

The Sword AND Staff

"Preach the Word" (II Timothy 4:2) • "Feed the Flock" (I Peter 5:2)

The Subject of the Holy Spirit Made Simple, A Study

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INTRODUCTION:

A. The mission of the Holy Spirit in the New Testament makes us hesitate before studying this subject.

1. He would guide the apostles into all truth and show them things to come—*He has done this and confirmed it* (John 16:12-13; 14:26; 2 Peter 1:3; 2 Timothy 3:16-17; Hebrews 2:3-4).
2. His mission was not involving himself, but to speak of Christ and glorify him (John 16:13-14; 15:26).
3. The New Testament puts the emphasis upon preaching Christ (Acts 8:5, 35; 9:20; 1 Corinthians 2:2; Galatians 6:14).

B. However, the confusion and ignorance on this subject makes us want to know more about it.

1. The secret things belong to the Lord, but the things that are revealed are for us to know, believe and obey (Deuteronomy 29:29).
2. The Bible is the only source book of revelation and authority in reference to Christianity and religious truth (2 Timothy 3:16-17).
3. To be properly understood it must be rightly divided or handled aright (2 Timothy 2:15).
4. When we read the Bible, we are reading the words of the Holy Spirit (2 Peter 1:20-21; Revelation 2:7; 3:6, 13, 22; Ephesians 3:5; etc.).
5. A man by the Holy Spirit would not deny the words and commands of the Holy Spirit (1 Corinthians 14:37).

6. We are commanded to try the spirits because many false prophets (teachers) have gone out into the world (1 John 4:1-6; 1:1-3; 1 Timothy 4:1; 2 Thessalonians 2:9-12).
7. It is not a question of whether God has the power to do certain things, but whether God has said He would do these things, for God cannot lie (Matthew 19:26; Hebrews 6:18-19; 2 Timothy 2:13).
8. "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Proverbs 25:14).

C. But what or who is the Holy Spirit?

1. The Holy Spirit is the Spirit of God.
 - (1) God is Spirit (John 4:24).
 - (2) Ananias and Sapphira lied to the Holy Spirit and lied to God (Acts 5:3-4).
 - (3) This third manifestation of the one God is distinguished from the Father and the Son (Matthew 28:10; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 Peter 1:2).
2. The Holy Spirit is not man's emotions.
 - (1) Many have a tendency to identify man's uncontrolled emotions as the Holy Spirit.
 - (2) God is not the author of confusion, and all things are to be done decently and in order (1 Corinthians 14:33,40).
 - (3) Self control is a fruit of the Holy Spirit (Notice various translations on Galatians 5:22-23; 2 Timothy 1:7).
3. The Holy Spirit is not the Word of God.
 - (1) The words of the Lord are spiritual and life producing (Notice the context of John 6:60-63, 66-69).
 - (2) But the Word is not the Holy Spirit any more than my words are me, and your words are you, for the Word is simply the Holy Spirit speaking (2 Timothy 3:16; 2 Peter 1:20-21; Revelation 3:22).
 - (3) The Word is the sword of the Spirit (Ephesians 6:17; Hebrews 4:12-13).

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—THANK YOU—

Proverbially **SPEAKING...**

UNLESS YOU realize that you are wrong, you can never be right.

There is nothing right with being wrong, nor is there a defense for it.

If truth is not absolute, then there is no such thing as truth.

We should not ask for the Lord's leading if we are not willing to follow.

You must take the high road if your destination is heaven.

Love that will not confront wrong, and correct, it is morally useless.

You are not right until you are right with God.

Someone said that there are three kinds of "believers": (1) Believers; (2) Unbelievers; (3) Make-believers.

The closer Christ got to the cross, the fewer were his followers.

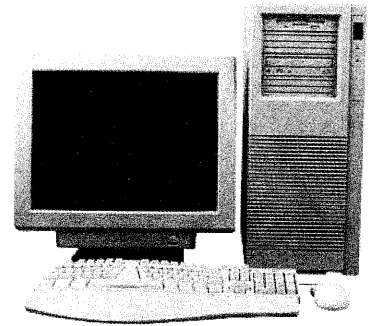
If every "church member" were just like me, what kind of church would the church be?

Doors are for keeping in and keeping out; and for letting in and letting out.

Much of the travel on the road of life turns out to be detours, so get used to the unexpected.

You must make some very basic decisions to take a decided stand.

EDITORIAL COMMENTS



SEEING THE INTANGIBLE, THE INVISIBLE, WITH OUR PHYSICAL EYES

CONSIDER the following verses of Scripture. They are highly interesting, while at the same time being very informative reading.

- "When **Jesus saw their faith**, he said unto the sick of the palsy, Son, thy sins are forgiven thee" (Mark 2:5)
- "Who [Barnabas], when he came, and **had seen the grace of God**, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).
- "**For the invisible things** of him from the creation of the world **are clearly seen**, being understood by the things that are made, even his eternal power and Godhead [divinity]; so that they are without excuse" (Romans 1:20).

All of these Scriptures are parallel in how the truth of what is being said is gotten across. That which is intangible, yes, invisible, is spoken of as being seen. The invisible is seen with the physical eye. Taken literally, this sounds incredible. Yes, amazing, fascinating!

But how is this possible? Perhaps what we are told about Peter's experience of trying to walk on the water to meet Jesus explains and illustrates what we are reading in these Scriptures. "But **when he saw the wind** boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me" (Matthew 14:30). Really, did Peter see the wind? No, he didn't actually see the wind. He saw the impact of the wind about him and on the water as indicated by the word "boisterous." Its effect could be seen in that which was visible.

- **Mark 2:1-12.** The four who were determined that their paralytic friend would see Jesus and be healed were not deterred by the crowds that made it impossible for them to get into Simon Peter's house. Somehow they got upon the roof, detached part of the roofing, and then lowered the "one sick of the palsy" down into the very presence of the Lord. It was at this juncture we read, "When **Jesus saw their faith...**"

Yes, faith itself is intangible and involves that which is not seen. Hebrews 11:1 states, "Now faith is the substance [grounds] of things hoped for, the evidence of things not seen." But faith in its manifestation is just the opposite. It can be seen. Read the 11th chapter of Hebrews. James deals at length with this in his epistle (James 2:14-26). He reasons, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (2:18). To

James, and for the Christian, faith and works cannot be separated. Works are the visible expression of faith that by its very essence is grounded in the unseen. Paul says that “we walk by faith, not by sight” (2 Corinthians 5:7), and the walk can be (and must be) seen (if it is real).

• **Acts 11:19-26.** On the heels of the Gentiles coming into the church with the household of Cornelius, we read of a great number of conversions in the city of Antioch. The church at Jerusalem was concerned that these new Christians would get off to a good start. So they sent Barnabas, whose nickname means, “the son of consolation [encouragement]” (Acts 4:36), to get this job done. He was the man for the task. At this point was where we read, “Who [Barnabas], when he came, and *had seen the grace of God*, was glad, and exhorted them...”

