

**BAPTISM
OF
HOLY
SPIRIT**



BAPTISM OF THE HOLY SPIRIT

Many honest and sincere people are confused about the baptism of the Holy Spirit; so confused that when the Bible speaks of the Holy Spirit they think only of the baptism of the Holy Spirit; or, when the Bible speaks of baptism some think of the Holy Spirit baptism. What is the baptism of the Holy Spirit? A few important questions will enable us to better understand this subject.

1. Who was the administrator of Holy Spirit baptism?
2. To whom was the baptism of the Holy Spirit promised?
3. Who was baptized with the Holy Spirit?
4. Why were they baptized of the Holy Spirit?
5. May we expect the baptism of the Holy Spirit today?

CHRIST, ADMINISTRATOR OF HOLY SPIRIT BAPTISM

The Holy Spirit baptism was never given as a command to be administered by man, neither to be obeyed by man. The baptism of the Holy Spirit was a promise to be received by certain men chosen for a certain purpose. In the beginning, the Holy Spirit was an agent of the Father and Son, depending upon them for right of action.

In regards to the baptismal measure of the Holy Spirit, the Bible most emphatically declares that Christ, the Son, was the administrator. John, the immerser, said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire" (Matt. 3:11).

John the Baptist could and did baptize in water; but Christ, and only Christ, could baptize with the Holy

Spirit. It was Christ, the Son, in his farewell message to his apostles, who commanded them to wait for the power of the Holy Spirit: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Luke reveals that Christ commanded the apostles to tarry in the city until they were clothed with power from on high (Luke 24:49).

From John's prophecy we observe his specific prediction as to the identity of the administrator of the baptism of the Holy Spirit; that being Christ. John spoke to a mixed audience, including disciples and sinners, the wheat and chaff; therefore, he not only spoke of the baptism of the Holy Spirit but he spoke of the baptism of fire. One fundamental thing should be understood, however. John did not mean to include all disciples, with reference to being baptized in the Holy Spirit; neither did he mean that all of the multitude, which heard him, would receive the baptism of fire. He simply made a prophetic declaration, regarding these matters, to the multitude that heard him.

WHO?—THE APOSTLES!

The logical question now in order is, who was baptized with the Holy Spirit? There can be no doubt about the identity of those who were promised the baptism of the Holy Spirit. This promise was made to the apostles. The very nature of the baptism of the Holy Spirit will bear evidence of this fact.

The apostles were chosen ambassadors of Christ, to be guided by the Holy Spirit, revealing to them all truth (2 Cor. 5:18-20; John 16:13). In order for them to reveal all truth, and nothing but the truth, there was the necessity of complete possession of their speech and their writings, being completely endowed by the Holy Spirit, or baptized with the Holy Spirit, having ordained

them unto this great mission. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

PROMISE LIMITED

Jesus himself did not promise the baptism of the Holy Spirit to all the world; neither did he promise it to all his disciples, but only to his apostles. In giving His commission to them He said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Just before Christ ascended to the Father, He referred to the very prophecy of John and applied it to His apostles. Hear him: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:4, 5). The "ye," who received this promise, were the apostles.

To be more specific, as to the identity of those who should receive the baptism of the Holy Spirit, we need only to read Acts 1:2 where the identity is definitely narrowed to the apostles: ". . . He through the Holy Spirit had given commandments unto the apostles whom he had chosen." Notice: He "gave commandment *unto the apostles.*"

NOT MANY DAYS HENCE

Another fact, indicating that all disciples for all time to come would not receive the baptism of the Holy Spirit, was the setting of the time when the baptism of the Holy Spirit should be received. "Not many days hence," Jesus said. "Not many days hence" surely does

not mean 1900 years hence. The days of the fulfillment are fully stated in the Bible. We need only to read the remaining part of the first chapter and the second chapter of Acts to learn that "not many days hence" was the first Pentecost after the Lord's resurrection from the dead.

NOT 120 DISCIPLES

It is believed by many religious leaders that the baptism of the Holy Spirit came upon the one hundred and twenty disciples gathered in Jerusalem, but a careful and honest analysis of the scriptures will refute this false conclusion.

