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Holy Spirit
Janes

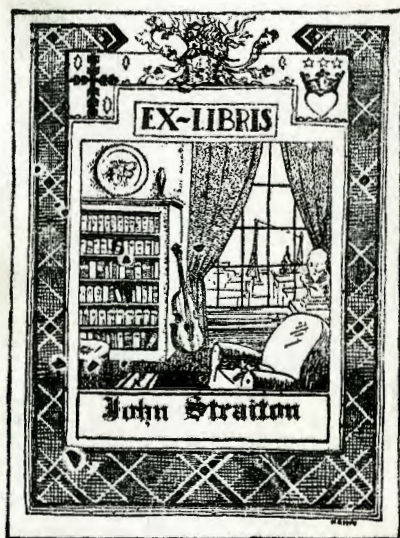
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AN OUTLINE STUDY
OF
THE HOLY SPIRIT

Arranged by
DON CARLOS JANES

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Where can wisdom be found?
And where is the place of
understanding?



Behold the fear of the Lord,
that is wisdom;
And to depart from evil is
understanding.

AN OUTLINE OF

THE HOLY SPIRIT

THE HOLY SPIRIT

LECTURE NOTES

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AN OUTLINE STUDY
OF
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Herein is a very extensive list of Holy Scriptures relating to the important topic of the Holy Spirit systematically arranged under numerous headings for the aid of those who wish it.

For Free Distribution

No solicitation is made, but gifts from those who are really willing-hearted will be acceptable. No personal gain is derived from this publication.

Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky.

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SOME SUGGESTIONS

It is desirable to offer a few suggestions for the use of this pamphlet whereby it may become more precious than gold.

Scrutinize the Title Page and Table of Contents to see the nature and scope of the study. Read the introductory paragraph thoughtfully two or three times to add understanding of the seriousness and importance of the subject. Then go slowly and thoughtfully all the way through the outline. This is an exploratory journey.

Next, enter more diligently into the **study** of the subject. With an open Bible and an open mind carefully and deliberately examine each reference with due consideration for its relation to the context and to the particular heading under which it is found in the outline.

Use your dictionary freely. Look up each word which you may not be able to define. It is remarkable how we pronounce words without knowing their significance. The dictionary-habit is a good habit.

Proceed leisurely, meditatively. Go about it studiously and with the diligence suitable for the seeking of treasure.

It is great gain to memorize scripture. Memorize at least a few passages on this vital topic.

With the pamphlet closed, write a general outline. Under each heading write your conception of what the Bible teaches on that point. Open the pamphlet and compare your written work with it. Accept nothing which does not appear to you as the exact teaching of Holy Scripture.

Occasionally as you go about your work, think the general outline through and mentally fill in a bit of the teaching under each heading.

Gather at least a few members of the family or others, and carry them through the study in orderly fashion. Consider the result to you; to them. Tell others and encourage them to examine the teaching of God's Word on the subject of the Holy Spirit. Corrections and suggestions will be welcomed.

D. C. J.

AN OUTLINE STUDY OF THE HOLY SPIRIT

Introductory

Having the Holy Spirit is the **sine qua non**—the indispensable condition—of divine acceptance. "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). An auto without gas; an electric lamp without a filament; a motor without current; a body without a spirit; a "branch without fruit"—all alike are useless (John 15:2; Gal. 5:22-24). The Holy Spirit is the object of the unpardonable, eternal sin (Matt. 12:31-33; Mark 3:28-30). Therefore this is a subject of great importance!

The Holy Spirit Is a Person

(A living, self-conscious being.—Webster.)

The third person of the Godhead (Matt. 28:19).

We are baptized into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:18, 19).

He is called a Spirit as God is (Acts 28:19; John 4:28).

He is called the Holy Spirit of God (Eph. 4:30).

He is called the Spirit of Jesus (Acts 16:7).

He is called Christ (Rom. 8:9, 10).

He is called the Spirit of God (1 Cor. 12:3).

He is called God (Ps. 139:7; Acts 28:25, 26; Isa. 6:8, 9; Acts 5:3, 4).

He is called:

The spirit of wisdom (Ex. 28:3).

The spirit of holiness (Rom. 1:4).

The spirit of adoption (Rom. 1:15).

The spirit of grace (Heb. 10:29).

The spirit of truth (John 14:17; 15:26; 16:13).

The spirit of life (Rom. 8:2).

The spirit of glory (1 Pet. 4:14).

The spirit of Jehovah (Ezek. 11:5).

The spirit of the Lord Jehovah (Isa. 61:1).

A sevenfold designation in Isa. 11:2:

The spirit of Jehovah.

The spirit of wisdom and understanding.

The spirit of counsel and might.

The spirit of knowledge and the fear of Jehovah.

A sevenfold designation in Rom. 8:1-11:

The Spirit of life (v. 2).

The Spirit (v. 5).

The Spirit of God (v. 9).

The Spirit of Christ (v. 9).

"Christ in you" (v. 10).

The Spirit of him that raised up Jesus (v. 11).

His Spirit (v. 11).

He is the truth (1 John 5:7).

He is a seal (Eph. 1:13).

He is a comforter or helper (John 14:16, 17, 26; 15:26).

He is an earnest (1 Cor. 2:4).

He is in Christians (1 Cor. 6:19; Acts 2:38; 5:32; Rom. 8:9).

He is to be enjoyed (1 Lk. 10:21).

He is an object for fellowship (2 Cor. 13:14).

He is subject to appointment (John 15:26; Gal. 4:6).

He is eternal (Heb. 9:14).

He is omnipotent (Luke 1:35).

He is omniscient (John 14:26; 1 Cor. 2:10).

