

WHERE IS GOD?

One of the great questions of the present world is: where is God? The sound of the question increases when the tsunami strikes, earth quake shakes, war breaks, people tortured killed, atrocities done, thousands made homeless, dangerous diseases strike, terrible accidents happen, children maimed.....Where is God?

It is not only asked by the unbelievers (*Ps 115:2*), but it seems many believers also are asking the same question.

God is Spirit (*John 4:24*). We are His Spirit children. The breath of life from God became man's spirit. Man's spirit came from God. Man's spirit is the real He. Man is God's Spirit child and man's spirit is from God. Since God is Spirit, man's spirit can be called as the child of God's Spirit. God created man to be ruler of this world, and He wanted to have fellowship with His Spirit children (*Gen 3:8; John 4:24; Rev 4:11, Rev 21:1-3*).

These verses and many others say that God is in heaven. *1 Kings 8:27; Ps 2:4; 11:4; 33:13-15; 104:3; Isa 6:1-3; 63:15; 66:1; Hab 2:20; Matt 5:34; 6:9; Acts 7:48; Eph 1:20; Heb 1:3.*

These verses say God is in the ark, in the tabernacle, on Mt. Zion (*Num 10:35; 2 Sam 6:2; 2 Kings 19:15; Ps 3:4; 99:1*);

God is in the temple (*1 Kings 8; Ps 20:2 ; 26:8; 46:5 ; 48:2 ; Isa 8:18; Joel 3:16,21; Amos 1:2*);

God comes with the cloud (*Ex 14:19; 19:9,18; 24:15; Num 11:25; 12:5*).

God is in the Holy Land (*1 Sam 26:19; Hos 9:3*);

God is in Christ (*Col 2:9*);

God is in the Church (*John 14:23; Rom 8:9,11; 1 Cor 3:16; 6:19; Eph 2:21; 2 Peter 2:5*);

God is in the eschatological (related to the end of the world) assembly of His people (*Rev 21:3*).

God is in heaven and in earth...Everywhere....Omnipresent. (*Deut 4:39; 10:14; Ps 139:6-16; Prov 15:3; Jer 23:23; Amos 9:2; 1 Kings 8:27; 2 Chron 2:6; Isa 66:1; Acts 17:28*).

God is Omnipresent.

Omnipresence: "The condition of being present everywhere at once; an attribute of God."

The words omnipresence, omnipresent are not found in the Scripture. But the idea that God is present everywhere is presupposed and sometimes explicitly formulated throughout the Scripture. God's omnipresence is closely related to His omnipotence and omniscience: that He is everywhere enables Him to act everywhere and to know all things. Through omnipotent action and omniscient knowledge, He has access to all places and all secrets. *Ps 139* is a chapter which clearly expresses the Omnipresence of God.

According to Scripture, God's relationship with mankind began with the creation of mankind (*Gen 2:15-17*). *Gen 3:8* shows, God walked and talked with man. God's conversation with Adam, Eve, and Cain shows that before the fall man had an intimate relationship with God. God is Spirit, man is His spirit child, and those who worship Him must worship in the Spirit. It is understood that before the fall there was an intimate relationship between God's Spirit and man's spirit. Adam's soul and body were dominated by his spirit. But sin affected this intimacy. Man's spirit became dead because of sin (lost communion with God's Spirit). Since then the contact and relationship between God and man had been maintained through various means; most of them involved some veiling of God.

Isaiah 59:2 *But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

With Abraham God communicated in a vision (Gen 15:1). This communication developed as a close relationship so that Abraham became known as the friend of God (Isa 41:8). With Jacob, Joshua and Daniel God communicated like a 'man' (Gen 32:24-30; Josh 5:13-15; Dan 3:24).

At times God used the dream as a means of self-disclosure (Gen 28:12; Dan 2:1).

The communication with Moses started as the angel of the Lord appeared to him in a burning bush (Gen 3:2) and later on he developed such a relationship that the Lord knew him "face to face" (Deut 34:10). This rich fellowship enabled him to assure Israel just before his death that God would go with them and would never leave them nor forsake them (31:6).

