

The Role of the Holy Spirit in the Life of the Believer

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My friend, there is a danger of just wanting the information and the knowledge from the Bible but failing to translate it into shoe leather, not letting it become part of our lives. Through study we can learn the basic facts of Scripture, and all the theological truth contained in it, without allowing the Word of God to take possession of our hearts. The scribes fell into such a category. In our own day, I must confess that some of the most hardhearted people I meet are fundamentalists. They are willing to rip a person apart in order to maintain some little point. It is important to know the Word of God – that is a laudable attainment – but also we are to translate it into life and pass it on to others.¹

Introduction

The spiritual life of the Church Age believer is unique from any other dispensation in the history of man. It is a life designed to be lived as the believer depends upon the invisible dynamics required to live his life for the glory of God. These dynamics are supernatural because they depend upon the Holy Spirit functioning in an unhindered capacity from *within* the believer to enable him to live this life. These dynamics depend upon the believer's proper adjustment to the Holy Spirit and the believer's cooperation with the role of the Holy Spirit who permanently indwells him. As shepherd-teachers of the Lord's flock we have a tremendous responsibility to teach others how to live this supernatural life as revealed in the infallible Word of God.

During the mid to late 1900's, the gross scriptural misapplications of flourishing Pentecostalism resulted in many Augustinian-Dispensationalist Bible teachers glossing over the role of the Holy Spirit in the life of the believer. The pendulum swung to a rationalistic overemphasis on passages that reveal the Spirit's filling (Eph. 5:18), leading (Rom. 8:14; Gal. 5:18), bearing witness (Rom. 8:16; 9:1), and interceding ministry in the life of the believer (Rom. 8:26). The aforementioned ministries of the Holy Spirit are

¹ J Vernon McGee, *Thru the Bible*, vol. 4 (Nashville: Thomas Nelson Publishers, 1983): 2.

legitimate experiences in the unique spiritual life of the Church Age believer and are the reason why the spiritual life is a supernatural one. Dr. Chafer explains this legitimacy in relation to the leading of the Spirit,

Thus, again, it may be suggested that not every saved person is led of the Spirit; for those who are led are so supplied with true counsel and guidance that manifestly they need no outward commandments. This wonderful relationship which provides such blessed realities may easily be perverted by sincere persons if they do not know the right relation to God through which true guidance may be secured. Not only is it demanded that a right understanding should obtain relative to the leading of the Spirit, but that there be freedom from fanaticism, undue emotionalism, and superstition. Since the whole course of life may be misdirected and that in spite of sincerity, it is needful to an imperative degree for the believer to learn for himself – for no other’s experience is a pattern – how to be led of the Spirit. No step can be safely taken in this world apart from divine guidance. But little help can be gained by imitating the experience of others or by following rules which men have made. The leading of the Spirit, as the very term used for this ministry implies, is a most personal experience. To those who by constant attention and prayer are made familiar with the Spirit’s ways of guiding them, the leading becomes one of the richest experiences known to the believer’s heart.²

Gentlemen, this paper is presented to raise your eyebrows and challenge you to pray for illumination as you labor in the Word, to exegete, and to teach the flock about the role of the Spirit in their life. Should we fall short of this, we are only worshipping God in truth whereas our Great Shepherd said, “. . . the true worshipers will worship the Father in spirit and truth” (John 14:23).^{3 4}

The Expectations for the New Role of the Spirit in the Believer’s Life

² Lewis Sperry Chafer, *Systematic Theology*, vol. VI, (Dallas: Dallas Seminary Press, 1948): 226.

³ The prepositional phrase *in spirit and truth* (μ $\lambda\eta\theta\epsilon\iota$) indicates the means by which the believer fulfills the verbal action of .

⁴ All Scripture is quoted from the NASB95 Update unless otherwise noted.