He is omnipresent (Ps. 139:7-10).

He is linked with God and Christ (Matt. 28:18, 19; 1 Cor. 12:4-6; 2 Cor. 13:14).

He is distinguished from God and Christ (Luke 3:21, 22).

He is involved in creation (Gen. 1:2; Ps. 104:30).

He is sent of God (John 14:26).

He is sent of Christ (John 16:7).

He is a substitute for the absent Lord (John 14:16, 17).

He lifted (Ezek. 3:12, 14).

He begat Jesus (Matt. 1:18, 20).

- He begat us (John 3:3, 5; 1 Pet. 1:23; Jas. 1:18; 1 Cor. 4:15).
 He assumed bodily form (Luke 3:22).
 He has a mind (Rom. 8:6, 27).
 He has a will (1 Cor. 12:11).
 He has goodness and intelligence (Neh. 9:20).
 He has gifts (1 Cor. 12:4).
 He has perception (Acts 15:28).
 He has a sword (Eph. 6:17).
 He has a law of freedom (Rom. 8:2).
 He may be grieved (Isa. 53:10; Eph. 4:30).
 He may be resisted (Acts 7:51).
 He may be sinned against (Mark 3:29).
 He may be unpardonably sinned against (Mark 3:28-30).
 He may be insulted (Heb. 10:29).
 He may be rebelled against (Isa. 63:10).
 He may be lied unto (Acts 5:3).
 He may be blasphemed (Matt. 12:31; Luke 12:10).
 He may be hindered (1 Thess. 5:19).
 He may become visible (John 1:32, 33).
 He hears (John 16:13).
 He loves (Rom. 15:30).
 He yearns for us (James 4:5).
 He enables the destruction of bodily deeds (Rom. 8:13).
 He leads (Gal. 5:18).
 He drives (Mark 1:12).
 He testifies (John 15:26; Acts 20:23).
 He gives life (John 6:63).
 He gives utterance (Acts 2:4).
 He gives power (Acts 1:8).
 He breathes where he pleases (John 3:8m).
 He renews (Tit. 3:5).
 He comforts (Acts 9:31).
 He speaks (John 16:13).
 He spoke through Isaiah (Acts 28:25).
 He was in the prophets (1 Pet. 1:11).
 He moved the prophets (2 Peter 1:21).
 He said: "Separate me Barnabas and Saul for the work" (Acts 13:2).
 He said definitely: "Some shall fall away from the faith" (1 Tim. 4:1).
 He declares the things of Christ (John 16:13, 15).
 He declares future things (John 16:13).
 He forbade preaching in Asia (Acts 16:6, 7).
 He prevented entrance to Bithynia (Acts 16:8).
 He teaches (Luke 12:12; 1 Cor. 2:13).
 He reminds (John 14:26).
 He cries (Gal. 4:6).
 He strives with men (Gen. 6:3).
 He groans (Rom. 8:26).
 He guides into all truth (John 16:13).
 He commands men (Acts 13:2).
 He forbids (Acts 16:6).
 He convicts the world (Jn. 16:8).
 He regenerates (John 3:6).
 He baptizes (1 Cor. 12:13).
 He fills (Eph. 5:18; Luke 1:15).
 He seals (Eph. 4:30).
 He witnesses of Christ (John 15:26).
 He witnesses of our sonship (Rom. 8:16).
 He helps our infirmity (Rom. 8:26).
 He makes intercession for us (Rom. 8:26).
 He intercedes with unutterable groanings (Rom. 8:26).
 He glorifies the Lord Jesus (John 16:14).
 He adorns the heavens (Job 26:13).
 He distributes his gifts as he will (1 Cor. 12:11).
 He calls to service (Acts 13:2).
 He works (1 Cor. 12:1).
 He works marvels (Matt. 12:28; Acts 2:4; Rom. 15:19).
 He sends forth workers (Acts 13:4).
 He makes church overseers (Acts

20:28).

He produces fruit (Gal. 5:22).

The Spirit searches the deep things of God (1 Cor. 2:10).

The Spirit searches all things (1 Cor. 2:10).

The Spirit knows the things of God (1 Cor. 2:10).

He reveals the things prepared of God (1 Cor. 2:10).

He reveals the free gifts of God (1 Cor. 2:12).

The Spirit gives life (John 6:63; Rom. 8:11).

"The Spirit himself" (Rom. 8:16, 26).

"The Spirit of truth" (John 16:13-15).

(Note nine masculine pronouns in these three verses.)

Though "*pneuma*," the Greek word for spirit, is a neuter noun, the Holy Spirit, speaking of Himself, sometimes uses the masculine pronoun.

In the expression "the Comforter, the Spirit of truth" (John 15:26), "Spirit" is in apposition with "Comforter" (*parakletos*), a masculine noun accompanied by the masculine article and two masculine pronouns. See also John 14:26; 16:7, 8.

In John 16:13, 14, where John by the Spirit writes, "When he, the Spirit of truth is come, . . . he shall

glorify me," the pronouns which are expressed are masculine.

"Substantives have two sorts of gender—natural and grammatical. The two do not always agree. The apparent violation of the rules of gender can generally be explained by the conflict in these two points of view, with the general observation that the grammatical gender of some words changed or was never firmly stated. . . . In Rev. 14:19 two genders are found with the same word.—Cf. Luke 4:25; 15:14."

—Prof. A. T. Robertson, M.A., D.D., LL.D., Litt.D. in "A Grammar of the Greek New Testament in the light of Historical Research" (1931, p. 410), which the "London Times" styles "the most learned, the most exhaustive" work on the subject.