The Tabernacle was the place of worship for Israel, during their journey. The pillar of cloud and pillar of fire symbolized God's presence. The presence of God was even more significantly symbolized by the ARK OF THE COVENANT. The ark was later given the same place in the temple that it had in the tabernacle — the most holy place, where it continued to represent the presence of God. As Solomon said in 2 Ch 6:18, God cannot be confined to a house or tent. But there was a special "presence" of the Lord present in the tabernacle. We don't know when this pillar of fire or the cloud ceased to manifest, but it is obvious that hadn't happened in recent times. Under Eli, the ark was taken by the Philistines for seven months (1Sa 6:1). We can suppose that the glory of the Lord wasn't present on the tabernacle when the ark was gone. When the ark was recovered, it wasn't put back into the tabernacle for at least 20 years (1Sa 7:1-2). We can assume that this is the time frame when the manifest presence and glory of the Lord ceased to be on the tabernacle.

In the Old Testament times, the Spirit of God came upon some chosen people and communicated with them and anointed them for some special services. For these purposes the Holy Spirit came and went in (1Pe 1:11) and among men. All these arrangements are temporary. God could not take a permanent abode in His people, because the Old Testament people were not born again and they had the sin nature in them. Their spirit is dead (lost communion with God because of sin).

THE TEARING OF THE VEIL

Luke 23:45 *And the sun was darkened, and the veil of the temple was rent in the midst.*

The veil reached from the ceiling to the floor and from wall to wall, and was the veil that separated the Holy of Holies from the holy place in the temple. This veil was somewhere between 60' and 90' high. The fact that this veil was rent from top to bottom (*Mt 27:51; Mr 15:38*) is significant. No man could have torn the veil in this fashion. It was definitely God that rent the veil. The timing of this veil being rent corresponded exactly with the moment that Jesus died.

Hebrews 9:1-9 tells us that the veil separated the Holy of Holies where God dwelt from the rest of the temple where men dwelt. This signified that man was separated from God by sin (*Isa 59:1-2*). Only the high priest was permitted to pass beyond this veil once each year (*Ex 30:10; Heb 9:7*) symbolizing the Christ who would enter into God's presence for us and make an atonement.

The moment that Christ died, this veil was torn in two, revealing that the sacrifice has been made and that there was now no longer any separation between God and man. Jesus tore the veil, that is to say His flesh (*Heb 10:20*), in two and opened up a new way unto God through Himself.

In Heb 10:19, 20 The writer speaks of the Messiah's humanity, as the veil through which the entrance into the heavenly Holy of Holies was made. As the veil in the tabernacle of Israel while it was not rent, barred man's access to God, so the Messiah's humanity, before it was rent on the Cross, barred man's access to God. An uncrucified Saviour is no Saviour. When the Messiah died on the Cross, the veil of the temple was rent by the unseen hand of God, showing Israel two

things, that the Messiah had now provided the actual entrance for the sinner into the presence of God, and that the symbolic sacrifices were to be discontinued, for the Reality to whom they pointed had come (9:7-10).

The separation between man and God has been removed. A 'new way' has been made for the communication between God and man. Man can have bold access (*Heb 4:16; Heb 10:19, 20*) to the Holy of Holies. God can have free access to the spirit of man. Many important prophecies and promises of the New covenant have been fulfilled. (*Isaiah 42:6; Isaiah 49:8; Isaiah 55:3; Isaiah 59:21; Isaiah 61:8; Jeremiah; 31:31-34; Hebrews 8:6-13; Hebrews 10:16; Hebrews 12:24; Hebrews 13:20*). **Now, not like in the Old Testament, God can take permanent abode in His people.**

Now those who are baptized in the Holy Spirit are the temple of God.

God, out of His eternal love, grace and mercy redeemed and cleansed us. In Jesus He made us worthy enough for Him to live in us. This is one thing the 'angels desire to look into' (1 Pet 1:12).

