

# **THE SPIRIT'S BAPTISM**

## **“the promise of the Father”**

### **Key question**

What does the Bible teach about the baptism with the Spirit?

### **Key text**

**Matt.3:11**

“I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.”

### **Key term**

## **Baptism (with, in, by) the Spirit**

Spirit baptism is the initial work in of the Holy Spirit in New Covenant salvation, uniting the believer with Christ and His church with the effect that power and ability to bear fruit in building the Kingdom is present.

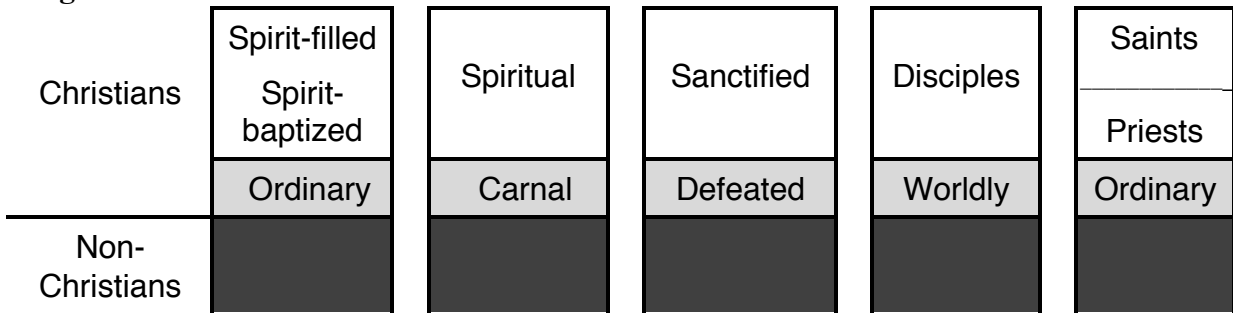
### **Introduction**

Shortly before His ascension, Jesus told His apostles “John baptized with water but you shall be baptized with the Holy Spirit not many days from now” (Acts 1:5). In the next chapter of Acts (vs. 1-4), we see the fulfillment of Jesus' statement where it is recorded that “they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit was giving them utterance.” The importance of “the baptism with the Spirit” cannot be underestimated, but it has suffered from great misunderstanding. The Christian church is presently divided on many issues, but perhaps one of the sharpest divisions is seen in the distinction made between the “charismatic” Christian (those having experienced what they call a second work of grace, termed by them as “the baptism with the Holy Spirit”), and the “non-charismatic” Christian (those who claim no special experience with the Holy Spirit after regeneration and often look at such experience as being biblically invalid). It is our purpose in this paper to set forth what we consider to be a Biblical understanding of the baptism with the Holy Spirit.

We might mention at the outset that our purpose is not to disparage anyone's experience with the Holy Spirit or to condemn such experiences as invalid or contrary to Scripture. Nor is it our intent to propagate special experiences with the Holy Spirit except where there is Biblical warrant. We ask you to read this paper with an open mind, prayerfully searching the Scriptures for yourself. It is our desire to seek to know and experience God's truth, practice His presence, and preserve unity in His body. What we have to say must be said in order to: 1) mend certain divisions, which are the result of Biblical ignorance and/or extreme reactions, and 2) clarify the consistency of the Biblical record with itself and with present-day experience.

**A. Some preliminary considerations.**

1. **God’s purpose and desire for us is revealed authoritatively in Scripture, not through our experience or the experience of others, no matter how vivid that experience may be. Therefore, we must not:**
  - a. - Covet someone else’s experience when the Word does not indicate that their experience is intended for everyone.
  - b. - Push our experience on someone else unless the Scripture clearly indicates that everyone should experience God the same way we have.
2. **Our understanding of God’s normative activity is found, for the most part, in didactic--prescriptive (teaching of Christ and apostles) rather than historical--description (Acts) Scripture.**
  - a. Descriptions of historical events may not be normative.
  - b. Promises, command, and doctrines are more often normative.
3. **The ministry of the Spirit is marked by the exaltation of Jesus as Lord (an orthodox confession of faith and the fruit of the Spirit), not by the exaltation of the Spirit or experiences with Him.**
4. **I Corinthians 12 reveals three basic guidelines when considering experiences with the Holy Spirit:**
  - a. **vs. 1-3:** The test of the Spirit’s presence is the content of the message, not the form in which it comes.
  - b. **vs. 4-6:** We need to respect a large variety of gifts, ministries, and effects by the same Spirit.
  - c. **vs. 22-26:** In order to preserve unity, it is important that members of the body “seeming to be weaker” be honored as very necessary.
5. **Christians have often tried to define the Spiritual life in terms of two or more distinct stages.**



- a. There is no indication from Scripture that two classes of Christians exist.
  - b. The Scripture does speak of spiritual growth with terms like “babes in Christ” and “mature.” This is best understood as a gradual process without clear boundaries.
6. **Four differing views of the Spirit’s baptism:**
- a. **It is identified with water baptism** (Catholic, Lutheran, and others).
  - b. **It is identified with conversion** (most Protestant evangelicals).
  - c. **It is identified with a “second experience of grace”** (Pentecostal).
  - d. **It is identified with the day of Pentecost only** (Church of Christ).

**B. The fundamental question - Is Spirit Baptism synonymous with or subsequent to regeneration in a believer's life?**

**1. It is a distinct experience and often subsequent to regeneration (Pentecostal position).**

**a. Support:**

1. The Book of Acts seems to be consistent in describing the coming of the Holy Spirit as subsequent in time to conversion or coming to faith.
  - a. Disciples: Chapter 2
  - b. Samaritans: Chapter 8
  - c. Paul: Chapter 9
  - d. Ephesians: Chapter 19
2. Contemporary spiritual experience through the “charismatic movement” seems to parallel this position.

**b. Assumptions:**

1. All believers were “spirit-filled” in the New Testament; consequently, there was no need to exhort believers to seek the baptism (in the epistles).
2. There are two receptions of the Holy Spirit in a person’s life today:
  - a. At regeneration, He comes to indwell.
  - b. At the baptism, He comes to empower.
3. There is only limited power available to the believer without the “baptism.”
4. Every believer should “seek the baptism.”
5. Contemporary “charismatic experience” is identical with that described in Acts.
6. The experience of “Spirit Baptism” is self-authenticating.
7. The new birth is but the first stage of God’s blessing in salvation and needs to be followed by Spirit Baptism.

