

“What? Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your spirit, which are God's.”

Some would dismiss this passage as irrelevant today because of the use of the Holy Spirit rather than the spirit, that this teaching must only be appropriate for those who had the direct bestowal of Holy spirit gifts in that Apostolic Age. However, the way the phrase is constructed has no such emphasis. The gifts of the Holy Spirit are not the Holy Spirit. The way the Holy Spirit was in the first century believers is the way that the Holy Spirit must be in the believers of other subsequent ages also.

Orthodoxy insists that the Holy Spirit must be inside believers as the personal presence of the Third Person of the Trinity. This puerile idea melts away under any scriptural analysis. If the Holy Spirit was in us directing us then if we fail, as everyone does, then it must be either a lack of control or a lack of direction, it means that it was the Holy Spirit that failed either directly or indirectly, not us who failed. If the Holy Spirit if not in us as a force for good, then what is the Holy Spirit doing in us, which God could not do from being outside of us, looking in? In context. the presence of this Holy Spirit is not said to be God but to be something “which you have **from** God”.

The way the Holy Spirit is inside believers is the way that God's power is in us. The power of God that is inside all believers is the power of the concepts teachings commandments and ideas which emanate from God and are therefore divine, taking hold on the human psyche and influencing the believers away from the old man of the flesh, dead in trespasses and sins. In this way and in this way alone can the Holy Spirit be said to be “*in you*”.

This concept has been consistently taught by the pioneers from the first days of the revival of the Truth from the rubbish heap of apostasy of so-called Christendom in the middle of the nineteenth century.

The appeal to “*glorify God in your body and in your spirit*” sets out two ways in which the believers are exhorted to glorify God. How are we then to understand the difference between glorifying God in the body and glorifying God in the spirit?

Our bodies are sold under sin. We all by nature partake of defilement and corruption through having a fallen body, physically cursed by God and rightly condemned by Him. The body is the source for sin and is spoken of as being sin in a certain sense. Our sins and transgressions emerge from the constitution of sin that reside within us. This is part of being of flesh and blood after Adam, and as the Bible says this construct cannot inherit the Kingdom, 1 Corinthians 15v50, and therefore needs to and will be changed.

Those who want this change should live their lives now in the knowledge that although the power of the flesh is very strong, the power of the spirit is always stronger. We sin when we give in to internal temptation and forget or neglect God and His teachings. This can be done through momentary weakness and foolishness when we allow the old man to dominate in our minds. This can happen both passively and actively.

Passively the old man is kept down by a rewriting of our neural pathways to reinforce right behaviours. Developing good habits will counter the influence which the way of sin has over us. We need to move to reduce the power which sin has over us, by starving it the oxygen of attention and indulgence which we grant it in our daily lives. This will not be totally reduced just diminished if we pursue this course, which assuredly is the course that Jesus adopted in his life.

The previous verse to those quoted underpins this understanding. *"But he that commits fornication sins against his own body"*. Our bodies are not our enemies, as believers in Christ's victory we need to not reinforce the natural tendency towards self-indulgence by abstinence from fornication. This sinful behaviour will strengthen and grow inside of us if we participate in its deception. If we do this, we *"sin against our body"* because we enhance its power for evil in us. All must surely agree to which is being taught here. The harder part is not determining truth, that is more straight forward, the more difficult part is the avoidance of any indulgence in such matters, when it is so appealing to the old man, and we can ignore God's teachings when we want to!

Believers have quoted this passage to argue against drug taking and the use of tobacco for recreational purposes, pointing out that the physiological changes which such chemicals have on our bodies further defiles them in a direction away from God and right living. This is a sound approach but is an indirect or secondary argument. Keeping ourselves clean from drugs which man has concocted is also sensible as we do not really understand the consequences of injecting such into our bodies and how we will be altered by doing so. There have always been those who are more reticent than others in their stance against such.

The Bible does speak about alcohol being used to alter mood and such like, see for example Proverbs 31v6 *"Give strong drink unto them that are ready to perish and wine unto them that be of heavy hearts"*. However, alcohol is found in nature and is not manufactured in a laboratory. Many modern drugs have unappreciated and unknown side effects which might prove to be counterproductive, but that is not an argument for opting out of modern, drug-based medicine. We just need to be very wary and cautious; a natural plant-based solution is surely to be preferred where possible, Revelation 22v2.

Understanding the aspect of glorifying God in our spirit is along a similar line. Our spirit should be built up around the absorption of the principles teachings commandments and example of Christ in our minds. Many use the phrase "what would Jesus do" as a conscious pause and deliberation in their decision making, which is surely to be commended. We must have the spirit of Christ in us if we are to be true followers of him, *"Except you be reprobates"* 2 Corinthians 13v5,6.

The Ecclesia is the body of Christ, God needs to be glorified in that body of believers, indeed there is an explicit commandment in the Bible to remind us of the need to do this. *"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, Unto Him be glory in the Ecclesia by Jesus Christ throughout all ages world without end, Amen"* Ephesians 3v20,21. The ability to glorify God in the Ecclesia is only possible from God's power that works within us. This is possible through the Word which He has provided for this very purpose, and it

need to be become the spirit that pervades our minds in contrast to the temptations of the flesh.

Glorifying God in our spirit is not an appeal to emotional indulgence, although sometimes we cannot avoid but getting emotional about stuff that matters is necessary, else we would be remote and lacking empathy. The spirit is more than our emotions, however the passage in chapter 14v14,15 does put the exercise of our spirit against the exercising of our understanding. We should merge both to get a more balanced and wholesome approach to our behaviours. The outpouring of pure unbridled emotions is unsafe as is witnessed by the rioting of whipped up crowds as recently seen in demonstrations about the bombing in Gaza. The rationality can be ignored and ill-considered anger can take over us. This is not God glorifying. God never acts with unrestrained emotion, the very reverse. He always deliberates delays explains and warns before acting against sin which offends Him on an emotional level. God does get angry; we should be in no doubt about that!

Glorifying God in our spirit then is amending our behaviour after appreciation and understanding of what God wants and what God does, and aligning ourselves with that standard and approach, as well as emotionally attaching ourselves to His position on any and all subjects, which can only occur if we apply ourselves to what He has revealed in His Word for the benefit and reclaiming of humanity from the power of Sin.