1 Cor. 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

1 Cor. 3:17 *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

1 Cor. 6:19 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

Abide.

John 15:4-5 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. [5] I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

When explaining about the relationship between Him and a believer, Jesus often uses the word 'abide'. Here Jesus says a believer has to abide in Jesus as Jesus abides in a believer.

Dictionary meaning of abide: to continue in a place, reside, dwell.

This is one of John's favorite words. The Greek word is "**meno**". The meaning of this word is "to stay, stand fast, abide, to stay at home, stay where one is, not stir, to remain as one was, to remain as before." In the NT, it means "to sojourn, to tarry, to dwell at one's own house, to tarry as a guest, to lodge, to maintain unbroken fellowship with one, to adhere to his party, to be constantly present to help one, to put forth constant influence upon one."

John 14:10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

In this verse, the Greek word for dwelleth is 'meno'. That means, God is meno in or abiding in Jesus, dwelling as it were in Him to be continually operative in Him by His divine influence and energy.

1 John 2:6 *He that saith he abideth in him ought himself also so to walk, even as he walked.*

1 John 3:6 *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

Believers are said to meno in God, to be rooted as it were in Him, knit to Him by the Spirit they have received from Him (1 John 2:6,24,27; 3:6); hence a believer is said to meno in Christ or in God, and conversely, Christ or God is said to meno in a believer (John 6:56; 15:4).

The meaning of the word as mentioned in the scripture denotes "not to depart, not to leave, to continue to be present": to maintain unbroken fellowship with one, adhere to his party (1 John

2:19); to be constantly present to help one, (*speaking about the Holy Spirit, John 14:16*), to put forth constant influence upon one (*John 1:32*) – Thayer.

The word therefore has the ideas of "permanence of position, occupying a place as one's dwelling place, holding and maintaining unbroken communion and fellowship with another."

In John 15, the abiding of the Christian in Christ refers to his maintaining unbroken fellowship with Him. He makes his spiritual home in Christ. There is nothing between himself and his Saviour, no sin unjudged and not put away. He depends upon Him for spiritual life and vigor as the branch is dependent upon the vine. The abiding of Christ in the Christian is His permanent residence in Him and His supplying that Christian with the necessary spiritual energy to produce fruit in his life through the ministry of the Holy Spirit. (Wuest).

What makes God to come and live in you?

The Baptism of the Holy Spirit.

(Kindly refer to the Bible Study "Baptism of the Holy Spirit" to know more about the ministry of the Holy Spirit in salvation and Baptism of the Holy Spirit. The two stages "with you", "in you".)

John 14:16-17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [17] Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

Luke 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

John 7:37-39 *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [38] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. [39] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

Temporary abode or permanent abode?

James 4:5 *Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*

(Here the word dwelleth is "katoikeo, "to house permanently"

Matthew 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

Hebrews 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

John 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

Col. 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

Isaiah 57:15 *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

From the OT

Genesis 28:15; Deut. 31:6,7; Joshua 1:5 ; Psalm 118:6 ; Isaiah 7:14;8:10; 57:15; 59:21

During the Old Testament times, there were many incidents where a member of the Trinity communicated with a particular man, anointed him for some service and when that is accomplished, left the person. Holy Spirit came and went in the Old Testament times (*1 Samuel; 10:6, 10. 11;6. 16;14. Judges; 13;25, 14;6, 19. 15;14. 16;19. 1 Peter 1:11 Psalm 51:11*).

But there is a major difference between the Old Testament times and New Testament times. Now God, as the Holy Spirit comes and dwells in a believer. Once He comes, He remains for ever.

Matthew 3:13-17, Genesis 8:8-12 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; [9] But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. [10] And he stayed yet other seven days; and again he sent forth the dove out of the ark; [11] And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. [12] And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

This is the shadow of the three dispensations of the Holy Spirit.

The OT Dispensation. From Gen – Mal.

The Jesus ministry Dispensation. Math – John.

The NT Dispensation. From Acts – rev.

