## Baptism in the Spirit

Based on our understanding of the believer’s union with Christ (chp. 8), we affirm that because of our position “in Christ” we were made participants in His ascension and exaltation. The Savior’s exaltation affords us certain benefits, which we will highlight in the following chapters, namely, miracle-working power for ministry and authority over all the powers of darkness.

### A. Union with Christ in His Exaltation

The Bible testifies that believers in Jesus receive certain benefits in connection with His exaltation. All of these benefits are connected with and derive from the believer’s union with Jesus Christ. One of these benefits is supernatural power from the Holy Spirit. We have already shown that regeneration is the believer’s present experience of Christ’s resurrection (see 1 Pet 1:3). Through His resurrection, we obtain new life. A supplemental encounter with the Spirit, however, the “baptism in the Holy Spirit,” is associated with the exaltation of Christ and is available to all born-again Christians for empowerment in ministry. In this chapter, we will defend the thesis that believers receive Spirit-baptism separate from and subsequent to the new birth.

Several Scripture texts confirm the tie between Jesus’ exaltation and the baptism in the Spirit. After the outpouring of the Spirit on Pentecost Day, Peter explained to the crowd, “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear” (Acts 2:33). This plainly indicates that the Holy Spirit was poured out in Pentecostal power only after the exaltation of Christ. In addition, in Ephesians 4:7-11 Paul reveals that the ascended Christ gives gifts to His people. Again, we see that the power and gifts of the Spirit became available in connection with Jesus’ exaltation.[[1]](#footnote-1)

The interpretation of John 7:39 is more problematic. At first glance, it seems that this verse teaches the same truth about the connection between the Spirit’s outpouring and Christ’s exaltation: “But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet {given,} because Jesus was not yet glorified.” Yet, we must also consider that in the Fourth Gospel, the idea of Christ’s “glorification” can refer not only to His exaltation, but to His death (and, assumedly, to His resurrection) as well (see Jn 12:23-24; 13:31-32).[[2]](#footnote-2)

### B. Biblical Survey on the Outpouring of the Spirit

The God of the Christian faith is a God of the supernatural. In both testaments, the Bible testifies of the Lord’s miraculous works among His people. As a rule, the manifestation of supernatural power is ascribed to the Third Person of the Trinity, i.e., the Holy Spirit. The Spirit endows the people of God with power and manifests His might through them.

In the Old Testament, the Holy Spirit demonstrated supernatural power only through certain select individuals. He aided the judges of Israel to battle victoriously. The Scriptures record that the Spirit was “on them” (except in one example): Joshua (Num 27:18, “on”; Deut 34:9, “in”), Othniel (Judg 3:10), Gideon (Judg 6:34), Jepthah (Judg 11:29), and Samson (Judg 14:6, 19; 15:14-15).[[3]](#footnote-3) He also gave special strength to the early kings of Israel, like Saul (1 Sam 10:6, 10; 11:6) and David (1 Sam 16:13). Yahweh gave Bezalel ability to construct the tabernacle (Ex 35:30-31). Finally, all the prophets were anointed by God’s Spirit.

Among the prophets anointed by the Spirit, pride of place belongs to Moses. We observe an interesting happening when God took from the Spirit that was on Moses and gave Him to 70 of the elders of Israel. As a result, they prophesied (Num 11:17, 24-26). When Joshua objected to this, Moses expressed this desire: “Would that all Yahweh’s people were prophets, that Yahweh would put His Spirit upon them!” (Num 11:29). God expressed the same intent in Joel’s prophecy:

It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days (Joel 2:28-29).

Finally, we see symbolism of the Spirit in the anointing of the priests, tabernacle, and its utensils with oil (Ex 29:7; 30:22-33; 40:9-16). Since anointing oil is a common symbol of the Spirit (see Isa 61:1; 1 Sam 10:1; 16:12; 1 Jn 2:20, 27), we can conclude that everything devoted to God’s service must have the anointing, that is, the power of the Spirit, in order to serve God effectively. This coincides with Zechariah’s words to Zerubbabel, when the latter was rebuilding the walls of Jerusalem, “’Not by might nor by power, but by My Spirit,’ says Yahweh of hosts” (Zech 4:6).

The Old Testament also predicts the coming of the Anointed One, Messiah. The Holy Spirit will come on Him to equip Him for a ministry of miracles:

The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of Yahweh… (Isa 61:1-2; сf. 42:1; 11:2).[[4]](#footnote-4)

As we know, this prophecy was fulfilled in Jesus of Nazareth, who had an empowering experience at the time of His water baptism when the Spirit descended upon Him in the form of a dove (Lk 3:16). After this encounter, Jesus began His miracle ministry: “Jesus returned to Galilee in the power of the Spirit” (Lk 4:14). Later, Peter specifically attributed Christ’s miracle ministry to the work of the Holy Spirit: “{You know of} Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and {how} He went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38).

Even in connection with Messiah’s birth, God displayed His power in filling key individuals with the Holy Spirit: Elizabeth (Lk 1:41), Zechariah (Lk 1:67), Simeon (Lk 2:25), and even the infant John the Baptist (Lk 1:15). At the commencement of Christ’s earthly ministry, John the Baptist announced that He would baptize in the Holy Spirit (Mk 1:8; Jn 1:33).

During His earthly ministry, Jesus gave His disciples supernatural power and authority to heal diseases and cast out devils (Matt 10:1). However, He announced the experience of the baptism in the Spirit only just before His ascension (Acts 1:5). The disciples received power through this experience (Lk 24:49) in order to become witnesses of Jesus (Acts 1:8).

On the Day of Pentecost, Jesus’ promise was fulfilled when the Spirit came in power (Acts 2:1-4). From that time on, the Church displayed amazing signs and miracles in confirmation of the gospel. This began the fulfillment of Jesus’ words to His followers, “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater {works} than these he will do; because I go to the Father” (Jn 14:12).

The experience of being baptized in the Spirit was not only for Jesus’ first disciples. The converts in Samaria experienced the same (Acts 8), as did Cornelius’ household (Acts 10), disciples in Ephesus (Acts 19), and the apostle Paul (Acts 9).

However, the contemporary Church is engaged in a fiery debate over this question. Some insist that regeneration and Spirit baptism are one and the same experience with the Spirit. Others, though, separate them. Therefore, we will investigate these claims further to discover which one best aligns with the biblical witness.

### C. Terminology for the Baptism in the Spirit

In Greek, the phrase “baptism in the Spirit” is βαπτίζειν ἐν πνεύματι ἁγίω (*baptidzein en pneumatic hagio)*. The phrase is found seven times in the New Testament. In four of those instances, it is found on the lips of John the Baptist (Matt 3:11; Mk 1:8; Lk 3:16; Jn 1:33). Twice, Jesus quoted John’s words (Acts 1:5; 11:16). We find the final example in the writings of the apostle Paul (1 Cor 12:13).

What did John the Baptist (and Jesus, who quoted him) mean by the words “I baptized you with water; but He will baptize you with the Holy Spirit” (Mk 1:8)? Comparing Spirit baptism with water baptism, we may conclude that Jesus will “immerse” people in the Spirit, just as John immersed them in water. So then, “water” and “Spirit” are the elements of baptism. In the Greek text, the preposition ἐν (*en*) stands before and indicates these elements.

Paul’s usage is more nuanced. He writes in 1 Cor 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” Did Paul mean by this that through the experience of Spirit baptism people enter the Body of Christ, i.e., the Church? If that is the case, then one must receive the baptism in the Spirit for salvation, which would equate that experience with regeneration.[[5]](#footnote-5)

Ciampa and Rosner note a parallel structure in the Greek text of this verse that influences its interpretation:[[6]](#footnote-6)

ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν …

 πάντες ἓν πνεῦμα ἐποτίσθημεν

by one Spirit we were all baptized into one body,

 we were all made to drink of one Spirit

 According to the custom of Hebrew poetry, which stands behind this Greek text, the phrase “we were all made to drink of one Spirit” repeats the thought of “by one Spirit we were all baptized into one body.” Both phrases refer to conversion to Christ. At the same moment of time, a new convert enters the Church and also “drinks” from the Holy Spirit, i.e., experiences the new birth.

The initial expression, “by one Spirit,” indicates exactly how a person enters the Body – by the Holy Spirit. This thought is repeated in the final phrase, “We were all made to drink of one Spirit.” “By one Spirit,” in other words, by receiving (“drinking") the Spirit, that is, through the new birth, a person enters (“is baptized into”) the Body of Christ. So then, this verse is not referring to the baptism in the Spirit (i.e., “immersion in the Spirit”), as described in the Gospels and Acts, but rather to baptism into the Church through the experience of spiritual rebirth.

This translation coincides with one of the basic usages of the Greek preposition ἐν (*en*) – instrumental means. In other words, God employs the Holy Spirit as an “instrument” for engrafting the new convert into the Church through the agency of the new birth.

Some feel that we should understand the preposition ἐν (*en*) not as instrumental means, but as final/personal means. This would render the meaning, “The Spirit Himself baptizes us into the Body.” The personal action of the Spirit, in fact, is not infrequently expressed through such a grammatical construction.[[7]](#footnote-7) Horton notes that in 1 Corinthians 12:8-9, the phrase ἐν τῷ πνεύματι (“by the Spirit”) is used in a context where the Spirit is the one performing the action. This observation is consistent with taking the preposition ἐν (*en*) in the sense of final/personal means.[[8]](#footnote-8) On the other hand, although this preposition can indeed have this meaning, in the New Testament the one performing a baptism is always indicated by the pronoun ὑπο (*hupo*), and not ἐν (*en*).[[9]](#footnote-9) We add that the Spirit’s action in other affairs is also often indicated by the grammatical construction with ὑπο (*hupo*).[[10]](#footnote-10)

Others object that in the New Testament, the preposition ἐν (*en*) is usually associated with the element in which the baptism takes place.[[11]](#footnote-11) According to this interpretation, we should interpret this verse as follows: “By the baptism in the Spirit (i.e., immersion in the Spirit”) we are joined to the Body.” In addition, the preposition εἰς (*eis*), which is found in the phrase εἰς ἓν σῶμα, i.е., “in one body,” usually indicates not the element of baptism, but either its goal or the entity for which the baptism is performed.[[12]](#footnote-12)

Additionally, in a near context, namely in 1 Corinthians 10:2, we discover a similar combination of the same prepositions: “All were baptized into (εἰς) Moses in (ἐν) the cloud and in (ἐν) the sea.” In this example, the element of baptism (cloud and sea) are indicated by the preposition ἐν (*en*), and the referent of that baptism (Moses) takes the pronoun εἰς (*eis*). Consequently, it is thought that we should apply this interpretation to our text in question. The construction “by (ἐν) one Spirit, we were all baptized into (εἰς) one body” means that through the baptism in the Holy Spirit, i.e., “immersion in the Spirit,” we are engrafted into the Church.