In the fourteenth chapter of John's gospel the Lord begins to prepare the disciples for His departure. During this time of preparation, He provides encouragement in the revelation that after He departs the Father will provide someone else to do what He did for them as they walked together. This Helper however, would never have to depart from them for He would be with them forever. This is interesting revelation in light of the relationship that developed between Jesus and His disciples. The disciples were dependent upon Jesus Christ to accomplish God's plan for their lives. When they chose to function independently of Him and His provision they fell short of fulfilling all that they were able to do by faith. Examples of the disciples falling short are observed in the feeding of the 5000 (Matt. 14:15-21), on the Sea of Galilee (Matt. 14:24-32), and the healing of the demoniac (Matt. 17:19-20). Jesus had cultivated quite a relationship with the disciples over the course of His ministry. They followed the Lord as He commanded and wherever He went. Their very paths were guided by His influential presence. They listened as He taught and helped them to understand the wisdom from above. He encouraged them, exhorted them, and rebuked them as only the Great Shepherd could. The disciples took comfort in His presence as a sheep would in the fold of his shepherd.

The dependence by the disciples on the Lord Jesus Christ is the girder of their relationship with the Lord and the condition in which He communicates to them that He must go, "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going you cannot come.'" (John 13:33). Sheep without a shepherd are inherently incapable of surviving and the replies of Peter, Thomas, and Philip share a thread of uncertainty and fear. This is why He tells them in the midst of the dialogue, "Do not let your heart be troubled nor let it be fearful" (Jn. 14:27). It is now that He assures them that the Father will provide another Helper. The disciples are to take comfort in His words,

I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you (Jn. 14:16-17).

The promise of *another Helper* communicates to the disciples that the Holy Spirit is going to function in the same capacity as Jesus did during the course of His ministry on earth to them. There is no mood of probability in the promise; the Holy Spirit *will* be in them to do what the Lord did when He was with them.⁵ *Another Helper* is the Greek word *allos* followed by *paraklētos*,⁶ indicating that Jesus Christ was their *paraklētos* while He was with them. Now, the Father will send them another *paraklētos*.

The word *paraklētos* is a compound noun composed of the preposition *para* - *from, with, or beside* and the noun *klētos* - *called or invited*. Therefore, a *paraklētos* is a person who is summoned to the side of another to help them accomplish that which they are incapable of doing on their own. As the disciples would have been doomed to abysmal failure without the physical presence of Jesus who functioned as their first *paraklētos*, so they would be doomed in the wake of His ascension without the presence of another *paraklētos*. A study of the synoptic Gospels reveals that the disciples were in fact doomed to fail upon the Lord's departure and this is why He appeared to them after the resurrection for many days prior to His ascension (Acts 1:1-9). The importance of this observation should not be understated in light of the Augustinian-Dispensational view of sanctification.

The Augustinian-Dispensational Perspective Warrants Dependence

⁵ The verb *He will give* is the predictive future tense of *didōmi* (δίδωμι) which conveys the absolute surety of the Father fulfilling the request of Jesus Christ once he's been glorified in his resurrection body at the right hand of the Father.

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At the heart of this view are Augustine’s position on sin, the sin nature, and the depravity of man which were refined in his theological debate with Pelagius. Augustine believed that sin was so pervasive within man that he did not possess the ability to have a relationship with God apart from divine enablement.⁷ Augustine’s complete surrender and dependence upon the Lord seethes from his writing in light of his view of sin and its controlling influence upon man and his will.⁸ The effects of such a view hold that man, in and of himself, is incapable of living a life pleasing to God apart from dependence upon divine provision afforded to the believer. This writer believes that the promise of another *paraklētos* to the disciples is evidence that even the saved are incapable of living a life pleasing to God apart from Another who is summoned to their side to enable them to live that life as they walk in dependence upon that *paraklētos*. “Redeemed individuals cannot lead a holy life apart from divine help”.⁹ Alternate views of sanctification¹⁰ redefine sin and posit that the believer’s propensity to sin is eradicated at salvation or improved through spiritual growth. The alternate views are an erroneous system of works as a means for the Christian to live a life pleasing to God. The key to the intrinsic dynamics of the spiritual life of the Church Age believer is realized when the life is viewed as one that is not about what the believer can do for God, but about what the believer allows God to do *for him, through him, and with him* as he walks in dependence upon his *paraklētos* (Gal. 5:16 cf. Eph. 5:18 cf. Php. 2:13).

God the Holy Spirit the Christian’s Mentor

⁷ Stanley N. Gundry, ed., *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), *The Augustinian-Dispensational Perspective*, by John F. Walvoord, 201-209.

