

The Holy Spirit, Teacher's Guide

Week 9: The Gift of the Holy Spirit: The Indwelling

Acts 2:38–39; 1 Corinthians 6:19–20; Romans 8:9–11

Teaching Aim (Teacher Orientation)

After four weeks establishing what the Spirit's miraculous works were and why they ceased, the study now opens the positive treasure: the gift of the Holy Spirit promised to every baptized believer. The doctrinal architecture must be laid carefully. Acts 2:38–39 attaches two blessings to repentance and baptism: forgiveness of sins and "the gift of the Holy Spirit," the Spirit Himself as gift (as Acts 5:32 and Galatians 4:6 confirm), promised to all whom God calls, in every generation and place. This gift must be firmly distinguished from Holy Spirit baptism (two confirmatory events, Week 6) and from the miraculous gifts (apostolic-age endowments through apostles' hands, Weeks 7 and 8). The ordinary, universal, continuing blessing is the indwelling: the Christian's body a temple of the Spirit (1 Corinthians 6:19–20), the Spirit "in you" (Romans 8:9–11), His presence the very mark of belonging to Christ and the pledge of bodily resurrection.

This week also requires the study's most careful pastoral judgment. On the mode of the indwelling, whether the Spirit dwells in the Christian personally and directly, or representatively through the word and its influence, faithful brethren have differed for generations, and Scripture does not submit to interrogation on mechanics it never explains. The teacher should present what the text plainly states, affirm it all with full confidence, identify what is left unexplained, and decline to bind either theory as a test of fellowship. What Scripture does settle, and the lesson must press, is the boundary: the indwelling is not miraculous, conveys no new revelation, and never leads, prompts, or speaks contrary to or apart from the written word. The Spirit's residence and the Spirit's book are never rivals; the Spirit-filled life (Ephesians 5:18–19) and the word-filled life (Colossians 3:16) are described by Paul in interchangeable terms.

Formationally, this may be the most identity-shaping week of the study. The student who believes Acts 2:38 happened to him at his baptism carries a new self-understanding: pardoned and inhabited, bought and sealed, a temple on two feet, his resurrection already guaranteed by the Resident within. That conviction dignifies the body, fortifies holiness, comforts the dying, and answers the loneliness that no amount of activity cures. Send students home saying what the introduction says: God's answer to sin was not only pardon but presence.

Question 1

Student Question:

In Acts 2:38–39, Peter joins two results to repentance and baptism: "the forgiveness of your sins" and "the gift of the Holy Spirit," and he stretches the promise to "all who are far off." What is

“the gift of the Holy Spirit” here, who receives it, and at what point? How do Acts 5:32 and Galatians 4:6 confirm this?

Commentary and Teaching Notes

Parse Peter’s sentence with care, because every phrase carries weight. The commands: “repent and be baptized every one of you in the name of Jesus Christ.” The purpose: “for (eis, unto, in order to obtain) the forgiveness of your sins.” The accompanying promise: “and you will receive the gift of the Holy Spirit.” Grammatically, “the gift of the Holy Spirit” is best read as the Spirit Himself given as gift (a genitive of apposition, like “the sign of circumcision,” the sign which is circumcision), not merely some blessing the Spirit distributes. The confirming texts the question cites: Acts 5:32, “the Holy Spirit, whom God has given to those who obey him”, the Spirit Himself, given, to the obedient; Galatians 4:6, “because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’”, the Spirit sent into hearts as the consequence of sonship, and sonship comes through faith and baptism into Christ (Galatians 3:26–27, the immediate context). Add 1 Corinthians 6:19, the Spirit “whom you have from God,” and the picture is uniform: the gift is the Giver.

Fix the recipients and the timing, since both are in the verse. Recipients: “every one of you... for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” The promise spans generations (“your children”) and geography (“all who are far off,” reaching the Gentiles, as Ephesians 2:13, 17 uses the same phrase), wherever the gospel call goes (2 Thessalonians 2:14, called “through our gospel”). This is not Pentecost’s apostolic baptism in the Spirit (twelve men, then Cornelius’s house); it is the standing promise to every convert in every century, including everyone in your classroom. Timing: the promise attaches to the obedience commanded, repentance and baptism; the order is stated by Peter and confirmed by Acts 5:32 (“given to those who obey him”). The Samaritans’ case (Acts 8:14–17) is no exception: what they lacked until apostles came was the miraculous endowment (Week 7), not this promised gift, which attends baptism itself.

Distinguish, on a whiteboard if possible, the three things this study has now separated, because conflating them is the engine of most error on the Spirit: (1) Holy Spirit baptism, Christ-administered, twice, confirmatory, never commanded (Week 6); (2) miraculous gifts, apostolic-age endowments conveyed through apostles’ hands, ceased with the completed revelation (Weeks 7–8); (3) the gift of the Holy Spirit, the indwelling Spirit Himself, promised to every penitent baptized believer, continuing today. The first two were scaffolding; the third is furniture, the permanent provision of the Christian age. Students who can make this three-way distinction cleanly possess the key to almost every confused conversation about the Spirit they will ever have.

Do not leave the verse without its evangelistic edge. Peter’s hearers received forgiveness and the gift upon their baptism, and Luke counts the response: “those who received his word were baptized... about three thousand souls” (2:41). The same terms stand. If any student has not yet

obeyed them, this text is the door, and the teacher should leave it visibly open, with the promise attached: not only a clean record, but God in residence.

