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**AN INVESTIGATION OF SOME THEOLOGICAL INTERPRETATIONS
OF PENTECOST, WITH SPECIAL REFERENCE
TO SPIRIT-BAPTISM**

**A Thesis
Presented to
the Faculty of
Asbury Theological Seminary**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

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CHAPTER I

INTRODUCTION

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INTRODUCTION

The many aspects of the Pentecostal outpouring of the Holy Spirit upon the waiting disciples have resulted in greatly divergent interpretations of that event.

One group of thinkers has regarded the full conversion of Jesus' disciples as the significant factor in the Pentecostal experience. Another group has taken the position that the Pentecostal outpouring of the Spirit was received by individuals who were already regenerated believers, and that it was a subsequent experience. Further differences of interpretation within each position could be cited. G. Campbell Morgan, the noted expositor, believed that the reception of the Spirit at Pentecost--and since that time also--was both a regeneration and a filling with the Spirit.¹ Another variation of interpretations within the "concomitant with conversion" school is the view of Merrill Unger, who distinguished the "baptism of the Spirit" from the "filling with the Spirit," and also from regeneration. The "subsequent-to-conversion" interpretation may

¹Morgan believed, however, that the "fulness" was generally lost by the Christian and had to be sought again subsequently, G. Campbell Morgan, The Spirit of God (New York: Fleming H. Revell Co., 1900), pp. 190-191.

also be divided into schools of thought. Such men as E.A. Torrey and H.E. Dana espoused the position that the significance of Spirit-baptism was fulness for service; the Wesleyan position stresses the cleansing aspect of Spirit-baptism, regarding it as a second work of grace.

The purpose of this investigation has not been to present all of these various interpretations, but, in the attempt to discover the theological and experiential significance of Spirit-baptism as experienced at Pentecost, an intensive study of representative expositions of each position has been made. The view which represented Spirit-baptism as a concomitant of conversion has been presented according to the interpretation of Merrill Unger, A.C. Gaebelain, and John Walvoord. The view that Spirit-baptism represented the "filling" with the Spirit subsequent to conversion was presented according to the interpretation of Delbert R. Rose, professor in Asbury Theological Seminary, J.W. Keithly, John R. Brooks, Daniel Steele and several others.

The importance of this subject is evident to the student of the deeper Christian life in the New Testament. It has become especially important to the Wesleyan school of theology, in its presentation of the doctrine of Entire Sanctification. Within the Wesleyan movement there have been those who have not based their doctrine of sanctification on the Pentecostal experience of Spirit-baptism, but the tendency in American Wesleyanism has been to associate

the doctrine of Christian Perfection as taught by John Wesley with the baptism of the Spirit. There still are those within the movement, however, who have been reticent to base their presentation of the doctrine of Entire Sanctification on the accounts in Acts. This was the attitude of Ralph Earle in his doctoral dissertation, in which he concluded that only Paul's letters have direct teaching on Entire Sanctification. While the book of Acts stressed the fulness of the Holy Spirit, it was difficult to exegetically link the two emphases. Consequently he decided that the Wesleyan doctrine was based on Paul's writings, not on the book of Acts. Pentecost for him was no proof that sanctification was a second definite crisis experience.² In the light of such observations, it has been the aim of this investigator to discover whether or not the book of Acts provides a sound basis for the doctrine of Entire Sanctification as a second work of grace.

The investigation has been limited to those aspects of the Pentecostal experience which affected the inner life of the receivers. The design in limiting the study to a survey of the two representative views designated above was to test the two most divergent views for coherence and scriptural consistency, in order to compare their adequacy

² Ralph Earle, Jr., "The Doctrine of Sanctification in the New Testament," (Unpublished Doctoral Dissertation for Gordon College of Theology and Missions, 1941), p.63.

and to throw light on the problem of Entire Sanctification.

The method has been to examine each position for its basic assumptions, and then to build the viewpoint scripturally. Following the exposition of the two views they were compared in order to discover the basic points of contention. An inductive examination of problem passages was then undertaken, and the principles discovered from that investigation became the basis of the evaluation of each view.

The investigator has been aware that in making this study, his Wesleyanic persuasion could influence the outcome of the decisions. The aim has been, however, to secure a thoroughly Biblical understanding of the doctrinal significance of the Pentecostal experience; and while it has been his conviction that the doctrine of Entire Sanctification was clearly taught in the epistles, this study was undertaken to discover whether or not there was a sound basis for the doctrine in Acts.

By the expression "Pentecostal baptism," is meant not some phenomenal charismatic demonstration, but the term has reference to the Spirit-baptism received by the disciples at Pentecost. The phrase, "Spirit-baptism" has been used throughout the investigation as a general synonym of the "Pentecostal baptism" inasmuch as the respective schools of thought under consideration have designated the Pentecostal-baptism in two distinct ways: (1) The "concomi-

tant-with-conversion" position was found to prefer the phrase: "baptism of the Spirit," with reference to the Pentecostal-baptism; and (2) the "subsequent-to-conversion" advocates preferred the phrase: "baptism with the Spirit," for the same experience. In those places where the view of the respective school of thought was presented, the preferred phrase was used, but where this investigator referred to the event, the phrase "spirit-baptism" was used, for the purpose of objectivity.

CHAPTER II

SPIRIT-BAPTISM: A CONCOMITANT
OF CONVERSION

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OF CONVERSION

The view under consideration in this chapter was that which interpreted the Pentecostal Spirit-baptism as a part of the initial experience designated as conversion.

Generally held by the "Dispensational" school of thought, this interpretation viewed Spirit-baptism as the "baptism of, or by the Spirit," and distinguished it both from regeneration and the "filling" of the Spirit. Inasmuch as this viewpoint represented the strongest denial that the disciples were fully regenerated prior to Pentecost, this position afforded a most appropriate comparison with the view that Pentecost meant a second crisis experience involving the entire sanctification of the believers.

In approaching this study the procedure was to discover the interpretation of key Scriptures together with any theological assumptions inherent in the view, and after developing the position as it was presented by the representatives of the view, to analyze the problems with a view to secure a complete summary and exposition of the viewpoint. This method was believed suitable for a comparison of the view under consideration with the alternate view,

and for its testing for Scriptural accuracy and logical consistency.

I. THE VIEW PRESENTED

This interpretation of Spirit-baptism has been set forth in two stages: (1) the principles and scriptural bases for the view, and (2) an exposition of the viewpoint as it interpreted the pertinent passages and events in Scripture.

For the purpose of this study, one book by each authority was selected as definitive. They were The Holy Spirit in the New Testament, by A.C. Gaebelin;¹ The Baptizing Work of the Holy Spirit, by Merrill F. Unger;² and The Holy Spirit, written by the President of Dallas Theological Seminary, John F. Walvoord.³

The Scriptural Bases and Assumptions

For the basis of an understanding of the scriptural teaching concerning the "baptism of the Holy Spirit," the student must go to I Corinthians 12:13--"For in one Spirit were we all baptized into one body."⁴ In Paul's epistles,

¹A.C. Gaebelin, The Holy Spirit in the New Testament (New York: Publication Office "Our Hope," (n.d.)).

²(Wheaton, Illinois: Van Kampen Press Inc., 1953).

³(Wheaton, Illinois: Van Kampen Press Inc., 1954).

⁴Ibid., p. 139.

"the baptizing work of the Spirit, which was prophetic in the Gospels, historic in the Acts, finds its full doctrinal expression and meaning";⁵ and the above scriptural passage is "unquestionably the most important, not only because of its comprehensiveness of treatment, but also because of its definiteness of reference to the baptizing work of the Spirit. . . . It is undoubtedly the principle Scripture on the subject."⁶

From the above verse, several deductions were made. (1) The term "baptism" did not mean "immersion," but stressed a change brought about by organic union through the power of the Holy Spirit;⁷ (2) the Holy Spirit was not the medium of this baptism, but the Agent;⁸ (3) the result of the baptizing work of the Spirit was the organic union of believers into the body of Christ;⁹ (4) this baptism was the experience of all, not some Christians, and consequently could not be subsequent to conversion;¹⁰ and finally, (5) it was a specific and unique baptism--by one Spirit, into one body--and as such was limited to the "church age," being the only meaning of the term "baptism" in passages implying the organic union with Christ.¹¹ Gaebelin made it clear that this interpretation of the verse always applied where Spirit-baptism was referred to, thus:

⁵Unger, op.cit., p. 78.

⁶Ibid., p. 77.

⁷Ibid., p. 78.

⁸Ibid., p. 79.

⁹Ibid., p. 80.

¹⁰Ibid., p. 82.

¹¹Ibid., p. 83.

Scripture knows nothing whatever of different baptisms of the Spirit, repeated baptisms or individual experiences of baptism with the Spirit, nor is there in Scripture a single word of command to seek the baptism with the Spirit. The baptism of the Spirit happened once and does not need to happen again. Ever since that event took place, whenever or wherever, a sinner trusts on Christ, he is at once joined by the same Spirit to that body. He makes the believer a member of the body of Christ, so that he shares in one Spirit. The baptism of the Spirit is a dispensational act in which the church, the body of Christ was formed.¹²

In a similar vein, Merrill Unger insisted that "any view of the baptizing work of the Holy Spirit in the Gospels or the Acts must be reconciled with the central New-Testament doctrinal passage on this subject in I Corinthians 12:13."¹³ To deny that the prophecies of John the Baptist and Jesus concerning the baptism of the Spirit refer to this act of union with Christ's "body" is

an arbitrary assumption which not only has no basis in reason but casts any sound exegetical method to the winds and can only result in ruling out any systematic Biblical statement of the doctrine.¹⁴

A second passage basic to this view was Ephesians 4:5--"There is one body, and one Spirit, . . . one Lord, one faith, one baptism." Any view of the baptizing work of the Holy Spirit in the Gospels and the Acts must tally with this declaration. The baptism here could refer to nothing else than "spirit-baptism" and if so, it asserted that

¹²Gaebelein, op.cit., p. 63.

¹³Unger, op.cit., p. 116.

¹⁴Ibid., pp. 116-117.

there was only one kind of baptism with the Spirit--the baptism into the Body of Christ.¹⁵ This fact was demonstrated by the context, which referred to universals--those things which are common to all Christians.¹⁶ Inasmuch as this "one baptism" was the common experience of all Christians, it could not refer to an experience subsequent to conversion, such as the "infilling" of the Holy Spirit.

A third basis for the interpretation of the baptism of the Holy Spirit as found in Scriptures was the recognition that Spirit-baptism was not a gift which could be experienced, but a "positional" act of the Holy Spirit. Two indications of this "positional" nature of the baptism of the Spirit were observed. The first demonstration of this fact was found in the instantaneous nature of the baptism. Just as in the case of regeneration, "it is logically impossible for it to be experimental, in that experience involves time and sequence of experience."¹⁷ The original act of the Spirit, "placing us in Christ, produced no sensation" and consequently was not "experienced," for, "in the nature of any instantaneous act, there can be no experience or process."¹⁸ If this instantaneous event was

¹⁵Ibid., p. 118.

¹⁶Walvoord, op.cit., p. 140.

¹⁷Ibid., pp. 134-135.

¹⁸Ibid., pp. 146-147.

impossible of experience, it must have been positional.¹⁹ A second indication of the positional nature of this baptism with the Spirit was found in the language of the Epistles. In Romans 6:3,4, the believer was portrayed as disconnected from his old position of condemnation in Adam, placed "in Christ" and identified positionally with Him, though not yet experiencing all that it was his privilege to enjoy.²⁰ In Colossians 2:9-12, the positional completeness of the believer through the baptism of the Holy Spirit was stressed, as was his positional circumcision.²¹ Galatians 3:27,28 demonstrated the positional standing of the spirit-baptized believer who had "put on" Christ.²²

A final basic principle relative to this viewpoint was the distinction of the "baptism of the Spirit" from the other elements of conversion. This "baptism of the Spirit" was to be distinguished from the "gift" of the Spirit in the indwelling sense.²³ Christians are baptized, not "in" the Spirit, but "by" the Spirit in this sense, and the result of this baptism is union in the body of Christ.²⁴

¹⁹And so regeneration, indwelling of the Spirit, sealing and baptism with the Spirit were made positional, not experimental. Experience was a result, not the essence. Ibid., p. 146.

²⁰Unger, op.cit., pp. 83-89.

²¹Ibid., pp. 89-93.

²²Ibid., p. 98.

²³Walvoord, op.cit., p. 152.

²⁴Ibid., pp. 147-148.

This baptism was also to be distinguished from regeneration, and sealing.²⁵

By way of recapitulation, it was observed that the view under consideration maintained four fundamental principles:

1. There was only one kind of Spirit-baptism in Scripture.
2. That Spirit-baptism referred to the universal experience of Christians by which they are united in the Body of Christ.
3. The baptism of the Spirit is not an experiential but a positional change.
4. The baptism of the Spirit is distinct from the other aspects of conversion, and is not the equivalent of the "indwelling" Spirit as an initial gift.

An Exposition of the View

Prior to Pentecost, the references to the work of the Holy Spirit were always predictive, and after that they were descriptive or explanatory. It was to be born in mind that the Book of Acts was an historical book and in it "we do not find any doctrines concerning the Spirit of God."²⁶

²⁵Ibid., p. 158.

²⁶Gaebelein, op.cit., p. 31.

However, it was true that

what was recounted prophetically in the Gospels by John the Baptist and Jesus is thus seen to be realized historically in the Acts by the Apostles and early Christians. What was realized historically in the Acts is, in turn, recorded doctrinally in the Epistles. The historical portions, moreover, when seen in their proper dispensational perspective, are found to be in perfect accord with the doctrinal epistles.²⁷

The Old-Testament prophecies and experience. That some Old-Testament individuals experienced the indwelling of the Holy Spirit was evident.²⁸ However, there were differences from the New-Testament indwelling. That indwelling did not affect a regeneration, and was apparently independent of spiritual qualities in some cases. The indwelling was not an universal privilege, but was an individual sovereign gift, usually associated with a special call to service. It was of a temporary nature, and could be terminated, so that David once prayed that the Spirit might not be taken from him (Psalm 51:11).²⁹ None of the Old-Testament believers experienced the "baptism of the Spirit" --that was reserved for the "church age."³⁰

²⁷Unger, op.cit., pp. 75-76.

²⁸Gen.41:38; Ex.28:3; Num.11:17; Jud.3:10; ISam.10:9-10, et al.

²⁹Walvoord, op.cit., p. 72.

³⁰Ibid., p. 143; and Unger, op.cit., p. 31. It should be noted that the latter admitted that Old-Testament believers were regenerated (that is, some of them were), but they were not baptized into the "body of Christ."

All of the Old-Testament prophecies³¹ concerning the outpouring of the Holy Spirit, cleansing from sin, new birth, and the future indwelling of the Spirit did not apply to this "church age," for they were made to the Jews. Inasmuch as none of these promises have as yet been made effective to the nation of Israel, they cannot have been fulfilled. The giving of the Spirit to the Gentiles, the uniting of Jew and Gentile in one body, the reception of the Spirit of adoption and of sealing, and the earnest of the Spirit, were not intimated in the Old Testament, for they were parenthetical in God's plan.³²

The Holy Spirit in the Gospels. Under this heading the pre-Pentecostal experience of New-Testament believers and the prophecies relating to the work of the Holy Spirit have been treated.

1. The Prophecies. It was not until the Gospels that any prophecies concerning the "baptism" of the Holy Spirit were made. It was always to be remembered that there is a difference between the "gift" and the "baptism" of the Spirit. There is also a difference between the "baptism of the Spirit" and the "baptism with fire."³³ Both

³¹Is.32:13-18; 44:2-5; Ezek.36; Zech.3:9; Joel 2:28-32; 12:10.

³²Gaebelein, op.cit., pp. 9-10.