All of the foregoing affirmations of sacred Scripture are true of a living, self-conscious being, that is of a person, and most of them are applicable only to a person. Thus the **testimony of the sacred Scripture** is that the Holy Spirit, like the Holy Father, and Holy Son, is a person.

"The communion of the Holy Spirit be with you all" (Rom. 13:14).

Praying in (Jude 20).

Peace and joy in (Rom. 14:17).

Gospel preached by (1 Pet. 1:12).

THE PERSONAL INDWELLING OF THE HOLY SPIRIT

Believers were to receive (John 7:39).

He shall be in you (John 14:17).

Ye shall receive the gift of (Acts 2:38).

Did ye receive . . . when ye believed? (Acts 19:2).

Received ye the Spirit by the works of the law? (Gal. 3:3).

Might receive the promise of the Spirit through faith (Gal. 3:14).

The Holy Spirit fell on all them that heard (1 Cor. 10:44).

We received the Spirit which is from God (1 Cor. 2:12).

Partakers of the Holy Spirit (Heb. 6:5).

The supply of the Spirit of Jesus Christ (Phil. 1:19).

He that supplieth to you the Spirit (Gal. 3:5).

God giveth His Holy Spirit unto you (1 Thess. 4:8).

God gave us the earnest of the Spirit in our hearts (2 Cor. 1:22).

Were all made to drink of one

Spirit (1 Cor. 12:13).

The Holy Spirit whom God hath given to them that obey him (Acts 5:32).

The Holy Spirit which was given unto us (Rom. 5:5).

If the Spirit of God dwelleth in you (Rom. 8:9).

The Spirit which he made to dwell in us (Jas. 4:5).

If the Spirit ... dwelleth in you (Rom. 8:11).

If any man hath not the Spirit (Rom. 8:15).

If any man hath not the Spirit of Christ (Rom. 8:9).

Ye received the Spirit of adoption (Rom. 8:15).

God sent forth the Spirit ... into our hearts (Gal. 4:6).

The Holy Spirit which dwelleth in us (2 Tim. 1:14).

The Spirit which he gave us (1 John 3:24).

He hath given us of his Spirit (1 John 4:13).

The Spirit of God dwelleth in

you (1 Cor. 3:16).

Your body is a temple of the Holy Spirit (1 Cor. 6:19).

Which is in you (1 Cor. 6:19).

Ye were sealed with the Holy Spirit (Eph. 1:13).

Who Receives Him and How?

Believers (John 7:39; Eph. 1:13).

Those who obey God (Acts 2:38; 5:32).

Those who ask God (Luke 11:13).

The praying church in Jerusalem (Acts 4:31).

Peter and John prayed that Samaritans might receive the Holy Spirit (Acts 8:15).

By laying on of hands (Acts 8:17).

Jesus breathed on them and saith (John 20:22).

Poured forth (Acts 2:33).

The Holy Spirit fell on all them that heard the word (Acts 10:44).

On the Gentiles also was poured out the gift of the Holy Spirit (Acts 10:45).

RICHARDSON ON THE PERSONAL INDWELLING OF THE SPIRIT

"It is quite sufficient for Christians to know that 'the Spirit of God dwells in them,' 'that God has given the earnest of the Spirit in their hearts'; that they have been made 'partakers of the Holy Spirit.'

"If any choose to explain away these truths, by trying to show that the Holy Spirit, in reference to whom the **personal pronoun** is so often used; of whom it is said, 'the Spirit **himself** beareth witness together with our spirits,' and who appeared in a distinct and visible form at the baptism of Jesus, is, nevertheless, not a 'person,' but a mere 'emanation,' 'influence,' 'idea,' or 'result of ideas,' we may well leave them to their own vain imaginings, remembering that we have been baptized not only 'into the name of the Father, and of the Son,' but also into that of 'the Holy Spirit,' and that it is this self-same Spirit, which 'dwells,' or, as Bro. Campbell is fond of expressing it, becomes a 'guest' in the heart of every true, obedient believer, who becomes, by this indwelling Spirit, 'a habitation for God.'"—Robert Richardson, in *Millennial Harbinger*, August, 1859, pages 423-428.

"The Holy Spirit is mentioned over 400 times in the Bible under 41 different names and titles. One verse in 26 in the Bible concerns the work of the Holy Spirit."—J. Gilchrist Lawson.

THE FILLING WITH THE HOLY SPIRIT

The Scriptural Use of "Filled With"

The earth — with violence (Gen. 6:15).

The wells — with earth (Gen. 26:15).

The tabernacle — with glory (Exodus 40:34, 35).

Joshua — with spirit of wisdom (Deut. 34:9).

The house of Jehovah — with cloud (1 Kings 8:10).

The house of Jehovah — with glory (1 Kings 8:11).

Jerusalem — with innocent blood (2 Kings 21:16).

David — with days (1 Chr. 23:1).

Job's tent men — with meat (Job 31:31).

Job — with days (Job 42:17).

Persons — with contempt and scoffing (Psa. 123:3, 4).

God's inheritance — with abominations (Jer. 16:18).

Micah — with power, judgment, and might (Micah 3:8).

Scribes and Pharisees — with hypocrisy and iniquity (Matt. 23:28).

Nazareth Jews — with wrath (Luke 4:28).

A man — with leprosy (Luke 5:12).

Pharisees — with madness (Lk. 6:11).

Pharisees — with extortion and wickedness (Luke 11:39).

Lazarus — with sores. (Luke 16:20).

Christ — with grace and truth (John 1:14).

Gentiles — with all unrighteousness (Rom. 1:29).

Gentiles — with all wickedness (Rom. 1:29).

Gentiles — with all covetousness (Rom. 1:29).

Gentiles — with all maliciousness (Rom. 1:29).

