

In the paragraphs immediately following, we shall see that the Gentiles, as represented by Cornelius and his household at Caesarea, were later incorporated into the same Divine Body by the same miracle of Holy Spirit baptism. Thus the prophecy of God through Joel was fulfilled: "I will pour out my Spirit upon all flesh," meaning of course that the time would come when there should no longer be any distinction between Jews and Gentiles, but the peoples of all nations should receive the Spirit on the same terms. Thus Paul could write in later years: "For in one Spirit were we all baptized into one body, *whether Jews or Greeks*, whether bond or free: and were all made to drink of one Spirit" (1 Cor. 12:13). For example, the human race received its standing in the Hierarchy of Being in Adam and Eve, its first representatives; so all redeemed Jews received their standing in the Body of Christ, in their original representatives, the Apostles, who were baptized in the Spirit at the beginning of the Christian era; and all redeemed Gentiles likewise received their standing in the Body of Christ, in their first representatives, Cornelius and his household, who were baptized in the Holy Spirit several years after Pentecost. The outpouring of the Spirit in overwhelming measure upon both Jews and Gentiles indicated that the middle wall of partition which had existed between them from time immemorial was broken down for ever. For Christ "is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances: that he might create in himself of the two, *one new man*, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby . . . for through him we both have our access in one Spirit unto the Father" (Eph. 2:14-18).

4. The Calling of the Gentiles

The Holy Spirit made it perfectly clear through the Hebrew Prophets that the blessings of the New Covenant should be for Gentiles as well as Jews.

[Isa. 2:2, 3] And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and *all nations* shall

flow unto it. And *many peoples* shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. [Isa. 11:10]: And it shall come to pass in the day, that the roots of Jesse, that standeth for an ensign of the peoples, *unto him shall the nations seek*; and his resting-place shall be glorious. [Isa. 42:6]: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, *for a light of the Gentiles*. [Isa. 49:6]: I will also give thee *for a light to the Gentiles*, that thou mayest be my salvation *unto the end of the earth*. [Cf. Jacob's prophecy on his death-bed, respecting the tribe of Judah, Gen. 49:10]: The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; and *unto him shall the obedience of the peoples be*.

These were all familiar Scriptures among the Jews in olden times and were frequently read in their synagogues on the sabbath day. Yet it is obvious to all who are familiar with the history of redemption that they were, on the whole, totally blind to the universal import of these prophecies. It was inconceivable to a Jew that God should extend the blessings of His Covenant to a Gentile except on the terms of the Law of Moses, much less that He should ever set aside that Law and the Covenant of Circumcision as well. Down to the time of Jesus, no orthodox Jew had even questioned for a moment that the Messiah's mission should be to the Jews exclusively and that His Kingdom should include the Jews and the Jews only. This was true despite the fact that the favorite Scripture among all Jews, the Promise originally made by Jehovah to Abraham that in the latter's Seed *all the nations* of the earth should be blessed, contained the unmistakable promise of the Divine offer of universal salvation (Gen. 12:3, 22:18, 26:4, 28:14; Gal. 3:26-29). How they could have limited the phrase, "all nations," to just *one* nation, is almost incomprehensible to us. Even in the time of Jesus all good Jews, such as Nicodemus, for example, fully expected the Messiah to be a Messiah to and for the Jews only. No loyal Jew even dreamed that He would extend His Covenant to take in the Gentiles (cf. John 3:1-10). (Cf. by way of contrast the message of the Angel to the shepherds who were watching their flocks by night in the hill country near Bethlehem, on the night our Lord was born: "Be not afraid; for behold, I bring you good

tidings of great joy which shall be to *all the people*: for there is born to you this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10-11).