³³Unger, op.cit., p. 28. Cf., Is.61:2; Mal.3:1-6; 4:1.

the "gift" and the "baptism with fire" were foretold in the Old-Testament prophecies, but were never confused with the "baptism of the Spirit." John the Baptist's announcement of the baptizing ministry of Jesus in terms of the Spirit referred to the fusing of believers into a new and unique entity--the church. It had no other significance.³⁴ His inclusion of "fire" in the prophecy had no reference to the Pentecostal outpouring, but referred to the fulfilment of the future fiery judgement at the Second Advent of Christ, according to Matthew 3:9-12 and Luke 3:16,17.³⁵ The prophecies of Jesus concerning the coming ministry of the Spirit to be initiated at Pentecost were broader in scope than John's. The Holy Spirit was to be given in a measure previously unheard of--"He was not yet given" (John 7:39).³⁶ He would come to permanently indwell--he would dwell in them (John 14:17), and Christ's prophecy--"I in you" (John 14:20)--would be fulfilled. The Holy Spirit would also baptize the believers into Christ, and into one body, thus

³⁴Unger, op.cit., p. 29 (Cf. Matt.3:11; Mark 1:8; Luke 3:16; John 11:32f).

³⁵Unger, op.cit., p. 40; and Gaebelin, op.cit., p. 14. (Both regarded Jesus' omission of "fire" in Acts 1:5 as an indication that that part of the prophecy was not relevant at Pentecost).

³⁶When He was to come, the believer would be refreshed, able to refresh others (John 4:14; 7:37,38), and filled with the Spirit. Unger, op.cit., p. 51.

answering Jesus' prayer "that they may be one, as we are" (John 14:20).³⁷ Jesus' prophecy, then,

envisions the advent of the Spirit in the totality of His gracious activity, as a copious and beneficent outpouring hitherto unknown and unexperienced . . .

and also predicted

the Spirit's coming at Pentecost to perform individually and corporately during this age His various ministries of regenerating, baptizing, indwelling, sealing, and filling.³⁸

2. The experience of believers. By and large, the work of the Spirit in relation to men during the "Gospel" period followed the pattern of the Old-Testament experience.³⁹ John's baptism was not Christian baptism, but a baptism of repentance offered to the Jews, who recognized it as a condition for the receiving of their kingdom.⁴⁰ However, because the disciples had accepted Christ and believed on Him, the Holy Spirit was "with them" (John 14:16), they were born again, and clean every whit.⁴¹ But they were to wait until Pentecost for the Spirit's indwelling presence. Jesus' instruction to the disciples that the Holy Spirit could be had for the asking (Luke 11:13) applied to the Old dispensation, before the Spirit had been given. It was spoken when "the Spirit of God came upon

³⁷Ibid., pp. 45-52.

³⁸Ibid., p. 47.

³⁹Walvoord, op.cit., pp. 82-82.

⁴⁰Gaebelein, op.cit., p. 13.

⁴¹Ibid., p. 25; and Unger, op.cit., p. 31.

men, and departed according to divine sovereign will," and was probably never previously appropriated by the disciples.⁴² That instruction was not relevant today, for every believer receives the Holy Spirit at conversion. When Jesus breathed on the disciples and said "Receive ye Holy Spirit" (without the definite article), the act was symbolic. If anything was communicated to them, it was divine energy, not the Holy Spirit.⁴³

By way of summary, according to this viewpoint believers in Christ could have been possessors of the new-birth, and have been conscious of the Spirit's presence, but they still lacked the unification to be affected by the "baptism of the Holy Spirit" at Pentecost. Furthermore, the fulness of the Spirit and the indwelling of the Spirit, if experienced, were neither abiding nor universally available.⁴⁴

⁴²Ibid., p. 45; Gaebelin, op.cit., p. 18; and Walvoord, op.cit., p. 152.

⁴³Gaebelin, op.cit., pp. 29,30; and Unger, op.cit., p. 53.

⁴⁴In this vein, Unger remarked that granting the possibility that the disciples did possess "life" before Pentecost, it did not necessarily follow that they were saved in the full New-Testament sense. They were certainly not "baptized with the Spirit" (Acts 1:5), indwelt (John 14:17), sealed (Eph.4:30) nor receivers of the "free gift" (Acts 2:38)--all of which were implied in the term salvation in the later New-Testament sense. Ibid., p. 58. The pre-Pentecostal references to "filling" were "a temporary infilling, governed by the sovereign purpose of God, rather than being a universal privilege extended to all yielded saints." Walvoord, op.cit., pp. 292-293.

The Holy Spirit at Pentecost and after. Three factors need to be kept in mind in the study of the account in the Acts. In the outpourings of the Spirit, the dispensational extension of the privilege, the specific uniting significance of the "baptism," and the intensification of the work of the Spirit in man were distinct aspects. These aspects of the dispensational transition were frequently all present in the same incidents, but need to be distinguished.

1. The baptizing work of the Spirit. The peculiar function of this "baptism" was the uniting of believers with Christ and with one another as the church. Beginning with the Pentecostal "baptism," all the elements that make up conversion--the gift of the Spirit, regeneration, and the sealing of the spirit--were inseparable from the "baptism of the Spirit." This was not previously the case, for apparently regeneration was possible before, apart from the gift of the Spirit.⁴⁵ The New-Testament sense of salvation thus took on a fuller meaning than previously given to the term. The "baptism of the Spirit" did not necessarily include the "fulness" or "filling with" the Holy Spirit, and consequently they were not to be equated.⁴⁶

The regenerating, sealing, baptizing gift of the

⁴⁵Unger, op.cit., p. 74.

⁴⁶Ibid., p. 61.

Holy Spirit came on the day of Pentecost to the disciples in Jerusalem, to the penitent unsaved at Samaria, Caesarea, and Ephesus, as well as to other individuals who believed on Christ. The various terms descriptive of the Pentecostal event in Acts, chapter 2, indicate the scope of the Spirit's dispensational ministry. The gift of the Spirit to indwell was bestowed in fulfilment of Jesus' prophecy: "He shall be in you." Each believer became a "temple of God" (I Cor.3:16), and collectively the believers became an "habitation of God" (Eph.1:13), and in addition to these benefits, they were "filled" with the Spirit.

The complete conversion of the Samaritans awaited their "baptism of the Holy Spirit," following the visit of the Apostles. The lack of this gift and "baptism of the Spirit" indicated that they had not yet been fully "saved" in the New-Testament sense. This lack was due either to the incompleteness of their faith--in which case their faith was only an intellectual assent--⁴⁷or to a divine withholding of the gift in order to demonstrate the inclusion of the Samaritans in the church.⁴⁸

In the same manner, the conversion of Cornelius and his band awaited the "baptism of the Spirit." Prior to this experience he was clearly designated as unsaved (Acts 11:14), and when the "baptism of the Spirit" was received,

⁴⁷Ibid., pp. 66-67.

⁴⁸Gaebelein, op.cit., p. 38.

he was also filled with the Spirit. At that point in history, it was made clear that no race was excluded from the church, nor the blessings of the Spirit.⁴⁹

Once again it was observed that the Ephesian disciples of John the Baptist had not yet been fully saved when Paul asked them concerning the Spirit. They were not saved in the full New-Testament sense, or they would have known the Holy Spirit. Paul's question intimated that if they had been truly saved, they would have come to know the Spirit when they believed. When he discovered that they had not, he preached the Gospel to them, and on their confession of faith, baptized them. At that time they received the "baptism of the Spirit" and were saved.⁵⁰

2. The Dispensational aspect of the baptisms. The Pentecostal baptism of the Spirit marked the first such gift, and as the point at which the church was formed, it could not be repeated. The church could not have been formed before then, because it could be formed only by the baptizing work of the Spirit (I Cor.12:13; Eph.1:22,23; 2:4,5) and this did not occur until Pentecost. The subsequent-to-Pentecost group "baptisms" represented stages in the growth of the church, and were significant in that they

⁴⁹Unger, op.cit., pp. 70-71.

⁵⁰Ibid., pp. 74-45.

pointed out the universality of the constituency.⁵¹ Since that time, every Christian has received that "baptism" at conversion.

3. The scope of the Spirit's ministry. Of most significance, in addition to the ministries already observed, was the "filling" ministry of the Spirit at and since Pentecost. It was this aspect of Joel's prophecy that Peter stressed, though the prophecy was not actually fulfilled at Pentecost.⁵² The "filling" was experimental--whereas the baptism was non-experimental--and resulted in supernatural languages, intense joy, boldness, power for witnessing, unselfishness of heart, and ecstatic worship.⁵³ This "filling with the Spirit" was distinct from the "indwelling" of the Spirit, though it could not be experienced except where the "indwelling" was a fact. The "indwelling" stressed the Spirit's abiding presence, whereas the "filling" represented the Spirit's complete control over the individual.⁵⁴ Such a filling followed upon a yielding to the indwelling Spirit,⁵⁵ and consequently was never a once-for-all matter. This was demonstrated in the experiences recorded in Acts, where repeated fillings were necessary (Acts 2:4; 4:8; 4:31; 7:55; 9:17; 11:24; 13:9). The command, "Be filled with the Spirit" (Eph.5:18), a present im-

⁵¹Ibid., p. 55.

⁵²Ibid., p. 64.

⁵³Ibid., pp. 60-62.

⁵⁴Walvoord, op.cit., p. 155.

⁵⁵Ibid., p. 192.

perative with the durative force--indicated the need for a constant renewal of the experience in order to maintain it.⁵⁶ "To maintain this high tide of spiritual life," observed Unger, "continual fillings were necessary." He cited the subsequent fillings of the Book of Acts to demonstrate this point.⁵⁷

II. THE VIEW SUMMARIZED

The "baptism of the Spirit" was a divine act unique to the dispensation inaugurated at Pentecost. It was an act of God which united believers positionally in Jesus Christ into one body, the church. This baptism was distinct from the other aspects of conversion, but was an essential of conversion in the New-Testament sense. Every believer was baptized with the Spirit at conversion, and consequently born into the body of Christ.

The basis of this viewpoint was found in the epistles, where the significance of Spirit-baptism was explained doctrinally. These explanations indicated that there was only one kind of Spirit-baptism, and that baptism was related to conversion. A study of the book of Acts showed that this baptism was to be distinguished from the filling of the Spirit, but could be received simultaneously. While

⁵⁶Ibid., p. 195.

⁵⁷Unger, op.cit., p. 62.

the filling with the Spirit could be renewed, the baptism with the Spirit, because a positional act of the Spirit, could never be lost nor repeated in the life of the believer.

The uniqueness of this baptism of the Spirit was indicated by the fact that it was never prophesied by the Old-Testament prophets. It was not until John the Baptist that this truth was intimated. None of the experiences in the book of Acts violated the principle that the baptism was not repeatable, nor that it signified a vital element in conversion. It was never used for a "second-work of grace."

III. A DELINEATION OF THE PROBLEMS

This study revealed that the real basis for opposition to the view that the Pentecostal experience was basically a "second work of grace" was found in the unique nature of the "baptism of the Spirit," and not so much in the denial that the pre-Pentecostal experience was not regeneration. Inasmuch, however, as this "baptism of the Spirit" was regarded as an essential for proper conversion, to assert that the real issue is whether or not the pre-Pentecostal believers were saved, is still appropriate.

Since the view has been previously presented quite fully, and the interpretation of pertinent passages given, a simple listing of the problems and possible weaknesses of

the viewpoint has been set forth here.

1. Can the assertion that an instantaneous event cannot be experimental be substantiated? Is not this actually saying that if it is instantaneous it is theoretical and not real?
2. The unity of believers--which it was asserted, came instantaneously and was therefore theoretical--seemed to be actual, not just positional, in Acts 4:32.
3. Can the baptism with fire not refer to Pentecost?
4. Why was the report of the purification of the heart as recorded in Acts 15 regarded as "incidental"?⁵⁸
5. Did the interpretation of the significance of Peter's reference to Joel's prophecy do it justice?
6. Why did Jesus stress power, and not union in his command to tarry at Jerusalem (Acts 1:8)?
7. What did Jesus mean when he said the world could not receive the gift of the Spirit (John 14:17)?
8. Did not Jesus link sanctification with his prayer for the "oneness" of the disciples (John 14:17ff)?

⁵⁸Gaebelein, op.cit., p. 42.

9. If the baptism of the Spirit was that which was received at conversion, why did Ananias pray that Paul might be filled with the Spirit (Acts 9:17)?
10. The baptism with the Spirit was designated as a gift not an act in Acts 11:17.
11. Is it right to say that the book of Acts is not definitive for doctrine and experience?
12. Were the repeated fillings in Acts to renew and restore a lost experience?
13. Is not Luke 11:13 applicable today?
14. Does one do justice to the description of sacred writ to assert that the Samaritan believers were not genuinely saved prior to their filling with the Spirit?
15. Does Ephesians 4:5 necessarily rule out the possibility of spirit-baptism referring to an experience subsequent to conversion?
16. Does the Holy Spirit remain in the sinning Christian?
17. Has a proper study of the tenses used in regard to the "fillings" in Acts, and such places as Galatians 3:3 been made?

CHAPTER III

SPIRIT-BAPTISM: SUBSEQUENT
TO CONVERSION

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In the consideration of the experiential and theological significance of Pentecost, the similarity of other outpourings in Acts warranted their inclusion in this investigation. That the subsequent effusions were of a similar nature to the initial outpouring of the Holy Spirit on the day of Pentecost was intimated by the presence of related phenomena, and by the fact that the similarity was on several occasions so reported.¹

The view under consideration in this chapter has been designated as the "subsequent-to-conversion" view for the purpose of this study. The plan has been to develop this view from its scriptural bases so as to enable a full exposition of the interpretation of Pentecost. Following an exposition of the view in terms of its typical presentation, the manner in which such an exposition moulded the interpretation of other pertinent verses in order to obtain consistency was explored.

Inasmuch as numerous minor variations were observed

¹Acts 15:8,9; 10:44-47.

in the presentation of this viewpoint, it was thought advisable to select the work of one authority in the field, and supplement his presentation where necessary to secure a full development of the viewpoint. Accordingly, the article by Professor Delbert R. Rose, entitled "Luke's History of the Holy Spirit,"² served as a basis. In consultation with Professor Rose, the principles laid down in that article were followed through in this chapter, and further developed by reference to other advocates of the position.

I. A PRESENTATION OF THE VIEW

The Principles and Scriptural Bases

There were two principles upon which this viewpoint was based. The first principle was that something definitely new and distinctive occurred and was experienced at Pentecost. The second principle basic to this view-point was that what was experienced at Pentecost is available to Christians today. The Pentecostal experience was not merely an attendant of the initiation of a new dispensation; it became part of the privilege of the "new dispensation." It was with respect to these two principles that the scriptural basis of the view was laid.

²The Asbury Seminarian, VIII, No.2 (Spring-Summer, 1954), 8-21.

The distinctive aspect of the Pentecostal experience. The Pentecostal experience was not conversion or regeneration. The references to the recipients of the various Pentecostal outpourings and the references which contrasted "water-baptism" with "Spirit-baptism" indicated that remission of sins preceded these outpourings. According to John the Baptist, the promised Spirit-baptism was to those who had already experienced the baptism unto repentance (Matt.3:11). Jesus denied that the promised gift was for the "world"--the unsaved (John 14:17). Peter also indicated that the gift of the Spirit was available only to those who had repented and obtained remission of sins (Acts 2:38). Furthermore, the descriptions of pre-Pentecostal experience demonstrated that remission of sins preceded that historical event, in that people living before Pentecost were described as enjoying that experience.

The Scriptures always associated "water-baptism" with the concept of remission of sins, which signified conversion, justification, and regeneration--all of which are inseparable in fact. It assumed repentance and forgiveness.

The prophetically announced mission of John the Baptist was "to give knowledge of salvation unto his people in the remission of their sins."³ In fulfilling this call-

³Luke 1:77.

ing, John came "baptizing in water unto repentance,"⁴ and he preached "the baptism of repentance unto the remission of sins."⁵ His baptism was with water--signifying the remission of sins--and was different from Christ's baptism, which was with the Holy Spirit--signifying something else.⁶ The inference was that those who experienced John's baptism experienced remission of sins, conversion, and regeneration.

