

[Wed. Mar. 12, 2015] Acts Series, Acts 3:26; 4:1
The Holy Spirit Is Come - Craig A. Thurman

My understanding of the words in Acts 3.20 *And he shall send Jesus Christ* means that the Holy Spirit would come to those **who had first repented and converted** to Christ (or repented and were baptized in the name of Jesus Christ).

Acts 3.19, 20 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you ...

This is parallel with the imperative in Acts 2.38 ... *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and **ye shall receive the gift of the Holy Ghost***. In these places we see repentance, and conversion. Genuine conversion is manifested by obedience. One of those first acts of obedience is baptism. Baptism is an outward manifestation of our faith in Christ. Here, repentance and conversion precede the coming of the Spirit to us. This coming of the Spirit is the height of the mark of obedience upon those who follow the will, arrangement, or order of God by Jesus Christ. When the Spirit comes in this capacity, it is for special purposes. He specially empowers those that He come to with the witness of Jesus Christ.

*Ac 1:8 But ye shall **receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Regeneration is not enough. Faith is not enough. Baptism is not enough. We must make an identifiable connection with others in a N.T. church. This is the proper order for the enjoyment of the blessings of the Holy Spirit of God. For these disciples and saints He teaches, instructs, guides, comforts, encourages, directs, illumines, confirms or convinces us of son-ship relationship to God, etc. This comprises His special grace upon those who make up His N.T. church.

Now, I'm sure that there are questions about now that need some clarification. We must, brethren, must make the distinction between the Spirit's work in the new birth as individuals, and His work in the church corporately. The lack of doing

this is one of the greatest errors found in Christendom. But let it not be a mistake among the churches! In the instance of the church this is the only place where the Holy Spirit shows Jesus Christ in the world. **The only place!** In the [new] birth the Holy Spirit **in** us shows Christ to the believer; in the church the Holy Spirit **with** us shows Christ to the world. One can have the inner presence of the Spirit of God and yet lack the power of witness for Jesus Christ for failing to become associated with the N.T. church; but those who have a semblance of the power of the Spirit of God for witness without first having His inner presence are nothing less than a hypocritical Judas Iscariot or Simon the sorcerer hypocrites; false professors in the church, that the Lord uses for His own purposes in placing them there. (1Co.11.19)

The new birth demands the Spirit's presence in us! Without Him there can be no new birth. (Jn.1.13 *born of God*; Jn.3.6, 8 *born of the Spirit*; 1Pe.1.3 *begotten us again*)

*Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now **if any man have not the Spirit of Christ, he is none of his**. (Think with me here for a moment. See how that the Spirit of God must indwell and possess the believer in the new birth, yet this can and is to be distinguished from receiving the gift of the Holy Ghost which is after repentance, faith, and baptism, and found only through becoming identified with Christ through a N.T. church relationship.)*

*2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that **Jesus Christ is in you, except ye be reprobates?** (Not reprobate in the sense of non-elect, but reprobate in the sense that you lack the essential spiritual discernment to know your 'implied' unregenerate condition. The unregenerate are blind and unable to make any judgment concerning their condition before God. They think that all is well, that is, until the Spirit of God begins His work of grace in their hearts. Then they understand their need for Jesus Christ alone. So, what this verse states is that Jesus Christ is in the believer or else he is not His. There is no middle ground. This is an either/or proposition.)*

But there can be inner presence without outward power! Many believers fall into this category. These are what I call, 'believers at large.' These have professed

faith in Christ, perhaps have been baptized, but for many reason and excuses have not or have discontinued a church relationship.

*Acts 8.14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
17 Then laid they their hands on them, and they received the Holy Ghost.
18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.*

Note: Simon beheld something that is not expressed here, and he wanted this power of dispensing this to whomever he pleased. It must have been remarkable. I believe it was the change in the people who had received the Spirit to witness of Jesus Christ. I fear we take this for granted, but we need to always be aware of this truth. The greatest, silent, most powerful change that comes on the believer, since the new birth, is that which occurs when they join to one of the Lord's churches. These new disciples, these new Christians, these new saints, these new learners, whether they know it or not, are like sponges, soaking up the Word and sharing that Word with others. They grow and become stronger service in and service out. That what I think made such an impression on Simon. Otherwise why would he be interested in buying just another rote, religious exercise? There's enough of this religion going around for free as it is.

