

INTRODUCTION

The work of the Holy Spirit is the most important activity of God in the life of the believers, and is of special interest to Christians. In relation to the issue, we can find that there are two aspects to the work of the Spirit: baptism and filling of the Holy Spirit.

Especially the Holy Spirit has considered "the center of the stage from the time of Pentecost"¹ covered by the book of Acts and the early church. Through the work of the Spirit, we can experience God, and we feel God's presence within us and the Christian life with "a special tangibility."² However, unlike other doctrines, there is a great controversy in application of the Holy Spirit's special gifts for the church because of the lack of concrete imagery. In order to study the controversial issues, first we need to consider the basic nature of the Holy Spirit in the Scripture.

In the Old Testament, we can find the term, ruach (air in

¹Milliard Erickson, Christian Theology (Grand Rapids, Mich.: Baker Book House, 1985), 846.

²Ibid.

motion, blowing, wind, what is empty or transitory, spirit),³ as God's power. The Spirit of God is the source of creation and the active principle; "The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters" (Gen. 1:2). The Spirit is not only the agent of God in creation, but also God's agent in recreation (Job 26:13; 33:4; Ps. 104:30; Isa. 32:15).⁴

Another work of the Spirit is the prophecy and "administration". As a result of the Spirit's coming upon the prophets, they could speak prophecy; "And when He spoke to me, the Spirit entered into me and set me upon my feet; and I heard Him speaking to me" (Ezekiel 2:2; 8:3; 11:1,24; cf. Num. 24:2; 1 Sam. 10:6, 10). The Spirit of God is "specially connected with the gift and the obligation of prophecy,"⁵ and generally the work of the Spirit is connected with the extraordinary and the abnormal, e.g., Judges, Samuel, Elijah, Elisha, etc., in which the manifestations of the Spirit are wonderful and miraculous.

In the time of the judges, administration by the power and gifts of the Holy Spirit was especially dramatic. This was a time when there was very little national leadership. Much of what was done was accomplished by

³William L. Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids, Mich.: Wm.B. Eerdmans Publishing Co., 1971), 335.

⁴William Barclay, The Promise of the Spirit (Philadelphia: The Westminster Press, 1960), 12.

⁵Ibid., 15.

what we would today call "charismatic leadership".... The Spirit is seen not only in dramatic incidents, however. In addition to the qualities of national leadership and the heroics of war, he was present in Israel's spiritual life.⁶

As the internal working of the Spirit, it is described in the power producing the spiritual qualities and specific activity or ministry.⁷ i.e., the Spirit is God's witness in any human situation.

Meanwhile, in the New Testament, the work of the Holy Spirit, pneuma, is more complicated than the O.T. Jesus explains the Spirit in comparison with the nature of wind; "You hear its sound, but you cannot tell where it comes from or where it is going" (John 3:8). Thus, it is "natural to compare the wind, invisible itself but visible in its effect, with the mental disposition displaying itself in mien and action."⁸

Before Jesus was ascended into heaven, He promised that "you will be baptized with the Holy Spirit" (Acts 1:5). A few days later, on the very day of Pentecost, as Apostle Peter cited the prophesy of Joel, God's promise was fulfilled and set out for general people (Joel 2:28-29; Acts 2:17-18).

Especially, after the event, the book of Acts sometimes

⁶Erickson, 868.

⁷Ibid., 869.

⁸T.K. Cheyne and S. Sutherland Black, ed., Encyclopedia Biblica, Vol. 4 (London: The Macmillan Company, 1903), 475.

tells us about 'baptism and filling of the Spirit,' and these two issues have caused the controversy between Pentecostals/Charismatics, who have view that the testimony of Spirit-filled witnesses was always confirmed by the accompanying manifestations of the Spirit's supernatural signs, and non-Pentecostals.

In regard with the issue, we need to seek for the distinction between 'the baptism and the filling of the Spirit' from the book of Acts, in order to understand correctly and fairly about what these are in the work of God, ultimately for the strategy of evangelism.

BAPTISM WITH THE HOLY SPIRIT

Many Pentecostals have an extreme perspective that "one is not truly saved until baptized in the Holy Spirit with the evidence of speaking in other tongues,"⁹ glossolalia. That is, they have recognized that 'the baptism in the Spirit' is an experience distinct from conversion or regeneration.¹⁰

⁹ Stanley M. Horton, "The Pentecostal Perspective," in Five Views On Sanctification (Grand Rapids, Mich.: Zondervan Publishing House, 1987), 128.

¹⁰According to Bartling, the term 'Spirit-Baptism' or 'Baptism of the Spirit' is not found in just this form in the N.T. It is based on the pre-Ascension promise of the resurrected

For instance, Stanley Horton, professor of Assembly of God Theological Seminary, sees that it is natural for Pentecostals to make "a distinction between the baptism *by* the Spirit, which incorporates believers into the body of Christ, and the baptism *in* the Holy Spirit, in which Christ is the Baptizer and where the purpose is to empower the believer through the filling of the Spirit (Luke 24:49; Acts 1:8; 2:4)".¹¹

Some argue that the preposition, en, should be translated into "in." But from many passages (Matt. 12:27,28; 21:23,24; 23:16-22; Acts 4:12; Rom. 5:9,10; 12:21; Rev. 13:10), we can know that the Greek word, preposition en means the instrument in each sentence. In this sense, by or with the Holy Spirit, the baptizing work is done, and He is the agent to baptize us into the body of Jesus Christ. Even though Pentecostals commonly speak of baptism "in" the Spirit, in the King James 'baptized with the Holy Spirit' in all except 1 Cor. 12:13 and there the

Lord as He charged them to "wait for the promise of the Father, which, He said, 'you heard from Me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit'" (Acts 1:4-5). In addition, nowhere in Luke or in Paul is Spirit-Baptism presented as something to be sought beyond the Baptism instituted by Christ (Matt. 28:19).-- Victor Bartling, "Notes on 'Spirit-Baptism' and 'Prophetic Utterance,'" Concordia Theological Monthly, Vol. 39 (Saint Louis, Mo.: Concordia Publishing House, 1968), 708, 711.