The rite of water-baptism also signified remission of sins, and regeneration elsewhere. Peter stressed it as a pre-requisite to the reception of the gift of the Holy Spirit in his first sermon in Acts, where it signified remission of sins.⁷ Both the Samaritans⁸ and the Ephesians⁹ had experienced this "remission," as was seen from their submission to water-baptism. In all of these cases, the rite simply symbolized the inner washing which it is assumed had taken place, though the rite itself was never considered efficacious. It did, however, represent the "washing of regeneration,"¹⁰ which had taken place. The fact that the Caesareans received the gift of the Holy Spirit prior to this Christian water-baptism,¹¹ was proof that the rite itself was not efficacious, and that the fact

⁴Matt.3:11.

⁵Luke 3:3.

⁶Acts 1:5.

⁷Acts 2:38.

⁸Acts 8:12.

⁹Acts 19:4-5.

¹⁰Titus 3:5.

¹¹Acts 10:47-48.

of remission could exist apart from the rite.

That Pentecost did not signify regeneration or justification was denoted by the pre-Pentecostal experience of the recipients of the Pentecostal effusion. Positively, they were designated "clean,"¹² not of the world,¹³ belonging to God and Christ,¹⁴ and believed on the Lord Christ.¹⁵ Their names were written in heaven and they were "sons of God."¹⁶ While the Holy Spirit dwelt "with them," He did not yet dwell "in them."¹⁷ They were described as acquainted with the Holy Spirit.¹⁸ Negatively, they were described as not sanctified,¹⁹ "evil,"²⁰ impotent because not yet endued with power,²¹ not yet "one,"²² not yet indwelt by Christ,²³ and not yet baptized with the Holy Spirit--though probably baptized with water.²⁴ It was evident, then, that the pre-Pentecostal disciples were regarded by Jesus as converted.

A further indication that Pentecost did not mean the inauguration of the experience of regeneration was found in the nature of the promises of Jesus to needy individuals

¹²John 13:10; 15:3.

¹³John 17:14.

¹⁴John 17:9.

¹⁵Acts 11:17.

¹⁶Luke 10:20; John 1:11-13.

¹⁷John 14:17.

¹⁸John 14:17.

¹⁹John 17:17.

²⁰Luke 11:13.

²¹Luke 24:49; Acts 1:8.

²²John 17:21.

²³John 17:26,23.

²⁴Acts. 1:5.

during his earthly ministry. To Nicodemus, Jesus pointed out that the "new birth" was both essential and, it is assumed, available.²⁵ For the woman of Samaria, the satisfying operation of the Holy Spirit appeared to be immediately available, and it was indicative of the "new birth."²⁶ Testimonies to a justified state of Old-Testament believers substantiated the view Abraham was reckoned righteous, and David apparently knew the presence of the Holy Spirit, for he prayed that He might not be removed from him on account of his sin.²⁷ Simeon was described as "just and devout," and the Holy Spirit was upon him.²⁸ While it was recognized that the Holy Spirit was "upon" certain individuals in a special sense in the Old-Testament period, it did seem that there was a clear sense of justification and, it was assumed, a clear experience of regeneration.

The Pentecostal experience, then, was not equivalent to conversion, remission of sins, or regeneration for the following reasons: (1) in those cases where the effusion of the Holy Spirit occurred after John's baptism had been properly experienced, the indication was that those individ-

²⁵John 3:5.

²⁶John 4:13,14.

²⁷Ps. 51:10-12. Though the prayer may have been for the presence of the Holy Spirit in a sense other than in a regenerating one--such as for empowering.

²⁸Luke 2:25.

uals had already been converted; (2) one condition for receiving the "baptism with the Holy Spirit" was the prior experience of remission of sins, as seen from the stress on "baptism in Jesus' name"; (3) the disciples, who were recipients of the Pentecostal effusion, were previously described in terms which precluded the possibility of their being still unregenerate; (4) a state of remission was evident in that a distinct possibility prior to Pentecost; and (5) it seemed through the Spirit Jesus' invitations to spiritual regeneration-during his earthly ministry-indicated the possibility of the new birth prior to Pentecost.

If the unique aspect of the Pentecostal experience was not conversion,²⁹ could it have been power?

It was not simply power. The disciples already had experienced power for service, as had the leaders of Old-Testament times. Jesus had long before given the disciples power and authority over demons, and power to preach and to heal (Luke 9:1-2). But Pentecost brought an addition to that power. It was connected with the disciple's task of witnessing (Acts 1:8). What was the basis of this new pow-

²⁹"This writer," concluded Professor Rose, "has failed to find in Acts one individual or group receiving the promised baptism with the Holy Spirit about whom exegetical evidence cannot be produced that forgiveness of sins through faith in Jesus Christ was already a possibility if not a reality prior to obtaining the gift of the Spirit." Ibid., pp. 17-18.

er? Professor Rose suggested that

If Pentecost was an impartation of power above and beyond that which the twelve already knew, it must have been primarily a subjective change within believers, and secondarily a persuasiveness with others in making the then invisible Christ a present, living reality.³⁰

There was undoubtedly a mighty anointing with power at the Pentecostal outpouring, in a new sense. In order for a closer scrutiny of the secret or genius of this power a further consideration of the subjective nature of the Pentecostal experience was necessary.

The secret of the new power was heart-purity. This was the stress of the Apostle Peter in reporting both on the initial Pentecostal experience and on that of the believers at Ceasarea. "He made no distinction between us and them, cleansing their hearts by faith," Peter reported (Acts 15:9). By this statement Peter demonstrated the distinctiveness of the power given at Pentecost. Previously described as "evil," in that they were yet carnal, the disciples had been instructed by Jesus that they could obtain the aid of the Holy Spirit simply by request (Luke 11:13). The promised aid was given at Pentecost, and resulted in the purification of their hearts from sin. Jesus had prayed for this when he prayed for their sanctification (John 17:17). The purifying aspect had been intimated in

³⁰ Ibid., pp. 15-16.

the promise spoken by John the Baptist that "He shall baptize you with the Holy Ghost and fire" (Matt.3:11)--where fire represented the purging function of the Holy Spirit. The purging aspect was also found in the Old-Testament prophecies of Malachi chapter 3, and Ezekiel chapter 36.

Water-baptism implied remission by symbolization, and Spirit-baptism indicated the purification of the heart. It was this latter emphasis that Peter placed upon the Pentecostal subjective experience. Thus, "Pentecost was the inaugural of the Holy Spirit's supreme dispensational ministry--that of producing purity and sanctity of spirit in the believer."³¹ This cleansing brought a power for Christ-likeness--the primary stress of power in the book of Acts. "Purity was the subjective need to care for the remaining sin-problem of the disciples," and its provision brought that new resource of power for Christ-likeness and service.³²

It was believed then, that the distinctive feature of the Pentecostal outpouring, as regards subjective experience, was the purification of the hearts of the Christians.

³¹Ibid., p. 15.

³²Ibid., p. 15. (It is significant to note that the "filling" with the Holy Spirit was associated with the idea of the purification of the heart. The Spirit's fulness leaves no room for impurity in the heart.)

The availability of the Pentecostal experience.

1. The pre-Pentecostal promises. In the prophecy of Joel (2:28-32), the universal availability of the poured out Spirit was seen in the phrase "I will pour out my Spirit upon all flesh." The abundance and adequacy of that provision was indicated by the suggestion of liberality of the expression "pour out."

Jesus promised the enduement to his disciples in particular, instructing them to remain in Jerusalem until that enduement--the promise of the Father--should come (Luke 24:49). John the Baptist promised that it would be a "fiery" baptism (Matt.3:11). The liberality of that pouring out had also been implied in Jesus' invitation to all to drink of the "living water," which would become in turn rivers of living water--the reference being interpreted by John with respect to the Pentecostal outpouring of the Spirit's fulness (John 7:38-39). The Holy Spirit was promised to the disciples as the Comforter (John 14:16), and the Comforter's coming was contingent on Jesus' departure and bestowal (John 16:7). An intimation of the broader privilege of this experience was found in Jesus' prayer for his disciples. After praying for the sanctification of his disciples, he extended the request to embrace all who in the future would believe on Him--"that they may all be one"--especially in their experience (John 17:19-21).

The pre-Pentecostal references indicated that the experience of Pentecost was to extend beyond the inner circle of disciples and believers of the first generation.

2. The post-Pentecostal explanations. The universal offer of this experience to Christians was evident in the instructions of the Apostle Peter on the day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost" (Acts 2:37). The promise was extended to them "and to all that are afar off, even as many as the Lord our God shall call unto Him" (Acts 2:38). Whatever the Apostles received was there announced as available to believers of all ages following Pentecost. The promise of the Father--the outpoured Spirit--was their heritage.

It was considered important to notice further that sanctification was designated as the Christian's heritage (Acts 20:32). This heritage of sanctification was specifically mentioned in Jesus' intercessory prayer (John 17:17), and in Acts 26:18 this inheritance of sanctification was shown to be available "by faith" in Christ. In Ephesians 1:13,14, Paul pointed out that the "earnest" of this inheritance of sanctification was received at the "sealing" with the Holy Spirit after the exercise of faith. It was considered significant at this point to recall Peter's statement concerning the subjective experience at

Pentecost--"purifying their hearts by faith," and that was affected by the Holy Spirit. The same two elements were common to sanctification and purification in Acts and Ephesians--both were available by faith, and both were secured by the Holy Spirit. The reference in Ephesians designated the moment of "sealing" as the point of reception of the "earnest" or token of the inheritance of sanctification. Could not this "sealing" refer to the point of the baptism with the Holy Spirit in the Pentecostal sense? It was believed to be the case, and herein the link between sanctification and purification was found to be the fulness of the Holy Spirit.

The Holy Spirit was designated as the agent of sanctification and deliverance from sin in numerous contexts. Freedom from sin and the fruit of sanctification were related in Romans 6:22. This freedom from sin was explained as due to the operation of the Holy Spirit in Romans 8:2. The Holy Spirit was the agent of sanctification in Romans 15:16 and in II Thessalonians 2:13.

The suggestion of an entire cleansing from impurity was found in Ephesians 5:26-27. There Jesus' atonement was regarded as adequate for the sanctification, cleansing, and the presentation of the church in a holy condition. The realization of this experience was regarded as possible in this life by Paul in his prayer for the "entire sanctification" of the Thessalonians (II Thess.5:23). This ap-

peared to be the burden of his exhortation "Be filled with the Spirit" (Eph. 5:18).

By way of summary, this viewpoint has asserted that the universal availability of the Holy Spirit's fulness for Christians was declared and commanded in Scripture. This fulness was linked with sanctification, and implied the possibility of an entire, complete sanctification in this life. One aspect of this sanctification by the Spirit was the purification of the heart, which was produced by the fulness of the Holy Spirit. Both sanctification and cleansing were regarded as the rightful heritage of the Christian.

An Exposition of the Viewpoint

The design of this section of the chapter was to offer an expansion of the viewpoint as it interpreted pertinent passages in terms of the principles already set down. The attempt was to test the consistency and adequacy of the viewpoint in its treatment of the Scriptures. The study covered the references in the Gospels, the Book of Acts, and the Epistles.

In the teaching of the Gospels. This baptism with the Holy Spirit had a dispensational beginning--following the departure of Christ (John 16:7). There was, however, a sense in which the Holy Spirit was very active prior to Pentecost. He was present in fulness upon Zecharias, the father of John the Baptist for the purpose of prophecy

(Luke 1:67), and John the Baptist was filled with the Holy Spirit from birth (Luke 1:15). Of Simeon it was said that the Holy Ghost was "upon him" (Luke 2:25). Apparently the Spirit was upon only a few individuals for special service prior to Pentecost, and in a sense lesser than that received at Pentecost, for it would seem that if Simeon were filled with the Holy Spirit in the Pentecostal sense, surely the disciples could have been also. But this was not the case, and they were to wait for the historical Pentecostal effusion.

This baptism was called a fiery one (Matt.3:11; Luke 3:16). It was to be the promised enduement (Luke 24:49), and was to be received by faith (Luke 11:13). It was a measure of the fulness of the Spirit not previously experienced, and would produce "rivers of living water" within--signifying the abundance of the inner refreshment and power resulting from it (John 7:38-39). This abundance was expressed elsewhere as an inner and abiding one, in that the external presence would become the internal presence and the occasional presence would be an abiding one. (John 14:17)--"he abideth with you, and shall be in you." This filling would be the occasion of their sanctification (John 17:17), and the result of this indwelling fulness would be the inner exaltation of Christ (John 16:14). In a formal way, before his ascension, Jesus had signified the coming Pentecostal effusion by "breathing" on the disciples and

officially bestowing the privilege of special authority upon them (John 20:22-23). This was actualized at Pentecost.

In the Book of Acts.

1. The Initial Outpourings. There were five initial outpourings of the Holy Spirit in Acts. They were at Jerusalem, in Samaria, upon Saul on that Damascus Road, in Caesarea, and at Ephesus. The initial outpouring at Pentecost indicated the beginning of a new dispensation, and the other initial outpourings demonstrated that the privileges of this new dispensation must be corporately and/or individually experienced by all groups of believers.³³

The first outpouring of the Holy Spirit was upon the Jewish believers on the Day of Pentecost. At that time the promised "baptism with the Holy Spirit and fire" was realized, and they were all "filled with the Holy Spirit" (Acts 2:4). At that moment the sanctification of the waiting believers was completed in the sense of purification, and this resulted in power for mighty witnessing, without inhibition. The point of the witnessing was that Christ was glorified (Acts 2:33)--signified by the outpouring of the Holy Spirit according to His promise. Herein lay the dispensational aspect of Pentecost--Christ was glorified, and

³³Rose, op.cit., p. 12.

the Holy Spirit had been sent as the promised Comforter and mighty enabler (Acts 1:8). The phenomena attending this outpouring were the inaugural signs of this dispensational advent of the Spirit. Peter interpreted to the multitude the meaning of these signs in his address--they signified Jesus' resurrection, glorification, and His pouring out of the Holy Spirit upon all flesh (Acts 2:17-39). Later, at the Council of Jerusalem, he further pointed out that it meant the purification of the heart by faith (Acts 15:9). The sound of the rushing mighty wind indicated the Spirit's coming. The vision of the tongues of fire symbolized the purifying aspect of His coming, and the distribution of the Spirit upon each head "evidently pointed to the truth that the Paraclete had come to dwell not only with the society as a whole, nor only with the officers of the society, but with all its members."³⁴ The speaking in tongues was indicative of the new release that had come for effective witnessing through the fulness of the Holy Spirit. Pentecost, according to Joel's prophecy, marked the beginning of the time when "whosoever called upon the name of the Lord shall be saved" (Acts 2:21). Peter's discourse, demonstrated his belief that the Holy Spirit's outpoured presence was the

³⁴Ibid., p. 12, where he quoted from H.B. Swete, The Holy Spirit in the New Testament (London: Macmillan Co. Ltd., 1909), p. 12.

privilege of every believer (Acts 2:38-39).

The second initial outpouring was upon the Samaritan believers (Acts 8:17). These people were evidently saved, for they had "received" the Word (8:14), were baptized in the name of Jesus Christ--signifying remission of sins (8:12,16)--and had believed Philip's preaching (8:12). They were, however, not yet "sanctified" because the Holy Spirit had not yet been poured out upon them (Acts 8:16). Several reasons were offered to explain the fact that these disciples at Samaria had not previously received the outpouring of the Holy Spirit. Either they had not realized their privilege, in which case their lack was due to ignorance, or they had not definitely sought for the experience. That, however, they apparently did while the disciples prayed and laid their hands upon them (Acts 8:17), after which they "received the Holy Spirit" in His outpoured fullness. No inaugural signs were mentioned, but there evidently was a perceptible change, for Simon the sorcerer immediately requested the secret of the Apostles' power (Acts 8:18).