**2. It is synonymous with regeneration (Evangelical position).**

**a. Support:**

1. It is linked with basic blessings of the Christian life.
  - a. The promise of the Father: Ezek.36:25-27; Jer.31:31-34; II Cor.3:7-8; Luke 24:49 (Acts 2:33,39)
  - b. Living water: John 7:37-39 (16:7, 13)
  - c. The Body of Christ: I Cor.12:13; Eph.4:4-5
  - d. The removal of sins: Titus 3:5; Acts 2:38; II Cor.3:8-9
2. Two passages seem to state clearly that the reception (baptism) of the Spirit is a universal experience among believers. Rom.8:9, I Cor.12:13
3. There is no exhortation to “seek” the baptism addressed to the early church.
4. Contemporary experiences seem to indicate that many people manifest true spiritual fullness and fruit (power) without the “charismatic” experience.

**b. Assumptions:**

1. The accounts in the Book of Acts are exceptions to the normal Christian experience or they are misunderstood.
2. Contemporary “charismatic” experience is misunderstood.

### C. **A critique of the assumptions of the Pentecostal position.**

1. **All are “Spirit-filled” in the New Testament. This is why the Apostles do not exhort Christians to seek “the baptism” when they write to the churches in the New Testament epistles.**

**ANSWER:** This seems incredible in light of the fact that the Apostles speak of other “basic” issues related to Christian experience. They must have at least realized that it was possible for there to be a time gap between conversion and Spirit baptism (i.e. Acts). This silence on their part seems to be a serious argument for the simple fact that regeneration and Spirit baptism cannot be separated in time.

2. **Basically there are two receptions of the Holy Spirit--one at regeneration, another at the baptism.**

**ANSWER:** This position seems to argue against the position above. There is no teaching of two receptions of the Holy Spirit in any of the Old Testament or New Testament books. We can infer the teaching from Old Testament analogies and types, but to base a doctrine on such subjective support is very dangerous. We can try to support it from the Book of Acts, but that support vanishes when we are forced to admit that Luke consistently describes only one “reception” of the Holy Spirit per person--not two. For a discussion of John 20:22, see the notes on Acts 2 in Section IV (below).

3. **A born-again believer has only limited power without this experience.**

**ANSWER:** How can this assumption be reconciled with the reality of church history and contemporary experience? While it is true that many believers seem more mature spiritually and more powerful spiritually than others, it does not follow that the Pentecostal experience is the universal corollary to that power. Corinth’s “spirituality” did not count for much in God’s assessment, while many individuals and churches, which have even repudiated the Pentecostal position have produced impressive fruit.

4. **Every believer should seek and experience “the baptism.”**

**ANSWER:** If every believer should have this experience, then why do just a few have it? Can we really believe that all those who do not experience “the baptism” fail to seek God, obey Him, and/or are bound by tradition and pride? We must include in that last category some pretty impressive giants of the faith. Why is there no exhortation to seek “the baptism” from any of the Apostles in writing to the churches?

5. **Contemporary charismatic experience is the same as that described in Acts.**

**ANSWER:** How can we be so sure? Tongues are not unique to Christianity and most often now a known dialect of human language (as they were in Acts 2). Religious encounters (experience) seem to transcend the boundaries of the world religious systems.

6. **The experience of “Spirit Baptism” is self-authenticating and transcends doctrine.**

**ANSWER:** Contrary to popular opinion, there are no experiences in life that come with their own explanation or interpretation intact. All experience must be interpreted by our environment (teachers, etc.). The issue is never one of doctrine versus experience, but rather one doctrine of an experience versus another doctrine of that experience. In the case of the Spirit’s baptism and fullness, we must ask ourselves, “What does the Scripture say?”, not “What have I been taught or what have I always believed?”.

## 7. The New Birth is but the first stage of God's blessing in salvation, and needs to be followed by Spirit Baptism.

**ANSWER:** This view of the new birth (regeneration) is very different from historic Christianity. I see it not as a spiritual anemic back seat in God's Kingdom, but full-blown sonship with all rights and privileges. When you require a second baptism (with the Spirit) of the regenerate Christian, you suggest that he is saved from hell but to very little until the baptism. In John 14:16-21, Jesus seems to link His coming to indwell the individual believer with the coming of the Holy Spirit. Col. 2:10 and Eph. 1:13-14 tell us that we are complete in Christ (including the seal of the Spirit). To make the blessing of the Spirit distinct from that which we have "in Christ" comes very close to putting an emphasis upon the Spirit so as to upstage Christ.

### D. The Biblical testimony

It is our desire here to give the reader a brief outline of the texts of Scripture which deal with this subject so that he can more easily do his own study (which we recommend).

#### 1. Scriptures dealing with the Baptism with the Holy Spirit:

- a. **The coming of the Spirit expected in the Old Testament and the Gospels:** Isaiah 32:15; 44:3 Joel 2:28 Acts 1:5-8 John 3:5; 4:1-14; 7:38; Jer.31:33-34; Mark 1:8; Luke 3:16, 14:16-17,26; 15:26; Ezek.36:27; John 1:33; 24:49; 11:13; 16:7,13,14; 20:22
- b. **The coming of the Spirit experienced in Acts:** Acts 2:2-4,33,38; 8:14-24; 10:44-48; 11:15-18; 19:1-7
- c. **The coming of the Spirit explained in the epistles:** Rom. 4:16; 5:5; 8:4-17; 14:17; Col.1:19,27,28; 2:6,9,10; I Cor.1:2-10,13,24; 2:2,12,14; 3:16; I Thess.1:5,6; 4:8,9; 5:19; 6:11,19,12-14; II Thess.2:13; II Cor.1:22; 5:5; 3:3,6,17; 13:14; II Tim.1:14; Gal.2:16,20,21; 3:2-7,13-14,18,22,26; Titus 3:5-6; 5:5,16-20; 6:15; Heb. 6:4; Eph.1:12,14,17; 2:18,22; 3:16,19; I Pet.1:2; 4:3,30; 5:18-20; 6:17-18; I John 2:20,24, 27,28; 3:24; Phil.2:1-7; 4:1,2,13
- d. **The "Promise of the Father":** Luke 24:49; Acts 2:39, 7:17; 13:23,32; 26:6; Rom.4:13; Gal.3:14; Ezek.36:27; Jer.31:33
- e. **The Spirit of Christ is the same as the Holy Spirit:** Rom.5:5; 8:9,15,16; Gal.4:6; I Peter 1:11; II Peter 1:21

#### 2. Terms used for the coming of the Holy Spirit in Acts:

	PENTECOST	SAMARITANS	GENTILES	EPHESIANS	OTHER
"baptism with"	1:5		11:6		I Cor.12:13
"coming upon"	1:8			19:6	
"filled with"	2:4		9:17		
"given"		8:18,20	10:45; 11:17		II Cor.1:22, 15:8
"received"		8:15,17,18	10:47	19:2	Gal.3:2
"falls upon"		8:16	10:44; 11:15		
"poured upon"	2:17,18,33		10:45		Rom.5:5

#### 3. Regeneration and the Holy Spirit

Although men in every age are justified by faith (Gen.15:6), it seems clear that regeneration or new birth (at least in the New Testament sense of the word--John 3:3-7, Titus 3:5) is the unique experience of the Body of Christ which is, historically speaking, all believers between Pentecost and the coming of Christ for His Church.

