

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

these two passages, 2 Tim. 1:6 and 1 Tim. 4:14, indicates quite clearly that Timothy had received his *charisma* connected with the evidential measure of Spirit-power, by the laying on of the Apostle's hands, at the same time that he had received formal ordination by the laying on of the hands of the elders of the local church.

It is impossible to say, of course, whether or not this evidential measure of the Spirit, and the gifts associated therewith, was ever conferred in any other way than as indicated by the laying on of an Apostle's hands; it can be regarded as certain, however, that it was conferred in this manner. Moreover, we have no account in the New Testament of its having been imparted in any other way.

It is evident that the impartation of this measure of Spirit-power required *the personal presence of an Apostle*. Had it been possible for the Apostles to have imparted it through prayer, or at a distance, certainly the Apostles Peter and John made a trip from Jerusalem to Samaria unnecessarily, to confer it upon Philip's converts in the latter city. If it was conferred only by the laying on of an Apostle's hands, then of course an Apostle had to be present to bestow it. Hence Paul, writing to the Christians at Rome, said: "I long to see you, that I may impart unto you some spiritual gifts [*charisma*], to the end that ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine" (Rom. 1:11-12). This proves beyond any doubt that, however much the Apostle may have desired to impart a *charisma* to his brethren at Rome, he could not do so without visiting them personally. In other words, he had to be there in person and *lay his hands upon them*, in order to confer upon them this measure of the Spirit and the special gifts associated with it. Thus we can see that the Scriptures pertaining to the evidential measure of the Spirit, its mode of impartation and its design, all harmonize perfectly.

Again, this measure of the Spirit also is called a "gift." Peter said to Simon the magician: "Thy silver perish with thee because thou hast thought to obtain the *gift* of God with money" (Acts 8:20). It is significant that the word used here for "gift" is *dōrea*, not *charisma*. It will be remembered that Peter designated the baptismal measure of Spirit-power a *gift*,

in Acts 11:17—"If then God gave unto them the like *gift*, as he did also unto us," etc. Here, too, the word used for "gift" is *dōrea*. Again, in Acts 2:38, Peter designates the ordinary measure of Spirit-power, that which is received in regeneration, a *gift*: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the *gift* of the Holy Spirit." Here again the word used for "gift" is *dōrea*. As a matter of fact, *dōrea* is the word commonly used in the New Testament for a free general "gift" of God, one which may include within itself many subordinate endowments and blessings. Hence, *dōrea* is the word used to indicate the "gift" of any one of these three general measures of Spirit-power. *Charisma*, on the other hand, is the word used for those special "spiritual gifts" of various kinds (as enumerated by Paul in the twelfth chapter of First Corinthians), which were associated with the reception of the evidential measure of the Spirit. The *charismata* were, to speak in the terms of logic, the kinds included under the evidential species of the genus, *dōreai*. The *charismata* were in a special sense "gifts". They were specifically *gracious* gifts to serve their special function under the oral teaching of the Apostles until the Word of faith—"that which is perfect" could be compiled in stereotyped form for the guidance of the church throughout the rest of time.

5. Purpose of the Evidential Measure of the Spirit

It is quite evident from the New Testament Scriptures that the evidential measure of the Spirit was never conferred upon any person to make him a Christian; that, on the contrary, it was always imparted to those who had been baptized, hence *after they had become Christians*. Like the overwhelming measure of the Spirit, it had no direct connection with regeneration or remission of sins, and very little with sanctification, and that only to the extent that it may have served to establish the early Christians more firmly in the faith.

The design of the evidential measure of the Spirit was twofold: 1. It was to confirm the Word that was preached and to support those who preached it in the apostolic age; and 2. It was to establish the saints themselves in the most holy faith. Mark 16:20—"They went forth and preached every-