The third outpouring was a personal one. Three days after his conversion on the Damascus Road, Saul experienced his personal "Pentecost" (Acts 9:17-18).³⁵ The immediate signs in his case were the restoration of his sight and

³⁵Rose, op.cit., p. 13.

boldness in proclaiming the Gospel (Acts 9:20). Apparently this experience came while he was submitting to the rite of Christian water-baptism (Acts 22:16). This rite was to confirm and acknowledge that which had already occurred in Paul's experience. The invitation of Ananias: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16)--constituted a formal invitation for baptism as a Christian, and was no proof that Paul had not yet been saved, nor that he did not at that time receive the Pentecostal gift.

The fourth outpouring of the Holy Spirit was upon Cornelius' household (Acts 10:44; 11:15; 15:8,9). Cornelius was a saved man, for he was devout, feared God, gave alms, and prayed always (Acts 10:1-2). He had heard the Christian message (Acts 10:37), and apparently was believing it as far as he understood it (10:2,4,22,30-31,33,36-37ff).³⁶ Furthermore, he "worked righteousness," and was "accepted with God" (10:35). Such a description implied that he had experienced remission of sins,³⁷ and was

³⁶ Ibid., p. 17.

³⁷ Cornelius had not previously been baptized as a Christian, not necessarily because he had no contact with Christians, but rather because his contact had been with the Judaizers, who required both baptism and circumcision of Christian converts. Cornelius had previously been unready to submit to all that was being associated with Christianity. That problem was central when Peter referred to the Spirit-baptism of Cornelius in Acts 15:8,9.

a most sincere Christian, though perhaps un-informed. Cornelius was seeking in prayer "to have his spiritual deficiency met when the answer came which issued in the Caesarean Pentecost (10:2-4,9-20,30-31)."³⁸ While the language used in several places may seem to indicate that Cornelius' need was conversion,³⁹ the outpouring of the Holy Spirit showed that that was not the case. The angel's instruction to send men to Joppa for a man who would "speak unto thee words whereby thou shalt be saved" (11:14) was not necessarily referring to initial conversion, but rather to a complete salvation, including the sanctifying purification of the heart and salvation in the ultimate sense. That outpouring came upon the generation of faith, which came by association of ideas, when Peter reminded them that conversion was available to all by faith (10:43). It resulted in a similar outpouring to that experienced at Pentecost, involving the purification of the heart from all sin (15:9), bold witnessing, and the speaking in tongues (10:46). The visiting Jewish Christians immediately recognized the gift as a seal of the fact that the Caesareans were actually converted, and so urged their Christian baptism. The incident served both to satisfy the hunger of some believing Gentiles, and to convince the Jewish

³⁸Rose, op.cit., p. 18.

³⁹Acts 10:43;11:14;15:7,11.

Christians that the Gentiles were rightful participants in every blessing of salvation. This demonstration did not permit Peter to complete his sermon. God cut it short, but accomplished His purpose.

The final initial outpouring of the Holy Spirit recorded in Acts was that at Ephesus (19:1-7). Those men had not received the outpouring of the Holy Spirit in His fullness because they had not known of their privilege.⁴⁰ They had experienced remission of sins, for they had met the conditions of John's baptism, but they had not recognized John's reminder that there was a mightier baptism--the baptism with the Holy Spirit--to be administered by Christ, through faith (19:4). Paul instructed them to be baptized in Christ's name, and following the baptism with water, when Paul laid his hands on them and prayed, they received that Pentecostal baptism by faith (19:5,6). Extraordinary signs of speaking in tongues and prophecy followed, indicating the liberty which had come to them.

2. Other Infillings. The outstanding "infilling" subsequent to the initial dispensational fullness was recorded in Acts 4:31.--"they were all filled (aorist tense) with the Holy Ghost." This infilling was a special "influx of power" to meet the emergencies which had arisen in the pathway of service for the Lord--for meeting a crucial

⁴⁰Rose, op.cit., p. 18.

situation.⁴¹ These men had not forfeited their newly-found relationship to the Spirit, but they needed special endowment for life and for service in specific circumstances.⁴²

Similar infillings were recorded of Peter (4:8,31), where the aorist tense brought out the immediacy of the fresh endowment; and also of Paul when dealing with Elymas (13:9).

That the consequent experience of those who had experienced the Pentecostal effusion of the Holy Spirit in His fulness could be a continual "fulness" was amply demonstrated in Scripture. The seven chosen to care for the business of the early church were to be characterized by a continuous fulness of the Holy Ghost (Acts 6:3). When Stephen stood up to make his defence, he was in a state of fulness with the Holy Spirit (Acts 7:55). Elsewhere, Stephen and Barnabas were described as experiencing the constant "fulness" of the Holy Spirit (6:5;11:24).

The Book of Acts, then, was found to demonstrate that the initial experience of the fulness of the Holy Spirit was available to groups and individuals, and involved purity of heart. While it began as a state of fulness by a crisis, it continued as a constant experience,

⁴¹Ibid., p. 13, where he noted the support of A.T. Robertson in his Word Pictures in the New Testament (Nashville: Sunday School Board of the Southern Bapt. Conv., 1930), III, 181.

⁴²Rose, op.cit., p. 13.

which could be "subsidized" for special emergencies by some kind of an additional endowment.

In the teaching of the Epistles. The Pentecostal experience of the fulness of the Holy Spirit was described as an "anointing" (II Cor.1:21) and a "sealing" (II Cor.1:22; Eph.1:13;4:30). It was a "renewal" (Titus 3:5,6) and a sanctification (II Thess.2:13), and resulted in a purification of the heart which enabled an "unfeigned love" of the brethren. (I Pet.1:22; Rom.5:5). The fulness of the Spirit was obligatory for Christians (Eph.5:18).

II. A SUMMARY OF THE VIEW

Two basic principles of this viewpoint were observed. Pentecost brought something new into the experience of the believers, and that same experience is available to believers today.

The distinctive aspect of the Pentecostal experience was not conversion, nor power for service, but rather purity of heart and power for living virtuously. The availability of this experience to present-day believers was demonstrated by the pre-Pentecostal promises, and the post-Pentecostal explanations as found in the Book of Acts and the Epistles. This "purification" was involved in sanctification and was affected by the incoming fulness of the Holy Spirit.

The development of this viewpoint has afforded an

explanation of the "initial" and subsequent fillings of the Holy Spirit mentioned in the Book of Acts. A consistent and coherent explanation of the record in Acts was offered. This consistency was sought in interpreting the Old-Testament prophecies and also the references to the subject in the Gospels. The linkage of the Pentecostal Spirit-baptism with the experience of entire sanctification which was intimated in Acts, was developed further in the Epistles, in order to substantiate the view that Pentecost implied the reception of the disciples--by way of the "baptism with the Holy Spirit"--of the experience of entire sanctification.

III. AN EXAMINATION OF THE PROBLEMS

While the basic coherence of this view throughout the New Testament has been observed, there were some problems concerning the view which required further explication for a full development of the position. Those problems were listed below and have been subsequently considered according to their explanations by other advocates of the view under investigation.

The Problems

1. If the Pentecostal experience represented the incoming of the Holy Spirit into the life of the believer, in what sense was the Holy Spirit present with the believer prior to that experience?

2. How was the apparent distinction between the baptism of John, and Christian baptism,⁴³ to be explained?
3. When did the "baptism into one body"⁴⁴ occur?
4. If, as Jesus asserted, the "world" could not receive the promised Comforter,⁴⁵ in what sense could the unconverted be said to receive the Spirit?⁴⁶
5. Was there a dispensational limitation on the pre-Pentecostal experience not applicable since then?

The Problems Examined

One of the difficulties encountered in the study of this viewpoint was the incompleteness of the separate presentations of the position. Most frequently, it was found that the concentration was on the presentation of the view, without a consideration of passages which appear to contradict the viewpoint. A study of a representative number of the advocates of this position, however, showed that an explanation of most of the points at issue was offered by at least one writer. Occasionally, there were found to be divergent opinions concerning the specific interpretation, but those divergences presented alternative, not necessarily contradictory, views.

The pre-Pentecostal experience of believers. The

⁴³Acts 19:3-5.

⁴⁴I Cor.12:13; John 17:21.

⁴⁵John 14:17.

⁴⁶John 3:4; Gal.3:2.

"subsequent-to-conversion" view of Pentecost was based upon the assumption that the historical recipients of the baptism of the Holy Spirit were previously in a regenerate state. That the experience of regeneration was always administered by the agency of the Holy Spirit was also assumed. If the pre-Pentecostal experience of regeneration was administered by the Holy Spirit, in what sense did the "baptism with the Holy Spirit" constitute a new coming, and a new experience?

The answers to these questions centre on the interpretation of several specific verses of Scripture. They are (1) "the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; for he abideth with you, and shall be in you" (John 14:17); (2) "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit . . ." (John 20:22); (3) "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5); (4) "If any man hath not the Spirit of Christ, he is none of his" (Romans 8:9); (5) "One Lord, one faith, one baptism . . ." (Ephesians 4:5); (6) "But this spake he of the Spirit, which they that believe on him were to receive: for the Holy Ghost was not yet given: because Jesus was not yet glorified" (John 7:39); and (7) "Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven

is greater than he" (Matthew 11:11).

Representatives of the viewpoint under consideration were found to take one of two positions with regard to the historical pre-Pentecostal experience. Those two positions were (1) that the disciples and Old-Testament saints uniformly experienced a full conversion and regeneration by the Holy Spirit before the Day of Pentecost; or (2) that there was a dispensational difference of experience between the Old-Testament, and the pre-Pentecostal believers' during Christ's earthly ministry, but that regeneration in the full sense came to the disciples before Pentecost. The former approach made no distinction between the religious experience of the disciples of Jesus and the Old-Testament saints, whereas the latter view did.

The former view was advocated by Thomas Payne, Thomas K. Doty, and John Lakin Brasher.⁴⁷ While the Old-Testament saints lived only in the "haze and twilight" of spiritual understanding--so that God dwelt among His people, but not in them--they did experience forgiveness of sins (II Chron.7:14), spiritual life (Psalm 1:2), a new heart (II Chron.6:14), and in some cases perfect cleansing (Psalm 51:10).⁴⁸ The disciples of Jesus likewise possessed

⁴⁷John Lakin Brasher, "Filled with the Spirit," ed. Lewis Robeson Akers, "Tarry Ye" (Louisville, Ky: Pentecostal Publishing Company, 1930), pp. 57-63.

⁴⁸Thomas K. Doty, The Two-Fold Gift of the Holy Ghost (Cleveland, Ohio: Christian Harvester Office, 1890), pp. 66-68.

the experience of regeneration before Pentecost.

Regeneration had always included the same elements of repentance, faith, pardon, remission of sins, and the renovation of the heart, and had always been affected by the operation of the Holy Spirit in the life.⁴⁹ The Patriarchs entered the kingdom of heaven (Luke 13:28,29), and so they must have experienced the "new-birth" (John 3:5).⁵⁰ Jesus assumed that the necessity of the new-birth was known by Nicodemus (John 3:10), and by this it was plain that the experience was available prior to Pentecost. The "problem" verses listed above were interpreted as follows: The regeneration of the Holy Spirit was experienced by the pre-Pentecostal believers, otherwise they could never have entered the kingdom of God (John 3:5); this involved the experience of the presence of the Holy Spirit in the sense of His operation in the life, but not in His inner presence in the life (John 14:17)--⁵¹ that is to say, the "firstfruits of the Spirit" were possessed, but not His "special indwelling personality";⁵² Jesus' pre-Pentecostal

⁴⁹Thomas Payne, The Pentecostal Baptism: Is it Regeneration? (London: The Christian Herald Office, [n.d.]), p.30.

⁵⁰Ibid., p. 29.

⁵¹Ibid., p. 28. Their's was a "baptism of or by the Spirit" which was a full impartation of the Spirit. The Spirit had come in His office of regenerator, but not in His office of sanctifier, according to Rose.

⁵²Doty, op.cit., p. 72.

"breathing" of the Holy Spirit upon the disciples was simply a symbolic act of the Pentecostal effusion, and brought no additional element into the experience of the apostles (John 20:22); the reference to the future reception of the Holy Spirit (John 7:39) was to his sanctifying fulness, and that was the unique sense of the Pentecostal experience. Pentecost was to be the occasion when the Holy Spirit came to abide within the believer in a sanctifying sense.⁵³

A number of the advocates of this view of Pentecost took an alternate view of the pre-Pentecostal experience. Of especial note were the works of Daniel Steele, J.W. Keithly, Dougan Clark, and John R. Brooks.

The exposition of this alternate viewpoint was based upon John Fletcher's designation of three types of piety, corresponding to the dispensations of the Father, the Son, and the Holy Spirit.⁵⁴ The type of piety during the dispensation of the Father--from creation to John the Baptist--was that of "godly fear," and obedience to the Law, which resulted in acceptance before God.⁵⁵ The leading characteristic of piety and religious experience under the dis-

⁵³Payne, op.cit., p. 31.

⁵⁴J.W. Keithly, The Mission of the Holy Spirit (3d ed.; Morrilton, Ark.: J.W. Keithly, 1904), p. 353.

⁵⁵John R. Brooks, Scriptural Sanctification (Nashville, Tenn.: Publishing House of the M.E. Church South, 1905), p. 39.

dispensation of the Son--from Christ's incarnation to Pentecost--was peace with God by faith, which relieved the earlier fear.⁵⁶ The dispensation of the Spirit--from Pentecost to the second Advent--lifted the standard of piety to perfect love which casts out fear,⁵⁷ by virtue of the cleansing and empowering fulness of the Holy Spirit, and resulted in the "abiding presence and influence of the divine Cleanser, Comforter, Strengthener, and Anointer."⁵⁸

Prior to the first Advent of Christ, conversion was not a regeneration in the New Testament sense. It was a "moral change wrought by the will of the penitent, influenced by the Spirit of God, rather than a new creation or a new birth."⁵⁹ The predominant purpose was changed from vice to virtue in reliance on divine help, but there was no regeneration, as the New Testament describes it. There was no permanent state or sense of reconciliation and acceptance with God, and no conscious indwelling of the Spirit in individuals.⁶⁰ They had a "ceremonial purity and legal righteousness, an intermittent peace, but to the joy of the Holy Ghost they were strangers because He did not dwell in their hearts."⁶¹ Such men as Enoch, David, and

⁵⁶Ibid., p. 44.

⁵⁷Ibid., p. 46.

⁵⁸Ibid., p. 54.

⁵⁹Daniel Steele, The Gospel of the Comforter (Boston: The Christian Witness Company, 1904), p. 32.

⁶⁰Ibid., p. 33.

⁶¹Ibid., p. 34.

Isaiah did not disprove this rule, though they were exceptions to the general rule.

During the dispensation of the Son, from his birth to Pentecost, there was a transition from the piety of the Old-Testament saints to an inner transformation described as the new-birth, and made available to those who believed in Him. During Jesus' earthly life, the disciples were in a state of salvation akin to the experience of the Old-Testament saints--they were in a state of acceptance before God, best designated "servants," rather than "sons."⁶² That state of salvation did not at first involve the direct witness of the Spirit to divine adoption as "sons,"⁶³ though the disciples "knew" Him in some sense⁶⁴ (John 14: 17), and had received "the things of the Spirit"--something only those no longer "natural" could do. The Spirit must have been operative in their lives in some sense. Brooks observed in this respect:

To the extent that they understood and believed the prophecies relating to his coming and work, the declaration of John that he was the "Lamb of God which taketh away the sin of the world," and his own teaching as to his mission--to that extent their fear may have been changed into a peace accompanied with some measure of love and joy. . . .⁶⁵

Jesus urged his disciples to realize the peace that came

⁶²Ibid., p. 155.

⁶³Ibid., p. 156.

⁶⁴The Holy Spirit was "with" them in the person of Christ, in the sense used here. Ibid., p. 158.