Although this proposed interpretation is consistent with the use of the given prepositions, it nevertheless encounters several difficulties. First, as we will show later in this chapter, in the book of Acts the baptism in the Holy Spirit is conventionally received subsequent to regeneration (see Acts 2:4: 8:14-17; 9:17; 19:5-6). Second, in Jesus’ words, the goal of Spirit baptism is not to become engrafted into the Church, but to receive supernatural power for effective ministry (Acts 1:5, 8). This was Christ’s personal experience when He began His ministry after the Holy Spirit came upon Him.

Third, in 1 Corinthians 12:13, the word order suggests that the verb βαπτίζειν (*baptidzen*), i.е., “baptized,” refers to the following phrase, εἰς ἓν σῶμα, i.е., “in one body,” rather than to the preceding phrase ἐν ἑνὶ πνεύματι, “by one Spirit.” Finally, the element of baptism is not always indicated by the preposition ἐν (*en*). In Mark 1:9, the element of baptism is shown by the preposition εἰς (*eis*): εἰς τὸν Ἰορδάνην (“in the Jordan”). So then, in 1 Corinthians 12:13, a person is not baptized (immersed) in the Spirit, as Jesus and John used the term, but in the Body, the Church.

Finally, some theorize that in 1 Corinthians 12:13, the word “baptized” refers to water baptism.[[13]](#footnote-13) We will examine this claim in chapter 22 of this volume.

In conclusion, we can touch on the intriguing expression in Matthew 3:11 and Luke 3:16, “baptize you in the Holy Spirit and fire.” Several explanations are offered.[[14]](#footnote-14) First, the word “fire” may apply to the sanctifying work of the Spirit. In support, we note that the terms “Spirit” and “fire” are joined by a single preposition ἐν (*en*), which may indicate that these two experiences with the Spirit are one and the same. In addition, at the Day of Pentecost, tongues of fire appeared over the disciples, creating an association between fire and the Spirit. Moreover, both experiences are for believers: baptism in fire and in the Spirit. Finally, it seems that both experiences occur at the same time. Therefore, some conclude that “fire” is simply another way of saying “Spirit.”

The second option is to propose that the word “Spirit” refers to the baptism in the Spirit for believers, while “fire” relates to the punishment for those who reject Messiah. The image of “fire” is often used in Scripture for punishment. Additionally, contrary to the previous position the Scriptures nowhere teach that the baptism in the Spirit is for the goal of sanctification. It provides power. Horton adds that the tongues of fire over the disciples heads symbolized not sanctification, but that the Church was the new temple of God.[[15]](#footnote-15)

The following context also supports this second option: “His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire” (Lk 3:17). The wheat and the chaff are two different groups experiencing different results. Correspondingly, the Spirit is for believers, while the fire is for unbelievers.

Dunn suggests a third option. The baptism in the fire is for believers for the purpose of cleansing, but for unbelievers it means judgment.[[16]](#footnote-16) Dunn supports this interpretation for believers by appealing to Isaiah 4:4: “When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning.” He adds the thought that on the cross, Jesus took upon Himself a “baptism of fire” in the sense of taking the punishment for sins. On the other hand, the weakness in Dunn’s position is that he fails to fully appreciate John the Baptist’s comment, “…to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.” The “baptism in fire” is not for cleansing, but for judgment.

In this passage, John the Baptist speaks of the baptism in the Spirit and fire as an eschatological event.[[17]](#footnote-17) How might this be explained, since believers already experience Spirit baptism? First, John himself did not know how God’s plan would be realized. Jesus’ disciples also thought that the end times were coming soon (Acts 1:6). Second, we cannot exclude the possibility that there will also be a future, eschatological fulfillment of these words in the experience of national Israel, when God pours out His Spirit upon them in the last days. Finally, we may be dealing here with the phenomenon of “prophetic perspective,” where a prophet will describe various future events as a completed whole (see Dan 11; Isa 42:1-4; 1 Sam 10:2-8; Zech 9:9-10). This final feature is discussed more in volume 2, chapter 7, in the section on “Analysis of Genre – Prophecy.”

### D. Distinction of the Baptism in the Spirit from Regeneration

**1. Key Passages**

**а. The Baptism of Jesus (Matt 3, Lk 3)**

In this section, we will convincingly demonstrate that the new birth and the baptism in the Spirit are separate and subsequent encounters with the Holy Spirit. We begin with the experience of our Lord Jesus. In Luke 3:21-22, the Spirit comes upon Jesus. Acts 10:38 shows that the Spirit’s coming was to prepare Jesus for miracle ministry: “{You know of} Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and {how} He went about doing good and healing all who were oppressed by the devil.” Although Jesus is the Son of God, He relied on the power of the Spirit in His ministry to serve as an example for us. Just as Jesus received a special empowering experience with the Spirit, His disciples can expect the same.

Some object that in Luke 4:18, the goal of the Spirit’s coming on Jesus was to announce the coming of God’s kingdom or the establishing of a “new stage” in God’s salvation plan. Dunn suggests that Luke’s placement of Jesus’ baptism with His genealogy (Lk 3:23-28), which traces back to Adam, shows that His baptism (both in water and in Spirit) should be the common experience for all. Dunn coins the phrase “conversion-initiation,” which is the conversion process that all converts to Christ go through. It includes: repentance, faith, water baptism, and the baptism in the Spirit. Therefore, Spirit baptism is part of the initiation process of the new covenant and is the same as regeneration.[[18]](#footnote-18)

We respond that the coming of the Spirit on Jesus as a mark of the coming kingdom does not exclude the goal of empowering Him for ministry. Nothing prevents us from positing two goals for that experience. It is also difficult to equate Jesus’ experience with the typical experience of the new convert. Jesus had no need for repentance, saving faith, or the new birth. His reception of Spirit baptism served only two goals: the announcement that God’s kingdom has come, and the anointing of Messiah for His miracle ministry. Since the baptism in the Spirit of believers does not serve the purpose of heralding God’s kingdom, its only purpose in the Church is to empower Christians for ministry (see Acts 1:8).

Dunn’s theory is also problematic in that it implies that people receive the new birth through water baptism, which on biblical grounds is a teaching rejected by most in the Evangelical Movement. A more substantial discussion of water baptism is provided in chapter 22.

In addition, if Dunn proposes that converts must progress through all steps in the process of “conversion-initiation,” then why does he leave out speaking in tongues? In the book of Acts, those who experienced these stages also spoke in tongues. If Dunn insists that all these steps are necessary for salvation, then he must propose that speaking in tongues is a requirement for salvation as well.

Another argument in refutation of Dunn’s view is that Jesus’ first disciples did not go through Dunn’s “conversion-initiation” process – they never submitted to Christian baptism. Moreover, they repented and believed in Jesus long before they received the outpouring of the Spirit.[[19]](#footnote-19) Dunn explains that the first disciples had a protracted process. Yet, if that be the case, then how can the experience of the first disciples serve as a model for the “typical” conversion-initiation process that all believers are required to undergo?

**b. The Experience of the First Disciples (Jn 20:22; Acts 2)**

In John 20:22, we learn that after Jesus’ resurrection from the dead, He breathed on His disciples and imparted to them the Holy Spirit. At that moment, they received the new birth. Fifty days later, the disciples encountered the Holy Spirit again, receiving power for ministry (Acts 2:1-4). So then, the first disciples experienced the baptism in the Spirit separate and subsequent to regeneration.

Dunn rejects this view, asserting that in John 20:22 the disciple did not receive the Spirit. Rather, on the Day of Pentecost, they experienced the “conversion-initiation” process described above. Only then did they become Christians and at that time the Church was born. Brunner also feels that the disciples did not receive salvation until the Day of Pentecost because they lived in an “unusual period in the apostles’ career between the ascension of Jesus and his gift of the Spirit to the church at Pentecost.”[[20]](#footnote-20)

Dunn supports his view by citing the prophecy in Joel 2:28-29, which was fulfilled at Pentecost. According to that prophecy, the outpouring of the Spirit declared the commencement of a new age, which supposedly corresponds to the process of “conversion-initiation.” In addition, parallels can be drawn between what happened at Sinai and on the Day of Pentecost. This supposedly reveals that on that day, God established a new covenant with His new people.

Dunn also appeals to Peter’s words in Acts 11:17, comparing the experience of Cornelius’ household with that of the disciples at Pentecost: “Therefore if God gave to them the same gift as {He gave} to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?” Dunn interprets this verse to say that only at Pentecost did the disciples become genuine believers in Christ and recipients of the Spirit.

However, we can subject Dunn view to several criticisms. First, the prophecy of the Spirit’s outpouring in Joel 2:28-29 relates to the commencement of a new stage in God’s plan only in the sense that through the fulfillment of this prophecy God’s power would become available to all of God’s people. Moses foresaw this in Numbers 11:29: “Would that all the Yahweh’s people were prophets, that the Yahweh would put His Spirit upon them!” In fact, Joel’s prophecy was not for unbelievers who needed the “conversion-initiation” experience, but for those who were already God’s people.[[21]](#footnote-21) In addition, Joel writes not about the new birth, but about receiving supernatural power:

It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days.

Furthermore, according to New Testament teaching, Christ established a new covenant with His disciples not on the Day of Pentecost, but during the Last Supper and His subsequent Passion events (Lk 22:20).[[22]](#footnote-22) Moreover, Pentecost was associated more with the Old Testament feast of harvest than with the events at Sinai. The harvest symbolizes the effective evangelism that the Spirit’s outpouring would equip the disciples to perform. This was the stated goal of Pentecost (Acts 1:8).

Nevertheless, to our amazement, Dunn directly contradicts the words of Christ in Acts 1:8 and the experience of the Early Church recorded in Acts. Dunn writes, “The fact is that the phrase ‘baptism in the Spirit’ is never directly associated with the promise of power, but is always associated with entry into the messianic age or the Body of Christ.”[[23]](#footnote-23)

Dunn also rejects the clear biblical testimony that before the Day of Pentecost, the disciples of Jesus had already received regeneration, as indicated in John 20:22. In that text, we read that Jesus breathed on His disciples and imparted to them the Spirit. That is, they received the new birth. It is also significant that this occurred immediately after His resurrection. According to Scripture, the new birth became available only after the resurrection and on the basis of that event (see 1 Pet 1:3).

