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Professor: Dr. Robert Harden

**Pentecostal Distinctive of Baptism in the Holy Spirit in Lucan Writings:
“Subsequent to Salvation” and Speaking in Tongues as “Initial Physical Evidence”**

STUDENT DATA

Name: Douglas E. Woolley

Email: douglasewoolley00@sagu.edu

Phone: 813-971-9193

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Introduction

Statisticians estimate that, at the beginning of the twenty-first century, over five hundred million Christians worldwide were involved in the Pentecostal and Charismatic Renewal¹ that emphasizes the need for the baptism in the Holy Spirit, to enable believers for effective witness and service. Although the Church has traditionally linked baptism in the Holy Spirit with conversion and seen it as the means God uses to incorporate individuals into the body of Christ,² Pentecostals recognize that Lucan writings³ speak of the baptism in the Holy Spirit as an experience subsequent to salvation and evidenced by speaking in tongues. While these two theological characteristics are shared by many Charismatics who belong to mainline denominations or are part of independent groups, these distinctive beliefs are most notably held by classical Pentecostal denominations, who numbered over sixty-three million members worldwide in 2000.⁴ Stanley M. Burgess and Gary B. McGee express well the distinctive of Pentecostal beliefs and their relation with Charismatics:

"Pentecostals" subscribe to a work of grace subsequent to conversion in which Spirit baptism is evidenced by glossolalia (i.e., speaking in tongues); for some this baptism must also follow another act of grace, sanctification. "Charismatics," however, do not always advocate either the necessity of a second work of grace or the evidence of glossolalia as an affirmation of Spirit baptism. Yet both emphasize the present work of the Spirit through gifts in the life of the individual and the church.⁵

Pentecostals are part of a larger group of Christians known as Evangelicals, which believes that the Bible is divinely inspired, inerrant, and authoritative for Christian doctrine and practice.

¹ Vinson Synan, preface to *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville: Thomas Nelson, 2001), ix.

² Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody: Hendrickson, 1984), 1.

³ Lucan writings include the two canonical books of the Bible that are attributed to Luke, namely the Gospel of Luke and the book of Acts. According to tradition and internal evidence, Luke wrote both.

⁴ David Barrett, "The Worldwide Holy Spirit Renewal," in *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*, by Vinson Synan (Nashville: Thomas Nelson, 2001), 382.

⁵ Stanley M. Burgess and Gary B. McGee, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988), 1.

The Bible reveals that it is the cooperative effort of the Triune God in bringing salvation to humankind. The Bible discloses that God is a Trinity--one God subsisting eternally as three divine persons: The Father, the Son, and the Holy Spirit. Scripture shows the distinctiveness of each personality. In John 14:26, the Father sends the Spirit; In John 15:26, Jesus sends the Spirit; In John 17:8 and 20:21, the Father sent Jesus.⁶ In heaven, God the Father sent His Son to earth to die sacrificially on the cross for the sins of all people. After Jesus rose from the dead and ascended to heaven, He and the Father sent the Holy Spirit to work in and to be “bestowed upon” those who become believers in Christ. The work of the Holy Spirit brings about every miracle of salvation received by an individual through faith in Christ. The Scripture clearly shows that without the work and presence of the Holy Spirit no one can become born again nor become a Christian.⁷ Myer Pearlman states, "One of the most comprehensive definitions of a Christian is that he is a man in whom the Holy Spirit dwells."⁸ While all Christians have a definite work of the Holy Spirit in them upon salvation and an indwelling of the Spirit at conversion, Pentecostals believe in a "bestowal" of the Spirit subsequent to salvation that is evidenced by speaking in other tongues and find support for this position in the Lucan writings: the Gospel of Luke and the book of Acts.

This paper shows that the distinctive Pentecostal doctrines of the baptism in the Holy Spirit, being “subsequent to salvation” and accompanied by the “initial physical evidence” of speaking in tongues, are grounded in the Lucan writings. Just as Jesus’ mission was inaugurated and empowered by the gift of the Spirit in the Gospel of Luke, so Jesus pours out the Spirit upon believers to inaugurate and empower them for their mission in Luke’s second volume, Acts. Luke presents five episodes of the baptism in the Holy Spirit in the book of Acts, three of which give

⁶ E. Calvin Beisner, *God in Three Persons* (Wheaton: Tyndale House, 1984), 39.

⁷ John 3:5; Rom. 8:9; 1 Cor. 6:19, 12:3.

⁸ Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield: Gospel Publishing House, 1981), 306.

detailed phenomena. The initial outpouring of the Spirit occurs on the Day of Pentecost in Acts 2. The baptism in the Holy Spirit is also experienced by a few Samaritans, Paul, Cornelius and his household, and twelve Ephesian disciples in Acts 8, 9, 10, and 19, respectively. In each case, the narrative illustrates that the baptism in the Holy Spirit is distinct from and subsequent to the reception of salvation by the individuals. In the three cases where detailed phenomena accompany the baptism in the Holy Spirit—in Acts 2, 10, and 19—the common phenomenon is speaking in tongues, thus showing an overall pattern whereby speaking in tongues accompanies the baptism in the Holy Spirit. Based on this pattern, the other two cases where Luke does not provide detailed phenomena—in Acts 8 and 9—speaking in tongues is implied by the previously established pattern coupled with information from the narrative or another Scripture. Thus, Pentecostal ground their distinctive doctrine from patterns in the book of Acts.