⁶⁵Brooks, op.cit., p. 45.

from belief in Him as Redeemer and Peacegiver. They already believed in the Father as Ruler and Lawgiver (John 14:1-2), but just before the crucifixion they had apparently not yet come to that place--⁶⁶they were yet troubled, weak in faith, unsteady, experiencing unholy ambition and a worldly spirit.⁶⁷ That needed peace came to the disciples when, after the resurrection, Jesus breathed on them and said, "Receive ye the Holy Ghost" (John 20:22).⁶⁸ This "breathing out," was not a symbol and prophecy of the future Pentecostal gift, but was a real impartation of assurance--the "witness of adoption," designated as the "earnest" or "firstfruit" of the full outpouring to follow.⁶⁹ At that moment the disciples became conscious of their sonship. The gift of assurance was to tide them over until the full outpouring at Pentecost. The "breathing out" was also an impartation of spiritual life to the believers, and was a gift of the Spirit rather than the impartation of the Person of the Spirit.⁷⁰ Daniel Steele designated this as the point at which the disciples were fully converted in the New-Testament sense of regeneration, and he made the

⁶⁶Loc. cit.

⁶⁷Ibid., p. 46.

⁶⁸Ibid., p. 45. ⁶⁹Steele, op. cit., p. 155.

⁷⁰Daniel Steele, Steele's Answers, ed. E.L. Kletzing (Chicago: The Christian Witness Company, 1912), p. 189.

gift not the Spirit, but spiritual life.⁷¹

It was not until the dispensation of the Spirit that the full privilege of the "promise of the Father" was realized. So transcendent above the former experiences of the Spirit was this, that it was designated "the" promise, and to emphasize the abundance of the promised outpouring, John the Apostle reported that previous to Pentecost "the Holy Ghost was not yet given." (John 7:39). He thus, in the language of hyperbole, "so magnifies this richer gift of the Spirit at Pentecost as seemingly to deny that he had ever, in any measure been given before."⁷² The dispensation introduced by the Pentecostal outpouring was summarized by Dougan Clark as follows:

Believers in Jesus are raised to a higher plane of religious experience, and to more exalted privileges, and to more perfect liberty than ever was enjoyed before. More light to the understanding, more holiness to the heart, more peace and joy in believing, more power and efficiency for service, than God's people ever knew before--such are the grand privileges of the glorious dispensation of the blessed Holy Ghost . . .⁷³

⁷¹T.J. McCrossan, Christ's Paralyzed Church X-Rayed (4138 Brooklyn Ave, Seattle, Washington: T.J. McCrossan, 1937), pp. 53-54. It is significant that T.J. McCrossan a Presbyterian, agreed that it was then that life was imparted to the believers, and Jesus' promise of John 14:17--"he shall be in you"--was fulfilled. Up until that moment, the Spirit had been with the disciples in the person of Christ Himself, but then the "Spirit entered each disciple at once, and, as proven by the use of the aorist imperative, completed all that Christ purposed to do for them at that particular time, viz., to give each disciple eternal life . . ."

⁷²Brooks, op.cit., p. 49.

⁷³Dougan Clark, The Holy Ghost Dispensation (Chicago: Publishing Association of Friends, 1891), pp. 15-16.

That viewpoint which allowed for a certain difference in the subjective experience of believers in the different dispensations, introduced a meaningful interpretation of the problem. The Holy Spirit was with the disciples before the crucifixion, in the presence of Jesus, and He entered them in witnessing and regenerating power when Jesus breathed on the disciples (John 14:17; 20:22). At that point they were born of the Spirit (John 3:5)--a requirement in its full sense made only in the dispensation of the Holy Ghost--and given possession of the Spirit (Rom. 8:9). As recipients of the Holy Spirit in regenerating power in the full sense, the disciples were "greater than John the Baptist" who did not experience that peculiar "earnest" nor regeneration (Matt. 11:11). The fulness of the Holy Spirit was not given until Pentecost, for Christ had first to be glorified (John 7:39) before this promised outpouring could be given.

The answers to problems (1) and (2) which were stated above⁷⁴ have been shown. If there was a dispensational limitation to the pre-Pentecostal experience of believers--which appeared to be the concensus of opinion--that limitation was remedied at the breathing out of John 20:22 and at Pentecost. Prior to the Pentecostal outpour-

⁷⁴Supra, pp. 51-52.

ing, the Holy Spirit was present in His work, and as regenerator and "earnest" of the fulness in the lives of the disciples. He was present, but not present in His fulness, which was the unique sense in which the expression "the promise of the father" was used.

Question (4) was also implicitly answered. The "world" could not receive the promised Comforter (John 14:17) in the sense predicted because the reference was to the reception of Him in His fulness, not in His regenerating presence. "A sinner's first need is newness of life imparted by the Holy Spirit, the Lord of life . . ."75

The Problems concerning baptism. Two views concerning the baptism into the one body of Christ were found within this school of thought. The one regarded baptism as occurring first at Pentecost and subsequently at one's personal Pentecost, when Jesus' prayer for the unity of believers is actually fulfilled. The "baptism" of I Corinthians 12:13, then, referred to the Pentecostal experience of the Baptism of the Holy Spirit.

The other viewpoint was that this "baptism" into one body (I Corinthians 12:13) happened to the disciples at John 20:22, and is repeated to believers the moment of regeneration, at which moment they are made "one in Christ" (John 17:21). According to this view, the baptism men-

75Steele, Gospel, p. 159.

tioned in I Corinthians 12:13 was the baptism of repentance unto regeneration, not the Pentecostal baptism with the Holy Ghost in His fulness.⁷⁶

The other problem was the distinction between Christian baptism and the baptism of John the Baptist. This difference was intimated in Acts 19:3-5, where the Ephesians--who had been baptized according to John's rite--were again baptized by Paul according to the Christian rite. Concerning that event, Daniel Steele observed that the two baptisms were definitely not identical in significance, for John stressed repentance rather than works. Paul's baptism of the Ephesians signified regeneration.⁷⁷ This was consistent with his view that the point of regeneration of the disciples was not at John's baptism but at Jesus' special breathing of the Spirit upon them (John 20:22), and did not weaken his assertion that Pentecost was an experience subsequent to the new birth for the disciples.

Conclusions

Two basically different approaches to demonstrating that the disciples, and consequently all others, were not regenerated, but were rather entirely sanctified by the Pentecostal infilling of the Holy Spirit have been presented. The first approach was by way of asserting that

⁷⁶McCrossan, op.cit., p. 114.

⁷⁷Steele, Answers, p. 39.

John's baptism always signified regeneration in a total sense, and that pre-Pentecostal believers were fully regenerated. The other was to acknowledge certain lacks in the subjective "conversion" experience of individuals before the Pentecostal effusion, according to their dispensation, but to regard the completion of regeneration as prior to the Pentecostal effusion--seen in the disciples' case as occurring at John 20:22.

CHAPTER IV

THE PROBLEM EXAMINED

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THE PROBLEM EXAMINED

The preceding expositions of representative interpretations of Pentecost have served to delineate the basic problems and points of contention involved in the subject.

To facilitate a concise view of the problem in its perspective, prior to the presentation of an alternate exposition, it was the purpose in this section of the investigation to present (1) a concise comparison of the main points of the conflicting views, and (2) an inductive examination of the relevant scriptural references to ascertain the validity of the stated interpretations. On the basis of the conclusions of the inductive investigation, the principles which it was concluded must govern an accurate interpretation of Pentecost have been set forth.

I. THE TWO INTERPRETATIONS COMPARED

For clarity, the comparison of the two views was set out in Table I. The scriptural references and assumptions regarded as basic to either system have been capitalized. Where the alternate approach to the "subsequent-to-conversion" view were shown, the sign (*) represented the view of Daniel Steele, and the sign (**) represented the view held by Delbert K. Rose.

TABLE I
 A COMPARISON OF THE "CONCOMITANT-WITH" AND THE
 "SUBSEQUENT-TO" CONVERSION VIEWS

| Factors | Subsequent-to-Conversion Interpretation | Conversion View |
|--|---|---|
| The Pentecostal "power" | New piety and new permanence. | Power for service and witnessing. |
| BAPTISMAL "FIRE" | Spiritual cleansing, not judgement. | Refers to the future advent of Christ in judgement. |
| "PURIFY" | Entire cleansing of nature, not just conscience or initial cleansing. | The positional aspect of conversion, and the relief of the conscience--justification. |
| OLD TESTAMENT PROPHECIES concerning the Spirit | Applicable to Pentecost | Only referred to Israel's restoration, and not yet fulfilled. |
| "BAPTISM" AND "FILLING" with the Holy Spirit | Initially co-etaneous, but not synonymous in subsequent experience. | Baptism is positional, filling is experiential. Former occurs at conversion. |
| RECIPIENTS of the "Baptism with the Spirit" | Previously regenerated. | Never fully converted prior to the baptism. |

INDWELLING OF THE SPIRIT

Occurs at regeneration, and true of all Christians

BAPTISM AS ADMINISTERED BY JOHN THE BAPTIST

Not Christian baptism, and meant something less than N.T. conversion.

"EARNEST" OF THE SPIRIT

Derived from the indwelling of the Spirit which comes at conversion; synonym of witness and sealing of the Spirit.

PRE-PENTECOSTAL BELIEVERS (New Testament times)

Possibly regenerated and justified, but not baptized into the body of Christ.

OLD-TESTAMENT BELIEVERS

Justified and some filled with the Spirit for service. Not baptized by the Spirit into the body of Christ.

The Church

Non-existent before Pentecost.

*Occurs at regeneration.
**Occurs at Entire Sanctification.

*Signified repentance only and not distinguished from Christian baptism.
**Same as Christian water-baptism and always indicated regeneration.

*Same as "witness of the Spirit" and comes at regeneration.
**Same as "sealing" with the Spirit, and occurs at the point of E.sanct. at the reception of the fulness of the Spirit.

*Prior to John 20:22 not fully regenerated nor "indwelt."
**Justified and regenerated.

*Justified, but not regenerated in N.T. sense.
**Justified and regenerated just as in N.T. sense.

In existence before Pentecost.

| Factors | Subsequent-to-Conversion View (cont.) | Conversion View (cont.) |
|---|--|--|
| <p>"Salvation" (Acts 10:43; 11:14; 15:7,11)</p> <p>Old Test. "fulness with the Spirit"</p> <p>Condition of personal reception of Pentecostal fullness</p> | <p>Used in an ultimate, not an initial sense.</p> <p>An exclusive and inferior sampling.</p> <p>Faith, distinct from and subsequent to saving faith.</p> | <p>Refers to conversion.</p> <p>An exclusive and divinely delegated privilege.</p> <p>Was dispensationally conditioned at Pentecost, and is automatic with conversion today.</p> |
| <p>JOHN 20:22-23</p> | <p>Impartation of regeneration and witness of Spirit.</p> <p>**Symbolical of ensuing Pentecostal outpouring.</p> | <p>Symbolical only.</p> |
| <p>"ONENESS"</p> | <p>A subjective, not a merely positional resultant of the baptism of the Spirit.</p> | <p>A positional result of the baptism of the Holy Spirit into the Body of Christ.</p> |
| <p>Peter's sermon at Caesarea</p> | <p>It was not completed.</p> | <p>On its completion Cornelius was saved.</p> |
| <p>Acts 22:16</p> | <p>An expression of the baptismal formula, not a designation of the subjective status of Paul.</p> | <p>Indicates that Paul was to be baptized into the Body of Christ and be filled with the Spirit at the same time.</p> |

Dispensational aspect of Pentecost

Signified Jesus' glorification; arked beginning of a new era when Holy Spirit's fulness was available to all Christians; in these senses, it is unique and unrepeatable.

The baptism by the Spirit into the body of Christ was the unique aspect; power for all thru the filling of the Holy Spirit was new. Ushered into existence the church.

ACTS 2:37

Distinguishes two works of grace--conversion, and the reception of the Holy Spirit in His fulness.

The gift of the Spirit referred to the Spirit's indwelling, which comes at conversion.

EPHESIANS 1:13,14

"Sealing" stands for an experience subsequent to the experience of conversion, signified by "believing"--

The sealing occurred at the moment of saving faith.

I CORINTHIANS 12:13

*Refers to water-baptism which symbolized the Spirit-baptism into the church which occurred at regeneration, not at Pentecost.

The nature of Spirit-baptism is positional and refers to one aspect of conversion.

Outpourings of the Spirit in Acts

Pentecost set the pattern of the inner privilege; subsequent outpourings demonstrated universal availability of privilege to Christians.

The baptism of the Spirit and the filling with the Spirit are to be distinguished. The baptism was the unique aspect of Pentecost, resulting in oneness. In this sense it was normative.

| Factors | Subsequent-to-Conversion View (cont.) | Conversion View (cont.) |
|-----------------------------|---|---|
| Initial outpourings | All signified entire sanctification and initial fullness. | All except at Samaria were it was concomitant with saving faith. |
| SUBSEQUENT INFILLINGS | Special enduements for special needs. Did not signify loss of previous fullness. | Re-fillings due to a loss of fullness. |
| Fullness of the Spirit | Possible for it to continue unabated, continuously. | Not distinguished from infillings, and not recognized as a state. |
| LUKE 11:13 | Still applicable. | Applicable only prior to Pentecost. |
| John 3:5; 4:14 | *Prophetic of coming gift of the Spirit. *Indicative of the pre-Pentecostal experience of re-generation. | The experience before Pentecost--differing from post-Pentecost experience in that the Baptism into the body of Christ was absent. |
| John 7:38-39 | Prophetic of the Pentecostal fullness outpoured. | Prophetic of the baptism and gift of the Spirit. |
| SANCTIFICATION (JOHN 17:17) | Entire cleansing. | Setting-apart to God, at conversion. |

"ONE BAPTISM" (Ephesians 4:5)

Signifying the baptism of the Spirit into the body of Christ at conversion--positional only.

"RENEWAL OF THE HOLY GHOST" (Titus 3:5-6)

One aspect of conversion.

That is Spirit-baptism, whether viewed in its initial or full sense.

Signifies the experience of the believer at his personal Pentecost.

II. AN INDUCTIVE EXAMINATION OF THE KEY POINTS OF CONTENTION

This approach to the subject was based on the assumption that an impartial and inductive study of the passages involved in and related to the subject should provide some definite clues to the solution of the problem. The chart in the preceding section showed the basic differences of interpretation, and those differences have been examined in this section of the investigation.

It was recognized that the meaning of each passage was not always clear from the immediate context, and in such cases, it was necessary to seek the general Biblical context for illumination upon the subject. The investigation has been presented under two headings, (1) relevant terms and concepts, and (2) other pertinent passages and aspects of the problem.

Relevant Terms and Concepts

The important terms and concepts under consideration here are "anointing," "purify," "baptism," "filling," "indwelling," "earnest," "witness," "oneness," "sealing," "sanctification," and "renewal."

Terms descriptive of the Holy Spirit's coming in Acts. By way of the Table II, a graphic presentation of the actual terms used to describe the nature and manner of the coming of the Spirit in the "initial" outpourings re-

corded in Acts was set forth. This survey excluded terms which described the effects or significance of those outpourings. Such descriptions have been set forth in a subsequent paragraph. This survey showed that the terms used to describe the outpourings of the Spirit in the book of Acts stressed two aspects of the events: (1) the divine gift, and (2) the human reception. The divine gift aspect was stressed by the phrases "came upon," "fell upon," "poured out," and the "gift" given. The references to the "reception" of the Spirit and the "filling" of the Spirit stressed the human side of the event. It was believed significant that each phrase portrayed a specific aspect of the outpouring. "Came upon" simply emphasized the fact of the coming of the Spirit.¹ "Fell upon" stressed the suddenness of the coming of the Spirit.² "Poured out" indicated the liberality of the provision and the gift.³ That

¹The verb ēlthe, from erchomai, "to come" was the normal way to express the fact that the Spirit came.

