



Systematic Theology for the Local Church
#54—Pneumatology—Part VIII¹
The Work of the Holy Spirit in Sanctification Part I: Indwelling
Paul Karleen
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The next study will be on the filling of the Holy Spirit. Helpful for that study are Reymond, 765-67 and Ryrie, *The Holy Spirit*, 93-103. Helpful for the present study are Ryrie, 67-73 and House, Section 37.

In the Garden of Eden the sin of Adam and Eve broke fellowship with the God who made them and had fellowship with them. The great goal of God is to repair that break and once again have fellowship with human beings that is unhindered by sin. The place of indwelling in this plan of God is the most important aspect of the study of the doctrine, because, once we determine this, many other issues and questions about it fall into place. James M. Hamilton, Jr. has written a valuable study of the indwelling of the Holy Spirit entitled *God's Indwelling Presence: The Holy Spirit in the Old & New Testaments*.² He shows the place of the indwelling ministry of the Holy Spirit today in God's overall goal that centers on being present with his people in various ages. While I draw in general from various sources that I have studied over the course of four decades, I will utilize Hamilton explicitly because of the important observations he brings to the topic.

1. The presence of God in the tabernacle and temple

As a key step in reversing the effects of the Fall, God announced his intention to live in the midst of Israel in Ex. 25:8, which commands the building of the tabernacle:

Then have them make a sanctuary for me, and I will dwell among them.

Hamilton argues that Isa. 63:11 refers to the presence of the Holy Spirit in the midst of Israel in the tabernacle³:

Then his people recalled the days of old, the days of Moses and his people—where is he who brought them through the sea, with the shepherd of his flock? Where is he who set his Holy Spirit among them?

While his argument is too complex to present here, it provides an important feature concerning God's presence: it was the Holy Spirit who provided God's dwelling in the midst of Israel.

2. God's presence and individuals

This presence of God with Israel did not constitute a presence in all individual believers. It is clear that some people had the Spirit present with them in unusual ways. Here are some examples:

- a. Concerning Joseph, Gen. 41:38 : So Pharaoh asked them, "Can we find anyone like this man, one in whom is the spirit of God?"
- b. Concerning Joshua, Num. 27:18: So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him."

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² James M. Hamilton, Jr., *God's Indwelling Presence: The Holy Spirit in the Old & New Testaments* (Nashville, TN: B&H Publishing Group, 2006).

³ Ibid, 39-40.

- c. Concerning the judge Othniel, Judges 3:10: ⁹ But when they cried out to the LORD, he raised up for them a deliverer, Othniel son of Kenaz, Caleb's younger brother, who saved them. ¹⁰ The Spirit of the LORD came upon him, so that he became Israel's judge and went to war.

Hamilton argues that examples of this kind were limited to those involved in the mediation of God's covenant—political leaders and prophets.⁴ Thus we have God in the midst of Israel by his Spirit (in the Tabernacle and Temple), with the Spirit indwelling only a few key Israelites. Some have argued that all Israelites were indwelt just as believers are today. However, there are no OT statements to this effect. We only have a few examples of people who had the Spirit in them.

Some have argued that indwelling must always accompany regeneration (the new birth), so all believers before the Cross must have had the Spirit. One of the reasons given is that the Spirit must have been present to enable a person to please God after salvation. This is an important question. If the Spirit was not present in believers before the Cross, how could they please God? This question seems to be based on the assumption that the pattern during this age—with the Spirit enabling believers—is the only one that has existed or the only one God can use. But Hamilton argues that the presence of God by his Spirit in the tabernacle and temple had a significant sanctifying effect on the people, providing enablement to obey God⁵:

God's presence in the temple had a sanctifying, preserving effect on Old Testament saints. The psalmist Asaph in Psalm 73 recounts how he was tempted to envy the wicked. He says he found this wearisome (v. 16) "until I went into the sanctuary of God; then I discerned their end" (v. 17). Entering the temple preserved the psalmist from the sin of betraying God's people by envying the wicked and thinking that righteous living is in vain (vv. 13-15). He was preserved because through the presence of God in the temple (vv. 23, 28) he was reminded that God will indeed judge the wicked (v. 18).

