

personal ministry. List at least five times specifically mentioned.

8. What is the meaning of "full of the Spirit" (Luke 4:1) and "he giveth not the Spirit by measure" (John 3:34)?
9. In what way was Christ, as the "incarnate Word," subject to the Spirit?
10. Was the Spirit's influence over Christ limited or complete? Think!
11. Explain how the Spirit was subject to Christ.
12. What does the close cooperation between Christ and the Holy Spirit prove?
13. Compare the relationship of the Holy Spirit and the incarnate Word, with the Holy Spirit and the written word.
14. In the Holy Spirit's analysis of Christ's life and work (Luke 4:18-19) He did not think of Christ as some foreign dignitary or as an untouchable potentate. Identify the Christ as He was revealed in the Spirit's view of Him.
15. As a teacher of God's Word today, is there a sense in which I can say, as Jesus did, "The Spirit of the Lord is upon Me?" May our failures be attributed to our lack of consciousness of this?

THE BAPTISM OF THE HOLY SPIRIT

By ELTON D. DILBECK

OUTLINE

INTRODUCTION:

1. Subject takes us where controversy reigns.
2. Disagreement found in denominational world.
3. We stand in disagreement.

DISCUSSION:

- I. One Hundred Years Ago.
 1. Brethren were studying our subject during restoration days.
 2. Attitudes expressed in writings good for our consideration.
 3. Quotations from Lard's Quarterlies.
- II. Sermons Heard in the Past.
 1. Facts established from previous studies.
 2. Unanswered questions didn't keep "the sermon" from being accepted and preached.
- III. The influence or Work of the Holy Spirit.
 1. Subject introduces us to a deep subject.
 2. Work of Holy Spirit at different periods of the past.
- IV. The Lord's Promises.
 1. Promises made in John, chapters 14-16.
 2. Two-fold work of Holy Spirit described in these promises.
- V. The Promise of Acts 1:5.
 1. Consider the promise in John and Acts in the light of a definite rule of grammar.
 2. Antecedents are the apostles.
- VI. Another Promise Considered.
 1. Joel 2:28 to be studied.
 2. Questions we must face.
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VII. Who Has Been Clothed With Power?

1. The Lord's promises included the apostles.
2. Three miracles are in the setting described in Acts 10 and 11.
3. Reasons given for these miracles.

VIII. Was Cornelius Baptized in the Holy Spirit?

1. Have had difficulty applying the promises Jesus made to the apostles.
2. Questions that must be answered.

IX. Other Questions.

X. Reasons for Experiences in Jerusalem and Caesarea.

XI. Why the Influence of the Spirit?

XII. Is Spirit Baptism the Baptism Christ Commanded in Matthew 28?

XIII. One Baptism—Water Baptism.

1. The rule of elimination used.
2. The baptism of commission was a command.
3. Water baptism commanded in Acts 10 and administered in Acts 8.

CONCLUSION:

1. The Lord has kept his promises related to Spirit baptism.
2. The Lord has commanded water baptism.
3. Keep the blessings related to obedience to the gospel before us.

INTRODUCTION

Need I tell this audience I have been assigned a most difficult task? Need I remind you my assignment takes us into the realm where controversy reigns? Differences of opinion related to our subject for tonight's study can be found throughout the denominational world — Protestant and Catholic. We stand in great disagreement before them. We do not agree with them and we do not stand in agreement among ourselves. We do not see "eye to eye" on the subject.

ONE HUNDRED YEARS AGO

A study of literature identified with the early days of the Restoration Movement in America will reveal brethren disagreed with Baptists, Methodists, Presbyterians, etc., on subjects related to the theme of this lectureship. The same study will introduce one to disagreements among "ourselves."