*Is.55.1 ¶ Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.
2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in*

fatness. (Jesus Christ has paid the price, come with Him, there is so much more to be enjoyed! Notice ...)

Jn. 7.37 ¶ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Another example of believers at large:

Acts 19.1 ¶ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

*2 He said unto them, **Have ye received the Holy Ghost** since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

*5 When they heard this, **they were baptized** in the name of the Lord Jesus.*

*6 And when Paul had laid his hands upon them, **the Holy Ghost came** on them; and they spake with tongues, and prophesied.*

Another point here that can be made. We see one man, Paul, a properly baptized believer out in the middle of nowhere. He comes into contact with others who evidently were not properly baptized (probably by a disciple of John the Baptist, who started, as it were, his own *faith*, called the Essenes). Paul baptizes them. What further hindrance is there for these brethren to organize into a true N.T. church?

Without repentance and faith, repentance and baptism, the Holy Spirit, though having caused in us the new birth, will not empower us who are

outside of the proper order of God. There must be an acknowledgment of Christ as Lord and Savior (repentance from sin and conversion to Christ), baptism, and a *personal* church relationship. These Ephesian brethren apparently had organized into some kind of a unit, but it was not according to, in agreement with, the Word of God. That deficiency must be remedied! Sometimes, as in this case, *rebaptism* is necessary.

It probably is not correct to limit the work of the Spirit of God in the new birth so as to say that He is not lending some kind of direction, leadership, instruction, comfort, or teaching to those newborn souls. By Scripture we know that the Spirit brings them to understand the gospel and converts them to Christ in repentance and faith; he brings them to the waters of baptism (the Ethiopian Eunuch, Acts 8), and of these some are led to a N.T. church relationship. (Saul/Paul's experience is an excellent example of the Spirit working in this manner.[Acts 9]; the Ephesian disciples [Acts 19]) I cannot explain why it appears that many fail to make baptism, and that many more fail to gain a vital church relationship. Is it proper to say that they haven't truly been born again? Some would go so far as to say that, but I cannot. Some of us were outside of the true church relationship for the longest time and now here we are today. Our own confessions were that we kept on searching. We didn't know exactly for what we were searching, but now we are assured of the truth. Looking back we know that the Spirit of God was at work. No matter what we see in the mass confusion of Christendom today it is beyond a doubt that **the Holy Spirit works specially in the churches of Jesus Christ**. He has **not** blessed the believers at large in the same way that He has blessed the churches. He has **not** sanctioned a churchless witness. All of the saints are used together as complementary vessels, one with another, to bring about an accord of mind in the Word, work and will of God.

Ro 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. This is the corporate mind, the corporate voice, and the corporate identity only found in Christ's true churches.

While the Holy Spirit *invades* the sinner's life and brings him to repentance and faith in Christ, **He does not** descend, in His official capacity, upon the individual believer in the power of wisdom and witness of Christ. Absolutely not! He has descended upon His collectives of churches. But that is not what the general masses are hearing through many pseudo-churches today is it.? What is it they

hear? They can flitter here, there and yon. We are all a part of one big body of Christ. We don't need identifiable membership. We don't need accountability. Don't major on minors. Let's all just be one big happy family. Listen, it is my conviction that the heretical, universal church teaching has done more to destroy the witness of Christ in the earth than most any other teaching because it fails to impress the necessity upon the believer's mind to commit themselves to other properly baptized, likeminded members in one place for Christ's sake.