Doctrinal / Christian Living Issues

- The gift as the Giver: genitive of apposition, confirmed by Acts 5:32; Galatians 4:6; 1 Corinthians 6:19
- Recipients: every penitent baptized believer, in every generation and place (2:39)
- Timing: attached to repentance and baptism, given to those who obey (Acts 5:32)
- The three-way distinction: Spirit baptism, miraculous gifts, the indwelling gift
- Acts 8's Samaritans as no exception: miraculous endowment, not the promised gift, awaited apostles
- The evangelistic edge: the same terms and the same promise stand today (2:41)

Discussion Prompts

- What is the difference between reading 'the gift of the Holy Spirit' as the Spirit Himself and reading it as some blessing He gives, and which do the parallel texts support?
- How does 'all who are far off' put your own name into Peter's sentence?
- Why is the three-way distinction (baptism in the Spirit, miraculous gifts, indwelling gift) so important for clear thinking?

Question 2

Student Question:

Peter's promise means that if you have been baptized into Christ, God did not merely forgive you and leave; He took up residence. Do you actually live with the settled awareness that God dwells in you, or does your Christianity feel more like visiting God on Sundays? What difference would the first make this week?

Commentary and Teaching Notes

The question's contrast, resident versus visitor, names the quiet deism that haunts even sound congregations. A Christian can hold accurate doctrine about the Spirit and still live as though God's address were the church building: He is visited on Sundays, briefly at meals, and in emergencies, while the rest of the week runs on self-management. Scripture's portrait is the opposite: God with His people always (Matthew 28:20), the Spirit in them (Romans 8:9), Christ dwelling in hearts through faith (Ephesians 3:17), God working in the believer "both to will and to work" (Philippians 2:13). The Bible knows nothing of a commuter relationship with God.

Show the class what settled awareness of the indwelling actually changes, walking through an ordinary day. Morning: prayer becomes conversation with a present Father rather than a long-distance call; the Word is read as the Resident's own voice (Hebrews 3:7). Work: integrity holds when no human watches, because the Christian is never unwatched, and never unaccompanied;

the ethic of Colossians 3:23 (“work heartily, as for the Lord”) assumes the Lord is, so to speak, on site. Temptation: the decisive question shifts from “can I get away with this?” to “will I do this in the temple?” (the very argument of 1 Corinthians 6:18–19, ahead in Question 4).

Loneliness: the widow, the single member, the student far from home, none is ever in an empty room (John 14:23, “we will come to him and make our home with him”). Suffering: the indwelling is God’s answer to the feeling of abandonment, as Romans 8 will say at length (Week 11).

Be honest about why the awareness fades, because diagnosis enables repair. The indwelling is not felt as a constant sensation, and God never promised it would be; we walk by faith in what He stated, not by monitoring our nerve endings (2 Corinthians 5:7; recall Week 3 on feelings). Busyness crowds out remembrance; sin makes us avoid the thought of His presence the way Adam hid (Genesis 3:8); and a culture of self-reliance trains us to live functionally alone. The repair is the old discipline of remembrance: deliberate, repeated acts that set the truth before the mind until it becomes the mind’s furniture, which is exactly how Scripture trains hearts (Deuteronomy 6:6–9; 2 Peter 1:12–15).

Assign remembrance concretely. Suggestions to offer: begin each morning this week by speaking Acts 2:38–39 or 1 Corinthians 6:19 aloud before leaving the bedroom; let every doorway crossed at work serve as a trigger thought, “the temple enters with me”; pray briefly at hours you never normally pray, precisely to break the visiting-hours habit; and before each decision of the day, ask the Resident’s question rather than the owner’s (Question 6 will sharpen this). The goal is not mysticism but mindfulness of a stated fact: the Christian does not go to meet God on Sunday; he brings God’s dwelling with him into the assembly, and back out again into Monday.

Doctrinal / Christian Living Issues

- Commuter Christianity: accurate doctrine, deistic practice
- What settled awareness changes: prayer, work, temptation, loneliness, suffering
- Why awareness fades: no promised sensation, busyness, sin’s hiding reflex, trained self-reliance
- Walking by stated fact rather than felt sensation (2 Corinthians 5:7)
- The discipline of remembrance: Deuteronomy 6:6–9’s training method applied
- Sunday reframed: not visiting God but assembling as His dwellings

Discussion Prompts

- What in your weekly routine treats God as a visitor with office hours, and what would treat Him as resident?
- Why is it dangerous to measure the Spirit’s presence by feelings, and what should we measure it by instead?
- Which moment of your ordinary day would change most if the indwelling were consciously remembered there?

Question 3

Student Question:

Paul asks the Corinthians, “do you not know that your body is a temple of the Holy Spirit within you?” (1 Corinthians 6:19). Tracing the Bible’s temple story, the tabernacle (Exodus 40:34), Solomon’s temple (1 Kings 8:10–11), the church as God’s temple (1 Corinthians 3:16), and now the individual Christian’s body, what is God teaching us about His desire to dwell with His people?