I believe a quotation from Lard's Quarterly, Vol. I, No. 4, June, 1864, would serve two purposes for us at this time: First, it will show brethren can be in disagreement, have been in disagreement and will no doubt continue to be in disagreement on the subjects we are studying this week. Secondly, the quotation expresses some attitudes which were healthy in 1864 and which I believe should be considered by us in our dedication to the studies we are making at Ft. Worth Christian College one hundred years later.

Here is the quotation: "An article in the last number of the Quarterly entitled, 'Baptism in one Spirit into one Body' has struck the public mind as quite a novelty in the literature of Reformation. It is not only novel, but it is contradictory to some conclusions very generally received among us, and upon a subject which the brethren have studied with great diligence. Of this the author was fully conscious, and in anticipation of the reception which awaited his article, very justly remarked that 'no view is to be rejected merely because it is new.' The lover of truth should never be a dogmatist: nor conclude, that on any subject he has nothing more to learn. But he should stand ready, whenever his conclusions, even those of which he is most confident, are challenged upon the basis of new reasons, because the mere reiteration of old and oft refuted arguments against any proposition can impose no such obligation." Thus J. W. McGarvey expressed himself one century ago, and went on to say, "I have for some years been convinced that the immersion in the Holy Spirit is not fully understood, and that it needs investigation and discussion *de novo*. The same may be said of the entire sub-

ject of the Holy Spirit and his work in human salvation. Although there are some propositions upon this subject which are well defined, and well settled among us, yet on no other subject are there so many points in which we feel distinctly and painfully the want of certainty."

As the studies of our subject were being made through Lard's Quarterly in 1864-65, Thomas Munnell aptly wrote, "The sensation produced by the appearance of an article in the March number of the Quarterly, on the baptism of the Holy Spirit, has been equaled only by that experienced by the agitation of the Communion question during the last two years. The writer of said article should be credited both for originality, boldness, and caution. He neither dogmatizes as to his views, nor falters in expressing them. He does not write as a sensationist; but as a seeker for truth. All who have capacity enough to admit that some of our views on this subject may have been erroneous, will no doubt be benefited in reading up the discussion; those who are too weak to make such admission would do as well perhaps to spend their time some other way. The world has always had its men who, too weak to discuss fairly, have spent their little force in denouncing. This has always been the unfailing source of division among good people; for the reformer, never desiring to leave the church to which he belonged, but to reform it, has nevertheless been uniformly driven out of the church because of his newly developed truths. This was the case with Luther, Wesley, Campbell, and all others such as these. Let us, then, never be chargeable with an imbelicity that disqualifies us for a reinvestigation of any subject that fairly commands our attention." (Lard's Quarterly, Vol. II, No. 2, January, 1865).

SERMONS HEARD IN THE PAST

As a boy I heard the same sermon on the baptism of the Holy Spirit most of you heard. Early in my life I learned John the Baptist declared he baptized in water but Jesus would

baptize in the Holy Spirit and in fire. Other points in the stereotyped sermons were: (1) Jesus promised to baptize in the Holy Spirit, (Acts 1); (2) The apostles were baptized in the Holy Spirit, (Acts 2); (3) All flesh — Jews and Gentiles — were to be baptized in the Holy Spirit according to Joel's prophecy in chapter 2:28ff; (4) The Gentiles were baptized in the Holy Spirit according to the records given in Acts, chapters 10 and 11; (5) We have two and only two examples of Holy Spirit baptism.

Even though some unanswered questions were carried in my mind from childhood until this night, I accepted that sermon as "*the sermon*" to preach on Holy Spirit baptism and I have preached it many times.

I hesitate not to confess that I almost prepared myself to rehash that sermon with you tonight. When Brother Tipps first contracted me about my having a part on this year's lecture program he asked me to prepare myself for a study of blasphemy against the Holy Spirit. I assured him the subject was acceptable to me even though I knew I was going to get myself in hot water. After receiving that request, he notified me he had been guilty of assigning Brother Wallace and me the same subject, and since the program called for blasphemy against the Holy Spirit to be the closing lecture, and since I preferred to appear on the lecture program the first of the week he would give me the subject for tonight. I felt quite relieved when I learned I wouldn't be expected to speak on Brother Wallace's subject. I knew what I was going to do. I had some outlines which had been handed me just like they have been placed in your files, so I would pull one of them out for quick study and this would be the easiest time I ever spent in preparing myself for a lectureship. But that isn't the way things developed. I am almost tempted to say I wish I had Brother Wallace's subject.

