



Indwelling of Christ, Jn 14:18-20; 17:22-23; 2 Cor 6:16; Lev 26:12; Indwelling of the Holy Spirit: Zōoroieō: “eternal life to our mortal bodies,” Rom 8:11

John 14:18 - “I will not abandon you as orphans, I will come face to face with you [**the Rapture**].

v. 19 - “For a little while the world will not perceive Me, but you will perceive me [**awareness through Bible study**]. Because I live [**resurrection body with eternal life**], you will live also [**promise of a resurrection body & eternal life for believers**].

v. 20 - “But in that day [**birthday of the Church: Pentecost—50 days hence**] you will know that I am in My father [**the Members of the Trinity are one in essence**], and you all are in Me [**union with Christ, positional truth, baptism of the Holy Spirit**], and I am in you all [**indwelling of Christ.**].”

1. In the hypostatic union of the Incarnation, Jesus Christ was recognized by His apostles as both undiminished deity inseparably united with true humanity.
2. The statement, “I am in My Father” declares that the humanity of Christ was in union with the Father which is the prototype for Church Age believers’ union with Christ.
3. As the Lord is in union with the Father so also are we in union with Him. The statement, “... and you all are in Me” refers to the baptism of the Holy Spirit. This is also called positional truth.
4. Finally the statement, “... and I am in you all” refers to the indwelling of Christ.
5. The Lord reiterates this doctrine at the conclusion of the Upper Room Discourse in John 17:22-23:

John 17:22 - “The glory which You [**the Father**] have given Me [**prototype divine power system producing the edification complex of the soul**] I have given to them [**the operational divine power system for Church Age believers**], that they may be one [**through the indwelling of Christ**], just as We are One [**in divine essence**];

v. 23 - I in them [**indwelling of Christ**] and You in Me [**indwelling of the humanity of Christ by the Father**], for the purpose of perfection [**spiritual maturity**] because of One [**the ministries of the Holy Spirit**], for the purpose that the world may know that You sent Me on a mission [**ἀποστέλλω, *apostellō***], and You have loved them, even as You have loved Me.”

The word “mission” is the aorist active indicative of the verb *apostellō*: to send forth on a mission with a specific purpose: to become a substitutionary sacrifice for the human race, and stated objective: the resultant propitiation of the Father.

aorist: Culminative: views an event in its entirety but regards it from the viewpoint of its existing results. It signifies effort and process and denotes the attainment of the end of such effort and process.



The effort exerted by the Lord in accomplishing the mission is maintenance of status quo impeccability.

The process that the Lord used to maintain impeccability was reliance on the prototype spiritual life.

Impeccability + the prototype spiritual life = the fulfillment of the salvation plan of God for the human race.

6. In the Church Age there is a relationship between the indwelling of the Holy Spirit and the indwelling of Christ. The indwelling of the Holy Spirit is required to make a temple of the believer's body so that it might then be indwelt by Christ.

7. Paul develops this doctrine with a quote from the Old Testament found in:

2 Corinthians 6:16 - [NASB] For we are the temple of the living God; just as God said, [**Leviticus 26:12**] "I will dwell in them and walk among them; and I will be their God and they shall be My people."

Leviticus 26:12 - [NASB] 'I will also walk among you and be your God, and you shall be My people.'

8. In the Leviticus passage we find the verb "walk" is the Hithpael perfect of **הלך halak**. In this stem it means "to walk about; to walk among; to have a relationship with."

9. We find this word in Song of Solomon 2:13 in the Shepherd's proposal to the Shulammitte, "Arise, my darling, my beautiful one, and come along."

10. Here "Come along" is the Qal imperative of **הלך halak** and is a strong request for her to accompany him on a journey. This implies a marriage between right man and right woman. The starting point is Shunem, the journey is their life together, and the destination or goal is the happiness that has been decreed for the two of them.

11. Once married the two will become "one flesh" united as one in matrimony.

12. Such is the case for the Church Age believer who is united with Christ and indwelt by Him and therefore one with Him.

13. In Leviticus 26:12 the Hithpael perfect of *halak* connotes a relationship. There was a perfect relationship between the Lord and our original parents before the Fall in:

Genesis 3:8 - They [Adam and Ishah] heard the sound of the Lord God walking [Hithpael participle of הלך halak] in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

14. This verse indicates that the Lord and the First Couple had a perfect and intimate relationship that was enjoyed daily prior to the Fall but was broken by *their* betrayal of the divine mandate to refrain from eating the fruit of the forbidden tree.

