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(John 14:16-18). Jesus said the apostles' relationship to the Spirit of God was going to change—something new was going to occur. The Spirit has been "with" them, in the person of Jesus, but now he was going to be "in" them. **So twice in the book of John, Jesus promises that men, all believers (in John 7:38-39) and the apostles (in John 14:16-18) would receive the Holy Spirit as an abiding, indwelling guest.**

In the book of Acts, Luke records two statements from Peter that show these statements of Jesus were fulfilled in the lives of individual Christians. In Acts 2:38-41 we read, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise (of the Holy Spirit, Acts 2:33), and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized; and there were added unto them in that day about three thousand souls." Then in Acts 5:32, "And we (the apostles) are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." **Thus, Peter teaches that all those who obey God—who repent of their sins and are baptized for their remission—receive God's gift, the Holy Spirit of God. (THE HOLY SPIRIT OF GOD, by Richard Rodgers, pg. 42).**

GUS NICHOLS

*The gift of the Holy Spirit comes immediately after we obey the imperatives in Acts 2:38, as promised in that verse, and in verse 39. Peter said, "*And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*" (Acts 5:32.) Note (1) the sinners must obey the Lord, as in Acts 2:38; Acts 5:32 (2) After they "**obey him**" they are given the Holy Spirit himself to dwell in them, and (3) all who obey the gospel thus have this gift of the Spirit himself. He is given to all them that obey him. (Acts 5:32.) They have the Spirit, whether or not they realize it." (*Lectures On The Holy Spirit, p. 172*)

ROY H. LANIER, SR.

"We do receive the word before baptism, and we do receive the gift of the Holy Spirit after baptism, therefore we do not receive the Holy Spirit by receiving the word."

"The next proof of the actual indwelling of the Holy Spirit in the Christian is the fact that Paul says "*your body is a temple of the Holy Spirit which is in you, which ye have from God*" (I Cor. 6:19)."

"How can the human body be the temple of the Spirit unless the Spirit dwells in the body? Then Paul says which is "*in you.*" Here we have that Greek preposition "*en*" with the dative of a person again, which means "*in the person.*" (*The Timeless Trinity for the Ceaseless Centuries, pp. 360,366*)

WENDELL WINKLER

"Upon becoming a baptized penitent and receiving remission of sins, we receive the gift of the Holy Spirit (Acts 2:38). Such is an earnest of our inheritance (Eph. 1:13,14), a seal of our salvation (Eph. 4:30), and an evidence of our divine sonship. (Gal. 4:6)." (*Toward Spiritual Maturity, p. 5*)

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ROY DEEVER

"How does the Holy Spirit dwell in the child of God?" We suggest that there are *only three possibilities*. The Spirit dwells in the Christian (a) means that the *word only* dwells in the Christian independent and separate and apart from the Holy Spirit; or (b) means that the *Holy Spirit only* dwells in the Christian -independent of and separate and apart from the word; or, (c) means that the Holy Spirit dwells in the Christian in and through, by means of, in conjunction with - the word. I reject the first - the word only idea. I reject the second - the Holy Spirit only idea. Therefore, I must accept the third position - that the Spirit dwells in the Christian in conjunction with the word. (*What Do You Know About The Holy Spirit?*, p.246)

HUGO McCORD

"Not a gift from the Spirit, but the Spirit as a gift is promised to them *who* obey the Lord (John 7:39; Acts 5:32; Romans 5:5; 8:9,11; I Cor.3:16). The Spirit's word is in Christians and also the Spirit "*is in*" Christians (CoL 3:16; I Cor. 6:19). It is impossible for the Spirit's word to dwell in a physical body, but the Spirit dwells in a Christian's physical body (I Cor. 6:18-19)."

"Being filled with the Spirit (Eph. 5:18) and with the Spirit's words (Col.3:16) go along together, but they are not the same thing."

"...the Bible still says that God gives his Spirit to them that obey him, and that if a person does not have the Spirit he does not belong to God (Acts 5:32; Romans 8:9).

(*What Do You Know About The Holy Spirit?*, p. 354)

JOHNNY RAMSEY

"The Gift of the Holy Spirit: We constantly use Acts 2:38 to show the necessity of baptism. Yet, most of us fail to comprehend the great blessings that come as a result of complying with obedience. The latter portion of this verse tells us that each Christian receives "*the gift of the Holy Spirit*," upon obedience to the gospel. Acts 5:32; 1 Thessalonians 4:8; Galatians 4:6; and I John 3:24 teach that the Holy Spirit is given to those who are baptized into Christ. I Corinthians 6:19-20 and Romans 8:9 state that the Spirit dwells within each Christian."