THE INFLUENCE OR WORK OF THE HOLY SPIRIT

To study the baptism of the Holy Spirit is to be introduced

to what many of us believe is an almost infathomable theme — "The Influence of the Holy Spirit." Throughout the Bible we learn of the Spirit's influence. Possibly we would be helpful to some if we worded this last sentence as follows: Throughout the Bible we learn about the work of the Holy Spirit.

A review of facts at this point might be profitable. In the Patriarchal and Jewish dispensations the Spirit was given to the prophets so that through them the people might receive the knowledge of the Lord. During Christ's personal ministry on earth the Spirit's powers were given to chosen persons for special purposes, as to the twelve and to the seventy. After the church was established we know that through laying on of the hands of the apostles gifts of the Holy Spirit were received by brethren in order that the Spirit could do his work.

THE LORD'S PROMISES

As we consider the work or influence of the Holy Spirit because of Holy Spirit baptism, we must remember what our Lord had promised before his death and before his ascension.

Three chapters in John — numbers 14, 15 and 16 — give us a record of a conversation Jesus had with his apostles. At that time he made a promise to send the Comforter. His promise was not made in a general way for it was a promise made to the apostles. The Holy Spirit was to take the place of Christ. Take the place of Christ where? With the apostles! Jesus promised to send the Comforter to the apostles because of his absence. He had been teaching the apostles from the days they first became identified with him. Now that he will be leaving them they will be needing this Comforter, the Paraclete. Why? Because when Jesus was in their midst he was their teacher. In his absence, Jesus said the Holy Spirit would be their teacher.

Looking at the promises of Christ in the fourteenth, fifteenth and sixteenth chapters of John we hear Jesus promise the

Holy Spirit would be sent to the twelve apostles to guide them into all the truth; show the things to come; instruct and bring to remembrance the things he had spoken; and to reveal things to come. Without Jesus sending the Holy Spirit these men could not have done what we find them doing in the church. Their fallible memories were not capable of performing the tasks they would be facing with their remembrances. And how could they know the "things to come" without the Lord or the Comforter he has promised will come after his departure giving them revelation?

The two-fold work of the Holy Spirit described in the book of John was to give the apostles an infallible memory of their teaching while in the Master's presence, and to reveal additional truth during the period of divine revelation.

THE PROMISE OF ACTS 1:5

Before we complete our examination of the promises of our Lord made in the book of John, let us take a look at his promise in Acts 1:5. There he said, ". . . John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

Now let us think of our Lord's promises about his sending the Holy Spirit for the purposes specified in John 14-16 and his promise to baptize in the Holy Spirit in the light of a rule of grammar which declares: "Pronouns must agree with the nouns for which they stand, in gender, number, and person." If we respect this rule at all, we cannot make the pronouns our Lord used include persons other than their antecedents. And the antecedents are none other than the Lord's apostles.

ANOTHER PROMISE CONSIDERED

"And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh, etc." Thus is the promise of Joel 2:28. Peter quoted this promise on the day when the apostles were "all filled with the Holy Spirit, and began

to speak with other tongues, as the Spirit gave them utterance," (Acts 2:4). How many times have we read these passages and declared here is a record of Holy Spirit baptism? Denominational preachers hear us in this declaration and they are moved to ask a reasonable question like this: "If pouring out of the Holy Spirit was baptism in the Holy Spirit, then 'pouring' is 'baptism.' If 'pouring' was baptism when the Holy Spirit was the element, why isn't 'pouring' baptism when water is the element?" What are you going to tell a person when he presents that question to you?

