

the Spirit has been treated at some length in foregoing chapters of the present work, it became necessary at this point to look into the subject again, briefly, just to gather up the loose ends and to put it in its proper context, that is, in its proper relations to the other measures of Spirit-power. It should also be re-emphasized at this point that we are still in the general realm of *inspiration, revelation and demonstration.*

Jesus Himself, in conversation with His Apostles prior to His Ascension, promised this extraordinary measure of the Spirit. "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name [by my authority] shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18). (This section of Mark, of course, is not found in the oldest known manuscripts. It does occur, however, in certain versions which are older than the extant manuscripts. Moreover, the teaching here is in exact harmony with that of the New Testament as a whole.) It should be noted that Jesus here, in promising these special endowments to accompany obedient believers in Christ, called them "signs." This is very significant. The term "sign," as used in Scripture, is uniformly connected with the Spirit's work of demonstration. These extraordinary endowments and powers thus promised by our Lord Himself to Christian believers were evidently to be for the purpose of attesting the Divine origin and authority of the Gospel message. This truth is further corroborated by the two verses which follow those quoted above: "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, *the Lord working with them, and confirming the word by the signs that followed*" (Mark 16:19-20).

2. The Case of Philip in Samaria

Let us now turn to the book of Acts and ascertain whether or not the "signs" promised by Jesus did actually "accompany them that believe."

THE EVIDENTIAL MEASURE OF SPIRIT-POWER

[In Acts 2:43, we read that, following the establishment of the first local congregation of the saints in Jerusalem] fear came upon every soul, and many *wonders* and *signs* were done through the apostles. [In the third chapter of Acts, we find the account of the healing of the lame man at the Gate Beautiful of the Temple, by the Apostles Peter and John. To this man who had been lame from his mother's womb, Peter said]; Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. [whereupon the Apostle] took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. [What was the effect of this miracle upon the populace?] And all the people saw him walking and praising God . . . and they were all filled with wonder and amazement at that which had happened unto him [Acts 3:1-10]. [And when the multitude] "greatly wondering," [assembled quickly in Solomon's Porch, Peter took advantage of the opportunity thus offered him to preach another Gospel sermon. And in Acts 4:33, we read that] *with great power* gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. [Again, in the fifth chapter of Acts, we have the account of two miracles performed by the Apostle Peter, resulting in the deaths of Ananias and his wife, Sapphira, which were evidently intended to show forth God's hatred of hypocrisy, and as a result of which] great fear came upon the whole church, and upon all that heard these things [Acts 5:1-11]. [In verse 12 of the same chapter, we read that] by the hands of the apostles were many signs and wonders wrought among the people, [and in vv. 14-16, that] believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at least his shadow might overshadow some of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits; and they were healed every one. [As we glance through the remaining chapters of the book of Acts we find that the Apostles were performing miracles continually. At Lydda, Peter healed a certain man named Aeneas] who had kept his bed eight years, for he was palsied [Acts 9:32-35]. At Joppa, he raised Dorcas from the dead [Acts 9:36-41]. [It is expressly stated that as a result of these miracles] many believed on the Lord [Acts 9:42]. [At Paphos, on the island of Cyprus, the Apostle Paul blinded Elymas, a sorcerer] for a season, [as a punishment for the latter's hostility to the Gospel message. The punishment was only temporary, of course, but the miracle made a believer of the proconsul, Sergius Paulus (Acts 13:1-12).] [At Philippi, in Macedonia, Paul cast a "spirit of divination" out of a slave girl (Acts 16:16-18).] [At Lystra, he restored a cripple who had been impotent from his mother's womb; and when the man leaped up and walked at the Apostle's command, the people tried to worship Barnabas and Paul, thinking they were gods who were visiting the earth in the likeness of men (Acts 14:8-18).] [In Acts 19:11-12, we read that] God wrought special miracles by the hands of Paul: insomuch that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. [At Troas, the Apostle [Paul] restored to life a young man by the name of Eutychus, who had been killed by a fall from a window