The tabernacle and the temple provided the presence of God for two main benefits: 1) it provided the presence of God and 2) it provided a system for sanctification.

Some have argued that there is no regeneration in the OT. However, although the OT does not speak of regeneration *per se*, it does speak of its features and effects. Hamilton argues that circumcision of the heart is a description of regeneration, since it involves a change that brings the ability to believe. That OT believers were regenerated is strongly implied in Jesus' words to Nicodemus in Jn. 3 after he told him of the need for the new birth:

"You are Israel's teacher," said Jesus, "and do you not understand these things?"

Jesus is saying that Nicodemus was responsible to know about the new birth. If he was responsible to know about it, it must have existed. Jesus was telling Nicodemus that he needed something that other Israelites had already experienced, although only a few believers before the Cross were indwelt. The important thing to take from this is that there could be regeneration that leads to faith without the indwelling of the Holy Spirit.

3. The Holy Spirit, Jesus and believers in the New Testament

The Gospel of John contains a significant amount of information about the Holy Spirit in relation to Jesus and believers. John presents Jesus as one who possesses the Spirit, a characteristic of the Messiah taught in the OT, as, for example, in Isa. 11:1-2:

⁴ Ibid, 27.

⁵ Ibid, 41.

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. ² The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—³ and he will delight in the fear of the LORD.

In words similar to the description of the descent of the Spirit on Jesus at his baptism, John the Baptist says that he saw the Spirit coming down and remaining on Jesus (1:33-34):

³² Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. ³³ I would not have known him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.’”

This baptizing must be some kind of dispensing of the Spirit by Jesus.

Hamilton says about Jesus’ Messiahship in John’s Gospel⁶:

The Old Testament prophesied an eschaton [latter time] of the Spirit ushered in by the Spirit-filled Messiah. John presents Jesus as that Spirit-filled Messiah who will bestow the Spirit on His people (1:33). The corollary to this conclusion is that prior to the coming of the Messiah who will pour out the Spirit in the last days, the people of God do not experience the eschatological blessing of the indwelling Spirit.

In Jn. 2:18-21 John presents Jesus as the replacement for the temple.

¹⁸ Then the Jews demanded of him, “What miraculous sign can you show us to prove your authority to do all this?” ¹⁹ Jesus answered them, “Destroy this temple, and I will raise it again in three days.” ²⁰ The Jews replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” ²¹ But the temple he had spoken of was his body.

Jesus body constituted a new temple, the residence of the Spirit of God. The two key functions connected with the tabernacle and temple would continue in Jesus: 1) he brought the presence of God to human beings and 2) he carried out priestly work concerning salvation.

In his encounter with the Samaritan woman, Jesus pointed to a coming time when worship would be fundamentally different:

²¹ Jesus declared, “Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in spirit and in truth.”

Hamilton says about this⁷:

The epoch that was ending when Jesus spoke (4:21-24) was one in which God was worshipped *in Jerusalem at the temple* (see Deut 12:5; Ps 84:10 (Hb. 84:11)). The Spirit of God did not then inhabit each individual believer; the temple was His dwelling place. In the Gospel of John, Jesus replaces the

⁶ Ibid, 114.

⁷ Ibid, 117.

temple (2:18-21), and the time for worship in Jerusalem is over (4:21). The blessings formerly mediated by the temple are administered by Jesus (e.g., 4:10-14); 7:37-39), and when He goes away the Spirit of God takes up residence in a new temple, each individual believer (7:39; 14:17; 20:22; cp. 1 Cor. 6:19)

Here is Jn. 7:39, which Hamilton refers to:

By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

The Spirit would not be given to believers in this new way until after Jesus' glorification. Important here also is Jn. 14:16-17:

¹⁶ And I will ask the Father, and he will give you another Counselor to be with you forever— ¹⁷ the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

We should note several things about these verses in Jn. 14:

- a. The Spirit would be a replacement for Jesus' presence among believers on earth.
- b. The Spirit's ministry would continue.
- c. The role of the Spirit with regard to believers would change fundamentally: he was with them already but would later be in them. The word in must refer to indwelling.
- d. The presence of the Spirit in believers did not exist previously. This argues against indwelling for all believers in the OT.