Not only did the Jewish nation as a whole thus attempt to limit the scope of the New Covenant, but the Apostles themselves were equally restricted in their vision by their native prejudice. In spite of the fact that Jesus had told them that many should come from the east and the west, and from the north and south, and sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven, whereas the children of the Kingdom should be cast forth into the outer darkness (Matt. 8:11-12, Luke 13:28-30), they persisted in their belief that the Messiah would set up an earthly kingdom for the Seed of Abraham exclusively (cf. Acts 1:6-7); and they even argued among themselves as to who should hold the prominent positions in that Kingdom when it should be established (cf. Mark 9:34-37; Luke 22:24-27; Matt. 20:20-28). It never occurred to them that the Kingdom of Christ would be a spiritual reign exclusively which would take in all the redeemed, of the Gentiles as well as of the Jews. But the most astounding fact of all is that they tried to limit the Great Commission in the same manner. Jesus had said to them, "Go ye therefore, and make disciples of *all the nations*" (Matt. 28:19), or, "Go ye into all the world, and preach the gospel to *the whole creation*" (Mark 16:15). Yet, despite such specific phrases as "all the nations," "into all the world," "the whole creation," etc., the Apostles persisted in preaching the Gospel to the Jews only for several years following the Day of Pentecost. Peter had said, in concluding his sermon on that memorable day, Acts 2:39—"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Certainly this promise took in the Gentiles as well as the Jews, but the Apostles themselves failed utterly to understand its import and scope. As a matter of fact, for several years after Pentecost, the Gospel was preached only to the fleshly seed of Abraham (and to the "half-breed" Samaritans); and finally a series of Divine interventions became necessary to break down this wall of prejudice and bring about the admission of Gentiles into the Household of the Faith. When, in the wisdom of God, the fulness of the time came for this partition wall to be broken down, He did it in such a way

as to leave no doubt, even in the minds of the Jews, that He had granted unto the Gentiles also repentance unto life. *And the means that God used to accomplish this end was the miracle of Holy Spirit baptism.*

On reading past chapter two of the book of Acts of Apostles, we find no other instance of Holy Spirit baptism until we come to the tenth chapter. Here we find the story of the conversion of a man by the name of Cornelius, with his household. The story is both interesting and illuminating.

Who was this Cornelius? He was a Roman soldier—a Gentile, an Italian as is almost certain from his Latin name—stationed at Caesarea, a town on the Mediterranean Sea and the seat of Roman authority in the Holy Land at that time. He was, Luke tells us, “a centurion of the band called the Italian band” (Acts 10:1); that is, he was a captain in the Roman army, having under his command a company of one hundred men, known as the Italian band or company. On reading further, however, we discover that this man Cornelius was definitely an exception to the ordinary run of Roman soldiers. Instead of being a hardened sinner, he was “a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always” (v. 2). Cornelius was an unusual character (incidentally, could he have been “the unknown soldier” of the Gospels, Matt. 8:5-13, having been stationed formerly at Capernaum?). He was a moral man, a charitable man, a man of good report everywhere, and even a religious man—a man of such genuine piety that his piety had permeated his whole household. That is to say, he was religious to the extent of his knowledge of God. Obviously, his religious knowledge could have been acquired only by his contact with the Jewish people. It would seem that from the very people whom he was then helping to keep in subjection to Rome, he had acquired all that he knew of the living and true God. Indeed it is quite probable that he had been present in John the Baptizer’s audience (we know, from Luke 3:14, that soldiers were in that audience), when the latter, in promising the advent of the Messiah, had said: “He [the Messiah] shall baptize you in the Holy Spirit and in fire” (Matt. 3:11). At any rate Cornelius had embraced the principles of the Jewish faith. But he was not a Christian;

neither he nor any other Gentile had as yet been incorporated into the Body of Christ.

Now when God in His wisdom set in operation a series of incidents, some providential, other miraculous, to bring about the extension of the New Covenant to include the Gentiles, He selected this soldier, Cornelius, to be one of the chief actors in the drama. So we read that Cornelius "saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord?" (Acts 10:3-4). And the angel replied, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon, a tanner, whose house is by the sea side" (vv. 4-6). When the angel vanished, Cornelius summoned two of his household servants and a "devout soldier," and having rehearsed to them the story of his unusual experience, dispatched them to Joppa post-haste for Simon Peter.