Some suggest that in John 20:22, Jesus simply symbolically spoke of the future outpouring of the Spirit that occurred on the Day of Pentecost. In other words, the disciples did not receive the Holy Spirit in any sense until Pentecost. Such thinkers also draw a parallel between Jesus’ commission to the disciples in the upper room, “As the Father has sent Me, I also send you” (Jn 20:21), with similar commission in Acts 1:8: “You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses…” The first incident is thought to be only a precursor, but the second was the real outpouring.

However, this view is unconvincing. Why would Jesus perform a symbolic bestowal of the Spirit? How would that benefit His disciples? In addition, in connection with the giving of the Spirit in John 20, Jesus said to them, “If you forgive the sins of any, {their sins} have been forgiven them; if you retain the {sins} of any, they have been retained.” This implies that the disciples truly received something from the Lord that would enable them to fulfill their commission.

Moreover, in John’s Gospel Jesus promises several times to bestow the Spirit. If in John 20:22, Jesus did not give the Spirit, then all the promises He made previously would find no fulfillment in that Gospel. From a literary point of view, such an omission is inexcusable. Additionally, Jesus’ promises of bestowing the Spirit recorded in John’s Gospel make no mention of signs and wonders accompanying the Spirit’s coming. Therefore, in the context of John’s Gospel we expect the Spirit to come in order to regenerate the disciples, not to endue them with power. We find such a coming in John chapter 20.

Horton advances other convincing arguments in favor of our thesis.[[24]](#footnote-24) Jesus’ “breathing” the Spirit on the disciples recalls when God “breathed into (Adam’s) nostrils the breath of life; and man became a living being” (Gen 2:7), and when the breath of God made dry bones come to life (Ezek 37:8-10). Moreover, Jesus did not make a promise of the Spirit’s coming, but issued a command, “Receive the Holy Spirit.” The same Greek word, λαμβάνω (*lambano*), i.е., “receive,” is used in other texts for the actual receiving of the Spirit (Rom 8:15; 1 Cor 2:12).

Dunning objects that according to John 7:39, the Spirit could not come until Jesus was glorified. Moreover, John 16:7 reads, “If I do not go away, the Helper will not come to you.” Does this mean that Jesus could not have given the Spirit before His ascension, such as we are claiming for John 20:22?[[25]](#footnote-25)

On the other hand, in the Fourth Gospel the idea of Jesus’ “glorification” does not always apply to His ascension, but also to His death (Jn 12:23-24; 13:31-32) and, supposedly, His resurrection as well.[[26]](#footnote-26) So then, if the death, resurrection, and ascension of Christ are all considered elements of His “glorification,” He could bestow the Spirit after His resurrection in John 20:22. In addition, at the time Jesus gave the disciples the Spirit, He was on the threshold of His departure to heaven.

Finally, Unger proposes the unlikely theory that in John 20:22, Jesus gave the disciples some type of partial, preliminary experience with the Holy Spirit in order to enable them to receive the teaching He was planning to impart to them before His ascension. The actual outpouring of the Spirit would occur at Pentecost.[[27]](#footnote-27) This theory, though, finds no Scriptural support and is logically unconvincing. Jesus has already been teaching His disciples for three years without the aid of some type of preliminary infilling of the Spirit.

All things considered, the most viable option is that Jesus truly imparted the Spirit to His disciples after His resurrection, and that they received regeneration at that time. At Pentecost, however, according to Jesus’ promise and through the Spirit’s outpouring, the disciples received a supplemental experience with the Holy Spirit, namely, the baptism in the Spirit.

**c. The Samaritans’ Experience (Acts 8)**

The third example of Spirit baptism in distinction from regeneration is the experience of the converts in Samaria. They repented at the preaching of Phillip and received water baptism. However, the Holy Spirit did not descend on them until Peter and John arrived. Only then did they receive the Holy Spirit in the sense of the baptism in the Spirit. Since we know that people are born again through faith in Jesus, it is fair to conclude that the Samaritans were reborn when they turned to the Lord. When the apostles came and laid hands on them, they received a supplemental experience with the Holy Spirit – the baptism in the Spirit.

Many who defend the position that Spirit baptism does not differ from regeneration offer the following explanation. They feel that this was a special case since at that time there were hostile relations between Jews and Samaritans. Therefore, God withheld the Holy Spirit from the new converts in Samaria until the apostles came from Jerusalem. In this way, God made clear to Jewish believers that He accepts Samaritans into His kingdom.

We respond to this interpretation as follows. First, one must observe how Luke described these events. He explained that the Holy Spirit had not yet fallen because the Samaritans “had simply been baptized in the name of the Lord Jesus” (Acts 8:16). We may paraphrase Luke’s implied meaning: “Of course, they had not yet received the Holy Spirit baptism. They had *simply* been baptized in the name of the Lord Jesus.” The baptism in the Spirit is *usually* expected after regeneration.

Second, in light of the fact that in all other instances where Luke describes receiving the Holy Spirit (except for Cornelius’ household) it occurs after regeneration, it is fair to conclude that this is the typical order of things. We must also admit that the claim that God withheld the Spirit is pure speculation with no indication from the biblical text that such was the case. In addition, we can compare the Samaritans’ example with what occurred with another non-Jewish group receiving the Spirit – those of Cornelius’ house. In that case, God did not withhold the Spirit, but rather gave the baptism in the Spirit simultaneously with regeneration as the sign that God accepts Gentiles. If God wanted to send the message that He was accepting Samaritans, He would have baptized them in the Spirit at the time of their new birth, just as He did with Cornelius’ house.

Dunn offers another objection.[[28]](#footnote-28) He feels that the Samaritan converts were not yet Christians until Peter and John came. He supports his idea by claiming that throughout the book of Acts, the Spirit is received only once. Therefore, that must have been the case in Samaria as well. Our findings in this section, though, clearly contradict this claim. The typical case in Acts was two separate encounters with the Spirit.

Furthermore, Dunn asserts that the Samaritans’ initial faith was not in Christ, but in the evangelist Phillip. It does not say that they believed in Christ, but “they believed *Philip*” (Acts 8:12). Moreover, the Samaritans’ reception of water baptism does not necessarily mean that they were genuine believers. Simon supposedly “believed” and received baptism, but was not truly saved (vv. 13-23).

On the other hand, nowhere in the New Testament do we see an example where someone is described as having «believed” when in fact they did not. In addition, the Samaritans did not only believe Phillip, but also believed “the good news about the kingdom of God and the name of Jesus Christ” (Acts 8:12), that is, they believed the gospel, which is the only requirement for salvation. For that reason, when Peter and John arrived, they did not preach the gospel to the Samaritans, since they had already believed.

Additionally, Dunn errs in his claim that not only Simon, but also *all* the Samaritans failed to truly believe. It is highly unlikely that not a single person among them had genuine faith in Christ. We can also challenge the assertion that Simon was not converted. In response to Peter’s rebuke, Simon expressed remorse and humility: “Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me” (Acts 8:24).

Finally, to prove that the faith of the Samaritans was incomplete, Dunn refers to Luke’s use of the term προσέχω (*prosecho*), i.е., “giving attention,” to describe how the crowds were receiving Phillip’s message (v. 6). This is the same way that they previously received Simon’s teaching (vv. 10-11). Therefore, their faith must have been only superficial. In addition, the grammatical construction used to describe the Samaritans’ faith differed from the norm. When people believe in Christ, the prepositions ἐις (*eis*) or ἐν (*en*) stand before the object of faith. In the Samaritans’ case, no preposition is used, but only the dative case for the object of faith.[[29]](#footnote-29)

Donald Ervin responds to these claims by showing that in Acts 16:14, the verb προσέχω (*prosecho*), “giving attention,” describes how Lydia, who truly believed, received Paul’s message. In addition, using the dative case without a preposition for the object of faith can refer to genuine belief (see Acts 5:14; 16:34; 18:8; 24:14; 27:25). Ervin also gives attention to a parallel between the experience of the new converts on the Day of Pentecost and the new converts in Samaria: they received the Word and were baptized (Acts 2:41; 8:12-14).[[30]](#footnote-30)

So then, at Phillip’s preaching the Samaritans truly believed in Jesus and received the new birth. When the apostles came and laid hands on them, they received a supplemental experience with the Spirit – the baptism in the Holy Spirit.

**d. Paul’s Experience**

The next example is when Paul received the baptism in the Spirit (Acts 9:10-18; 22:12-16). After Paul encountered Jesus on the road to Damascus, Ananias visited him to pray for his healing and reception of the Holy Spirit. Again, we see a case where a believer received the Holy Spirit after regeneration.

Some object that when Ananias visited Paul, the latter was still an unbeliever. They offer the following points as proof. First, Paul was fasting and praying when Ananias arrived. He must have been seeking salvation. Second, Jesus said to Paul, “It will be told you what you must do” (Acts 9:6), i.е., to be saved. Third, Ananias invited Paul to “wash away your sins.”[[31]](#footnote-31)

In light of the above considerations, Dunn concludes that Paul’s conversion was stretched out over three days – from the time of his encounter with Jesus until Ananias’s visit. Dunn compares this with the same time period Jesus spent in the tomb. He also suggests that Paul needed this “extra time” to collect his thoughts. Finally, the opening of Paul’s physical eyes supposedly coincided with the opening of his spiritual eyes.[[32]](#footnote-32)

On the other hand, as a result of his meeting with Jesus on the road to Damascus, Paul became convinced that Jesus was risen. Paul even calls Him “Lord” (κύριος - *kurios*).[[33]](#footnote-33) Later, Paul wrote to the saints in Rome, “If you confess with your mouth Jesus {as} Lord, and believe in your heart that God raised Him from the dead, you will be saved” (Rom 10:9). This is exactly what Paul himself did.

Moreover, it is important to note that Ananias did not preach the gospel to Paul, which he certainly would have done if Paul was still in unbelief. Furthermore, Ananias called Paul “brother.”[[34]](#footnote-34) Also significant is that Ananias laid hands on Paul in the same way that others received Spirit baptism (see Acts 8:17; 19:6).[[35]](#footnote-35) In addition, when Ananias invited him to “wash away your sins,” he said that in connection with the injunction “calling on His name” (Acts 22:16). The term “calling” is a Greek participle in the time aspect “aorist,” which, in general, refers to something done before the action of the main verb of the clause. This means that Paul had already called on Christ’s name before he received water baptism. Water baptism, as we shall discover in chapter 22 of this volume, is a symbolic representation of the reception of salvation and the washing away of sins.

