

are tremendous. In the sense of space, the Holy Spirit is always present in every human being's body. In the sense of space, the Holy Spirit is just as present in the unregenerate person's body as in the regenerate person's body! And this has always been true, from the moment of mankind's creation until the present moment!

For the Holy Spirit to *indwell* a human being, then, cannot mean simply to be present in the space a believer's body occupies, since the Holy Spirit occupies all of space. So if "indwelling" is taken to mean that when a person is an unbeliever, the Holy Spirit is "outside" his or her body, but when a person becomes a believer, the Holy Spirit comes "inside" his or her body, that concept of indwelling is erroneous.

What, then, can "indwelling" possibly mean? I would propose that the difference between the way the Holy Spirit is present in the unbeliever and the way He is present in the believer is one of personal relationship. The relationship the Holy Spirit sustains to the regenerate person is radically different from the relationship He sustains to the unregenerate person. And the most basic difference in these relationships is that the Holy Spirit is *savingly* related to the believer, but is not savingly related to the non-believer.

If the Holy Spirit is *present* in both the believer and non-believer, but does not indwell the unbeliever, then "indwelling" takes on a technical meaning. But let us extenuate this meaning further. The Holy Spirit is not welcome in the unbeliever's "house," but is an intruder, an undesirable alien, a squatter. The Holy Spirit is welcome in the believer's "house," and is a beloved friend, an honored guest, a resident. The Holy Spirit is present in the unbeliever, but is not "at home" in him, as He is in the believer. To the unbeliever the Holy Spirit is a stranger and an enemy; to the believer He is a trusted Helper and a Friend. To the unbeliever the Holy Spirit is a restrainer and convincer of sin, a disturber of the peace; to the believer He is a Sanctifier, an Assurer of salvation, a Consecrator, and a Comforter.

I would further propose the concept that indwelling involves the sustaining of the spiritual life imparted at regeneration. Thus I would define indwelling as that relationship which the Holy Spirit sustains to the believer subsequent to regeneration, in which He helps, rules, consecrates, assures, comforts, sanctifies, empowers, and sustains the life imparted at regeneration