Gentiles — with envy (Rom. 1:29).

Gentiles — with murder (Rom. 1:29).

Gentiles — with strife (Rom. 1:29).

Gentiles — with deceit (Rom. 1:29).

Gentiles — with malignity (Rom. 1:29).

Apostles — with new wine (Acts 2:13).

Jerusalemites — with wonder and amazement (Acts 3:10).

Annanias' heart — with deceit (Acts 5:3).

Sadducees — with jealousy (Acts 5:17).

People — with fear (Lk. 5:26).

Jerusalem — with teaching (Acts 5:28).

Elymas — with guile and villainy (Acts 13:10). (Note v. 9.)

Jews — with jealousy (Acts 13:45).

Athens — with idols (Acts 17:16).

The Ephesians — with all the fullness of God (Eph. 3:19).

Paul — with comfort and joy (2 Cor. 7:4).

Romans — with goodness and knowledge (Rom. 15:14).

Persons Filled with the Holy Spirit

Be filled with the Spirit (Eph. 5:18).

Bezalel — with spirit of God (Ex. 35:30-35*).

Elizabeth — with Holy Spirit (Luke 1:41).

John from birth — with Holy Spirit (Luke 1:15).

Zacharias — with Holy Spirit

*Note the resourcefulness of a man filled with the Spirit of God: wisdom, understanding, knowledge, inventive genius, goldsmithing, silver-smithing, brass working, cutting jewels, woodcarving, "all manner of skilled workmanship," teaching ability, engraving and embroidering.

(Luke 1:67).

Jesus — with Holy Spirit (Lk. 4:1).

Apostles — with the Holy Spirit (Acts 2:4).

Peter — with Holy Spirit (Acts 4:8).

Deacons — with Spirit and wisdom (Acts 6:3).

Stephen — with faith and the

Holy Spirit (Acts 6:5**).

Stephen with grace and power (Acts 6:8).

Stephen — with the Holy Spirit (Acts 7:55).

Paul — with the Holy Spirit (Acts 9:17; 13:9).

Disciples — with joy and the Holy Spirit (Acts 13:52).

**Stephen was a remarkably full man: full of wisdom (v. 3), faith, the Holy Spirit, grace, power, miracle working ability (v. 8), knowledge (7:1-53), courage (v. 51), zeal (his long speech), and compassion (59, 60), which implies his emptiness of foolishness, unbelief, an evil spirit, boorishness, weakness, ignorance, cowardice, slothfulness, bitterness and hatred.

THE HOLY SPIRIT ON PERSONS

The Spirit of God moved (was brooding) upon the waters, and creation began (Gen. 1:2).

Upon Moses (Num. 11:17).

Upon 70 elders, and they prophesied (Num. 11:25, 26).

Upon Eldad and Medad, and they prophesied (Num. 11:27).

Upon Balaam, and he prophesied (Num. 24:2).

Upon Othniel and he judged and delivered Israel (Judges 3:10).

Upon Gideon, and he judged and delivered Israel (Judges 6:34).

Upon Jephthah, and he subdued the Ammonites (Judges 11:29, 33).

Moved Samson, and he did marvels (Judges 13:25; 14:6).

Upon Saul, and he prophesied (1 Sam. 10:10; 19:23).

Upon Saul, and his anger was kindled greatly and he smote the Ammonites (1 Sam. 11:6-11).

Upon David, and Goliath was slain (1 Sam. 16:13; 17:44-50).

Upon messengers of Saul and they also prophesied (1 Sam. 19:20).

Spirit of Elijah on Elisha, and waters healed (2 Kings 2:15-22).

Spirit upon Amasai, and he blessed David (1 Chron. 12:18).

Upon Azariah, and he prophesied (2 Chron. 15:1-8).

Upon Zechariah, and he rebuked the people (2 Chron. 24:20).

Upon Ezekiel, and he prophesied (Ezek. 11:5, 13).

Upon all flesh, and sons and daughters shall prophesy, etc. (Joel 2:29).

Upon house of David, and they repent (Zech. 12:10-13).

Upon Jesus, and he withstood Satan (Mark 1:10).

Upon Mary, and the Son of God was begotten (Luke 1:35).

Upon Jesus, and all wondered at his words (Luke 4:18).

Upon Simeon, and he blessed God (Luke 2:25-28).

Upon the apostles, and they received power (Acts 1:8).

On Cornelius' household, and they spoke with tongues (Acts 10:44, 45).

On twelve Ephesians, and they spoke with tongues and prophesied (Acts 19:6).

Upon Christians, and they are blessed (1 Pet. 4:14).

THE HOLY SPIRIT IN PERSONS

In Joshua, and he was set over Israel (Num. 27:18).

In Ezekiel, and he was set upon his feet and received revelations (Ezek. 2:2; 3:23, 24).

I will put my Spirit within you, and cause you to walk in my statutes (Ezek. 36:27).

If Spirit of God in you, life to mortal bodies (Rom. 8:9, 11).

The Spirit of God dwelleth in you (1 Cor. 3:16; 6:19).

Sent the Spirit of his Son into, and we cry, Father (Gal. 4:6).

The Spirit which he made to dwell in us (James 4:5).

QUERY: Do you observe a difference in results between the Holy Spirit being in a person and being upon a person?

Compare Ezekiel 11:5, 13 with Ezekiel 2:2; 3:23, 24.

THE SEALING OF THE SPIRIT

"He that establisheth us with you in Christ, and anointed us, is God: who also sealed us, and gave us the earnest of the Spirit in our hearts" (2 Cor. 1:21, 22).

"In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession" (Eph. 1:13, 14).

"Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. 4:30).