(*Bible Treasures*, p. 323)

JAMES D. BALES

"Let the language be understood. When it is said that the Holy Spirit dwells in Christians not actually and literally, but merely through the truth or representatively, the implication clearly is, *that the Spirit itself does not dwell in them at all*. On the contrary, *the truth only* dwells in them, and this stands for or is in the place of the Spirit."

"From all of which it follows that the assertion: 'the Spirit dwells in you,' cannot be taken in any other than a literal current sense. Therefore that the Holy Spirit actually dwells in Christians is indisputably affirmed in the word of God; and hence cannot be rejected."

"...though the Holy Spirit is certainly said to dwell in Christians; *it is not said to dwell in them through something else*," "When men say that the Spirit dwells in Christians through the truth, they claim for the truth a literal indwelling; yet when God is said to dwell in them through the Spirit, they deny of the Spirit a literal indwelling. Are they consistent?"

(*The Holy Spirit and The Christian*, pp, 10,11,12)

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BAXSELL B. BAXTER

"There are other plain passages that indicate the Holy Spirit is to dwell within all faithful Christians. Acts 5:32 reads, *"And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him."* The Holy Spirit, then, comes as a gift to all those who obey the Lord's commands. To this agrees Paul's statement, *"Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body"* (I Cor. 6:19-20)." (**The Power of the Holy Spirit, p. 22**)

E.G. SEWELL

"The gift of the Holy Ghost as mentioned in this passage we understand to be the Holy Spirit himself, which every one that obeyed the commands given had the promise of receiving. It was not pardon, nor any part of pardon, nor was it any power imparted to enable persons to obey the commands of God, but something promised as a consequence of obeying God's commands."

"We believe that the same promise extends now to all that obey the gospel of Christ that was given to those on the day of Pentecost by Peter. We believe that the Spirit dwells with every faithful child of God now as well as in the days of the apostles." (**Questions And Answers By Lipscomb and Sewell, p. 318**)

DAVID LIPSCOMB

"The gift of the Spirit promised in Acts 2:38 was the Spirit itself." "...there is a presence of the Spirit with and in all Christians." (**Queries And Answers By David Lipscomb, p. 206**)

JAMES B. COFFMAN

"Not merely here (8:9), but throughout the NT, the fact of the indwelling Spirit of God is emphasized. The first promise of the gospel is that believers in Christ who repent and are baptized for the remission of sins shall *"receive the gift of the Holy Spirit"*(Acts 2:38), and for this reason he is called *"The Holy Spirit of Promise"* (Eph. 1:13). To the Corinthians, Paul spoke of *"the Holy Spirit which is in you "* and declared that *"the Spirit of God dwelleth in you"* (I Cor. 6:19, 3:16). To the Galatians, likewise, he said, *"God sent forth the Spirit of his Son into our hearts"* (Gal. 4:6); *and the Saviour himself said of the Holy Spirit to his disciples that "he dwelleth with you, and he shall be in you"* (John 14:17)." "When does one receive the indwelling Spirit? The scriptures are very plain with reference to this. (1) It occurs *"after that ye heard the word of truth "* (Eph. 1:13); (2) It comes after men have believed in Christ (Eph. 1:13); (3) the indwelling begins after believers become sons of God and as a consequence of their being so (Gal. 4:6); (4) the blessed Spirit is promised as a gift contingent upon following the believer's repentance and baptism (Acts 2:38ff)." (**Commentary On Romans, p. 276**)

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JIMMY ALLEN

"I do believe the Holy Spirit actually, really or literally dwells in the heart of every faithful child of God." (*The Foolishness Of God*, p. 172)

"The witness is borne by the Spirit *in* the Christian's heart (Gal. 4:6). God actually sent forth his Son (Gal 4:4). He also actually sent forth the Spirit of his Son (Gal. 4:6). Neither was a representative sending. Surely, in light of biblical evidence, a literal or actual indwelling of the Spirit in the child of God has been established." (*Survey Of Romans*, p. 78)