Facts are facts, so let's face them. The baptism of the Holy Spirit was defined by Jesus when he said, "Ye shall be clothed with power from on high." Where there is no "clothing with power" there is no Holy Spirit baptism. Pouring has never been the act of baptism — Holy Spirit or water — but the overwhelming or the clothing with power is baptism in the Spirit.

— WHO HAS BEEN CLOTHED WITH POWER?

We know the apostles were clothed with power — baptized in the Holy Spirit. If not, then the Lord's promise to them was not fulfilled. Were there others who enjoyed the fulfillment of the promise to be baptized in the Holy Spirit? According to the stereotyped sermons I referred to in our introduction, Acts, chapters ten and eleven, contains another example of Spirit baptism. But is Cornelius and his family brought before us as an example of Holy Spirit baptism?

Studying Acts, chapters ten and eleven, reveals three miracles are in the setting. They are: (1) The appearance of the angel to tell Cornelius where he might locate a preacher to tell him what to do to be saved (11:13, 14). (2) The vision to show Peter he should go to the Gentiles because God is no respecter of persons (10:9-16, 26-35). (3) The descent of the Holy Spirit upon "them that heard the word" to prove to the Jewish disciples that Gentiles are subjects of gospel requirements and blessings (10:45-47, 11:17-18).

WAS CORNELIUS BAPTIZED IN THE HOLY SPIRIT?

Since boyhood days I have entertained nothing but difficulty in my efforts to find an example of Holy Spirit baptism in Acts, chapters ten and eleven. I have tried to apply the promises Jesus made about Holy Spirit baptism to Cornelius and have failed. He was not "clothed" with power, nor endowed with power as were the apostles. What did he do which Holy Spirit baptism enabled the apostles to do? Are there degrees in Holy Spirit baptism? Didn't the apostles have equal measure of Spirit baptism? Are there different measures of Holy Spirit baptism? Wouldn't the persons baptized in the Holy Spirit receive the same powers and enjoy the same benefits such baptism imparted? In what respect was one apostle inferior to another apostle after being baptized in the Holy Spirit? If Cornelius and those who heard the word with him were baptized in the Holy Spirit, then were they inferior to any of the apostles respecting the benefits and powers such baptism brought? If so, why?

OTHER QUESTIONS

Why did our Lord promise to send the Comforter to the apostles? Wasn't it to bring to their remembrance his teaching and to reveal further teaching? Did Cornelius receive what the apostles received? There is no evidence he received anything but the power to speak in tongues. This he received to convince the Jews that the gospel was for the Gentiles. If Cornelius was baptized in the Holy Spirit, then did he not receive what the apostles received? And if he received what they received, why did another Holy Spirit baptized man, Peter, have to preach to him? How can one Spirit-inspired man teach another Spirit-inspired man? If he had what the apostles had, why did he need to be taught words whereby he might be saved? How do we know that no man today has the baptism of the Holy Spirit? In somewhat the same way a doctor knows a man does not have a certain disease if he does not have the symptoms. The apostles were given the

Holy Spirit and promised "he shall teach you all things." Was Cornelius given the Spirit for this reason? If not, why not?

There is no doubt about Cornelius being identified with a Holy Spirit miracle. See chapters ten and eleven of Acts. The "gift of the Holy Spirit" was "poured" out on the Gentiles (10:45). And Peter said that the Holy Spirit "fell on them, even as on us at the beginning" (11:15). And Peter "remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (11:16). And Peter asked, "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God" (11:17)? But does this prove the Gentiles were baptized in the Holy Spirit? Let's examine the facts carefully.

Who believes the expression "poured" means "baptized?" Since the "gift of the Holy Spirit was 'poured' on the Gentiles, am I to understand they were baptized in the Holy Spirit? Do those who are baptized "in water" have water "poured" on them?