¹¹Horton, 129-30.

Greek preposition is the same.¹² Revised Standard and the New International versions all render the Greek word en in these texts by "with." Thus, we can see that the Greek preposition en has wide meanings (in, with, or by).

Horton recognizes that speaking in tongues is only the initial evidence of the baptism in the Holy Spirit, which marked the filling of the Spirit on the Day of Pentecost. He has conviction for the evidence through the event at the house of Cornelius: "for they heard them speaking in tongues" (Acts 10:45).¹³ He introduces "Statement of Fundamental Truths" of the Assemblies of God as other evidences to follow one's baptism in the Spirit.

With the baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Heb. 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a

¹²From Dr. Kantzer's lecture notes, all five of Promise (Matt. 3:11; Mk. 1:8; Jn. 1:33; and Jn. 7:37-39) plus fulfillment in Acts and Johannine refer to same even by word 'receive the Holy Spirit,' refer to historical event of Pentecost and therefore cannot without explicit statement be used as normative for N.T.

Regarding the baptizer, in the Greek text, autos humas baptizei en pneumati hagio (Matt. 3:11; Mk. 1:8; Lk. 3:16), who is autos (third person, singular)? Of course, he is Jesus Christ, and He is the Baptizer. In this sense, the role of the Holy Spirit is the instrument or the means. Jesus alone promised receiving the Spirit. Accordingly, Jesus is the Giver and the Baptizer.

¹³Horton, 129.

more active for Christ, for His Word and for the lost
(Mark 16:20)....¹⁴

Donald Gelpi, a Jesuit priest, insists that first of all, Pentecost is "an enduring moment in the history of human salvation."¹⁵ According to him, if ones repent of sins and open their hearts to Jesus, the Spirit of Jesus is always present to them, and is actively transform them. In "Spirit-baptism", secondly, the one who is being baptized "turns to the triune God and prays that the Spirit of Christ will indeed renew his heart by whatever gifts and graces he chooses to give."¹⁶ Eventually, Gelpi sees that "Spirit-baptism" is the prayer of the individual being baptized and being committed to cultivating one's life.

Russel Bryrum, a theologian of the Church of God, has developed the double pattern of "the baptism of the Holy Ghost" more elaborately.

The Bible teaches, not only two works of grace--the first commonly described as conversion, and the second a later special work of God in the heart--but it also clearly teaches a double phase of each of these experiences. The first work, conversion, includes both justification and regeneration, which are different in their very nature though both are received at the same time....the second work includes, not only a perfect cleansing of the heart from inherited depravity, but also the baptism of the Holy Ghost.¹⁷

¹⁴Ibid., 131.

¹⁵Donald L. Gelpi, Pentecostalism: A Theological Viewpoint (New York: Paulist Press, 1971), 179.

¹⁶Ibid.

This statement also was spelled out much later in the constitution of "the Fire-Baptized Holiness Church." They believe that "the baptism of the Holy Ghost is obtainable by a definite act of appropriating faith on the part of the full cleansed believer (Acts 1:5; 2:1-4, 38; Luke 11:13, Acts 19:6)." ¹⁸

Don Bashan, one of the Pentecostal leaders, also sees that "baptism in the Holy Spirit is a second encounter with God (the first is conversion) in which the Christian begins to receive the supernatural power of the Holy Spirit into his life." ¹⁹ For him, 'baptism in the Spirit' is not essential for salvation, and the acceptance of Christ as Lord and Savior is a separate, prior experience. ²⁰

¹⁷Russell R. Byrum, Holy Spirit Baptism and the Second Cleansing (Anderson, Ind.: Gospel Trumpet, 1923; reprint, Guthrie, Okla.: Faith Publishing House, n.d.), 18; quoted in Donald W. Dayton, Theological Roots of Pentecostalism (London: The Scarecrow Press, 1987), 94. In addition, Dayton indicates that this sort of position usually involved distinguishing between the negative and positive aspects of the same "work," the formulation that became normative in many Holiness contexts.

¹⁸Dayton, 97.

¹⁹Don Bashan, A Handbook on Holy Spirit Baptism (Monroeville, PA.: Whitaker Books, 1969), 10.

²⁰Ibid., 15.

Now, through arguing from a study of the book of Acts, we need to define what the baptism with the Spirit is correctly. First of all, we need to list a variety of expressions in Acts in order to look for where the same expressions occur.

The Promise

Acts 1:5 "to be baptized with the Holy Spirit" (11:16)

en pneumatē baptisthesē the hagio

1:8 "the coming of the Holy Spirit (upon)" (19:6)

epelthontos tou hagio pneumatos

Pentecost and Cornelius

2:4 "to be filled with the Holy Spirit" (9:17; 13:9, 52; 4:8, 31)

eplesthesan pantes pneumatos hagio

2:17,18,33; 10:45 "to pour out the Spirit" (8:15,17,19; 19:2)

ekcheo apo tou pneumatos

2:38; 10:47 "to receive the Holy Spirit" (8:15,17,19; 19:2)

lemphesthe hagio pneumatos

10:44 "the Holy Spirit fell down on" (8:16; 11:15)

epepesen to pneuma to hagion

"to give the Holy Spirit" (5:32; 8:18; 11:17 15:8)

to pneuma to hagion ho edoken

From the event of Pentecost, pouring out of the Holy Spirit indicated that the set time for the Lord's coming had arrived, not that the disciples had attained a state of super-spirituality as they were to tarry in Jerusalem. This outpouring

of the Spirit which is called a baptism with the Spirit was something that had been promised to His disciples and to His people.²¹ Before the Ascension, the Lord gave them the command; "Do not leave Jerusalem, but wait for the gift my Father promised...but in a few days you will be baptized with the Holy Spirit" (Acts 1:4-5).