Doctrine Derived from Repeated Theological Patterns in Acts

While not every scholar agrees that Christians should derive doctrines primarily from the book of Acts, many Christian scholars make a good case for doing so, based on biblical hermeneutics. John MacArthur, though, contends that the New Testament epistles "contain instructions for believers throughout the church age" whereas the Book of Acts is only a "chronicle of the infant church's experiences"⁹ and is "never intended to be a primary basis for church doctrine."¹⁰ However, since the book of Acts is inspired by God, its narrative history and frequent theological illustrations, taken together, are profitable for doctrine, according to Paul's teachings in 2 Tim. 3:16, Rom. 15:4, and 1 Cor. 10:11.¹¹ J. Scott Duvall and J. Daniel Hays agree and say that the

⁹ John F. Jr. MacArthur, *Charismatic Chaos* (Grand Rapids: Zondervan, 1992), 171.

¹⁰ *Ibid.*, 172.

¹¹ *Where We Stand* (Springfield: Gospel Publishing House, 2003), 229. Although Paul's teaching about historical narratives having value for doctrine is directly addressing the Old Testament Scriptures, his teachings are applicable for all divinely inspired Scripture (Old and New Testaments), as recognized by the early church fathers and

best principle for identifying material in Acts that is normative for the church today “is to look for themes and patterns that remain constant throughout the changing story of Acts.”¹² Further, they believe that Luke wrote the Gospel of Luke as a “theological biography” and Acts as “theological history.”¹³ Therefore, although Luke was an outstanding historian who accurately recorded history, Luke selectively chose the stories and worded those narratives in order to present a message for theological purposes.

In recent years, Roger Stronstad and other Biblical scholars have been realizing that Luke's historiography "deals intentionally with theological issues";¹⁴ thus, predominant theological issues in the book of Acts, such as the baptism in the Holy Spirit, surely form inspired doctrine. Furthermore, scholars are now recognizing that Luke is an independent theologian¹⁵—one who has something to contribute on an equal level with other theologians, such as Paul. For example, I. Howard Marshall says, “Luke was entitled to his own views . . . [which] differ in some respects from those of Paul . . . [because Luke] is a theologian in his own right and must be treated as such.”¹⁶ Thus, instead of forcing Luke’s teachings in Acts into a mold of Paul’s teachings, scholars should assess the doctrine in Luke for its own worth.¹⁷ It is important to understand that Luke's writings and Paul's writings often deal with different issues

councils. Additionally, Peter implies in 2 Pet. 3:15-16 that Paul’s letters, which make up a big part of the New Testament, should be considered sacred Scripture as well.

¹² J. Scott Duvall and J. Daniel Hays. *Grasping God’s Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, 2nd ed. (Grand Rapids: Zondervan, 2005), 277.

¹³ Duvall and Hays, 267.

¹⁴ John R. Higgins, Michael L. Dusing, and Frank D. Tallman, *An Introduction to Theology: A Classical Pentecostal Perspective* (Dubuque: Kendall/Hunt, 1993), 155.

¹⁵ William W. Menzies, “The Initial Evidence Issue: A Pentecostal Response,” *Asian Journal of Pentecostal Studies* 2, no 2 (1999): 264.

¹⁶ I. Howard Marshall, *Luke: Historian & Theologian* (Downers Grove: InterVarsity, 1970), 75.

¹⁷ It is interesting to note that although Marshall expresses his belief that Luke is a theologian in his own right and may differ with Paul on issues, Marshall’s implementation of this belief does not include making a difference between Luke’s view of Spirit baptism and Paul’s, as evidenced in his commentary on Acts. He denies any interpretation of Luke’s baptism in the Holy Spirit that does not conform to the “constant New Testament association of the Spirit with conversion.” (I. Howard Marshall, *The Acts of the Apostles*. Vol. in *Tyndale New Testament Commentaries* (Grand Rapids: Eerdmans, 1980), 306). See also pages 69 and 193.

of the Holy Spirit. Clark Pinnock agrees and takes the baptism in the Holy Spirit as an example, "St. Luke speaks of a baptism of power for service which is not oriented to the soteriological work of the Spirit, which Paul often addresses."¹⁸ While Paul talks about the Holy Spirit in relation to salvation, Luke talks about the Holy Spirit in relation to empowering believers to be effective witnesses for Christ, as Jesus mentions in Acts 1:8, as well as empowering believers to serve Him and people better. The two doctrines derived from Acts include Spirit baptism being "subsequent to salvation" and the "initial physical evidence" of Spirit baptism being speaking in tongues.