The Greek word (sphragidzo) means "to seal, stamp with a seal, (as the tomb of Jesus), Matt. 27:66; *** to set a mark upon, distinguish by a mark, Rev. 7:3;" in the middle voice, "to set one's own mark upon, seal as one's own, to impress with a mark of acceptance, 2 Cor. 1:22; *** to deliver over safely to any one, Rom. 15:28." A "seal" (sphragis) is defined as "an inscription on, a seal, motto, 2 Tim. 2:19; a seal, the impression of a seal, Rev. 5:1; *** a distinctive mark, Rev. 9:4; *** a token of guarantee. Rom. 4:11."

"A seal is a token assuring the possession of property to one."—**Jamieson, Faussett & Brown.**

"The Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost. *** It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he bought, in order that he might know it, and be able to claim it if mixed with the goods of others."—**Adam Clarke.**

"The allusion of the seal as a pledge of purchase would be peculiarly intelligible to the Ephesians, for Ephesus was a maritime city and an extensive trade in timber was carried on there by the shipmasters of the neighboring ports. The method of purchase was this: The merchant, after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time; it was left in the harbor with other floats of timber; but it was chosen, bought and stamped, and in due time the merchant sent a trusty agent with the signet, who finding that timber which bore a corresponding impress, claimed and brought it away for the master's use."

—**Edward Bickersteth.**

"Earnest, 1. **Law.** Something of value given by a buyer to a seller to bind the bargain. *** 2. Something given beforehand as a pledge; a token of what is to come."—**Webster.**

Explain to yourself, as to a child, the doctrine of the sealing of the Holy Spirit.

Does this treatment of the subject throw light on Rom. 8:9?

GIFTS BESTOWED BY THE HOLY SPIRIT

"Concerning spiritual gifts, brethren, I would not have you ignorant." (1 Cor. 12:1.)

"No man speaking in (en) the spirit says Jesus is anathema" (1 Cor. 12:3).

"No man can say Jesus is Lord but in (en) the Holy Spirit" (1 Cor. 12:3).

"There are diversities of (different) gifts, but the same Spirit" (1 Cor. 12:4).

"There are diversities of (different) ministrations, but the same Lord" (1 Cor. 12:5).

"There are diversities of (different) workings, but the same God" (1 Cor. 12:6).

"The manifestation of the Spirit given to each to profit (1 Cor. 12:7).

For "through the Spirit"

"To one is given *** the word of wisdom" (v. 8).

"And to another the word of knowledge" (8).

"To another faith" (9).

"And to another gifts of healings" (9).

"And to another workings of miracles" (10).

"And another prophecy" (10).

"And to another discernings of spirits (10).

"And to another divers kinds of tongues" (10).

"And to another the interpretation of tongues" (10).

But

"The one and the same Spirit" "worketh (brings about) all these" (11).

"Dividing to each one severally (separately) as he will" (11).

Note.—Observe with care how the Author of this epistle, the Holy Spirit, particularly indicates six times in verses 4, 8, 9, and 11 that all these nine gifts are bestowed by the Spirit.

Illustrated by the Human Body

"The human body is one (body)—and hath many members" (12).

"All the (many) members *** are one (human) body" (12).

"So also is (the body of) Christ" (12).

For

"In one Spirit were we (Christians) all baptized into one (spiritual) body" (13).

"And (we) were all made to drink of one Spirit" (13).

"The (human) body is not one member, but many" (14).

Though the foot is not the hand, it is yet of the body (15).

Though the ear is not the eye, it is yet of the body (16).

If the whole (human) body were an eye, there would be no hearing (17).

If the whole (human) body were an ear, there would be no smelling. (17).

God set each member in the (human) body as it pleased him (18).

"If they were all one member" (an eye, e. g.,) there would be no "body"—no brain to receive the vision, no foot to approach, no hand to grasp, etc. (19).

Though many members, they make only one body (20).

The members of the (human) body are interdependent (21).

"The eye" can't tell the hand, "I have no need of thee." (21).

"The head" can't tell the feet, "I have no need of you (21).

Even the more "feeble" members "are necessary" (22).

And the "less honorable" members receive more abundant honor. (23).

So "uncomely parts have more abundant comeliness" (23).

"Our comely parts have no (special) need" (24).

"God tempered (combined) the body together giving more abundant honor to that part which lacked" (24).

(So) "that there should be no schism in the body" (25).

"But the members (Christian) should have the same care one for another" (26).

(If) "one member suffereth, all *** suffer with it" (26).

Or if "one member is honored, all *** rejoice with it" (26).

"Now ye (Christians) are the (spiritual) body of Christ" (27).

"And severally (individually) members (parts) thereof" (27).

"God hath set some in the church":

Apostles

Gifts of healings

Prophets

Governments

Teachers

Divers kinds of

Miracles

tongues (28).

Not all members (Christians) are apostles, or prophets, or teachers, or workers of miracles, or healers, or speakers with tongues, or interpreters of tongues (29, 30).

There are "greater" (and minor) "gifts" (31).

There is "a most excellent way" (available to all) (31).

Love is greater than "tongues of men and of angels" (1 Cor. 13:1);

Love is greater than prophecy, and all mysteries (2)

Love is greater than knowledge and mountain-moving faith (2);

Love is greater than charity (3);

And love is greater than sacrifice (3).

Love is longsuffering (4).

Love is forgiving (5).

Love is kind (4).

Love is not pleased with evil (6).

Love is not envious (4).

Love rejoices with truth (6).

Love is not boastful (4).

Love beareth all things (7).

Love is humble (4).

Love believeth all things (7).

Love is decorous (5).

Love hopeth all things (7).

Love is unselfish (5).

