

THE DOCTRINE OF SUBSEQUENCE IN THE PENTECOSTAL AND NEO-
PENTECOSTAL MOVEMENTS

by

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THE DOCTRINE OF SUBSEQUENCE IN THE SPIRIT BAPTISM THEOLOGY OF THE PENTECOSTAL AND NEO-PENTECOSTAL MOVEMENTS.

Thesis Summary:

The Pentecostal and Neo-Pentecostal movements propose a subsequent to salvation Spirit baptism. This baptism is viewed as an experience in which the Spirit either confers or awakens gifts within the life of the believer. The thesis of this paper is that Spirit baptism occurs at conversion. Spirit filling on the other hand is one of many metaphors to describe the work of the eschatological Spirit subsequent to salvation. This distinguishing of Spirit baptism and Spirit filling is different to the Pentecostal and Neo-Pentecostal idea that Spirit baptism and Spirit filling are synonymous experiences that occur at some point subsequent to salvation.

Key terms:

Holy Spirit; Spirit baptism; Spirit filling; Pentecostal; Charismatic; Neo-Pentecostal; Subsequence; History of Pentecostals and Neo-Pentecostals; Theology; Spiritual gifts;

INTRODUCTION, THE DOCTRINE OF SUBSEQUENCE IN PENTECOSTAL AND NEO-PENTECOSTAL EXPERIENCE

The dissertation following has a single goal, to evaluate the Pentecostal and Neo-Pentecostal doctrine of a subsequent to salvation Spirit baptism. The issue to be resolved in this evaluation is if the Bible supports a post conversion Spirit baptism.

This evaluation is important and needful because of the growth and size of both Pentecostalism and Neo-Pentecostalism. This is not abstract armchair theorising since there are few churches, if any, that can claim they have not been touched by the Pentecostal and Neo-Pentecostal doctrine in some way.

This evaluation presents a history of both movements and their theological base for the doctrine of subsequence. The evaluation then moves on to examine the biblical material on Spirit filling and Spirit baptism and shows that they are entities of a bigger holistic reality of life in the Spirit. The conclusion of the dissertation is that life in the Spirit after Pentecost is described by a number of metaphors. Pentecost stands as a unique salvation historical event in which the Christian church became the temple of the Holy Spirit. It was the promised eschatological Spirit that was poured out at Pentecost in a once for all non-repeatable event that procured life in the Spirit in a new way for the Christian church.

Chapter 1. The baptism of the Holy Spirit in the Pentecostal Movement

Overview of This Chapter

This Chapter on Pentecostalism describes the beginning of the Pentecostal movement. It also outlines the Pentecostal doctrine of a subsequent baptism of the Holy Spirit that follows the conversion event.

A Brief History of The Pentecostal Movement

General Overview

There is no unanimity within Pentecostalism as to the exact origin of the movement. Three views are expounded {Clark 1989: 8}. First there is the teaching that one might trace the "charismatic" outbreaks down through the history of the church. There is a trend towards verifying the continuity of the Pentecostal sign gifts from the first century {McDonnell 1991: xiii}. The goal is that if it can be shown that there is a historical lineage then modern Pentecostalism is a valid expression of the Holy Spirits work {Clark 1989: 9}.

Second there is the classical position that proposes that "Pentecostalism per se is an American phenomenon with roots in Methodism, revivalism, the Holiness movement, and conservative Protestantism" {Burgess 1995: 220}. This study adopts the classical position. The classical position holds that "Most histories date the beginning of the movement to January 1, 1901, when Agnes Ozman spoke in tongues in the Bethel Bible School in Topeka, Kansas, operated by former Methodist preacher Charles F Parham" {Burgess 1995: 220}.

Pentecostalism began as a distinct movement in 1901 at the Bethel College in Topeka. It was here that the reported Spirit baptism of Agnes Ozman occurred {Burgess 1995: 657}.

The third position teaches that "a doctrinal history can be traced from Roman Catholicism (confirmation) through Methodism and the Holiness Movement (sanctification) to Pentecostalism (Spirit baptism)" {Clark 1989: 8}.

There are, as has been pointed out above, claims that there were earlier manifestations of "Pentecostal" phenomena. It is beyond the scope of this dissertation to discuss these and provide a critique of them. The task here is to examine the doctrine of Subsequence in the Spirit baptism theology of the Pentecostal and Neo-Pentecostal traditions.