'It is one of the ever-working schemes and master strokes of the prince of darkness – and too successful in his exploit – to annihilate in the view of man the essential difference which God's holy word draws between the mere external profession of Christianity, and its internal and vital possession.' Octavius Winslow, The Inner Life, p.73. (c.1850)

The individual, unassociated believer will not and cannot witness of Jesus Christ according to the Word of God, but the church can. Why? Because **the believer, being alone, is not the chosen, public place of God's habitation**; the collective church is (Eph.2.22); because the lone believer is not the place where God has chosen to glorify His Son, our Lord Jesus Christ, the church is. (Eph.3.21) One must be, not just salt, but a savory salt; One must be, not just in a city, but in the city that is on a hill; One must be, not just a candle, but a candle that is set on the candlestick or lampstand. (Mt.5.13-15; Re.1.13, 20) All of these metaphors speak of baptized believers who have continued on to identify with Jesus Christ in the only church that He established during His personal and earthly ministry. This collective of saints is identifiably related to one another and to Jesus Christ their Lord.

Eph.4.16 From whom [that is, Christ verse13] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Only this collective of saints has received the anointing of the Spirit for service in an **official capacity** where no other person or entity can legitimately act! Notice that the O.T. priesthood was set apart by an anointing, and this **anointing** officially **set them apart, dedicated/consecrated** them, to the **service** that God had chosen for them to do.

*Ex 28:41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt **anoint** them, and **consecrate** them, and **sanctify** them, that they **may minister** unto me in the priest's office. This anointing is a type of the Holy Spirit that was to come upon the priests. Their whole ministry involved the tabernacle of witness.*

Ac 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

*Ex.30.30 And thou shalt **anoint** Aaron and his sons, and **consecrate** them, that **they may minister** unto me in the priest's office.*

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

*32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is **holy**, and it shall be holy unto you.*

33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

*2Co 1:21 Now he which stablisheth us with you in Christ, and **hath anointed us** (for special ministry which is only found in the churches of Jesus Christ, in this case, for the apostleship), is God;*

*22 Who hath **also sealed us**,*

with a special impress, σφραγίζω, Eph.1.13; 4.30; i.e. the seal upon the rock set over Christ's tomb.

and given the earnest

ἀρραβών, the sealing and the earnest are functions of the Holy Spirit. Sealing is the bestowment of His witness in our lives, that mark or impress. The mark of love for Christ. Perhaps that which causes the saints to relate specially together in Christ. Earnest the fortaste of the glory that shall be revealed in us as sons.

of the Spirit in our hearts.

In other words the Spirit gives us an understanding of His special work in our lives that other believers do not possess.

*1Jo 5:20 And we know that the Son of God is come, and **hath given us an understanding**, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

Let's be very clear. This is extremely important. Water baptism is never called anointing and is not the same as the baptism of the Holy Spirit. (Notice the order and the distinction that can be made between water baptism and the baptism of the Holy Spirit. [Mt.3.16; Acts 8.12,14]) While there is a close association between the both there are enough examples that show these as separate acts. The confusion of these two acts constitutes a part of the reason water baptism is changed to and called christening or pouring. This further results in the heresy of a baptismal regeneration; that by christening or pouring the subject receives the Holy Spirit, is born again by water (a misapplication of Jn.3.5) and automatically joined to a mystical, universal church; babies and adults alike.

That, now, being established, we can move into the next thought. The baptism of the Holy Spirit can be properly referred to as an anointing or christening. Pouring and anointing are synonymous acts. In the O.T., anointing or christening was an act that was used to dedicate and qualify a person for service in a special, public office.

The first instance of anointing was when Jacob anointed a pillar (specifically, poured oil upon stones that he had used for pillows that night, Gen.28.18) as dedicated to God who had appeared to him in Bethel. (Gen.31.13)

The priests, Aaron and his sons, their garments, the tabernacle, and all the implements and furniture were anointed to the service of the LORD for the priesthood. (Ex.30.26-30; Lev.8.10-12) That is, they had *special* oil (Ex.30.25) poured upon them which dedicated and qualified the servants:

For the appointed task,

The place where they were to serve, and

The means by which they can perform their service.

Even the *bread* was dedicated or anointed with oil. (Ex. 29.2, 23-25; Lev.2.4) This service and dedication was to be a continual, uninterrupted, service (a lifetime of service, lest they die. (Lev. 10.7)

*Ex 40:9 And thou shalt take the anointing oil, and anoint the tabernacle, and **all that is therein**, and shalt hallow it, and all the vessels thereof: and it shall be holy.*

Le 2:1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

*Le 2:4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers **anointed** with oil.*

Le 2:5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

*Le 2:6 Thou shalt part it in pieces, and **pour oil** thereon: it is a meat offering.*

Le 2:7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.