In addition, when Jesus said to Paul, “It will be told you what you must do,” He was not referring to receiving salvation, but to his future calling to gospel ministry. Finally, comparing Jesus’ three days in the tomb with Paul’s time in prayer is pure conjecture. The connection between opening his physical and spiritual eyes is conjecture as well.

Therefore, Paul became a genuine believer when he encountered Jesus on the road to Damascus. When Ananias laid hands on him, Paul received the baptism in the Spirit.

**e. Cornelius and His Household (Acts 10-11)**

The New Testament contains only one example where people received both the new birth and the baptism in the Spirit simultaneously. This occurred in Cornelius’ house, as recorded in Acts chapter 10.

Some interpret this instance of the simultaneous reception of regeneration and Spirit baptism as proof that they are one and the same experience. In support, they note Peter preached about salvation, not about receiving power for ministry. Cornelius and his people were expecting to receive salvation when the Spirit came. Peter seems to confirm this by equating the “gift of the Holy Spirit” with “cleansing their hearts by faith” (Acts 15:9). In addition, the leaders of the Jerusalem church connected the reception of the Spirit with “God has granted to the Gentiles also the repentance {that leads} to life.”[[36]](#footnote-36)

We acknowledge that here we are indeed dealing with a special case. The baptism in the Spirit was given to Cornelius’ household as an external sign that God saves Gentiles. Many Jews of that time doubted that Gentiles could be God’s people. Therefore, God granted this external sign to convince these doubting Jewish believers that God welcomes Gentiles into the Church. In Acts 10:45-47, we read that the sign of tongues convinced Peter that the Gentiles are included in the people of God. The same sign convinced the Jewish believers in Jerusalem, as recorded in Acts 11:16-18.

We reject the claim that the apostles equated the baptism in the Holy Spirit with regeneration. They clearly understood that they themselves received the experience of Spirit baptism separately from the new birth, and that Jesus had explained to them that the Spirit baptism was for the purpose of power for ministry (Acts 1:8). The apostles understood that the reception of the baptism of the Spirit in Cornelius’ case was simply a confirmation that they were now born again Christians. They did not confuse the baptism in the Spirit with regeneration.

When Peter and the Jerusalem leaders spoke of salvation and the baptism in the Spirit together, they had in mind that since only true believers can receive the Spirit baptism, Cornelius and his household must have truly become genuine Christians. We do not interpret their experience to say that the baptism in the Spirit is the same as the new birth (since the other example in Acts contradict this). Rather, when Peter preached the gospel, the people assembled there sincerely gave their hearts to the Lord Jesus, which put them in position to receive what only born again Christians can receive – the baptism in the Holy Spirit, which they then received without delay.

**f. The Ephesians’ Experience (Acts 19)**

Our final example of the distinction between spiritual rebirth and Spirit baptism is the history of the conversion of certain disciples of John the Baptist in Ephesus. Before their encounter with Paul, they had been baptized by John’s baptism. We are not specially told, though, whether they were also believers in Jesus at that time and therefore reborn.

Paul’s first impression was that they were genuine believers. Paul speaks of the time “when you believed” (Acts 19:2). Subsequently, though, he discovered that they had only been baptized with John’s baptism. Dunn also observes the absence of the Greek article before the word μαθηται (*mathetai*), i.е., “disciples,” in reference to these men of Ephesus, which may shed doubt on their status as Christians. In other cases, the article is used to indicate genuine disciples of the Lord Jesus.[[37]](#footnote-37)

Even if Paul was mistaken, though, the question he posed to the Ephesians reveals his understanding of the baptism in the Spirit: “Did you receive the Holy Spirit when you believed?” (v. 2). If Paul knew that there was only one experience with the Spirit and that it occurred at the time of conversion, then his question would have been meaningless. By asking such a question, Paul reveals that one can receive the Spirit after conversion.

Dunn objects that Paul’s question was not intended to draw a distinction between believers with Spirit baptism and those without it. He is simply inquiring whether or not they were Christians.[[38]](#footnote-38) If that was so, he would have asked more directly, “Have you believed in Jesus Christ?” Clearly, something motivated Paul to ask the question: “Did you receive the Holy Spirit when you believed?” Most likely, having observed the quality of their spiritual lives, Paul noted their lack of spiritual power. Therefore, he inquired about their spiritual experience.

Unger, rejecting the doctrine of a separate baptism in the Spirit, offers this explanation. He feels that the Ephesians did believe, but not in the proper object of faith. If they had truly believed *in Jesus*, they would have already received the Holy Spirit as part of their conversion to Christ.[[39]](#footnote-39) However, Unger’s attempt still fails to adequately explain Paul’s question. Paul was not inquiring about the object of their faith, but about their experience with the Spirit. He was not expressing doubt in the quality of their faith, but in their experience with the Holy Spirit. Only after they responded, “No, we have not even heard whether there is a Holy Spirit,” did Paul begin to investigate the quality of the faith.

Finally, even if the Ephesians first believed in Christ from Paul’s preaching, they nevertheless received the baptism in the Spirit separately from regeneration and after water baptism. In verse 4, they specifically believed in Jesus, and in verse 5 they received Christian baptism, but only in verse 6 did they receive the baptism in the Spirit when Paul laid hands on them. In this connection, we also note that the combination of the participle ἐπιθέντος (*epithenos*), “laid hands,” and the verb ἦλθε (*elthe*), “came,” indicates the close connection between these events. At the moment that Paul laid hands on them, and not before, the Spirit came upon these men of Ephesus.[[40]](#footnote-40)

Interestingly, the order observed here – receiving salvation and then Spirit baptism – exactly corresponds to the question Paul began the conversation with: “Did you receive the Holy Spirit when you believed?”[[41]](#footnote-41)

**g. Hebrews 6:1-2**

In conclusion, we need to mention Hebrews 6:1-2: “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.” It is significant that laying on of hands is listed among the foundational teachings of the Christian faith. Most likely, the reference here is to laying on of hands to receive the baptism in the Holy Spirit (Acts 8:17; 9:17; 19:6). According to this text, this experience in mentioned in distinction from repentance, faith, and water baptism. Therefore, this event is a separate and distinct experience in the Christian life.

**2. Other Arguments**

The following may serve as a supplemental argument supporting the claim of regeneration and Spirit baptism as separate experiences. In the Bible, when the context concern the new birth, the Holy Spirit is said to be dwelling “in” the believer. However, when the topic is the baptism in the Spirit, the preposition “on” is employed. Prophesying of future regeneration, Ezekiel writes, “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances” (Ezek 36:27). When Luke describe Spirit baptism, though, he writes, “You will receive power when the Holy Spirit has come upon you” (Acts 1:8).

Let us look more closely at the indwelling of the Spirit – that He abides “in” the Christian. As mentioned, the Spirit’s indwelling is linked to Christian character. This corresponds to the experience of the new birth and the Spirit’s subsequent work of sanctification (see Rom 8:9-10; 2 Cor 13:5; Eph 3:16-17; Col 1:27-28). Also remarkable is that the Old Testament speaks of regeneration as a future phenomenon. Only rarely do we see references to the Spirit indwelling people in the Old Covenant.[[42]](#footnote-42) As a rule, the new birth was to be a future experience for God’s Old Testament people (см. Ezek 11:19-20; 36:27; 37:14).

We find the following words of Jesus to His disciples very significant: “The Holy Spirit abides with you and will be in you” (Jn 14:17). It appears that during Jesus’ earthly pilgrimage, His disciples did not have the indwelling Spirit. On the other hand, in the New Testament the indwelling of the Spirit is a common feature of the Christian life (see Rom 8:9-10; Col 1:27-28; 1 Cor 6:19-20). We conclude that the Spirit’s indwelling of the heart corresponds to regeneration and became available only after Jesus’ resurrection.

We go on, then, to discuss the Spirit’s abiding “on” the believer. When we see this phenomenon in the Bible, it is associated with obtaining power for ministry. The Old Testament abounds in examples where the Spirit of God descended on someone, which resulted in a manifestation of supernatural power.[[43]](#footnote-43) However, in Old Testament times, not everyone had access to the Spirit – only certain select individuals. At the same time, God promised in the future to pour out His Spirit on all His people (see Num 11:17; Joel 2:28).

We also note that when the Spirit descended on Jesus to prepare Him for miracle ministry, again the preposition “on” is used (see Mk 1:10; Matt 3:16; Lk 3:22; 4:18; Jn 1:32). In the same way, every time the New Testament describes the baptism in the Spirit, we encounter the word “on” (see Acts 1:8; 2:17-18; 8:16; 10:44-45; 11:15; 19:6). Judging from this, we may conclude that the Spirit’s descent “on” someone corresponds to the baptism in the Holy Spirit or some other empowering experience.

There are however, some exceptions to this rule. First, the idea of “the outpouring of the Spirit” implies the Spirit’s descent on someone. Sometimes this phrase applies to the baptism in the Spirit, as in Joel chapter 2, while other times it refers to development of character, which better corresponds to regeneration (see Isa 32:15; 44:3-9; Ezek 39:29; Zech 12:10). Second, Peter states that during times of persecution, the Spirit is “on” God’s people (1 Pet 4:14). This appears to be for the purpose of perseverance more than for empowering for ministry.

In defense of the Pentecostal position on the baptism in the Spirit, William and Robert Menzies argue that when Luke speaks of people receiving the Spirit, he is always referring to the reception of spiritual power.[[44]](#footnote-44) They contrast the pneumatology of Luke with that of Paul, who focuses more on the soteriological operation of God’s Spirit – regeneration and sanctification. In this light, Peter’s words, recorded by Luke, have special significance: “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit” (Acts 2:39). This means that the empowering experience with the Spirit belongs to all believers of all times. Joel confirms this claim, whose prophecy is also recorded by Luke: “I will pour forth of My Spirit on all mankind” (Acts 2:17).

Finally, several historical considerations support this position. Interestingly, the oldest Christian confessions recognize the distinction between regeneration and Spirit baptism. In Eastern Orthodoxy, two sacraments are thought to impart the Holy Spirit: Baptism and Chrismation. The first is believed to impart new birth, while the second serves for empowerment from the Spirit.

In Roman Catholicism, the same two sacraments serve the same functions (except that Chrismation is called “confirmation”). Based on this observation, one can propose that the oldest Christian confessions preserve traces of the original understanding of receiving the Spirit that existed in the Early Church – there were two separate and distinct experiences with the Spirit for different goals.