In the first place, the promise of the baptismal measure of the Holy Spirit was never made to anyone, except to the apostles. It is true that John the Baptist did not specify all who were to receive the baptism of the Holy Spirit. He did say that some, whom he had baptized in water, would be baptized in the Holy Spirit, but He made it known that he could not administer Holy Spirit baptism. Christ only could baptize with the Holy Spirit (Matt. 3:11). This promise was only to the apostles. They did receive the baptismal measure of the Holy Spirit.

Before Christ left the earth, He told the apostles he would send them the Holy Spirit to bring to their remembrance the things He had taught them and to guide them into all truth (John 14:26; 16:7-15). To know the identity of those who did receive the baptism of the Holy Spirit, we need only to read the account of its administration. The record is found in Acts, beginning with verse 1, chapter 1:

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive

after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, [Notice: with whom? "With them," the apostles] commanded them [charged whom? He charged "them," *the apostles*] that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye . . . [whom? we ask. The apostles, unquestionably!] ye shall be baptized with the Holy Spirit not many days hence. When they, [whom? The apostles!] therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye ["ye" whom? we ask. The apostles, of course] ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:1-8). After this specific promise of the Holy Spirit to the apostles, Christ ascended to the Father in heaven.

As absolute evidence that the Lord fulfilled this promise of the Holy Spirit to the apostles, we read the account of the administration of the baptism of the Holy Spirit. Beginning with the last verse of Acts, chapter 1, and continuing through Acts 2:4, we read:

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they [May we pause and emphasize the question, who were "they"? Who is the antecedent of "they" in this verse? There is but one answer—the apostles!] They [the apostles] were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing

mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they [Again we pause and inquire, who were “they”? The antecedent of “they” can only be the apostles] were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 1:26; 2:1-4). Surely, the identity of the apostles in this text cannot be mistaken!

There can be no doubt about it, the apostles only were they who received the baptism of the Holy Spirit on this day, the first Pentecost after the Lord’s resurrection from the dead. They waited in Jerusalem, as they were commanded, until Jesus fulfilled his promise to them by baptizing them in the Holy Spirit.

MULTITUDE, 120 NOT PRESENT

The multitude, including the 120 disciples, was not even present when the baptism of the Holy Spirit came upon the apostles. In verse 6, of Acts 2, it is revealed: “Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them [and again I emphasize, “them,” the apostles] speak in his own language.” As evidence that the multitude did include the 120 disciples, we need only to read Acts 1:15. The Revised Version definitely states, “the company of persons was in all about a hundred and twenty.” Of the multitude it was said, “and they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we every man in our own language wherein we were born?”

Don’t you know that such questions as those of Acts 1:15 would not have been asked of the 120! Were the 120 all Galileans? Why was the multitude amazed? Obviously, because they were listening to twelve men, who were baptized with the Holy Spirit, speak God’s word which was heard and understood in at least fifteen

languages of different nations. The multitude "came together" and was amazed as they listened!

Carrying out this divine purpose, under the guidance of the Holy Spirit, the record reveals: "But Peter, standing up with the eleven [May I pause and ask, standing up with whom? Does the Bible say, "But Peter standing up with the 120"? Positively not! The 120 did not receive the baptism of the Holy Spirit with the apostles for it was not God's purpose that they should receive the baptism of the Holy Spirit! The word of God says: "But Peter standing up with the eleven"] lifted up his voice and spake forth unto them" (Acts 2:14). Peter stood up with the other apostles who received the baptism of the Holy Spirit. The 120 disciples did not receive the baptism of the Holy Spirit.

FULFILLMENT OF PROPHECY

Having been accused of being drunk, because the multitude did not understand the purpose of the baptism of the Holy Spirit, the apostle answered the critics by quoting the prophecy of Joel to confirm that fact that they were endowed with the Holy Spirit:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17-21).

The apostle said: "*This is that* which was spoken by the Prophet Joel." He plainly says, "These are not drunken. . . but *this is that* which was spoken by the Prophet Joel." Some men claim the same baptism of the Holy Spirit is being administered on men and women today. They have misunderstood the prophecy of Joel and do not get the full import of Peter's application of the prophecy.