- a. The Old Testament system offered pardon for sin but no power (new life).
    1. Cleansing was provided through the Levitical sacrifices and offerings, which pictures the coming cross of Christ.
    2. Change was promised through a NEW COVENANT (Jer.31:31-33; Ezek.36:26-27) which was viewed in the Old Testament and the Gospels as a future reality.
  - b. John the Baptist, the forerunner of Christ, spoke of a Spirit baptism which was to take place through Jesus in fulfillment of the Old Testament promise (Joel 2:28; Luke 3:16; 24:49; Acts 1:4-8; Gal.3:14).
  - c. Jesus came preaching that the Kingdom of God (eternal life, age to come, regeneration) was at hand.
    1. People were to repent in preparation for it (Mark 1:4-8).
    2. He pointed His followers to a day (Pentecost) when they would experience union with Him (John 14:20), and new power (Luke 24:49) through the Spirit, Who would come after His ascension (John 16:7; Luke 24:49).
  - d. The Apostles make it quite clear that "new life" (regeneration) is dependent upon -
    1. The death and resurrection of Christ (Rom.6:3-11,22; 7:6; Eph.2:4-9; I Cor.5:15-17; Gal.2:20; I Peter 1:3-4).
    2. The indwelling Holy Spirit (I John 3:24; 4:13; Rom.8:1-10).
  - e. In the New Testament, the absence of the Holy Spirit is a sign that the person is unsaved, unregenerate, and outside the body of Christ (Rom.8:9).
4. **A definition of the Baptism with the Holy Spirit:**
- a. The baptism with the Holy Spirit is a phrase that is not found in the Scripture, although there are seven passages which speak of being baptized in (or with) the Spirit--Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26,33; Acts 1:5, 11:16; I Cor.12:13.
  - b. The term baptism when applied to water refers to an initial act which is never repeated and is used to refer to the introduction of a person into a new sphere of relationship. It is perhaps best to interpret the phrase, baptism with the Spirit, as referring to the **INITIAL WORK OF CHRIST IN UNITING BELIEVERS TO HIMSELF AND TO ONE ANOTHER THROUGH THE PERMANENT INDWELLING OF HIS HOLY SPIRIT** (Acts 2:33; Gal.3:2,14; 4:6).
  - c. The baptism with the Spirit which is a point in time event for every believer after Pentecost (never to be repeated) is not the same as the filling of the Spirit which can be repeated several times.
5. **The Biblical doctrine of the Baptism with the Holy Spirit:**
- a. It is **unique** to the Church age (II Cor.3:7-8).
  - b. It is a **ministry of Jesus Christ** (John 1:33).
    1. It is stated as such in Matthew 3:11; Mark 1:8; Luke 3:16.
    2. The Greek present tense in He who baptizes (John 1:33) implies continuous repeated action, not just the day of Pentecost.
  - c. It is linked with **removal of sins** (Titus 3:5).

1. Christ's ministry-removal of sin (John 1:29) and bestowal of Spirit (John 1:33).
2. Ezekiel 36:25,27; II Cor.3:8-9; Acts 2:38; Titus 3:4-7
- d. It is **universal** among regenerate Christians (I Cor.12:13; Eph.4:5; Joel 2:38 with Acts 2:33,38-39).
- e. It takes places at **the moment of regeneration** (Gal.3:2,14,26-29; 4:6; Rom.8:9,14-16; 5:5; Jude 19).
- f. It is **sufficient and complete** (Eph. 1:3; I John 2:29; 3:9-10; 5:18).
- g. It **unites** us to the Body of Christ (I Cor.12:13; Rom.6:1-4; Gal.3:26-29; Eph.4:5).
  1. We belong to Christ (Gal.4:29).
  2. We are clothed with Christ (Gal.3:27).
  3. We put on Christ (I Cor.12:13).
  4. We are identified with Christ's death and resurrection (Rom.6:1-4; Col.2:12).
- h. It results in **fellowship, worship, and power** (Acts 1:8; I Cor.2:15-16; Gal.5:22-23; John 4:24).
- i. It results in the bestowal of Spiritual **gifts** (I Cor.12).
- j. It is the basis of the believer's **position and possessions** in Christ (Eph.1:13; Col.2:10; 3:1-4).
- k. It is presented **prophetically** in the Gospels, **historically** in Acts (1:5 with 11:6), **doctrinally** in Epistles.

#### E. **The baptism with the Spirit and spiritual experience.**

##### 1. **Is the Baptism with the Spirit an emotional experience?**

- a. Spirit baptism is a positional (non-experiential) event with experiential aspects.

<b>FACT</b> (non-experiential for every Christian at the point regeneration)	<b>POTENTIAL</b> (experiential for every Christian, but often subsequent to regeneration)
Indwelt by the Spirit	Filling (Pleroo)
Sealed with the Spirit	Security of Salvation
United to Christ by the Spirit	Power
United to the Body by the Spirit	Fellowship
Given gifts by the Spirit	Manifestation

- b. We are baptized with the Spirit at the moment of new birth, and this is not always an emotional event. Experiencing the results of the Baptism may be a very emotional event.

##### 2. **Why do some believers refer to a post-conversion experience as the Baptism with the Holy Spirit?**

- a. We read of accounts in the Book of Acts where people received the Holy Spirit and spoke in tongues. These accounts of speaking in tongues seem to be remarkably similar to the experience of many people today. In Acts, the phrase "baptism (with the Holy Spirit)" is used in connection with some of these accounts. The experience is the source of authority and the Scripture is examined to find an explanation of the experience. This faulty method is frequently used by others in defending different areas of doctrine – infant baptism, weekly observance of the Lord's supper, communal living, etc.

- b. If the baptism with the Holy Spirit is evidenced today by speaking in tongues, then we must ask:
    - 1. Why does the New Testament nowhere exhort believers to seek the Holy Spirit subsequent to regeneration? Were all the believers “baptized with the Spirit” and spoke in tongues? This is very unlikely and compels us to conclude that every first century saint had the Holy Spirit from the point of his conversion (regeneration) even though not all spoke in tongues (1 Cor.12:10, 30; 14:5).
    - 2. Can we really believe that one does not have the Holy Spirit until and unless he speaks in tongues, for this was the apparent case in Acts 2:1-4; 10:47; 19:1-7? This conclusion is a contradiction of both centuries of Christian experience and the clear teaching of Scripture which states that every Christian has the Spirit (Romans 8:9).
  - c. We use the term in a non-biblical way to refer to the experience of “filling,” the receiving of spiritual gifts, or a special ministry of the Holy Spirit. It is very unwise to use a Biblical term in a non-biblical way. It may lead young believers astray and/or promote divisions in the Church.
3. **What are the dangers of confusing the Baptism with the Spirit and a post-conversion experience?**
- a. We may magnify experience at the expense of doctrine.
    - 1. Experience may become our authority.
    - 2. Feelings may replace facts.
    - 3. Doctrine may be considered threatening.
  - b. We may develop a lop-sided spirituality.
    - 1. We may look at others rather than the Lord and His Word.
    - 2. We may look at God in terms of how He can bless me with experiences rather than how I can serve Him.
    - 3. We may over-emphasize certain aspects of the spiritual life, such as speaking on tongues.