²The verb epiptō, "to fall upon," had a figurative use which pertains to extra-ordinary events, and involves the idea of impetuosity. (W.F. Arndt, and F.W. Gingrich, A Greek-English Lexicon of the New Testament (Cambridge: At the University Press, 1957), p. 297). It was considered by this investigator that the word did suggest the element of suddenness.

³The expression "poured out" derived from the term ekcheō. According to Arndt and Gingrich (op.cit., pp. 246-247) it meant "to pour down on men like rain." They quoted one use of the term in the classics: "I am wholly consumed (ekcheō) by love for you." The use of the word itself substantiates the idea of liberality.

TABLE II
TERMS DESCRIPTIVE OF THE HOLY SPIRIT'S COMING

| | | | | | | |
|-------------------------------|--|---------------|--------------|---------------------|----------------|---------|
| | Filled with the Holy Ghost | 2:4 | | 9:17 | | |
| | Baptized with the Holy Spirit | 1:5 11:16 | | 9:18 22:16 | 11:16 | |
| | Gift of the Holy Spirit poured out | 10:45 | | | 10:45 | |
| | The Holy Spirit received | 10:47 | 8:17 8:15 | | 10:47 | 19:2 |
| | The Holy Spirit given | 11:17 15:8 | 8:20 | | 11:17 15:8 | |
| | The Holy Spirit fell upon | 11:15 | 8:16 | | 10:44 11:15 | |
| | The Holy Spirit came upon | | | | | 19:6 |
| The Initial Outpourings | | PENTECOST | SAMARITA | PAUL AT DAMASCUS | CAESAREA | EPHESUS |

the gift was "given" indicated the Source of the coming of the Spirit. This was also the case with the terms used of the human reception of the Spirit. The fact of the reception was stressed by the term "received," and the degree of the receptivity was indicated by the term "filled." The significance of the expression "baptized with the Spirit" has been treated in a later section. The effects and significance of these "comings" of the Holy Spirit recorded in the book of Acts have been summarized according to their interpretation by the book itself and the Gospels, as follows:

1. They were a fulfilment of the divine promise
(Acts 1:4; 2:16,33; 11:16).
2. They were an inner visitation of the Spirit
(John 14:17; Acts 11:14,18; 15:9; 22:16).
3. Described as "baptisms," they were superior to the baptism of John the Baptist (Matt.3:11; Luke 3:16; Acts 1:5).
4. They brought "fulness," at least in some cases
(John 7:37; Acts 2:4; 9:17).
5. They were in some sense tokens of salvation and true faith (Acts 11:14,18; 15:7).
6. They served, in some cases, to witness to acceptance with God (Acts 11:18; 15:8).
7. They brought power (Luke 24:49; Acts 1:8).
8. They brought an inner guidance concerning truth
(John 16:13).

9. They signified a cleansing and purging of heart (Matt.3:12; Luke 3:17; Acts 15:9).
10. They were regarded as properly belonging to Christian experience and available to all Christians (Acts 2:21,38,39; 19:2).

Terms indicative of the Spirit's presence. Under this heading, those terms which specifically applied to the nature of the human reception of the Holy Spirit have been treated. In particular, terms having to do with the Spirit's indwelling, presence, or infilling have been here considered. The design of this study was to secure an over-all view of the scriptural teaching on the subjective experience of the Christian with the Holy Spirit.

It was found that prior to the Day of Pentecost:

1. The Holy Spirit was available to believers or unbelievers in an inner sense immediately upon asking of Jesus or the Father (John 4:10-14; Luke 11:13).
2. The Holy Spirit was not yet available in the sense of an inner and continuous fulness, for He had not yet been given in that sense (John 7:38,39).
3. The Apostles had "received" the Spirit in some sense, for Jesus said that they knew (ginōskō) Him, and that He "abode" (menō) with them (John 14:16-17), which indicated

that their relationship was neither a temporary nor transitory one, but rather an abiding one.

4. The Apostles, while having received the Spirit in some sense, had yet to receive Him in another sense, which would result in His "being in" them (John 14:17) and "with" them "forever" (John 14:16). In that sense, the "world" could not receive the Spirit, for a knowledge of Him was a pre-requisite for such a reception.

The universal experience of Christians, subsequent to Pentecost, has been clearly set out in the Epistles, and the characterizations of that experience have been classified as follows:

1. All have "received" the Spirit in some sense through faith (Rom.8:15-17; Gal.3:2-3,14; I John 4:12,13).
2. All are inhabited (oikeō) by the Spirit (Rom.8:9,11; I Cor.3:16).
3. All are indwelt (menō) by the Spirit (I John 3:24; 4:12,13).
4. All have received the "first-fruits" of the Spirit (Romans 8:23).⁴

⁴Together with the above items, the "firstfruits" of the Spirit included the Spirit's function as an "ear-

That all Christians had experienced the presence of the Holy Spirit in the foregoing ways did not, however, exhaust the possibilities of Christian experience. There was a reception or enjoyment of the Spirit's presence peculiar to the "spiritual" man (I Cor.2:11-12), and not enjoyed by the "natural" or even the "carnal" man. Furthermore, there was the possibility of an intensification of the "abiding" of the Spirit in the heart indicated in Paul's prayer for the Ephesians: "that Christ may dwell (katoikeō) in your hearts by faith" (Eph.3:17). This intensification of the "dwelling" (oikeō)--which was common to all Christians--to a super-indwelling (katoikeō), accorded with Jesus' statement to the disciples: "He is with you, but shall be in you." Jesus' promise of the Spirit in abundance--intimated in John 7:39--and Paul's exhortation to "be filled" with the Spirit (Eph.5:18) appeared to stress this same factor. That appeared to the nature of the special gift of the Holy Spirit in His fulness at Pentecost (Acts 2:38; 8:17, 20; 10:45; 11:17).

From the foregoing conclusions, certain comparisons

nest" or pledge and sample of the future inheritance (II Cor.1:22), the Spirit's witness to God's indwelling and the reception of eternal life (Rom.8:15-17; Gal.4:6), and the Spirit's witness to the fact of adoption and heirship (I John 3:24; 4:12,13; 5:6,10). These were not included in the text because they have been treated under the heading of the functions of the Spirit.

between the pre-Pentecostal and the post-Pentecostal experience of the Holy Spirit were made possible. Parallels in experience were noted as follows: (1) both groups were described as acquainted with the Holy Spirit in a personal way; (2) both had received the Spirit in an initial sense--an inner gift bringing eternal life; and (3) the Holy Spirit inhabited them in some permanent or regular sense. There were certain advantages, however, for the post-Pentecostal believers. They were to receive the gift of the Spirit in a special sense, and this would result in His indwelling in a new sense. They could be "filled" with the Spirit without exception. There were other exclusive privileges enjoyed by the post-Pentecostal believers, not indicated as the privilege of the pre-Pentecostal believers. They were (1) the gift of the Spirit as an "earnest"; (2) the witness of the Spirit to adoption and inheritance, to divine indwelling, and to the possession of eternal life; and (3) the possession of the "firstfruits" of the Spirit. While the absence of any reference to these factors in pre-Pentecostal experience could not be regarded as a conclusive proof that they were not experienced, inasmuch as the promises concerning the Pentecostal experience stressed its superiority, there appeared good grounds for recognizing such differences in experience.

Terms indicative of the function of the Spirit in believers. The coming of the Holy Spirit upon men was

found to bring about a number of changes in man. Such terms as "earnest," "sealing," "witness," "baptism," "purification," "sanctification," "renewal," "oneness," and "anointing," indicated the various effects of the coming of the Spirit upon man. A survey of the New Testament teaching on each of these ideas brought the ensuing conclusions:

1. The terms "earnest," "sealing," and "witness." The "earnest" of the Spirit was mentioned three times in the New Testament. In II Corinthians 1:21, Paul described the experience of Silvanus, Timothy, and himself. In common with the Corinthians they were being established in Christ. Then, in particular, they had been anointed, sealed, and were recipients of the "earnest" of the Spirit. The "earnest" was designated as an inner something, derived from the Spirit. The word itself conveyed the idea of a "deposit," or "guarantee," so that the earnest of the Spirit was designated as an inner deposit of the Spirit. It was considered significant by this investigator that Paul did not specifically include the Corinthians in this description--he was defending his own calling. It was plain, then, that Paul and his assistants had received the "earnest" of the Spirit, but the passage gave no indication whether or not the Corinthians had. Paul again, in II Corinthians 5:5, when referring to himself and his fellow-ministers, testified to the reception of the earnest of

the Spirit as a divine gift. That earnest of the Spirit gave Paul courage to face the difficulties of his ministry. The earnest of the Spirit was designated as an earnest or guarantee of our future inheritance according to Ephesians 1:13-14, and the earnest was given when the Holy Spirit "sealed" the Ephesians, subsequent to their belief in the Gospel. The following factors were clear, then, concerning the "earnest" of the Spirit: (1) the "earnest" of the Spirit was an inner deposit of the Holy Spirit; (2) it was a token or guarantee of the future inheritance for Paul, his associates, and the Ephesian Christians; (3) and it was the gift of God, apparently beginning with the "sealing" of the Holy Spirit, which occurred subsequent to belief in the Gospel. None of these references gave indication whether the "earnest" was received as part of the conversion process or as subsequent to conversion.

A study of the "sealing" of the Spirit was also unfruitful in explaining the point at which this event became a factor in the life of the Christians. The Holy Spirit Himself was designated as the seal in Ephesians 4:30, so that the sealing of the Spirit meant a reception of the Spirit in some sense. In both II Corinthians 1:22 and Ephesians 1:13, the sealing of the Spirit and the earnest of the Spirit were linked. The specification of the Spirit as the "Holy Spirit of promise" was considered suggestive of the Pentecostal gift of the Spirit, and there could be a

connection between this sealing of the Spirit in Ephesians and Corinthians with the Pentecostal outpouring and the reception of the Spirit by the Ephesians, as recorded in Acts 19. Such a linkage of thought suggested that the sealing and reception of the earnest of the Spirit indicated an experience of the Spirit subsequent to the initial reception of the Spirit at conversion.

As has been previously observed from the study of the description of the indwelling Spirit, the common experience of all Christians was the possession of the "witness of the Spirit." This witness of the Spirit gave an inner assurance of God's indwelling, the possession of eternal life, the fact of adoption, and the privilege of spiritual heirship.⁵ There appeared to be a certain similarity between the "witness" and the "earnest" of the Spirit--both appeared to be a guarantee or token of the Christian's inheritance. If they were thus to be equated then they were both received at conversion, and not subsequently as a second work, for there seemed to be clear evidence that the "witness of the Spirit" was a phenomenon accompanying conversion and the initial reception of the Spirit. The statement by Peter in Acts 15:8 that God "bare them witness, giving them the Holy Spirit, even as he did unto us" designated the reception of the outpouring of the

⁵Supra, p. 79.

Spirit at least in one case, and possibly two, as a bearing of witness to something. The witness was two-fold at Cornelius' reception of the Spirit: primarily to the accompanying Jews, and secondarily to the Gentiles who received the Spirit at that time. The reception of the Spirit was an indication to both groups of the Gentiles acceptance with God. It may have meant even more than this to the actual recipients, but that was not reported by Peter, for the point under discussion was the acceptance of the Gentiles--though he did stress their inner experience of heart-cleansing.

That the "earnest" of the Spirit was the witnessing ministry of the Spirit to the future inheritance was the conclusion of this investigator. That all Christians have such a witness within also appeared to have some scriptural basis. That there was an intensification or "sealing" of this witness of the Spirit, received subsequent to the initial reception of the Spirit, was difficult to demonstrate, though at numerous points it was a distinct possibility.

2. The anointing of the Spirit.--In John 2:20,27, the anointing was derived from the Holy One, bringing spiritual understanding, and the abiding of the Spirit. Characterized in this manner, the anointing of the Spirit was similar to that promised to the disciples by Jesus in John 14:26 and 16:13. The Comforter, whom Jesus had not yet sent, would bring spiritual understanding. Apparently,

then, this anointing was not received by the disciples until Pentecost, when the Holy Spirit was outpoured. John, however, indicated that the anointing was possessed by the "little children" of his epistle. If those "little children" included all Christians, then the anointing of which John spoke in his epistle did not necessarily refer to something received subsequently to conversion. Inasmuch as there seemed to be an anointing which the disciples did not receive until Pentecost, could it be that this anointing became, at Pentecost, one of the dispensational privileges of every regenerated person but that prior to that time, such was not the case? Or was there an anointing of a more intense and effective and abiding nature promised to the apostles after Pentecost?

3. The renewal of the Spirit. Two different words expressed the idea of an inner renewal in the New Testament --anakainōō and ananeōō. Twice, renewal was indicated as a crisis event by the use of the aorist tense (Titus 3:5; Ephesians 4:23), and elsewhere it was regarded as a process (Rom.12:2; II Cor.4:16; and Col.3:10). A summary of the teaching concerning this spiritual renewal included the following observations: (1) at conversion, an initial "renewal" by the Holy Spirit took place (Titus 3:5);⁶ (2) the

⁶The reference to the abundant outpouring of the Spirit in Titus 3:6 could suggest the Pentecostal outpouring, and designate the "renewing" of verse 5 as occurring at that time, in which case it could be taken to refer to

ensuing process of renewal was regarded as a daily experience of the Christian (II Cor.4:16); (3) a crisis renewal of the mind, subsequent to the initial crisis, involving the complete death of "the old man" was possible for the Christian (Eph.4:23); and (4) in some sense there was a still further continuation of the process of the renewal of the "new man" subsequent to that second crisis (Rom.12:2; and Col.3:10). To this investigator, then, the renewal of the Spirit was found to have both crisis and continuous aspects. There seemed to be evident grounds also for regarding at least one use of the term, if not two, to be applicable to a crisis experience subsequent to conversion. In both of these cases there was the suggestion that the renewal accompanied a reception of the Spirit in a full sense.

4. The terms expressing Christian "oneness." Five kinds of unity were applied to Christians in the New Testament. There was the unity of relationship with the Father and the Son in the body of Christ, which involved fellowship with God and the individual members (John 17:11, 22; I Cor.6:17; 12:13; Gal.3:27-29; Eph.2:14-18). There was a unity of purpose (Acts 1:14; 5:12). There was a unity of spirit, involving fellowship and understanding (Acts 4:32; Eph.4:3-5; Phil.1:27; 2:1-2). There was a

the second crisis.

unity in doctrine (Acts 2:42; Eph.4:4ff). And finally, there was a unity of association indicated by the assembly together in one place (Acts 2:1).

The unity of the believers as seen in John 17 appeared to be one already experienced by the believers,⁷ and Jesus' prayer was that the unity of the group might be preserved: that all might be kept from apostasy (John 17:11). That same prayer reached out to include all who believed on Jesus through the ministry of the apostles, that they also might be kept united.⁸ The unity which the apostles had experienced before Pentecost had been affected by the gift of Jesus' "glory" which He had himself received from the Father, according to John 17:22. If it is conceded that the "glory" received of the Father, and beheld by the disciples, (John 1:14) was derived from the gift of the

⁷There are grounds for the position that the prayer was for a future unification of believers, and the preservation of that unity. Even if such were the case, the prayer could have been for a more experiential unity than that enjoyed prior to Pentecost, rather than the prayer for a "positional" unity.

⁸Nestle's text preferred the present tense pisteuonton to the future pisteusonton given in some MSS. The A.S.V. translation followed Nestle's stress and made Jesus' prayer to be for those who were then believing on Jesus through the testimony of the apostles. The R.S.V. translated the word futuristically on the basis of the subjunctive mood of the verb, and so referred Jesus' prayer to those who would afterward believe. In any case the prayer was for their continued unity not necessarily the beginning of unity.