Charles F. Parham and the Bethel Bible School

In 1898 Charles F. Parham opened a Bible school in Topeka, Kansas {Burgess 1995: 660} and called it Bethel College. He envisaged an interdenominational college where the Bible would be the only textbook. Soon thirty persons were diligently engaged in Bible studies. One of the subjects for which they sought an answer in the Bible was: What assurance had anyone that he had received the Holy Spirit? {Hofmeyer 1986: 142}.

One must realise that the background to such a question was the preaching of individuals such as Moody and Sankey. There was also the theology and influence of Charles Finney {Clark 1989: 8} as well as the Holiness background out of which Parham had come {Burgess 1995: 600}.

It was in December of 1900 that Charles Parham was called to another city to a speaking engagement. However, before leaving Parham instructed his students to undertake research concerning the baptism of the Holy Spirit. Their goal was to determine the evidence that one has been baptised with the Spirit. The students reached the conclusion that tongues were the evidence of the baptism of the Holy Spirit.

It was at midnight - after much fervent prayer and expectant waiting Agnes Ozman asked for hands to be laid upon her so that she might receive the gift of the Holy Spirit. "As hands were laid upon my head the Holy Spirit fell upon me, and I began to speak in tongues, glorifying God. I talked several languages. It was as though rivers of water were proceeding from my innermost being." {Hofmeyer 1986: 143}.

This experience of Agnes Ozman was a clear statement of a Spirit baptism subsequent to the salvation event. Further, it claimed tongues as the authenticating sign of this Spirit baptism.

This watershed event of a post-conversion Spirit baptism with the evidential sign of tongues was then popularised in the Azusa street revivals from where it spread out all over the world.

The Azusa Street Revival

"This three year long meeting was the launching-pad of twentieth-century Pentecostalism" {Dowley 1977: 618}. It was the experience of Agnes Ozman and twelve other students at Topeka that gave a clear example of the belief in a post conversion Spirit baptism and the

related evidence of tongues speaking. However, it was W.J. Seymour who gave impetus to the world-wide escalation of Pentecostalism in his series of revival meetings in a hall {Hofmeyr 1986: 144} on Azusa street in 1906 {Walker 1985: 662}. It was at these Azusa street meetings that "many received what they sincerely believed was the baptism of the Holy Spirit, a third blessing beyond sanctification and justification" {Walker 1985: 662}.

This "third blessing" idea was soon modified. Justification and sanctification were said to occur at salvation and Spirit baptism was a second, subsequent blessing. This modification occurred in 1910 {Walker 1985: 663}. By 1914 the Assemblies of God had been formed and would become the largest American Pentecostal body {Walker 1985: 663}.

Dunn rounds off our brief historical survey with this statement: "In the seventy years since Azusa Street, Pentecostalism has spread throughout the world. It is important to realise that Pentecostalism is not a denomination or a Protestant sect. Pentecostalism represents a fourth major strand of Christianity - alongside Orthodoxy, Roman Catholicism and Protestantism - and is composed of many denominations." {Dowley 1977: 618}.

The Spirit baptism Theology of the Pentecostal Movement

The above historical survey sketches the origin of the Pentecostal movement. The date given for this origin is 1901. The precursor to the 1901 event was the holiness movement and the desire for a second blessing that would cause entire consecration or holiness in the life of the believer {Burgess 1995: 406-408}. With holiness theology as the foundation and impetus for the Pentecostal movement, it is not surprising that the four-square Gospel would become the proprium {Clark 1989: 164}. The foursquare gospel also known as the four-

fold gospel teaches that the Lord Jesus Christ is “Saligmaker, Doper, Geneser en komende Koning.” {Herholdt 1990: 54} (Jesus is Saviour, Baptiser with the Holy Spirit {Burgess 1995: 462}, Healer and coming King).

“Tweedens is die Gees se aktiwiteit toe te skryf aan die bediening van die verrese Christus. Dit is Hy wat ons doop met die Heilige Gees (Mt 3:11)” {Herholdt 1990: 54}. It was an essential part of a "fuller Gospel" that there should not only occur salvation through the Lord Jesus but also these other three ministries (Spirit baptism, healing and kingship). The "Full Gospel" thus incorporated these four aspects of the life and ministry of Jesus as detailed in the Gospels and further illustrated in the book of Acts.

In line with this foursquare Gospel and the doctrine of subsequence or seperability {Horton 1994: 424} there arises the question: “Is there available to the believer today an experience commonly called the baptism in the Holy Spirit that is in some sense distinctive and unique in relationship to the conversion-initiation experience?” {Horton 1994: 427}. How one answers this question and the integral question of what the evidences of such a subsequent baptism are will determine if one holds a position within the bounds of classic Pentecostalism. Wyckoff correctly states that such a doctrine of seperability arises from the book of Acts {Horton 1994: 428}.