F. **The baptism with the Spirit as pictured in the book of Acts.**

1. **What happened at Pentecost? Acts 2:1-13,37-41**
- a. **Were the disciples Christians, in the New Testament sense (born again from above, having received the Spirit) before Acts 2?**
- From our study of the Scriptures, we are compelled to believe that they were not Christians (in the New Testament sense of that word) before Pentecost. The following points are offered in support of that conclusion:
- 1. The disciples did not have the promise of the Father before Pentecost, for Jesus said, 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 (Luke 24:49). This promise was the Spirit (Gal. 3:14; Acts 2:38,39; Joel 2:32) and was fulfilled at Pentecost (Acts 2:38,39).
  - 2. When the disciples met with Jesus just before Pentecost, they were yet blind to some very basic spiritual truths (Acts 1:6; cf. John 3:5), suggesting that the Spirit who was to be their teacher (John 16:13) was not yet in them (John 14:17).
  - 3. Before Pentecost, the disciples did not have the power of God in their lives (Luke 24:49; Acts 1:8), a power that is the possession of every born again believer today



(Eph.3:20; Phil.4:13; Col.1:12). The indwelling Holy Spirit was to witness to Christ (John 15:26-27), but the disciples did not have this power to witness to Christ before Pentecost (Acts 1:8). They did have it after Pentecost (I Thess.1:8).

4. Every son of God (regenerate believer) is guided by the Holy Spirit (Rom.8:14). The disciples did not seem to have this guidance before Pentecost (Acts 1:26).
  5. Peter explains that before Pentecost the disciples were in the same state that Cornelius had been in before he heard the message by which he was saved (Acts 11:14-15).
  6. John's description of regeneration corresponds to the Pentecostal experience recorded in Acts 2 (John 3:5).
  7. The coming of the Spirit, that is the indwelling of God the Father and God the Son in the believer, was impossible while Jesus was physically present (John 14:23; 16:7).
- b. **Does not John 20:22 indicate that Jesus gave the Holy Spirit to His disciples before Pentecost?**

This verse does not say that the disciples received the Holy Spirit. It simply records Jesus' words relating to two facts:

1. "As the Father has sent me, I also send you" (vs. 21), and
2. "Receive the Holy Spirit" (vs. 22).

Although the great commission of John 20:21 (Matt. 28:18-20; Mark 16:15) was given before Pentecost, it was not initiated and carried out until after Pentecost, so it was (we conclude) with the receiving of the Holy Spirit. John 20:22 is a prophetic statement of what would take place at Pentecost. The Greek aorist imperative (receive) can have a futuristic sense (John 13:31; 15:6; Rev.10:7).

Note also that Jesus could not have sent the Spirit until after He had ascended to the Father (John 7:39 "But this He spoke of the Spirit, whom those who believed in Him were to receive; **for the Spirit was not yet given, because Jesus was not yet glorified.**"; 16:5,7 "But I tell you the truth, it is to your advantage that I go away; **for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you.**" This was the Spirit that is called, "helper" "Spirit of truth" (15:26), "guide" (16:13); Acts 2:33 "**Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.**").

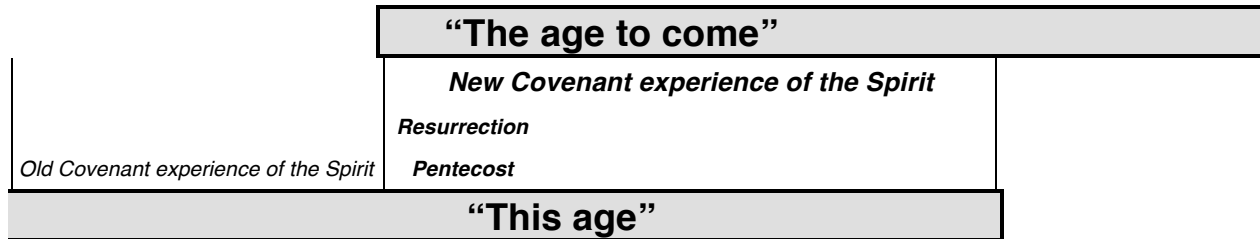
- c. **Is not conversion conditioned on faith alone and did not the disciples believe on Jesus before Pentecost?**

Becoming a Christian in the New Testament is conditioned upon receiving the Holy Spirit (Titus 3:5; John 3:3-7; Rom.8:9 "But if anyone does not have the Spirit of Christ, he does not belong to Him."), which is related to true saving faith. Peter related the experience of Cornelius to that of the disciples at Pentecost suggesting that they, like Cornelius, did not have that faith until the reception of the Spirit at Pentecost (Acts 10:47; 11:15,17; 15:8,9).

- d. **Can a person have saving faith in Christ and not have the Spirit?**

Upon examining the teaching of the New Testament it would appear that faith that is unto eternal life (in the normal New Testament sense of that word) cannot be separated from the indwelling of the Holy Spirit of God. Passages like Rom.8:9; Jude 19; Titus 3:5; I Cor.12:13, and many others indicate that every Christian is indwelt by the Holy Spirit. The new life, which characterizes the Christian is the result of the indwelling power of the Spirit (Romans 8:1-10). Before Pentecost, believers were justified but they were not

permanently indwelt by the Holy Spirit and therefore not regenerate. John the Baptist is an example (Matt. 11:11).



**e. Do other Scriptures shed light on the events of Pentecost?**

**JOEL 2:28** was fulfilled at Pentecost (Acts 2:16-17). This promise of the Holy Spirit was to "as many as the Lord our God shall call to Himself" (Acts 2:39). The conditions for receiving the Holy Spirit were "repentance," "baptism," and "forgiveness of sins." It is stated that many "received his word and were baptized" (Acts 2:41). Note that tongues are not mentioned here, nor is there mention of a second blessing.

**ACTS 11:15-18** records the Gentile Pentecost which was parallel to the Jewish Pentecost (Acts 11:15) and linked with (1) "the baptism with the Holy Spirit" (11:16); (2) "belief in the Lord Jesus Christ" (11:17); and (3) "repentance that leads to life" (11:18).