⁸ Augustine of Hippo, *Confessions*, trans. Henry Chadwick (Oxford: Oxford University Press, 1991).

⁹ Gundry, ed., *Five Views on Sanctification*, 209.

¹⁰ Alternate views of sanctification include Wesleyan, Reformed, Pentecostal, and Keswick.

Paraklētōs is translated in most Bibles as Helper¹¹, Comforter¹², Counselor¹³, or Advocate¹⁴, yet those translations fall short of encompassing the Spirit's role in the life of the believer. Bound up in the term *paraklētōs* is everything the Lord did for the disciples at their side. He guided them, He taught them and helped them to understand spiritual things. He led them because they were willing to follow. He encouraged them, exhorted them, corrected them, rebuked, and reprovved them when necessary. He was their coach, their teacher, their guide, their counselor. There is only one word that incorporates all these things in the English, the word *mentor*. Merriam-Webster's Collegiate Dictionary provides two ranges of meaning for *mentor*. 1. "a friend of Odysseus entrusted with the education of Odysseus' son Telemachus". 2. trusted counselor, guide, tutor, coach.¹⁵ Odysseus was the commander of the Greek army in Homer's ancient work, *The Odyssey*. Prior to waging war on the Trojans far across the sea, Odysseus summoned another to continue with his son's training and development in light of his pending deployment. The one summoned to continue with his son's training was named Mentor (Mentwr *Mentōr*).

The Precedence for Mentorship Established in the Life of the Disciples

The disciples are to take comfort in the Lord's provision for them in light of His voyage. The provision is in the promise that the Spirit of truth will come to enable them to fulfill the will of God for their lives after His ascension, just as Jesus Christ did when they allowed Him to during His earthly ministry. He is the One whom will mentor them along the way and will be with them forever. The invisible aspect of the Holy Spirit's future mentorship in the life of the disciples warrants a framework from which to understand their relationship to Him. The Lord prepares the disciples to receive another Mentor by communicating His responsibilities to them. The following characteristics and responsibilities of the Holy Spirit are revealed to the disciples by the Lord prior to His departure:

1. He would be with them forever (Jn. 14:16)

¹¹ New American Standard Bible (NASB).

¹² King James Version (KJV).

¹³ New International Version (NIV).

¹⁴ New English Translation (NET).

¹⁵ Merriam Webster's Collegiate Dictionary, 10th ed., s.v. *mentor*.

2. He would reside in them (v. 17) .
3. His presence will be invisible yet known (v. 17).
4. He will teach them all things (v. 26).
5. He will help them remember everything the Lord taught them (v. 26).
6. He will guide them into all the truth (16:13).
7. He will disclose things to them (vv. 13-15).

The Lord surely fulfilled all these things as their first Mentor, but there is one thing He wasn't to them, invisible. Therefore, the Lord prepared the disciples to depend upon One who they could not see, the One who would enable them *from within* to do what they could not do without the Spirit mentoring them. Hence, the protocol is being established for a new dispensation in the doxological purpose of God; a dispensation of dependence upon an invisible Mentor to fulfill a unique spiritual life. As we study the New Testament Epistles we discover that the Holy Spirit's responsibility to mentor the believer from within has not changed.

Church Age Applications of the Spirit's Mentorship

The role of the Spirit as communicated by the Lord to the disciples finds reverberation in our lives as well. It is important to note that these ministries reverberate in the life of the believer today but their replication is in light of the transition having already occurred from the Age of Israel to the Church Age as communicated in the book of Acts and the completion of the Canon of Scripture.

First, as the Lord promised the disciples the permanent indwelling of the Spirit (Jn. 14:16-17), so the Holy Spirit permanently resides in the believer today and His presence is invisible yet known (1 Cor. 3:16; 6:19). Second, as the Lord promised that the Holy Spirit would teach the disciples (Jn. 14:26), so the Holy Spirit's teaching ministry functions today in the life of the believer (1 Cor. 2:12-16). Third, as the Holy Spirit helped the disciples remember everything the Lord had taught them, He certainly helps the believer on this side of the completed Canon to recall that which he has been illuminated to and taught from the Word of God (1 Cor. 2:10).