Commentary and Teaching Notes

Tell the temple story as one story, because the sweep is the sermon. Eden opens it: God walking with man in the garden (Genesis 3:8), presence unmediated, until sin exiled the race from the Presence. The rest of the Bible is God moving back in. The tabernacle: “let them make me a sanctuary, that I may dwell in their midst” (Exodus 25:8), and at its completion “the glory of the Lord filled the tabernacle” (Exodus 40:34), God in a tent, traveling with His people. Solomon’s temple: the glory-cloud fills the house so that the priests cannot stand to minister (1 Kings 8:10–11), yet Solomon himself confesses the paradox, “heaven and the highest heaven cannot contain you; how much less this house” (8:27). The prophets promise more: a new covenant with the law written on hearts (Jeremiah 31:33), a new spirit within (Ezekiel 36:26–27), God’s dwelling place with man (Ezekiel 37:27). Then the Word becomes flesh and “tabernacles” among us (John 1:14, the Greek verb), the true temple (John 2:19–21). After Pentecost the dwelling moves into the redeemed: the church corporately “a holy temple in the Lord... a dwelling place for God by the Spirit” (Ephesians 2:21–22; 1 Corinthians 3:16), and, in our text, each Christian’s own body a temple of the Holy Spirit (1 Corinthians 6:19). Revelation finishes the arc where Eden began: “Behold, the dwelling place of God is with man” (Revelation 21:3), no temple in the city, “for its temple is the Lord God the Almighty and the Lamb” (21:22).

Name the trajectory’s direction: ever closer. From a garden forfeited, to a tent in the camp’s center, to a house in the capital, to God in flesh beside us, to God by His Spirit within us, to unmediated presence forever. The indwelling of the Spirit is not a doctrinal curiosity; it is the second-to-last chapter of the Bible’s master plot, the stage of God’s homecoming project in which your students currently live. What Israel saw filling the tabernacle from a reverent distance, the Christian carries to work.

Draw the two lessons the story teaches about God. First, His desire: He has always wanted to dwell with His people, the refrain “I will be their God, and they shall be my people, and I will dwell among them” beats from Exodus to Revelation (Exodus 29:45; Leviticus 26:11–12; 2 Corinthians 6:16). Creation’s God does not need a house (Acts 17:24); He wants a family. Second, His holiness: every dwelling came with consecration, the tabernacle anointed, the temple dedicated, the priests washed, because the Presence sanctifies the place (“the place on which you are standing is holy ground,” Exodus 3:5). When the dwelling became our bodies, the

consecration requirement did not relax; it relocated, which is exactly Paul's argument in Corinth and the next question's subject.

A teaching note: keep both the corporate and individual temples in view, because Paul teaches both and each guards the other. 1 Corinthians 3:16 makes the congregation God's temple (warning those who would destroy it through division); 6:19 makes the individual body His temple (warning against immorality). A Christian honors the Spirit's dwelling both by personal holiness and by protecting the congregation's unity and purity, and a member who would never defile his body with immorality but cheerfully spreads discord is vandalizing the other temple (Proverbs 6:16–19).

Doctrinal / Christian Living Issues

- The one temple story: Eden, tabernacle, temple, Incarnation, church, Christian, New Jerusalem
- The trajectory ever closer: God's homecoming project, with the indwelling as its present stage
- God's desire to dwell: the covenant refrain from Exodus 29:45 to Revelation 21:3
- God's holiness: every dwelling consecrated; the requirement relocated to our bodies
- Both temples: the congregation (1 Corinthians 3:16) and the body (6:19), each demanding honor
- Division as vandalism of the corporate temple

Discussion Prompts

- What does the Bible's long temple story reveal about what God has wanted from the beginning?
- How does it change your view of an ordinary Christian to realize he is a later chapter of the story that began with the glory filling the tabernacle?
- If destroying the congregational temple is as serious as defiling the bodily one, how should we treat threats to our congregation's unity?

Question 4

Student Question:

Paul wrote "your body is a temple" specifically to confront sexual sin (1 Corinthians 6:12–20), but the principle reaches every use of the body. Consider honestly what you do with your eyes, your appetite, your rest, your strength, and your tongue. Where is the temple being treated like an ordinary building, and what would consecration look like there?

Commentary and Teaching Notes

Honor the context before broadening it, because Paul's original target still needs hitting. Corinth was a port city famous for immorality, and some members had carried the culture's slogans into

the church: “all things are lawful for me”; “food is meant for the stomach and the stomach for food”, body appetites are morally neutral, just biology (6:12–13). Paul demolishes the premise: the body is not for immorality but “for the Lord, and the Lord for the body” (6:13); God raised the Lord’s body and will raise ours (6:14); our bodies are members of Christ (6:15); sexual sin is uniquely a sin “against his own body” (6:18); and then the thunderclap: “do you not know that your body is a temple of the Holy Spirit within you?” (6:19). Christianity has the highest doctrine of the body in the world: not a shell, not a prison, not morally neutral meat, but Christ’s member, the Spirit’s residence, and resurrection’s raw material. The teacher should say plainly that this text still addresses sexual holiness first, in a culture at least as Corinthian as Corinth: pornography, fornication, adultery, and every compromise the age renames, these are temple desecrations, and flight is the prescribed response (“flee from sexual immorality,” 6:18, Joseph’s strategy, Genesis 39:12).