Grace means favor, and more in particular to the Christian, unmerited favor. And how can it be said that Barnabas “had seen the grace of God” at Antioch? He could see this in what had taken place. Great numbers had accepted the gospel message, lives were changed, and a thriving church had come into being. Now with Paul coming to help him, we read, “and it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.” From the very beginning, this church was a vibrant community of believers and was a center of evangelistic activity. It became the spearhead of the thrust of the gospel into the larger Gentile world. All of this was the outworking of God’s amazing grace in the lives of these people. It could be seen (and it should be seen in our lives, too).

• **Romans 1:16-32.** The Scripture that we highlighted here was 1:20, “*For the invisible things* of him [God] from the creation of the world *are clearly seen*, being understood by the things that are made, even his eternal power and Godhead [divinity]...” This is an unusual and catchy statement. Paul asserts that “invisible things,” involving God, “are clearly seen...”

What does this mean? The context has to do with the ancient Gentile world falling head over heels into idolatry. They once knew the one God. And to think that they could take this pure concept of deity (one Almighty, Omniscient God, who is Spirit) and in their degeneracy divide into the divergent gods of polytheism (with all of their idols) and the perversion that went with it—*how stupid!* Paul says, “Professing themselves to be wise, they became fools.” In God’s creation, “his eternal power

and Godhead [divinity]” are “clearly seen.” There is evidence of intelligence and design everywhere. Design points to a Designer. Creation implies a Creator. Consistent laws of nature imply one lawgiver, one Creator, one God. And the awesomeness of it all, looking into the expanse of the heavens, declares that he is Almighty—*Omnipotent!* Yes, Supreme Intelligence and Omnipotence are awesomely displayed before us. God is. We cannot see God who is Spirit, but the evidence of his Being and the reality of his presence are visible everywhere.

Christ one time in a prodding way questioned his disciples, when they seemed oblivious to what he was trying to tell them, “Having eyes, see ye not?” (Mark 8:18) We might ask ourselves the same question in reference to seeing faith, seeing the outworking of grace in our lives, and seeing the awesome evidence of God all about us. Are we seeing, realizing and experiencing these eternal verities and assimilating them into our lives? □



“THE TEN CANNOTS”

1. You cannot bring about prosperity by discouraging thrift.
2. You cannot strengthen the weak by weakening the strong.
3. You cannot help little men by tearing down big men.
4. You cannot lift the wage earner by pulling down the wage payer.
5. You cannot help the poor by destroying the rich.
6. You cannot establish sound security on borrowed money.
7. You cannot further the brotherhood of man by inciting class hatred.
8. You cannot keep out of trouble by spending more than you earn.
9. You cannot build character and courage by destroying men’s initiative and independence.
10. And you cannot help men permanently by doing for them what they can and should do for themselves.—*Wm. J. H. Boetcker* □



Mistakes and Failure?

THEODORE ROOSEVELT said, “The only man who never makes a mistake is the man who never does anything.” Edison spent more than \$100,000 to obtain 6000 different fiber specimens, and only three of them proved satisfactory. Each failure brought him that much closer to the solution to his problem. His friend Henry Ford was right when he said that failure was the “opportunity to begin again, more intelligently.” —*Selected* □

The Subject of the Holy Spirit Made Simple... (Continued from Page 1)

D. Is the Holy Spirit available to man to-day as a gift?

1. Christ as the only begotten Son of God had the Holy Spirit without measure, boundless in degree (John 3:34).
 - (1) This implies that someone has, or can have, the Spirit by measure or degree.
 - (2) That someone is man.
2. Christ promised to send the Holy Spirit to his disciples (apostles)—some observations.
 - (1) Christ would send the Spirit (John 16:7).
 - (2) He would ask the Father to send the Spirit (John 14:16).
 - (3) He would send the Spirit from the Father (John 15:26).
 - (4) The Father would send the Spirit in Christ's name (John 14:26).
 - (5) Christ would come to them (John 14:18).
 - (6) NOTE: Later in this study we will see that the indwelling of the Holy Spirit, and the indwelling of God and of Christ all mean the same thing.
3. The measures of the Spirit manifested in the New Testament.
 - (1) The SUPERORDINARY measure as evident in Christ, God incarnate (John 3:34; Colossians 2:9).
 - (2) The EXTRAORDINARY (charismatic) measure as seen in the apostles, those on whom they laid their hands, and the household of the Gentile Cornelius (Acts 2:1-13, 43; 8:18; Hebrews 2:2-3; Acts 11:4-15).
 - (3) The ORDINARY (regular) measure, which is for every Christian (Acts 2:38-39; Romans 8:9).
 - (4) All measures of the Holy Spirit given to man in the New Testament are alike called the "gift" of the Holy Spirit (The apostles and Cornelius' household—Acts 10:45; 11:15, 17; Laying on of apostles' hands—Acts 8:18-20; Measure common to all Christians—Acts 2:38-39).
 - (5) Perhaps Acts 2:16-21, where it says, "I will pour out of my Spirit upon all flesh," is an overview of the entire New Testament age, from beginning to end; first, the kingdom coming with power (Mark 9:1; Acts 1:8), as evident in the special baptism of the Holy Spirit and the distribution of the charismatic gifts of the Spirit and, finally, the regular gift of the personal indwelling of the Spirit that was for "as many as the Lord our God shall call" (Acts 2:38-39).

I. THE EXTRAORDINARY MEASURE AS SEEN IN THE APOSTLES AND THE HOUSEHOLD OF CORNELIUS

A. The Coming of the Holy Spirit Announced and Anticipated

1. John the Baptist announced that Christ would baptize with the Holy Spirit (John 1:33).
 - (1) From the announcement it is vague as to the ones who would receive this baptism (John 1:33; Matthew 3:11).
 - (2) The night before his crucifixion Christ told his disciples that the Holy Spirit would be sent to them, they would testify of him, and they would be guided into all truth (John 14:26; 15:26-27; 16:13).
 - (3) At one time during his ministry Christ had said that some standing there would "not taste death, till they have seen the kingdom of God come with power" (Mark 9:1).
2. After his resurrection Christ told the apostles to wait in Jerusalem for the baptism of the Holy Spirit.
 - (1) He said, "I send the promise of my Father upon you (the apostles)" (Luke 24:46-53).
 - (2) Just before his ascension he told the apostles they would be "baptized with the Holy Spirit not many days hence" (Acts 1:1-9).
 - (3) The baptism of the Holy Spirit was not a command, but a promise (in this case to the apostles)—*Men cannot and do not obey promises; they only receive them.*

B. Who were baptized with the Holy Spirit on the Day of Pentecost?



THE APOSTLES BAPTIZED IN THE HOLY SPIRIT

1. It was originally promised to the apostles, so we know they were baptized in the Holy Spirit (Acts 1:1-5).
2. The apostles were the ones with one accord in

one place when the Day of Pentecost came (Acts 1:26-2:1-4).