*Le 2:15 And thou **shalt put oil upon it**, and lay frankincense thereon: it is a meat offering.*

Further Considerations for What Anointing meant:

Men were anointed for service in the **office** of king.

Jud.9.8; 1Sa.9.16; 10.1; 15.1 *Saul*; 1Sa.15.3; 16.12,**13** ...and the Spirit of the LORD came upon him [David] from that day forward; 2Sa.5.3; 1Ki.1.39 *Solomon*; Is.45.1 *Cyrus*.

Thus we have some idea when we sing the song of David:

Ps 51:11 Cast me not away from thy presence; and take not thy holy spirit from me. This Psalm concerns David's transgression of adultery. He could have been disqualified from service as king, as Saul had been, but for repentance and forgiveness from the LORD. We can be disqualified from service in the church of our Lord Jesus Christ for disobedience against the body and the Lord!

Men were anointed to the office or function as prophets. (1Ki.19.16 *Elishah*)

We see our Lord Jesus Christ anointed to His official place as Prophet, LORD, Christ and Servant to God.

Lu. 4.18 as Prophet, *χρίω*, chrio; Acts 4.26, 27 as Lord, Christ, Servant, *χρίω*, chrio; 10.38 after his baptism; 5.1 *ordained for men in things pertaining to God*; 8.3 *ordained to offer gifts and sacrifices based upon a better covenant and better promises.*

Some few saints were anointed to service in the church for the office of apostle. (1Co.1.21 *χρίω*, chrio).

All of the members of the Lord's N. T. church, and only they, are anointed to the priestly service of God in the churches.

χρίσμα, chrisma, used only by the apostle John these three times:
*1Jo 2:20 But ye have an **unction** (anointing, *χρίσμα*, chrisma) from the Holy One, and ye know all things.*

*1Jo 2:27 But the **anointing** (same Gr. translated *unction*, *χρίσμα*, chrisma) which ye have received of him abideth in you, and ye need not that any man teach you: but as the same **anointing** teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

*1Co 12:13 For by *ἐν* one Spirit*

*Acts 1.5 ... baptized with *ἐν* the Holy Ghost ...*

*Mt.3.11 ... he (Jesus) shall baptize you with *ἐν* the Holy Ghost ...*

are we all baptized into (εἰς or, unto) one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into (εἰς, unto) one Spirit.

Meaning that all believers who come to the N.T. church have received of the same Spirit being gifted to supply that good part needed through their fellowship one with another to glorify Jesus Christ. Water baptism does not put us into the church, it does not gift us, it does not mold us together. The Spirit of God does this after faith and baptism, **and** our church relationship. Some of you witness this truth very clearly. Never before had you had such desire (intense) to serve, to be with God's people, to study the Word of God, to pray until you came to be in one of the Lord's churches. Why is that? How can this change in our mind be explained? It is the proof of the Holy Spirit's special work. That His holy anointing rests upon us. This manifests His approval upon us as we walk in this capacity with Jesus Christ our Lord.

1Co.12.18 But now hath God set the members every one of them in εἰς the body, as it hath pleased him. (This is synonymous with verse 13)

1Co.12.24 ... God hath tempered the body together ...

1Co.12.27 Now ye are the body of Christ, and members in particular.

We did not receive this anointing in our new birth; not in our water baptism; **we have not received the Spirit of God, in this capacity, until we came into the fellowship of the saints in the church of the living God.** The church has received the once for all baptism of the Holy Ghost. He is with every church new, young or old upon its proper constitution. We need no longer the fantastic display of cloven tongues and other sign-gifts of tongues, prophecies, and knowledge. Did Jesus our Lord need a constant display of the Holy Spirit descending upon Him again and again to be reminded of this anointing? All we need is proper order, proper establishment; and the 'how to' is only through obeying the Word of God. I think that it is a shame, and mostly this comes from tradition and ignorance of the Word of God, that true churches to stoop to reorganization parties and

mystical, strange prayers asking God to do what He has already been done in giving His Holy Spirit to us; We have seen the reorganizing carried out by special church gatherings. We call together a lot of preach-brethren and ask God to come upon us. What I ever saw in some of this was a genuine need for the church to come together for individual and corporate repentance. Otherwise, what is the biblical pattern? Take two or three baptized brethren and constitute a N.T. church. Period. Is that too simply? Then it is probably the right thing to do.