Then broaden as the question does, because “glorify God in your body” (6:20) covers the whole estate. Walk the inventory: The eyes: the body’s main gate, what passes through it consecrates or contaminates (Matthew 6:22–23; Job 31:1, “I have made a covenant with my eyes”; Psalm 101:3). The appetite: eating and drinking done “to the glory of God” (1 Corinthians 10:31), with the body’s appetites as servants rather than masters (Philippians 3:19’s “god is their belly” as the warning; self-control as the Spirit’s fruit, Galatians 5:23). The rest: sleep received as trust (Psalm 127:2), Sabbath-like rhythm honored rather than the pride of perpetual busyness; rest is maintenance on the temple. The strength: energy and health spent in service (Romans 12:1, bodies presented “as a living sacrifice”), not hoarded for self or burned on vanity. The tongue: the temple’s most active instrument, blessing or burning (James 3:5–10), with Ephesians 4:29–30 making the link explicit, corrupting talk grieves “the Holy Spirit of God, by whom you were sealed.”

Give the class the consecration principle that organizes all of it: in Scripture, consecration means ordinary things set apart for sacred use, the same bronze, wood, and cloth, devoted, becoming holy. The Christian’s body is the same body after baptism, but its deed has transferred and its use is dedicated. So consecration in practice is not asceticism (the body despised) nor indulgence (the body enthroned) but stewardship: “present your members to God as instruments for righteousness” (Romans 6:13). An instrument’s question is always: what is this for, and whose hand holds it?

Close with the question’s practical demand: where is the temple treated like an ordinary building, and what would consecration look like there? Have students privately pick one area from the inventory, eyes, appetite, rest, strength, tongue, and write a single consecration act for the week: the filter installed and accountability invited; the fast undertaken or the excess retired; the bedtime honored; the strength volunteered; the daily speech audit using Ephesians 4:29. And keep grace audible over the whole exercise: the verse’s logic is not “clean up so God will dwell in you” but “God dwells in you, therefore live like the temple you already are.” Indicative first, imperative second, that order is the gospel’s.

Doctrinal / Christian Living Issues

- The original target: sexual immorality as temple desecration; flight as the strategy (6:18)
- Christianity's high doctrine of the body: Christ's member, Spirit's residence, resurrection's material
- The whole-estate inventory: eyes, appetite, rest, strength, tongue, with their texts
- Ephesians 4:29–30: corrupting talk as grieving the sealing Spirit
- Consecration as stewardship: instruments presented, neither asceticism nor indulgence (Romans 6:13; 12:1)
- Indicative before imperative: live like the temple you already are

Discussion Prompts

- Why does Paul treat sexual sin as uniquely serious for a temple-bodied people, and how does our culture deny that?
- Which gate of your temple, eyes, appetite, rest, strength, or tongue, is least guarded right now?
- What is one consecration act you can complete this week, and who will know to ask you about it?

Question 5

Student Question:

Romans 8:9 declares, "Anyone who does not have the Spirit of Christ does not belong to him." What does this verse teach about who has the Spirit, and how does it dismantle both the idea that the indwelling is for elite Christians and the idea that a person can belong to Christ while refusing His terms of obedience (Acts 5:32)?

Commentary and Teaching Notes

Read Romans 8:9 with its full edge: "You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him." Two consequences fall out immediately. First, universality among the saved: having the Spirit is not the badge of an elite tier of Christians; it is the definition of a Christian. There are not two classes in the body, the indwelt and the merely forgiven; whoever belongs to Christ has the Spirit, and whoever has not the Spirit does not belong, whatever his profession. This buries the two-stage doctrine (conversion now, Spirit later at a 'second blessing') beneath a single verse: a believer without the Spirit would be, by Paul's definition, not yet Christ's at all. Note also the interchangeable titles in verses 9–11, "the Spirit of God," "the Spirit of Christ," "the Spirit of him who raised Jesus", one Spirit, confirming Week 2's Godhead doctrine in passing.

Second, exclusivity toward the disobedient: the same verse that comforts the obedient confronts the presumptuous. How does one come to "have" the Spirit? Scripture's answer has been on the table since Question 1: He is given to those who obey (Acts 5:32), promised upon

repentance and baptism (Acts 2:38–39), sent into the hearts of sons, and sonship is entered through faith and baptism into Christ (Galatians 3:26–27; 4:6). A person cannot refuse the Lord's stated terms, the faith, repentance, confession, and baptism by which one is added to Christ, and still claim Christ's Spirit and Christ's ownership. Romans 8:9 is therefore simultaneously the death of elitism (no super-class above ordinary Christians) and the death of presumption (no claim to Christ that bypasses His conditions). Belonging is real, marked, and entered God's way.

Set the verse's positive jewel where the class can see it: "the Spirit of Christ" dwelling in us means the family mark is on every member of the room who has obeyed the gospel, the quiet widow no less than the elder, the new convert no less than the lifelong member. The verses that follow run the blessing out in three directions: life for the spirit now though the body is dying (8:10), resurrection for the body later (8:11, Question 9's text), and, in the paragraph beyond, adoption witnessed and intercession supplied (8:14–17, 26–27, next week's and Week 11's texts). Romans 8 is the Christian's title deed, and verse 9 is the signature line.