OBJECTION: "ALL FLESH"

But an objection is raised, declaring, "Did not Joel say, 'I will pour forth my Spirit upon all flesh,' meaning all men and women of the earth?" The prophet did say, "I will pour forth of my Spirit upon all flesh." What is the meaning of "all flesh"?

In the first place, "all flesh" could not literally mean all flesh. Paul, by the Holy Spirit, says, "All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:39). Surely, we would agree the baptism of the Holy Spirit was not promised to the animals. But, someone suggests, "all flesh" means all "human flesh." That is no better, for "all human flesh" would include the drunkard, the fornicator, the reprobate and all sinners. Surely, no Bible student would advocate the theory that all human beings are to receive the baptism of the Holy Spirit. Then the statement, "all flesh," must have a definite application, its meaning being that of all races, both Jew and Gentile.

When Joel made the prophecy, the Jew and Gentile were separate peoples. The Gentiles were separate from the covenant of promise. Paul wrote, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands? That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:11, 12).

Even the Old Law, which was to be abolished, was a barrier between Jew and Gentile: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain

one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father" (Eph. 2:14-18). Also read Col. 2:13-15.

NOT ALL JEWS AND GENTILES

We are not to conclude, however, that "all flesh" means all Jews and Gentiles. As already pointed out, that would include all sinners. There can be but one answer; that is, the promise was given to representatives of both Jews and Gentiles.

The promise of the baptism of the Holy Spirit was limited by Christ, the administrator, himself; limited by "all flesh," representatives of both Jews and Gentiles.

The baptismal measure of the Holy Spirit was administered to the Jews, as we have discussed from the second chapter of Acts, on the day of Pentecost, while the special miraculous gift of the Holy Spirit was administered to the Gentiles at the house of Cornelius (Acts 10:44-47). "All flesh," therefore, has received the miraculous administration of the Holy Spirit.

ONE BAPTISM – WATER BAPTISM

The Holy Spirit, having sent to this world the gospel of Christ, which was confirmed by the mighty works of the Spirit, will abide perpetually in that same gospel, which was proclaimed on Pentecost and at the house of Cornelius, to save the world.

Today, there is only *one baptism*. Hear the Spirit, through the apostle: "One Lord, one faith, one baptism" (Eph. 4:5). Language could not be plainer. One baptism! The same Spirit, in the same book, chapter and verse, who said there is *one Lord*, declared there is *one baptism*! That one baptism is water baptism. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). According to Mark, He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Peter commanded, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

Saul was commanded, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Later, Paul wrote, by the Spirit, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3, 4).

Peter, by the Spirit, wrote, "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . ." (I Peter 3:20, 21).

Jesus declared, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Philip preached the gospel to the man of Ethiopia: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more:

and he went on his way rejoicing" (Acts 8:36-39).

"One baptism"; WATER BAPTISM! Surely, there can be no doubt of it. There is "*one baptism*" today (Eph. 4:5).

Holy Spirit baptism is one, water baptism is one, and the baptism of fire is one. One, plus one, plus one, equals three. The baptism of the Holy Spirit is in the past, Christ having fulfilled his promise to the apostles. The baptism of fire is yet future, baptism of fire in hell for the unsaved (Matt. 3:11, 12). Three minus two equals one, therefore, "*one baptism,*" *water baptism.*

There can be no denial of the fact that the inspired apostle declared that there is "*one baptism*" (Eph. 4:5). Observe the key word "*is*" in the text. It is present tense. Today, now, and until Christ comes, since the day of Pentecost, including the day Paul wrote those words to the church at Ephesus, there is "*one baptism*"—*baptism in water, "for remission of sins," to "wash away thy sins,"* which puts a believer "*into Christ*" (Gal. 3:26, 27; Rom. 6:3, 4).

BAPTISM OF FIRE

The baptism of fire was promised in Matthew 3:11, 12, with Christ as the administrator, with hell fire the element and future punishment as its purpose. Verse 12 of this text leaves us no doubt that the baptism with fire will occur when the righteous are separated from the unrighteous. In Palestine the Jews often used a fan in separating the chaff from the wheat. But when Christ comes again "he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

We have heard honest people pray for the baptism of fire, but you don't want the baptism of fire! It is yet future and will be punishment of the wicked in hell. When our Lord comes he will thoroughly purge by separating the wheat from the chaff and he will burn up the chaff with unquenchable fire!