We also cannot ignore the phenomenal growth of the Pentecostal/Charismatic Movement over the last 100 years. Since its inception, the Movement has grown to embrace over 500 million adherents. Such rapid growth may serve as a historical evidence of God’s blessing on this movement.[[45]](#footnote-45)

**3. Other Objections and Responses**

Opponents to the Pentecostal teaching on the baptism in the Spirit draw a parallel between Spirit baptism and water baptism. They propose that the idea of “baptism” implies “initiation,” since water baptism in one’s inauguration into God’s kingdom. Therefore, when the New Testament speaks of a “baptism in the Holy Spirit,” it refers to the initial experience of the Spirit, i.e., “regeneration.”

In response, we recall that the Bible does not teach that we enter the kingdom through water baptism. Neither do we read anywhere that water baptism symbolizes entering the kingdom. According to Scripture, water baptism symbolizes cleansing and burial (see Acts 22:16 and Rom 6:4). Moreover, the biblical texts that compare water baptism with the baptism in the Spirit compare the latter with John’s baptism. The baptism of John was not associated with entering God’s kingdom, but with repentance and consecration to the Lord.

Another objection is that in the epistles, we do not encounter a command for believers to be baptized in the Spirit. Nevertheless, such an invitation in made in the book of Acts. We may also assume that nothing is said about receiving Spirit baptism in the epistles because the recipients of the epistles had already received it. According to book of Acts, this was a standard event experienced by all new converts in the New Testament Church.[[46]](#footnote-46)

Furthermore, opponents of the Pentecostal teaching point out that according to Ephesians 4:5, there is only “one baptism.” Does this exclude the possibility of the existence of a Spirit baptism along with water baptism? We respond that Ephesians 4:5 is dealing with water baptism alone – there is only one such experience. Paul is not addressing the baptism in the Spirit here. Paul’s goal here is not to equate regeneration with Spirit baptism, but to emphasize church unity. All believers share a common experience of water baptism. We must also consider that Hebrews 6:2 speaks of “baptisms” in the plural.[[47]](#footnote-47)

Another objection is that doctrine must be based on didactic passages of Scripture, not on biblical narrative.[[48]](#footnote-48) All passages of Scripture supporting the claim that Spirit baptism is distinct from regeneration are found in narrative passages, namely in the book of Acts. This causes some to doubt the veracity of the Pentecostal teaching.

Yet, in the world of theology it is widely accepted that biblical historians write their narrative with a theological agenda as well. In 2 Timothy 3:16, Paul confirms the theological values of Old Testament narrative: “*All* Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.” Paul also wrote, “Whatever was written in earlier times was written for our instruction” (Rom 15:4). In addition, in Romans 4 Paul cites the narrative of Abraham as evidence for the doctrine that justification comes through faith.[[49]](#footnote-49)

In the narrative of Acts, we observe a consistent pattern of how the first-century believers received the Holy Spirit. In each case, with the exception of Cornelius’ household, we see two separate and distinct experiences with the Spirit. It is fair to assume that this same order is intact to the present day.[[50]](#footnote-50)

Opponents of the dual-experience view also object that such a teaching adds a condition to salvation – an additional experience with the Spirit. This is considered a perversion of the gospel. Such thinkers fail to realize, though, that reception of Spirit baptism is not a requirement for obtaining eternal life. The goal of this experience is to empower saints for ministry. In addition, it is possible to receive both experiences simultaneously, as was in the case of Cornelius and his household. We also note that the conditions for receiving the baptism in the Spirit is the same as for receiving the new birth – faith. Yet, one must specifically request this supplemental experience. We receive what we ask for (see Jam 4:2).[[51]](#footnote-51)

The next objection is worth close consideration. In Acts 2:38-39, Peter announced that those who repent and receive water baptism receive the gift of the Spirit. It appears here that, according to Peter’s words, the gift of the Spirit comes at the time of conversion, which would equate it with regeneration. Also significant is that Luke always uses the phrase “gift of the Spirit” to indicate the baptism in the Holy Spirit (see Acts 8:20; 15:8; 10:45; 11:17). So then, immediately upon conversion, the new convert receives the “gift” of the Spirit, that is, the baptism in the Spirit, which is, in fact, the same as the new birth.

Another factor supports this objection. Luke also employs the phrase “the promise of the Spirit” to refer to the baptism in the Spirit (see Lk 24:49; Acts 1:4; 2:33). In Acts 2:39, Peter promises that his hearers can receive the “promise.” Therefore, the “promise” of the Spirit, that is, Spirit baptism, comes immediately at conversion. Also of interest is that Peter promises the crowd that they would receive the same experience that they had just witnessed – the baptism in the Spirit – on the condition of repentance and water baptism. Finally, in his appeal to the crowd, Peter mentions only one experience with the Spirit.

On the other hand, we may offer the following explanation for Peter’s invitation on Pentecost Day. First, the expression “gift of the Spirit” could still refer to regeneration rather than Spirit baptism if we allow for an atypical usage of the phrase by Luke. Second, the phrase “gift of the Spirit” could refer both to regeneration and Spirit baptism, but each in its own time. Peter generalized his appeal and drew no distinction between these experiences.

If Peter truly was referring to the baptism in the Spirit, the following explanations may suffice. We note that the word “receive” is in the future tense, not the subjunctive mood. The subjunctive mood indicates the result of a previous action, i.e., as a direct result of repentance and water baptism, one will undoubtedly receive the gift of the Spirit

The future tense, though, makes a different implication. If someone repents and receives water baptism, he or she may at some point in the future receive the gift of the Spirit, but not necessarily immediately. In other words, Peter may be meaning to say that if someone repents and receives water baptism, that individual will be *in a position* (as a born again believer) to receive that which the disciples in the upper room just received – the baptism in the Holy Spirit.

Galatians 3:14 is also appealed to in refutation of the Pentecostal view: “…in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.” Without a doubt, this text is dealing with the new birth by the Spirit. This objection assumes that Paul’s use of “promise of the Spirit” carries the same sense as Luke’s words, “I am sending forth the promise of My Father upon you” on the Day of Pentecost (Lk 24:49). So then, the outpouring of the Spirit in Acts 2 serves the purpose of regeneration, as it does in Galatians 3:14.

Ervin defends the Pentecostal view by noting that in Luke 24, Jesus clearly explains the purpose for the coming of the Spirit on Pentecost: “You are to stay in the city until you are *clothed with power* from on high” (Lk 24:49).[[52]](#footnote-52) In addition, different biblical authors can use the same word, such as “promise,” with various senses. We will show an example of this in a coming section. Therefore, it is not necessary that Paul and Luke meant the same thing by the phrase “promise of the Spirit.”

We should also explain Paul’s words in Romans 5:5: “The love of God has been poured out within our hearts through the Holy Spirit who was given to us.” Clearly, this is an internal work of the Spirit in the heart of believers. Is this consistent, though, with the picture of the Spirit “poured out,” which resembles the experience of Pentecost?[[53]](#footnote-53) Ervin responds that in Romans 5:5, the Spirit is not poured out, but rather the love of God is. Moreover, in Romans 5:5 the Greek perfect tense in used, which indicates a continual outpouring. This differs from the Pentecostal experience, where the Greek aorist verb tense is used, indicating a single event.[[54]](#footnote-54)

In conclusion, let us briefly mention Unger’s unique view of Spirit baptism.[[55]](#footnote-55) In his opinion, at conversion people receive both regeneration and Spirit baptism. Although they are separate experiences, they are always received simultaneously. They differ in the following manner. In the rebirth, Christ enters the believer (Jn 17:23; Col 1:27; Rev 3:20), while through the baptism in the Spirit, the believer enters into Christ (Rom 6:3; Gal 3:27; Col 2:12; Eph 4:5; 1 Pet 3:21; 1 Cor 12:13).

However, none of the verses cited teach that the baptism in the Spirit places us “in Christ.” Ephesians 4:5 and 1 Peter 3:21 refer to water baptism. In Romans 6:3, Galatians 3:27, and Colossians 2:12, water baptism is symbolic of entering into union with Christ. Only 1 Corinthians 12:13 mentions the Holy Spirit. Yet, in that text, regeneration is in view, not Spirit-baptism (see discussion above).

### E. Receiving the Baptism in the Spirit

In considering how to receive the baptism in the Spirit, we must keep in mind that the Holy Spirit is a “gift”: “The *gift* of the Holy Spirit had been poured out on the Gentiles” (Acts 10:45). Since it is a gift, it is not some kind of spiritual attainment or reward for righteous living. God gifts the Spirit to all who are open to Him. At any moment after converting to Jesus, a believer can receive this gift from the Lord.[[56]](#footnote-56)

In addition, those who desire to receive the baptism in the Spirit need ask Him from the Lord with faith. Jesus promised, “If you then, being evil, know how to give good gifts to your children, how much more will {your} heavenly Father give the Holy Spirit to those who ask Him?” (Lk 11:13). Paul wrote, “Did you receive the Spirit by the works of the Law, or by hearing with faith?” (Gal 3:2).

Laying on of hands is often associated with receiving the baptism in the Spirit (see Acts 8:17; 9:17; 19:6). Although this practice is helpful, it is not required. Cornelius’ household, for example, received the Spirit without laying on of hands.

Some mistakenly think that seekers of Spirit baptism must “tarry” or go through a period of spiritual preparation before receiving God’s gift. This conviction is based on Jesus command to His first disciples to wait in Jerusalem until they were clothed with power from on high (Lk 24:49). Others feel that such perseverance in prayer is necessary to overcome the stubbornness of the human spirit.[[57]](#footnote-57)

On the other hand, we must recall that Jesus had a special reason for commanding His disciples to “tarry.” God’s plan was for the first outpouring of the Spirit to take place on the Day of Pentecost to fulfill the symbolism of that Old Testament festival – a time of harvest. In addition, the crowds present in Jerusalem that day made this first harvest possible. Moreover, in the subsequent instances of Spirit baptism recorded in Scripture, believers did not wait or “tarry” for the Spirit, but received the Spirit in answer to believing prayer. Horton confirms, “Jesus’ command to tarry (sit, wait) and not depart from Jerusalem was necessary for this occasion only.”[[58]](#footnote-58)

### F. Results of the Baptism in the Spirit

How does the baptism in the Spirit effect the lives of those who receive it? In Jesus’ words, this experience gives boldness to witness for Him, leading to more effective evangelization: “You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses” (Acts 1:8). In Acts, we see how being filled with the Spirit led to believers “speaking the word of God with boldness” (Acts 4:31). We also note the rapid growth of the Pentecostal/Charismatic Movement.[[59]](#footnote-59) One reason for this is the effective evangelization that results from Spirit baptism.