The believer is *sealed and given the earnest of the Spirit* when they walk in a N.T. church relationship. Then, in this **official capacity** as *saints, holy ones* of God (which is always in reference to those in a church relationship), we offer spiritual sacrifices acceptable to God. (1Pe.2.5) The coming of the Holy Spirit and the subsequent incidents in Scripture that speak of receiving the Holy Spirit

Acts 2.38 ...and **ye shall receive** (λήψεσθε 2nd p, pl, fut, ind.) *the gift of the Holy Ghost.*

Acts 19:2 He said unto them, **Have ye received the Holy Ghost since ye believed?** And they said unto him, *We have not so much as heard whether there be any Holy Ghost.*

always speak of the same thing. Either we have the Holy Spirit of God in a church capacity or we do not. These were the first outreaches of the N.T. church beyond the borders of Jerusalem. It wasn't necessary to ask this as the churches became established among the gentiles.

Let me summarize the Spirit's work like this: (Borrowing from the great pamphlet written by Thomas Williamson, 3131 S. Archer Avenue, Chicago, IL 60608)

The baptism of the Holy Ghost was prophesied:

*Mt 3:11 I indeed baptize you with water unto repentance: but **he that cometh after me** is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire ...***

Jesus Christ is the One of whom that was written:

*Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, **Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.** (Earlier John sees Jesus, and the Spirit descend on Him.)*

1.29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

We are told when this would take place. Jesus, after His resurrection, tells His disciples that this promised baptism of the Holy Ghost was going to take place not many day from now:

*Acts 1.4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father**, which, saith he, ye have heard of me.*

*5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost **not many days hence.***

We saw when it took place.

Ac 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

*4 And they were all **filled***

Do not confuse filling with coming; filling is simply the manifestation of His presence already. While there is only one coming, there are many, many potential fillings of the Holy Spirit.

with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

...
*33 Therefore being by the right hand of God exalted, and **having received of the Father the promise of the Holy Ghost**, he hath shed forth this, which ye now see and hear.*

A two-fold purpose of this *baptism with the Holy Ghost* was:

1. To empower the disciples of Christ's church to witness of Him:

*Ac 1:8 But ye **shall receive power**, **after** that the Holy Ghost is come upon you: and **ye shall be witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

2. And, it was to show that the N.T. church was the sanctioned body of God; God approved and endorsed of only this institution as the proper witness of His Son, Jesus Christ. (Governments are an institution of God, but not of the witness of Jesus Christ.) There were only two instances in the O.T. that showed a similar coming of the Holy Spirit upon them: the tabernacle of Moses in the wilderness, and the Temple of Solomon in Jerusalem. These were public and visible inaugurations of these institutions before the people.

cf. Ex.40.34-38 The tabernacle: This first public and ordained place of God's worship [Note that Ex.13.18-22 was the personal leading of God]; 1Ki.8.10-21 The temple, the second public and ordained place of God's worship; And finally, to the coming of Jesus Christ, the church is the place of the New Covenant blessings.

And that is what took place at Pentecost; the public and visible inauguration of the church of Jesus Christ.

Now, following Pentecost, there are only two other instances where we see the Holy Spirit descend upon the assembled believers constituting the N. T. church. These events marked an instance when the church (singular) of

Jerusalem moved into areas beyond as churches (plural). Those two movements are noted in Samaria and Caesarea. Once this takes place it is never to be repeated again. It is unnecessary.

1. The Samaritan church (This was not a part of brother Thomas Williamson's study, but should be inserted here.) Yes, a church. The Holy Spirit does not fall upon a mass of disconnected believers everywhere without distinction. If that were the case, why did all receive the Holy Spirit when He descended in Jerusalem? Distinctions must be made. Not all believers received this gift. Just as only the congregation in Jerusalem received the Holy Spirit, so only those who were identified with the Samaritan believers should be understood as receiving the evidence of the Spirit's blessing upon them.