3. All who had received this special baptism of the Holy Spirit spoke in other tongues (languages) (Acts 2:4)—*If we can identify the ones speaking, we will know who received this outpouring of the Holy Spirit.*

- (1) Men were speaking (Acts 2:13, 37)—In the number of the 120 were women; so this excludes the 120 (Acts 1:13-15).
- (2) All who were speaking were Galileans, and the apostles were strictly Galileans (Acts 2:7; 1:11).
- (3) In the 120 were people, no doubt, other than Galileans, such as Mary, Martha and Lazarus (all from Bethany just outside of Jerusalem, John 11:1) and Mary, mother of John Mark, was from Jerusalem (Acts 12:12); etc.
- (4) It is clear from the account that the apostles were the ones doing the speaking (Acts 2:13-14, 37).
- (5) The kingdom came with power on the Day of Pentecost and the apostles were the ones who received and exercised power (Acts 1:8; 2:1-4, 43; 4:33; 5:12).
- (6) Therefore, we honestly conclude that only the twelve apostles were the ones baptized with the Holy Spirit on the Day of Pentecost in the 2nd chapter of Acts when the church was started. (NOTE: This is significant because most people, it seems, believe the 120 were the ones).
- (4) It is clear from the account that the apostles were the ones doing the speaking (Acts 2:13-14, 37).

C. Why were the apostles baptized in the Holy Spirit?

1. What the purpose could not have been.
 - (1) Not to save them because they were already disciples of Christ, and consequently saved.
 - (2) Not to sanctify them from the sin of Adam as some teach—We do not inherit the sin of Adam (Infants come into the world sinless, (Matthew 18:3; 19:14; Romans 14:12; Luke 3:23-38—2 Corinthians 5:21).
 - (3) Not to give them the Holy Spirit, as such, because they already had the Holy Spirit (John 20:21-23).
2. The purpose as evident in the promise.
 - (1) It equipped the apostles to be the “official” eyewitness of Christ (John 15:26-27; Acts 1:8; 2:32; 4:33)
 - (2) The Holy Spirit directed them into all truth

and brought all things to their remembrance as they preached and wrote the Scriptures of the New Testament (John 14:26; 16:13).

3. The purpose as evident in the benefits conferred.
 - (1) It empowered them to perform miracles, signs and wonders, confirming the truth of what they were preaching (Acts 2:43; 5:12; Hebrews 2:3-4).
 - (2) They spoke in other languages that they had not learned before, greatly expediting their preaching outreach (Acts 2:4-11; Matthew 28:19-20).
 - (3) Obviously they were empowered to pass on the charismatic gift and gifts of the Holy Spirit (Acts 8:14-18; Hebrews 2:3-4).
 - (4) It is not unreasonable to think that Paul was charismatically filled with the Spirit in the apostolic way (Acts 9:17; 2:4) as he fully exercised the powers of an apostle (1 Corinthians 15:7-10; 2 Corinthians 12:11-12; Romans 15:15-19; Acts 19:6).

D. Why was the household of the Gentile Cornelius baptized with the Holy Spirit?



PETER'S VISION THAT LED TO CORNELIUS

1. The household of Cornelius was baptized with the Holy Spirit (Acts 10:44-46; 11:13-15).
 - (1) As pointed out, the record seems to indicate that only the apostles were directly promised this special baptism of the Holy Spirit (Acts 1:1-5).
 - (2) What happened to the household of Cornelius was looked upon as unusual and unexpected—Why did Peter say, “The Holy Ghost [Spirit] fell on them, AS ON US AT THE BEGINNING” (about seven years before), if this was a common everyday experience in conversion?

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The Subject of the Holy Spirit Made Simple... *(Continued from Page 5)*

- (3) The happening reminded the apostle Peter of the original promise made to the apostles and the likeness of what had taken place with them—*There were similarities as it fell on them directly from heaven* (Acts 11:15-17; 1:1-5).
2. What the purpose of the baptism of Cornelius' household in the Holy Spirit could not have been.
 - (1) Not to empower them to be apostles ("official" eyewitnesses of Christ)—*Others had been selected for this purpose* (Acts 1:21-22; 1 Corinthians 15:7).
 - (2) Not to save them as some teach (the charismatic giving of the Spirit was never for salvation)—*Peter would tell them what they must "do" to be saved* (Acts 10:6, 33, 48; Acts 11:14—Acts 2:38-41; 1 Peter 3:21); NOTE: As he "*began to speak*", the Holy Ghost [Spirit] fell on them" (Acts 11:14-15; 10:44)—*Before he had a chance to tell them like on the Day of Pentecost* (Acts 2:38-39).
 - (3) Not to make believers out of them as some teach—*Faith comes by hearing the Word of God* (Romans 10:17; Acts 8:12; 18:8).
 - (4) Not to sanctify them from the sin of Adam as some teach—We do not inherit the sin of Adam (Infants come into the world sin-less, Matthew 18:3; 19:14; Romans 14:12; Luke 3:23-38—2 Corinthians 5:21).
 - (5) Not to forgive their sins as some teach—*Sins are washed away by the blood of Christ when we repent and are baptized into his death* (Acts 11:18; 2:38-39; 10:6, 48; 22:16; Revelation 1:5).
 - (6) Therefore, they received the charismatic outpouring of the Holy Spirit before they were told what to do to be saved, and while they were actually in an unsaved condition (the other record of the baptism of the Holy Spirit was just the opposite—*The apostles were already saved men*).
3. The purpose of the baptism of the household of Cornelius in the Holy Spirit.
 - (1) Christ said that he had other sheep to bring into the one fold (John 10:16; Eph. 2:11-16).
 - (2) The Great Commission made it plain that Christ died for "whosoever will" of all nations (Matthew 28:18-20; Mark 16:15-16; Luke 24:47).
 - (3) Even the apostle Peter on the Day of Pentecost said that the promise was for "all that are afar off, even as many as the Lord our

God shall call" (Acts 2:38-39; Ephesians 2:12-13); yet about seven years later at the time of Cornelius, the gospel had only been taken to the Jews.

- (4) Starting with a vision, God prodded the apostle Peter that he should get away from Jewish prejudice and call no man common or unclean (Acts 10:9-16, 28, 34, 35).
- (5) Now this special charismatic outpouring of the Holy Spirit upon these unsaved Gentiles proved beyond doubt to Peter and to the church that they were proper recipients of the gospel; the gospel should be preached to the Gentiles, too (Acts 10:45-47; 11:17-18; 15:7-9).
- (6) The Holy Spirit was to be poured out upon "all flesh"—This could mean Jewish and Gentile flesh (Acts 2:17; 10:45; 11:15, 17), the Jews on Pentecost and the household of Cornelius representing this; it includes all peoples and classes of humanity, and it includes the giving of the Holy Spirit in the various measures, first with the charismatic and then otherwise to the end of the world (this is the age of the Spirit).