First, in relation to the baptism in the Holy Spirit, the doctrine of "subsequence to salvation" means that there is usually a time separation between a believer's conversion and their experience of Spirit baptism. The General Council of the Assemblies of God states the doctrine as follows: "the baptism in the Holy Spirit is an experience distinct from and subsequent to the experience of the new birth."¹⁹ Since the word *baptism* refers to a "dipping" or "immersing" in water, then "The baptism in the Holy Spirit is a subsequent, powerful, overwhelming immersion in the Holy Spirit. While the New Testament believers sometimes received later infillings of the Spirit (Acts 4:31), 'baptism' in the Holy Spirit in all the biblical examples happens only once to an individual."²⁰ Gordon Anderson presents a good definition and description from a Pentecostal perspective: "The baptism in the Holy Spirit is significant additional power for life and ministry given by God subsequent to salvation. The Baptism is characterized by a deep sense of the

¹⁸ Clark H. Pinnock, foreword to *The Charismatic Theology of St. Luke*, by Roger Stronstad (Peabody: Hendrickson, 1984), vii.

¹⁹ *Where We Stand*, 216.

²⁰ *Where We Stand*, 217.

immediacy of God's presence. By virtue of this, a deep sense of mystery and emotion is often experienced. It is also characterized by speaking in tongues."²¹

A distinction is made in Scripture between an experience at conversion where the Holy Spirit baptizes believers into the body of Christ, as in 1 Corinthians 12:13, and another experience where Christ baptizes believers in the Holy Spirit, as in Luke 3:16. These two experiences are different since the particular person of God performing the baptism is different in the two cases and the element into which God baptizes a person is different in the two cases.²² The former "has to do with the believer's position in Christ" while the latter "has to do with power for service."²³ The distinction between receiving the Holy Spirit at salvation, in Paul's letter, and being immersed in the Holy Spirit for empowerment in witnessing and serving, in Lucan writings, is demonstrated or implied by Luke's narration of the Spirit baptism experiences of Christ's early disciples. Salvation is a prerequisite to being empowered by the Spirit, which Luke implies by the use of the words *disciples* and *believers* to designate one who has been converted or saved.²⁴ Luke further demonstrates this in Acts 2:38-39 as well as in the five cases where people are baptized in the Holy Spirit: Acts 2 (disciples on Day of Pentecost), Acts 8 (Samaritan believers), Acts 9 (Saul, who acknowledged Jesus as Lord), Acts 10 (Cornelius and his household who believed the gospel), and Acts 19 (the disciples of Christ in Ephesus). For Luke, the purpose of Spirit baptism is vocational in that it equips believers of Jesus for service, foremost of which is witnessing the gospel.

²¹ Gordon L. Anderson, "Baptism in the Holy Spirit, Initial Evidence, and a New Model," under "A Pentecostal Definition of the Baptism in the Holy Spirit," http://enrichmentjournal.ag.org/200501/200501_071_BaptismHS.cfm (accessed April 23, 2008). Anderson rightly emphasizes that good Christians may have good ministry without the baptism in the Holy Spirit, but Spirit baptism will make a good Christian even more effective by giving "additional power for life and ministry."

²² *Where We Stand*, 219-220.

²³ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Manila, Philippines: OMF Literature, 1987), 278.

²⁴ *Where We Stand*, 220.

Second, the “initial physical evidence” of the baptism in the Holy Spirit, according to the Scriptures in Luke-Acts, is speaking with other tongues, or *glossalalia*²⁵ in Greek. Another way of phrasing this is that speaking in tongues, or Spirit inspired languages not learned by the speaker, is the initial physical evidence of the baptism in the Holy Spirit. The implications behind such a statement is that the Baptism in the Holy Spirit will be accompanied by a visible, observable sign or evidence in such a way that the work of the Spirit in the person cannot be doubted by those observing the experience or by the one experiencing the baptism. The baptism in the Holy Spirit, which the Bible distinguishes from the work of the Spirit in regeneration at salvation, is for empowering a believer for effective witness and service. According to the Scriptures in Acts, believers who receive this baptism know that they have received it if they speak in a Spirit-inspired tongue, or language not previously learned. This doctrinal truth is rooted in the Scriptures in Luke-Acts, as Pentecostals attest. The doctrine of initial physical evidence is the main distinctive of classical Pentecostalism, with the doctrine of the baptism in the Holy Spirit being “subsequent” to salvation as a second distinctive.

Jesus Gets Spirit Baptism in Gospel and Imparts it in Acts

It is important to see that the gift of the Spirit inaugurated and empowered Jesus’ mission. At the beginning of Jesus ministry, Jesus approached John the Baptist to be baptized at the river. Next, Luke 3:21-22 says: “Now it came about when all the people were baptized, that Jesus also was baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove and a voice came out of heaven, ‘Thou art My beloved Son,

²⁵ Anthony D. Palma states, “Glossalalia is a technical term often used for speaking in tongues, being a combined form of the Greek words *lalia* (speech, speaking) and *glossa* (tongue, language).” (Anthony D. Palma, “Filled with the Spirit: Part 3: Is Glossolalia a Necessary Component of the Baptism in the Holy Spirit?” under “Endnotes,” http://enrichmentjournal.ag.org/199902/092_filled_spirit_3.cfm (accessed April 22, 2007)).

in Thee I am well-pleased.” Jesus was full of the Holy Spirit, to help him in his upcoming ministry. Likewise, Jesus proclaimed that he would pour out the Spirit upon believers to inaugurate and empower them for their mission and for equipping them for witnessing and serving.²⁶ As Roger Stronstad aptly says, “The Lord’s anointed will also be the Lord’s baptizer. The One who was first anointed by the Holy Spirit will later baptize His followers with the Holy Spirit and fire.”²⁷ Subsequently, Jesus did baptize, or pour out, the Spirit upon his disciples on the Day of Pentecost.²⁸ Jesus was a model and set precedence for the disciples in receiving Spirit baptism to empower one for ministry. Coupled with seeing the resurrected Christ, Spirit baptism was essential for transforming the disciples psychologically to be the kind of witnesses needed to turn the world upside down for Christ. Luke sees this Spirit baptism in a charismatic context rather than a soteriological context. Luke’s emphasis is on the Spirit’s charismatic work in a believer in preparing them for witness and service, not for salvation.