Spirit,⁹ it could be said that "of His fulness we all received" (John 1:16). In such a case it could be said the disciples had received "of the fulness" of Christ prior to Pentecost though they had yet to receive the fulness of the Spirit. As recipients of the Spirit they had become "one." This was the unity expressed in I Corinthians 6:17; 12:13; Galatians 3:27-29; and Ephesians 2:14-18; and is a unity possessed by every Christian--one which did not await the Pentecostal advent of the Spirit, but antedated it. There was, however, a more vivid realization of this in experience which came at Pentecost, and which needed to be maintained in order for effective Christian witnessing (John 17:21; Eph.4:3-5; Phil.1:27; 2:1-2).

Of significance to the whole question of baptism, and "baptism into the body of Christ" was this idea that the apostles had already experienced the unity in one sense before Pentecost. It became the opinion of this investi-

⁹The line of thought was as follows: In John 17:22 Jesus claimed to have given "glory" to the disciples. In John 1:14, the Apostle testified to beholding that glory in the life of Jesus, which involved fulness of grace and truth. In John 1:16, the Apostle claimed that "of his fulness have we all received, even grace for grace." If the Apostle's experience antedated Pentecost, which it apparently did, then it probably began at the reception of Christ, which he described as a birth of God (John 1:13). It seems plain in the light of the scriptural teaching on the "new-birth" that it is the work of the Spirit. So, the reception of the "glory" prior to Pentecost in the mind of this investigator signified the reception of the Spirit in an initial sense.

gator that the references to the "baptism into the body of Christ" in the epistles, were equivalent to a "baptism" experienced by the Apostles prior to the Pentecostal "baptism," and also to a baptism experienced by every Christian, bringing a positional union with God and other Christians. This union was intensified into a subjective unity at Pentecost for the disciples.

5. Baptism with the Spirit. A number of differing baptisms were found in the New Testament. The baptism preached by John the Baptist differed from Christic¹⁰ baptism (Acts 19:3ff; 16:30; 2:37). John's baptism was also quite different from the various baptisms of the Jews (Mark 7:4; Luke 11:37,38). Water-baptism as a symbolic ritual was distinguished from Spirit-baptism (Acts 8:16; 10:48); and there appeared to be at least two kinds of Spirit-baptism--an initial baptism into the body of Christ experienced by all Christians (I Cor.12:13; Gal.3:27; and Acts 2:38); and a subsequent baptism of the Spirit, made available at Pentecost (Acts 1:5; 11:16).

James W. Dale, in his treatises on the subject of baptism offered several significant observations on this subject. They were (1) while the many kinds of Jewish bap-

¹⁰This term, used by James W. Dale in his studies on baptism, refers to baptism administered in the name of the Lord Jesus Christ.

tism signified merely the removal of ceremonial impurity¹¹ by the ceremonial "element," Johannic baptism always was a "preaching," not a ritual baptism, and meant an inner transformation of the soul which he described as "repentance" and "remission";¹² (2) Christic baptism differed from Johannic baptism only in that the form of the "motive" of the baptism was changed from "repent and be baptized because the kingdom of heaven is at hand," to "repent, and be baptized every one of you in the Name of Christ"--the inner experience was to be the same, namely, repentance and remission of sins wrought by the Holy Spirit;¹³ and (3) the recognition of more than one kind of Spirit-baptism, at least one of which was subsequent to that baptism of the Spirit which regenerated the soul, united to Christ, and remitted sin.¹⁴

In Dale's extensive work, there was found weighty

¹¹James W. Dale, Johannic Baptism (Philadelphia: Presbyterian Board of Publication, 1871), pp. 126-127.

¹²The baptism which John preached was actually a Spirit-baptism, signified by the ritualistic water-baptism, and that Spirit-baptism was one involving repentance and remission of sins. The rite followed the experience, and the washing of the body was meant to symbolize the previous cleansing of the soul. Dale, op.cit., pp. 417, 126, 252, 267; Dale, Christic and Patristic Baptism (2d ed.; Philadelphia: Presbyterian Board of Publication, 1874), p. 131.

¹³Ibid., p. 131; and Dale, op.cit., p. 243.

¹⁴Ibid., p. 169. He stated that the baptism that regenerates the soul is distinguished from the baptism which meant a miraculous endowment for special ends, and received at Pentecost, Samaria, and Caesarea.

support for the view that baptism in the New Testament, was always essentially a "Spirit-baptism," and that while this was the "one" baptism of Christianity, it had a number of "species," of which one was the Pentecostal baptism with the Spirit.¹⁵ The symbol-baptism was a ritualistic, not an efficacious rite for John the Baptist, and also in the case of Christic baptism.

The meaning of the statement in Ephesians 4:5--"one baptism" was believed by this investigator to be Spirit-baptism." Dale made it baptism "into Christ,"¹⁶ but his presentation was not consistent, for he at the same time recognized eleven other Christian "baptisms" in Scripture.¹⁷ The broader definition of the "one baptism" as Spirit-baptism in the over-all sense made room for different "species" of that one baptism; in particular, the initial baptism accompanying remission of sins, and the subsequent baptism associated with the reception of the fulness of the Spirit. Paul's reference to the "one baptism" could be taken to mean there was only one true baptism, namely, Christian baptism.¹⁸ Even were such the case, the stress would yet have been on "Spirit-baptism," because the spe-

¹⁵Ibid., p. 169.

¹⁶Ibid., p. 348.

¹⁷Ibid., p. 349.

¹⁸By which expression he would have been distinguishing Christian baptism from the many Jewish forms, and also from ritualistic baptism.

cial feature about Christian baptism was the Spirit's part.¹⁹

An investigation of the expression "baptized with the Holy Ghost" as found in the Gospels and Acts has convinced this investigator that the "baptism with the Spirit" was used in those instances to refer to the whole inner phenomenon which occurred at Pentecost, and stressed the reception of the Spirit in His fulness. God was the Giver; Jesus was the baptizer; the gift was the Holy Spirit, who was the Agent or "element" of the baptism; and man the believer was the receiver. All of the aspects of Pentecost noted in the other terms used of the outpourings of the Holy Spirit in Acts were embodied in this term with its figure.²⁰ It was, on this account, a most suitable term to be used by John the Baptist for the coming outpouring of the Holy Spirit in all of its aspects.

¹⁹Delbert R. Rose suggested that the two expressions: "the baptism of the Spirit," and the "baptism with the Spirit" could signify the two aspects of Spirit-baptism--the former, being positional, initial and more corporate in its emphasis; and the latter being subsequent, individual, and implying "fulness." Significantly, of the seven instances in the New Testament where the Spirit, and baptism are associated, the preposition en is used six times, and the last reference is in the dative case.

²⁰The fact, suddenness, liberality, and divine derivation of the gift of the Spirit; and both the fact, and the fulness of the reception were embraced by the term. Supra., p.74.

The initial spirit-baptism was referred to in I Corinthians 12:13--"For by one Spirit are we all baptized into one body. . ."--where the Spirit's agency rather than His personal bestowal was stressed. This Spirit-baptism was essentially a positional act by the Spirit, and could be distinguished from the Spirit-baptism bringing "fulness" by referring to it as the "baptism of, or by the Spirit," rather than the "baptism with the Spirit." This initial Spirit-baptism was the "baptism" symbolized by the ritual baptism, and was experienced by all Christians.

In the opinion of this investigator, the phrase "baptism of the Spirit" is the preferable expression when the reference is to the initial, positional Spirit-baptism; and the phrase "baptism with the Spirit" is the best expression when the reference is to the subsequent experience of fulness.

6. The terms for cleansing. The three terms for cleansing were found to be katharos, katharizō, and katharismos. All three of these words were used in some cases to signify the cleansing which comes to every Christian in the sense of an initial provisional or experiential cleansing from sins, and resulting in a state of cleanness.²¹ The first two words were used to signify further cleansing from sin (John 15:2) as a crisis experience,

²¹John 13:10; 15:3; I Tim.3:9; II Tim.1:3; Heb.9:14; II Pet.1:9; Heb.1:3.

God's provision (Titus 2:14), attained by faith (Acts 15:9), bringing a total cleansing (II Cor.7:1) resulting in a state of continuous cleanness in this new sense (I John 1:7; Matt.5:8; I Tim.1:5; II Tim.2:22), and involving sanctification (Eph.5:26). Cleansing was indicated as the work of the Holy Spirit in a relatively few instances. The cleansing work of the Spirit in an initial sense was indicated in I Corinthians 6:11, and possibly in I Peter 1:22-23. Where sanctification involved cleansing, there was a clearer link with the function of the Holy Spirit, but that needs subsequent amplification.

There appeared to be considerable truth in E. DeWitt Burton's observation that it was not really until Paul's writings that the ethical work of the Holy Spirit was distinguished in any degree from the charismatic work of the Spirit,²² stressed in the Old-Testament, the Gospels, and even in Acts. Peter's passing reference in Acts 15:9 and the allusions to the baptism of fire were the only exceptions. It should be observed here, however, that in Scripture, cleansing was more frequently designated as the function of the "blood" than the Spirit. The linkage of the "filling with the Spirit" and the "cleansing of the heart" was significant, nevertheless, in that it suggested

²²Ernest DeWitt Burton, Spirit, Soul, and Flesh, Historical and Linguistic Studies (2d series, Vol. III; Chicago The University of Chicago Press, 1918), p. 207.

that an entire filling with the Spirit brought an entire cleansing of the heart.

7. Sanctification. Sanctification sometimes was used to describe the initial, implicit sanctification received by all believers at conversion (I Cor.1:2; 6:11). It sometimes expressed the positive side of experience, of which cleansing was the negative side (Eph. 5:26), and was distinguished from remission of sins in fact and in time (Acts 26:18). Christ's death secured a complete sanctification for men (Heb.13:12), so that not only was sanctification designated the inheritance of believers (John 17:17-19; Acts 20:32; 26:18; Eph.5:26), but it was to be experienced in a subjective sense by believers in this life (I Thes.4:3; John 17:17-19). As an experience for this life, sanctification could become entire cleansing and an entire setting apart to God. In some instances, it was used for an instantaneous experience subsequent to the initial sense (I Thess.5:23; Acts 26:18), which was to be received by faith (Eph.1:13). The Word of God was the instrument of the reception of sanctification (John 17:17-19; II Thess. 2:13), and the Agent of sanctification was the Holy Spirit (Rom.15:16; I Cor.6:11; II Thess.2:13; I Pet.1:2).

The idea of cleansing was not independently equated with sanctification in the New Testament, but it was implied in the word itself. Prior to Pentecost, the disciples had not received the sanctification for which Jesus

prayed (John 17:17). They were, however, to receive that sanctification through the "truth." The nature of that "truth" was indicated later by the explanation in Acts 26:18 that sanctification was received by faith in Christ, and thus, it was implied through His promise. Sanctification, then, was to be received by faith in the promise, and the promise of the Comforter's coming was fulfilled at Pentecost when the disciples received the Holy Spirit and His gifts by faith.

A striking factor observed during this investigation has been the manner in which the New Testament described several aspects of Christian experience as both already enjoyed and yet at the same time possible of a fuller enjoyment through a crisis experience. Those aspects of experience were the "fulness of the Spirit" (Eph.5:18), "entire sanctification" (I Thess.5:23), and a thorough "cleansing" (II Cor.7:1). A significant relationship between those aspects of experience was found in that the Holy Spirit--who was the one filling--was designated as the agent of both sanctification and cleansing. These three aspects of experience were clearly associated in Scripture, and were related to the one experience of the "filling with the Holy Spirit." It became the growing conviction of this investigator that in these three aspects were found a complete explanation of what happened at Pentecost when the disciples were "baptized with the Holy Spirit."

Other Aspects of the Problem

One important area of investigation, the pertinence of the Old-Testament prophecies concerning the advent of the Spirit--has not previously been considered in this investigation. Along with this matter, some passages which involve an exegetical problem have been examined in this section of the investigation.

The Old-Testament prophecies. Eight different passages recorded some prophecy concerning a coming of the Holy Spirit in the Old Testament.²³ Three aspects of the results of the Spirit's working appeared in the Old-Testament prophecies. The Holy Spirit was associated with charismatic, ethical, and material blessings. Sometimes these aspects were co-mingled in the same passage, though often one was dominant. Material blessings were associated with that coming in Isaiah 32:15-18; and 44:2-5, and in Ezekiel chapter 36. Charismatic blessings were predicted in Joel. The ethical significance of the promise was found in spiritual blessings (Isa.32:15-18; 44:2-5; Ezek.36:24; and Mal.3:3), and in judgement (Joel 2:30-3:2; Mal.3:5ff; 4:1ff).

The ethical blessings were described as a liberality of the Spirit (Joel 2:28; Isa.32:15-18; 44:2-5), a quench-

²³Isa.32:13-18; 44:2-5; 61:2; Ezek.36; Joel 2:28-32; Zech.3:9; 12:10; Mal.3:1-6.

ing of spiritual thirst (Isa.44:2-5), a cleansing from all filthiness (Ezek.36:25), the gift of a new heart (Ezek.36:26), the inner gift of the Spirit (Ezek.36:27), and a purging away of the dross of soul (Mal.3:3)--all resulting in justice, righteousness, peace, quietness, obedience to God, and service well-pleasing to God (Isa.32:15-18; Ezek.36:27; Mal.3:3-4).

These prophecies concerning the Spirit's coming were particularly directed towards the nation of Israel. The promise was to "my people" (Isa.32:15-18), Israel's seed (Isa.44:2-5), the "house of Israel" (Ezek.36:22ff), the "house of David" (Zech.12:10), "children of Zion" and "my heritage Israel" (Joel 2:23;3:2), and the "sons of Levi" (Mal.3:3). There was, however, an occasional intimation that the promise was not merely to be confined to the Jews. This was especially evident in the promised outpouring upon "all flesh" (Joel 2:28), though even that was such a slender indication that Peter when quoting the passage at Pentecost apparently failed to realize that it included Gentiles also!

The problem arising out of these prophecies is the question as to their fulfilment? To deny that the prophecy of Joel was at least partially fulfilled on the day of Pentecost is to treat very lightly Peter's emphatic declaration that "this is that which hath been spoken through the prophet Joel" (Acts 2:16). Peter also referred to the pro-

phesy in Isaiah 57:19 that divine blessing would come to those who were "afar off" (Acts 2:39). Of course, some parts of those prophecies were not fulfilled on the day of Pentecost, and are still future. From the New-Testament reports of the outpourings of the Spirit in this dispensation, it was clear that the results fulfilled the prophecies concerning the profuseness of the gift, its availability to all, a quenching of spiritual thirst (John 7:37), the cleansing of the heart (Acts 15:9), the indwelling of the Spirit (John 14:17), the purging of the character (Acts 2:3), the righteousness of life, and the offering of well-pleasing service. Those aspects of the promise which associated judgement and the special material blessings for Israel with the advent of the Spirit do not appear to have yet been fulfilled, and may be considered future. The importance of these prophecies, however, should not be overlooked. They were significant especially in that they indicated the spiritual effects of the outpouring of the Holy Spirit, whether upon Jews in the future in some special outpouring, or upon the apostles at Pentecost and upon believers since that time. Hence Peter was justified in declaring that the promise was fulfilled to them at Pentecost, for he had noted the hall-marks of the Spirit's working.

The baptism with fire. Some controversy concerning the significance of the baptism with fire has been previously noted in this investigation. In the Scriptures, fire

can indicate the Lord's presence, the Lord's approval, the Lord's protection, the Lord's discipline and testing, God's Word, and God's judgement.²⁴

The judgement signification of fire was found in Malachi 3:18; 4:1; Matthew 3:10,12; and Luke 3:17. Other passages were found which seemed to indicate that the fire symbol was used not for judgment in the sense of wrath and destruction, but for the design of purification and refining for service.

Malachi saw associated with the coming Messiah a work of "refining" and "purifying" (Mal. 3:2-3). This refining work was to be applied especially to the sons of Levi, and the result was to be righteousness and acceptable service. Apparently the reference was to the cleansing and sanctifying ministry of Christ. There was no mention of the Holy Spirit in connection with this work, but there was the indication that a messenger would prepare the way for the work (Mal.3:1).

