

FATHER, SON, AND SPIRIT DWELL IN CHRISTIANS (Roy Lanier, Sr.)

For our final proof of the omnipresence of God we study what the Bible says about God dwelling in his people. Since the people of God are scattered all over the world, and since God dwells in each one, it follows that God can be in many places at one time. If he can dwell in millions of people at the same time, we must conclude that there is no limit to the number of people he can indwell, hence his omnipresence is proved. Jesus taught that he and his Father will come to the person who keeps his word, and they will make their abode with him (John 14:23). Again, he taught that God abides in all who confess that he is the Son of God (I John 4:15,16). And whoever abides in the teaching of Christ has both the Father and the Son (II John 9). Christ is said to dwell in his people (Gal.2:20). And we are taught that the Holy Spirit dwells in the children of God (II Cor.1:22; Gal. 4:6; Cor. 6:19; Rom.8:11). **So all three Persons of the Godhead are said to dwell in the child of God.** The Christian's physical body is said to be the temple, sanctuary, dwelling place of the Holy Spirit (I Cor. 6:19).

When we say God dwells in his people, we do not limit this to either person of the Godhead. We mean God, the united God, dwells in them. This indwelling is said to be enjoyed by those who obey the Lord (Acts 2:38; 5:32).

And this indwelling is not said to be through the word as a medium, instrument, or representative. If the indwelling were through the word, it would begin upon reception of the word and before obedience to the word.

This indwelling comes to us because we are children of God (Gal.4:6), and not in order to make us children; it comes to us because we have obeyed God (Acts 5:32), not to enable us to obey him.

Here is where tritheism is most likely to show if one's thinking is colored by it. **The idea that the Father and Jesus are limited to and localized in heaven, but the Holy Spirit resides on earth, or even in the hearts of Christians, is definitely tritheistic.** This is separating, dividing, the essence of the Being of God; this is making three separate individuals of the Father, Son, and Holy Spirit in the same way, and to the same degree, as father, mother, and child in the human family are three separate individuals.

It is true that God sends the Spirit into the hearts of his children, but it is also true that God abides in those who love him (I John 4:16). It is true that Jesus said he would send the Holy Spirit to his apostles (John 15:26), but it is also true that he said, "I come unto you" (John 14:18). **If we deny that the Father actually dwells in us, we must deny that the Son and the Spirit actually dwell in us.** How do we solve the problem? **Some have solved it by saying neither the Father, the Son, nor the Spirit dwells in us. This is the doctrine of Deism. Others say that the Father, Son, and Spirit dwell in us through the word.** This is saying that the only influence or contact the Godhead has in us or upon us is through the word. **This is the "word only" theory and smacks of materialism. If it is followed to its ultimate con-**

clusion and consequences, it will lead one to Deism. Others say that God dwells in us and takes over completely, dominating our wills, controlling our actions and causing us to speak in "unknown tongues" and perform other miracles, which cannot be sustained by a proper division and application of scriptures.

There is another solution to the problem which says that **the Father and the Son do not actually dwell in us as the Holy Spirit does; they dwell in us representatively in the person of the Holy Spirit. If this statement is intended to mean that the Godhead is separated into three separate individuals, one individual representing the other two individuals, as one man would do with "power of attorney," to represent another man, it is not scriptural.** It denies the unity of God. **But if by this statement one means that by the coming of the Holy Spirit the Father and the Son are present, it is not objectionable.** When Jesus said he would send the Spirit, he did not mean that he as one individual would send the Spirit as another individual. We learn that **in sending the Spirit he actually came to his apostles; and when he came the Father came also** (John 14:23). So when the Father is said to dwell in us, he is not to be conceived of as separate from the Son and Spirit; when the Son is said to dwell in us, he is not to be conceived of as dwelling in us separate from the Father and the Spirit. But this study is sufficient to prove that God, **Deity, in the Persons of the Father, Son, and Holy Spirit actually dwells in the children of God.** And since the Children of God are scattered all over the world, it follows that God must be present everywhere. When Jesus promised to be where two or more gather in his name, he promised what only the omnipresent One can perform. **To affirm that the essence of God is confined to Heaven, is to deny that he is capable of dwelling in and walking in his children (II Cor.6:16); is to deny his omnipresence as taught in the scriptures;** and is to deny the possibility of personal fellowship and communion with him. (All Emp. Mine, w.d.) (THE TIMELESS TRINITY FOR THE CEASELESS CENTURIES, pp. 136-137)