We now move the clock forward one day. The scene changes to Joppa, and the other chief actor comes on the stage. "On the morrow," as the three men from Caesarea drew near to the seacoast city, Simon Peter went up upon the housetop to pray. It was about the sixth hour, that is, about noon. We read that Peter "became hungry, and desired to eat; but while they made ready, he fell into a trance; and he beholding the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat" (vv. 9-13). Now Peter was a good Jew and did not propose to violate the traditions of his people, no matter if even the Lord Himself commanded him to do so. He replied: "Not so, Lord; for I have never eaten anything that is common or unclean." To do such a thing as that was contrary to his "bringing up." "And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven" (vv. 14-16).

While Peter was "much perplexed in himself" as to the meaning of the vision he had just received, the men who had been sent by Cornelius arrived at the gate of Simon's house and inquired for the Apostle. It was then that the Holy Spirit got in His work: "And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them" (vv. 17-20). Thus it will be seen that the Holy Spirit did not go to the man to be converted; on the contrary, he sent the preacher to him, because it has pleased God by the foolishness of the preaching to save them that believe (1 Cor. 1:21), and because, furthermore, the Gospel is the power of God unto salvation to every one that believeth (Rom. 1:16). When Peter inquired of the three visitors whence they came and what they wanted, they replied by telling him the story of their master's experience, and concluded by saying that they had come to escort him—the Apostle—back to Caesarea, in accordance with the angel's command on the preceding day. Now Peter knew that Cornelius was a Gentile, and he decided to take plenty of time to think over this strange business. Contrary to his usual impetuosity, he did not propose, under these circumstances, to "rush in where angels fear to tread." "So he called them in and lodged them" (vv. 21-23).

The next day Peter, taking with him "certain of the brethren from Joppa, that is, converted Jews, six in number, to serve as witnesses (he knew he would be called upon later to account for these unusual proceedings), accompanied the three messengers back to Caesarea. Arriving there, he found "Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together; and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; *and yet unto me hath God showed that I should not call any man common or unclean*; wherefore also I came without gainsaying, when I was sent for" (vv. 24-29). Ah! the light was beginning to dawn upon frail, impulsive, yet cour-

ageous Simon Peter! For the first time he was beginning to comprehend, partially at least, the universality of the Great Commission.

The Apostle then asked his hearers why they had sent for him. Whereupon Cornelius replied: "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (vv. 29-33). "And Peter opened his mouth, and said, *Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him*" (vv. 34-35). Good for Simon Peter! Sincerity has finally driven some of the prejudice from his heart. He has gloriously arrived at the goal of truth. He now understands fully the meaning of that vision on the housetop at Joppa. So he begins to preach Jesus Christ. He delivers a very short sermon, the gist of which is that Jesus of Nazareth had been anointed of God with the Holy Spirit and with power, that He had gone about doing good and healing all that were oppressed of the devil, and that the Jews had finally hanged him on a tree. He concludes by saying: "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (vv. 36-43).

Then something happened which had not happened in connection with any case of conversion previously recorded in the book of Acts: "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word, And they of the circumcision"—that is, the Jews—"that believed were

amazed, as many as came with Peter, 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" (vv. 44-46). What was the nature of this outpouring of the Spirit upon Cornelius and his house? We find the answer to this question in the next chapter. As was to be expected, the Apostles and brethren who were in Jerusalem called Peter to task, on his return to the city, for going in unto men uncircumcised and eating with them. Peter defended his action in no uncertain terms. He told the whole story, of the experience of Cornelius on the occasion of the angel's vision, his own vision on the housetop at Joppa, his subsequent journey to Caesarea, the gathering of Cornelius and his kinsmen and friends to hear the Gospel message, and his own sermon to them. He said: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning" (Acts 11:1-15). What beginning? The beginning of the Gospel proclamation, the beginning of the New Institution, the beginning of the Christian era,—in a word, Pentecost; that is to say, as Peter began to speak, the Holy Spirit fell on Cornelius and his assembled company even as He had fallen upon the Apostles on the Day of Pentecost. Note that the Holy Spirit "fell on" Cornelius and his house. This language indicates clearly that the same outward manifestations occurred in this case as had accompanied the advent of the Spirit on Pentecost, namely, a sound as of the rushing of a mighty wind and tongues parting asunder like as of fire. This definitely, then, was another case of Holy Spirit baptism. This is proved beyond any possibility of doubt by Peter's next statement: "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (Acts 11:16). If this language means anything at all, it means that Holy Spirit baptism was conferred upon the Gentiles also, in the persons of Cornelius and his kinsmen and near friends. Moreover, that it was the overwhelming measure of Spirit-power which Cornelius received is also evident from the fact that the immediate effect of the baptism was precisely the same as it had been on the Day of Pentecost: those who received the baptism spoke with tongues and magnified God (Acts 10:46).