In a very explicit way, Malachi's prophecy concerning a "messenger" was fulfilled in John the Baptist. John, furthermore, took up Malachi's strain concerning the purging aspect of the Messiah's work: "He shall baptize you with the Holy Ghost and fire" (Luke 3:16; Matt.3:11); but he also related that purging with the promised gift of

²⁴walvoord, op.cit., p.20.

the Spirit. In each announcement of the prophecy, both the judgement and the purifying aspects of fire were intimated, though they are to be distinguished. Just as the Old-Testament prophecies did not distinguish between these two aspects in time-sequence, neither did John--he, along with his predecessors, was announcing the advent of the Kingdom, not distinguishing the inaugural from the climactic events.

The problem was to discern which aspect was indicated by one Pentecostal tongues of fire. It would take an impossible stretch of the imagination to see in those tongues of fire an indication of divine judgement. The pre-supposition gained from the study of the prophetic back-ground of the event was that the tongues of fire signified the purging, refining work being carried on by Christ through the agency of the Holy Spirit. That aspect of the effect of the baptism with the Spirit was indicated by Peter in Acts 15:9 as a cleansing of the heart. That the tongues of fire symbolized the divine presence and the divine approval need not be questioned, but that the paramount significance of purging was most clearly indicated by the reports and prophecies, seemed evident to this investigator. These aspects were all observed by Walvoord:

Judging by previous usage, the appearance of fire carried with it the thought of the Lord's presence, approval, protection, and cleansing and sanctifying for

the ministry before them.²⁵

Asking for the Spirit. In answer to the disciples' request for a lesson in prayer, Jesus gave them the "Lord's prayer" and also a parable demonstrating God's readiness to give. The concluding instruction given the disciples at that time was that the Holy Spirit would be given to those who asked for Him of the Father (Luke 11:13). A study of the context left this investigator with the impression that the items of prayer mentioned in the Lord's prayer (Luke 11:2-4) were available at that time, and that likewise the request for the Holy Spirit could have been immediately granted.²⁶ From other passages, however, it was recognized that the Holy Spirit could have been received only in a limited sense prior to Pentecost. Since Pentecost, however, there have been no restrictions upon this promise. Jesus was laying down principles in those instructions, and the principles still apply. That the reception of the Holy Spirit by the individual was conditioned by faith was indicated by Peter in Acts 15:9.

²⁵Ibid., p. 21.

²⁶This could, however, have been Jesus' answer to the disciples request for prayer-requests. It was significant that Jesus taught them to ask for the Holy Spirit, for it is likely that John taught his disciples to pray for the Spirit in an initial sense. Jesus' instruction may have been concerning the manner of receiving the dispensationalfulness of the Spirit to be made available at Pentecost.

The "upper-room" gift of the Spirit. There appeared to be no solving criteria for deciding the real nature of the "breathing out" of the Holy Spirit upon the disciples by Jesus, recorded in John 20:22-23. It was considered significant by this investigator that Thomas was absent on the occasion under consideration. Did he miss out on that "giving" of the Spirit? If that was the moment when the "earnest" of the Spirit was given, did Jesus breathe on Thomas separately? These were some of the problems observed with the view that the Spirit was given in an initial sense at that time.

Peter's instructions to the penitent. There is a problem of exegesis in Acts 2:38, which involves a question of the significance of the Pentecostal experience. Was Peter offering the penitent hearers the gift of the Spirit in an initial sense, or in the full sense? If it was in the full sense, was the offer to be immediately realized upon saving faith or was it to be a subsequent gift? The problem, in the opinion of this investigator cannot be solved contextually and must be interpreted in the light of the other conclusions of the investigation.

III. AN EVALUATION OF THE VIEWS PRESENTED

On the basis of the foregoing inductive examination of the basic points of contention between the two interpretations of Pentecost under consideration, certain decisions were made concerning the proper interpretation of key passages. Those

interpretations have been set out in this section, and have formed the basis for an evaluation of the two views which follows.

Principles basic to a right interpretation of Pentecost

The fulfilment of prophecy.

1. The inner, spiritual aspects, and the charismatic aspects of the effusion of the Spirit predicted in Old-Testament prophecy were fulfilled at Pentecost in essence.²⁷
2. John the Baptist linked the spiritual purifying aspect of Messianic prophecy with the coming of the Spirit at Pentecost, and that aspect was symbolized by the tongues of fire at Pentecost.²⁸
3. The prophecy concerning the sanctification of the disciples implicit in Jesus' prayer was fulfilled at Pentecost when the Spirit was received in His fulness.²⁹
4. Jesus' promise of the abiding fulness of the Holy Spirit was fulfilled at Pentecost.³⁰

The pre-Pentecostal experience of believers.

1. There was an abiding, inner experience of the

²⁷Supra, p. 99.

²⁹Supra, p. 99.

²⁸Supra, p. 101.

³⁰Supra, p. 79.

Holy Spirit enjoyed by believers.³¹

2. They had experienced the regeneration of the Spirit as indicated by the significance of Johannic baptism--repentance and remission of sins.³²
3. They were united with one another and with the Father before Pentecost, which meant that the "church" was in existence prior to Pentecost.³³
4. There was a sense in which the Holy Spirit was not experienced.³⁴
5. They had experienced a Spirit-baptism in some aspects of its initial sense.³⁵

The universal experience of Christians today.

1. All have the Holy Spirit inhabiting and indwelling in some sense.³⁶
2. This possession of the Spirit was designated as the "firstfruits" of the Spirit, and included an initial "earnest," "sealing," "witness," "anointing," and "renewal" of the Spirit.³⁷
3. Some of these firstfruits--the earnest, sealing, and witness--were first the privilege of

³¹Supra, pp. 77,78.

³²Supra, pp. 79,89ff.

³³Supra, p. 87.

³⁴Supra, p. 78.

³⁵Supra, pp. 87ff.

³⁶Supra, p. 78

³⁷Supra, pp. 78,79,84ff.

believers at Pentecost.³⁸

4. All have experienced an initial Spirit-baptism, uniting them with the body of Christ and bringing regeneration.³⁹
5. The reception of the Holy Spirit in that initial sense was by faith.⁴⁰
6. Every believer is cleansed, and sanctified in an initial sense.⁴¹

The Pentecostal experience itself.

1. Two aspects of the experience were stressed in the descriptions of the event--the divine gift and the human reception.⁴²
2. Spirit-baptism included every aspect of the various significances of the experience, and did not refer to merely one aspect of the experience.⁴³
3. The experienced "fulness" of the Spirit brought with it a completion of any initial cleansing, sanctification, renewal, anointing, baptism, or earnest of the Spirit.⁴⁴
4. The union of the believers was transformed into a unity of Spirit.⁴⁵

³⁸Supra, pp. 78,79.

⁴⁰Supra, p. 103.

⁴²Supra, p. 74.

⁴⁴Supra, pp. 79,84ff,95ff.

³⁹Supra, p. 89.

⁴¹Supra, pp. 93ff..

⁴³Supra, p. 74,92.

⁴⁵Supra, p. 89.

5. The Holy Spirit became in a full sense the seal and earnest of the inheritance.⁴⁶
6. He was received only by those who had experienced the initial ministry of the Spirit.
7. The reception of the Holy Spirit in His fulness was by faith.⁴⁷

Christians today and the fulness of the Spirit.

1. To seek and experience the fulness of the Spirit is obligatory for the Christian.⁴⁸
2. The fulness of the Spirit will bring entire sanctification and entire cleansing of the heart.⁴⁹
3. The reception of the Spirit will mark the completion of a renewal begun at conversion.⁵⁰

Other significant factors.

1. John's baptism--"with water"--was not merely a ritualistic one, but a preaching baptism which assumed repentance and remission of sins by the Spirit.⁵¹
2. The "one" baptism of Christianity was Spirit-baptism as distinct from ritual baptism, and it was of at least two kinds--initial, and subsequent.⁵²

⁴⁶Supra, p. 83.

⁴⁹Supra, p. 96.

⁵²Supra, p. 90.

⁴⁷Supra, p. 103.

⁵⁰Supra, p. 85.

⁴⁸Supra, p. 78.

⁵¹Supra, p. 89.

- 3.- The Holy Spirit was designated as the agent of sanctification in every sense, though cleansing was not stressed as a function of the Spirit.⁵³

The Views Evaluated in the Light of these Principles

The function of this section has been to lift out those aspects of the respective interpretations which have either failed to take into account the foregoing principles, or have gone contrary to them, in the exposition of the Pentecostal experience.

Spirit-baptism viewed as concomitant with conversion.

This view of Pentecost failed to take into account the following principles:

1. By asserting that the only significance of the baptizing work of the Holy Spirit was the organic union of believers with the body of Christ, this interpretation misinterpreted the meaning of Johannic and Christic baptism; it failed to recognize the fact that the believers were already regarded by Jesus as "one" before Pentecost, and that it was a unity of spirit that resulted from the Pentecostal outpouring--a subjective, not a positional unity; and it overlooked the fact that the recipients of the baptism of the Spirit at Pentecost had already

⁵³Supra, pp. 93,95.

- received an initial baptism. The position failed to recognize the totality of the meaning of the term baptism as it was used in Acts.
2. This viewpoint failed to recognize the possibility of Spirit-baptism having two "species," and consequently was forced to fit the whole teaching on the subject into one "species."
 3. The denial of the significance of the Old-Testament prophecies for an understanding of the subjective experience of Pentecost caused the failure to recognize the purifying, cleansing aspect of Pentecost.
 4. There was no distinction made between the fiery baptism of judgement and the fiery baptism of purging.
 5. The abiding presence of the Holy Spirit in pre-Pentecostal experience was denied.
 6. The view was mistaken in asserting that the baptism with the Spirit always signified conversion.

Spirit-baptism viewed as subsequent to Conversion.

The main weaknesses of this view, in the light of the principles discovered by the inductive study were as follows:

1. There was a failure to do justice to the pre-Pentecostal experience of believers with respect to the Holy Spirit, in that the sense

in which He abode in the believers was overlooked.

2. The position was weakened by a failure to stress the pre-Pentecostal "oneness" of the disciples.
3. There was a failure to develop consistently the doctrine of the indwelling of the Spirit as it applies to all Christians.
4. The initial reception of the Spirit bringing the firstfruits in the lives of all Christians was minimized in the attempt to demonstrate that the baptism of the Spirit was a second experience for the believer.
5. There was a failure to recognize the scope of Spirit-baptism where it referred rather to the initial than the subsequent gift of the Spirit.
6. There was a tendency to associate every mention of renewal, anointing, sealing, earnest, and baptism of the Spirit with the reception of the fulness of the Spirit, when an inductive study showed that such terms could be used in both an initial and a culminative sense.
7. There was a tendency to regard the regenerating work of the Spirit as impersonal, by making it His work from the outside rather than accompanied by His inner presence. This was observed

in the interpretation of John 14:17.⁵⁴

8. There was a tendency to overlook the difference between Johannic and Christic baptism, though this did not alter the view at all.

Conclusions

In the light of the foregoing investigation, it was concluded that the "subsequent-to-conversion" view of the Pentecostal Spirit-baptism was basically in accord with the over-all scriptural teaching on the subject. This harmony was especially evident where the Pentecostal baptism with the Spirit represented a baptism of "fulness" and not an initial one.

The "concomitant-with-conversion" view over-looked the possibility of two differing "installments" of Spirit-baptism--the one received at conversion and signifying the reception of the Spirit in an initial sense, and the other received subsequently and indicating the reception of the Spirit in His fulness.

Although the "subsequent-to-conversion" view of Pentecost was found to be in basic accord with the central Scriptural emphasis, there were numerous points in the presentation of the position where it seemed to this investi-

⁵⁴This point, however, was not missed when careful study was given to the question, and it was acknowledged that the Spirit indwelt the believer in a initial sense prior to His coming in the office of Sanctifier.

gator there was a lack of discrimination between some of the fine points of the scriptural presentation. This was especially evident in the treatment of the descriptions of the Spirit's indwelling of all believers as recorded in the Epistles. There appeared to be a hesitancy to recognize the abiding presence of the Spirit in all believers lest the doctrine of the fulness of the Spirit should be jeopardized.

CHAPTER V

SUMMARY AND CONCLUSION

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I. SUMMARY

The underlying purpose of this investigation has been the examination of the two views of the Pentecostal Spirit-baptism in order to test their scriptural consistency and comprehensiveness.

The first viewpoint examined was that advocated by Arno Gaebelein, Merrill Unger, and John Walvoord, and called for the purposes of this investigation the "concomitant-with-conversion" view. According to this position, the Pentecostal Spirit-baptism was to be interpreted according to the doctrinal statements on baptism in the Epistles. There, it was asserted, only one baptism was mentioned, and that was the "baptism of the Spirit" into the body of Christ which occurred at conversion. Consequently, the baptism of the disciples at Pentecost with the Spirit indicated their union with the body of Christ at that time, and the completion of their conversion experience in the New-Testament sense. The "baptism of the Spirit" was to be distinguished from the "filling with the Holy Spirit." Spirit-baptism, and the filling with the Holy Spirit did not involve a complete sanctification or inner cleansing for the recipients. Any reference to fire in the predictions concerning Spirit-baptism was to judgement, never

to spiritual cleansing.

The alternate viewpoint, advocated by Delbert K. Rose, was designated as the "subsequent-to-conversion" view. Other advocates of this viewpoint were J.W.Keithly, John Brooks, and Daniel Steele. According to this position, the starting place for an interpretation of the Pentecostal Spirit-baptism was in the predictive prophecies, the reports, and the explanations of Spirit-baptism found in the book of Acts and the Gospels, and supported by the doctrine of the Epistles. A study of the pre-Pentecostal experience of the disciples was believed to indicate that they must have been converted, and consequently that the Pentecostal experience was subsequent to conversion. The point of the pre-Pentecostal conversion of the disciples was placed either at their initial belief in Jesus, or at the reception of the Spirit as recorded in John 20:22. There were two phases of Spirit-baptism--one prior to Pentecost and signifying repentance, remission of sins, and the regeneration by the Spirit; and the other, received at Pentecost, and signifying the reception of the fulness of the Spirit in sanctifying, cleansing power. The power received at Pentecost was the result of an ethical inner transformation, and this was the unique sense of the fulness experienced. The "baptism with the Spirit," or the fulness of the Spirit were to be received subsequent to conversion, and not as part of the conversion experience.

An inductive examination of those passages where there

was contention between the two representative views demonstrated to this investigator that the "subsequent-to-conversion" view was truer to the over-all stress of Scripture than the alternate view. There was, however, a weakness observed in the presentation of the favored view, in that there was a tendency to neglect the teaching of the Epistles which developed the doctrine of the indwelling Spirit in all believers. It was concluded that Spirit-baptism was found in the Scriptures in two different senses--in an initial sense when it signified the reception of the Spirit in regeneration and adoption and union in the body of Christ; and in a full sense, subsequent to the regenerating baptism, when it signified the reception of the Spirit in His sanctifying fulness.

One result of the inductive study of the controversial passages was the discovery of some basic principles which must be considered in any interpretation of Pentecost.

II. SUGGESTIONS FOR FURTHER STUDY

Because of the limitation of time, it was not possible for this investigator to extend this study and develop a systematic presentation of the doctrine of Spirit-baptism on the basis of the principles established. That must be left for later development. Such a study would very well begin with the epistolary doctrine of the indwelling Spirit related with the doctrine of the indwelling Spirit found in

the Gospels, and then proceed along the course usually followed in the presentation of the "subsequent-to-conversion" view.

Other suggestions for further investigation arising out of this study would be (1) a study of the subjective experience of the Old-Testament saints in order to compare their inner experience with that of those following Pentecost; (2) an examination of other variations of interpretation within the two alternate views of Pentecost considered in this investigation; and (3) a study of the gifts of the Spirit which attended the various instances of the "baptism with the Spirit."

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