In addition to these responsibilities, the Epistles reveal that the Holy Spirit also produces a testimony within the believer (Rom. 8:16), leads the believer (Gal. 5:18), fills the believer (Eph. 5:18), and functions in an intercessory capacity with “groanings too deep for words” (Rom. 8:26-27). He produces spiritual fruit and manifests visible results in the life of the believer (Gal. 5:22-23 cf. Eph. 5:18-22). The believer must learn about what the Holy Spirit has been sent to do to enable him to execute the spiritual life for the glory of God in a manner worthy of his calling in Christ Jesus (Eph. 4:1).

The High Standards of Grace Demand the Spirit’s Mentorship

In Ephesians 4:1-3 the Apostle Paul exhorts believers to attain to the lofty ideal of grace as exemplified in life of Christ. Paul’s exhortation is based upon the doctrine that the Lord “. . . is able to do far more abundantly beyond all that we ask or think, according to the power that works within us . . .” (Eph. 3:20-21). Therefore the exhortation is given in light of what the Lord is able to do in the believer. The standard operating procedure for accomplishing this is “the power that works within us”¹⁶. This can be translated *the power that is operational in y’all*¹⁷ and refers to the supernatural ability the believer has available to him because of the indwelling presence of the Spirit. The Lord said, “My grace is sufficient for you, for power is perfected in weakness” (2 Cor. 12:9). A process that is learned throughout the life of the believer, it begins with studying those things the Holy Spirit has been sent to do as the believer’s Mentor and results in learning how to walk in dependence upon Him to do those things, i.e. walking by the Spirit (Gal. 5:16). This is where the doctrine is *translated into shoe leather* and begins to affect the manner in which the believer walks. Dr. Chafer expounds,

It is equally reasonable to expect a certain amount of effort and failure to occur along the path before a walk by the Spirit is perfected. Doubtless it is only an unexperienced theoretical consideration in the minds of the

¹⁶ The preposition + the accusative of μ communicate the standard by which God accomplishes *far more abundantly beyond all we ask or think*.

¹⁷ The substantival participle is rendered in the present tense which conveys habitual motion picture action. The verb means *to be at work, be effective, or be operating*. The participle is translated, *the one that is operational*. In the second attributive position it is attributing a characteristic about the supernatural power, namely, that it is operational in the believer.

great majority of believers that the Holy Spirit has taken up His abode in their hearts. To such it becomes a day of marvelous discovery when perhaps in feeble faith they rest their weight upon Him and discover by living experience that He is there and ready and willing to accomplish that which is committed to Him. It need not be demonstrated further that if the power of the Spirit is to be actualized one must pass beyond the range of theories, and into the vital tests of a commitment of even the first step in a walk by means of the Spirit to His gracious person to accomplish. No intelligent step can be taken until there is some distinction borne in mind about the difference in method and practice between walking by dependence upon self or the flesh and walking by dependence upon the Spirit. Here, again, rules are of little aid. The walk by the Spirit must be the outworking of personal experience – not the attempted imitation of others, but the result of one’s own trial of faith.¹⁸

At the moment of faith alone in Christ alone, God the Holy Spirit seals, regenerates, gifts, baptizes, and indwells the believer (Eph. 1:13; Titus 3:5; 1 Cor. 12:7-13; 1 Cor. 3:16).

Along with His ministry of efficacious grace, these comprise six ministries that the Holy Spirit fulfills at salvation. Although it is not expressly stated in Scripture that the Spirit begins to fulfill His responsibility of filling the believer at salvation, it is assumed because the filling of the Spirit is required to execute the spiritual life and God the Holy Spirit surely begins to function in an unhindered capacity at the instance He performs His salvific ministries at which time He takes up permanent residence in the believer.

Drs. Lewis S. Chafer and John F. Walvoord held to the same definition of the filling of the Spirit. Walvoord defined this ministry as “. . . the unhindered ministry of the Holy Spirit in the life of a Christian”.¹⁹ Chafer defined the ministry as “. . .the very center of the entire theme of the spiritual life. It is the Spirit fulfilling in the believer all that He came into that heart to do.”²⁰ It is through the defilement of personal sin in the post salvation life that this ministry of the Spirit is hindered until the Christian is purified from all sin by grace through personal confession of known sin (Eph. 4:30 cf. 1 Thess. 5:19 cf. 1 Jn. 1:9).