This further empowering experience is first termed *baptism in the Holy Spirit* by John the Baptist in Luke 3:16, and his words are repeated by Jesus in Acts 1:5 and by Peter in Acts 11:16. Luke believes that Spirit baptism is very important as it empowers a believer for effective witness and service. Jesus gave two promises to his disciples about the baptism in the Holy Spirit. First, Jesus said to his disciples in Luke 24:49, “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.” Second, Jesus said to his disciples in Acts 1:8, “But you shall receive power when the Holy Spirit comes upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” Thus, Jesus’ promise came to

²⁶ Luke 24:49; Acts 1:8.

²⁷ Roger Stronstad, “They Spoke with Tongues and Prophesied,” under “God Begins to Speak again,” http://enrichmentjournal.ag.org/200501/200501_081_tongues.cfm (accessed April 20, 2007).

²⁸ Acts 2:1-4.

pass initially on the Day of Pentecost as many disciples were baptized in the Holy Spirit as evidenced by speaking in other tongues, being empowered to witness the gospel. Peter then mentioned in Acts 2:38-39 that this same charismatic gift was available to all who are repentant and believe in Jesus, “And Peter said to them, ‘Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself.’” The charismatic gift of the Holy Spirit is universally available to all believers, potentially. The book of Acts documents five incidents over a period of twenty-five years where the baptism in the Holy Spirit came upon various kinds of believers.

Five Incidents of the Baptism in the Holy Spirit

Acts Chapter 2 Incident of Baptism in the Holy Spirit

The first detailed incident in the Book of Acts of the baptism in the Holy Spirit appears in chapter 2, and it shows that it occurs subsequent to salvation and with the initial physical evidence of speaking in tongues. A group of about 120 believers in Christ met together prior to receiving the baptism in the Holy Spirit on the Day of Pentecost. Many believe that the eleven disciples were converted even prior to Jesus' death since He tells them that their "names are recorded in heaven"²⁹ and "you are already clean."³⁰ Regardless, surely, God had converted them by the time of Jesus resurrection, for the Holy Spirit had just touched Jesus' New Covenant disciples in a regenerative way,³¹ and then Jesus tells them to wait in Jerusalem until they receive

²⁹ Luke 10:20.

³⁰ John 15:3.

³¹ John 20:22.

the baptism in the Holy Spirit.³² George Wood summarizes well this first instance of baptism in the Holy Spirit being subsequent to salvation:

John 3:5 teaches that no one can be born again without the regenerating work of the Holy Spirit and in John 20:22 Jesus breathes the Spirit upon the disciples, thus conferring on them His finished atoning work through the Spirit. However, Acts 1:5 finds the Lord giving yet further direction to the disciples concerning a work of the Holy Spirit they had not yet experienced.³³

In reference to John 20:22, where Jesus imparts a "spiritual benefit" to His disciples, "Some scholars believe this was a conversion experience, an actual reception of the Holy Spirit."³⁴

Schatzmann comments that John 20:22 is an "unmistakable" allusion to Gen. 2:7 where God breathed life:

Now Jesus breathed life into His own. Some interpret the statement **Receive the Holy Spirit** as symbolic and as anticipating Pentecost. Others understand the Greek to denote immediacy in the sense of "receive right now," and view the day of the Lord's resurrection as marking the transition from the terms of the Old Covenant to those of the New Covenant. The old creation began with the breath of God; now the new creation begins with the breath of God the Son.³⁵

The phrase "receive the Holy Spirit" in John 20:22, "establishes that the Spirit, at that historical moment, entered and began to live in the disciples" and to regenerate them,³⁶ which is equivalent to the conversion experience.³⁷ Having been "indwelt and regenerated by the Holy Spirit before the Day of Pentecost,"³⁸ Jesus tells his disciples to wait for the promise of the Father³⁹--the baptism in the Holy Spirit that will come upon them and empower them on the Day of Pentecost.

³² Acts 1:5.

³³ George O. Wood, *Acts: A Study Guide* (Irving: ICI University Press, 1996), 25.

³⁴ Robert E. Tourville, "Verse-by-Verse Commentary" in *The New Testament Study Bible, John*. Vol. 5 of *The Complete Biblical Library: The New Testament*, ed. Thoralf Gilbrant (Springfield: The Complete Biblical Library, 1988), 537.

³⁵ Siegfried Schatzmann, "Book of John Introduction, Outline, and Notes," in *The Spirit Filled Life Bible: New King James Version*, ed. Jack W. Hayford (Nashville: Thomas Nelson, 1991), 1613.