15. Note that the Lord physically walked with them on a daily basis as He taught them Bible doctrine.



16. In the Leviticus passage we find the same word employed to describe the relationship between the Lord and the people of Israel.
17. The Leviticus 26:12 passage is correctly translated “I will walk among you.”
18. The verb *halak* is followed by the preposition **ב** *b*^e, which usually means “in” but becomes an irregular preposition here because of the noun which follows it: the plural of **תָּוֶק** *tawek*. It is literally translated “in the middle of” but is best stated “I will consistently walk among you.”
19. The Lord as Shekinah Glory did not indwell individual believers in the Age of Israel but rather indwelt structures, i.e., the Tabernacle in the Wilderness and later the temples of Solomon and Zerubbabel.
20. When Paul quotes this verse in 2 Corinthians 6:16 he makes a subtle addition in order to relate a new policy for the dispensation of the Church.
21. Under the ministry of the Holy Spirit Paul inserts the verb:

ἐνοικέω, enoikeō - “to indwell”

- future: Gnomonic: denotes a statement of fact which may be rightfully expected under normal conditions.
- active: Jesus Christ produces the action of indwelling Church Age believers at the moment of salvation.
- indicative: Declarative: a dogmatic statement of doctrinal truth.

22. Paul then drives the point home with the following prepositional phrase: **ἐν, en** plus the locative of the pronoun **αὐτοῖς, autos**. The entire statement is thus translated “I will indwell in them.”

23. This same verb is used in Romans 8:11 for the indwelling of the Holy Spirit:

Romans 8:11 - Now if the Holy Spirit of God who raised up Jesus from deaths [plural of νεκρός, *nekros*: spiritual and physical deaths] dwells in you [FCC: and He does], He [the Holy Spirit] who raised Christ Jesus from deaths will also give eternal life to your mortal bodies through the indwelling of the Holy Spirit in you.

24. This verse begins with the conditional particle **εἰ, ei** plus the indicative mood of the verb:

οἰκέω, oikeō - “to dwell”

- present: Static: a condition which is assumed as perpetually existing and to be ever taken for granted as a fact.
- active: The Holy Spirit produces the action of dwelling in the believer.
- indicative: A statement of biblical and historical fact.

This is followed by the prepositional phrase **ἐν, en** plus the locative plural of the pronoun **σὺ, su** and is translated “Now if the Holy Spirit ... dwells in you.”



25. When the protasis of a conditional sentence begins with the particle *ei* followed by the indicative mood of the verb, in this case *oikeō*, it is said to be a first class condition which means that the proposition may be assumed to be true from the standpoint of reality.
26. Now if the proposition that the Holy Spirit dwells in you is true then the claim asserted in the following apodosis is also true: "The Holy Spirit ... will also give eternal life to your mortal bodies."
27. The word for eternal life is:

ζωοποιέω, zōopoieō - "to give eternal life to the mortal body"

In context the Holy Spirit is defined as the Member of the Trinity that raised Jesus from his death in resurrection body therefore He will raise believers' bodies from death as well.

This evaluation is supported by most lexicons and dictionaries and a quick reference of a few confirms this translation:

ζωοποιέω, zōopoieō:

"Of dead persons who are called to life" (Romans 8:11): [Arndt & Gingrich, *A Greek-English Lexicon of the New Testament*, 341].

"Of the 'changing,' or 'fashioning anew,' of the bodies of the living, which corresponds with, and takes place at the same time as, the resurrection of the dead in Christ" (Romans 8:11): [W. E. Vine, *An Expository Dictionary of Biblical Words*, 668].

"Ζωοποιέω is understood primarily as the raising of the dead" (Romans 8:11): Balz & Schneider, *Exegetical Dictionary of the New Testament*, 2:110].

"Used primarily in the New Testament of raising the dead to life" (Romans 8:11): [Zodhiates, *The Complete Word Study Dictionary of the New Testament*, 705].

"Ζωοποιέω is used generally of the eschatological raising of the dead: Romans 8:11": [Kittel, *Theological Dictionary of the New Testament*, 2:874].