

# ***The Fullness of the Holy Spirit for Life and Work - 4***

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## ***On being the temple of the Holy Spirit***

### ***Bibliography:***

Campbell, John McLeod, [1856] *The Nature of the Atonement*, Handsell Press  
Murray, Andrew [1963 ed] *The Spirit of Christ*, Marshall, Morgan and Scott.

### ***Review:***

***Session1 :On the inside, each of us has become a dwelling place of the Spirit.***

***Session2: Distinguishing the functioning difference of body, soul and spirit***

***Session 3: Led by the Spirit: knowing the character and tone of voice and activity of the Spirit***

### ***1. Type and anti-type: pattern and fulfillment.***

There are many examples in the Old Testament where there is a pattern that God gives us, which sets up a way of dealing with Him. These patterns are given in such a way that they point to something fuller and clearer, which is yet to come. At the coming of the Lord Jesus and His finished work for us, we have an anti-type made clear.

*“Anti” is a Greek preposition; it can have the sense of “over, against” but it can also mean “in the place of”. We see both understandings in regard to the anti-Christ: by which is meant someone who is against Christ but who manifests that sense of opposition by actually attempting to replace Christ in our lives.*

So often, when we consider Christ, the type is filled out, far more than its earlier form can carry. In this way, the anti-type takes the place of the type [pattern] and delivers us a fuller meaning which surpasses it. If it is the type which set our minds in the pattern to look for a fulfillment, and gave something of the approximate shape of how it might come; it is the anti-type which reveals what was always intended in the will of God.

Sometimes it is considered enough to simply trace the types forward into the coming of Jesus to understand what they mean - and so, by extension what He and His work mean. But we need to be careful in this, for it is the double sense of ‘anti’ that needs to be remembered. This is especially true in the Letter to the Hebrews, where “it is not the coincidence between the type and the antitype, but upon that in which they differ, that the apostle insists”. This is especially true in regard to the antitype - the atonement worked by Christ for us - “because it is seen to have in it that reality of atoning efficacy which was not in the type” Campbell, [1856] p. 110.

This argument pervades the whole Letter to the Hebrews.

### ***2. The temple and its three functional areas.***

In the temple there was an exterior, seen and open to all men, with the outer court, into which any Israelite might enter and here the external religious service was performed.

There was the holy place, into which the priest could enter, to present to God the blood or the incense, the bread or the oil which they had brought from the exterior.

But behind the veil, into the presence of God they could not go. The momentary entry of the High Priest into there once a year indicated that there was no place for man there until the veil should be taken away.

Yet, notwithstanding, all of what they did in the first two areas of the temple, was governed by the awareness of the presence of God in the Holy of Holies. Their whole life as controlled and governed by the unseen indwelling glory within the veil.

### ***3. The temple of God and the dwelling of/for the Spirit.***

1 Corinthians 3.16 recalls a recurring theme of that letter. It is that the basis of the exhortation to live a life that is spiritual and not carnal - preoccupied by fleshly considerations. That we are the temple of God and that the Spirit of God dwells in us is the simple situation, the reality, that has come about now in Christ Jesus.

This illustration of the temple, invites us to consider the analogy. The tabernacle, which preceded the temple [of David’s desire and Solomon’s completion], was made according to the pattern seen by Moses on the mountain - it was, as contained in the law, a shadow [Heb 10.1] of things yet to come. It was of course, a pattern for the dwelling of God as He prepared to come off the mountain to dwell among his people. But one of these realities that is foreshadowed by the pattern is the three-fold nature of man. Being created in God’s image, the temple is not only foreshadowing the approach of man into the presence of God, but equally of God’s way of entering man, to take up abode in Him.

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#### ***4. The three functioning faculties of man.***

As the analogy of the temple invites us to consider, man's body is also his outer court, the external visible life, where all the conduct of that has been regulated by God's law. The soul, as we have been studying is the inner life with its power of mind and feeling and will. In the regenerate man this is the holy place, where thoughts and affections and desires move to and fro as priests of the sanctuary rendering to God their service as their own conscious expression.

And then, within the veil hidden from human sight and light is the hidden innermost sanctuary of the human spirit. It is the place where God dwells, and where man may not enter, until the veil is torn at God's own bidding. It is deeper down than soul with its consciousness can enter, there is a spirit nature that links man with God.

Speaking of this we read, "So fearful is sin's power, that in some this power is given up to death: they are sensual, not having the Spirit. In others, it is nothing more than a dormant power, a possibility waiting for the quickening of the Holy Spirit. In the believer it is the inner chamber of the heart, of which the Spirit has taken possession, and from out of which He waits to do His glorious work, making soul and body holy to the Lord." Murray,[1963ed], p.160

#### ***5. The surrender of the soulish realm to this presence is a matter of faith.***

We need to acknowledge that the unseen presence of the Spirit within and in union with our spirit is to where we look in faith for the government of our whole life.

We cannot look only to the holy place of our heart, to those functions we can see and know through our own consciousness. We must, by faith, look to the Spirit, the secret place of the most High is the central truth of our temple worship.

It is to tremble at this wondrous mystery that we need to learn - to see ourselves as God has meant us to be. The holiest of all in me is dark and hidden to my soulish faculties, a thing known by faith alone to know and to deal with.

#### ***6. The initiatives of grace in daily life come from the Spirit in union with your spirit.***

While Scripture teaches is to make the distinction between our soul and spirit, it makes clear that we cannot move from soul to spirit by an act of will to probe, understand and grapple with it. In fact the movement, in a way that is analogous to the life of God, is the other way [1 Corinthians 2.10-16].

This is where the understanding of your person emanates - your thoughts are understood by your spirit; this means that self-knowledge is not available to us simply from the soulish functions; but rather we shall find that the formation of the words to express the thoughts of our true person are given to us taught by the spirit; the subject of those thoughts are those matters freely gifted to us by God.

The expression of wisdom for the mature is something Paul can describe as arising from the spirit of the man, and then comes to expression by the Spirit of God's gift. This is directly parallel to the way the works of the body are put to death by the Spirit in Romans 8.

Our gracious God, we learn from Jesus that essentially You are Spirit, and must be worshipped that way; no longer on any mountain nor place external to ourselves.

Thank you for the shadow-patterns You gave long before You brought the fullness of Your revelation in our Lord Jesus Christ. In those patterns You first gave, You have worked such a deepening of them so as to allow us to see, by the Spirit, what a superceeding transformation we must now begin to live out. Thank You for your renovation of us and your coming to dwell in our persons to make each of us, and collectively, your own temple.

As we, by the Spirit, consciously turn from all carnal self-knowledge; enable us, by the same Spirit, to trust Him to tell us who we are, to inform us of our thoughts at the centre of ourselves, and even how to speak of them to ourselves and others.

Give us a proper regard of those matters You have freely given to us. They come without cost, but we must receive them, trust them and live in the light of their reality now. Help us, in Jesus name. Amen.