³⁶ Donald C. Stamps, "Study notes and Articles," in *The Full Life Study Bible: New International Version*, ed. Donald C. Stamps (Grand Rapids: Zondervan, 1992), 1627.

³⁷ George O. Wood, "The Event of Speaking in Tongues: Acts 2," 2, http://enrichmentjournal.ag.org/top/2007_Pentecost_Sunday/speaking_in_tongues.pdf (accessed April 20, 2008).

³⁸ *Ibid.*

³⁹ Luke 24:49; Acts 1:5, 8.

The rest of the group of 120 were surely believers in Christ too. After Jesus' ascension, they gathered together with the eleven apostles: "These all with one mind were continually devoting themselves to prayer"⁴⁰ for ten days prior to the Day of Pentecost. In Acts chapter 2, the 120 disciples of Christ, including the apostles, are subsequently baptized in the Holy Spirit, speak in other tongues, and are empowered to witness boldly for the Lord Jesus.

In addition to the believers receiving the baptism in the Holy Spirit subsequent to their salvation, the initial physical evidence of speaking in other tongues accompanied their gift. Acts 2:4 says, "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance." Immediately after receiving Spirit baptism, the disciples spoke in tongues, understood by fifteen different language groups as being prayers and praises to God,⁴¹ not babble, not talking to people, and not prophecy.⁴² However, prior to the disciples receiving the baptism in the Holy Spirit, the Scriptures say, "And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them."⁴³ The phenomena of the sound of wind and tongues of fire are not repeated in any of the other incidents of Spirit baptism, but speaking in other tongues is repeated. It appears that the sound of wind and tongues of fire were a unique experience for the very first occurrence of the baptism in the Holy Spirit on the Day of Pentecost "to mark the beginning of a new era in God's dealing with His people."⁴⁴ Further, this phenomena occurred prior to the disciples receiving the experience and not as a result of experiencing the Spirit baptism. Thus, speaking in tongues served as evidence to all that the group of 120 had received that baptism in the Holy Spirit.

⁴⁰ Acts 1:14.

⁴¹ Acts 2:6-11.

⁴² Wood, "The Event of Speaking in Tongues: Acts 2," 5.

⁴³ Acts 2:2-3.

⁴⁴ Palma, under "The Disciples at Pentecost (Acts 2:1-21)."

Acts Chapter 10 Incident of Baptism in the Holy Spirit

The second detailed incident in the Book of Acts of the baptism in the Holy Spirit appears in chapter 10, and it shows that it occurs subsequent to salvation and with the initial physical evidence of speaking in tongues. This incident is actually the fourth incident of five overall of the baptism in the Holy Spirit in the book of Acts, and it occurs approximately ten years after the Day of Pentecost.⁴⁵ Unlike the other four episodes in Acts, the people in this episode do not receive the gift of the Holy Spirit at a significantly "later time" from their salvation, but the gift is still "subsequent" to their salvation experience. According to Milton Agnew, "the word *subsequent* speaks, not so much of the length of the time interval, but of the order of occurrence--'following in time, or as a result.'"⁴⁶ After Peter calls for faith in Christ and while Peter was still preaching, Cornelius the Gentile and his family and friends in Caesarea experience salvation and forgiveness of sins as evidenced by the Holy Spirit falling upon them and their speaking in tongues.⁴⁷ Williams emphasizes, "Priority is still given to the Caesareans' believing before the falling of the Holy Spirit, even if the latter follows immediately upon the other."⁴⁸ In the case of Cornelius' household, there is not a chronological separation between salvation and the baptism with the Holy Spirit; however, Williams articulates that there is a "logical subsequence . . . that even if salvation and baptism in the Spirit are at the same moment, salvation (conversion, regeneration) precedes Spirit baptism."⁴⁹ Not only does the passage show

⁴⁵ John R. Higgins, Michael L. Dusing, and Frank D. Tallman, *An Introduction to Theology: A Classical Pentecostal Perspective* (Dubuque: Kendall/Hunt, 1993), 151.

⁴⁶ Milton S. Agnew, "Pneumatology: The Doctrine of the Holy Spirit." In Vol. 1 of *A Contemporary Wesleyan Theology*, ed. Charles W. Carter (Grand Rapids: Zondervan, 1988), 440.

⁴⁷ Acts 10:43-46.

⁴⁸ J. Rodman Williams, "Baptism in the Holy Spirit," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), 43.

⁴⁹ Williams, 43.

subsequence, but it also shows that the baptism in the Holy Spirit is evidenced by speaking in tongues.

Speaking in tongues provided evidence to the Jews in attendance that the Gentiles had received the baptism in the Holy Spirit. Acts 10:45-46 specifically says, “And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also, For they were hearing them speaking with tongues and exalting God.” In this case, the phenomenon of speaking in tongues, which may have included expressions of exalting God,⁵⁰ was clearly the initial physical evidence that the Gentiles had received the gift of the Holy Spirit. All who were present were convinced that the Gentiles had become believers and received the gift of the Holy Spirit because they heard the Gentiles speaking in tongues. The evidence was so clear that Peter had Cornelius and his household baptized in water, which could not have been encouraged unless Peter knew for sure that they were believers accepted by God, which became clear as they received the gift of the Holy Spirit, as evidenced by their speaking in tongues. Further evidence of the baptism of the Holy Spirit being subsequent to salvation and evidenced by speaking in tongues is shown by how Peter references this incident later.