Once the believer is sealed at salvation, he remains sealed forever. Once he is regenerated, he remains regenerate forever. Once he is gifted, he remains gifted. Once

¹⁸ Chafer, *Systematic Theology*, vol. VI, 263.

¹⁹ Gundry, ed., *Five Views on Sanctification*, 215.

²⁰ Chafer, *Systematic Theology*, vol. VI, 42.

he is baptized he remains baptized. Once he is indwelt he remains indwelt. However once he is filled, he does not remain filled because personal sin squelches this ministry of the Spirit. Therefore, the indwelling presence of the Spirit is the foundation from which the Holy Spirit fills the believer and the filling of the Spirit is the fountainhead from which the Spirit fulfills His mentorship responsibilities. This is something that is often overlooked from the pulpit and the lectern but must be emphasized to understand the nature of the filling of the Spirit. Dr. Walvoord wrote,

The high standard of grace requires supernatural enablement. Further proof of the universality of the indwelling Spirit is found in the fact that His presence is presupposed in the high standard of life revealed in the Epistles for Christians. Christ predicted that “rivers of living water” would flow from *within* the Christian (John 7:37-39). The flow of blessing and enablement comes from within the Christian rather than from some external influence.²¹

The reality of the indwelling presence of God the Holy Spirit and the implication that He fulfills all that He came to do in the life of the believer from *within* is designed to affect the manner in which the believer walks. Paul’s scathing rebuke to the Corinthians serves as the benchmark.

The Foundational Ministry: Indwelling

In the first century AD, the Corinthians as an assembly of believers were totally unaware of the implications that the permanent indwelling ministry of God the Holy Spirit had upon their lives. They were unaware that God the Holy Spirit took up permanent residence in them when they were saved. They were devoid of doctrine and their spiritual digestive system could barely handle spiritual baby food and milk. As a result they were defiled by personal sin. Paul’s rebuke begins,

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among

²¹ John F. Walvoord, *The Holy Spirit*, (Grand Rapids: Zondervan Publishing House, 1965): 152.

you, are you not fleshly, and are you not walking like mere men? (1 Cor. 3:1-3).

The phrase *walking like mere men* indicates the Corinthian believers were living their lives according to the standards of the unbelieving world.²² There was no testimony to the fact that they had been saved. They were marching to the drumbeat of the flesh, their Old Sin Natures, obeying its very desires as the unbelieving world. Yet they were saved. Paul addressed the epistle to them when he wrote,

To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours (1 Corinthians 1:2).

They were believers in the Lord Jesus Christ, yet they were falling short of the lofty ideals of grace that every Christian should attain. They were walking in an unworthy manner of their calling. They were quarrelling with one another (1 Corinthians 1:11), some were arrogant (4:18), and divisions existed within the church (1 Cor. 11:18). Paul's disgust with the Corinthians seethes from the pen as he writes, "It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife"(1 Cor. 5:1).

In the introduction of the letter to the Corinthians, Paul expresses his thanks to God based on what God had done for the Corinthians when they were saved. He thanks God for who they are in Christ and the grace that was given them (1:4ff). He is focusing on their positional sanctification, the union that can never be broken with God once one is saved. The problem is they were called to fellowship with the Lord and that fellowship was now broken through personal sin. Paul reminds them of that call and the faithfulness of God despite their faithlessness when he wrote, "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord" (1:9).

²² The prepositional phrase *kata* () with the accusative of *anthrōpos* ()- indicates the Corinthians were living according to the standards of men, i.e. *according to the standards of unbelievers*.

Paul begins in verse 10 with his exhortation, the Lord's rebuke and reproof, to begin walking in a manner worthy of their calling. The hammer comes down in the form of a rhetorical question in 1 Corinthians 3:16, "Do you not know that you are a temple of God *and so* the Spirit of God dwells in you?"²³

Paul is communicating that a reality of the fact that God the Holy Spirit continuously lives in the Christian should affect how the Christian lives his life. Although the question is a rhetorical device, it communicates that the Corinthians did not possess a reality of the doctrine that the Holy Spirit was indwelling them.