The spiritual baptism foretold by John and promised afresh by the Lord was now an accomplished fact. The filling with the Spirit was an experience to be repeated on several occasions (cf. 4:8, 31; 13:9); but the Spirit-baptism took place once for all, so far as the believing community was concerned.²²

No where is tarrying indicated in the New Testament after the day of the Pentecost as a prerequisite for being baptized with the Spirit. The only other specified instance of baptism in Acts took place in the house of Cornelius (10:45; 11:15-16), and it occurred there at the moment the people believed while Peter preached the message to them. The pattern for Gentiles coming into the body of Christ "as laid down in the house of Cornelius included no praying, no pleading, no tarrying--only believing in Jesus Christ, in response to which God immediately baptized them

²¹Charles F. Baker, Understanding the Book of Acts (Grand Rapids: Grace College Publication, 1981), 19.

²²F.F. Bruce, Commentary on the Book of the Acts (Grand Rapids: Wm.B. Eerdmans Publishing Co., 1960), 56.

with the Spirit. God continues to follow the same pattern today."²³

Thus, it is not correct that a prerequisite for being baptized with the Spirit is tarrying, since there is no such a record after the Day of Pentecost. It is also a fulfillment of the OT expectation expressed in terms of God's promise.

In the sermon of the apostle Peter, this expectation was fulfilled and equated the outpouring of the Spirit promised by the prophet Joel in which the "two expressions were alluding to the same event and the same experience (Acts 1:4, 5; 2:17, 33)²⁴ ; "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams." Peter assured that everyone who would repent and believe in Jesus by being baptized in His name would receive from God two gifts; the forgiveness of sins and the gift of the Holy Spirit.²⁵

²³Charles C. Ryrie, Balancing the Christian Life (Chicago: Moody Press, 1969), 114.

²⁴John R.W. Stott, Baptism and Fullness (Downers Grove, Ill.: InterVarsity Press, 1976), 22.

²⁵In Acts 2:38-41, the Greek words rendered by "the gift of the Spirit" are ten dorean tou hagiou pneumatos. The genitive tou hagiou pneumatos is the genitive of apposition: The Holy Spirit Himself is the gift of Baptism, regenerating, illuminating, sanctifying, keeping man in the true faith.--Bartling, 710.

Through reading of the first two chapters of the Acts, we can see that this 'gift of the Spirit' is synonymous with what has earlier been termed 'the promise of the Spirit' (1:4; 2:33, 39), 'the baptism of the Spirit' (1:5) and 'outpouring of the Spirit' (2:17,33), although two of these expressions may be said to emphasize more the giving, and the other two more the receiving, of the Spirit.²⁶

Thus, we do understand that it seems clear from Peter's sermon to promise the gift or "baptism of the Spirit" to all believers through Joel's prophesy, in which he urged it: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all that are far off--for all whom the Lord our God will call" (Acts 2:38-39). That is, this divine promise can be inherited to all believers through faith.

Pentecostals argue that those who were baptized in the Spirit on the Day of Pentecost were already saved or regenerated. They insist that the reception of the Spirit on that day was not their conversion. In other words, it was not the beginning of their Christian life. Pentecost was 'a second experience' subsequent to and distinct from their earlier conversions. For

²⁶Stott, 25.

Pentecostals, this pattern would be applied to all Christian experience thereafter.²⁷ Schneider says that where there is no experiential manifestation of the Spirit that can be "seen and heard", there the Spirit had not been bestowed.²⁸

Whatever the exegetical decision, Luke wanted the Pentecost event related in Acts 2:1-13, 37-41 to be the model of Christians baptism. This initial outpouring of the Spirit belongs "to the antecedents of Christian baptism." As an antecedent it would seem to identify baptism as the locus of the reception of the Spirit.²⁹

However, from the context, Jesus Christ takes away all sins of believers and baptizes them with His Spirit whom He abundantly poured out upon us through Him our Savior when they repent and believe. The baptism or gift of the Spirit is "indeed one of the distinctive blessings of the new age ushered in by Jesus Christ."³⁰ Since this promised outpouring of the Spirit is accomplished in the presupposition of His death, resurrection

²⁷Dunn, Baptism in the Holy Spirit, 38.

²⁸Herbert Schneider, "Baptism in the Holy Spirit in the New Testament," in The Holy Spirit and Power: The Catholic Charismatic Renewal. ed. Kilian McDonnell (Garden City, NY: Doubleday & Company, 1975), 38.

²⁹Kilian McDonnell, ed. "The Holy Spirit and Christian Initiation," in The Holy Spirit and Power: The Catholic Charismatic Renewal (Garden City, NY.: Doubleday & Company, 1971).

³⁰Ibid., 27.

and ascension, from that day, whoever believes in Him has participated and received the Spirit to be available by the subsequent.³¹

John the Baptist promised the baptism with the Spirit by Christ in the four Gospels (Matt. 3:11; Mark 1:8; Lk. 3:16; Jn. 1:33) to be described as the future historical event of the outpouring of the Spirit. In other words, in John's baptism, there was a "real anticipation of the messianic gift of forgiveness, regarded as the condition for the future reception of the Spirit."³²

In Acts 1:5, Christ Himself promised the baptism with the Spirit in a few days. In these instances, baptism in or with the Holy Spirit does not mean an experience that believers must go through after conversion but refers to a historic event that occurred at Pentecost. This promise was fulfilled at the Day of Pentecost. In this sense that there was no Spirit-baptism before the Ascension of Jesus Christ.

Unger also sees that " Pentecost was the bestowal of the Holy Spirit as the gift of God. . . . The baptism with the Holy Spirit is an inseparable part of that gift, and, therefore is

³¹Ibid., 29.

³²I.Howard Marshall, The Gospel of Luke: A Commentary on the Greek Text (Grand Rapids: Wm.B. Eerdmans Publishing Co., 1978), 136.

not in answer to prayer, or on the basis of human merit at all..., and occurs when the believer becomes a child of God."³³ The Lord offers the accomplished salvation to those who are truly saved by faith. It is done with the Spirit-baptism, and Christ did it all. It is "the immediate once-for-all result of the baptism of the Holy Spirit."³⁴ God gives the Spirit on His own. In the Lord Jesus Christ, we are saved by faith, and at the same time Christ baptizes us into His body with, or by means of the Holy Spirit. The Spirit is used as the medium of transmitting God's love to believers.