The baptism of fire will be administered by the Lord when he comes again. The wicked, ungodly, and disobedient will be banished from the presence of the Lord, baptized in fire, to be punished throughout eternity.

Jesus, himself, declared: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

GIFTS OF THE HOLY SPIRIT

The kingdom of Christ was inaugurated with distinctive gifts of the Holy Spirit in a baptismal measure, which enabled the apostles, under complete, divine domination, through revelation, to proclaim the gospel of Christ, offering remission of sins in the name of Christ. The beginning of the kingdom was a great and notable miracle with physical manifestations, signs and tongues, enabling the apostles to attract the attention of the multitudes and speak, by inspiration of the Holy Spirit, God's word of salvation without fault. This power, the baptismal measure of the Holy Spirit, with miraculous gifts, came directly from heaven without human aid as a fulfillment of Christ's promise to His apostles.

MIRACULOUS GIFTS – CORINTHIAN CHURCH

The church at Corinth was characterized by a diversity of apostolic gifts. These gifts are referred to in the twelfth, thirteenth, and fourteenth chapters of 1 Corinthians. Paul reveals the character of these gifts in I Cor. 12:1-11.

From the study of Paul's dissertation on spiritual gifts we learn much about the nature, the distribution, and object of the miraculous gifts in the early church. It seems that the gifts were so numerous in the Corinthian

church that it was necessary for the inspired apostle to regulate the use of them (1 Cor. 12th and 14th chapters).

The objectives of the spiritual gifts are obviously stated. The different types of gifts, the distribution and value of them are unquestionably stated. The duration of the spiritual gifts is not left without attention.

It will be observed that all the gifts were not given to all the believers (verses 18-20). All believers did not receive the same gifts. Some of the gifts, evidently, were more important than others. Included in the catalogue of gifts were the gifts of "healing," gifts of "miracles," gifts of "tongues," and gift of "knowledge." All these gifts were important in their time, but the apostle concludes, in verse 31, there is "a more excellent way."

GIFTS OF THE SPIRIT BY IMPOSITION OF APOSTLES' HANDS

The gifts of the Spirit, by the laying on of the hands of the apostles, were indirect, miraculous gifts peculiar to the apostolic age. The baptism of the Holy Spirit was immediate and direct from God, bearing directly upon the spirit of man, resulting in the human mind being completely subject to the dictates of the Divine Mind in revealing all truth.

In addition to the miraculous gifts of the Spirit, as a result of the baptism of the Holy Spirit upon the apostles, which were performed only by the apostles, there were miraculous gifts of the Holy Spirit conferred upon other Christians through the laying on of the hands of the apostles. The apostles only possessed the rare gift of transferring miraculous gifts to others, but they could not confer the power to pass these gifts from the first person to second persons. These special gifts were not imposed beyond the first receiver.

No one could impart miraculous gifts of the Spirit to others, except the apostles. As evidence of this fact

let us first consider the ministry of Stephen and Philip.

Of them it was said: "And the saying pleased the whole multitude and they chose Stephen a man full of faith and of the Holy Spirit, and Philip Prochorus, and Nicanor, and Timon, and Parmenas and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:2-6).

HAD HOLY SPIRIT BEFORE LAYING ON HANDS

We have no further reference to the works of all these men, but we do know something about the works of Stephen and Philip. It should be observed that these men had the Holy Spirit before the laying on of hands of the apostles. One of their qualifications was to be "full of faith and of the Holy Spirit." These men had obeyed the gospel and thus had received the Holy Spirit. In Acts 5:32 it is affirmed that God gives the Holy Spirit to them that obey him: "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." The Holy Spirit dwells in all God's children (I Cor. 3:16), but all of God's children do not have miraculous gifts of the Spirit.

For one, other than the apostles, to perform miraculous gifts of the spirit, it was necessary for the apostles to lay hands on him. The apostles laid their hands on Stephen and Philip, along with the other chosen five. Of Stephen it was said, "And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). He eloquently preached the word and did great works for the Lord. "They were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10), therefore, they stoned him to death.

Philip, on whom the apostles had laid their hands, became the first evangelist and a great preacher who worked for the Lord. He "went down to the city of

Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city” (Acts 8:5-8).