That this was another case of Holy Spirit baptism is evident also from the manner in which it was bestowed. It was

not conferred upon Cornelius and his company by the Apostle Peter, nor by any of the men who accompanied him. It was not conferred by the laying on of an Apostle's hands. It was an administration direct from the courts of Heaven, another fulfilment of John the Baptizer's statement that Jesus Himself should be the Administrator of Holy Spirit baptism. "The Holy Spirit *fell on* all them that heard the Word." This baptism was administered by our Lord Himself, the Head of the Church, in the same manner as it had been administered on Pentecost. The Spirit's coming in overwhelming measure on this occasion was as great a surprise to Simon Peter, and to the Jewish Christians who had accompanied him to Caesarea, as it must have been to Cornelius himself.

What was the purpose of Holy Spirit baptism in the case of Cornelius? 1. It was *not* to effect the salvation of Cornelius and his house. They were to be saved by *words*, that is, by obedience to the Word of God, the commands of the Gospel. In his report to the Apostles and elders at Jerusalem, Peter told them that the angel had instructed Cornelius as follows: "Send to Joppa, and fetch Simon whose surname is Peter; who shall speak unto thee *words, whereby thou shalt be saved, and all thy house*" (Acts 11:13-14). Hence, we are told that before Peter began to preach, at Caesarea, Cornelius said to him: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10:33). Cornelius received remission of sins as a result of his obedience to the commands of the Gospel. 2. It was *not* to give them faith. In addressing a meeting of the Apostles and elders of the Jerusalem Church, several months later, Peter said: "Brethren, ye know that a good while ago God made choice among you, that by my mouth *the Gentiles should hear the word of the gospel, and believe*" (Acts 15:7). The reference here, of course, is to the conversion of Cornelius. Cornelius believed as a result of *hearing* the Gospel. The faith that leads to conversion comes in no other way: "So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17). 3. It was *not* to purify their hearts. In the same speech to the Jerusalem Council, Peter went on to say: "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, *purifying their*

hearts by faith" (Acts 15:8-9). Their hearts were cleansed by faith, not by Holy Spirit baptism. 4. *Nor was it to make them Christians.* Cornelius and his company became Christians in the same way that all other persons became Christians in New Testament times. They accepted the Gospel message, turned from their sins, and were *baptized in water* into the name of the Father and the Son and of the Holy Spirit. These were—and are—the terms of admission into the New Covenant, as first announced on the Day of Pentecost; nor was there any variation from them in any case of conversion described in the book of Acts. Nor has there been any variation in them from that day to this. They are still "the keys of the kingdom of heaven." Holy Spirit baptism was not intended to take the place of Christian baptism, not even in the case of Cornelius. Hence, we read that following the Spirit's falling upon Cornelius and his house in baptismal measure, "then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we"—that is, as we Jews. "And he commanded them to be baptized in the name of Jesus Christ," *i.e.*, by the authority of Christ, the Head of the Church (Acts 10:47-48). These words substantiate beyond any possibility of doubt our contentions (1) that Holy Spirit baptism was a *promise* to be *fulfilled* directly from Heaven, whereas Christian baptism was a *command* to be obeyed by believers, and (2) that the baptism permanently incorporated into the structure of the Church was not Holy Spirit baptism, but baptism in water, the baptism authorized by the Great Commission.