It is correct to state then that the Pentecostal position on Spirit baptism is that it is subsequent to the conversion experience of an individual {Lederle 1988: 22}. Proponents of a subsequent to conversion Spirit baptism do so from the instances of Spirit baptism in the book of Acts. The question of the Acts narratives as paradigmatic for the church is further discussed in the chapter on New Testament Spirit filling.

Wyckoff summarises the Pentecostal position on a subsequent baptism of the Holy Spirit when he states: "As Riggs says, Pentecostals insist that 'all believers have the Holy Spirit, yet . . . all believers, in addition to having the Holy Spirit, may be filled with or baptised with the Holy Spirit.' The baptism in the Holy Spirit is a unique experience available to the converted, regenerated Christian for a special, specific purpose" {Horton 1994: 447}. It is important to note that baptism and filling are here used interchangeably. When the Old and New Testament instances of Spirit filling and Spirit baptism are surveyed it may be that such an interchange of the two ideas cannot be sustained from the biblical material. Further it is Spirit filling that is for "a special specific purpose" and not Spirit baptism. Spirit baptism in the book of Acts and after functioned to bring an individual into the universal church. Spirit filling was a Divine enablement of an individual for a "special specific purpose".

The Purpose of Spirit baptism

It may be seen in the quotation above by Horton that Pentecostals generally believe that there is a purpose to the subsequent Spirit baptism. What is that purpose? For the Pentecostal the purpose of Spirit baptism is *empowerment*. Pentecostals believe that the subsequent baptism of the Holy Spirit is necessary for an empowered Christian life. Without it Pentecostals believe that there occurs a "subnormal church in which the dynamic, experiential, empowering quality of Christian life is absent {Horton 1994: 448}." J.D.G. Dunn states that "the baptism in the Holy Spirit is a second (Pentecostal) experience distinct from and subsequent to conversion which gives power for witness (Acts 1:8)" {Dunn 1970: 401}. J.J. Suurmond states that there is a twofold understanding of the Holy Spirit in the New Testament: "On the one hand it is the power which makes a person a Christian. On the

other hand it is the power given occasionally to a believer, enabling him or her to speak or act in an extraordinary way" {Jongeneel 1989: 58}.

Spirit baptism is not viewed as a second stage in salvation but its purpose is stated to be "endowment with the power for service" {Clark 1991: 52}. As stated above, the interchange of filling and baptism may not be tenable from the biblical material. It would seem that Spirit filling (for power) and Spirit baptism (into the body of Christ) have been confused as synonymous events. In the two later sections of Spirit filling and Spirit baptism it should emerge that these are perhaps two events in the life of the believer with differing theological significance's for each event.

Concluding Summary on the baptism of the Holy Spirit in the Pentecostal Movement

In this chapter the history and the theology of the Pentecostal movement is outlined. The focus has been the subsequent Spirit baptism of a believer. The movement is generally held to have started in 1901 with the reported Spirit baptism of Agnes Ozman and the related initial evidence of tongues speaking. From its inception the theological platform for the doctrine of a subsequent Spirit baptism and the initial evidence of tongues has been the book of Acts.

The next chapter reviews the Charismatic or Neo-Pentecostal movement. For both the Pentecostals and the Charismatics, the book of Acts is the theological platform for their doctrine of a subsequent to salvation Spirit baptism.

Before progressing a question is posed. "Can a normative pneumatology be sustained from a constricted portion of Scripture? This especially since there is such a mass of pneumatological data given in the breadth of the Old and New Testaments?"

Chapter 2. The baptism of the Holy Spirit in the Charismatic {Neo-Pentecostal} Movement

Chapter 1 surveyed the history and theology of the Pentecostal movement. The proprium of the Pentecostal movement is the Foursquare Gospel {Clark 1989: 164}. It is hoped that in the following chapter a definite difference between Pentecostal theology and Charismatic {Neo-Pentecostal} theology is observed. This difference lies in the different histories of the two movements. The difference also lies in their differing views of the initial evidence of the baptism of the Holy Spirit.

The terms "Charismatic" and "Neo-Pentecostal" are used interchangeably. This is because "Charismatic" is the popular designation for this movement. "Neo-Pentecostal" is the preferred theological term {Sullivan 1982: 50} for those who have remained in their specific denomination whilst adhering to the doctrine of a subsequent Spirit baptism for the believer.

A Brief History of the Charismatic Movement.