E. Is this special charismatic outpouring of the Holy Spirit promised today?

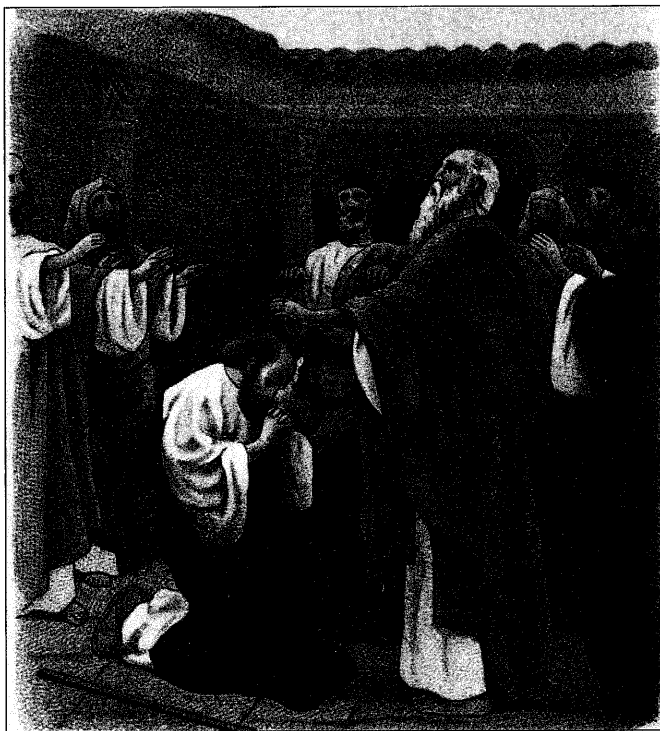
1. Some today claim to have this special baptism of the Spirit, but evidently they don't realize the import of what they are saying.
 - (1) On the day of Pentecost they could HEAR the baptism of the Holy Spirit as the sound of a rushing mighty wind (Acts 2:2, 33).
 - (2) They could SEE the cloven tongues as of fire upon those who received the baptism of the Spirit (Acts 2:3, 33).
 - (4) People today don't manifest the same miraculous works and gifts that accompanied and followed the baptism of the Holy Spirit (Acts 2:4-11, 43; 4:33; 5:12; 9:32-41; 10:46).
2. No where in the New Testament do we find that it is promised today.
 - (1) It served its special and extraordinary purpose in endowing the apostles for their work and in getting the church established and going (Mark 9:1) and in demonstrating clearly that the Gentiles were to be accepted into the church.
 - (2) This special outpouring of the Spirit had nothing to do with saving a man—The apostles received it, already being saved and Cornelius' household received it, yet unsaved; it was not universally experienced in the early church (Acts 11:15).
 - (3) It originally was a promise made to certain

individuals and not a command—*Promises cannot be obeyed; only received.*

3. There is now only one baptism common to the religion of Christ (Ephesians 4:5).

- (1) There was a time when there were several baptisms: Jewish baptisms, John's baptism, Holy Spirit baptism, the baptism of the Great Commission; etc.—Now there is only one baptism permanently peculiar to the religion of Christ.
- (2) The baptism of the Great Commission would continue “unto the end of the world [age]” (Matthew 28:19-20).
- (3) The ONE BAPTISM is the immersion of a believing and repentant sinner in water for the remission of sins (Acts 2:38-39; 22:16; 1 Peter 3:21).
- (4) Christ did the baptizing with the Holy Spirit directly from heaven (John 1:33; Acts 2:33)—The one in the Great Commission is administered by man.

II. THE EXTRAORDINARY MEASURE AS SEEN IN THE LAYING ON OF THE APOSTLES' HANDS



A. According to the New Testament, who were the ones who imparted this measure, gift or gifts of the Holy Spirit, in this way?

1. Those who heard Christ (the apostles) bore witness with “gifts [*meismos*, distributions] of the Holy Ghost [Spirit], according to his [God's] will” (Hebrews 2:3-4; 1 Cor. 12:11).
2. Philip, one of the seven (Acts 6:5-8), although

he could perform miracles, he could not distribute or pass this extraordinary gift of the Spirit on to others, and two apostles came to do this (Acts 8:6-7, 12, 14-21)

3. The apostle Paul was instrumental in giving the Holy Spirit in this capacity to uninformed disciples of John the Baptist after they had been Scripturally baptized (Acts 19:1-7).
4. Earlier in the book of Acts the apostles laid their hands on the seven, and it is evident that they had this measure for spiritual gifts followed (Acts 6:5-6, 8; 8:5-13).
5. Hence, from the New Testament it is evident that the apostles gave this charismatic measure or gifts of the Holy Spirit by the laying on of their hands, according to God's will (God personally would determine what particular gift each would receive).

B. What did this measure or gift of the Holy Spirit enable them to do?

1. Stephen and Philip, possessing this measure, did signs, wonders and miracles (Acts 6:6, 8; 8:5-13).
2. The twelve on whom the apostle Paul laid his hands spoke in other tongues and prophesied (Acts 19:6-7).
3. The Corinthians had, no doubt, received this measure of the Spirit by the laying on of the apostle Paul's hands (Hebrews 2:3-4; 1 Corinthians 15:5-8; 2 Corinthians 12:11-12).
- (1) The Holy Spirit in this measure would bestow different miraculous gifts upon different people as he so willed (1 Corinthians 12:1-11; Hebrews 2:4), but evidently taking their desire into consideration at times (1 Corinthians 14:1).
- (2) Notice the nine different gifts that were among the Christians in the church at Corinth (1 Corinthians 12:8-10).
4. The miraculous deeds foretold in the Great Commission according to Mark could well refer to that which came as a result of the laying on of the apostles' hands (Mark 16:15-18).
- (1) Some say this has reference only to the apostles, and that well could be the case—Christ upbraided the apostles for their unbelief, gave the Great Commission, then said these signs would follow them who believed (Mark 16:14-15, 17, 19-20).
- (2) Likewise, it would be in harmony with the rest of the New Testament if we said these signs would follow those who believed the immediate preaching of the apostles (Mark 16:14-18).
- (3) These signs would follow those who believed the apostles, and they did, because they laid

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**General Thanksgiving
By the PRESIDENT of the United
States of America**

A PROCLAMATION

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and Whereas both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a DAY OF PUBLIC THANKSGIVING and PRAYER, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:"

NOW THEREFORE, I do recommend and assign THURSDAY, the TWENTY-SIXTH DAY of NOVEMBER next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed;—for the peaceable and rational manner in which we have been enabled to establish Constitutions of government for our safety and happiness, and particularly the national one now lately instituted;—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions;—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness unto us); and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best.