THE ETERNAL SPIRIT — HIS WORD AND WORKS

(Acts 20:7-12).] [On the island of Melita, the Apostle was bitten by a venomous snake, but the bite had no effect on him (Acts 28:1-6).] [Later, he cured the father of Publius, the chief man of the island, of fever and dysentery] and when this was done, the rest also that had diseases in the island came, and were cured [Acts 28:7-9]. [Certainly all this was in exact harmony with the promise of Jesus]: These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. [Thus did the Lord Himself, through the Spirit, work with the Apostles] *confirming the word by the signs that followed.*

However, it must be remembered that the Apostles possessed the Spirit in *baptismal* measure. This measure alone clothed them with special endowments for both inspirational and demonstrative purposes. We should naturally expect the Apostles to have performed miracles, which they did, even to the extent of raising the dead. But *how about those early Christians, those disciples who were not apostles? What measure of Spirit-power did they possess, and how was it conferred upon them?*

The first case of miracles performed by anyone other than an Apostle is described in the eighth chapter of Acts. Here we find a man by the name of Philip preaching the Gospel in Samaria. "And the multitudes," we are told, "gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city" (vv. 6-8). Now—who was this man Philip? It is quite generally agreed, I think, that he was not Philip the Apostle, but the man who, in Acts 21:8, is called "Philip the evangelist." How, if this Philip was not an Apostle, who was he originally, and how did he receive power to perform miracles?

Let us now turn back to the sixth chapter of Acts. Here we have an account of the setting apart of seven men to take charge of the daily ministrations of charity in the Jerusalem congregation. It was specified by the Apostles themselves that these men should be "men of good report, full of the Spirit and of wisdom" (v. 3). We read that "the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of wisdom" (v. 3). We read that "the saying pleased the

and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they"—the Apostles—"laid their hands upon them" (Acts 6:1-6). That is, the Apostles laid their hands upon the seven men who had been chosen by the congregation as a whole. *Why did the Apostles lay their hands upon these seven men?*

One of these seven "deacons" was a man by the name of Philip. Obviously, when the Jerusalem church was scattered abroad by the persecutions of Saul of Tarsus and "they that were scattered abroad went about preaching the word" (Acts 8:1-4), it was this "deacon" Philip, now turned evangelist, who "went down to the city of Samaria, and proclaimed unto them the Christ" (Acts 8:5). "And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and *saw the signs which he did*" (v. 6). Note especially the term "signs" again. Beginning with verse 9 of the same chapter, we read the following: "But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed" (vv. 9-13). *Please bear in mind that this man Philip was not an apostle.* Hence, we go on to read that "when the apostles that 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 it" (*i.e.*, some certain measure of the Spirit) "was fallen upon none of them: only they had been baptized in the name of the Lord Jesus" (vv. 14-16). This, of course, was Christian baptism, or baptism in water which is commanded of every believer in Christ. "Then laid they their hands on them, and they received the Holy Spirit" (v. 17). That is, the Apostles Peter and John laid their hands on those baptized Samaritan converts and they—the converts—

received the Holy Spirit. Here was a measure of the Spirit conferred by the laying on of an Apostle's hands. And it was conferred upon those who had already become Christians in the regular way, that is, by complying with the terms of pardon—by believing in Christ, repenting of their sins, and being baptized into Christ. And it was evidently conferred for the purpose of endowing those newly-made Christians with the power to perform the miracles which Philip, the evangelist, had been performing in their midst.