In the first two dispensations the Holy Spirit came and went. It is in the third dispensation that the Holy Spirit came and didn't return and stayed for ever....that is with us.... In us.

Forever,not until some particular time. For ever in the millennium and eternally. *Rev. 21:1-3.*

The Holy Spirit is living in us means God lives in us.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Col 1:27.

What can make God leave and not live in you?

Gal 3:2-5 2 Tell me this one thing: did you receive God's Spirit by doing what the Law requires or by hearing the gospel and believing it?

5 Does God give you the Spirit and work miracles among you because you do what the Law requires or because you hear the gospel and believe it? (Today's English Version)

Here Paul asks a question. How did you receive the Holy Spirit? In other words, what made God come and live in you? Your good works or your hearing of the Gospel and believing it?

Obviously the answer is "we receive the Holy Spirit by hearing the gospel and believing it". In other words, "God came to live in us because we heard the gospel and believed in Jesus". This answer particularly and explicitly excludes one thing and that is "we do not and cannot make God come and live in us by doing good works or by not doing bad works". By doing good works, even the works demanded by the Law or by not doing bad works (sin) we cannot make God come and live in us. Doing righteous works does not make us righteous and committing sins does not make us sinners. Whether we do righteous works or commit sins, the Scripture says "all are sinners" (*Rom 3:23, 5:19*).

Ephes. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: [9] Not of works, lest any man should boast.

Just as doing righteous works and not doing bad works cannot make God come and live in us, not doing righteous works and doing bad works cannot make God leave us. This is "Grace".

You may say, this will remove the fear of punishment from people and encourage them to sin.

This may be 'your' opinion. But kindly listen to the opinion of the Bible.

"Titus 2:11-13 For the grace of God that bringeth salvation hath appeared to all men, [12] Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; [13] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

According to the Bible, the Grace of God should teach you not to sin, not the fear of punishment or the fear of God leaving you. If a person is living a righteous life only because of the fear of punishment or the fear of God leaving him, he is living under the Law (*Romans 6:14*)

If a person has really clearly understood Grace and the unconditional love of God, it will free him from sin, not to sin.

Romans 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more then, being now justified by his blood, we shall be saved from wrath through him. [10] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Oh! When I was a sinner, God died for me, how much more He loves me now! This should come as a revelation and will make a person think, "When God has loved me so much, how can I sin?" I will not sin...". If a son is not smoking or drinking only because of the fear of his parent's punishment, the moment he is away from them he will smoke or drink. But if a child really understands the love of his parents, he will think "How can I hurt my mummy and daddy who love me so much?" He will never commit a sinful act even when he is older, away from his parents and in any circumstance. This should be the attitude of a 'real believer'.

Of course, it doesn't mean that we can sin because God will not punish or leave us. Sin has its consequences. If we sin, we will be punished either by the others or by the world system or by the devil. We will be condemned and will reap what we sow. We will become slaves to sin and the devil who may bring all kinds of sickness, diseases, losses, death in our life (*John 10:10; Rom 6:1,2, 15,16, 23; Gal 6:7,8*).

Ephes 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

By grace and through faith we receive Jesus into our hearts (*Eph 2: 8-9*). Jesus dwells in our hearts by faith. Once we throw away our faith and reject Him, He will leave us. He will not force us to receive him, neither can He force us to keep him (*Col 2:6*).

2 Tim 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Our sins, which are already forgiven, cannot make God leave, but if repeated, they will become habitual and start to rule us. These sins will slowly and ultimately harden our hearts and will make "US" reject the salvation and reject God. That will make God leave us permanently without any choice, and He will never come back. This state is called *reprobate*

(*Rom 1:28, 2 Tim 3:8, Tit 1:16*). *Hebrews 3:13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;*

If God leaves a person, when he will come back?

The answer to this question is "Never".