We may have the question, "Were there believers before Pentecost?" The answer is Yes, of course. But, in fact, there was no 'body of Christ' before Pentecost, since everyone who believes has been incorporated into (eis) His body through 'the baptism with the Spirit' accomplished by Christ (cf. 1 Cor. 12). Thus, if one hasn't received this baptism, he isn't a Christian at all.

In the context of Acts, especially at Pentecost, there is the principle significance of the story in terms of 'salvation-

³³Merrill F. Unger, The Baptizing Work of the Holy Spirit (Wheaton, Ill.: Van Kampen Press, 1953), 59.

³⁴Spiros Zodhiates, The Holy Spirit's Baptism and Infilling (Chattanooga, TN: AMG Publishers, 1983), 10.

history' unlike Pentecostals. It is the beginning of the new age and new covenant by being baptized in the Spirit that which had not been before. i.e., Pentecost was the climax of Jesus' ministry for His disciples.³⁵

He who had earlier received the Spirit for the public discharge of His own messianic ministry had now received the same Spirit to impart to His representatives on earth, in order that they might continue the ministry which He began. His present impartation of the Spirit to them, attended as it was by sensible signs, was a further open vindication of the claim that He was the exalted Messiah.³⁶

From the Samaritan revival and the baptizing work of the Holy Spirit in **Acts 8:4-25**, it seems that there was first the ministry of regeneration. However, one of the problematic question is that whether the Samaritans were saved before Peter and John came down from Jerusalem, and they received the Holy Spirit by the laying on of their hands.³⁷ From this event,

³⁵Dunn, Baptism in the Holy Spirit, 40. In addition, Dunn sees that as Jesus entered the new age and covenant by being baptized in the Spirit at Jordan, so the disciples followed him in like manner at Pentecost.

³⁶F.F. Bruce, Commentary on the Book of Acts, 72.

³⁷In Daniel A. Tappeiner's treatise, The Biblical Doctrine of the Holy Spirit, p.30, he says that indeed the narrative of the Samaritan mission seems to imply that up until that time all converts had experienced the total complex so that the lack of the expected charismatic reception of the Spirit was recognized and further action was taken by the apostles in the form of laying on of hands (Acts 8:9-19). This "pan-Pentecostal

Pentecostal theologians hold evidence for a normative second work of grace, the baptism with the Spirit sometime after conversion, and their legitimate successors are able to confer the Spirit.³⁸ The Samaritan believers unlike the Jerusalem people on the day of Pentecost had not simultaneously received the gift of the Holy Spirit even though they were baptized by Philip into the name of the Lord of Jesus (8:16). They all listened carefully to Philip's words (v. 6), believed his message and received God's words (v. 14); and they were baptized eis the name of the Lord Jesus Christ.³⁹ From the passages, there can be little doubt that they were genuine Christians except Simon, whose confession of faith turned out later to be counterfeit (8:18ff). According to Longenecker, "Simon's belief in Jesus seems to have been like that spoken of in John 2:23-25--i.e., based only on miraculous signs and thus inferior to true

assumption" provides one way of understanding the over-all experience of the Holy Spirit underlying the NT writings.

³⁸G.R. Beasley-Murray, Baptism in the New Testament (Grand Rapids: Wm.B. Eerdmans, 1962), 96ff.

³⁹From Dr. Kantzer's lecture notes, Dunn sees that there was no the converted until apostles arrived. The reasons are that they believe [in] Philip, and there is no the Greek word, eis. But the text in v. 12 does not say that. When Philip preached, they believed the Kingdom of God and Jesus Christ. Moreover, Luke never says anything to disparage their faith. Right belief isn't always followed by eis (cf. Acts 16:34; 18:8).

commitment to Jesus."⁴⁰

It is unusual case that the apostles in Jerusalem sent Peter and John when they heard that Samaritans had received the Word of God. Under the situation, it was necessary to confirm and attest whether "they were fully incorporated into the new community of the people of God."⁴¹ Moreover, we cannot see that there is any record that the apostles laid their hands on converts before they received the Spirit in other passages in the Book of Acts.

An apostolic delegation to the Samaritans was the exceptional procedure in order to assure a sign of incorporation in Jesus Christ.⁴²

Some charismatics regard this argument as "the norm." But if we recognize that the Samaritans' experience was abnormal, this abnormality need not be repeated today⁴³ for every Christian,

⁴⁰Richard N. Longenecker, "The Acts of the Apostles," in The Expositor's Bible Commentary, ed. Frank E. Gaebelen, Vol. 9 (Grand Rapids: Zondervan Publishing House, 1981), 358.

⁴¹F.F. Bruce, Commentary On the Book of the Acts, 182.

⁴²The other significant argument is that if speaking in tongues is the sign of baptism or receiving of the Holy Spirit, this would be necessarily place for it in the text. Even in Acts 9 when Paul was converted or regenerated or baptized or filled, in any case no tongues speaking is recorded.

⁴³In addition, the Samaritans were accustomed to being despised as outsiders by the people of Jerusalem at that time,

since this historical situation was unique, and there are no Apostles today, even if we agree that "they later received [the Holy Spirit] by the laying on of the Apostles' hands must have been a special endowment of power which manifested itself in physical ways which could be observed."⁴⁴

Baptism or reception of the Spirit are here separated in such a way that not only an interval in time but also different persons were involved. Only being baptized (monon de bebaptismenoi) was performed by Philip in the name of Jesus with faith (v. 12), while the filling of the Spirit was imparted through the laying on of hands by Peter and John (v. 17)⁴⁵ as representatives of the Lord.

Thus, the event in Samaria cannot lead unilaterally to the conclusion that the Holy Spirit was imparted not by baptism, but only by the laying on of hands, or even only by the laying on of hands on the part of the apostles. They were simply fulfilling the authoritative role promised them by the Lord (cf. Matt. 16; 19).