Pastorally, anticipate the tender question this verse raises in honest hearts: "how do I know I have the Spirit?", because students trained against feelings-religion (rightly) may wonder what assurance remains. The answer is the Bible's own: assurance rests on God's testimony, not our temperature. Have I done what the Giver attached the gift to (Acts 2:38; 5:32)? Then He kept His word, "he is faithful" (1 John 1:9; Titus 1:2, the God who never lies). Is His fruit growing, however slowly (Galatians 5:22–23, Week 10)? That is the indwelling's visible signature. John writes the syllogism: "whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us" (1 John 3:24). Obedient faith looking at a faithful Promise-keeper: that is how a Christian knows, on bad days as well as good.

Doctrinal / Christian Living Issues

- Romans 8:9 as definition: the indwelling marks every Christian, eliminating two-tier Christianity
- One Spirit, three titles (8:9–11): the Godhead doctrine confirmed in passing
- No presumption: the Spirit given on Christ's terms, to those who obey (Acts 5:32; Galatians 3:26–4:6)
- Romans 8 as title deed: life now, resurrection later, adoption and intercession between
- Assurance by God's testimony, not temperature: 1 John 3:24's syllogism
- The same verse comforting the obedient and confronting the gospel-refusing claim

Discussion Prompts

- How does Romans 8:9 answer someone who divides Christians into the Spirit-filled and the ordinary?
- Why can assurance never be built on feelings, and what has God given us to build it on instead?

- What do the interchangeable titles 'Spirit of God' and 'Spirit of Christ' teach about the Godhead?

Question 6

Student Question:

"You are not your own, for you were bought with a price" (1 Corinthians 6:19–20). Ownership settles arguments: the question is never "what do I want?" but "what does the Owner want?" In what decision you are facing right now, large or small, have you been reasoning like an owner instead of like a temple? What would change if the purchase price had the final word?

Commentary and Teaching Notes

Paul's logic in 6:19–20 is commercial and deliberate: "you are not your own, for you were bought with a price." The verb is the marketplace's (agorazo, to purchase); the price is named elsewhere without ambiguity, "you were ransomed... not with perishable things such as silver or gold, but with the precious blood of Christ" (1 Peter 1:18–19); "the church of God, which he obtained with his own blood" (Acts 20:28). The cross was not only a pardon; it was a purchase. And purchase transfers title: the buyer owns what he buys. Hence Paul's stark conclusion, repeated twice in this letter: "you are not your own" (6:19); "you were bought with a price; do not become bondservants of men" (7:23). The Christian's most basic identity is not consumer, citizen, or even servant volunteering occasional service; it is possession, gladly owned.

Let the principle do what the question says it does: settle arguments. Most moral struggle, honestly examined, is a dispute over title. "It's my body" (the world's slogan, and the precise claim Paul is refuting), "my money," "my time," "my future," "my rights", each phrase quietly asserts ownership the cross has already transferred. The ownership question reframes every deliberation: not "what do I want?" nor even "what can I justify?" but "what does the Owner want done with His property?" David grasped it about wealth: "all things come from you, and of your own have we given you" (1 Chronicles 29:14). Paul grasped it about life and death: "none of us lives to himself... whether we live or whether we die, we are the Lord's" (Romans 14:7–9). The slave-of-Christ title was the apostles' favorite self-designation (Romans 1:1; James 1:1; 2 Peter 1:1; Jude 1), worn not as humiliation but as honor.

Now make the question's assignment unavoidable: name the current decision, and audit the reasoning. Offer categories where owner-reasoning typically hides: the financial choice (purchase, debt, giving level) computed entirely on "can I afford it?" with the Owner unconsulted; the career or relocation decision weighed by salary and preference with the kingdom's interests unweighed (Matthew 6:33); the relationship pursued on chemistry with holiness unexamined (1 Corinthians 7:39's "only in the Lord" principle); the schedule built wall-to-wall with self, then offering God the scraps; the retirement dreamed as endless leisure rather than redeployed service. The diagnostic is simple and severe: in this decision, at what point, if any, did the purchase price enter the deliberation?

End on the sweetness of being owned, because Scripture does. The same purchase that cancels autonomy confers security: the Owner protects His possession (John 10:28–29, “no one will snatch them out of my hand”), provides for it (Matthew 6:31–33), and prizes it, His “treasured possession” (Exodus 19:5; Titus 2:14; 1 Peter 2:9). Heidelberg-like comfort is fully biblical here: that I am not my own is not my loss but my safety; people who belong to themselves are responsible for outcomes no human can control. “So glorify God in your body”: the owned life, rightly understood, is not constraint but the end of the exhausting fiction of self-ownership, and the beginning of rest.

Doctrinal / Christian Living Issues

- The purchase: blood as price, title transferred (1 Peter 1:18–19; Acts 20:28)
- “My body, my money, my time” as title disputes the cross has already settled
- The Owner’s question replacing the owner’s question in deliberation
- Slave of Christ as the apostles’ chosen honor (Romans 1:1; Romans 14:7–9)
- Audit categories: finances, career, relationships, schedule, retirement
- The sweetness of being owned: protection, provision, treasured-possession status

Discussion Prompts

- Where in your current decision-making has the purchase price not yet been allowed to vote?
- Why is ‘it’s my life’ the one claim a Christian can never make, and what replaces it?
- How is being owned by Christ a comfort rather than a confinement?