This is a prediction of a fundamental and far-reaching change. After Jesus' glorification believers would replace Jesus as the place of the Spirit's indwelling.

But when did this indwelling begin? We do not actually have any texts that tell us when indwelling started. Hamilton argues that believers began to receive the Spirit for indwelling not at Pentecost but on the eve of the resurrection, as described in Jn. 20:22-23:

²¹ Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." ²² And with that he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

This passage is problematic in that it appears to describe what also happens at Pentecost. Recall that Jn. 7:39 says that the Spirit would not be given until Jesus is glorified. When was that? It seems to be at the resurrection, as Peter says (1:21):

Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

We might tend to think that indwelling began at Pentecost because of the many manifestations of the Spirit in Acts and because Spirit baptism forms the body and starts at Pentecost. But indwelling may have started earlier. These doctrines do not depend on each other.

However, although the beginning of the Spirit's ministry of indwelling may be somewhat difficult to establish, it is clear that since then it must occur at the point of salvation for the individual, since all believers by definition have the Spirit, as we see in Rom. 8:9:

And if anyone does not have the Spirit of Christ, he does not belong to Christ.

Therefore it must be the case that the moment a person exercises faith in Christ the Holy Spirit takes up spiritual residence in him.

4. Believers as the new temple

In replacing Jesus as the place of the Spirit's indwelling, believers replace Jesus as the new temple—believers are the temple of God. There is significant information about this in the NT:

1 Cor. 3:16-17:

¹⁶ Don't you know that you yourselves are God's temple and that God's Spirit lives in you? ¹⁷ If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple.

See also 1 Cor. 6:19; 2 Cor. 6:16; Eph. 2:20-22; Gal. 2:9 and 1 Tim. 3:15. Of particular importance is 1 Pet. 2:4-5:

⁴ As you come to him, the living Stone—rejected by men but chosen by God and precious to him—⁵ you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

Hamilton ties together Jesus' role as the temple and the role of believers as the temple⁸:

Johannine scholars generally agree that John presents Jesus as the reality to which the temple points. During His earthly residence, Jesus was the locus of God's presence, and sacrificial atonement found its perfect expression at the cross (note Jesus' announcement that "It is finished" in John 19:30). Skarsaune writes, "[Jesus] was Himself to be the final sacrifice, the sacrifice that (by implication) put an end to all other atoning sacrifices. That would result in a redefinition of what—or rather who—the temple would be from not on." These two blessings, God's presence and God's provision for atonement, were formerly conveyed by the temple in Jerusalem. They are transferred to Jesus in the incarnation. The thesis of this section is that when Jesus sends the disciples as the Father has sent Him (17:18; 20:21), He confers to the disciples the temple authority that He received. The disciples become the locus of God's presence and the place where sin is dealt with. This temple authority is part of what *indwelling* expresses.

I believe that Hamilton is correct in what he says. This shows that the universal indwelling of the Spirit in believers in this age is at the center of God's plan for humanity and also establishes a significant and blessed responsibility for believers. Hamilton goes on to say⁹:

In John's thinking the indwelling of the Spirit is only possible once the temple, which was formerly indwelt by the Spirit, has been rendered unnecessary by the atoning death of Jesus. It is then replaced by the believing community.

⁸ Ibid, 144.

⁹ Ibid, 156.

John presents Jesus as the temple and then presents Jesus conferring the authority of the temple to His disciples. This fits with the interpretation of John 7:27-28 . . . , that Jesus gives living water to those who believe in Him, and the water then flows from the believer.