In **Acts 11:16ff**, when Peter was in Jerusalem, he told the Christians in Judea what had happened at the house of Cornelius

namely, 'the Jewish-Samaritan schism.'

⁴⁴Baker, Understanding the Book of Acts, 46.

⁴⁵Edmund Schlunk, The Doctrine of Baptism, trans. Herbert A. Bouman (St. Louis, Mo.: Concordia Publishing House, 1972), 64.

in Caesarea a few days before. It was said that there was the ministry of the Spirit-baptism at Caesarea where there were Gentiles being baptized into the mystical body of Christ, and becoming "heirs together with Israel, members together of one body, and sharing together in the promise in Christ Jesus" (Eph. 3:6).

Peter draws a parallel between the household of Cornelius and the disciples on the day of Pentecost (11:15; 15:8). The descent of the Spirit on these Gentiles was outwardly manifested in much the same way with the disciples' reception of the Spirit at Pentecost: speaking in tongue and proclaiming the mighty works of God.⁴⁶

In comparing the Gentile believers with the converts in Jerusalem on the day of Pentecost, a difference in the order of events might be marked. The order (2:37ff) was conviction of sin, repentance, faith, baptism in the name of Jesus Christ for the remission of sins, and the reception of the gift of the Holy Spirit. But here the reception of the Spirit comes first (10:47-48).

There is no explicit mention of faith in the immediate context, but it is inevitably implied; it is suggested more definitely in Peter's report in Ch. 11:17 (where his words "when we believed on the Lord Jesus Christ"

⁴⁶F.F. Bruce, 230. Bruce sees that "magnify God" (megalononton ton theon) in v.46 is synonymous with "speaking. . . the mighty works of God" (lalounton ta megaleia tou theou).

clearly mean that the Gentiles received the Spirit when they believed), and in Ch. 15:7-9 he expressly links the Gentiles' reception of the Spirit with the fact that they believed and had their hearts cleansed by faith. Only after the descent of the Spirit on the believing Gentiles were they baptized.⁴⁷

The event happened in Caesarea was indeed a "baptism with the Spirit." It was not an experience distinct from and subsequent to conversion but it was simultaneous with conversion. The meaning of the Spirit's baptism of Cornelius is described in 11:18; "So then, God has granted even the Gentiles repentance unto life." It seems that there was the bestowal of the Spirit for salvation on people who previously were not Christians.

From the text in Acts 11:15-18, we can recognize that the Lord redeems everyone who believes consequent to the events of His crucifixion, death, and resurrection in the history. Especially, through the historical event at Jerusalem, Caesarea, and Ephesus, Jesus Christ would join to His mystical body every future believer.⁴⁸

⁴⁷Ibid. It served to convince Peter and the Jews that God was also saving the Gentiles and led Peter to accept the Gentiles into the church on exactly the same level as the Jews and on the same simple condition of faith in Jesus Christ as Lord and Saviour. The entire point of these two chapters in Acts 10 and 11, is not, therefore, that Cornelius experienced a post-conversion work of the Holy Spirit in addition to saving faith, but that Gentiles just as much as Jews could be saved by grace through faith.--Dr. Kantzer's lecture notes.

⁴⁸Zodhiates, 29.

As we considered it, the book of Acts records instances of the baptism of the Spirit on the day of Pentecost and in the house of Cornelius (Acts 1:5; 10:44-47; 11:15-16), but it is not easy to find the exact explanation of what happens when one is baptized in Acts. As a supplementary material, we may explain the meaning of the baptizing work of the Spirit in 1 Corinthians 12:13: "For we were all baptized en eni pneumati eis en soma... and we were all given the one Spirit to drink." This is why we can see that the baptism is something that occurs once when we truly believe in Jesus Christ our Savior, we are united to Christ. Accordingly it primarily can be expressed as a matter of position in the accomplished event, and in which the resulting position is clearly stated as a place in the body of Christ.

While water baptism outwardly identifies the believer with other believers in the body of Christ, the Spirit- baptism inwardly makes a person part of that organism called the body of Christ. Therefore, baptism is "a means of identification of a part with whole, of an individual member with the whole body."⁴⁹

THE FILLING OF THE HOLY SPIRIT

In Acts 2:4, Howard Ervin argues that the Greek word

⁴⁹Zodhiates, 9.

eplesthesan ("they were filled," aorist, indicative, passive) commonly employed with verbs which denote entrance into a state or condition. In other words, since they entered into the state or condition of fullness of the Holy Spirit when they were baptized in the Spirit, it "was not a transitory experience that needed to be repeated, but an abiding state or condition of fullness of the Spirit."⁵⁰

Bruner says that in Pentecostal opinion, 'baptism in the Spirit' is to filled with (2:4), to receive (2:38), to be sealed by (Eph. 1:13), or to be anointed with (2 Cor. 1:21) the Spirit, which is not considered that these different terms refer to different experiences. i.e., 'the baptism in the Spirit' is simply the full reception of the Holy Spirit.⁵¹

However, according to 2:38, "the Spirit is imparted to those who are already converted and baptized."⁵² The Greek word pneumatos emphasizes the lasting union with the Spirit accompanied by plesthenai pneumati, "which maintains that each actualization of the Spirit is the act of God and comes from

⁵⁰Howard M. Ervin, Spirit Baptism: A Biblical Investigation (Peabody, Mass.: Hendrickson Publishers, 1987), 45.

⁵¹Frederick Dale Bruner, A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness (Grand Rapids: Wm.B. Eerdmans Publishing Co., 1970), 59-60.

⁵²Gerhard Friedrich, ed. Theological Dictionary of the New Testament, Vol. 6 (Grand Rapids: Wm.B. Eerdmans Publishing Co.), 412.