Question 7

Student Question:

Faithful brethren have differed over the precise mode of the Spirit’s indwelling, whether He dwells personally or through the word He inspired, while agreeing on what Scripture states. What do passages like Acts 2:38, 1 Corinthians 6:19, Romans 8:11, and Ephesians 3:16 plainly affirm, what does Scripture leave unexplained, and why is it wise to affirm all that is written without binding a theory the text does not state?

Commentary and Teaching Notes

State the question honestly, because your class may include both views and visitors besides. Among faithful brethren, two broad understandings of the indwelling’s mode have long coexisted: that the Spirit dwells in the Christian personally and actually (though non-miraculously), and that He dwells representatively, through the word He inspired and the influence it exerts. Both views affirm the same verses; both deny the same errors (no miracles today, no new revelation, no promptings apart from the word); the difference concerns mechanics Scripture nowhere diagrams. The teacher’s task, and this lesson’s explicit position, is to affirm everything written, identify what is unexplained, and decline to bind either theory,

exactly the spirit of Deuteronomy 29:29: the revealed things are ours; the secret things are God's.

First, lay out what must be affirmed because it is written, and affirm it without hedging: the obedient believer receives the gift of the Holy Spirit (Acts 2:38–39); God gives the Spirit to those who obey Him (5:32); the body is a temple of the Holy Spirit “within you, whom you have from God” (1 Corinthians 6:19); the Spirit “dwells in you” (Romans 8:9, 11); God sent the Spirit of His Son “into our hearts” (Galatians 4:6); the inner man is strengthened “through his Spirit” (Ephesians 3:16); the Spirit is the seal and guarantee of inheritance (Ephesians 1:13–14); the Spirit helps and intercedes (Romans 8:26). These are not metaphors to be explained away nor magic to be exaggerated; they are statements to be believed as given. A teacher who softens “in you” to less than Scripture says it, or inflates it to more, has in either case stopped reporting and started theorizing.

Second, mark what Scripture does not state: the mechanism. How an infinite Spirit relates to a finite body, what “in” means metaphysically for the omnipresent One (Psalm 139:7–8; recall Solomon's paradox, 1 Kings 8:27), where direct presence ends and instrumental influence begins, the text never says, and theories on both sides reason from inference, not statement. Here apply the lesson's wisdom principle, and give it teeth: binding an unrevealed mechanism as a test of soundness divides brethren over silence, the very thing we refuse to do elsewhere. Romans 14:1's spirit governs: we do not quarrel over opinions. What would be error is denying what is written (an indwelling in no sense real) or affirming what is excluded (an indwelling that works miracles or whispers new revelation); between those walls, brethren walk together.

Third, fence the doctrine with the negations Scripture does authorize, because this is where real danger lives, and the question's framing expects it: whatever the mode, the indwelling is not a source of miraculous power (the gifts came by apostles' hands and ceased, Weeks 7–8); not a private revelator (revelation is complete, Week 5; Jude 3); not an inner voice that competes with, supplements, or overrides the written word; and not a feeling whose presence or absence measures salvation (assurance stands on God's testimony, Question 5). The Spirit who dwells in the Christian is the author of the Book, and He does not contradict Himself: every impulse, impression, and teaching is therefore tested by the word (1 John 4:1, 6; Isaiah 8:20; Acts 17:11), and whatever fails the test did not come from the Resident. With the fences standing, the class can hold the treasure with both confidence and humility: confident in every written promise, humble before every unwritten question.

Doctrinal / Christian Living Issues

- Two long-held understandings among faithful brethren, agreeing on the texts, differing on unexplained mechanics
- Affirm all that is written: in you, temple, hearts, strengthened, sealed, helping, without shrinking or inflating

- Deuteronomy 29:29 and Romans 14:1: silence not bound, opinions not made tests of fellowship
- The authorized negations: no miracles, no new revelation, no rival voice, no feelings-meter
- The Spirit and the word never rivals: every impression tested by the Book (1 John 4:1, 6)
- Confidence in the revealed, humility before the unrevealed, as the teacher's model posture

Discussion Prompts

- Why is it safer to repeat Scripture's exact statements about the indwelling than to defend a theory about its mechanics?
- Which danger is greater in our setting, denying the indwelling's reality or inflating it into miracles and messages, and why?
- How does refusing to bind opinions on this question actually protect the unity of the congregation?

Question 8

Student Question:

However the indwelling is understood, Scripture is clear that the Spirit never works against or apart from His own word: the Spirit-filled life of Ephesians 5:18–19 looks exactly like the word-filled life of Colossians 3:16. When you want to know God's will, where do you actually turn first, impressions, circumstances, feelings, or the word? What practice would put the Spirit's book back at the center of your guidance?

Commentary and Teaching Notes

Set the two passages side by side until the class sees what Paul did. Ephesians 5:18–21: “be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always... submitting to one another.” Colossians 3:16–17: “let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God... do everything in the name of the Lord Jesus, giving thanks.” Same author, same season of writing, twin letters, and the same four results, singing, thankfulness, mutual submission and teaching, all of life reordered, flowing from two commands: be filled with the Spirit; let the word of Christ dwell richly. The conclusion writes itself: the Spirit fills the Christian through the word dwelling richly; the word-filled life and the Spirit-filled life are one life described twice. Whatever one concludes about the indwelling's mode (Question 7), the operational truth is settled: the Spirit's influence and the Spirit's book arrive together, never separately.