It would seem that most place the beginning of the Charismatic {Neo-Pentecostal} movement at 1960 when Dennis Bennet, an Episcopalian (Anglican), announced to his congregation that he had spoken in tongues in his study {Burgess 1995: 132}. Lederle places the beginning of the movement at this date {Lederle 1985: 4}. This date is given

because Bennet remained within his denomination whilst having this new experience and that is the hallmark of Neo-Pentecostalism. Rather he stayed within the Episcopalian (Anglican) denomination with the approval of the denominational leaders {Burgess 1995: 54}. From this beginning in southern California the movement spread throughout North America with parishioners and leaders alike receiving the baptism of the Holy Spirit and remaining within their respective denominations. Thus the term “charismatic renewal” {Burgess 1995: 133} was preferred to the “Neo-Pentecostal label” {Burgess 1995: 133}. The reason for this preference is that this baptism of the Spirit was viewed as a genuine renewal of the *charismata* - gifts of the Spirit (1 Corinthians 12:4) within the mainline denominations.

By the early 1960's people were receiving the baptism of the Holy Spirit in virtually every major Protestant tradition {Burgess 1995: 133}. In the Catholic church the charismatic renewal flourished at Duquesne university in February of 1967. From the ranks of these scholarly lay persons were drawn the leaders of the Catholic charismatic renewal {Burgess 1995: 135}.

The chart on the next page gives a concise summary of the growth of the charismatic renewal in the mainline denominations {Burgess 1995: 136}.

Church	First National Conference	Service Agency	Year Formed	Newsletter First Issued.
Catholic	1970	National Service Committee	1970	Pastoral Newsletter New Covenant (1971).
Anglican	1973	Episcopal Charismatic Fellowship	1973	Acts 29 (1973).
Lutheran	1972	Lutheran Charismatic Renewal Services.	1974	LCRS Newsletter (1975).
Mennonite	1972	Mennonite Renewal Services.	1975	MRS Newsletter (1976) Empowered (1983).
Methodist	1974	United Methodist Renewal Services	1977	Manna (1977).
Orthodox	1973	Service Committee for Orthodox Spiritual Renewal	1977	Logos (1968). Theosis (1978).
Presbyterian	1972	Presbyterian Charismatic Communion	1966	PCC Newsletter (1966). Renewal News (1980).

The chart highlights that these renewal movements existed as substructures within their respective denominations. They all endorsed the idea that the Holy Spirit was manifest in the gifts of the Holy Spirit. Within the Catholic charismatic renewal these Spirit gifts were viewed not as a result of the baptism of the Spirit (as this had already occurred through the sacrament of baptism and confirmation). These gifts were viewed as the unleashing of the gifts of the indwelling Holy Spirit. For Catholics - this unleashing could occur a number of

times throughout the believer's life {Burgess 1995: 119-121}. Sullivan reinforces this idea with a detailed exposition of St. Thomas of Aquinas' "Sendings of the Spirit" {Sullivan 1982: 70}. Sullivan's chapter on "baptism in the Spirit" gives an excellent exposé of a Catholic view of Spirit baptism.

The movement continued to grow and spread rapidly through high profile ministries such as that of the Bennetts, Cardinal Suenens and the landmark conference on Charismatic Renewal at Kansas city in 1977 attended by 50 000 charismatic leaders from many denominations. The growth of the movement was also fostered by a massive surge of publications such as The Cross and the Switchblade by David Wilkerson and They Speak With Other Tongues (1967), by John L. Sherrill (who was a co-author of "The Cross and The Switchblade").

In Europe the movement grew with the same rapidity under the efforts of Michael Harper in Britain and Bittlinger in West Germany. Publications from such prominent teachers as Arthur Wallis: In The Day of Thy Power (1961) and David Watson: Fear No Evil also helped spread the burgeoning movement. In Germany since the mid-1970's another powerful influence had been the Catholic Charismatic theologian Heribert Mühlen {Burgess 1995: 147}. Expansion is now world wide with no indication of it subsiding in its numerical growth rate: "Referring to the charismatic movement Hollenweger states that 'in the not too distant future there will be more Christians belonging to this type of Christianity than to the Anglican community. They will number almost as many as all other Protestants together.' He feels that the numerical and perhaps the spiritual centre of Christianity will shift to "Indigenous Non-white" or "Third World Pentecostal churches" {Edgar 1988: 373}.

D.B. Barrett has done the most extensive statistical work on the Charismatic movement and its numerical growth. He gives a 1988 global membership figure of 332 million {Barrett 1988: 119}. He predicts continued growth in the tables and gives reasons for this.