The conferring of Holy Spirit baptism on Cornelius and his house was a special miracle for a twofold purpose:

1. Primarily it was to demonstrate once for all that the blessings of the New Covenant were for Gentiles as well as Jews, and on the same terms. "Can any man forbid the water," said Peter, addressing the Jewish Christians who had accompanied him to Caesarea, "that these should not be baptized, who have received the Holy Spirit as well as we"—that is, these Gentiles who have received the Holy Spirit the same as we Jews (Acts 10:47)? Again, in rehearsing his experience to the Apostles and elders at Jerusalem, the Apostle concluded by saying: "If then God gave unto them"—Gentiles—"the like gift as he did also unto us"—Jews—"when we be-

lieved on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:17). "And when they [the Apostles and brethren] heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11:18). And finally, in addressing the first Council at Jerusalem later, Peter said: "And God, who knoweth the heart, *bare them witness*, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them"—*i.e.*, between Jews and Gentiles—"cleansing their hearts by faith" (Acts 15:8-9). Thus it can readily be seen that the design of Holy Spirit baptism in the case of Cornelius was to break down the age-old partition wall between Jews and Gentiles, to signify that both were to be admitted to the blessings of the New Covenant on the same terms. (Cf. Eph. 2:13-22).

2. Secondly, it was to incorporate the Gentiles into the Body of Christ. "And when they [the Apostles and brethren of the Jerusalem Church] heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11:18).

It should be noted, too, that this measure of the Spirit is called a "gift." Acts 11:17—"If then God gave unto them the like gift as he did also unto us," etc. As a matter of fact, any outpouring, any bestowal, of Spirit-power may properly be termed a "gift," regardless of degree, measure or kind. They were "gifts" in the sense that they came immediately from God, through His Son Jesus Christ.

To sum up the truths we have learned: In the only instances of Holy Spirit baptism recorded in the New Testament—on the Day of Pentecost and at the house of Cornelius—it was a special miracle for specific Divine purposes. From this fundamental fact we conclude that Holy Spirit baptism has no connection with the conversion, regeneration or sanctification of the saints. The overwhelming measure of Spirit-power was not bestowed for the purpose of giving faith to the non-believer or purifying the sinful heart. Nor is there any evidence that it was bestowed in answer to prayer. As far as the New Testament is concerned, it is not connected in any direct way with the remission of sins. The baptism of the Spirit was an outpouring of Spirit-power in baptismal or overwhelming measure, upon the Apostles, as representative of the Jews, at

Jerusalem on the Day of Pentecost; and upon Cornelius and his company, as representative of the Gentiles, at Caesarea, several years afterward. It was to signify God's acceptance of both Jew and Gentile into the Kingdom of Christ on the same terms, to break down the middle wall of partition between them. It was to fulfil the prophecy of God through Joel, "I will pour out my Spirit upon all flesh," that is, upon Gentile as well as Jew. It was to make it possible for Paul to write, in later years, "For in one Spirit were we all baptized into one body, *whether Jews or Greeks*, whether bond or free; and *were all made to drink of one Spirit*" (1 Cor. 12:13). The word "baptized," as used in this text, evidently has reference primarily to an *induction*, or *inclusion* into the Body of Christ. The Jews as such were inducted into the one Body in the persons of the Apostles, on the Day of Pentecost, at Jerusalem; the Gentiles as such, in the persons of Cornelius and his household, several years later, at Caesarea: the induction in each case having been effected by the miracle of Holy Spirit baptism. It is significant, too, that these two incorporations took place at the seats, respectively, of Jewish and Roman authority. These are the only two instances, of which we have any Scripture record, in which the overwhelming measure of the Spirit was bestowed.

The baptism of the Spirit ceased, of course, which its ultimate end—the incorporation of the one mystical Body of Christ, of both Jews and Gentiles—was accomplished. No person has any justification from the Scripture for asking for, expecting or claiming Holy Spirit baptism today. The overwhelming measure of the Spirit was no longer needed when the Church was incorporated and the partition wall which had been standing between Jews and Gentiles for centuries was broken down for ever. I do not mean by these statements, of course, that there were no other or no subsequent outpourings of the Spirit, because *there were*. I do not mean that Christians no longer receive the Holy Spirit, because indeed *they do*. I do mean that there were no other outpourings of the overwhelming measure of the Spirit—none at least of which we have any record.