We should return to 1 Pet. 2 to see one of the NT descriptions of the work of believers as the temple. Here is 1 Pet. 2:9-10:

⁹ But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. ¹⁰ Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

It is as believers built on the base of Jesus Christ into a spiritual temple that we are to exercise our priestly work—replacing the work of levitical priests in the physical temple, because Jesus made access to God that priests laboring in the tabernacle and temple could not provide.

In the Old Testament God was present in certain places, but not in believers. In the NT, however, God is present in believers, not in places.¹⁰ This is one of the fundamental reasons why the Christian should see the value of the gathering of believers for worship as totally independent of the place of meeting. There is no physical “house of God” or even a building that is a “church.” Believers are the local church, and together all believers constitute a spiritual temple (a position) responsible to praise God (a role or responsibility) for his completed atoning work through the Lord Jesus Christ on the cross. It is the indwelling of the Holy Spirit that makes this role and responsibility possible.

5. Summary

We are now in a position to summarize the indwelling of the Holy Spirit. Here is a simple definition that flows from the texts we have seen:

Indwelling is the spiritual presence of the Holy Spirit in every individual who has placed personal trust in Christ as Savior. Described in Jn. 14:17, this is the basis of His other ministries to the believer, such as sealing, anointing and filling and establishes the believer as a part of the spiritual temple that God is building today.

Let’s turn now to some summarizing questions.

1. Who is indwelt?

We have shown that indwelling is a ministry of the Spirit distinct to this age. Only some believers before the Cross were indwelt. All believers since the Cross are indwelt. For the individual, indwelling begins at the moment of exercising faith in Christ.¹¹ Not to be indwelt means that a person is unsaved, as seen in Rom. 8:9:

And if anyone does not have the Spirit of Christ, he does not belong to Christ.

¹⁰ Ibid, 35.

¹¹ For an example of the view that water baptism initiates indwelling, see <http://www.theexaminer.org/volume6/number5/editor.htm>

Indwelling is not the same thing as regeneration. One can be regenerated but not indwelt. It is the case, however, that all believers during this age are both regenerated and indwelt. This includes believers involved in sin, as seen in 1 Cor. 6:19, where Paul admonishes sinning believers while at the same time affirming the indwelling of the Spirit:

¹⁸ Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. ¹⁹ Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; ²⁰ you were bought at a price. Therefore honor God with your body.

We need never wonder if God is near us or pray that the Spirit would be with us or another believer; he is always with the Christian because he is in the believer.

2. Do some passages teach that a person can be a believer and yet not be indwelt?

In the study on the baptizing work of the Spirit, we dealt with three passages in Acts (8:9-17; 10:34-48 and 19:1-7) that some have used to try to support their view that Spirit baptism occurs after salvation. These same three passages are relevant to the question of when indwelling begins, since it appears that people can be believers without having the Spirit, and this might be normative for today. The solution is that in these three passages Luke has written to answer the question of what would happen to different kinds of people after Pentecost. The three groups are 1) believing Samaritans, 2) Gentiles and 3) disciples of John the Baptist. In Acts 8:14-17 the Spirit is given to the Samaritans, who exercised faith not long before, to initiate for this schismatic group the works that had been started in Jerusalem at Pentecost. The lesson to be gained here is that half Jews such as the Samaritans would receive the same spiritual advantages and standing as all believers since Pentecost.

The second passage shows that Gentiles would be included in the Body of Christ along with Jews. Before this only the salvation of Jews and Samaritans is recorded. This is an example of Eph. 3:6: "This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus."

In the third passage we encounter disciples of John the Baptist. They may have been saved, although it is not clear what they had believed (19:2). Luke provides this account to show that, like the Samaritans and Gentiles, another outlying group would come under the same ministries of the Spirit as Jews received at Pentecost. Notice that the issue is receiving the Holy Spirit (19:2), so that it is wrong to take v. 6 as describing some kind of special gift of the Spirit after salvation. This occurred some twenty years after Pentecost, and these disciples were living spiritually in a pre-Pentecostal mode.