Peter testifies of the incident of the Gentile’s Spirit baptism to both the apostles and brethren in Jerusalem, in Acts 11, and to the apostles and elders at the Jerusalem Council in Acts 15. Peter says to those in Jerusalem in reference to the phenomenon that he had witnessed, “If God therefore 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?”⁵¹ Agnew says that the phrase “after believing” in Acts 11:17 is an aorist participle in Greek used by Peter to indicate the subsequent

⁵⁰ Palma, under “Cornelius’ Household at Caesarea (Acts 10:44-48).”

⁵¹ Acts 11:17.

nature of the coming of the Holy Spirit.⁵² Additionally, Peter and his associates most likely presented evidence that they heard the Gentiles speaking in tongues, which confirmed for those in Jerusalem that the Gentiles had received the baptism in the Holy Spirit. With this in mind, Acts 11:18 says in regards to the apostles and brethren, “And when they heard this, they quieted down, and glorified God, saying, ‘Well then, God has granted to the Gentiles also the repentance that leads to life.’” This would be the conclusion since only believers can receive the gift of empowerment of the Holy Spirit for the work of witnessing and ministry. Peter further testifies at the Jerusalem Council saying, “God, who knows the heart, bore witness to them [that they were believers], giving them the Holy Spirit, just as He also did to us [as believers].”⁵³ Just as speaking in tongues confirmed for the apostles that they were already believers and had received Spirit baptism, so also the speaking of tongues of Cornelius and his household and friends confirmed that they were believers and had received the same gift of Spirit baptism. Furthermore, Stanley Horton is convinced that the baptism of the Holy Spirit “witnessed to the fact that they were already believers.”⁵⁴ It was not enough for them to simply say that they had faith; the speaking in tongues convinced all who were present that the Gentiles not only were true believers accepted by God but that they also received the gift of the baptism in the Holy Spirit, as initially evidenced by their speaking in tongues.

Acts Chapter 19 Incident of Baptism in the Holy Spirit

The third detailed incident in the Book of Acts of the baptism in the Holy Spirit appears in chapter 19, and it shows that it occurs subsequent to salvation and with the initial physical evidence of speaking in tongues. This incident is actually the last of the five incidents overall of

⁵² Agnew, 441.

⁵³ Acts 15:8; Agnew 441.

⁵⁴ Stanley M. Horton, *What the Bible Says About The Holy Spirit* (Springfield: Gospel Publishing House, 1976), 158.

the baptism in the Holy Spirit in the book of Acts, and it occurs with twelve disciples in Ephesus, approximately twenty-five years after the Jerusalem Pentecost. It is possible that these "disciples" in Acts 19:1 refer to the disciples of John the Baptist whom John had baptized,⁵⁵ and thus they are not Christians when Paul met them. However, since the word "disciples" refers to Christians everywhere else in Acts, "it is more likely that the disciples Paul met in Ephesus were indeed Christians but had not experienced the baptism in the Holy Spirit."⁵⁶ F. F. Bruce declares, "The idea that there was a group of disciples of John the Baptist at Ephesus (against whom, incidentally, the fourth Evangelist is alleged to polemicize) has no substantial evidence in its favor, certainly not in the Fourth Gospel."⁵⁷ Furthermore, "Had Luke meant to indicate that they were disciples of John the Baptist . . . he would have said so explicitly."⁵⁸ Regardless of their spiritual condition when Paul first met them, the Holy Spirit still comes upon them subsequent to their salvation, baptism in water (indicating faith was evident to Paul), and the laying on of hands by Paul.⁵⁹ Paul's question "Did you receive the Holy Spirit when you believed?"⁶⁰ also implies that he regards the disciples as believers in Christ since the question literally reads in the Greek as "having believed, did you receive?"⁶¹ Since Paul knew that all believers have the "indwelling Spirit from the moment of their belief, conversion and regeneration (Ro. 8:9)," his question refers to "the baptism in the Holy Spirit for power and ministry."⁶² According to Williams, "The very question implies the possibility of believing in Christ without an accompanying reception

⁵⁵ Acts 19:3.

⁵⁶ Denis W. ed., *The New Testament Greek-English Dictionary*, ed. Ralph W. Harris, vol. 11-16 of *The Complete Biblical Library: The New Testament*, ed. Thoralf Gilbrant (Springfield: The Complete Biblical Library, 1988-90), 14:99.

⁵⁷ F. F. Bruce, *The Book of Act*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 1988), 363.

⁵⁸ *Ibid.* 363.

⁵⁹ Acts 19:5-6.

⁶⁰ Acts 19:2.

⁶¹ Stanley M. Horton, "Verse-by-Verse Commentary" in *The New Testament Study Bible, Acts*, vol. 6 of *The Complete Biblical Library: The New Testament*, ed. Thoralf Gilbrant (Springfield: The Complete Biblical Library, 1987), 447.

⁶² Stamps, 1686.

