Here's another New Testament epistle and here's a verse that talks about the indwelling. He mentions the temple analogy two

ways. We're going to look at the two ways Paul uses the temple imagery. The first time he uses it is 1 Cor 3:16, "Do you not know that you are a temple of God, and that the Spirit of God dwells in you?" Was Corinth a particularly spiritual church? I don't think so! These people had rampant fornication, they were drunk in communion, and they weren't sure about resurrection. So this is not the cream of the crop, super spiritual church, and yet he has the audacity to make a claim that frankly a lot of evangelical Christians get upset with Paul about. How can you call such a nasty church a place where God dwells, I don't think you're very perceptive, I don't think you've got the gift of discernment. What does the text say, he's talking to the Corinthians, and he says "you," plural, "a temple," now what does temple mean? Meaning number one, in 1 Cor 3 is the local church. You all are a temple. Is it talking about a building? No, the building is the place where the temple meets, but the temple isn't the building. We don't go to the house of God; the Church is the house of God. If we have forty-four people who are believers in one place that's a forty-four brick temple right there. So here's a case where Paul is saying... and then he says, by the way, verse 17, "If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are." What does he mean "destroy the temple." If you look back up in verses 10, 11, 12, 13, he's talking about the works of the flesh, things that are just useless as far as the temple is concerned, and he says these can be deleterious, these can be offensive, these can undermine the Church, but "if any man destroys the temple of God," God's going to destroy him. God's going to protect His Church.

Paul, in 1 Cor 3 is talking about the church as a temple, and we want to conclude with the second meaning of the word "temple" here. Turn to 1 Cor. 6:19, now he's talking about the individual, the individual body, he's not talking about the body of the Church, he's talking about the individual "body is a temple of the Holy Spirit who is in you," and there he's talking about an individual believer. Imbedded in all that is that's why the body, even though it's cursed, even though it's on its way out through the death process, the body is considered to be important in the Bible. We're not just a spirit, we're also a body, and there's a certain respect for the body that is implicit in looking at it as a temple. You know, you clean it, you take care of it, somebody cleans the temple, and there's a certain theology which we won't have time to go into, but as far as taking care of yourself, health wise and other wise, it's not unspiritual to do that because this is part of the temple,

this is the temple of the Holy Spirit. The Holy Spirit thinks enough of the body to be using it for His purposes, so maybe we ought to pay a little more attention sometimes than we do.

As we have seen, God indwells temples. It is no accident, therefore, that Paul refers to the local body of believers as a temple and calls the individual Christian's physical body a temple. In this age the 'house of God' does not refer to any church building; it refers to the group of believers who meet as a building wherever their location is on earth. It even includes those who have died in Christ and are now in heaven. That's often forgotten but it has tremendous implications for the issue of cessation or non-cessation of spiritual gifts; it has implications for what the body of Christ is, it has implications for eschatology.

As the Temple of God in this age, the Church is where God meets man—where He reveals Himself and where reconciliation occurs. It is also the only place where God meets man for fellowship. The doctrine of indwelling with its temple imagery offends all advocates of religious pluralism by its dogmatic exclusivity, because it implies what? What is the center of world history today? What is on the front page of God's newspaper? What's going on in Iraq? What's going on at the EU? No, what's going on with believers, believers in the Lord Jesus Christ. Why? Because we're such good people? No. That's just the way God has designed this age. The only place He meets people... you say, well, wait a minute, what about the hotten in Africa? Yeah, he can come to Christ but how is that person led to Christ? Wherever they may be? By a message. Where did the message come from? From the temple, it came from believers. Somebody translated the message into that language. So everybody is led to Christ by contact some way with a message that is emanating from the Church. "Through it alone comes the message of reconciliation in the atonement of Jesus Christ. In it alone is God illuminating hearts to His sanctifying light."

So in conclusion, we have said that the picture of the I, indwelling is the temple imagery of the OT. It was the place where God met with man. Its central meaning was communication, it was a communication point. It was a place of sacrifice showing that sacrifice is necessary for fallen man to meet with God. It was a place of washing to show that those who are believers need to confess their sin daily to be cleansed. It was a place of incense, showing

The background of the entire page is a repeating pattern of a black and white illustration of a church building with a steeple, set against a light background. The church is shown from a side-on perspective, with a large tree to its right. The pattern is consistent across the entire page.

that our side of the communication is prayer. It was a place of light showing that the Holy Spirit is the one who illuminates His word. God always has a temple, right now both as individuals and collectively as a local church we are a temple which God is building up brick by brick.

So there you have an outline of the doctrine of indwelling, we've already dealt with the doctrine of regeneration, next week we're going to deal with baptism, there are eight different uses of the word "baptize" in the Bible, and five of the eight are dry/real, only three are wet/ritual. Then we'll come to sealing and that will round out RIBS. Then we'll add intercession, and the last one will be spiritual gifts. So those are the six things the Holy Spirit has done for us and they're things to thank Him for, things to be appreciative of, things that distinguish us from Israel.

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