**GAL. 3:1-3** tells us that (1) the Holy Spirit is received by faith, and (2) this marks the beginning of the Christian life.

**2. What happened at Samaria? Acts 8:4-24**

a. **This text has become a pillar for those who advocate a "baptism with the Spirit" subsequent to regeneration. But the text is not without its problems, not the least of which is the testimony of the context of the rest of Scripture. The Scriptures seem to indicate that regeneration (being born again into the family of God) necessitates the indwelling of the Holy Spirit (in our present age - Romans 8:9 "If any man have not the Spirit of Christ he is none of His"). If this is true, then it seems that we are left with three major possibilities in interpreting Acts 8:**

1. The Samaritans had received the Holy Spirit at their new birth (when they "believed" Philip) but had not been "baptized with" in the sense of experiencing His power and signs.

**But:** To say that they had the Spirit but not the "baptism" with or the manifestation of (tongues and power) is to claim that Peter and John were interested only in the manifestation of signs of power. This would seem to exalt the "gifts" of the Spirit far above their New Testament status. Luke explicitly tells us that the Spirit had not yet fallen on them (vs. 16) and that only after Peter and John had laid hands on them was the Holy Spirit given (vs. 18) and received (vs. 15,17,19). We are forced to conclude that these individuals did not have the Spirit until hands were laid on them. Luke never distinguishes between a first and second coming of the Spirit in Luke or Acts. The "receiving of," "giving of," "falling upon" by the Spirit are synonymous with the initial coming and indwelling of the Spirit in all of Luke's record (Acts 2:38; 11:17; 10:43ff; 11:14). If we work under the assumption that the Scriptures must be viewed in a harmonious manner, we must either allow this text to be the rule and the many others (i.e., Rom.8:9; I Cor.12:13) the exception or question the above interpretation.

2. The Samaritans were a “special case” being alienated from the Jewish church at Jerusalem and therefore required a special impartation of the Spirit by apostolic authority and witness.

**But:** The Samaritans no doubt represented a special group, but so did the Ethiopian eunuch, Cornelius, and the Ephesians, yet there is no indication that such a phenomenon was necessary in their cases. But perhaps most important is the promise of Acts 2:38. If the Samaritans had truly met the conditions of Acts 2:38, why were they not recipients of the gift? To embrace the above position is to say that Acts 8 stands in complete contradiction to Luke (Acts 2:38) as well as to Paul (Rom.8:9).

3. The Samaritans were not regenerate (in the sense that we are today) until the Holy Spirit fell on them.

**Note:** This we feel is the most plausible explanation of Acts 8. We would make the following observations in its support:

- a. Luke never describes a “receiving” of the Spirit subsequent to regeneration (Acts 2:38).
  - b. “Receiving the Word” about Christ is not synonymous with regeneration, for the people at Berea “received the Word” and later “many of them” believed (Acts 17:2,11). The parable of the soils (Mark 4) indicates that people can receive the Word with joy and not truly be born again. There is a faith that is not unto salvation (John 8:30-31,43-45).
  - c. We are told that Simon believed (in the same way--8:13) and yet there is evidence that he was not yet born again.
    - 1) Simon continued with Philip (literally, “attached himself to Philip”--8:13), not the Lord.
    - 2) Simon’s attention remained on the signs (8:13), not on the Savior.
    - 3) Simon tried to buy sign power (8:18).
    - 4) Peter tells Simon that his heart is not right before God (8:21).
    - 5) Peter recognized that although Simon professed real faith, he was yet in the bond of unrighteousness (8:23).
  - d. The Samaritans responded to Philip as they did to Simon, that is, following signs but not the Savior (8:16).
  - e. The text does not say that they believed in Jesus, only that they believed Philip (8:12-13). When this Greek word (pisteuein = to believe) governs a dative object (except perhaps “Lord” or “God”), it nearly always signifies intellectual assent to a statement of proposition, rather than commitment to God (Acts 24:14; 26:27).
  - f. From other texts it seems impossible to believe in Jesus unto salvation and not receive the Spirit (Acts 2:38,39; 15:8,9; Gal.3:2; Rom.8:9; 5:1,5).
- b. This text (in our thinking) is not conclusive and by itself provides little support for a post-regeneration baptism or a simultaneous experience. We feel that the latter alternative is a possible interpretation of this text and in harmony with the rest of Scripture, but we cannot be too dogmatic given this text by itself.**

### 3. What happened to Paul? Acts 9:1-19; 22:6-16

It has been commonly thought that Paul was converted on the road to Damascus and later baptized with the Spirit. We have good reason to believe that the Scriptures teach differently.

- a. Two important things took place on the Damascus road:
  1. Paul's attention was directed to Jesus (Acts 9:3-5), and
  2. Paul received instructions to go and wait (9:6).
  3. Nowhere does it mention that he was saved at that time. "Lord" is a term of respect as used by Paul here.
- b. Water baptism was not administered until the time of the Spirit's filling (9:17-18; 22:16), suggesting that new birth did not take place until that point.
- c. Paul's sins were not washed away until he "called on the name of the Lord" (22:16; 2:21; Romans 10:13) under the instruction of Ananias.
- d. The fact that Ananias called Paul "brother" (9:17,22; 13) could simply mean that he recognized his racial kinship as in Acts 22:5.

#### 4. **What happened to Cornelius? Acts 11:5-18; 10:44-48**

It is obvious from this context that Cornelius was not regenerate until the Spirit was given to him even though he was a God-fearing man.

- a. He was instructed to go to Peter to be saved (Acts 11:13-14).
- b. The experience of these Gentiles was likened to Pentecost (11:15) where the Spirit "fell on them" (10:44) as a result of repentance unto life (11:18). We note that Pentecost is described as "the beginning" (11:15).

#### 5. **What happened at Ephesus? Acts 19:1-7**

It is clear that the Ephesians had been obedient to John's message; they were believing him and waiting for the coming of Christ. They had not, however, been baptized in the name of Jesus for the forgiveness of their sins (Acts 2:38). They were much like the Apostles before Pentecost. As soon as they were informed as to the real issue (the coming of the Spirit), they were baptized in the name of Jesus (Acts 19:5) at which time the Spirit was imparted to them (19:6). There is no indication in the text as to the order of the events of verses 5 and 6; we assume they were simultaneous.

#### 6. **Conclusion**

We conclude that the record in Acts is in complete harmony with the testimony of the Epistles: THE BAPTISM WITH THE SPIRIT (the coming and indwelling of the Spirit within a person) IS THE MARK OF A CHRISTIAN AND TAKES PLACE AT THE MOMENT OF REGENERATION OR SAVING FAITH (Romans 8:9). In saying this, we are not denying the "second blessing" as some term it. We are simply saying that the baptism with the Spirit (from a Scriptural point of view) cannot be separated in time from regeneration. We would conclude that the "second blessing" is something other than the baptism with the Spirit or (in the case of some) it is their regeneration (first blessing).