Use the parallel as the practical answer to the guidance question, where this lesson must land hard, because “how do I know God's will?” is where indwelling doctrine either stays biblical or goes mystical. Name the common decision-making liturgy honestly: feel for impressions, read

circumstances like tea leaves (open doors, closed doors, fleeces), wait for peace, and consult the word last, if the matter still seems unresolved. Scripture inverts the order. God's will is, in the decisive sense, already published: your sanctification (1 Thessalonians 4:3), constant rejoicing, prayer, and thanksgiving (5:16–18), doing good (1 Peter 2:15), every command of the word (Psalm 119:105, "a lamp to my feet"). Where Scripture speaks, the question is closed; where Scripture is silent (which job, which house), the Christian decides with sanctified wisdom, counsel, and prayer for wisdom (James 1:5; Proverbs 11:14), and with "if the Lord wills" submission (James 4:13–15), not by treating inner sensations as the Spirit's telegrams. Peace and providence are real but unreadable as revelation; Scripture alone carries His voice (recall 2 Peter 1:19, the more sure word).

Anticipate the objection: "doesn't this reduce the Spirit to ink on paper?" Answer with the Bible's own livingness texts: the word the Spirit gave is "living and active, sharper than any two-edged sword" (Hebrews 4:12); it is the sword the Spirit Himself wields (Ephesians 6:17); it performs its work in believers (1 Thessalonians 2:13); it is the implanted word able to save souls (James 1:21), the seed of new birth (1 Peter 1:23). A Christian opening his Bible is not consulting an archive; he is taking up the instrument through which the indwelling Spirit actively teaches, convicts, strengthens, and sanctifies (John 17:17). The word is not less than the Spirit's voice; it is exactly the Spirit's voice, which is why the inverted liturgy (impressions first, Scripture last) so often baptizes our preferences and calls them leading.

Then prescribe the question's "practice that would put the Spirit's book back at the center." Options to offer concretely: adopt the rule of first reference, before any significant decision, the explicit question, "what has God already said that touches this?", searched, not assumed; replace "I feel led" vocabulary with "the Scriptures teach" or honest "I judge it wise because..."; establish the daily reading the previous weeks kept urging, since a Christian cannot be guided by a book he does not open; and for one current decision, write down every applicable passage before listing a single pro or con. The promise attached is Psalm 1's: the man whose delight is the law, meditating day and night, is the planted tree, fruitful, unwithered, stable, the very portrait of the Spirit-filled life, achieved exactly where the psalm locates it, in the word.

Doctrinal / Christian Living Issues

- The twin texts: Spirit-filled (Ephesians 5:18–21) and word-filled (Colossians 3:16–17) as one life
- The operational rule: the Spirit's influence and the Spirit's book arrive together
- The inverted guidance liturgy exposed: impressions first, Scripture last
- God's will already published: sanctification, gratitude, goodness; wisdom and 'if the Lord wills' in the silence (James 1:5; 4:15)
- The living word: Hebrews 4:12; Ephesians 6:17; 1 Thessalonians 2:13, ink that the Spirit wields
- Practices of first reference: vocabulary reform, the passage-list before the pro-con list

Discussion Prompts

- What do the parallel commands of Ephesians 5:18 and Colossians 3:16 teach about how the Spirit fills a Christian?
- When you last said or thought 'I feel led,' what would 'first reference' to Scripture have looked like in that moment?
- Which decision currently before you needs the passage-list exercise, and when will you do it?

Question 9

Student Question:

Romans 8:10–11 promises that the indwelling Spirit is God's pledge to "give life to your mortal bodies," and Ephesians 1:13–14 calls Him the "guarantee of our inheritance." What do these passages teach about the connection between the Spirit's presence now and the resurrection to come, and how should this hope reshape the way a Christian faces aging, illness, and death?

Commentary and Teaching Notes

Unfold the argument of Romans 8:10–11 phrase by phrase, because it is the New Testament's tightest link between present indwelling and future resurrection. Verse 10 states the Christian's paradox: "if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness", the outer man is dying (mortality still runs its course, the wages of Eden), yet the inner man lives now by the Spirit. Verse 11 completes it: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you." The reasoning is a resume argument: the Spirit in residence has done this before. The same power that vacated Joseph's tomb is, so to speak, on site in the believer, and the Father's pattern with that Spirit's dwelling places is established: He raises them. The Christian's body is not merely repairable; it is scheduled.

Bring in the question's second text and its financial metaphors, because they carry the certainty. Ephesians 1:13–14: having believed, "you were sealed with the promised Holy Spirit, who is the guarantee (arrabon) of our inheritance until we acquire possession of it." The seal: ownership and protection stamped on the purchased possession (recall Question 6). The arrabon: the down payment, the earnest money, the first installment that legally pledges the remainder, the same word in 2 Corinthians 1:22 and, most pointedly, 2 Corinthians 5:5, where God "has given us the Spirit as a guarantee" precisely concerning the mortal being "swallowed up by life." God has, in giving the Spirit, put money down on your resurrection; the indwelling is the engagement ring of the redemption of the body (Romans 8:23, "the firstfruits of the Spirit" as we "wait eagerly for adoption as sons, the redemption of our bodies"). Heaven's certainty could not be stated in stronger commercial terms: He forfeits His pledge if He fails to complete the purchase, and "he who promised is faithful" (Hebrews 10:23).