PHILIP COULD NOT TRANSFER POWER

The apostolic hand had been laid on Philip, which enabled him to do the “signs and great miracles,” but he could not transfer that power to another person. Only the apostles had this particular power. A person, on whom the apostles had laid hands and conferred the miraculous gifts of the Spirit, could perform the mighty works of the Spirit, but that person could not in turn lay his hand on another person and confer the miraculous gifts of the Spirit. Only the apostles could impart spiritual gifts.

LAYING ON APOSTLES HANDS

When Peter and John, apostles of Christ in Jerusalem, who received the baptism of the Holy Spirit, heard that the Samaritans had received the word of the Lord they went to Samaria and conferred on the baptized believers the miraculous gift of the Spirit, through the laying on of hands. This is the divine record:

“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Spirit: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit” (Acts 8:14-17).

Simon evidently recognized that it was through the laying on of hands of the apostles that miraculous

powers were imposed upon the Samaritans (Acts 8:18). He "saw that through laying of the apostles' hands the Holy Spirit was given" and he offered the apostles money to purchase that power. Peter informed him that this "gift of God" could not be purchased. Furthermore, he declared, "Thou hast neither part nor lot in this matter" (verses 20, 21). From this text we are forced to the conclusion that the "gift of God," obviously, the miraculous gifts of the Holy Spirit, were received only by the early Christians through laying on of the apostles' hands.

Another example of the laying on of the apostles' hands is found in Acts 19:1-6. At Ephesus Paul "laid his hands upon them and the Holy Spirit came upon them; and they spake with tongues, and prophesied." The Ephesians spoke in tongues and prophesied only after they had received the Holy Spirit through the laying on of the apostle Paul's hands. There can be no doubt about the necessity of the imposition of the apostles' hands before the Christians of New Testament times could speak in tongues, prophesy, and do miraculous works. It is, therefore, false to presume that men today can speak in tongues, prophesy, and perform miracles since there are no apostles on earth with power to confer such miraculous gifts through the laying on of hands. When the last apostle died, therefore, the laying on of hands, imparting miraculous works of the Spirit, ceased!

GIFT OF HOLY SPIRIT AND CORNELIUS

Several years after the apostles had received the baptism of the Holy Spirit on Pentecost (Acts 2), Cornelius, a Gentile, received a miraculous "gift of the Holy Spirit." The divine record is found in Acts, chapters 10 and 11. Cornelius, a good, devoutly religious man, but not a Christian, was told to send to Joppa and get Peter, an apostle and a Jew, who would tell him, "words, whereby thou shall be saved, thou and

thy house" (Acts 11:14).

In the process of time, God performed a miracle before Peter's eyes, convincing him that he should call no man "common or unclean," preparing him, a Jew, to preach the gospel to a Gentile. Peter knew that Gentiles were looked upon with disfavor by the Jews, and, no doubt, realizing he would have to give an account of his actions, he carried along with him six Jewish brethren. This fact, itself, is important to an understanding of the reason for the special administration of the gift of the Holy Spirit upon Cornelius.

Peter, the apostle, proclaimed the gospel of Christ to Cornelius, having introduced his sermon by stating, "Of a truth, I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). What a glorious thought! The gospel is for all. He is Lord of all! The Gentiles are now to become Christians, beginning with Cornelius.

PURPOSE

On Pentecost the purpose of the miraculous administration of the baptism of the Holy Spirit was to guide the apostles in the revelation of the gospel. At the house of Cornelius, the miraculous measure of the Holy Spirit was evident in two ways. First, the Holy Spirit directed Peter, without prejudice, to preach the gospel to the people of another nation, to "make known among the Gentiles the unsearchable riches of Christ," to prove to the Jews that the Gentiles were a part of "every creature," a part of "all flesh," who should obey the gospel of Christ and be saved. Secondly, the miraculous "gift of the Holy Spirit" was poured out on Cornelius, a Gentile, to convince the Jews that salvation in Christ was also granted unto the Gentiles. (Acts 10:44-48).