GIVEN under my hand, at the city of New-York, the third day of October, in the year of our Lord, one thousand seven hundred and eighty-nine [1789].

(Signed) G. Washington



***THE MORE CAREFULLY we study the Bible,
the more carefully we will try to put it into
practice in our lives.*** □

BIBLE QUESTIONS

(Random Questions Over the Bible)

1. In the Bible, with whom was the covenant of circumcision first made?
2. On which day after the birth of a Jewish boy was he to be circumcised?
3. When the children of Israel conquered the Promised Land, where was the tabernacle set up as the place of worship?
4. What judge of ancient Israel seemed to have been fond of making "riddles"?
5. The temple built by Solomon was dedicated during the week of what great feast of the Israelites?
6. What were the names of Job's three friends who came to visit him in his afflictions, and how long were they there before they said anything?
7. Which psalm is about the blessedness of brethren dwelling together in unity?
8. Whatever happened to the brazen serpent that Moses made in the wilderness for those who had been bitten by fiery serpents to look upon to be healed?
9. Which two psalms are almost identical and start out by saying, "The fool hath said in his heart there is no God?"
10. What is the longest chapter in the Bible, in what unusual way is it written, and what is it about?
11. What are the three times Nicodemus is mentioned in the gospel of John?
12. Although the Jews in Jerusalem said that "out of Galilee ariseth no prophet" (John 7:52), what Old Testament prophet was from this region?
13. Where was the village of Bethany in proximity to the city of Jerusalem?
14. Where was Jesus on the Mount of Olives when the Jews came with Judas to arrest him?
15. The summit of the Mount of Olives, from where Jesus ascended to heaven, was how far from Jerusalem?
16. What one Old Testament Scripture is used by the apostle Paul to typify the Old Testament, and what one Old Testament Scripture is used to typify the New Testament?
17. What was the name of the winter storm that brought about the shipwreck of the apostle Paul on his way to Rome as a prisoner?
18. What summary statement or definition does Paul give for the word "gospel" in 1 Corinthians 15:1-4?
19. In the admonition to "Put on the whole armour of God" (Ephesians 6:10-17), what is faith called or likened unto in this armor?
20. Which is the shortest book in the Bible?

***(NOTE: Answers found elsewhere in
this issue of the paper)***

READERS'

...Response

APOLOGY: Please accept our humble apology for slowness in getting correspondence answered. "We" have no staff of secretaries, etc. to handle such, and this is done by the "editor" as time allows. Be it known that you are sincerely appreciated. □

FLORIDA:

■ "Would you please send me all bound volumes of *THE SWORD AND STAFF*. Thanks a lot."

TENNESSEE:

■ "Thank you for your continued faithful work in the kingdom. Enclosed is support to continue to do this work..."

NORTH CAROLINA:

■ "You're doing a great work in getting the true word of the Lord out to so many people. **KEEP ON KEEPING ON!!!**"

■ "I intended to get this off earlier...Hope things are looking up for you and contributions are coming in. You're doing a great work for our Lord!!! Hope your health is good, and we look forward to getting *THE SWORD AND STAFF* when conditions allow! Keep on keeping on forever!!!"

VIRGINIA:

■ "Please send me two bunches of the bound volumes. I really appreciate what you are doing for the Lord. I know he will bless you abundantly. Take care and may God bless you and yours."

■ "Thanks for sending me the bound volumes and other per phone conversation...I love you and your publication and use it for teaching often. You are in our prayers."

PENNSYLVANIA:

■ "May God continue blessing all of your good works."

■ "Just another note — I continue to enjoy *THE SWORD AND STAFF* publication...your articles are (as ever) so helpful—so Biblical..."

■ "Please accept this donation to your publication *THE SWORD AND STAFF*. Sorry we are late with this year's donation. Thank you for continuing your hard work for the Lord."

■ "I apologize. I have been remiss in not contacting you sooner. I have been receiving *THE SWORD AND STAFF* for several years, and have sent a donation in the past. However, I have not done so recently. So, you will find a donation enclosed. Would you please add some family members to your mailing list?"

NEW YORK:

■ "Greetings in the name of Jesus. Praise him for his goodness in our lives."

"Somewhere in the past someone gave me a copy of your magazine. In it was an ad for a book titled *NOBODY LEFT BEHIND*. I was wondering if you still had this book and the price. I am also interested about a subscription to your publication."

"Thanks for any assistance you can extend to me."

MICHIGAN:

■ "Enclosed is my order for tracts, etc. with a check to cover any cost for postage, etc...I thank you in advance and want to express how much I do enjoy your paper. As a minister I find it very helpful with preparing my lessons. So keep up the good work."

OHIO:

■ "Thanks for *THE SWORD AND STAFF*. It is a good way to spread the good news..."

■ "I praise God for *THE SWORD AND STAFF*. I am sorry for neglecting sending you help sooner. Thank you for the great work you are doing..."

MISSOURI:

■ "Thank you so much for all your hard work. The questions are a real learning tool."

■ "Please delete the following address from your mailing list. It will save postage and trees."

■ "Please discontinue *THE SWORD AND STAFF* as Mr. _____ has passed on. I am a Catholic, so I don't need it."

■ "We thank the Lord everyday that you are still faithful and pray God will give you many more years to serve him..."

■ "OUR GREAT AND GLORIOUS GOD—Wonderful and exciting reading!—a study. Please send a few for a class study—Thanks."

■ "Please send me two of the *NOBODY LEFT BEHIND* books and use the rest for the work. Thanks very much for the work you are doing and for the two books..."

■ "Please send one copy of the bound volumes of *THE SWORD AND STAFF* for the years 2007-2008. Thank you. May our Great and Glorious God continue to bless you and to use you."

(Continued on Next Page)

READERS'...Response

(Continued from Previous Page)

■ "Thanks for *THE SWORD AND STAFF*. I have been getting it at our church. I would like to have it delivered to our home also; also the bound volumes and booklets; also I would like a copy of *NOBODY LEFT BEHIND*. Enclosed is a check to help with the expenses."

■ "Thank you for the book [*NOBODY LEFT BEHIND*] and one copy of each of the booklets and tracts. We are so happy with the book and tracts (and booklets) that we would like for you to send Elliott's book *NOBODY LEFT BEHIND* and a copy of all booklets and tracts to our minister...Also send us another set of tracts and Elliott's book. Our book and tracts were given to an elder in a Missouri town 60 miles away... Thank you! May the good Lord guide and bless you. Your generosity is commendable, realizing a good and unselfish heart."