There are many Christians today who are unaware of the fact that God the Holy Spirit permanently indwells them. There are even fewer Christians who know the doctrine and yet it has no affect on their manner of life. They still harbor bitterness toward others, are jealous and vindictive, lie, gossip, malign, slander, and fornicate as the Corinthians. The biblical teaching has not affected the manner in which they walk because the doctrine remains no more than some abstract thought or principle of truth. They believe that God the Holy Spirit indwells them because they were taught that doctrine in the word of God, but that doctrine has not become an experiential reality. It has not been *translated into shoe leather*. That is exactly what Paul is getting at when he asks the question, "*Do you not know . . . ?*". Paul asks this question of the Corinthians on ten occasions in the epistle²⁴ thus establishing a battle cry for the Christian to know Bible doctrine from the core of his being. He must carry it with him in his soul as it resonates from the inner man and affects the decisions he makes throughout each day. It is the standard by which the Christian is able to objectively evaluate his life.

The verb *to know* that Paul chooses to use is the perfect tense of *oida* (). The verb conveys that the believer should perceive the doctrine of the indwelling presence of the Spirit as real or vivid. By maintaining a situational awareness to the indwelling presence

²³ The italics, *and so*, reflect the explicative use of the conjunction *kai* which Paul uses to explain the significance of the Christian being a temple of God.

²⁴ The question is the same construction in the Greek (). It appears in 1 Cor. 3:16; 5:6; 6:2; 6:3,9,15,16,19;9:13;24 for a total of ten occurrences.

of the Spirit we live this life for the glory of God. An experiential reality of the indwelling presence of God the Holy Spirit does not eradicate or reduce the desires the Christian experiences to act contrary of the will of God. However, the experiential reality will enable him to experience victory over those leanings as he walks in dependence upon God the Holy Spirit who provides the supernatural ability (Gal. 5:16).

The Bible teaching is clear, and yet some professing Christians are misled into assuming that they do not any longer possess the tendency to sin. Experimentally, the most saintly of God's children have been conscious of the presence and power of a fallen nature. This may be called the normal consciousness of the devout believer. Such a consciousness is not an evidence of immaturity: it is rather the evidence of a true humility and clear vision of one's own heart. It does not imply a lack of fellowship with God occasioned by grieving of the Holy Spirit through sin. Who can hate sin more than the one who is *aware* of its presence and power? And who is in greater danger of its havoc in his spiritual life than the one who in unwarranted presumption has assumed that the disposition to sin has been removed?²⁵

When Paul asks, "Do you not know that you *are* a temple of God . . .?" He is confirming the fact that they *are* a temple of God whether they perceive this wonderful doctrine as real or not.²⁶

The word *temple* is *naos* in the Greek. This really hit home for the Corinthians as their city contained many pagan temples. Temples were constructed in the ancient world by pagan worshippers so their gods had a place to live among them. The Corinthians, before their salvation, were gentile pagans who worshipped their deities in the *temples* of their city. They understood that a temple was constructed for a god to dwell in. Paul is now saying you are a temple of the living God, this naturally communicates to these former pagans that God has taken up His abode in them.

The verb *to dwell* is the present tense indicative mood of the Greek verb *oikeō*. It means *to live, inhabit, or dwell*.²⁷ This conveys the fact that God the Holy Spirit has taken up

²⁵ Chafer, *Systematic Theology*, vol. VI, 182.

²⁶ The present tense indicative mood of *eimi* (μ) translated *you are* communicates that the Christian is a temple of God and so is indwelt by God the Holy Spirit whether he knows it or not.

residence in every Christian. The active voice communicates He is the one fulfilling the verbal action. The present tense indicates that the indwelling of God the Holy Spirit is continuous.²⁸ To convey this ongoing state of being indwelt by the Spirit it can be translated, “*the Spirit of God continuously lives/dwells in you*”.

Now the impact of Paul’s question hits. In light of your quarrelling, arrogance, fornication, living according to the standards of the unbelieving world, “Do you not know that you are a temple of God *and so* the Spirit of God *continuously dwells in you* [has taken up permanent residence in you]?”