[baptism] of the Holy Spirit."⁶³ Horton expresses, "The whole impression of Acts 19:2 is that since these disciples claimed to be believers, the baptism in the Holy Spirit should have been the next step, a distinct step after the believing, though not necessarily separated from it by a long time."⁶⁴ Thus, receiving the baptism in the Holy Spirit with evidence of speaking in tongues was the norm for a Christian, soon after believing, and thus it is a normative Christian experience. Regardless of whether Paul converts the disciples at Ephesus or, more probably, they are converted prior to meeting Paul, in the end, the twelve Ephesian disciples receive the baptism in the Holy Spirit, with the initial evidence of speaking in tongues. Acts 19:6 says, "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying." In this case, two phenomena are present upon receiving the baptism in the Holy Spirit: speaking in tongues and prophesying. However, the phenomenon of prophesying is not present in the cases in Acts 2 and Acts 10. Only speaking in tongues is consistently present in all three of these cases that specify the details of phenomena that accompany the Spirit baptisms. Furthermore, in each of these three cases, speaking in tongues occurred immediately after receiving the baptism in the Holy Spirit.

Acts Chapter 8 Incident of Baptism in the Holy Spirit

The first incident of the baptism in the Holy Spirit where Luke does not give details fully is in Acts chapter 8, where some Samaritans are saved under Philip's ministry⁶⁵ and then baptized with the Holy Spirit several days later under the ministry of Peter and John.⁶⁶ It is clear that these Samaritan men and women are converted "when they believed Philip preaching the

⁶³ Williams, 43.

⁶⁴ Horton, *What the Bible Says About The Holy Spirit*, 161.

⁶⁵ Acts 8:5-8, 12.

⁶⁶ Acts 8:14-17.

good news," and their faith is expressed by their baptism in water.⁶⁷ News reaches Peter and John in Jerusalem via a messenger from Samaria that many Samaritans "received the word of God," thus Peter and John then journey from Jerusalem to Samaria to pray for the Samaritans to "receive the Holy Spirit, for He had not yet fallen upon any of them."⁶⁸ With great insight, Wood says, "The mention of prayer leaves room for the possibility, indeed of the probability, that some hours or even days of prayer by Peter and John among the Samaritans preceded their laying on of hands."⁶⁹ The Holy Spirit is received by the Samaritans, and Simon sees or hears some physical evidence that the "Spirit was bestowed." Acts 8:18 says, "Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, saying 'Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit.'" If the baptism in the Holy Spirit was only evidenced by faith and not by visible, observable evidence, then Simon would not have known whether the Samaritans had actually received the Baptism in the Holy Spirit. In addition, there must have been some spectacular sign that caused Simon to want to offer money for such authority and ability as demonstrated by the apostles. The observable sign that Simon saw and heard was probably the Samaritans speaking in tongues, languages that the speakers had not learned, because they had been baptized in the Holy Spirit. This would be in line with the pattern established in Acts 2, 10, and 19, where specific phenomena are given, and speaking in tongues is common in each case.

Acts Chapter 9 Incident of Baptism in the Holy Spirit

The second incident of a baptism in the Holy Spirit where details are not given is in Acts chapter 9, where Paul is converted and subsequently receives the baptism in the Holy Spirit.

⁶⁷ Acs 8:12.

⁶⁸ Acts 8:14-16.

⁶⁹ Wood, *Acts: A Study Guide*, 144.

After experiencing a personal vision of the resurrected Christ while traveling on the road to Damascus, Paul was converted.⁷⁰ Subsequently, Paul was baptized with the Holy Ghost under the ministry of Ananias three days later.⁷¹ Moreover, Wood says that Paul "is converted on the road to Damascus (9:3-6) as he recognizes the Lordship of Jesus and obediently follows His directives."⁷² Three days after his conversion, Paul is "filled with the Holy Spirit,"⁷³ which is most definitely the same experience that he imparts to the Ephesian believers,⁷⁴ who then speak in tongues as evidence of receiving the baptism with the Holy Spirit. Paul testifies that he did speak in tongues in 1 Cor. 14:18, "I thank God, I speak in tongues more than you all." Most likely, based on the normal pattern established in Acts 2, 10, and 19, Paul started speaking in tongues the moment he had experienced the baptism in the Holy Spirit, thus exhibiting the initial physical evidence. Clearly, Paul received the bestowal of the Holy Spirit subsequent to his salvation.

Mistaken Sixth Incident of Baptism in the Holy Spirit

While the Book of Acts "describes" only the previous five experiences of the baptism in the Holy Spirit, some writers have mistakenly stated that Acts 2:37-41 "describes" the experience of the group of three thousand people receiving the baptism in the Holy Spirit at the moment of salvation.⁷⁵ First, although Acts 2:41 describes the three thousand people receiving the word and being baptized, it gives no specific "description" of an actual bestowal of the Holy Spirit nor of them receiving the promised gift, though "the spiritual warmth of the church thereafter testifies

⁷⁰ Acts 9:3-9; Duffield and Cleave, 306.

⁷¹ Acts 9:17-19.

⁷² Wood, *Acts: A Study Guide*, 155.

⁷³ Acts 9:17.

⁷⁴ Acts 19:6; Wood, *Acts: A Study Guide*, 155.