When Peter said that the Holy Spirit "fell" on the Gentiles, was he saying they were baptized? If the Holy Spirit has fallen on a person, is he baptized in the Holy Spirit? When Peter and John went to Samaria and "prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them" (Acts 8:16), were they praying for a baptism of the Holy Spirit? If the falling of the Holy Spirit on Cornelius was a baptism in the Holy Spirit, then wouldn't the falling of the Holy Spirit on the Samaritans be Spirit baptism?

When Peter remembered the word of the Lord — the promise to baptize in the Holy Spirit — are we to conclude Cornelius was baptized in the Holy Spirit? Didn't the occurrence in Caesarea remind Peter of what had happened in Jerusalem? He remembered the word of the Lord — the promise to baptize with the Holy Spirit — but did his word include

Cornelius? One faces many difficulties when he tries to apply the promise of Holy Spirit baptism to the Gentiles. What did Cornelius have that Spirit Baptism gives?

Does the "like gift" received by the Gentiles mean they received Spirit baptism? A careful study of the reception of the Spirit from Pentecost to this day in Caesarea will reveal this is the first time since the day Christ's kingdom was established that the Holy Spirit had fallen directly from heaven. Surely the statement "the Holy Spirit fell on them, even as on us at the beginning" means Peter is telling how the gift came. "As in the beginning" must be a reference to the manner of the Spirit's falling.

Another question about the reference to "like gift" is what was this gift? It was the Holy Spirit. And upon receiving the gift of the Holy Spirit they spoke with tongues" (10:45). That is all they did in respect to activities related to their Holy Spirit miracle. In this connection we might be provoked to profitable thinking if we would remember what happened when Paul, an apostle, went to Ephesus. See Acts 19. He asked certain disciples, "Did ye receive the Holy Spirit when ye believed?" After learning they did not know about the Holy Spirit and that they had been baptized into John's baptism the apostle persuaded them to be baptized into the name of the Lord Jesus. Paul then "laid his hands upon them" and the "Holy Spirit came on them; and they spoke with tongues, and prophesied." Note these facts: The Gentiles in Caesarea and the twelve men in Ephesus received the Holy Spirit. The gift they received enabled them to speak in tongues. The Gentiles were described as being able to "speak with tongues, and magnify God." The Ephesians "spoke with tongues, and prophesied." The notable difference is in the manner in which the two groups received the Holy Spirit. The Ephesians received the gift through the laying on of an apostle's hands. The Gentiles received the gift directly from heaven.

Let us not leave the Ephesians of Acts 19:1-7 without fur-

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ther considering the significance of the laying on of an apostle's hands. Through an apostle we learn the Holy Spirit was sometimes imparted. An example worthy of notice in a setting outside of Acts 19 is in Acts 8:14-17. There we read "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 was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. They laid their hands on them, and they received the Holy Spirit." Apostles could and did lay hands on disciples and they received the Holy Spirit. We say the disciples thus received a "miraculous measure" of the Holy Spirit. We say the apostles had received the "baptismal measure" of the Holy Spirit and because of this measure they could impart a "miraculous measure" through the laying on of hands. Did Cornelius receive a "baptismal measure?" He must have if he was baptized in the Holy Spirit. Or do we want to claim the Bible teaches about two kinds of baptisms in the Holy Spirit?

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REASONS FOR EXPERIENCES IN JERUSALEM AND CAESAREA

Possibly it would be good for us to recall not only what happened in Jerusalem (Acts 2) and in Caesarea (Acts 10), but also the reasons for these events. Do you remember the amazing, astonishing and confounding event of the tongues parting asunder like as of fire and sitting on the heads of the apostles, and how Luke exhausted his vocabulary trying to describe it? Later Luke tells us about the supernatural event at the house of Cornelius, and it was so great a display that Peter and the other Jews present knew it was the working of God. After the apostles were "filled with the Holy Spirit" they spoke with other tongues. After the "Holy Spirit fell on them that heard the word" the amazed Jews "heard them speak with tongues, and magnify God."