Him.⁵³ The Spirit gives the power in the fullness "which enables the believer to discharge a special task, to express his faith in concrete action."⁵⁴

With the unusual meaning to be "intended to equip them for their particular apostolic work as inspired and authoritative teachers,"⁵⁵ there were filled with the Spirit on the day of Pentecost. They gathered and after a prayer, the place where they were meeting was shaken, and they were all filled with the Holy Spirit and spoke the Word of God boldly (Acts 4:28ff). For them, it is necessary to receive the filling of the Spirit repeatedly in order to preach God's word to people with great boldness against the prohibition to speak by the Sanhedrin (4:15ff). We can say that this filling gave those men the endowments whenever they needed to qualify them to do the work of an apostle.

The filling of the Spirit on the day of Pentecost (Acts 2:4) was followed by the conversion of three thousand people (2:41). Peter was filled with the Spirit again as he spoke to the Sanhedrin and before rulers and elders (4:8ff). After that people warned him not to speak or teach at all in the name of

⁵³Ibid., 406. From Acts 2:4 and 9:17, "filled with the Holy Spirit" is regarded as the beginning of a lasting possession.

⁵⁴Ibid.

⁵⁵Stott, 30.

Jesus, the disciples raised their voice together in prayer to God when they heard this. They were filled with the Holy Spirit again (4:31).

In chapter 6, the qualification of the choosing of the seven to help the apostles was to be filled with the Spirit (v.3). When the seven were needed to serve believers in Jerusalem, they were chosen on the basis that were "full of the Holy Spirit and wisdom" (Acts 6:3-5). These qualifications were not just for their position in Christ, but for service for the glory of the Lord. We also are expected to be filled with the Spirit, and to demonstrate our faith and wisdom for the church today. At the beginning of Paul's new life in Christ, he was filled with the Spirit (9:17). Barnabas was characterized as "a good man, and full of the Holy Spirit and of faith" (Acts 11:24), and the new disciples at Antioch of Pisidia were "filled with joy, and with the Holy Spirit" (Acts 13:52). They all worked powerfully in the filling of the Holy Spirit in their mission fields.

Sometimes the believers were filled with the Spirit to enable them to accomplish an extraordinary task. After Paul was converted and went to Damascus to meet Ananias, he was told that he would be "filled with the Holy Spirit." It indicated that God wanted to use him as a mighty worker for His special ministry. (Acts 9:17; 22:12-15; 26:16-23).⁵⁶ Whenever we speak of the

⁵⁶Zodhiates, 44.

power of the Spirit in experiential terms, we must describe it in relation to the work of the Spirit. For fulfillment and affirmation, the filling of the Spirit is infused into "the life-giving presence of the Creator who has come as Redeemer."⁵⁷

For these reasons, it is absolutely necessary that believers receive the filling of the Spirit again and again, and the Spirit stands ready to do the same for the church today.⁵⁸ We need to keep in mind that in every instances of the filling of the Spirit in the book of Acts, "the filling of the Spirit, controlling the disciples in their service for their Lord, resulted in the salvation of souls."⁵⁹

This repeated filling of the Spirit was illustrated in the experience of the disciples during the early days of the church. Simply, to be filled with the Spirit is to be controlled by the Holy Spirit. The filling of the Spirit is actually the result of the baptism with the Spirit. All Christians do not experience equally the filling of the Spirit. It is happened in various degrees (cf. Rom. 12:4-8; 1 Cor.12:4-13), and whenever the

⁵⁷Edmund P. Clowney, "The Church in the Bible and the World," in The Biblical Theology of the Church, ed. D.A. Carson (Grand Rapids: Baker Book House, 1987), 64.

⁵⁸Ryrie, Balancing the Christian Life, 112.

⁵⁹Ibid., 121.

conditions for infilling are met, the Lord adds of being filled continually through faith in the finished redemptive work of Christ.

How can one be filled with the Spirit? What did the Scripture teach about when and how the Holy Spirit is received? For this question, we may have a clear answer.

We 'received the Spirit', he[Paul] insisted, not as a result of any good works of obedience which we may have done, but 'by hearing with faith', that is, by hearing and believing the gospel (Gal. 3:2). More simply, "We...receive the promise of the Spirit through faith' (Gal. 3:14). And the context makes it clear that this 'faith' is not some second, post-conversion act of faith, but saving faith, the faith which responds to the gospel and lays hold of Christ.⁶⁰

Let us go back to the early chapter of Acts to think about what happened on the Day of Pentecost. The house was filled with the Spirit, and the Lord poured out the Spirit from heaven and thus baptized with the Spirit first the disciples and then the 3,000 who heard the Word repented, believed and were baptized with water. We may assume that they received the remission of sins and the gift of the Holy Spirit.

When they were unbelievers, through Peter's preaching they repented immediately and believed without any need to wait, and they received the forgiveness of sins, the same promise, and the gift of the Spirit at the same time, even though it does not

⁶⁰Stott, Baptism and Fullness, 31.

seem to have same experience of the miraculous phenomena. i.e., a sound like a blowing of a violent wind, the tongues of fire, or speaking tongues in foreign languages.

Hull sees that since the descent of the Spirit upon the people at the time of Pentecost is the first account in Acts of the gift of the Spirit to those who were new converts, we may have reasonable answer "in concluding that whenever these three conditions, (i) repentance, (ii) faith in Jesus, and (iii) baptism in His name, are complied with, the bestowal of the Spirit is assured."⁶¹

The story of Acts that the disciples were repeatedly filled with the Holy Spirit is the recurring event rather than the norm, whenever they needed it. We must not forget that the result of this baptism of the Spirit was that "they were all filled with the Holy Spirit" (Acts 2:4). i.e., the filling of the Spirit was the consequence of the baptism of the Spirit,⁶² and hence "the outpouring of the Spirit can be repeated wherever men come to faith"⁶³ (cf Acts 8:17f; 10:44f).

⁶¹J.H.E. Hull, The Holy Spirit In the Acts of the Apostles (New York: The World Publishing Company, 1968), 89.

⁶²Ibid., 48.

⁶³TDNT, 411.