#### G. **Conclusion**

At this point we would like to make the following observations:

1. The baptism of the Holy Spirit cannot be separated in time from regeneration (new birth). Rom.8:9; I Cor.12:13.
2. Nowhere in the epistles of the New Testament do we have a record of two types of believers (charismatic and non-charismatic). Nowhere do we see an exhortation for Christians to seek the "baptism with the Spirit."

3. The sign of spirituality is not miraculous experience but moral character. Power comes through faith (Gal.2:20), not a special experience with the Spirit. Many of the great men of the faith knew nothing of a "second blessing" while the Church at Corinth had much supernatural experience with little true spirituality.
4. There is no clear indication from Scripture that the supernatural (sign) manifestations of the Spirit have passed with the First Century. We assume that these extraordinary gifts of the Spirit are valid for Christians today.

In conclusion, we would like to refer the reader to the insightful remarks of John Stott:

"There are those today, as there have always been in the Church, to whom the Holy Spirit has given special experiences. The Holy Spirit is God the Lord. He is the divine Spirit, the mighty Spirit; we should not attempt to limit His sovereignty. Although we have sought to discover from the New Testament the Holy Spirit's norm for most Christian people, which is one initiatory baptism and a continuous and increasing fullness or repeated fillings, yet we do not deny that He works abnormally in some. There are unusual, special operations of the Holy Spirit, notably perhaps in times of revival. Sometimes the bestowing of certain spiritual gifts seems to be accompanied by a quickening, an enriching, a deepening of the recipient's spiritual life. Sometimes a fresh filling with the Holy Spirit, especially after a period of disobedience and declension, may lift the penitent believer suddenly onto an altogether new plane of spiritual life and power. Sometimes the Holy Spirit's inward witness to the believer may be strongly and wonderfully confirmed in his heart, so that he is completely delivered from doubt and darkness. Sometimes the Holy Spirit may come upon a believer to intensify his Christian life in what might be called a personal revival or visitation. Sometimes a Christian worker is given supernatural power for the particular work to which God has called him; he is "anointed," we sometimes say, with special power for special ministry. Sometimes the Holy Spirit may do His distinctively new covenant work of glorifying the Lord Jesus (John 16:14), that is, revealing and manifesting Him, in such a way as to make us 'rejoice with unutterable and exalted joy' (I Peter 1:8). Sometimes the Holy Spirit may even give to the believer what he gave to the apostle Paul, 'visions and revelations of the Lord,' so that Paul said he was 'caught up to the third heaven' and 'heard things that cannot be told, which man may not utter' (II Cor.12:1-4). I do not for a moment deny any of these things. Nevertheless, these are not the usual, general, or common purpose of God for all His people, but the unusual, particular, and exceptional ministries of the Holy Spirit to some. Those to whom the sovereign Spirit grants such experiences should indeed bow down and worship God in gratitude. But they should not, if they are true to Scripture, refer to any of them as the baptism of the Spirit. Nor should they urge the same experiences upon others as if they were the spiritual norm. Nor should they suggest that such unusual spiritual experiences are the secret of either holiness or usefulness, since many in the history of the Church have been powerful in character and ministry without them, while the Corinthians, who had some of them, remained carnal. In conclusion, I take the liberty of issuing some personal and practical exhortations--first to those of us who have received no exceptional manifestation of the Holy Spirit, secondly to those who have, and thirdly to all of us, whatever our experiences may have been. **First**, let me address those who have received no unusual experiences of the Holy Spirit. It would be easy for us, through fear or pride or envy, to question or even deny the validity of such experiences. But it would be wrong for us to do so for no better reason than that others claim to have had them, while we have not. We must certainly 'test everything' and in particular 'test the spirits' (I Thess.5:21; I John 4:1). We may also feel it wise about some claims to suspend judgment. At the same time, provided that there is nothing in the claimed experience which is contrary to Scripture, and provided that the fruits of the experiences seem to be beneficial to the believer and edifying to the Church, then we must be humbly ready to recognize

the unusual operations of the Holy Spirit in others and at least say with Gamaliel: ‘...let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!’ (Acts 5:38,39). We all need, in these days in which the Holy spirit seems to be stirring, to be sensitive to what He may be saying and doing among us. We must be very careful neither to blaspheme against the Holy Spirit by attributing His work to the devil, nor to quench the Holy Spirit by resolving to contain Him within our own safe, traditional patterns. On the other hand, we should also not manifest a sinful discontent with His normal operations in us. Abnormal experiences are not necessary to Christian maturity. We should rejoice in what we do know of the Holy Spirit as teacher and witness, and in the love, joy, peace, and power, which He has given us. **Secondly**, a word to those who have been given some unusual visitation of the Spirit. You are, of course, thanking God for His great vouchsafe to you; but remember that the Holy Spirit is a sovereign Spirit. He not only distributes different spiritual gifts ‘as He wills’ (I Cor.12:11), but He exercises His unusual ministries according to His will also. It is understandable that you should want to bear witness to what God has done for you. But I beg you not to seek to stereotype everybody’s spiritual experience, nor to imagine that the Holy Spirit necessarily purposes to give to others what He has given to you. It is spiritual graces, which should be common to all Christians, not spiritual gifts or spiritual experiences. The gifts of the Spirit are distributed among different Christians (I Cor.12); it is the fruit of the Spirit, which should characterize all. In a word, let your experience lead you to worship and praise; but let your exhortation to others be grounded not upon your experiences, but upon Scripture. More particularly, I would appeal to you not to urge upon people a baptism with the Spirit as a second and subsequent experience entirely distinct from conversion, for this cannot be proved from Scripture. Instead, please urge upon us what is constantly urged in Scripture, namely that we should not grieve nor quench the Holy Spirit (Eph.4:30; I Thess.5:19), but rather walk in the Spirit and be filled with the Spirit (Gal.5:16; Eph.5:18). Urge these things upon us, and we shall be thankful. **Thirdly**, an exhortation to us all, whatever our spiritual condition may be. Let us constantly seek to be filled with the Spirit, to be led by the Spirit, to walk in the Spirit. Can we not gladly occupy this common ground together, so that there be no division among us? Further, we can agree that the main condition of being filled is to be hungry. The Scripture tells us that God fills the hungry with good things and sends the rich empty away. ‘Open your mouth wide, ‘he says, ‘and I will fill it’ (Psalm 81:10). This does not mean that we can ever in this life be filled to hunger no more. Of course, God in Christ through the Spirit does satisfy our hunger and quench our thirst, but it is only of the next life that it is finally written, ‘‘They shall hunger no more, neither thirst any more’ (Rev.7:16). In this life our hunger is satisfied only to break out again. Jesus said, ‘Blessed are those who hunger and thirst for righteousness’ (Matt. 5:6), implying that hungering and thirsting after righteousness is as much as permanent state of the Christian as being ‘poor in spirit’ or ‘meek’ or ‘merciful.’ So let neither those who have had unusual experiences, nor those who have not, imagine that they have ‘attained,’ and that God cannot fill them any fuller with Himself! We all need to hear and obey the gracious invitation of Jesus: ‘If any one thirst, let him come to me and drink.’ We must learn to keep coming to Jesus, and to keep drinking. Only so, in the wise and balanced languages of the Book of Common Prayer, shall we ‘daily increase in the Holy Spirit more and more, until we come unto God’s everlasting kingdom.’”