Love endureth all things (7).

Love is patient (5).

Love never faileth (8).

Prophecies—"shall be done away" (8).

Tongues—"shall cease" (8).

Knowledge—"shall be done away" (8).

"We know in part and prophesy in part" (9).

When that which is complete shall come—the partial shall be done away (10).

Illustration of childish and adult conduct (11).

The present and the future (12).

Faith, hope and love are abiding (13).

"The greatest of these is love" (13).

(Therefore) "Follow after love: yet desire earnestly **spiritual gifts**, but rather that ye may prophesy (14:1).

SPEAKING WITH TONGUES DISCUSSED

1 Cor. 14:2)

Speaking in a tongue is speaking to God (2).

Prophecy is speaking edification, exhortation and consolation to men (3).

Tongues-speaking is self-edification (4).

Prophecy is church edification (4).

Willing for all to speak in tongues, but (5).

Rather that ye should prophesy (5).

Greater is the prophet than the tongues-speaker, unless he interprets so the church may be built up (5).

"Speaking with tongues" is unprofitable unless "by way of revelation, knowledge, prophesying or of teaching" (6).

Even inanimate things must give a distinction in the sounds to be intelligible (7).

Example of the army trumpet (8).

Use plain speech to avoid "speaking into the air" (9).

Many kinds of voices in the world — all significant (10).

Lack of understanding makes both barbarians (11).

Building up the church is the goal (12).

The tongues-speaker to pray for the gift of interpretation (13).

Praying in a tongue is of my spirit, but not of my understanding (14).

(Properly) I will pray with (my) spirit and also with (my) understanding, i. e., in my usual language (15).

I will "sing with the spirit and with the understanding also" (15).

"If thou bless ("give thanks", v. 17) with the spirit (in a tongue) the ungifted man cannot "say the (customary) Amen" "seeing he knoweth not what thou sayest" without the gift of interpretation of tongues, 12: 10 (16).

You have given "thanks well," "but the other (the ungifted man) is not built up (17).

Paul excelled in tongues-speaking (18).

In the assembly he preferred five words which he understood rather "than ten thousand words in a tongue" so he "might instruct others" (19).

Be not children in mind (20).

Isaiah foretold (Isa. 28:11) ineffective tongues-speaking (21).

"Tongues are for a sign *** to the unbelievers" (22).

"Prophecy is for a sign to *** them that believe" (23).

"If the whole church speak with tongues and there come in men unlearned (ungifted) or unbelieving" they will say you are mad (24).

"But if all prophecy" the unbelieving or unlearned is reprov'd (convicted) *** (and) judged by all; is converted and goes out testifying

The Corinthian church had the "psalmer," "teacher," "revealer," "tongues-speaker," and interpreter of tongues (26), but

All things were to be done to build up the church (26).
the presence of God (25). Conclusion:

Tongues speaking was under regulation (27, 28).

Prophecy are also limited (30, 31).

The gifts did not run away with the recipients (32).

God is not a God of confusion (33).

Women to keep silence in the assemblies (34).

To make inquiries privately (35).

Shameful "to speak in the church (assembly)" (36).

Paul gives notice that he uttered "commandments of the Lord" (37).

Regarding the "ignorant" (38). Don't forbid tongues-speaking (39).

Desire earnestly to prophesy (39).

But

"Let all things be done decently and in order" (40).

THE WORK OF THE SPIRIT

He does work (1 Cor. 12:11).

He comforts (Jno. 14:16, 17, 26).

He delivers from carnality (Rom. 8:7-9).

He assures life to our mortal bodies (Rom. 8:11).

He destroys deeds of the body (Rom. 8:12, 13).

He prompts calling God Father (Gal. 4:6).

He convicts the world (Jno. 16:8).

He sanctifies (2 Thess. 2:13, Rom. 15:16).

He provides access to God (Eph. 2:18).

He strengthens with power (Eph. 3:16).

He gives power (Acts 1:8; Mic. 3:8; Rom. 15:13).

He gathers God's people (Isa. 34:16).

He carried away Philip (Acts 8:39).

He strives with men (Gen. 6:3).

He fills men (Acts 2:4).

He reminded the apostles (Jno. 14:26).

He bestows spiritual gifts (1 Cor. 12:1).

The word of wisdom (1 Cor. 12:8).

The word of knowledge (1 Cor. 12:8).

Faith (1 Cor. 12:9).

Gifts of healings (1 Cor. 12:9).

Workings of miracles (1 Cor. 12:10).

Prophecy (1 Cor. 12:10).

Discernings of spirits (1 Cor. 12:10).

Divers kinds of tongues (1 Cor. 12:10).

The interpretation of tongues (1 Cor. 12:10).

Prophecy (Rom. 12:6).

Ministry (Rom. 12:7).

Teaching (Rom. 12:7).

Exhortation (Rom. 12:8).

Giving (Rom. 12:8).

Ruling (Rom. 12:8).

Note.—In the "He Does" section of the personality division of this study will be found many other statements of the work of the Holy Spirit. Check five items in each list you would like to remember.

RELATION OF THE FLESH AND THE SPIRIT

"The flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other." (Gal. 5:17.)

Walk by the Spirit and escape
fleshly domination (Gal. 5:16).

A continual warfare (Gal. 5:17).

Led by the Spirit (Gal 5:18;
Rom. 8:14).

THE WORKS OF THE FLESH

(Galatians 5:19-21.)