CHART A. NEW TESTAMENT BAPTISMS

CHARACTER	ADMINIS-TRATOR	ELEMENT	SUBJECT OF SUBJECTS
<p>John's Baptism</p> <p>A command to be obeyed Matt. 3:5 Mark 1:4-5 Acts 19:4</p>	<p>John the Baptist.</p> <p>Mark 3:11 Matt. 1:8 Luke 3:3 Acts 1:9</p>	<p>Water</p> <p>Matt. 3:11 Mark 1:8 Luke 3:3 Acts 1:5</p>	<p>Believing Jews</p> <p>Matt. 3:5-6 Mark 1:5 Luke 3:3, 21 Acts 19:4</p>
<p>Holy Spirit Baptism</p> <p>A Divine promise to be fulfilled from Heaven. Luke 24:49 Acts 2:33 Acts 1:5 Acts 2:1-4, 10:44-46</p>	<p>The Father, by the authority of the Son. John 14:26 15:26 Acts 1:4-5</p>	<p>An endowment with the overwhelming measure of Spirit-power.</p> <p>Acts 1:8 2:1-4 Acts 10:44-46</p>	<p>The Apostles on the Day of Pentecost, Acts 2:1-4. Cornelius and his house, Acts 10:44-46, 11:17.</p>
<p>Baptism of Suffering</p> <p>A vicarious sacrifice for sin. Mark 10:38 Luke 12:50 1 Cor. 15:3 John 1:29 Gal. 1:4, etc.</p>	<p>The Son who offered Himself through the eternal Spirit unto God. Phil. 2:8 1 Pet. 2:24 Heb. 2:14-15</p>	<p>Suffering; an overwhelming even unto death.</p> <p>Phil. 2:7-8 Heb. 2:9 <i>The Supreme Sacrifice</i></p>	<p>Jesus Himself, as the Lamb of God. John 1:29 19:30 Phil. 2:5-8 Heb. 2:9, etc.</p>
<p>Baptism of Fire</p> <p>A warning to be heeded. Matt. 3:11 Luke 3:9, etc.</p>	<p>Christ, as the reigning Judge. Matt. 3:11 Acts 17:30-31 2 Thess. 1:7-10 Matt. 25:41-46</p>	<p>Fire, as the symbol of consciousness of loss, and attendant remorse and despair.</p> <p>Matt. 3:11 Luke 3:7-9 Rev. 6:16 Heb. 10:26-27 Rom. 2:8</p>	<p>Unbelieving Jews, Matt. 3:9-10, Luke 3:7-10. All the wicked and unbelieving at the end of the Age, 2 Thess. 1:7-10.</p>
<p>Baptism of the Commission</p> <p>A command to be obeyed by all believers. Matt. 28:19 Mark 16:16 Acts 2:38 Acts 10:48 Acts 22:16</p>	<p>Any Gospel evangelist. Acts 8:12, etc.</p>	<p>Water</p> <p>Acts 8:36-38 10:47 22:16, etc.</p>	<p>Penitent believers in Christ, Acts 2:38, 8:12, 8:34-39, 16:31-33, 22:16, etc.</p>

Eph. 4:4-6: "There is one body, and one Spirit, even as also ye *baptism*, one God and Father of all, who is over all, and through all, were called in one hope of your calling; one Lord, one faith, *one baptism* and in all."