*John Stott, The Baptism and Fullness of the Holy Spirit, p. 53-55. Copyright InterVarsity Christian Fellowship, England. Used by permission, InterVarsity Christian Fellowship, Downers Grove, Illinois.*

## THE CHARISMATIC EXPERIENCE

- A. **The Biblical teaching concerning the “filling of the Spirit” may give us insight into the charismatic experience. NOTE: There are 2 terms used in texts that speak of “the filling” or “fullness” of the Spirit:**
1. **PIMPLEMI** (πιμπλημι)--This is a special filling which may be the best word to describe the charismatic experience today.
    - a. It appears in
 

**Acts 2:4** “And they were all **filled** with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.”;

**Acts 4:8** “Then Peter, **filled** with the Holy Spirit, said to them . . .”;

**Acts 4:31** “And when they had prayed, the place where they had gathered together was shaken, and they were all **filled** with the Holy Spirit, and begin to speak the word of God with boldness.”;

**Acts 9:17** “the Lord Jesus . . . has sent me so that you may regain your sight, and be **filled** with the Holy Spirit.”;

**Acts 13:9** “but Saul, who was also known as Paul, **filled** with the Holy Spirit, fixed his gaze upon him.”

Note that this filling is consistently associated with energy to speak prophetically or in praise.
    - b. Before Pentecost, “the filling of the Holy Spirit” was expressed through a sovereign anointing for specific types of service-- Exodus 28:3 (35:30-35), Judges 3:10; 6:2,4; 11:29; 13:25; 14:6,19; 15:14. (See also Numbers 11:17,25; 27:18; I Samuel 10:9-10; 16:13; Daniel 4:8; 5:11-14; 6:3)
    - c. Note the unique features of the Old Testament filling:
      1. It had not relationship to spiritual character.
      2. It was associated with a sovereign call to service for a specific task.
      3. It was temporary.
      4. John 14:17 suggests that the Spirit’s work was from a position of “with” as opposed to “in” the individual.
    - d. Classical examples of this special manifestation of power before Pentecost are seen in Luke 1:15,41;67.
    - e. In short, this PIMPLEMI (filling) is not for every believer, temporary, instant power, related to special gifts of service, given by God's sovereign will.
  2. **PLEROO** (πληρωω)--This is a term (translated “full” or “filled”) used to describe a state of maturity available to all believers. It is not dramatic (like PIMPLEMI) but more a description of character and growing power. It appears in
 

**Acts 6:3** “but select from among you, brethren, seven men of good reputation **full** of the Spirit and of wisdom, whom we may put in charge of this task.”

**Acts 7:55** “but being **full** of the Holy Spirit, he gazed intently into heaven and saw the glory of God.”

**Acts 11:24** “for he was a good man, and **full** of the Holy Spirit and of faith.”

**Acts 13:52** “and the disciples were continually **filled** with joy and with the Holy Spirit.”

**B. The contemporary charismatic experience must be appreciated in the context of its uniquely American roots.**

1. The style and methods of early American Revivalism with its emphasis upon INDIVIDUALISM AND SENSE EXPERIENCE OF GOD provided an important link.
2. The theology of early American Methodism with its emphasis upon a SECOND WORK OF GRACE provided the soil from which the movement would emerge.
3. The holiness movement and Charles Finney popularized the term "Baptism with the Spirit" in the last 1800's, but it was not yet associated with speaking in tongues.
4. It was not until the charismatic movement birth (N.C. 1876, Kansas 1901, California 1906) that speaking in tongues was linked with Spirit Baptism at a popular level.
5. It was the Full Gospel Business Men International that spread the movement beyond the traditional Pentecostal denominations.
6. From America, it has spread internationally in the 1900's.

**C. The charismatic movement has received a lot of attention in the last few years with some helpful observations.**

1. The theology of the movement is a theology of practice (not primarily of logic or reason). It is very sense-oriented (what do I feel). For example, there is a unique distinction made between PRAISE--something man does voluntarily as an act of obedience, and WORSHIP--a dynamic encounter with God where He touches us in a way we can feel (compelling us to enjoy Him and love Him).
2. What characterizes the Pentecostal groups?

<b>Positive characteristics</b>	<b>Negative characteristics</b>
Personal boldness and self confidence in ministry	<i>A lack of healthy self-awareness (carnality and weaknesses)</i>
Freedom in worship	<i>Preoccupation with the experience of Pentecostal worship</i>
Manifestation of supernatural gifts and ministries	<i>Preoccupation with the spectacular and manipulation. An inflated confidence in the "power."</i>
A radical trust of God for the impossible	<i>Truncated view of God's will. A lack of wisdom in faith.</i>
Love for the unlovely	<i>Hostility toward those who don't agree with them</i>
Openness to God's voice	<i>Arbitrary use of Scripture</i>
Willingness to be led of God	<i>Stubborn leadership, resulting in power conflicts</i>
Ecumenical spirit	<i>Divisive track record</i>
Zeal for God	<i>Not always according to knowledge</i>