Ac 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

2. The Caesarian church. Yes, the Caesarian church. This is explained better after we read this verse.

Ac 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

*45 And they of the **circumcision** which believed were astonished, as many as came with Peter, because that on the **Gentiles** also was poured out the gift of the Holy Ghost.*

Though the order is not as we would expect, we do believe this was an exceptional instance in

order to move the Jewish saints to acknowledge God's work among the gentiles. (Not just bringing them into a Jewish church, but bringing them into the church of Jesus Christ, whether Jew or gentile.)

(Note: The occasion with the Ephesian brethren in Acts chapter 19 proves one point, to me, that needed to be made, and that is, proper baptism. Proper administrator, candidate, mode, purpose. Not having satisfied these the Spirit of God will not honor any group together with His visible and public sanction. Once those of the Jewish churches have been convinced of God's Work upon the gentiles, the established order, new birth, baptism, and church fellowship will be honored every time with the Spirit's presence.)

Conclusion:

There is no further need of outward manifestations of the Holy Spirit descending upon churches. And there is no more such occurrence in the Scriptures. The Holy Spirit's coming is a realized and accomplished fact. All the churches have the Holy Spirit of God and there is no need of another Pentecost. What confusion there is in the religious world over this matter! He has come to those properly assembled disciples. They don't need an arm; they don't need a mother, or a sister; they don't even need a preacher; they don't need a presbytery; they don't need a deacon board. All that those, that are of the faith of Jesus Christ, need is another believer of like mind to join together in the name of Christ to carry out the Great Commission and they shall enjoy those same blessings of the Lord upon them just as any other historical, true church has ever enjoyed. Just ask the Jerusalem church.

How is it that churches sprang from nowhere, even before the greatest missionary and apostle to the gentiles, the apostle Paul, was called of God?

Consider well the Novatians, the Paterines, Donatists, Montanists, the churches of Albigenis, the Waldensis, the Petrobrussians, the Lollards, the Anabaptists, and on and on and on, we could go. History proves this so.

These churches, many times, sprang as if from nowhere without preachers, apostles, deacons, associations, and any such thing. How? Because they were taught and acted simply upon the Word of God. They did, sometimes out of sheer necessity what was the simplest thing to do. During severest periods of persecutions they fled and started churches where they went. There is no other answer brethren. It is as simple as this:

Mt 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Someone will retort, 'brother, you're taking this out of context.' My answer, You'll have to take that up with God. I can't give all of the answers to all of the questions that men have as to why churches should or shouldn't be constitute this or that way; and I can't otherwise explain this sudden, great explosion of the churches after the persecution of Saul, but by taking this simplest explanation. No man can prove direct link succession of churches. Not all the churches began with apostles or preachers. Not all churches began with sister churches or mother churches. But I can say that all churches must have begun with properly baptized believers who came together with the purpose of carrying out the great commission. It cannot be any other way. It would stand against the order of the Lord to be otherwise. If the believer will follow the directions of the Lord it is promised that they shall have the Holy Spirit. Note this: this is not one instance where any one ever asked for the Holy Spirit. Not one. There is a verse, Lk.11.13,

Lu 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

But it clearly concerns prayer and not in any way related to the promise of the Holy Spirit upon the church. It might be that we would pray such for help, comfort, strength, but there is no example of asking for the Spirit to descend upon them. John Gill says at this place that this *doubtless intends the gifts and graces of the Holy Spirit*. And that would accord with Paul's words in 1Co.12.31 *But covet earnestly the best gifts ...*

Notice earlier in the chapter:

*8 For to one is given **by the Spirit** the word of wisdom; to another the word of knowledge by the same Spirit;*

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him ...

We have no example of anyone praying for the Holy Spirit, asking for the Holy Spirit, or praying to the Holy Spirit. All of these practices are things that should be left alone and rejected. Rebuking Satan is another example of a false practice. Our Lord Jesus is the only one who did that. (Mt.17.18)

God bless you saints of God.