When Peter related these facts to his Jewish

brethren, they were accepted as God-given and all criticisms were silenced: "When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

NOT BAPTISM OF HOLY SPIRIT FOR CORNELIUS

Peter reported that he remembered the miraculous outpouring of the Holy Spirit on Pentecost when the Holy Spirit "fell on them," that is, Cornelius and his household. This miraculous incident carried Peter back to that eventful day when they, the apostles, received the baptism of the Holy Spirit, as had been promised by Christ, which enabled them [apostles] to speak "with other tongues, as the Spirit gave them utterance"—DIVINE REVELATION—and 3,000 believers were baptized in water for the remission of sins and received the gift of the Holy Spirit. This "like gift" came upon the Gentiles that believed, in a miraculous way, but it was not the same baptismal *measure* of the Holy Spirit like the apostles received; neither was it for the same *purpose*. This was a miraculous administration of the Holy Spirit, not merely the Holy Spirit as a gift, which all believers receive when they obey the gospel.

Cornelius received this miraculous "gift of the Holy Spirit" before Peter had finished speaking the word of the Lord; before he was commanded to be baptized in the name of the Lord Jesus. This was a miraculous incident which reminded the apostle of the miraculous incident they experienced on Pentecost at the beginning.

LIKE GIFT

The "like gift" the apostle refers to, no doubt, was the miraculous gift of speaking in tongues. In Acts 10:44-46, it is revealed that the Jews who came with Peter were astonished "because that on the Gentiles also was poured out the gift of the Holy Spirit. For they

heard them speak with tongues, and magnify God.”

ONE HOLY SPIRIT BAPTISM

There is only one incident of the public administration of the baptism of the Holy Spirit for the purpose of revelation and confirmation, the record of which is found in Acts, chapter 2, when the apostles received the baptism of the Holy Spirit. Christ promised them the Holy Spirit to “bring to your remembrance all things I said unto you,” and to “guide you into all the truth” (John 14:26; 16:13, 14). Furthermore, Jesus promised: “. . . take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matthew 10:19, 20). The apostles, having received the baptism of the Holy Spirit, spoke “as the Spirit gave them utterance”—by divine revelation.

The object of the baptism of the Holy Spirit, which the apostles received, was more than the miraculous gift of speaking in tongues. It was to guide the apostles in revealing all truth and the ability to perform miracles for the purpose of confirming God’s word. Furthermore, the apostles, who had received the baptism of the Holy Spirit, could impart the miraculous gift of the Holy Spirit to other Christians by the laying on of hands. It was necessary for the apostles, Peter and John, to go to Samaria and lay hands on the disciples to confer the gift of the Holy Spirit (Acts 8:14-17). No one else had the power to confer this miraculous gift of the Spirit. There certainly is no evidence that Cornelius had the power to confer the miraculous gift of the Holy Spirit by the laying on of hands. Neither is there evidence that he could proclaim the gospel in its fullness, divinely guided by the Holy Spirit, as did the apostles. The reason: He did not receive the same baptismal measure of the Holy Spirit for the same purpose as that of the apostles.

MIRACULOUS MEASURE HOLY SPIRIT CEASED

The day of Pentecost, the beginning of the gospel dispensation, the inauguration of the kingdom among the Jews, with the baptism of the Holy Spirit upon the apostles, has never been and never will be duplicated again. The miraculous administration of the Holy Spirit at the house of Cornelius and the inauguration of the Kingdom among the Gentiles have never been and will never be duplicated!

The baptism of the Holy Spirit, having endowed the apostles with all truth and having borne public testimony that the gospel is for "all nations," "every creature," "all flesh," having been confirmed by miraculous works of the Spirit (Mark 16:20; Heb. 2:3), there is no longer need for the baptism of the Holy Spirit in the administration of the affairs of the kingdom of God and its mission in the world. The miraculous administrations of the Holy Spirit have never occurred since those of New Testament times and will never happen again.

It is an incontrovertible fact, revealed in the scriptures, that miraculous gifts, by the power of the baptism of the Holy Spirit and laying on of the apostles' hands, were to cease.

Paul declared, "Love never faileth: but whether there be prophecies, they shall fail whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:8-10). The apostle emphatically declared, they "SHALL CEASE," "SHALL FAIL," "SHALL VANISH AWAY," and "SHALL BE DONE AWAY." Prophecies, tongues, and knowledge (supernatural knowledge, of course) were all to cease at the same time. They have ceased!