Let us remember Paul has said in 1 Cor. 14:22 that speaking in tongues was a sign to unbelievers, but who were the unbelievers at Jerusalem and Caesarea? In Jerusalem the unbelievers were the Jews from every nation. The Spirit-filled apostles spake with other tongues to convince the Jews that God was with them and they were preaching the truth that Jesus was the Christ. When the Holy Spirit fell on the Gentiles they spake with tongues to convince the Jews that Gentiles were to share the blessings of the gospel. Without the Spirit on the day Peter and certain ones of the circumcision visited "Cornelius, his kinsmen and near friends" (Acts 10:24), the Jews would not have believed the Gentiles were to hear the gospel and be baptized in water. Let's be as cautious in determining who was baptized in the Holy Spirit as we are in determining the reasons for the Lord's promises, what transpired when the spirit "worked" at Pentecost, in Caesarea and other places, how long he would work in these ways, etc.

WHY THE INFLUENCE OF THE SPIRIT?

We know why the Holy Spirit was given to the Gentiles. Reference has been made to the reasons for the Holy Spirit's being given to other disciples. These reasons will be studied more fully in another lesson to be presented this week. Verses will be studied from time to time during this lecture series to show that because of the apostles being baptized in the Holy Spirit, and the Holy Spirit's coming directly from above to Cornelius, and the apostles laying hands on brethren in different localities men and women came to believe the facts of the gospel, the word of the Lord was confirmed, and the infant church received its helps as needed in a supernatural way. These truths need to be remembered. But there are some other truths which need to be underscored for quick reference in our studies of the subject of Spirit baptism.

* — What was Holy Spirit baptism? Was it a command or a promise? John, the immerser declared that Jesus would baptize in the Holy Spirit (Matthew 3:11). In the verse he

→ Says that

contrasts himself with Christ. And in contrasting himself with our Lord he makes reference to his baptizing in water and the Lord's going to baptize in the Holy Spirit. In Acts 1:5 we hear Jesus making the promise to baptize in the Holy Spirit. Never did Jesus command men to be baptized in the Holy Spirit. He promised to baptize his apostles with the Holy Spirit. They were baptized in keeping with the Lord's promise. No man was ever commanded to be baptized in the Holy Spirit. Men were commanded to be baptized in water. Jesus commanded his disciples to baptize in water. But Holy Spirit baptism was never a command. It was a promise, a promise of the Lord, and our Lord has fulfilled his promise. No man today has been included in the Lord's promise to be baptized in the Holy Spirit. No man today need look for such baptism.

* — Who was to receive Holy Spirit baptism? According to the promises of Jesus, the apostles were to receive Spirit baptism. Sometimes we spend considerable time in trying to determine who is included in John's statement that Jesus is going to baptize with Spirit baptism. Is there a better way to make this determination than to let Jesus identify whom he shall baptize in the Holy Spirit? Did he make a promise to anybody other than the apostles? Do we have any examples of anyone other than an apostle demonstrating he had been baptized in the Holy Spirit? Find the answers to these questions and you learn who was to be baptized by the Lord with Spirit baptism.

* — Where were the apostles to receive this baptism? According to Luke 24:29 and Acts 1:4, 8 the place designated by the Lord was Jerusalem. Cornelius was not included in our Lord's promise. The Holy Spirit miracle identifiable with the Gentiles (Acts 10) is not to be confused with Spirit baptism because we all know he did not possess the power the apostles possessed after being baptized in Jerusalem in keeping with the Lord's promise.