Fornication (1 Cor. 5:9; Eph. 5:3-5).	Wraths (Eph. 4:31; Jas. 1:20).
Uncleanness (Rom. 1:24, 25; Rom. 9:19).	Factions (Jas. 3:16; Tit. 3:10).
Lasciviousness (2 Cor. 12:20, 21; Eph. 4:17-19).	Divisions (1 Cor. 1:10-13; Rom. 16:17).
Idolatry (1 Pet. 4:3; Col. 3:5). 2 Tim. 2:19).	Parties (1 Cor. 1:10, 11; 1 Cor. 12:25).
Sorcery (Rev. 21:8; 22:15).	Envyings (Rom. 1:29; Tit. 3:3).
Enmities (Rom. 8:7; Jas. 4:4).	Drunkenness (Eph. 5:18; 1 Cor. 6:10).
Strife (Tit. 3:9; 1 Cor. 3:3).	Revellings (2 Pet. 2:12-16; Rom. 13:13).
Jealousies (Acts 5:17, 18; 7:9).	And such like (1 John 5:17; 2

Note carefully what happens when God-followers become flesh-followers. (Rom. 1:26-32.)

How many sins are here named?

By what definite things did they arrive at this state? (Rom. 1:21.)

THE FRUIT OF THE SPIRIT

(Galatians 5:22, 23.)

Love (1 John 4:7-11; Matt. 5:44).	Joy (1 Thess. 1:6; 2 Cor. 7:4).
Longsuffering (Eph. 4:2; 1 Thess. 5:14).	Peace (Phil. 4:7; Rom. 14:19).
Kindness (Col. 3:12; 2 Pet. 1:7).	Faithfulness (1 Cor. 4:2; Matt. 25:21).
Goodness (Hosea 6:6; Phm. 14).	Meekness (Eph. 4:2; Tit. 3:2).
	Self Control (Acts 24:25; 1 Cor. 9:25).

What have Christians done to the flesh? (Gal. 5:24.)

By what instrumentality? (Rom. 8:12, 13.)

HOLY SPIRIT BAPTISM

It is important to know with what words to speak of baptism as the Bible connects that term with the Holy Spirit. There are only seven passages which speak of Holy Spirit baptism by that name.

"I indeed baptize you in water (en hudati) unto (eis) repentance; *** he shall baptize you in (en) the Holy Spirit and (in) fire."—Matt. 3:11.

"I baptized you in water (en hudati); but he shall baptize you in the Holy Spirit (Pneumati Hagio)."—Mark 1:8.

"I indeed baptize you with water (hudati); but he shall baptize you in (en) the Holy Spirit and (in) fire."—Luke 3:16.

"He that sent me to baptize in (en) water," he said (of Christ) *** "the same is he that baptizeth in (en) the Holy Spirit."—John 1:31, 33.

"John indeed baptized with water (hudati); but ye shall be baptized in the Holy Spirit (en Pneumati Hagio) not many days hence."—Acts 1:5.

"John indeed baptized with water (hudati); but ye shall be baptized in the Holy Spirit" (en Pneuma Hagio).—Acts 11:15, 16.

"For in (en) one Spirit were we all baptized into (eis) one body."—1 Cor. 12:13.

The first three are parallel expressions of John before he saw Jesus; the fourth is his identification of him; Acts 1:5 is the promise of the risen Christ and in Acts 11:13-16 Peter quotes that promise in identifying the

Pentecost experience with that of the house of Cornelius. The seventh expression is from Paul with reference to all Christians.

Thus the matter is practically reduced to two distinct expressions by the Baptist, one by Jesus, and one each by Peter and Paul—at least so far as it is definitely spoken of by the name "baptism."

In the first six passages the Greek has the preposition "en" seven times and the case only seven times, which the King James renders "with" in each instance. The American Revision uses "in" eleven times and "with" three times, but inserts "with" in the margin as an alternative reading at each occurrence of "en". Both the preposition and the case are locative. Surely the combination of preposition and case is locative. "En" is the "same word as Latin *in*, German *in* ***, English *in*, (A. T. Robertson) so we may correctly say "baptism in the Holy Spirit" or join both great companies of revisers in saying baptism with the Holy Spirit, knowing that the preposition (Gr. *en*; Eng. *in*) is related to Spirit baptism and water baptism in exactly the same way.

In 1 Cor. 12:13, the prepositions are "en" and "eis" which King James renders "by" and "into"; the Revision says "in" and "into". Our question is the significance of this "in" rendered "by" or "in." It is either baptism "in the Holy Spirit" (like baptism in water, or in the lake) or it is baptism "by the Holy Spirit" (like baptism by John or by Paul); the form is locative, but the resultant idea is instrumentality as in Rev. 6:8, where "en" is thrice translated "with"—"with sword, and with famine and with death." See also Rev. 19:21 for another example of the same construction.

It is true that members of Christ's body were and are baptized by human hands. Galatians 3:27 declares we "were baptized into Christ" and 1 Cor. 12:13 indicates we were "all baptized into one body" "in (en) one Spirit." The where of Christian baptism is "into Christ", into his church or body; so we conclude 1 Cor. 12:13 means that by the instrumentality, direction, or authority of the Holy Spirit we have by human hands been "baptized into one body." The statement is of the same order as that of Acts 20:28: "the Holy Spirit hath made you bishops to feed the church of God." However, in Acts 14:23, we read of Paul and Silas appointing elders "in every church" and we read of Paul leaving Titus in Crete to "appoint elders in every city." Tit. 1:5. The human agency by which the church was supplied with bishops was that of men who preached the gospel and turned people from darkness to light, but the prime factor, the moving force back of them, was the Holy Spirit.