Moreover, it is often thought the baptism in the Spirit introduces believers to the manifestation of spiritual gifts in their lives. Some challenge this claim, however, since Paul writes in 1 Corinthians 12 that all believers have a gift from the Spirit to share with the Body.[[60]](#footnote-60) In addition, we observe the success of many ministries that do not openly acknowledge this teaching or experience. On the other hand, we see in biblical examples – both the early disciples and the Lord Jesus Himself – the manifestation of the more “dramatic” gifts of the Spirit after Spirit baptism, such as tongues, prophecy, healing, and miracles. Joel predicted that God’s people would prophecy after the outpouring of the Spirit (Acts 2:18).[[61]](#footnote-61)

Although the question appears to lack clarity, we can nevertheless confidently conclude that although the Spirit does distribute gifts to all believers, after Spirit baptism their manifestation appears to be intensified and enhanced. It is also possible that some gifts do not appear until after Spirit baptism, such as tongues.

The Pentecostal scholar Stanley Horton comments on the goal of Spirit baptism: “It leads to a life of service where the gifts of the Spirit provide power and wisdom for the spread of the gospel and the growth of the Church.”[[62]](#footnote-62) He reminds us that in the Old Testament, Pentecost was a harvest celebration, which symbolizes evangelization.[[63]](#footnote-63)

The baptism in the Spirit inspires and empowers for enthusiastic worship of God. We see evidence of this in Luke’s book of Acts. After experiencing the Holy Spirit baptism, the saints were “speaking of the mighty deeds of God” (Acts 2:11), and “speaking with tongues and exalting God” (Acts 10:46). Jesus informed us that “Those who worship (the Father) must worship in spirit (or “Spirit”) and truth” (Jn 4:24).

William Menzies gives this general summary about the value of the baptism in the Spirit: “The baptism is the gateway into the manifold ministries in the Spirit called gifts of the Spirit, including many spiritual ministries.”[[64]](#footnote-64)

A highly debated issue is the claim that Spirit baptism is evidenced by speaking in other tongues. Several views exist in this regard.[[65]](#footnote-65) Those that equate the baptism in the Spirit with the new birth as a rule deny that tongues ever accompany that experience. Moreover, the view is often voiced that the gift of tongues ceased to operate in the Church after the apostolic period.[[66]](#footnote-66) Many Charismatics, who recognize the distinction between regeneration and the baptism in the Spirit, feel that tongues may accompany this experience, but not necessarily.

Classic Pentecostals and some Charismatics teach that the baptism in the Spirit differs from the new birth and is always accompanied by and evidenced by speaking in other tongues.[[67]](#footnote-67) Finally, some extreme Pentecostals, including the “Oneness” Pentecostals, believe that regeneration and Spirit baptism are different experiences, that the latter is always evidenced by tongues, and that speaking in tongues is required for salvation. However, this final teaching contradicts the biblical doctrine of salvation.

Concerning the claim that Spirit baptism always results in speaking in tongues, we must acknowledge, along with Stanley Horton, that no specific passage of Scripture concretely states that speaking in tongues is the normative evidence of Spirit baptism,[[68]](#footnote-68) and with Hurtado, that the Bible does not plainly state what is the evidence of Spirit baptism.[[69]](#footnote-69) This claim is supported by indirect means.[[70]](#footnote-70)

In support of this claim, we note the following arguments. First, in several cases of Spirit baptism in Acts the recipients definitively spoke in tongues (see Acts 2:4; 10:46; 19:6). In Cornelius’ case (Acts 10), it is significant that Peter convinced the leaders of the Jerusalem church that the Gentiles truly received the baptism in the Spirit by relating that they spoke in other tongues (Acts 11:15-18). For Peter and the Jerusalem church, tongues served as evidence of Spirit baptism.[[71]](#footnote-71) Wiebe, who does not share the Pentecostal conviction, nonetheless admits, “Glossolalia, then, on this occasion is construed as evidence of Spirit baptism.”[[72]](#footnote-72)

We must also take into consideration a certain feature of the accounts in Acts 10 and 19. In the first case, we read, “They were hearing them speaking with tongues and exalting God” (Acts 10:46). In Ephesus, “They {began} speaking with tongues and prophesying” (Acts 19:6). Even though one could understand these texts to say that only some spoke in tongues while others prophesied or exalted God, it is in no way excluded that *all* spoke in tongues, prophesied, and exalted God.[[73]](#footnote-73)

Some advance the idea that the purpose of the gift of tongues is to preach the gospel to foreigners, such as on the Day of Pentecost. In that case, however, tongues was not used for the purpose of missionary evangelism. All those gathered at the feast understood Aramaic. So then, there was no need for the gospel to be preached in other tongues. In addition, the disciples did not preach the gospel in tongues, but spoke of “the mighty deeds of God” (Acts 2:11). The book of Acts, in fact, records no instance where the gift of tongues was used to preach the gospel to a foreign people group.[[74]](#footnote-74)

Moreover, in support of tongues as the “initial evidence” of Spirit baptism, we note that Paul was baptized in the Spirit in Acts 9:17, and in 1 Corinthians 14:18, we learn that he spoke in tongues. Acts 8:17-19 does not specifically say that the Spirit-baptized Samarians spoke in tongues, but there was definitely a manifestation of supernatural power which spurred Simon to offer money for the ability to impart the Spirit. In addition, Wiebe comments that there must have been some definite indication that the Samaritan converts had not yet received the Holy Spirit baptism.[[75]](#footnote-75) Since in other cases, Spirit-baptized converts spoke in tongues, one can propose that this was the sign missing in the Samaritan’s experience.

Wiebe makes another interesting observation in defense of the Pentecostal position. He echoes the suggestion that since Acts 2:4 is the first instance of disciples receiving the baptism in the Spirit, it may serve as a pattern for future occurrences. This suggestion is supported by similar phenomena being observed in subsequent experience of Spirit baptism.[[76]](#footnote-76)

Paul’s teaching on tongues in 1 Corinthians, though, presents a challenge to the Pentecostal teaching. Why did Paul write in 1 Corinthians 12:30, “All do not speak with tongues, do they?” Pentecostals responds that Paul is not speaking here of the “initial evidence,” but of the public use on tongues in a worship service. The other gifts listed in 1 Corinthians 12:28-30 are for public ministry. God does not prompt everyone to bring a message in tongues during a worship service, but only some. In 1 Corinthians 14, however, Paul teaches on the private, personal use of tongues (see vv. 2, 4, 28).[[77]](#footnote-77)

Kaiser objects that according to 1 Corinthians 12, God gives various gifts to the Church in order to strengthen relationships and create interdependence between its members. Therefore, He does not give tongues to all, but only to some.[[78]](#footnote-78) We affirm with Kaiser that spiritual gifts are meant to strengthen relationships and create interdependence in the Church. Yet, as mentioned above, God accomplishes this goal by not giving the *public* use of tongues to all members of the Body.

Kaiser also directs our attention to 1 Corinthians 14:5: “Now I wish that you all spoke in tongues…” This shows that not all the Corinthian believer spoke in tongues. Does this not indicate that not all Spirit-baptized saints possess this gift?[[79]](#footnote-79)

A possible explanation is that in this verse, Paul is again speaking of the public use of tongues. The verse continues with mention of another “public” gift: “…but {even} more that you would prophesy.” In other words, Paul is saying, “I wish you all could bring a message in tongues before the congregation, but I desire even more that you would prophecy.” However, this interpretation is complicated by verses 2 and 4, which run parallel to verse 5. In these texts, the private use of tongues is in view.

Another explanation is offered. Not all the Corinthian believers had yet received the baptism in the Spirit. Therefore, Paul’s wish is that they would all be Spirit-baptized so that they could enjoy the private use of tongues in prayer. Finally, some Pentecostals may respond that since tongues may not appear immediately after Spirit baptism, this may explain why all the Corinthians were not tongue speakers.

### G. Other Terms Describing Experiences with the Spirit

The Bible employs other terms besides regeneration and baptism to describe the work of the Spirit in believers’ lives. The expression “filled with the Spirit,” for example, can describe Spirit baptism, as in Acts 2:4 and 9:17. However, this phrase finds two other uses as well. Sometimes it refers to the continual sanctifying influence of the Spirit in our lives, such as in Acts 6:3; 7:55; 11:24; 13:52; Lk 4:1; and Eph 5:18. Its third usage is to describe a transitory experience of empowerment which results in the manifestation of supernatural power or a spiritual gift (see Acts 4:8; 4:31; 13:9; Lk 1:15; 1:41; 1:67). After the gift is exercised or the miracle performed, this experience of “filling” ceases.

The Bible provides some indications of how to distinguish these final two experience of the Spirit’s fullness from one another. When the ongoing sanctifying work of the Spirit is in view, we find the Greek verb πληρόω (*pleroo*). When a temporary filling of the Spirit for power is occurring, the verb is πίμπλημι (*pimplemi*). When the Spirit fills a person in the πληρόω (*pleroo*) sense, the context is highlighting the fruit of the Spirit, while the context underscores spiritual gifts or the baptism in the Spirit when πίμπλημι (*pimplemi*) is found.[[80]](#footnote-80)

A classic example of the infilling of the Spirit in the πληρόω (*pleroo*) sense is Ephesians 5:18, where Paul exhorts the church to “be filled with the Holy Spirit.” The Greek imperative here is in the present tense, which refers to an ongoing, continual action. On the other hand, the Spirit’s fullness as πίμπλημι (*pimplemi*) can repeat multiple times in a believer’s life. For example, the Scriptures record Peter’s experience of the Spirit’s fullness for power twice on separate occasions (Acts 4:8; 4:31). We also read of Paul having such a momentary empowering experience (Acts 13:9).[[81]](#footnote-81)

Unger, who believes that regeneration and Spirit baptism are identical, suggests that in Acts 2 the disciples experienced the supernatural not because they were “baptized” in the Spirit, but because they were “filled” with the Spirit. He feels that Spirit baptism, that is, “regeneration,” boasts no supernatural accompaniments. Unger, however, fails to consider the following. First, in Acts 1:5-8 Jesus promised His disciples that the baptism in the Spirit would result in an impartation of supernatural power. Second, in Acts 10-11 Peter could confirm that Cornelius’ household received the baptism in the Spirit because they spoke in tongues.

Interestingly, in the case of Cornelius’ household Luke does not say that they were “filled” with the Spirit. Instead, they spoke in tongues because “the gift of the Holy Spirit had been poured out” (Acts 10:45) and they “received the Holy Spirit” (Acts 10:47). As we shall demonstrate later, for Luke the expressions “gift of the Spirit” and “receiving the Spirit” refer to the baptism in the Spirit. Therefore, it is misguided to suggest that only the “filling” of the Spirit, and not Spirit baptism, results in supernatural phenomena.