The Indicative Mood of *oikeō* is a testimony to the reality of the Spirit’s permanent residency in the believer, regardless of what the Christian believes.

What’s the point? God the Holy Spirit is with the Christian everywhere he goes and is present no matter what he does. This is why we are commanded to not grieve the Spirit because when we sin He is right there with us, and it grieves Him (Ephesians 4:30).

The indwelling presence of God the Holy Spirit should be an experiential reality in the life of the Christian. He should maintain situational awareness to the fact that *the Spirit of God continuously dwells in him*.

Conclusion

The Corinthian believers were not walking in a manner worthy of their calling because they did not maintain situational awareness to the indwelling presence of God the Holy Spirit. Paul’s question assumes that if they carried with them an experiential reality of the indwelling presence of the Spirit, it would affect their manner of life. Therefore, an experiential reality of the indwelling presence of God the Holy Spirit is designed to affect the *manner* and *method* in which the Christian lives his life. The manner is walking worthy of our calling as Christians. The method is one of dependence upon God the Holy Spirit for the supernatural ability to walk in a worthy manner as we are malleable to

²⁷ *The Greek Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., s.v. *oikew*.

²⁸ Daniel B. Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids, Zondervan Publishing House, 1996): 521-522. The Customary Present tense is Stative which conveys continual action.

what He was sent into our life to do. The supernatural ability is present through the filling of the Spirit.

When the Christian is filled, the Holy Spirit is unhindered in enabling him to live the unique spiritual life for the glory of God through his mentorship responsibilities. By way of indwelling, the potential to be mentored is present. By way of filling the liberty to be mentored is operational.

The mentorship responsibilities of God the Holy Spirit include guiding (Jn. 16:13), illuminating (1 Cor. 2:10), teaching (Jn. 14:26), bearing witness (Rom. 8:16), interceding (Rom. 8:26-27), leading (Rom. 8:14; Gal. 5:18), fruit producing (Gal. 5:22-23), and all spiritual production (1 Pt. 4:10 cf. Eph. 4:16). When the believer is filled, the Holy Spirit is at liberty to do these things exemplifying God is truly at work in him “. . . both to will and to work for His good pleasure” (Phil. 2:13).

The indwelling of the Spirit is the foundation from which the believer is filled and filling is the fountainhead from which the mentorship responsibilities flow. The Lord Jesus Christ referred to the ministry of God the Holy Spirit in the life of the believer when He said, ‘streams of living water will flow from his innermost being’ (Jn. 7:38-39).

The prepositional phrase “from his innermost being” literally reads “from his belly” in the Greek. It denotes the direction from which the stream will overflow. Belly is the Greek word *koilia* (κοιλια), a figure that “denotes the hidden, innermost recesses of the human body”²⁹. The important point to note here is that the streams don’t just flow they overflow³⁰ from *within* the believer. Therefore, the supernatural power required to live the unique spiritual life not only comes from *within*, it is abundant.

²⁹ *The Greek Lexicon of the New Testament*, s.v.,

³⁰ The streams are said to not just flow but overflow from *hreo* (ηρεω). The predictive future indicates the surety of Jesus Christ’s promise. In other words, a future time will come to pass when streams of living water will overflow from within the believer. From His perspective it was future. From ours in the 21st century the time has come as it began in 33AD.

The word *streams* is the Greek plural of *potamos*. The plural indicates “large amounts of flowing water”³¹. The writers of the 5th Century BC used the plural of *potamos* to convey a never ending flow of water that supplies the ocean.³² Our great God has supplied us with a never ending supply of supernatural ability that overflows from *within* when the Holy Spirit has the liberty to fulfill *all that He came to do* in the one He indwells.

As communicators of God’s Word it is critical for us to translate all that the Holy Spirit took up residence in our lives to do regardless of the misapplications of Pentecostalism. We must translate the mentorship responsibilities of God the Holy Spirit into *shoe leather* in our own lives and *pass them on to others* so that they can experience the blessed reality of being mentored by the Spirit.

Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Ephesians 3:20-21

³¹ *The Greek Lexicon of the New Testament*, s.v., μ

³² TDNT, s.v. μ .