ARKANSAS:

■ "Thank you for continuing to send *THE SWORD AND STAFF*. We enjoy it very much. We share it with all of the church members."

TEXAS:

■ "How about a couple of copies [sets] of the Spanish books [bound volumes]...?"

OKLAHOMA:

■ "You have interesting and informative articles. I'd like to get all the copies in volumes. Thanks."

■ "We are so-o-o-o blessed by *THE SWORD AND STAFF* and pray that the Lord will continue to bless you both [editor and wife] with good health for years to come so that you can keep the work going for many years yet. We appreciate your faithfulness."

NEBRASKA:

■ "I'm sending some money to put on *THE SWORD AND STAFF*, and I would like copies of *OUR GREAT AND GLORIOUS GOD*. Take out postage. I enjoy *THE SWORD AND STAFF* and read it from cover to cover. Thank you for the blessing of your paper. May God bless, and He does."

NEVADA:

■ "Greetings!

"God is good to all of us! We appreciate reading your paper—it is *TOPS*! The print is great and the content is straight forward! God bless you for your faithfulness..."

CALIFORNIA:

■ "God bless your work. We use your material and appreciate it."

OREGON:

■ "Thank you again for your work. God is S-o-o-o-o Good and Great!"

■ "Please send me a copy of the book, *NOBODY LEFT BEHIND*. Use the balance for carrying on your work. We sorely need the truth today. Keep up the good work."

■ "Enclosed is my contribution to your booklet [magazine]. I...enjoy it...it keeps encouraging my spiritual life in many, many ways. May it also help your growth in Jesus Christ as you print it."

■ "I received some kind of preachy-God publication at my house and I have no interest in receiving it. Please take my address off of your mailing list and refrain from sending me any more junk mail. I don't want your publication..." □

A Psalm of Life

Tell me not, in mournful numbers,
Life is but an empty dream! —
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,— act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow

The Subject of the Holy Spirit Made Simple... (Continued from Page 7)

their hands on them and on other converts as they so desired.

- (4) NOTE: It is said these signs would "follow" them—We see the opposite today, as people are seeking after and following supposed signs; Jesus said that a wicked and adulterous generation seeks after signs (Matthew 16:4).
5. Special note on the gift of speaking in tongues.
 - (1) Because of confusion in our day it is well that we examine what is meant by speaking in tongues.
 - (2) The word "tongues" in the New Testament is used to signify languages (Acts 21:40; 22:2; 26:14; 1 Corinthians 13:1).
 - (3) The speaking in tongues by the apostles on the Day of Pentecost was preaching in other languages of man (Acts 2:4-11).
 - (4) The "tongues" in 1 Corinthians 14 refers to human language because, among other things, in verse 21 Paul quotes from Isaiah 28:11-12, originally referring to the foreign language of those who would carry the Jews into Captivity.
 - (5) Paul speaks of what was said being "easy to understand" (1 Corinthians 14:9) and the "unlearned," implying that which was capable of being learned.
 - (6) The word "unknown" in 1 Corinthians 14 (KJV) is not in the Greek New Testament, but is supplied by the translators—*Notice the italics indicating this.*
 - (7) When it speaks of "new tongues," they were new in the sense that they were new to the one speaking them (Mark 16:17).
 - (8) Not everyone in the early church had the gift of speaking in tongues (1 Corinthians 12:4, 10, 30)—NOTE: This is significant because certain religionists today claim a person has not received the Spirit until he speaks in what they call "tongues," and it is expected as a universal experience.
 - (9) NOTE: The speaking and praying in tongues in the New Testament could not have been some meaningless gibberish—Jesus said not to use vain repetitions as the heathen did (Matthew 6:7; Isaiah 28:19-20), and Paul asked how could the "unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Corinthians 14:16).

- (10) Therefore, we conclude from the New Testament that speaking in tongues was a divinely imparted gift of speaking in languages of men theretofore unlearned by the speaker.

C. Is this measure of the Holy Spirit for God's children today?

1. This measure with its various manifestations came by the laying on of apostles' hands (Acts 8:14-21; etc.), and there are no living apostles of Christ in the church today.
 - (1) These apostles were the "official" eyewitnesses of Christ personally selected and used in establishing the church and confirming the truths of the New Testament (Acts 1:8, 21, 22, 26; 2:14, 32; 3:15; 4:33; 5:29, 32; 10:39-41; 1 Corinthians 15:7-9; 9:1)—NOTE: Others were called apostles in more of a general sense of one sent, as Barnabas (Acts 14:4, 14—Paul was an apostle in the general sense and in the specific sense), but Barnabas is distinguished from the specific apostles of Christ (Acts 9:27).
 - (2) The church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone (Ephesians 2:20)—NOTE: This implies there are no apostles in the church today (as well as not another Christ) because foundations are only laid once, then the building is constructed (the church being built on the foundation of the teaching of the inspired apostles and prophets, and the truth of Jesus Christ himself).
 - (3) Hebrews 2:3 and 4 clearly imply that only the apostles made this special distribution of the Holy Spirit, according to God's will.
 - (4) Therefore, when the last apostle died, this type of spiritual gift was no longer given (since only they gave it), and when they on whom the apostles placed their hands died (these people could not pass it on), miracles in such a "wholesale" fashion ceased (we are not discounting God answering prayer today, however).
2. Indications that the spiritual gifts resulting from this measure would cease (1 Corinthians 12:1-10, 28-31; 13:1, 2, 8-13)
 - (1) Prophecies, tongues, and special knowledge, representative of the spiritual gifts, are pictured as one day failing, ceasing, and vanishing away (1 Corinthians 13:8).
 - (2) "For we know in part, and we prophesy in part"—God's revelation of truth in the early

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The Subject of the Holy Spirit Made Simple... *(Continued from Page 11)*

church was progressively given (John 14:26; 16:11), sometimes orally and sometimes written, but for a time parts were lacking (1 Corinthians 13:9).

- (3) When the **perfect** ("complete, entire, as opposed to what is partial and limited"—Analytical Greek Lexicon) would come, the "in part" situation would be done away (1 Corinthians 13:10)—There would be no further need of the gift of prophecy, knowledge, etc., when the fullness of the canon of the perfect law of liberty was closed (John 16:13; James 1:25).
- (4) The early church with its partial knowledge, without the fullness of God's revelation being completed, is compared to a child (1 Corinthians 13:11).
- (5) Then they saw into the mirror of God's New Testament truth somewhat darkly, but the situation would soon be remedied (James 1:23-25; 2 Corinthians 3:17-18; Hebrews 4:12-13).
- (6) Faith, hope, and love were the principal and enduring things in Christianity, but love was the greatest and most enduring (1 Corinthians 13:13).
- (7) The Corinthians were "puffed up" over the prospects of who might have the "best" spiritual gifts, whereas these gifts were merely passing things and not the essence of Christianity as brought out in 13:13.