Let us investigate, then, the usage of the phrases “receiving the Spirit” and “the gift of the Spirit.” In this case, their meanings depend on who is employing them. In Luke’s writings, we encounter these phrases in connection with the baptism in the Holy Spirit (see Acts 2:38; 8:17-20; 15:8; 10:45-47; 11:16-17; 19:2). Paul and John, however, use them to describe regeneration (see Gal 3:2, 14; Jn 7:39; 14:17; 20:22; 2 Cor 11:4).

Based on this observation, Hart advances the idea that the expressions “baptism in the Spirit” and “regeneration” describe different aspects of the same experience. John emphasizes the aspect of receiving new life, Paul – the beginnings of sanctification, and Luke – receiving spiritual power.[[82]](#footnote-82) Yet, this view runs contrary to the many proofs cited earlier about the clear distinction between spiritual rebirth and Spirit baptism.

Finally, the Bible teaches that believers are “sealed with the Holy Spirit” (Eph 1:13; 4:30; 2 Cor 1:22). In light of the fact that believers are sealed “for the day of redemption” (Eph 4:30), this expression most likely refers not to the baptism in the Spirit, but to rebirth by the Spirit.

### H. The Baptism in the Spirit in Church History

From church history, we can highlight several individuals who claimed to have received the baptism in the Holy Spirit or a similar experience. Among the earliest Church Fathers, we hear of supernatural manifestations in the Church, including speaking in other tongues: Justin Martyr (*Dialogue,* 87-88, 39*; 2 Apology,* 6), Irenaeus (*Against Heresies,* 5.6.1), Tertullian (*Against Marcion,* 5.8), Novation (*On the Trinity, chp. 29*), *Apostolic Constitutions,* 8.1, *John Chrysostom* (*Sermon on Holy Pentecost,* 2), and Augustine (*City of God,* 12.8).[[83]](#footnote-83)

In the sixth century in the West, the Venerable Bede spoke of “Pentecostal fire,” which compelled a person to speak out. When commenting on Acts 19, he made a distinction between receiving the new birth and the baptism in the Spirit. The latter is received by contemplating the heavenlies.[[84]](#footnote-84)

In the eleventh century, the Catholic mystic John of Avila stressed the personal guidance of the Holy Spirit in the life of believers. He also taught that they can receive a special experience from the Lord – the baptism in the Spirit. A person prepares for that experience through inner cleansing, fasting, isolation, asking, and refraining from worldly cares. The result of this experience is an increase in love, joy, strength to resist temptation, and deliverance from fear.[[85]](#footnote-85)

In the East, Symeon the New Theologian (10th-11th c.) distinguished himself by his teaching and experience with the Spirit. He claimed to have had a special encounter with the Spirit, which he termed the baptism in the Spirit.[[86]](#footnote-86) It is available after the new birth, but is reserved for more “tested” believers. To receive this gift, one must purify oneself, strive for it, and humble oneself to the point of tears. Tears are also the evidence that one has received Spirit baptism, along with producing the fruit of the Spirit, an enhanced awareness of God’s presence, and insight from the Spirit.

The famous reformer Thomas Müntzer (16th c.) also spoke of the baptism in the Spirit as a distinctive encounter with the Spirit. The Spirit can also provide personal guidance for Christians and reveal things to them through dreams and visions. Those desiring Spirit baptism must purify themselves and refrain from worldly pleasures.[[87]](#footnote-87) Similarly, the Puritans taught that after conversion, Christians can receive special grace from the Lord that will enable them to stand firm in their salvation.[[88]](#footnote-88)

Although we do see definite mentions of Spirit baptism and spiritual gifts in the course of church history, we acknowledge that such manifestations and experiences became less frequent over time. We affirm with Boyd, though, “The fact that the exercise of the charismatic gifts waned during this period does not mean that it did so by God’s design. Rather, it is an indication that the spiritual vibrancy of the church declined during this period.”[[89]](#footnote-89)

However, from the eighteenth century on, the Church began to experience a revival of interest in the ministry of the Spirit. A follower of John Wesley, John Fletcher by name, taught that a person could receive total sanctification through an experience he called the “baptism in the Spirit.” One of the branches of Methodism, namely the “Holiness Movement,” also equated Spirit baptism with complete sanctification.

Another significant event was the yearly conference held by “holiness” believers in Keswick, England. Their understanding of the baptism in the Spirit was more in line with the New Testament teaching of an endowment of spiritual power. A. B. Simpson, founder of the Christian and Missionary Alliance, taught the same.

 Although we can locate traces of the Pentecostal teaching and experience in the history of the Church, the actual “founder” of the contemporary Pentecostal/Charismatic Movement is thought to be the evangelist Charles Parham (20th c.). It was in the Bible school he founded that the students began to experience Spirit baptism with the sign of speaking with other tongues. This teaching and experience spread worldwide through the revival on Azusa Street in Los Angeles, led by William Seymour.

In the mid-twentieth century, a Pentecostal move of the Spirit occurred among more traditional Christian denominations, where many members received the experience of Spirit baptism. We now identify this as the “Charismatic Movement.” It effected nearly all of Christendom, especially Catholics, Episcopalians, and Lutherans, millions of which received the “second blessing.” Baptists and Eastern Orthodox, though, were generally less welcoming to this move. Many independent Charismatic congregations and networks were birthed through this Movement.

Finally, the last main contributors to this Pentecostal move were adherents of the “Third Wave.” In this view, the baptism in the Spirit is minimized or even rejected. According to this teaching, believers can participate in the more dramatic, “charismatic” spiritual gifts without first receiving the baptism in the Spirit.

In conclusion, we will examine evidence for the conviction that the post-apostolic Church believed in two distinct encounters with God’s Spirit. The Catholics practice confirmation, while the Eastern Orthodox perform the similar ritual of Chrismation. The term “confirmation” derives from the conviction that this sacrament strengthens the grace already received at water baptism.[[90]](#footnote-90)

In the Roman Catholic Church, members receive this sacrament at age 12, while Orthodox administer it to infants along with water baptism. Catholics also anoint infants during baptism, but do not equate this with the sacrament of confirmation.[[91]](#footnote-91) The Orthodox tradition is prior, but Catholics began to administer this sacrament at an older age because the bishop, who alone was authorized to perform the rite, could not attend every infant baptism. In Catholicism, the bishop will arrive to confirm a group of candidates at one time. In the East, the bishop authorizes the priest to perform Chrismation and sanctifies the oil used in the ceremony.[[92]](#footnote-92)

Interestingly, as in the Pentecostal teaching, the Roman Church also believes that the empowering experience of confirmation is analogous to Christ receiving the power of the Spirit at His water baptism. Catholics also affirm that this experience is intended for “the whole messianic people” and was first experienced on the Day of Pentecost.[[93]](#footnote-93)

Clearly, the Catholic and Orthodox teaching about a second encounter with the Holy Spirit resonates with the contemporary Pentecostal/Charismatic view and serves as a historical confirmation that such was the teaching and experience of the post-apostolic Church. We read in the Catechism of the Catholic Church, “It is evident from its celebration that the effect of the sacrament of Confirmation is the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.”[[94]](#footnote-94)

According to the Catholic position, the recipients of confirmation “are enriched with a special strength of the Holy Spirit” in order to be witnesses of Christ.[[95]](#footnote-95) Orthodox anticipate the bestowal of the gifts of the Spirit listed in Isaiah 11:2: “The spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of Yahweh.”[[96]](#footnote-96)

Catholics interpret the present-day charismatic experience of their members in different ways.[[97]](#footnote-97) Catholic dogma takes no definite position on the question. It is not rejected, but rather received with caution. Of note also is that Catholic dogma never embraced the idea that gifts of the Spirit ceased to operate in the Church.

Some Catholics explain this “new” encounter with God’s Spirit as a manifestation of the grace received at baptism or confirmation. Others theorize that the indwelling Spirit can manifest His power in various ways at various times. In this sense, the baptism in the Spirit is like the Spirit’s manifestation of “sanctifying grace.” Some claim that the baptism in the Spirit is simply the deepening of one’s personal relationship with the indwelling Spirit.