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth

herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Heb 10:26 *For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

There are certain qualifications a person should have before attaining this position. After having the qualifications mentioned in **Heb 6:4**, if they willfully reject God and His grace, the Holy Spirit may leave him, and will never return. The end of that man is eternal death. Some may think that they have done 'some unpardonable sins' and now God cannot live in them. If you repent and do not continue in sin, God is merciful not to leave you. Apostle Paul said he was forgiven of his blasphemy (an unpardonable sin) because he did it ignorantly, in unbelief (**1Ti 1:13**).

Some may think, I have done something wrong and God left me, then once I repented God came back. It is not actually true. As long as a person has some conviction about his sin, it means the Holy Spirit is living in him. It is you who ran away from God and it is you who ran back to God, God didn't run away from you. You did a smart thing by running back to God. Never commit that sin again; if at all by mistake you do, immediately run to God, don't run from God.

Does anointing come and go?

Anointing

2 Cor. 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; Consecrated us with the Holy Spirit.

Here the meaning of the word 'anointed' is 'consecrated with Holy Spirit.

1 John 2:20 But ye have an unction from the Holy One, and ye know all things.

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Anointing, unction; Gr: chrisma; the special endowment ("chrism") of the Holy Spirit.

The anointing of the Lord is simply **"the presence and power of the Holy Spirit in manifestation."**

Without it, we are powerless (*Zec 4:6*). Jesus performed no recorded miracles until He was anointed with the Holy Spirit and He told his disciples to tarry until they were anointed (*Ac 1:5*). It's the anointing of the Lord that breaks the yoke of the devil (*Isa 10:27*).

All believers who have been baptized in the Holy Spirit are already 'anointed with the Holy Spirit'. They have this anointing. This anointing (the presence and power of the Holy Spirit in manifestation) abideth in them, i.e 'permanently stays in them'. The Holy Spirit who is that with which the saint is anointed, stays in that person forever. We have the same truth brought out in *James 4:5*, "*The Spirit who has been caused to take up His permanent residence in us.*" The verb is 'katoikizō,' the prefixed preposition 'kata', the root meaning of which is "down," giving permanence to the act of taking up His residence. It is not something that comes and goes. It is not something for which you have to ask every time. Jesus said He had already been anointed and He simply professed His faith publicly (*Lu 4:18*). We need to believe and release this anointing, not ask and wait for God to anoint us.

In which part of us does God live?

John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

2 Cor. 5:17-18 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. [18] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*

Ephes. 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

Ezekiel 36:26-27 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. [27] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

God lives in our spirit. The Bible refers to our spirit and soul as heart sometimes.

Why can't we 'see' or 'feel' God living in us?

2 Cor. 4:7 *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*

The treasure that Paul is speaking of is the light of God, shining in our hearts through Jesus Christ, as he spoke of in the previous verse. Another way of defining this treasure is, "Christ in you, the hope of glory" (*Col 1:27*). Paul is speaking of our present union with Christ and all the benefits it affords. This truly is a treasure, far beyond the price of money. It was purchased with the precious blood of Christ (*1Pe 1:18-19*).

The earthen vessel that Paul is speaking of is our physical body. This is a metaphor to compare the relative worthlessness of our bodies to the matchless value of Christ in us. Our bodies are like clay pots that contain the precious treasure of Christ. But our spirits are changed and are completely like Jesus (*1 Cor 6:17, 1 John 4:17*).

Why didn't the Lord change our vile bodies (*Ph 3:21*) at salvation to mirror the wonderful transformation that took place in our hearts? This verse gives the answer. **He didn't want anyone mistaking the power that flows through us as being our own. He wanted full credit for this new life.**

If you took your automobile to a mechanic who had all the latest computer equipment and robotics, you might leave there thinking about how fantastic that equipment was. But if you took your car to a mechanic who only used the most basic tools, if he fixed the problem, you would leave there impressed with the mechanic, not his tools. Likewise, it glorifies the Lord even more when His power is expressed through ordinary people. Those who notice have to say it's God and not the person doing the works.