Now let the hope do its assigned pastoral work on aging, illness, and death, because Paul wrote Romans 8 for exactly those rooms. Aging: the Christian watches the mirror's losses without panic, "though our outer self is wasting away, our inner self is being renewed day by day" (2 Corinthians 4:16), and every gray hair is on the ledger of a body God has pledged to raise in glory, power, and imperishability (1 Corinthians 15:42-44). Illness: prayer is still offered (James 5:14-16) and providence still trusted, but even unanswered healing cannot touch the guarantee; the sick saint carries the down payment into the hospital room. Death: for the Christian it is sleep with an appointment (1 Thessalonians 4:13-18), and grief, real grief, is permitted, but "not as others do who have no hope." The teacher might note where this hope shows up most visibly: at the graveside of a faithful Christian, where the church sings anyway, because the Resident of that body has not surrendered the title.

Guard one boundary so the comfort stays accurate: this is resurrection hope, not present-miracle promise. Verse 11's "give life to your mortal bodies" is the future raising (the context is mortality versus resurrection, 8:23), not a pledge of health, healing-on-demand, or exemption from the groaning of creation that the next verses describe (8:18-23). The age of miracles closed (Weeks 7-8), but nothing in its closing touched this promise; indeed, this is the promise the miracles existed to confirm. Christians do not claim their best body now; they await it with patience (8:25), and the waiting itself is dignified by the Guest who waits within.

Doctrinal / Christian Living Issues

- The resume argument: the resurrecting Spirit in residence, the Father's pattern with His dwellings
- Seal and arrabon: ownership stamped, down payment made (Ephesians 1:13-14; 2 Corinthians 5:5)
- Firstfruits and the redemption of the body (Romans 8:23): the indwelling as engagement ring
- Aging with 2 Corinthians 4:16; illness with the guarantee intact; death as sleep with an appointment
- Grief permitted, hopeless grief retired (1 Thessalonians 4:13)
- The boundary: resurrection promise, not present-miracle entitlement (Romans 8:18-25)

Discussion Prompts

- How does the Spirit's presence function as God's down payment, and what would it mean for God to default?
- What does this passage give a Christian facing a frightening diagnosis that the world cannot counterfeit?
- How should Romans 8:11 change what we say, and sing, at a Christian's funeral?

Question 10

Student Question:

Look back across this week's passages, the promise at Pentecost, the temple in Corinth, the family mark in Romans 8. God's answer to your sin was not only pardon but presence. Name one specific way Jesus is forming you through this truth, and one concrete way you will honor the Spirit's residence in you this week.

Commentary and Teaching Notes

Gather the week's three texts into the single sentence the introduction promised: God's answer to sin was not only pardon but presence. At Pentecost, forgiveness and the gift in one breath (Acts 2:38–39). In Corinth, the body deeded as a temple, purchased at the cross (1 Corinthians 6:19–20). In Romans, the indwelling as the family mark and the resurrection's down payment (8:9–11). The students who began this study thinking of the Spirit mainly as a controversy now hold the deed to the doctrine's treasure: every baptized believer in the room is inhabited, owned, sealed, and scheduled for glory. The capstone asks them to live one week as if they believe the paperwork.

Harvest the formation by walking back through the week's mirrors. Identity: "I am a temple" reframes self-worth for the student who feels ordinary, and self-indulgence for the one who has felt unaccountable; which correction is Jesus pressing on you? Awareness: the commuter-Christian diagnosis of Question 2, is He resident or visitor in your week's actual schedule? Consecration: the gate left unguarded, eyes, appetite, rest, strength, tongue, named in Question 4. Ownership: the decision currently being made with the Owner unconsulted (Question 6). Guidance: the "first reference" practice of Question 8. Hope: the funeral, diagnosis, or mirror this week's resurrection texts re-lit (Question 9). One of those mirrors held each student's face; the capstone asks which, and what now.

Insist on the named, dated, checkable answer this study has trained: "I will honor the Spirit's residence by installing the filter and telling my brother to ask me about it"; "by speaking 1 Corinthians 6:19–20 aloud each morning before work"; "by running the passage-list exercise on the job decision before Friday"; "by writing my fears about the diagnosis under Romans 8:11 and reading it to my wife." Encourage one act of body-honoring service too, the temple glorifies God by what it does, not only by what it avoids (Romans 12:1; Galatians 6:10): the strength lent, the meal cooked, the visit made.

Then open next week's door, because the sequence is perfect: if the Spirit dwells in the Christian, what does His presence produce? Paul's answer is a harvest: "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22–23), grown, as the class will see, not by mystical infusion but by walking with the Spirit in step with His word, the indwelling becoming visible. The temple, it turns out, is meant to be an orchard, and Week 10 is the growing season.

Doctrinal / Christian Living Issues

- The week's single sentence: pardon and presence, the gift alongside forgiveness

- Walking back through the mirrors: identity, awareness, consecration, ownership, guidance, hope
- Named, dated, checkable commitments as the study's settled currency
- The temple active, not only avoidant: body-honoring service (Romans 12:1)
- Bridge to Week 10: the indwelling made visible in the fruit of the Spirit

Discussion Prompts

- Which of this week's mirrors held your face, and what did you see?
- What is one sentence about your own body you could not have said with conviction before this lesson?
- How will you honor the Resident this week in a way someone else could verify?