TOLBERT FANNING

Tolbert Fanning, founder of the *Gospel Advocate* said, 'Although the word of God is spiritual, or spirit, it is not the same as the Spirit of which it is said to be the sword... if the Bible is true, God has a Spirit which dwells in the bodies of his saints, as literally so as the breath was breathed into Adam's nostrils when he became a living soul.' (*Jimmy Allen: The Foolishness Of God*, p. 173)

V.E. HOWARD

"The Holy Spirit, as a person, does dwell in the body of a child of God, having begotten life through the seed, the word of God. Man's own spirit dwells in the natural body, having been begotten through the seed which produces natural life. It is not within the realm of human wisdom to fully understand how this is possible, but that does not change the fact that the body of a Christian *"is the temple of the Holy Spirit which is in you "* (I Cor. 6:19)."
(*Thirty-Five Years. Are You Listening?*, p. 514)

"Just how and to what extent God, in His providence, through the Spirit, may overrule and direct the life of His children we are not prepared to say. Surely that is God's part. Our part is to follow the direction of the dictates of the Spirit through the word of God and trust Him." (*The Holy Spirit*, p. 172)

ANDREW CONNALLY

"The *"gift of the Holy Spirit"* is the Holy Spirit himself and is given to every baptized, penitent believer. Acts 5:32 this passage says the Holy Spirit is given to the obedient. The Holy Spirit was promised to those who obey the gospel in Acts 2:38. The obedient are referred to in both passages; how can we avoid the conclusion that the Holy Spirit Himself is referred to in both passages?"

"I Corinthians 6:19-20, Paul stresses why no Christians should commit fornication. Paul is speaking of the physical body. This physical body is God's temple, which He dwells in through the Holy Spirit. He clearly speaks of *"the Spirit which dwells in you."*

"These passages very clearly show that the Holy Spirit dwells in God's people."

"He dwells in more than one person at a time." "And that there is nothing unreasonable, impossible, or unscriptural about the Holy Spirit dwelling in a human body. Cf. Mk. 1:15 John the Baptist was filled with the Holy Spirit from his mother's womb. The Holy Spirit dwelt in a man!" (*The Fundamentals*, pgs. 38 & 39).

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ISAAC ERRETT

"The gift of the Holy Spirit, as promised in Acts 2:38, must be regarded as the ordinary gift which is bestowed upon the penitent believer *now* as *then*. If it be said in giving his word, he gives himself, then in what sense does the Christian receive the gift of the Spirit, any more than a sinner? The gift is real and personal, or else the language of the Scripture is delusive, and the promise and empty metaphor. But this it were sacrilege to assert."

(The Querists Drawer, pgs, 181 & 182)

W. GADDYS ROY

"The gift of the Holy Spirit is the Holy Spirit as a gift, but it gives no miraculous power, and it is for all children of God."

"When we say the Spirit only works in us with the word we are correct, but when we say the Spirit dwells in us in the word "*only*" we are incorrect, for some measure of the Spirit is received after one obeys the word (Gal. 4:6; Acts 5:32)." *(The Holy Spirit, pgs. 13 & 14).*

T.W. BRENTS

Romans 8:11: "What can this language mean? We cannot say that God will quicken our mortal bodies by his Spirit that dwelleth **figuratively** in us; and to say that he will quicken our mortal bodies by His Spirit that dwelleth **metonymically** in us would be no better. Nor will it do to say that God will quicken our mortal bodies by his **disposition** that dwelleth in us. To our mind, the passage admits of one interpretation, and only one; namely, that the Spirit of God-the Holy Spirit- dwells **literally and really** in every Christian, and by it God will reanimate his body in the great day." *(The Timeless Trinity for Ceaseless Centuries, p. 362).*

MOSES E. LARD

Moses E. Lard concluded, "From all of which it follows that the assertion: 'the Spirit dwells in you' cannot be taken in any other than a literal current sense. Therefore that the Holy Spirit actually and literally dwells in Christians is indisputably affirmed in the word of God; and hence cannot be rejected." *(The Timeless Trinity for Ceaseless Centuries, pgs. 361, 363).*

BOBBY DOCKERY

"God and Christ dwell in the Christian representatively; but the Holy Spirit dwells in the Christian actually! In other words, God and Christ are present in our lives through the Holy Spirit who serves as their agent or representative; but the Holy Spirit Himself is actually present in the Christian's life." . . . "The most reasonable view is that the Holy Spirit actually, personally, (but non-miraculously) dwells within the Christian. This was the conclusion of the great pioneer preachers of the Restoration Movement such as J.W. McGarvey, Thomas Campbell, Moses E. Lard, Walter Scott and Robert Milligan. Gus Nichols wrote:

*"If God wanted to tell us that the Holy Spirit is really and actually in us as Christians, how could He have **chosen** words **more** effective for the purpose than he used?"* *(The Holy Spirit; Unraveling The Mystery, pgs. 77 & 79)*

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ROBERT MILLIGAN

"Acts 2:38 - By the gift of the Holy Spirit in this passage we are not to understand the miraculous powers of the Spirit bestowed on the Apostles and many other primitive Christians, but the Holy Spirit itself."

