

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

of pardon under the New Covenant. *This measure of the Spirit was conferred only upon Christians.* That this was the evidential measure of the Spirit is proved by the fact that those upon whom it was bestowed began to speak with tongues and prophecy,—gifts which are listed specifically in Paul's enumeration of the *charismata* in the twelfth chapter of First Corinthians. This is another clear case of the impartation of the Spirit by the laying on of an Apostle's hands.

#### 4. The Case of Timothy

The Apostle Paul, writing to Timothy, his son in the Gospel, said, 2 Tim. 1:6—"For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee *through the laying on of my hands.*" Timothy, a young evangelist, who had long been associated with the Apostle in the latter's evangelistic tours, had surely received the evidential measure of the Spirit by the laying on of Paul's hands. In all probability, this measure of the Spirit had been bestowed upon Timothy at the same time he had been solemnly set apart to the Christian ministry by the laying on of the hands of the elders of the church at Lystra (1 Tim. 4:14). Paul was no doubt present at Timothy's ordination and laid his hands upon the young preacher to confer upon him the evidential measure of Spirit-power, when at the same time the elders of the church laid their hands upon him to set him apart formally to the evangelistic office. There is no evidence whatever in the New Testament that the early Christians who were not Apostles, had the power themselves to confer these extraordinary spiritual gifts upon others; hence we must conclude that the imposition of the elders' hands in Timothy's case was his formal setting part to the Christian ministry by the home church which was sending him forth. Therefore, the Apostle exhorts the young evangelist elsewhere not to neglect the special "gift" (*charisma*) that was in him "by prophecy," that is, by special inspiration of the Spirit, *with or along with* the laying on of the hands of the eldership (1 Tim. 4:14). This does not mean that Timothy had received this special gift at the hands of the elders; indeed Paul states explicitly, in 2 Tim. 1:6, that it had been conferred upon him by the laying on of his—Paul's—hands. The correlation, therefore, of