The effects of our actions upon God who lives in us

1 Thes. 5:19 *Quench not the Spirit.*

1 Thess 5:19 *Do not quench (suppress or subdue) the [Holy] Spirit; (AMP)*

The word "quench" as used in this instance means "to suppress, squelch, subdue. The Holy Spirit, as part of the Godhead, is infinitely greater in power and might than any of us, yet, amazingly, God does not force Himself on us. He only moves as we yield to Him. Our insensitivity to the Holy Spirit limits His action in our lives. We must learn to yield and cooperate with the Holy Spirit.

Things that quench the work of the Holy Spirit in our lives are matters of the heart, such as unbelief and rebellion. It is not only our actions that quench the Holy Spirit; our actions are only the results of our attitudes. It is basically our attitude.

Paul's instructions in the next few verses about not despising prophecies (v. 20), proving all things (v. 21), and abstaining "from all appearance of evil" (v. 22), are some of the specific areas where the Thessalonians had been quenching the Spirit.

Jesus does everything as His father does. Do everything as Jesus does.

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Be a Disciple. Do as taught by Jesus.

John 8:28 *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

Do only the things which please Him, and according to His will.

John 8:29 *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

RESTORATION OF THE FELLOWSHIP

There may be times in our life (we wish and pray such times don't come) when we do something stupid and 'feel' that " we have offended and displeased God. God left us." The devil will immediately come to our assistance in condemning us and making us the sins again. At such times we have to understand that it is not God who broke fellowship with us, it is we who broke fellowship with Him. We will learn **how to restore the fellowship with Him.**

from Jesus' own teaching. *John 13:5-10 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. [6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? [7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. [8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. [10] Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

There are two Greek words translated "wash " that appear in John 13:5-10. The one which means "to wash part of the body" appears in verses 5, 6, 9 and in verse 10 the second time the word is used. The other word, meaning "to perform a complete ablution," is used in verse ten in the word "washed". These two words in their usage here point to two truths of the standing of a believer in Christ, and his experience. The first remains the same for time and eternity. The latter changes from time to time during this life. Someone has said, "Union with Jesus is so strong that nothing can break it. Communion with Jesus is so fragile that the slightest sin can break it."

Union: The state of being joined, united or linked

Communion: Communicating intimately with; be in a state of heightened, intimate receptivity

Rome established public baths in the cities of the empire. A Roman would bathe completely at the public bath, and upon reaching his home needed to wash his feet for there would be some dirt on his feet because of walking.

Peter refuses to allow the Lord to wash his feet, but upon being told that if he does not permit the Lord to do that for him, he will have no fellowship with Jesus, he asks that the Lord wash his hands and his head. Our Lord answers, "He that is bathed all over stays bathed and needs not except to wash his feet, but is clean every whit."

The spiritual lesson we learn from this is as follows. Every believer has been cleansed completely from his sins in the precious blood of Jesus once and for all at Calvary. This is his standing before God, guiltless, sinless, and righteous. That position is permanent, as changeless as our unchanging Lord (Heb 9:12 and 10:10, 14). If sin comes into the life, it does not affect

that standing, for that standing is Jesus Christ who is accepted by God and we in Him. Thus, if a believer sins, he does not need to go back to Calvary to be saved all over again, any more than the Roman needed to go back to the public baths for a complete bath just because his feet became dusty on the way home.

Feet stand for a person's walk, his experience. As we are on our way home to heaven, sin sometimes enters our lives. No saint wants to sin. It is his nature to hate sin. But when sin does enter, our walk is defiled and needs to be cleansed. Our Lord said to Peter, "If I wash thee not, thou hast no part with me." That is, if we are not cleansed from sin in our experience, we have no fellowship with our Lord. Known sin in the life that is held to and cherished breaks our fellowship with Him. The only way to regain that blessed privilege of fellowship is to confess our sins (*1 John 1:9*), and God will cleanse us and restore to us that communion with our Lord which we enjoyed before. Our spirits are sanctified and perfected forever (Heb 10:10, 14; 12:23), but our outsides get dirty from contact with the world. We do need to purge our minds and consciences from evil works so we can serve the Living God (Heb 9:14).