"The word *gift* is used in the singular number. Had Peter meant the miraculous powers of the Spirit it is most likely that he would have used the word *gifts* in the plural number, as Paul does in I Cor. 12:4, 9, 28, 30, and 31."

"John 7: 37-39 - From this Passage two things are evident: (1) That the gift of the Spirit, that is, the Spirit itself, is promised to every believer under the personal reign of the Messiah. (2) That this marvelous gift is one of the leading characteristics of Christ's administration. For in the sense in which the Holy Spirit is here promised it was never enjoyed by any one previous to his coronation and glorification."

(The Scheme of Redemption, pgs. 277-279).

JACK EVANS, SR.

"We in the churches of Christ do not deny the Holy Spirit. We believe Acts 2:38. That Scripture belongs to us. Peter said there, *"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."* And then he went on to say in verse 39: *"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* God is still calling tonight. He is still giving us the Holy Spirit tonight... When we obey the word of God, God's Holy Spirit, which was promised in Acts 2:39, is given to us."

"We in churches of Christ are not denying the working of the Holy Spirit in our lives. He works in our lives today. And when we obey God, he tells us that he sends forth the Spirit of his Son into our hearts, crying Abba Father. We do not deny that."

(An Expose Of Modern Day 'Pentecostallism': The Evans-Garrett Debate, pgs. 11, 12, & 47)

JAMES TOLLERSON

Rm. 8:9-11; I Cor. 6:19; Ga. 4:6; Rm. 8:9, 11, 16

"From the above Scriptures, it is clear that the Holy Spirit dwells in Christians, but the manner of his indwelling is not clear. Our human spirits dwell in our physical bodies, but there is a certain mystery about how this indwelling can be described. The same is true of the indwelling of the Holy Spirit in the Christian."

"It should be understood that the indwelling of the Spirit is NOT simply the knowledge that the Christian has of the word. Certain Scriptures set forth the Spirit's relationship to the Christian that declare more than possession of the word (Acts 2:38; 5:32; Gal. 4:6; Eph. 1:13; Psa. 51:11; Ja 14:17). One can also have a great knowledge of the word, but have no possession of the Spirit."

"We must accept the fact that the Spirit dwells in the Christian, even if God has not chosen to reveal to us exactly the manner of the Spirit's indwelling."

(Freed-Hardeman Lectures 1996* pgs. 464-466)

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GARTH BLACK

In II Corinthians 6:16 Paul writes, *"even as God said, I will dwell in them and walk in them; and I will be their God and they shall be my people."* It is also said that Christ dwells in us, *"that Christ may dwell in your hearts through faith"* (Ephesians 3:17). But God is in his heaven and Christ is at the right hand of God. He has ascended back to the Father. Therefore, neither one dwells in the Christian personally. Then how do God and Christ dwell in us? They dwell in us through their representative, the Holy Spirit."

(The Way Of Life Series, pg. 45)

EARL D. EDWARDS

Verses 3:16-17 A. Paul continues to use the building imagery (cf. I Pet. 2:5 where each Christian is a "stone")

B. The reference to the "temple" here would call to mind the temple at Jerusalem.

1. God dwelt in the temple at Jerusalem.
2. Now Christians make up the spiritual temple, which is the church (cf "you" in verse 16 - is plural you = church)
3. **But God's Spirit also dwells in each Christian (comes in at Baptism -Acts 5:32) So divinity dwells in us singly and collectively.**
4. **Since God dwells in each Christian**, the Christian should take care of himself as God's temple and Christians collectively should care for (and keep pure) the church which is God's temple otherwise "God will destroy him (= warning). "Jealously" and "strife" (3:2) will destroy God's temple. (**Commentary on I and II Corinthians, pg. 18**).

ROY LANIER , JR.