THE RESULT OF THE INFILLING WITH THE SPIRIT

All of results of the infilling claim constant action in the way of the present participle. Above all, Christians are called upon to use and to exercise the power that is in us through the indwelling of the Holy Spirit, and He helps to do; "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express" (Rom. 8:27).

The Spirit of Christ dwells in the truly spiritual believers. Christ is not only in heaven, but also within us, as really and truly inhabiting our bodies as we do, and it must be believed by personal faith in order to secure our abiding in Christ. He manifests Himself within us, and establishes the confidence. The Spirit directs and empowers for the mission (Acts 1:8).

Peter encourages us that the life of godliness is available for us in and through the power of the Holy Spirit; "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness" (2 Peter 1:3). Likewise Peter reminds us that Christians are the chosen "according to the foreknowledge of God the Father through sanctification of the Spirit" (1 Peter 1:2). Paul definitely said that "God did not call us to be impure, but

to live a holy life" (1 Thess. 4:7), "being built up and walking in the fear of the Lord and in the comfort of the Holy Spirit" (Acts 9:31).

Human being cannot make oneself holy. As the Lord is the author of regeneration through the Spirit-baptism, man can be sanctified by the power of the Spirit. While holiness is the work of the Holy Spirit, it also involves a human response in order to be controlled by the power of the Spirit. The fruits of the filling with the Spirit must be experienced 'here and now' through the sanctifying work of the Spirit and through the belief in the truth. It is an actual transformation of the character and condition of the Christians in the process of the life with joy (cf. Acts 13:52).

A person who was born again possesses a spiritual power with desire to be like Jesus Christ. The work of the Holy Spirit in the life is "not merely the negative work of mortification of the flesh (Rom. 8:13), but also the production of a positive likeness to Christ."⁶⁴ Literally regeneration is the change of the direction of one's life from a bent toward sin to a tendency to live righteously through the power of the Holy Spirit. That is, regeneration means a new being, a new disposition, and a new attitude toward holiness. New life in Christ is oriented toward godliness through the filling with the Spirit. Even after

⁶⁴Erickson, Christian Theology, 875.

regeneration, there is need for continuing progressive growth.

This manifestation must bear the "fruits of the Spirit" in one's life; "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Gal. 5:22-23).

For victorious spiritual living, dedication is very important matter. According to Ryrie, the "scriptural picture is an initial act of dedication which includes all of oneself for all of one's life."⁶⁵ Apostle Paul appeals to the Christians to dedicate their lives for the glory of God; "Offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to Him as instruments of righteousness" (Rom. 6:13). Because dedication is related to the filling of the Spirit, to be filled with the Spirit means to be controlled by the Spirit. There can be no real experience of the vital work of the Holy Spirit without continuous dedication. i.e., "dedication allows the Holy Spirit to fill the life of the believers"⁶⁶; "All the believers were one in heart and mind" (Acts 4:32).

The whole life of regenerated man is a continual fight of spirit against 'flesh' and of the new against the old man; "For the sinful nature desires what is contrary to the Spirit, and

⁶⁵Charles C. Ryrie, Balancing the Christian Life (Chicago: Moody Press, 1969), 81.

⁶⁶Ibid., 83.

the Spirit what is contrary to the sinful nature. They are in conflict each other" (Gal. 5:17). The "conflict is the result of our new being *in Christ* and yet, at the same time, living *in the word*."⁶⁷ Walking in the Spirit means walking in tension between the Spirit and the flesh. For regenerated person, there is a struggle not between reason and flesh like unregerated man, but between the Spirit and flesh. The life of Christian is in tension between a citizen of the earth and a citizen of the kingdom of God (cf. Phil. 3:20). Eventually, it leads the spiritual warfare; "For our struggle is not against flesh and blood, but the spiritual forces of evil in the heavenly realms" (Eph. 6:12). Religious commitment and continual obedience to God with repentance are inseparable from the filling of the Spirit.

Through this continuous and lifelong process in Christ, we have hope to reach the full glorification to be liberated from the earthly bondage to decay and brought into the glorious freedom of the children of God (Rom. 8:21). In reaching the perfect and total likeness to Christ and to God, this "perfection will be the final stage in the history of the image of God, for in the life to come, God's people will perfectly

⁶⁷Sinclair B. Ferguson, "The Reformed View," in Christian Spirituality: Five Views of Sanctification, ed. Donald L. Alexander (Downers Grove, Ill.: Intervarsity Press, 1988), 61.

image Him and Christ, who is 'the exact representation of his being' (Heb. 1:3)."⁶⁸ This is the ultimate goal of the spiritual life or the life of Christlikeness by the fullness of the Spirit.

SUMMARY OF THE DIFFERENCE BETWEEN THE BAPTISM **AND THE FULLNESS**

First of all, although believers may be filled with the Spirit repeatedly, there is no record of anyone being baptized by the Spirit more than once. In other words, there is one baptism with the Spirit, but there are many operations in the filling of the Spirit. In order to use believers in accomplishing God's corporate plan for His salvation history, the Lord fills His Spirit to each one in various manners.⁶⁹

Second, while the Spirit-baptism is a 'unique initiatory experience' as the unrepeatable, the infilling of the Spirit is "intended to be a continuing, the permanent result, the norm"⁷⁰

⁶⁸Anthony A. Hoekema, "The Reformed View," in Five Views on Sanctification (Grand Rapids: Zondervan Publishing House, 1987), 88.

⁶⁹In this sense, the sole condition mentioned for receiving the Holy Spirit and its supernatural sign in the Book of Acts is that they should believe in Christ and be baptized. Nothing more! A supernatural sign is to validate the divine approval of what had taken place.--Dr. Kantzer's lecture notes.

which needs to be maintained. The Holy Spirit is filled by repentance which is the only way to recovery. Every dedicated Christian needs "a fresh empowering by the Spirit"⁷¹ at every moment in one's life.