**3. How do various evangelical groups view “speaking in tongues?”**



<b>Category</b>	<b>Traditional</b>	<b>Pentecostal</b>	<b>Charismatic</b>
<b>Nature of Tongues</b>	Tongues in Acts are human languages whereas tongues in 1 Corinthians are either human languages, heavenly or angelic languages, or ecstatic utterances.	Tongues in Acts are human languages whereas tongues in 1 Corinthians are heavenly or angelic languages.	Tongues in Acts are human languages whereas tongues in 1 Corinthians are heavenly or angelic languages.
<b>Content of Tongues</b>	Glossolalia is praying to God in a language that one has not studied.  Some believe that New Testament accounts of "tongues" ties it in with a knowable or known language which is addressed to God in thanksgiving and praise. Never is it intended that tongues be equivalent to prophecy in being addressed to people.	Tongues may be prayer to God or they may be God's means of speaking to the people of God, equivalent to prophecy, if interpreted.	Tongues may be prayer to God or they may be God's means of speaking to the people of God, equivalent to prophecy, if interpreted.
<b>Need of Tongues</b>	Dispensationalists believe that tongues had a limited value in the early church to demonstrate God's change from Israel to the church. Most are in agreement that they were also used to build up the church when accompanied by the gift of interpretation of tongues. They are not needed today.	Tongues not only to signify the Spirit's presence and power but also to provide the ability to speak to God through the Spirit about concerns that the mind is not able to express. The gift of tongues is also given to some Christians to give the will of God.	Not all Christians will speak in tongues, and the Spirit is present in every Christian, but special power comes to the Christian by means of releasing the Spirit's power by tongues, given to some Christians to give the will of God to the church for its edification.
<b>Purpose of Tongues</b>	The primary purpose of tongues was to demonstrate the change from the nation of Israel to the nations of all the world. They are not a normative indication that someone has received the Spirit of God or a second baptism of (or in) the Spirit.	Tongues are the initial, necessary evidence that one has received the Spirit or the empowering from the Spirit by means of the baptism of the Holy Spirit. Further, they are used by the Spirit-filled believer in praying more effectively. Pentecostals differ as to whether one receives the Spirit of God at the moment of conversion or only at the baptism of the Spirit.	Tongues are an indicator (but not the only one) that one has the fullness of the Spirit of God. All Christians have the Spirit from conversion, but the fullness comes through one's letting God take control of one's life. This is not a second blessing but a recognition of God's power. Tongues help one to pray in the Spirit.
<b>Duration of Tongues</b>	Tongues ceased after the completion of the New Testament. There is no reliable evidence today of the miraculous gift of speaking foreign languages.	Tongues have continued throughout the ages, arising again in various periods of the church's history when greater desire for spirituality has occurred.	Tongues have continued throughout the ages, arising again in various periods of the church's history when greater desire for spirituality occurred.

4. What are the conditions for receiving the Spirit Baptism, according to Pentecostal theology?

**NOTE:** The baptism does not come automatically. It must be:

- a. **taught** to the individual
- b. **sought** by the individual
- c. preceded by certain **conditions** (Acts 1:1-2:1, 2:38)
  1. **CONVERSION**
    - a. water baptism
    - b. faith in Christ

**2. OBEDIENCE**

- a. Active obedience
  - 1) separation from all known sin (Acts 2:38)--repentance
  - 2) heart purification (Acts 15:8-9)--sanctification
  - 3) prayer (Luke 11:13, Acts 1:14)
- b. Passive obedience
  - 1) yielding--emptying
  - 2) tarrying meetings (Acts 24:49)

**3. FAITH**

- a. total
- b. active or assertive
- c. directed toward the Spirit

**4. LAYING ON OF HANDS**

**5. SPEAKING BY FAITH**

- a. praise and worship
- b. practicing the form

**5. How do evangelicals and charismatics compare in measurable behavior patterns?**

- a. According to a recent Gallup poll, nearly 20% of all adult Americans (18 years and older) are identified as evangelical Christians; 12% identify themselves as members of Pentecostal or nondenominational charismatic churches.
- b. 8% of adult Americans claim to have spoken in tongues.
- c. Of those who claim to be charismatic, 23% are Catholic, 10% are Mainline protestant, 46% are Evangelical protestant, and 21% Black protestant.

d. Note the following chart of beliefs and practices of these groups:

	Tongues-speakers:	Had conversion experience:	Evangelicals:
• Catholics	14%	11%	9%
• Protestants	86%	89%	91%
• Who hold the Bible to be the Word of God and not mistaken in its statements	86%	79%	100%
• Hold Jesus Christ to be divine	100%	99%	100%
• Hold only hope for heaven is through personal faith in Jesus Christ	85%	85%	100%
• Hold the devil is a personal being and influences others	67%	67%	70%
• Contribute ten percent of income to religious causes	63%	52%	50%
• Contribute five percent or more to religious causes	71%	70%	70%

• Attend church at least weekly	76%	85%	83%
• Talk about faith at least weekly	49%	51%	43%
• Member of a church	86%	93%	94%
• Do volunteer work for church	63%	80%	80%
• Hold the Bible to be the most important religious authority	56%	57%	62%
• Set priority on winning the world for Christ	42%	54%	51%
• Approve of sexual relations before marriage	19%	16%	11%
• Use alcoholic beverages	29%	30%	33%

e. **A secular observer concluded** (after extensive research) the following (from *The Psychology of Speaking in Tongues* by John P. Kildahl, Harper and Rowe, 1972):

1. Tongue speakers

- are more submissive, suggestible, and dependent in the presence of authority figures.
- always thought about some benevolent authority person when they began to speak in tongues.
- do feel better about themselves after speaking in tongues.
- feeling of well-being was not temporary but long-lasting.
- and non-tongue speakers are equally healthy mentally.
- have a stronger dependent relationship to authority figures than non-tongue speakers (especially to the person who introduced them to the experience).
- have a strong sense of reliance on outside authority.
- seem to gain their sense of well-being not from the speaking so much as from the abandonment of self to the authority of another person (leader) or God.
- typically have a sense of worthlessness at the onset of the gift.
- project anger onto those not sympathetic.
- have very close camaraderie.
- tend to be preoccupied with tongue speaking.

2. There is no characteristic personality type for tongue speakers.

3. 85% of tongue speakers experienced an anxiety crisis before receiving the gift.

4. Tongue speaking is generally induced at a point of psychological regression (reversion to an earlier level of maturity that is less rational, ego-controlled, and more child-like).

5. Tongue speaking's usefulness depended upon the emotional maturity of the speaker. The immature tended to be off-balance, and vice versa.

6. Interpretation of tongues typically seems unrelated to the tongue speaker.

7. Tongue speaking was generally divisive when used publicly in a mixed group.

## **Questions that you should be able to answer.**

### **1. Specific facts you should know.**

- a. Why do many Christians believe that the Bible teaches that the Baptism with the Spirit comes after conversion?
- b. What are the Biblical difficulties with separating the Baptism with the Spirit and regeneration?
- c. What are the major passages that deal with the Baptism with the Spirit?

### **2. Issues that you should be able to discuss.**

- a. What is the meaning of Acts 8 with respect to the coming of the Spirit?
- b. What are the strengths and weaknesses of the Charismatic movement?
- c. What are the two types of filling with the Spirit that we see in Acts?

### **3. Questions you should wrestle with.**

- a. How much attention should be given to special experiences with the Spirit in the life of the church?
- b. What should we expect of the Spirit in the normal life of the church today?
- c. Should we seek and encourage others to seek a Charismatic experience with the Spirit today?