Let me just suggest to you that something straight from heaven has happened in your life if you are a Christian. Do you know what it is? Absolutely straight from Heaven, where God's Spirit had operated upon you and your spirit. What did Jesus say in John 3 was that birth, birth anew? Verse 5 says, '...born of water and of the Spirit.' When you were baptized into Jesus Christ, for the remission of your sins, something happened to you in your relationship to God. You went into a pool of water as a child of the devil, a sinner, with sins upon your soul, but you rose to walk in newness of life (Paul has already discussed this in Romans 6, particularly in verses 3-4)...something has happened to you, as you are not the same person. You are now a child of God. You have experienced a new birth. You have a brand new life. Who did that? How did that happen? That is straight down from Heaven. That is what Jesus said was the birth of the Spirit. I do not think we ought to be afraid to preach and teach about the Holy Spirit. The Holy Spirit is a person. He can easily be identified, not as a power,(but as a person. He thinks, He lives, He moves, He speaks, and He can be grieved. There are all kinds of various definitions or verb usages along with the Holy Spirit name in our Bibles to help us understand that He is truly God and that He is a person. (Indwelling of the Holy Spirit, Gobel Music, pg. 314).

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CHARLES HODGE, JR.

THE HOLY SPIRIT IS OURS

Ours is the age of the Spirit. Our guarantee of salvation is the indwelling of the Spirit (Acts 2:38; 5:32; Ephesians 1:14). The Spirit is not the Giver; the Spirit is the Gift. Our bodies are the "temple of the Holy Spirit" (1 Corinthians 6:19, 20).

Christ's blood bought the church (Acts 20:28; Ephesians 5:25-27; 1 Corinthians 6:20). When God made the first church, He made it right. God got into the church business in Acts 2 (Pentecost). He has not removed Himself from the church. God has never gotten into the "denomination business." The Spirit is the life of the church [1 Corinthians 3:16], but He can only exist in the church as He indwells Christians. The only "Holy Places" on earth today are Christian hearts.

God has given the church two great blessings: prayer and the Spirit. We are not doing well with either. We want experiences, techniques, methods, and gimmicks; yet we fail to pray and to follow the Spirit. It is easier to rely upon programs than upon the Spirit. Satan tempts; the Spirit strengthens (Ephesians 3:14-19). A.W. Tozer said, "If the Spirit had been taken away from the early church, 90% of what they did would cease, but if the Spirit were taken away today only 10% would cease." (**My Daily Walk With God, pg. 63**).

F. Furman Kearley

John 14:17 affirms that the world cannot receive the Holy Spirit. However, the world must receive the word of God in order to hear, believe, repent, confess and be baptized and be translated out of the kingdom of the world into the kingdom of God's dear Son. Therefore, it is clear that the indwelling of the Holy Spirit is distinct from and something more than the dwelling of the word of God in one's heart.

The sum of all of this evidence is that the scriptures clearly teach that both the word of God and the Holy Spirit dwell in the Christian. If God had wanted to say that the Holy Spirit dwells in the Christian representatively by the word, the Greek words were available to say so. What God did say is that the word should dwell in the Christian and that the Holy Spirit dwells in the Christian. Therefore, his word clearly teaches that both the word and the Holy Spirit dwell in the Christian. (God's Indwelling Spirit, pg. 38).

It is the conclusion of this author that although the Holy Spirit never leads one in any way contrary to the word or in a way contrary to free moral agency, that nevertheless, the Spirit leads and aids the Christian in his efforts to righteousness. It is a further conclusion that gospel preachers and teachers have been driven to the extreme view that the Spirit leads only through the word because of arguments in debates with religious groups which stress the direct operation of the Holy Spirit. Thus, because no clear distinction was made between the operation of the Spirit in conversion on the sinner who has not the Spirit and the operation of the Spirit in sanctification of the saint who has received the Spirit, brethren have taken the easy-to-explain position that the Holy Spirit leads only through the word. The fact that one does not know exactly how the Spirit might lead Christians internally, does not take away from the comforting thought that the Spirit does help. Christians are taught to pray for deliverance from temptation. This must mean help in addition to the word. The disciples asked for increased faith. This must be in addition to that which comes through study of the word. Faith may be increased by providential acts of God, answered prayer, and in other ways. The early Christians prayed for boldness to speak the word. (Acts 4:23-32.) This was certainly a request for help in addition to the word itself. (God's Indwelling Spirit, pg. 43).