III. THE ORDINARY (REGULAR) MEASURE COMMON TO ALL CHRISTIANS

A. *Is there a gift of the Holy Spirit for all Christians?*

1. There is a measure of the Holy Spirit for all Christians (Acts 2:38-40).
 - (1) It was for those on the Day of Pentecost who would repent and be baptized (Acts 2:37-38).
 - (2) Not only was the promise to them, but it was for their children, to all who were afar off, even for as many as would ever become Christians (Acts 2:39).
 - (3) The Holy Spirit is given to those who obey God (Acts 5:32; John 14:23).
2. We receive the Holy Spirit when we become Christians.
 - (1) The world, as such, cannot receive the Spirit (John 14:17).
 - (2) We are not the temple of the Holy Spirit until we are cleansed, then He dwells in us (Acts 2:38; 1 Corinthians 6:11, 19).

- (3) Because we are sons, God has sent the Spirit into our hearts (Galatians 4:6-7).
- (4) It is an "earnest" in anticipation of our final redemption (2 Corinthians 1:22; 5:5; Ephesians 1:13-14).
3. The Holy Spirit dwells in Christians, individually and collectively.
 - (1) Please notice Romans 8:9, 11; Ephesians 3:16-17; 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16; Ephesians 2:20-22; 1 Thessalonians 4:8; 2 Timothy 1:14.
 - (2) We do not necessarily feel the Holy Spirit, but because we have the Holy Spirit, we feel—we are alive spiritually (We don't feel life in our bodies physically speaking, but because we have life in our bodies, we feel).
 - (3) If the Spirit does not DWELL IN us, we are none of his (Romans 8:9).

B. *What is the work of the Holy Spirit in conversion?*

1. The Holy Spirit would reprove (convince, convict) the world of sin, of righteousness, and of judgment to come (John 16:8-11).
 - (1) The Word is the sword of the Spirit (Ephesians 6:17; Hebrews 4:12-13).
 - (2) The Spirit and the bride say "come" (Revelation 22:17).
 - (3) Faith comes by hearing the words of the Holy Spirit, the Word of God (Romans 10:17; 2 Timothy 3:15-17; Acts 18:8).
2. We purify our souls and are born again by obeying the truth through the Spirit (1 Peter 1:22-23; John 3:5).
 - (1) Through the agency, working and in connection with the one Spirit we are led to be baptized into one body (1 Corinthians 12:13).
 - (2) We are washed, sanctified, and justified in the name of Christ and by the Spirit of God (1 Corinthians 6:11).
 - (3) We are born again in becoming children of God, and God sends His Spirit into our hearts as an indwelling agent (Acts 2:38; Galatians 3:26-27; 4:6; Titus 3:5).

C. *What is the work of the Holy Spirit in the life of a Christian?*

1. The Holy Spirit bears fruit in our lives.
 - (1) The predominant fruit of the Holy Spirit is love, the Spirit himself being the gift of God's love (Romans 5:5; 1 Peter 1:22; Galatians 5:22-23; 1 John 3:14; 4:12-13; Colossians 1:8; 1 Corinthians 13).
 - (2) Notice the fruit of the Holy Spirit (Galatians 5:22-23) in contrast with the works of the flesh (Galatians 5:19-21)— It is the HOLY

(Continued on Page 14)

Does "Absence Make the Heart Grow Fonder"?

IF "ABSENCE makes the heart grow fonder," does this mean that the absentee Christian from the assembly must really love the Lord? We think not. It is more like "out of sight, out of mind." And if you don't love the Lord enough to go to church, do you think that you love him enough to go to heaven (and would you even enjoy being there)? □

BARBS ...with a POINT

WE NEED to find Christ, not because he is lost, but because we are.

When we really see God for who he is, we will begin to see ourselves for who we are, what we are, and what we are not (Isaiah 6:1-5).

If you live it up, you may have a hard time living it down.

We have found that some who speak the most about tolerance are the most intolerant of those who don't share their particular views.

The question many times is not whether we care, but whether we care enough even to care.

When you take a clear stand for that which is right, you become more of a conspicuous target for those who are in the wrong.

When man separates sex from morals, in practice he becomes an animal.

The trouble with modern religion is that it is not out to change anything much (in any capacity, just come as you are).

If you are stingy, you will probably be treated accordingly by others.

Parents, if you would train up a child in the way he should go (Proverbs 22:6), you must first go that way yourself.

Depression brought on by self-pity is indicative of self-centeredness and selfishness.

If anything stands out about the modern "church," it is that it doesn't stand for much.

When people do their "thing," too often it involves only things (Luke 12:15).

Some people, if they are not in the driver's seat, will not even go along for the ride.

Problems that have been around a long time don't go away over night.

If you waste time "crying over spilled milk," milk will not be the only thing that is spilled.

If you are really for the right, you will be against the wrong.

Christ must mean everything to us or he means nothing; he must be Lord of all or he is not Lord at all in our lives.

Godlessness and ungodliness compliment one another.

In this day when so many "new" things are being brought into the church, it would be wise to "run it by" the *New Testament* first (1 Thessalonians 5:21-22).

Fleshly entertainment is not spiritual worship (Colossians 3:16).

The man who does not read the Bible is no better off than the illiterate who doesn't know how to read the Bible.

The trouble with most of us is that we are our own worse enemy in living the Christian life.

If Christ gave thanks in anticipation of the crucifixion and in instituting the Lord's Supper (Matthew 26:26-28), how much more should we in the remembrance and realization of it?

If everybody is wrong, nobody is right; if everybody is right, nobody is right.

Like the prodigal son (Luke 15:11-32), the person with expensive and extravagant tastes may see the day when he has little to taste. □

Love, Sin and the Sinner

WHEN dealing with the subject of sin, we have no feelings of love. We are "down" on sin because it has gotten us down so many times (Romans 3:23). In the sight of God, who is the essence of holiness, sin is awful beyond comprehension. However, when dealing with the sinner who has fallen victim to sin, we have strong feelings of love, concern and compassion (being mindful of our own human weaknesses and limitations, Galatians 6:1). But, at the same time we do not forget that the truth of God has been violated, and our love for the sinner is in relationship to this truth. The God of heaven has been offended. The Lord said, "As many as I love, I rebuke and chasten: be zealous therefore and repent" (Revelation 3:19; Hebrews 12:5-6; Proverbs 13:24). There must be conviction of guilt on the part of the sinner. Then repentance, coupled with the grace of God, is the answer to this sin problem, not continuing in its quagmire (Romans 6:1). Writing to his fellow evangelist, Titus, Paul said that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar [special] people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:14-15). □

The Subject of the Holy Spirit Made Simple... *(Continued from Page 12)*

Spirit, and by this Spirit we put to death the deeds of the flesh (Romans 8:13; Galatians 5:17).