Third, the fullness of the Spirit is sometimes endowed with a particular ministry for the people of God, e.g., John the Baptist for his prophetic ministry (Lk. 1:15-17), the Apostles for lifelong work at the Day of Pentecost (Acts 2:4), the seven men for the care of others (6:3ff), Barnabas (11:24), the disciples of Pisidian Antioch (13:52), Ananias and the life of Paul as an apostle (9:17; 22:12-15; 26:16-23), Peter's preaching at Sanhedrin, the disciple's ministry despite persecution, and the story of Stephen's martyr (4:8, 31; 7:55; 13:9), etc. They were all filled with the Spirit for God's special task with unusual power in witnessing the living Lord.

There are, however, no similar statements to be baptized with the Spirit for their ministries after conversion. That is, the baptizing work of the Spirit is 'once-for-all' event, and it would be effective when we believe in Jesus Christ our Savior at the time of regeneration. Further, there is no command for anyone to be baptized with the Holy Spirit, while every Christian is under commandment to be filled with the Holy Spirit.

⁷⁰Stott, 48.

⁷¹Ibid.

Regarding Ephesian 5:18, the verb, plerousthe en pneumati (be filled the Spirit) is in the imperative mood and present tense, and it "refers in Greek to continuous, repeated action."⁷² In other words, we need to have constantly and repeatedly being filled with the Spirit. Meanwhile, the verb, abaptisthemen in 1 Corinthians 12:13 is used with the aorist tense in terms of once-for-all experience and the expression of the body of Christ that there is "one Lord, one faith, one baptism" (Eph. 4:5). Believers belong to Christ once for all through the Spirit-baptism, but the filling with the Spirit is needed for the service to Christ like a charging battery.

Fourth, at Pentecost they were all filled with the Holy Spirit. As a result of the filling, the disciples were speaking in tongues (Acts 2:4), they praised the wonderful works of God (2:14), presented the boldness in preaching (2:42), expressed the unselfishness of heart (2:44,45), and spoke of their glorious ecstatic worship (2:46).⁷³

Through the fulfillment of the Spirit-baptism, He creates new people of God.⁷⁴ Believers can participate in the new and

⁷²Criswell, 22.

⁷³Ibid., 24.

⁷⁴At Pentecost, even though the baptism and the filling with the Spirit occurred at the same time, this does not mean that they are always simultaneous or identical.

Unger indicates that "failure to differentiate these terms in the accounts of the initial bestowments of the Holy Spirit as

divine institution, the Church as 'the body of Christ'. At Pentecost, the work of the Spirit-baptism added three thousands converts to the people of God, and He has been doing in order to regenerate the new members from Jerusalem, to Judea, to Samaria, and to the end of the world (1:8; 2:41).

On the one hand, the result of the spirit-baptism was effecting the increase of the Church in terms of that "the Lord added to the church," "to their members" (2:47). It has been manifested to those who are being saved (5:14).⁷⁵ On the other hand, the results of the filling with the Spirit helps believers to maintain high spiritual life. Accordingly it is necessary to have continual fillings (4:8, 31; 9:17; 13:9).

It is something God does for us in establishing our relationship with Christ and with the fellow members of Christ's body. The filling of the Holy Spirit, however, is experiential. The experience has to do with divine empowerment. It radically affects Christian life and service. The filling of the Holy Spirit is truly Pentecostal as Acts 2:4 graphically avows.⁷⁶

at Pentecost, in Samaria, and at Caesarea, and the consequent practice of making all of them synonymous with the baptism with the Spirit, have caused irrespirable harm, and interminable confusion in the Church of Jesus Christ. When Scripture uses different terms to describe certain operations or ministries, it is always safe exegesis to assume they are not synonymous, unless the testimony of Scripture as a whole proves otherwise."-Unger, The Baptizing Work of the Holy Spirit, 64.

⁷⁵Unger, 61.

Fifth, the baptism with the Spirit includes freedom from sin (Acts 2:38). Before we believe in Jesus Christ, we were under the reign of sin. i.e., we were the slaves of sin (Rom. 6:20). However, through the Spirit-baptism, Christians are undoubtedly no longer under the power of sin. Sin no longer reigns over those who are within the sphere of grace. It is definite, once for all, and a complete event in the past through the death, the resurrection, and the ascension of our Savior Jesus Christ (Acts 4:12).

Although sin cannot reign in the life of the true believers any more, it is surviving in their mortal body, sarx. For this reason, we need to fill the Spirit continuously in our lives in order to mortify the earthly life and get rid of corrupt nature. This means to reflect and to conform the very image of Jesus Christ through the filling with the Holy Spirit (cf. Acts 2:42ff; 6; 10).

CONCLUSION

As we discussed about the issue with the biblical testimony, specifically in the book of Acts, it seems that 'the baptism with the Spirit' is the same with the promise of the Spirit as

⁷⁶Criswell, 24.

the salvation of the soul in terms of the remission of sins and the assurance of redemption. It also includes that the work of the Holy Spirit is regenerating, indwelling, and transforming people.

In this sense, we can say that the Spirit-baptism is 'primarily initiatory,' whereas the filling of the Spirit is secondary. From the positive side of the Pentecostal's theology, we should be stimulated by the emphasis on evangelism in the power of the Spirit with accompanying supernatural signs, on empowering for service, and a deepened reverence for God with ardent worship.

It must be noted, however, that through using the term, 'new baptism in the Spirit,' what one can renew the church and each one of believers is clearly wrong. This is the empowering of the Holy Spirit or the filling with the Spirit, not 'baptism in the Spirit.' It is better to express that the infilling of the Holy Spirit is also a work of God in believers that involves their responsible participations for the wide variety of spiritual experiences.

Speaking in tongues also should be said to be one of empowering work of the Holy Spirit, not the initial evidence of the Spirit-baptism (cf. 1 Cor. 12). In a word, we do not need to seek such a 'Spirit-baptism' as a post conversion experience. If God wants to give it to the individuals, it will be given to

them as one of many gifts for their spiritual awareness and mature faith.

As we have already indicated, the Spirit teaches us that there is 'one baptism' and 'many fillings' for the spiritual life of the believer.

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