We conclude that Jesus baptized men "with (in) the Holy Spirit" that they might be "clothed with power from on high," (Luke 24:49) and (apparently) to convince Peter and his fellow-Jews that "to the Gentiles also hath God granted repentance unto life" (Acts 10:45, 47; 11:18), and that the Holy Spirit himself, by the agency of human servants of the Lord, baptizes those who believe the gospel and desire the salvation which is in Christ. (Matt. 28:19, 20; Mark 16:15, 16; Acts 2:38, and others). Every scriptural burial "with him through baptism into death" (Rom. 6:4) "wherein (we) were raised with him" (Col. 2:12) is properly construed as an act of the Holy Spirit just as certainly as that all scriptural elders (overseers) in the church of God have been made shepherds by the instrumentality of the Holy Spirit, and the agency of obedient men.

NOTES ON HOLY SPIRIT BAPTISM

There is a likeness between baptism "with the Spirit" and baptism "with water."

Jesus baptized with (in) the Holy Spirit, Matt. 3:11; the Holy Spirit baptizes with (in) water, 1 Cor. 12:13; Matt. 28:19, 20; Acts 2:38; 22:16; Rom. 6:4; Gal. 3:27; Eph. 4:5; John 3:5; Titus 3:5.

Acts 2 and Acts 10 are specifically identified as instances of "baptism with the Holy Spirit." Acts 10:45-47; 11:15-17; Acts 1:5; 2:1-4.

The baptism in which the Holy Spirit is involved (1 Cor. 12:13) brings every saved person into the one body and is therefore essential to salvation.

As to 1 Cor. 12:13 referring to water baptism, see Alford, Bengel, Beza, Biederwolf, Calvin, Cumming, Delbette, Henry, Kling, Luther, Meyer, Ruckert, Scott, Vincent.

Profound scholarship and devout Bible study have not always led to the same conclusions. Do not decide weighty matters in haste.

PENTECOST AND THE HOUSE OF CORNELIUS COMPARED

Baptized in the Holy Spirit, Acts 1:5.

There came from heaven a sound, Acts 2:2.

There appeared unto them tongues parting asunder, Acts 2:3.

(One) sat upon each one of them, Acts 2:3.

They were all filled with the Holy Spirit, Acts 2:4.

They began to speak with other tongues, Acts 2:4.

Clothed with power from on high, Luke 24:49.

The Holy Spirit fell on all them, Acts 10:44.

On the Gentiles also was poured out the gift of the Holy Spirit, Acts 10:45.

They heard them speak with tongues, Acts 10:46.

They received the Holy Spirit, Acts 10:47.

They were baptized in the Holy Spirit, Acts 11:17.

God gave unto them the like gift *** as unto us, Acts 11:17.

Clothed with power from on high, Luke 24:49.

QUOTATIONS PERTINENT TO THE SUBJECT

"The gift of the Holy Spirit is the Spirit."—Barton W. Stone, "Works," page 282.

"The Holy Spirit himself is received by the hearing of faith."—Benjamin Franklin, "Sketch and Writings," page 357.

"When our bodies are immersed in water and our souls into the Holy Spirit our plans are all religious."—Alexander Campbell, "Millennial Harbinger," 1831.

"We teach that the Spirit is received through faith *** Gal. 3:14. *** We know that if any man hath not the Spirit of Christ he is none of his, and we do teach men to believe and obey the gospel, in order to the reception and enjoyment of the Spirit."—Raccoon John Smith, "Life of Elder John Smith," page 418.

"There is no member of the body of Christ in whom the Holy Spirit dwelleth not. *** Hence the indispensable duty of all disciples being led by the Spirit of God, with which they are sealed, and of holding forth, in the language of the New Testament, the gospel; for, where there are no

Christians, or where Christians do not perform their duties, there are no conversions—as in Tartary. *** But wherever there are Christians, Christians who hold forth the gospel in the sound words used on Pentecost by the apostles, there will always be some conversions, more or less.”—Elder Walter Scott, “Life of Elder Walter Scott,” page 267.

SIN AGAINST THE HOLY SPIRIT

To get the exact meaning of any passage of scripture, it is needful to know exactly what else is written on the matter.

On this topic compare Matt. 12:22-37 with Mk. 3:19-30. It will be found in Matthew that Jesus healed a blind mute possessed of a devil so that “the dumb man spake and saw.” v. 24.

The Pharisees said: “This man doth not cast out devils, but by Beelzebub the prince of the devils.” v. 24.

After a direct answer to their evil accusation, Jesus said: “Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.” v.31.

“Whosoever shall speak a word against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come.” v. 32. Whereupon he characterized them as vipers—evil men out of the evil treasure in their hearts bringing forth evil things.

Mark tells us it was scribes from Jerusalem that made the evil allegation and that Jesus said: “Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin (v. 29): because they said, He hath an unclean spirit.”

Webster defines blasphemy—“To speak or address with impious irreverence; to revile impiously (a sacred thing).”

Thomas Sheldon Greene defines the Greek word: “To calumniate, revile, treat with calumny and contumely, Matt. 27:39 et al; to speak of God or divine things in terms of impious irreverence. Matt. 9:3; 26:65, et al.”

Blasphemy is “Cursing or reviling God or the king. *** Intentional indignity or defiance offered to God or sacred things.”

Many questions may be asked, but the above is the kernel of what “is written” by Inspiration, with some aid on the meaning of terms used, and it teaches in solemn and awful tones the importance of at all times dealing with the Holy Spirit in a respectful and reverent manner.

“The infilling of the Spirit compels an outflowing of testimony.”—A. T. Pierson.

“How great would be the peace and prosperity of the church of God if all ministers and officebearers were filled with the Spirit.”—C. I. Scofield.

“If you have much of the Spirit of God, you must make up your mind to have much opposition, both in the church and in the world. Very likely the leading men in the church will oppose you.”—Charles G. Finney.