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The word "confess" is from two Greek words joined together to make one word in the original. Homologeō: 'homou' means 'the same', 'logos' means 'to speak'. The word means "to speak the same thing." Thus, if we speak the same thing about our sin to God that He does to us, it is confession. That includes sorrow for sin because it is evil, hatred towards the sin, and the putting away of the same with the determination never to do that thing again. Our experience is then cleansed from sin's defilement and we are restored to fellowship with our Lord.

WALK AS HE WALKS.

1 John 2:6 Whoever says he abides in Him ought [as a personal debt] to walk and conduct himself in the same way in which He walked and conducted Himself. (AMP)

*1 John 2:6 He that saith he **abideth** in him ought himself also so to walk, even as he walked.*

To abide in the Lord Jesus implies not only position, but relationship. It implies fellowship: friendship, dependence, harmony, communion.

There are three Greek words which give us the three aspects of a believer's life.

The verb of '**being**' (eimi), refers to the **saint's position in Christ**. He has been placed into vital union with Him by the act of the Holy Spirit baptizing (baptizō placing) him in Christ.

Our present word, **menō**, refers to the **saint's fellowship with and dependence upon Him**, communion, closeness.

The word '**peripateō**' "**to order one's behavior, to conduct one's self**," speaks of the **saint's manner of life**.

The first, the saint's position in Christ, makes possible his Christian manner of life. The second, the saint's fellowship with and dependence upon the Lord Jesus, conditions that manner of life and makes it what it should be. The word peripateō literally means "to walk around." And since the way a person walks is often a good index as to the kind of person he is, the word not only referred to the physical act of walking, but came to have the idea of the manner of life of the person.

We must look at the Greek word translated "ought." The word is opheilō, "to owe, to owe money, be in debt for, to be under obligation, bound by duty or necessity to do something, it behooves one, one ought."

The Christ-like life here admonished must be the continuous, habitual, moment by moment experience of the believer, no spasmodic, infrequent sort of thing.

HOW CAN WE NOW START A MEETING OF THE SAINTS OF GOD?

Matthew 18:20 *For where two or three are gathered together in my name, there am I in the midst of them.*

Acknowledging and thanking God for His presence.

STIRRING UP THE PRESENCE OF GOD

2 Kings 3:15

The Lord was always present with Elisha as He is always present with us. But there are things we can do that will stir up the presence of God within us. It's not that God needs to be stirred, but praising God puts our attention on Him and changes our hearts towards God. It moves us into closer acknowledgment of God and His presence, and therefore manifests the abiding presence of God.

If you are born again, Baptized in the Holy Spirit, God lives in you... Permanently.

Let God live through you. First renew your mind.

Romans 12:1-2 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. [2] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

The rest of the Christian life is not trying to obtain faith or joy or love, etc., from God, but rather a release of what we already have in our spirits (Ga 5:22-23) into our soul and body. Failure to understand this has caused some people to despair when they don't see sufficient change in their life after coming to the Lord for salvation. It must be understood that the change is internal in our spirit and the outward change will take place as we renew our minds through God's Word.

Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Christian life is 'Christ living in you'.

1 John 4:9 *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

Dear brother, sister.... Now do you know where God is? He lives in you.

Now all you have to do is cooperate with him, allow him to live in you and minister to others through you.

Amen.

Be blessed.

Bro D.Vergin Kumar.

If you need any clarifications kindly contact me in deeveekumar@yahoo.com Ph; 25572195, 99663557. Your comments are welcome.

Resources; Dakes bible commentary, Andrew Wommack bible commentary, Vine's expository Dictionary of New Testament words, Strong's bible concordance, Wuest's bible commentary, Wuest's New Testament word studies, Vincent's Word Studies in the New Testament, Interlinear bible, Theyer's Greek English lexicon...etc.. All bible quotes are from King James Version and Amplified bible. In Tamil Bible some verses may be above or below than the quoted reference