- (3) Notice: "For the fruit of the Spirit is in ALL goodness and [all] righteousness and [all] truth"—The "all" was intended to apply to all here (Ephesians 5:9).
 - (4) Producing all of the Christ-like traits of character is one of the ways the Spirit glorifies Christ (John 16:14; 1 Corinthians 6:19-20; 2 Corinthians 3:18).
2. The Holy Spirit empowers and helps us in our Christian living.
- (1) Through Christ we have access by the one Spirit unto the Father (Ephesians 2:18).
 - (2) The Holy Spirit is the source of the great spiritual strength experienced by the real Christian (Ephesians 3:16; Romans 15:13; 14:17).
 - (3) God has given us the spirit of power, love, and a sound mind (2 Timothy 1:7; Romans 8:15).
 - (4) The Holy Spirit comforts and encourages (John 14:16; Acts 9:31; 13:52; Romans 14:17; 15:13).
 - (5) The Holy Spirit helps the sincere and surrendered Christian to pray and works through his prayers (Romans 8:26-28; Ephesians 3:20; 6:18; Jude 20; Philippians 1:19).
3. The Holy Spirit assures us of our salvation (1 John 3:24; 4:12-13).
- (1) We have the seal of the Holy Spirit upon us in anticipation of final redemption (Ephesians 1:13-14; Matthew 28:19).
 - (2) The Holy Spirit testifies jointly with our spirit (two witnesses) that we are the children of God (Romans 8:16).
 - (3) Without the Spirit of Christ in us we are none of his (Romans 8:9).
 - (4) Those who are led by the Spirit (by the Word of the Spirit, His providence, etc.) are the sons of God (Romans 8:14).
 - (5) Because of the presence of the Holy Spirit within us we shall experience a glorious resurrection (Romans 8:11).

D. Can Christians control or limit the work of the Holy Spirit in their lives?

1. Basic Considerations.

- (1) Through repentance and baptism the Holy Spirit initially enters the life of the new Christian (Acts 2:38).

- (2) The Holy Spirit is given to all who obey God (in becoming a Christian and in remaining a Christian) (Acts 5:32; John 14:23).
 - (3) Christ (the Holy Spirit) dwells in our hearts according to our faith (Ephesians 3:16-17; Acts 6:5; 11:24).
 - (4) NOTE: "Be filled with the Spirit" (Ephesians 5:18)—This means we are progressively being filled with the Spirit (It is an ongoing thing that takes place).
2. We must walk in the Spirit.
- (1) By doing this we will find victory over sin (Galatians 5:16).
 - (2) There is no condemnation to those who walk after the Spirit (Romans 8:1, 4).
3. We must sow to the Spirit.
- (1) Sow to the Spirit (opposite of sowing to the flesh) to reap eternal life (Galatians 6:8-9).
 - (2) Paul equates letting the Word of Christ dwell in us **richly** with being filled with the Spirit (Notice these parallel Scriptures, Colossians 3:16 and Ephesians 5:18-19—from epistles written at the same time).
 - (3) The out workings of progressively being filled with the Spirit can be seen in the verses that follow Ephesians 5:18.
4. People can limit and destroy the influence of the Spirit in their lives.
- (1) By resisting the Spirit in not heeding his teaching (Acts 7:51; James 1:19-21).
 - (2) By grieving and quenching the Holy Spirit (Ephesians 4:22-24, 30; 1 Thessalonians 5:19).
 - (3) Sins not repented of will drive the Holy Spirit out, no longer to indwell (Revelation 3:14-20).
 - (4) We must abide in Christ before we can bear fruit (John 15:4-8). □



Let the Beauty of Jesus Be Seen

Let the beauty of Jesus be seen in me;
All His wonderful passion and purity;
May His Spirit divine all my being refine;
Let the beauty of Jesus be seen in me.

When your burden is heavy and hard to bear,
When your neighbors refuse all your load to share,
When you're feeling so blue, don't know just what to do,
Let the beauty of Jesus be seen in you.

When somebody has been so unkind to you,
Some word spoken that pierces you thru and thru,
Think how He was beguiled, spat upon and reviled;
Let the beauty of Jesus be seen in you.

From the dawn of the morning to close of day,
In example in deeds and in all you say;
Lay your gifts at His feet, ever strive to keep sweet;
Let the beauty of Jesus be seen in you.

By George L. Johnson

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The Hurt That Never Goes Away

The hurt, it never seems to go away;
It dogs one's every step from day to day;
You feel it as you fall asleep at night,
And then again with break of morning light.

Then other hurts that come along the way,
Unsought, they keep one's life in disarray.
But such is life as lived by mortal man
When sin disrupts and messes up God's plan.

Although the years have come and they have gone,
The hurt and trauma of them linger on;
Embedded deep within the heart and soul,
There dulled by time, these hurts remain, untold.

• "*Even in laughter the heart may sorrow, And the end of mirth may be grief*" (Proverbs 14:13, NKJV).

By James E. Gibbons

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→ Web Site: <http://jgibbons.8m.com>

Answers to:

BIBLE QUESTIONS

1. Genesis, chapter 17; 2. Genesis 17:12; Leviticus 12:3; Luke 1:59; 2:21; 3. Joshua 18:1; 4. Judges 14:12-20; 5. The feast of tabernacles, 1 Kings 8:2 (read all of this chapter)—Leviticus 23:34; 6. Job 2:11-13; 7. Psalms 133; 8. 2 Kings 18:1-6 (Numbers 21:4-9; John 3:14); 9. Psalms 14 and 53; 10. Psalms 119; The different letters of the Hebrew alphabet are used as headings of the different sections (and in the Hebrew Scriptures, each line under each section begins with a word that starts with that particular letter of the Hebrew alphabet); The psalm extols the greatness of the Word of God, the Law, the Commandments, etc; 11. (1) John 3:1-15; (2) John 7:48-51; (3) John 19:39; 12. Jonah—2 Kings 14:25 (Joshua 19:10-13); 13. It was on the eastern side of the Mount of Olives with the other side facing Jerusalem (Luke 19:28-29; Mark 11:1,11); 14. John 18:1-3 (Matthew 26:36-56); 15. Acts 1:12; 16. (1) The Old Testament: Leviticus 18:5 (Romans 10:5; Galatians 3:12); (2) The New Testament: Habakkuk 2:4 (Romans 1:17; Galatians 3:11; Hebrews 10:38); 17. Acts 27:14; 18. The good news about the death, burial and resurrection of Christ (and our forgiveness); 19. The shield of faith (Ephesians 6:16); 20. 2 John. □

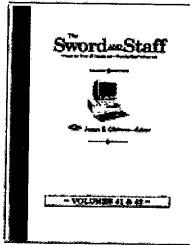
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