Let us now read on, vv. 18-19: "*Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.*" Language could not be more explicit. We now understand how Philip, though not an Apostle himself, had received this evidential measure of the Spirit. It had been conferred upon him when the Apostles had laid their hands on him, at the time of his ordination. Moreover, the Apostles must have laid their hands on Philip, and upon the six others who were set apart at the same time, for the very purpose, namely, to confer upon them the evidential measure of the Spirit, to endow them with power to perform miracles of attestation. (Cf. Acts 6:1-7.) And so when Philip went down to the city of Samaria and preached the Gospel to the people of that city, the Lord confirmed the Word by the signs that followed. But when many new converts were made, as a result of this proclamation of the Gospel and accompanying demonstration, converts who needed this measure of the Spirit themselves to establish them in the faith, Philip found himself without power to confer this measure of Spirit-power upon them, evidently *for the simple reason that he was not one of the Twelve*. Therefore it became necessary for the Apostles to send two of their own number, Peter and John, down to Samaria, to confer the evidential measure of the Spirit upon the new converts made by Philip in that city. This, both Peter and John proceeded to do immediately upon their arrival in Samaria: they laid their hands on Philip's converts, and the latter received the power to perform the miracles which Philip himself had been working in their midst. Simon the "magician" immediately recognized *the fact that these extraordinary endowments were received as a result of the laying on of the*

apostles' hands, and asked that the same measure of the Spirit be given him, offering to pay for it, and expecting to use it of course for commercial purposes. Thus Simon, who himself had been baptized, temporarily "fell from grace." Therefore we read: "But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of these things which ye have spoken come upon me" [Acts 8:20-24.]

We can now see definitely that this particular Philip was not the Apostle of that name; otherwise it would not have been necessary for the two Apostles, Peter and John, to come down from Jerusalem to Samaria to confer the evidential measure of the Spirit on Philip's converts. *We can see also that this was not Holy Spirit baptism.* Holy Spirit baptism was not conferred by the laying on of an apostle's hands, but by the Lord Himself direct from Heaven. This was another measure of Spirit-power, secondary to Holy Spirit baptism, but endowing those who possessed it with the *charismata* as enumerated by Paul (1 Cor. 12). This was a measure of the Spirit which was conferred by the laying on of an Apostle's hands, as the same measure had previously been conferred upon Philip himself. This measure of the Spirit, like Holy Spirit baptism, was not conferred upon alien sinners to effect their conversion or regeneration; *it was conferred only on Christians, on baptized believers, to establish them in the faith and to confirm the Word as proclaimed in their midst for the obedience of faith.*

I do not infer from this incident at Samaria that there was any transfer of spiritual power through the Apostle's hands *literally*. Rather, the laying on of the Apostle's hands was *the visible sign of the inward communication*, from spirit to spirit, of these extraordinary spiritual powers. It will be remembered that the same procedure was followed in Old Testament times in the transfer of spiritual gifts and graces, as, for example, in the ordination of Joshua by Moses (Num.

27:18-23, Deut. 34:9). *The laying on of the hands of a Spirit-filled man was the visible sign of the inward communication of spiritual powers, from himself to the person upon whom his hands were imposed.* The Apostles, having received the baptismal measure of the Spirit immediately from the Lord Himself, could not confer that measure on others; but they could confer an inferior measure upon those who had properly qualified themselves to receive it. This was exactly what was done in Samaria. No wonder there was great joy in that city! This was also another fulfilment of the promise of Jesus: "These signs shall accompany them that believe."

3. The Case of Paul at Ephesus

We find another instance of the impartation of the evidential measure of the Spirit, in Acts 19:1-7. In this case, the chief character in the story is the Apostle Paul. Having passed through the upper country (of Asia Minor), Paul came to Ephesus. There he found certain disciples, and he said unto them, "Did ye receive the Holy Spirit when ye believed?" This very question implies that extraordinary spiritual endowments were quite common among the early churches. "And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given." The Apostle knew at once that something was wrong. These disciples could not be Christians in the full sense of the term, else they would have known about the Holy Spirit and His advent. Evidently they had not even received Christian baptism—"into the name of the Father, and of the Son, and of the Holy Spirit"—or they would certainly have known of the Holy Spirit. So Paul said, "Into what then were ye baptized?" They answered, "Into John's baptism." Paul replied: "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." We read that "when they heard this, they were baptized into the name [authority] of the Lord Jesus. *And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.*" It is worthy of note here that Paul did not impart the evidential measure of the Spirit to these disciples until he made sure that they had properly complied with the terms