3. What is the result or purpose of indwelling?

The indwelling of the Holy Spirit means that the Spirit is spiritually resident in the believer, bringing God to the individual.¹² The Spirit was resident in the tabernacle, temple, Jesus and now the believer. All believers make up a spiritual temple that brings the presence of God to others. We are responsible to show forth this presence of God and carry out priestly work of praise (1 Pet. 2:9), giving, doing good and surrendering our bodies (see 1 Pet. 2:9; Heb. 13:15-16 and Rom. 12:1).

Indwelling is the basis of the sealing work that God does. By instituting indwelling God establishes the Spirit as a seal that guarantees that the believer will reach heaven. Here is 2 Cor. 1:22:

¹² For an example of the error that holds that the Spirit is present in the believer through the written Word, see http://www.bible-infonet.org/ff/articles/holy_spirit/112_02_13.htm.

²¹ Now it is God who makes both us and you stand firm in Christ. He anointed us, ²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

Notice also that this verse tells us that the Father initiates indwelling.

4. When does indwelling end?

While Jesus says in Jn. 14:16 that the Spirit would be with believers “forever,” I do not see a need for the presence of Spirit in the believer after he reaches heaven. In fact, the book of Revelation describes the New Jerusalem as the dwelling place of God (21:1-3):

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Thus we have God’s presence showing the following progression: in the Tabernacle, in the Temple, in Jesus, in believers and finally the actual presence of the Lamb/Savior.

The same chapter couches this in terms of the temple, or rather the absence of a temple (v. 22):

I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

I conclude with Hamilton’s description of this in relation to God’s great plan¹³:

Revelation does not explicitly mention indwelling, but we do find the reality fulfilled to which indwelling points, namely, God dwelling with man. Things have come full circle: from full fellowship with God in Eden to the separation of the Fall, then God’s dwelling *among* His chosen people in the tabernacle and later the temple, then God’s taking up residence *in* His people after Jesus’ glorification, and finally the restored edenic dwelling of God with men when the eschaton is consummated.

May we learn to see the importance of the indwelling of the Holy Spirit—both in relation to God’s gracious plan to bless sinners and in relation to our own response to that grace.

¹³ Ibid, 125

Study questions

1. In what ways was God present in Israel?
2. In what ways was the Spirit of God present in Israel?
3. Why can regeneration and indwelling be disconnected? Why is this an issue?
4. How resource did believers under the law have to help them to please God?
5. Briefly describe Jesus' relation to the Spirit.
6. What replacements are described in this study and why is each important?
7. What is the importance of indwelling for life before God today?

Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiration* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning "standard"; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation

30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.
47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.
49. Son of Man: A messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.
50. Messiah: A transliteration of a Hebrew word meaning 'anointed one'; used of the expected national deliverer of Israel; the linguistic equivalent of Greek *christos*, 'Christ'.
51. Efficacious grace: Efficacious grace is the working of God in an individual that cannot be thwarted and that leads that person to faith in Christ. It is also described as effective calling and irresistible grace.
52. Regeneration: Regeneration is the unseen and unfelt work of the Holy Spirit that overcomes depravity and brings spiritual life and the capacity to please God and exercise faith.
53. Spirit baptism is the nonphysical act of the Spirit of God that places a believer in the Body of Christ and makes him a partaker, along with all other believers, of the work and merits of Christ; should be distinguished from filling, sealing, and indwelling; cannot be felt or noticed, and hence must be appropriated by faith; there is no warrant in Scripture for assuming a second act of God for power, a "baptism," after salvation.
54. Sealing is a guarantee that the believer will persevere in Christ all the way to entrance into heaven, when God completes his work of purchasing the individual. It begins at the moment of salvation when the Father places the Holy Spirit in the believer for permanent indwelling. It is unseen and unfelt and should result in praise and obedience to the Spirit.
55. Indwelling is the spiritual presence of the Holy Spirit in every individual who has placed personal trust in Christ as Savior. Described in Jn. 14:17, this is the basis of His other ministries to the believer, such as sealing, anointing and filling and establishes the believer as a part of the spiritual temple that God is building today.