CHART B: THE MEASURES OF THE SPIRIT IN THE BODY OF CHRIST

	UPON WHOM BESTOWED? Possessed by Jesus, John 3:34, 6:63.	FOR WHAT PURPOSE? The Spirit is by Divine Nature intimately associated with the Logos, God's Spirit and God's Word go together. Isa. 59:21; John 1:1-3, 1:14, 5:36, 6:48-51, etc.	PREREQUISITES AND DESIGN On condition of their belief in the coming Messiah, their repentance and confession of sins. Matt. 3:4-6, Mark 1:4-5, Luke 3:7-14, Acts 19:4, etc. For remission of sins, and to prepare the ground for the Messiah's ministry.	HOW BESTOWED? Through Divine begetting, incarnation, and anointing. Luke 1:35, Matt. 3:16, Acts 10:38.
<p>The Over-whelming Measure of the Spirit, or Holy Spirit Baptism—called a "gift," Acts 11:17.</p>	<p>On the Apostles on Pentecost, Acts 1:5-8, 2:1-4. On Cornelius and his house, Acts 10:44-45, 11:15-18.</p>	<p>To clothe the Apostles with authority; inspiration, infallibility. John 14:26, 16:13, 20:22-23; 1 Cor. 2:9-16; 1 Thess. 2:13. To incorporate the Body of Christ of both Jews and Gentiles, Acts 10:44-46, 11:16-18, 15:7-10; 1 Cor. 12:13.</p>	<p>Unconditional. A special miracle (1) to clothe the Apostles with authority; infallibility, and evidential power: Luke 24:45-49; John 14:16-17, 14:26; 15:26-27; 16:7-15; Acts 1:1-8; John 20:21-23; Acts 2:1-4, etc. (2) To incorporate both Jews and Gentiles into the one Body of Christ: Acts 11:18, 15:7-8; 1 Cor. 12:13; Eph. 2:14-18, etc.</p>	<p>Direct from Heaven, by Christ, in fulfillment of the Divine Promise, John 14:16-17, 14:26, 15:26-27, 16:7-13, 20:22-23; Luke 24:45-49; Acts 1:5-8, 2:38, etc.</p>
<p>The Evidential Measure of the Spirit—called a "gift," Acts 8:20.</p>	<p>Bestowed on Christians generally in a postolic age. Acts 8:14-24, 19:5-7; 1 Cor. 12:4-11, 12:28-31.</p>	<p>To confirm the Word with signs following. Mark 16:17-20, 1 Cor. 2:4, Heb. 2:4.</p>	<p>To make Atonement for the sins of the world (Rom. 5:11, 1 Cor. 15:3; 1 Pet. 2:24, 1 John 1:7, 2:2, etc.) Voluntary and unconditional. To demonstrate God's love for man, John 3:16, 15:13. A punishment for unbelief and disobedience. 2 Thess. 1:7-10, 2 Pet. 2:4-9, Acts 17:31, Matt. 23:41-46, Rev. 20:14-15, etc.</p>	<p>By the laying on of an Aposite's hands, Acts 8:17, 6:6, 19:6, 8:18, 2 Tim. 1:6.</p>
<p>The Ordinary Measure of the Spirit—called a "gift," Acts 2:38.</p>	<p>Bestowed upon all Christians. John 7:39; Luke 11:13; Acts 6:5; Rom. 8:9-11, 12-17, 26-27; 1 Cor. 3:16-17, 6:19-20; Eph. 1:12-14, 4:30, etc.</p>	<p>To establish the saints in the Christian faith, Rom. 1:11-12. Confirmed to the infancy of the Church, 1 Cor. 13:8. For purposes of regeneration and sanctification, 1 Pet. 1:2. As a seal of adoption, Rom. 8:15, Eph. 4:30. As an earnest of their heavenly inheritance, Eph. 1:14, 2 Cor. 5:5, Rom. 8:11. To make them partakers of the divine nature, 2 Pet. 1:4.</p>	<p>On conditions of faith, repentance and confession (of Christ): Matt. 10:32-33, Acts 2:38, Rom. 10:9-10, Rom. 6:1-3, Gal. 3:27, etc. For or unto remission of sins (Acts 2:38); to picturealize the death, burial and resurrection of Christ (Rom. 6:1-11, 6:17-18; Col. 2:12).</p>	<p>Through the obedience of faith, Gal. 3:2. On conditions of faith, repentance, and baptism, Acts 2:38-40, Rom. 1:16, Col. 3:16, etc.</p>

There is ONE BAPTISM for the Church to maintain in its original purity throughout all ages—the baptism authorized by the Commission. The cases of conversion recorded in Acts prove this to

be baptism in water. Other baptisms were and are only temporary; this is permanent. It is unscriptural and divisive to claim or maintain any other baptism today.