1. Ibid. [↑](#footnote-ref-1)
2. Dunn concurs (Dunn J. D. G. – Baptism in the Holy Spirit. – Philadelphia, PA: Westminster, 1970. – P. 174). [↑](#footnote-ref-2)
3. Dunning H. R. A Wesleyan Perspective on Spirit Baptism // Brand C. O. Five Views on Spirit Baptism. – Nashville, TN: Broadman, 2004. – P. 211. [↑](#footnote-ref-3)
4. Ibid. [↑](#footnote-ref-4)
5. Some assert that without the baptism in the Spirit, one can be saved, but will not be part of the Church. Scripture does not support such a view. All true believers are in Christ’s Body, the Church. Even in this text, Paul reveals that “we all,” that is, all believers in Christ, are “baptized into one body.” [↑](#footnote-ref-5)
6. Ciampa R. E., Rosner B. S. The First Letter to the Corinthians // Carson D. A. The Pillar New Testament commentary. – Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010. – P. 592-593. [↑](#footnote-ref-6)
7. See Matt 12:28; Lk 4:1; Rom 2:29; 8:14; 15:16; 1 Cor 2:13; 3:3; 12:9; Gal 5:18; Eph 3:5; 1 Pet 1:3. [↑](#footnote-ref-7)
8. Horton S. What the Bible Says about the Holy Spirit. – Springfield, MO: Gospel Publishing House, 1976. – P. 215-216. [↑](#footnote-ref-8)
9. See Matt 3:6, 13, 14; Mk 1:5, 9; Lk 3:7; 7:30; Acts 1:5. [↑](#footnote-ref-9)
10. See Matt 4:1; Lk 2:26; Acts 13:4; Acts 16:6; 2 Pet 1:21. [↑](#footnote-ref-10)
11. С See Mk 1:5, 8; Мф 3:6, 11; Lk 3:16; Jn 1:26, 31, 33; Acts 1:5; 11:16. Sometimes the means of baptism is shown by the dative case without the preposition ἐν (*en*): Mk 1:8; Lk 3:16; Acts 1:5; 11:16. [↑](#footnote-ref-11)
12. See 1 Cor 1:13, 15; Rom 6:3; Gal 3:27; Rom 6:3: Matt 28:19; Acts 8:16; 19:5. Also see Hart L. Spirit Baptism: A Dimensional Charismatic Perspective // Brand C. O. Five Views on Spirit Baptism. – Nashville, TN: Broadman, 2004. – P. 125; Dunn J. D. G. – Baptism in the Holy Spirit. – Philadelphia, PA: Westminster, 1970. – P. 128. [↑](#footnote-ref-12)
13. Ervin H. M. Conversion-Initiation and the Baptism in the Holy Spirit. – Peabody, MA: Hendrickson Publishers, 1984. – P. 99-102. [↑](#footnote-ref-13)
14. Horton, What the Bible Says, p. 85-88. [↑](#footnote-ref-14)
15. Ibid., p. 141-142. [↑](#footnote-ref-15)
16. Dunn, p. 8-12, 42-43. [↑](#footnote-ref-16)
17. Hart L. Spirit Baptism: A Dimensional Charismatic Perspective // Brand C. O. Five Views on Spirit Baptism. – Nashville, TN: Broadman, 2004. – P. 111-112. [↑](#footnote-ref-17)
18. Dunn, p. 4-32. [↑](#footnote-ref-18)
19. Ervin, p. 17. [↑](#footnote-ref-19)
20. Quotation from Wyckoff J. W. The Baptism in the Holy Spirit // Horton S. M. Systematic Theology. – Rev. Ed. – BookMasters. Kindle Edition. – P. 488. [↑](#footnote-ref-20)
21. Ervin, p. 1. [↑](#footnote-ref-21)
22. Ibid., p. 13, 16. [↑](#footnote-ref-22)
23. Dunn, p. 54. [↑](#footnote-ref-23)
24. Horton S. M. Spirit Baptism: A Pentecostal Perspective // Brand C. O. Five Views on Spirit Baptism. – Nashville, TN: Broadman, 2004. – P. 128-131. [↑](#footnote-ref-24)
25. Dunning, p. 222, 225. [↑](#footnote-ref-25)
26. Dunn agrees (Dunn, p. 174). [↑](#footnote-ref-26)
27. Unger M. F. The Baptism with the Holy Spirit // Bibliotheca Sacra. Vol. 101. 1944. P. 365-367. [↑](#footnote-ref-27)
28. Dunn, p. 57-68. [↑](#footnote-ref-28)
29. Dunn, p. 64. [↑](#footnote-ref-29)
30. Ervin, p. 28-33. [↑](#footnote-ref-30)
31. Dunn, p. 74-77. [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. We recognize that the word κύριος (*kurios*) can also be translated “sir.” [↑](#footnote-ref-33)
34. However, Dunn observes that in the book of Acts, in 19 of 57 greetings the term “brother” is used among fellow Jews. Therefore, we cannot claim that it is an exclusively Christian greeting (Dunn, p. 74, note in Ervin, p. 47). [↑](#footnote-ref-34)
35. Ervin, p. 49. [↑](#footnote-ref-35)
36. Dunn, p. 80-81. [↑](#footnote-ref-36)
37. Ibid., p. 84. [↑](#footnote-ref-37)
38. Ibid., p. 86. [↑](#footnote-ref-38)
39. Unger, p. 491. [↑](#footnote-ref-39)
40. Ervin, p. 65. [↑](#footnote-ref-40)
41. Ibid., p. 63. [↑](#footnote-ref-41)
42. Two exceptions exist: it was written of Joshua, “in whom is the Spirit” (Num 27:18), and Peter wrote about “the Spirit of Christ within” the prophets (1 Pet 1:11). [↑](#footnote-ref-42)
43. See Judg 3:9-10; 6:34; 11:29; 14:6, 19; 15:14; 1 Sam 10:6, 10; 11:6; 16:13; 19:20; 2 Kin 2:9; 1 Chr 12:18; 2 Chr 20:14; Lk 1:35; Lk 2:25. [↑](#footnote-ref-43)
44. Menzies W. M., Menzies R. P. Spirit and Power: Foundations of Pentecostal Experience. – Grand Rapids, MI: Zondervan, 2000. – P. 51-52, 115. We taken into consideration that not all passages correspond to that claim, in particular, Luke 11:13. This appears to be the only exception, however. [↑](#footnote-ref-44)
45. http://www.bible.ca/global-religion-statistics-world-christian-encyclopedia.htm; Wyckoff, p. 481. [↑](#footnote-ref-45)
46. Лысюк В. Рецензия на книгу «Основы богословия», BEE. – Киев: ETC, 2004 [↑](#footnote-ref-46)
47. Ibid. [↑](#footnote-ref-47)
48. Noted in Fee G. Gospel and Spirit: Issues in New Testament Hermeneutics. – Peabody, MS: Hendrickson, 1991. – P. 85. [↑](#footnote-ref-48)
49. Horton, Spirit Baptism, p. 56. [↑](#footnote-ref-49)
50. Wyckoff, p. 487. [↑](#footnote-ref-50)
51. Ibid., p. 510-511. [↑](#footnote-ref-51)
52. Ervin, p. 19-20. [↑](#footnote-ref-52)
53. Dunn, p. 139. [↑](#footnote-ref-53)
54. Ervin, p. 105-106. [↑](#footnote-ref-54)
55. Unger, p. 233-234. [↑](#footnote-ref-55)
56. Wyckoff, p. 511. [↑](#footnote-ref-56)
57. Horton, Spirit Baptism, p. 92. [↑](#footnote-ref-57)
58. Horton, What the Bible Says, p. 139. [↑](#footnote-ref-58)
59. http://www.bible.ca/global-religion-statistics-world-christian-encyclopedia.htm [↑](#footnote-ref-59)
60. Menzies, p. 190-191. [↑](#footnote-ref-60)
61. Ibid., p. 193. [↑](#footnote-ref-61)
62. Horton, What the Bible Says, p. 261. [↑](#footnote-ref-62)
63. Ibid., p. 255. [↑](#footnote-ref-63)
64. William W. Menzies and Stanley M. Horton, Bible Doctrines: A Pentecostal Perspective (Springfield, Mo.: Logion Press, 1993), 126. Quotation from Wyckoff, p. 508. [↑](#footnote-ref-64)
65. Ibid., p. 495ff. [↑](#footnote-ref-65)
66. For a detailed discussion on the claim that spiritual gifts have ceased in the Church, see volume 5, chapter 16. [↑](#footnote-ref-66)
67. The Pentecostal scholar Stanley Horton, though, makes the qualification that one who receives the baptism in the Spirit may not immediately speak in tongues, but that this may come later (Horton, What the Bible Says, p. 260). [↑](#footnote-ref-67)
68. Horton, Spirit Baptism, p. 97. [↑](#footnote-ref-68)
69. Hurtado L. W. Normal, But Not a Norm: “Initial Evidence” and the New Testament // McGee G. B. Initial Evidence. – Peabody, MS: Hendrickson Publishers, 1991. – p. 191. [↑](#footnote-ref-69)
70. It is also important to note that speaking in tongues is not always evidence of Spirit baptism, since there can be a satanic imitation of this gift as well. Therefore, it is imperative to “test the spirits” (noted in Bruce F. F. Commentary on the Book of Acts. – Grand Rapids, MI: Eerdmans, 1954. – P. 57). [↑](#footnote-ref-70)
71. Вагайцева Е.В. Реферат: Доктрина о крещении Духом Святым. – М. Московский Теологический Институт. [↑](#footnote-ref-71)
72. Wiebe P. H. The Pentecostal Initial Evidence Doctrine // Journal of the Evangelical Theological Society. 1984. Vol. 27. P. 464. [↑](#footnote-ref-72)
73. Вагайцева. [↑](#footnote-ref-73)
74. See Horton, Spirit Baptism, p. 75, 143. [↑](#footnote-ref-74)
75. Wiebe, p. 464. Yet, Wiebe does not believe that tongues is the definite evidence of Spirit baptism. [↑](#footnote-ref-75)
76. Ibid., p. 464. Yet, Wiebe himself rejects this claim. [↑](#footnote-ref-76)
77. Вагайцева. [↑](#footnote-ref-77)
78. Kaiser W. C. The Baptism in the Holy Spirit as the Promise of the Father: A Reformed Perspective // Brand C. O. Five Views on Spirit Baptism. – Nashville, TN: Broadman, 2004. – P. 30-31. [↑](#footnote-ref-78)
79. Ibid. [↑](#footnote-ref-79)
80. Acts 7:55, though, seems to be an exception to this rule. This text focuses on Stephen’s vision, not on his character. Therefore, one would expect to see πίμπλημι (*pimplemi*). Instead, we have πληρόω (*pleroo*). [↑](#footnote-ref-80)
81. Ervin incorrectly concludes that in these cases, the participle πλησθεις (*plestheis*) refers to the apostles’ spiritual condition (Ervin, p. 35-39). The fact is that the context records a display of spiritual power. [↑](#footnote-ref-81)
82. Hart, p. 128. [↑](#footnote-ref-82)
83. Burgess S. M. The Holy Spirit: Ancient Christian Traditions. – Peabody, MS: Hendrickson, 1984. – P. 33; Some quotations suggested by Sergei Yastremski. [↑](#footnote-ref-83)
84. Burgess S. M. The Holy Spirit: Medieval Roman Catholic and Reformation Traditions. – Peabody, MS: Hendrickson, 1997. – P. 22-24. [↑](#footnote-ref-84)
85. Burgess, Medieval Roman Catholic and Reformation Traditions, p. 185-187. [↑](#footnote-ref-85)
86. Burgess S. M. The Holy Spirit: Eastern Christian Traditions. – Peabody, MS: Hendrickson, 1989. – P. 56-60. [↑](#footnote-ref-86)
87. Burgess, Medieval Roman Catholic and Reformation Traditions, p. 203-206. [↑](#footnote-ref-87)
88. Hart, p. 143. [↑](#footnote-ref-88)
89. Boyd G. A., Eddy P. R. Across the Spectrum: Understanding Issues in Evangelical Theology. – Grand Rapids, MI: Baker, 2002. – P. 217. [↑](#footnote-ref-89)
90. Catechism of the Catholic Church, № 1289.– https://www.vatican.va/archive/ENG0015/\_INDEX.HTM [↑](#footnote-ref-90)
91. Ibid, № 1291. [↑](#footnote-ref-91)
92. Demetrakopoulos G. H. Dictionary of Orthodox Theology. – New York, NY: Philosophical Library, 1964. – P. 47; Catechism of the Catholic Church, № 1290. [↑](#footnote-ref-92)
93. Catechism of the Catholic Church, № 1287. [↑](#footnote-ref-93)
94. Ibid., № 1302. [↑](#footnote-ref-94)
95. Ibid., № 1285. [↑](#footnote-ref-95)
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