
Answers to the Baptism of the Holy Spirit

Letter from Merie Weiss to Debbie Morris

Boise, Idaho—September 19th, 1977

No one was promised this baptism but the apostles. In **MATTHEW 3:11–12**, John the Baptist came proclaiming that He (Jesus) would come after him (John), and would baptize with the Holy Spirit and with fire. So only Christ would be the One who would administer the baptism of the Holy Spirit, and of course we all know that Christ will be He who would administer death in the Lake of Fire on the Judgment Day — **2 THESSALONIANS 1:7–10** as well as **REVELATIONS 20:11–15**.

In **JOHN 20:20–23** the baptism of the Holy Spirit is given to the apostles. In **LUKE 24:44–49**, where the Apostles are instructed to stay in Jerusalem until “endued with power from on high”. They would not “use” or be able to see the “power from on high” until the day of Pentecost, **ACTS 2:1–4** although they had been baptized with the Holy Spirit, **ACTS 2** is not where baptism of the Holy Spirit was administered; but the miracles here were a demonstration of the power.

Only Christ could administer the baptism of the Holy Spirit (**JOHN 1:33**) so after His death no one was given the baptism of the Holy Spirit but Paul the apostle. Read **ACTS 9**. While it is not specifically stated in this chapter containing the scriptures pertaining to the conversion of Paul—yet we know that Paul had all the power that the other apostles had—so the necessary inference is that while talking to Christ (or Christ talking to him) this baptism of the Holy Spirit must have been administered. Read **JOHN 1:33** because only Christ could have given the baptism of the Holy Spirit wherein was conveyed the powers of tongues, healing, raising from the dead and prophesying as well as the laying on of the Apostles hands on others, giving members of the Church power to talk in tongues, heal and prophesy, etc. These as you know, were to be done away with when the New Testament was completed, **1 CORINTHIANS 13:8–13**.

In **ACTS 1:5 & 8** specifically states that only the apostles would have the baptism of the Holy Spirit- but read all of this chapter of **ACTS 8:14–24** (verse 18 clearly states that only the apostles had power to lay on hands and give gifts to others).

Also, many get confused over the conversion of Cornelius. Most of my brethren in the apostate Church of Christ teach that Cornelius and all of his household were baptized with the Holy Spirit. This [teaching] is in error because the baptism of the Holy Spirit had to be administered by Jesus (and his work here on earth was done as far as the gospel was concerned), therefore, He is now in Heaven AND IS NOW OUR INTERCESSOR between God and man, and there is no necessity for baptism of the Holy Spirit.

Some, also, are confused because Cornelius and his family talked in tongues—but this was only a demonstration (like the example of the one day of Pentecost) of the power of the Holy Spirit on Cornelius and his household to prove to Peter and those Jewish brethren with him that the Gentiles were also to have the gospel preached to them and not just to Jews only. **ACTS 11:3**. Until this conversion of Cornelius (a gentile) the preaching of the gospel had been confined to the Jews.

Furthermore, if as most if not all my apostate brethren teach Cornelius and his household were given the baptism of the Holy Spirit, it would have had to be given to those who were still guilty

of all their sins. They had never been cleansed from sin as yet, but in the 48th and 49th verses of **ACTS 10** Cornelius and his household were baptized. The 45th verse of this same chapter makes the understanding plain that all that Cornelius and household received was the gift of the Holy Spirit (speaking in tongues). Tongues were the evidence to Peter and the Jews who were with him that the Gentiles were to receive the gospel that would save their souls—the gift of the Holy Spirit IS NOT THE baptism of the Holy Spirit which so many confuse as the gift, **ACTS 2:38**.

ACTS 11:17 is also confusing to some people where Peter is making the statement that did not mean the Baptism of the Holy Spirit-- but the gift of the Holy Spirit given to all the apostles that they might talk in tongues--- language translations, of all the people gathered there from all the nations in the world. The apostles in **ACTS 2** already had the baptism of the Holy Spirit and speaking in tongues was only a demonstration of the power of the Holy Spirit. This is also true of the baptism of 12 men in **ACTS 19:1–6** by Paul who after baptizing them (by which they received the gift of the Holy Spirit) as do all people who believe the gospel and are baptized for the remission of their sins, (then) “Paul laid his hands upon them and the Holy Spirit came on them and they talked with tongues and prophesied”.

Herein we find not the Holy Spirit given twice—but given as a gift when these men were baptized for the remission of their sins(even as you and I are baptized) and then by laying on of the hands of the apostles the power of the Holy Spirit was demonstrated by the fact they could talk in tongues and prophesy.

I think I’ve made clear the difference between the gift of the Holy Spirit, as well as “the Holy Spirit came on them” meaning, of course, the demonstration of His power by the laying on the hands of the apostles. You can not be given the Holy Spirit twice. When these men baptized they received the indwelling of the Holy Spirit as do all Christians. Thought I would just give you something that might help in arriving at the proper exegesis of the scriptures. Each passage of scripture, whether precept, or example, must be interpreted in the light of understanding whatever and all else that God has said on the matter; and all scriptures must agree. Any example which violates any precept is not an approved example.

There are three (3) ways to determine if you have the correct understanding of the scriptures:

- 1) **DIRECT COMMAND**
- 2) **EXAMPLE ACTS 20:7**—which is an example [of the Lord’s Supper] and we have **1ST CORINTHIANS 16:17** for collection.
- 3) **NECESSARY INFERENCE**

The question about the baptism of the Holy Spirit could not be answered by only one precept but we had to refer to almost half a dozen scriptures to make this clear about the Cornelius incident in **ACTS 10**.

ROMANS 6—also is teaching on baptism but not once does it mention water. However the “necessary inference” explains that it is water baptism mentioned here because **EPHESIANS, 4:1–5** says only one baptism and **ACTS 10:47** says “who can forbid water that these might be baptized”. Therefore, it is not as Pentecostals and even others teach, a “spiritual” baptism, there is only one baptism and it is of water. Necessary inference in **ROMANS 6** is that it means water. Ω