* — When were the apostles to receive this baptism? In Mark 9:1 Jesus declared that the kingdom would come with power during the life of some in his audience. In Luke 24:49 our Lord said the apostles would be clothed with power from on high in Jerusalem. And in Acts 1:5 he told these brethren that this power would be received "not many days hence." The kingdom came with power and the power came with the Holy Spirit on the first Pentecost following the resurrection of Jesus Christ. We are removed from that time by more than 1,900 years.

* — Why were the apostles to be baptized in the Holy Spirit? So that they could be witnesses for the Christ. That is the reason given by James in Luke 24:48 and Acts 1:8. These apostles witnessed for our Lord (Acts 2:32) and confirmed the word by the miraculous demonstrations which followed their Spirit baptism (Mark 16:20; Acts 3:1-10; 9:36-42).

* — IS SPIRIT BAPTISM THE BAPTISM CHRIST COMMANDED IN MATTHEW 28?

Just before the ascension of Christ he made the promise of Acts 1:5: "... John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." In Matthew 28:18-19, again just before his ascension and in the presence of his apostles, we learn he said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Several years after the events recorded in Acts, chapters two and ten, the apostle Paul declared there is "one Lord, one faith, one baptism" (Eph. 4:5). There can be no doubt but what the "one baptism" is either water baptism or Spirit baptism. It cannot be both. We all understand two different, distinct baptisms cannot be the same. Hence, Holy Spirit baptism or water baptism is the "one baptism" of Eph. 4:5.

Surely it is significant for us to note the commission recorded in Matthew 28:18-20, along with Luke 24:47-49 and

Mark 16:15, 16, was the commission under which the apostles served from the beginning of their preaching the gospel (Acts 2) until the close of their ministry on earth. They were to teach, baptize and teach baptized ones to observe all that our Lord had commanded. In promising to be with them "unto the end of the world" (Matthew 28:20), he thereby promised to be with that which commanded them to teach "unto the end of the world."

ONE BAPTISM — WATER BAPTISM

A careful study of the scriptures will reveal the baptism of the Lord's commission to the apostles was not Spirit baptism. It was of necessity water baptism. Why do we make this statement? Because of a rule which we sometimes call "the rule of elimination."

Paul has said there is "one baptism." Since inspiration says there is but one baptism, we can safely conclude that if the baptism of the Lord's commission — and this must be the one baptism Paul mentions in Eph. 4:5 — is Spirit baptism, then there is no water baptism in force today. If the "one baptism" is water baptism, then Holy Spirit baptism is eliminated as a possibility of being the reference made by Paul in Ephesians. To establish one of these baptisms as the "one baptism" is to eliminate the other.

If Holy Spirit baptism has been continued until this day, then its results and accomplishments should be evidenced. Is Spirit baptism the "one baptism?"

The baptism of the commission of our Lord was a commanded baptism. The baptism of the Holy Spirit was a baptism of promise. Is Spirit baptism the "one baptism?" The Lord told men to teach and baptize. What man can administer Spirit baptism? What man ever administered the baptism of the Holy Spirit? Is Spirit baptism the "one baptism?"

Why did Peter ask, "Can any man forbid the water, that these should not be baptized, who have received the Holy

* we have to be bold and state this sometimes!

Spirit as well as we" (Acts 10:47)? And why do we read " . . . he commanded them to be baptized in the name of Jesus" (Acts 10:48)? Aren't the answers to these questions found in the facts that Jesus promised salvation to those who believed and were baptized in Mark 16:16, and such was administered in water as described in Acts 8:34-39?

As long as the Lord's commission to teach, baptize and teach continues, just that long water baptism, the "one baptism," will remain a requirement of heaven.

CONCLUSION

The Lord has kept his promises related to Spirit baptism. Let us ever be thankful for the blessings identified with it. The Lord has commanded water baptism. May we never lose sight of the blessings related to our obedience to his commands is my sincere prayer to Christ Jesus. See Mark 16:16; Acts 2:38; 1 Peter 3:21; Acts 22:16; Romans 6:3, 4; Galatians 3:27; Romans 8:1.

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