⁷⁵ John R. W. Stott, *Baptism and Fullness* (Downers Grove: InterVarsity, 1976), 28-29; MacArther, 178.

to it (Acts 2:41-47)."⁷⁶ Second, in Acts 2:38, Peter does not give a prediction of what will actually take place automatically upon repenting or being baptized in water; instead, he describes what actions must take place after repentance. The question posed by the three thousand in Acts 2:37, "What shall we do?" is, according to Agnew, "in the future tense, not of prediction, 'What will we do?' but of requirement, 'What shall [must] we do?'"⁷⁷ This is the same tense as Peter's response, which uses "the volitional nature of the verb 'receive'—'You shall' [must] reach out and 'take the gift of the Holy Spirit.'"⁷⁸ Horton agrees that the Greek word for the verb "receive" in Acts 2:38 is better translated "take," thus the three thousand are to actively take⁷⁹ or to "claim the gift of the Spirit" after experiencing genuine repentance.⁸⁰ In summary, Acts 2:37-41 does not describe a sixth baptism in the Holy Spirit in the Book of Acts, but it does give a command for all believers in all places at all times to receive the gift of the Holy Spirit after experiencing repentance and faith in Christ.

Conclusion

In conclusion, this paper shows that the distinctive Pentecostal doctrines of the baptism in the Holy Spirit, being "subsequent to salvation" and accompanied by the "initial physical evidence" of speaking in tongues, are grounded in the Lucan writings. According to tradition and internal evidence, Luke wrote both the Gospel of Luke and Acts. He has shown himself to be both an accurate historian and a competent theologian. Since Christians can potentially use all inspired Scripture for establishing doctrine, and since Luke has instilled within his writings some theological truths, people may use Luke-Acts to establish doctrine especially when repetitive themes are

⁷⁶ Agnew, 441.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Stanley M. Horton, *What the Bible Says About The Holy Spirit*, 147-48.

⁸⁰ Ralph A. Herring, *God Being My Helper*, (Nashville: Broadman, 1955), 124.

detected. Scholars notice that while Paul speaks about the Holy Spirit in a context of salvation, Luke speaks about the baptism in the Holy Spirit as an experience whose purpose is to empower a believer for effective witness and service.

Just as Jesus' mission was inaugurated and empowered by the gift of the Spirit in the Gospel of Luke, so Jesus pours out the Spirit upon believers to inaugurate and empower them for their mission in Acts. Jesus set precedence for all disciples as he received the gift of the Spirit with resulting empowerment for his mission. Thereafter, Jesus declares that his disciples must also have such empowerment of the Spirit for their mission (Luke 24:49; Acts 1:8). Luke presents five episodes of the baptism in the Holy Spirit in the book of Acts. Based on the pattern of the five incidents of the "bestowal" of the Spirit in the Book of Acts, Duffield and Cleave conclude, "The Baptism with the Holy Ghost is a definite experience, subsequent to salvation, whereby the Third Person of the Godhead comes upon the believer to anoint and energize him for special service."⁸¹ Wood says, "One is left to conclude [from the Book of Acts] that the baptism with the Spirit could occur immediately after salvation was received (10:44-45; 11:17), or an interval of several days (9:17) or even longer (2:4; 8:14-17; 19:1-6) might come between salvation and the baptism in the Spirit."⁸² Therefore, this writer's essay establishes from the Lucan writings that the doctrine of baptism in the Holy Spirit is a distinct and subsequent experience after salvation and is a substantiated belief, as held by many Christians.

Further, Acts shows a pattern whereby speaking in tongues is seen as the initial physical evidence of the baptism in the Holy Spirit. In three episodes, in Acts 2, 10, and 19, the narration of the baptism in the Holy Spirit is given with details, which include various phenomena such as the sound of wind, tongues of fire, prophecy, and speaking in tongues. However, only speaking

⁸¹ Duffield and Cleave, 307.

⁸² Wood, *Acts: A Study Guide*, 308.

in tongues is shown to be the consistent phenomena. The sound of wind and tongues of fire are never repeated after the initial outpouring of the Holy Spirit on the day of Pentecost, and they originate prior to the baptism of the Holy Spirit, not as a result of individuals receiving the baptism in the Holy Spirit. Therefore, based on this pattern, an argument can be made in the episodes, of Acts 8 and 9, where detailed accounts with accompanying phenomena are not given that it is very likely that speaking in tongues did occur upon receiving the baptism in the Holy Spirit, by implication. When the Samaritans were baptized in the Holy Spirit in Acts 8, Simon saw something to conclude that they had received it, and thus it is probable that he saw and heard them speak in tongues. Since we know that Paul spoke in tongues from his letter to the Corinthians, Paul probably initially spoke in tongues upon receiving the baptism in the Holy Spirit, in accordance with the pattern already established. Further, the Early Church leaders recognized that speaking in tongues was the initial physical evidence of the baptism in the Holy Spirit, based on the pattern that they had observed. Moreover, their agreement that speaking in other tongues was the initial physical evidence is demonstrated by their acceptance of the testimony concerning the Gentiles authentically receiving the Holy Spirit since it was observed by an apostle and brethren that the Gentiles had spoken in tongues. Thus, the doctrine of initial physical evidence is grounded in Scriptures from Luke-Acts.

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