The Spirit baptism Theology of the Charismatic Movement

Sensing the tension and aware of the reality of the diversity within the Charismatic movement Lederle sets forth four models for Spirit baptism within the Charismatic movement. He cites these as:

1. Neo-Pentecostal. Spirit baptism is a second stage in Christian life subsequent to conversion and generally resulting in the gift of speaking in tongues. {Lederle 1985: 86}.
2. Sacramental. This position proposes an experiential flowering of baptismal grace through the release of the Spirit. This is the earliest Catholic response to the charismatic renewal and has also become influential in some Anglican and Lutheran charismatic circles. {Lederle 1985: 87}.
3. Evangelical. It views Spirit baptism as the final stage of Christian initiation. Spirit baptism is viewed as an opening of the human spirit to direct encounters with God.
4. Spiritual Growth. Spirit baptism is a spiritual growth experience, which is sovereignly granted by God but which is loosable and repeatable and does not necessarily lead to charismatic gifts. It tries to avoid two classes of Christians {Lederle 1985: 87}.

As stated earlier in this chapter, it is difficult to present a homogenous doctrine of the baptism of the Holy Spirit within the Charismatic movement because it has hybridised within different denominations. One aspect that is of importance and that is uniform is the aspect of

subsequence. That is to say, in all four of these approaches presented by Lederle the baptism of the Holy Spirit is viewed as a post conversion experience.

To concur with Lederle's analysis concerning Spirit baptism four elements from P.D. Hocken's analysis of the Charismatic Renewal movement are presented (Burgess 1995: 155-6).

1. Focus on Jesus. Witnesses to baptism in the Spirit constantly refer to an encounter with Jesus, a deeper yielding to Jesus, and a fuller acceptance of Jesus as Lord. (This in line with 3 in Lederle's analysis.)
2. Praise. The first result of the coming of the Holy Spirit in the baptism of the Holy Spirit is a flow of praise from within the believer, a verification of John 7:38. As a result the believer has a new capacity to give glory to God, evident in the spontaneity of charismatic praise and symbolised in the gift of tongues. (This in line with 1 in Lederle's analysis.)
3. God speaks today. People baptised in the Spirit hear the Lord. They experience a directness of communication and guidance from the Lord in a way that shocks or puzzles, attracts or repels other Christians. (This in line with 3 In Lederle's analysis.)
4. Spiritual Gifts. The feature most readily identifiable as characteristic of Charismatic Renewal is the spiritual gifts listed in 1 Corinthians 12:8-10. While this Pauline list specifies nine *charismata*, the gifts that are most prominent and discussed in Charismatic Renewal are glossolalia, prophecy and healing. (This in line with 1 in Lederle's analysis.)

The Charismatic or Neo-Pentecostal experience of Spirit baptism, then, is seen as subsequent to the salvation event in the life of an individual. The purpose of this baptism

varies from group to group depending on the antecedent denominational theology that is informing it. This doctrine of subsequence is based upon the cases in Acts {Lederle 1985: 113 - 133}. Torrey would probably fit into section 3 of Lederle's analysis. Torrey derives his understanding of a subsequent Spirit baptism from the book of Acts {Torrey 1974: 146-156}.

Concluding Summary on the baptism of the Holy Spirit in Neo-Pentecostalism

The Charismatic movement is distinctive from Pentecostalism in two major areas. Firstly the Charismatic movement did not initially become a distinctive group. Many Charismatics have remained within their denomination and have expressed the gifts of the Spirit within their respective denominations {Culpepper (?): 10}. Secondly, tongues are not singled out as initial evidence of a subsequent Spirit baptism. As reviewed above, any of the spiritual gifts would be evidence of this Spirit baptism.

The doctrine and practice of the Charismatic movement on Spirit baptism and the outworking of that baptism are derived from the book of Acts. The theological foundation of the Charismatic movement is identical to that of the Pentecostal movement. This again leads us to a key question: "Can a normative pneumatology arise from a constricted portion of Scripture given the mass of pneumatological data in the Scriptures?"

A small part of this pneumatological data is surveyed in the following chapters "the filling of the Spirit" and "the baptism of the Spirit".

Chapter 3. An Analysis of Spirit Filling

Scope and Method for this Chapter

This chapter studies the biblical material on Spirit filling. It is not limited to the New Testament but works in the Old Testament as well. In considering the doctrine of subsequence in the Pentecostal and Neo-Pentecostal experience one might ask why an examination of the Old Testament material is necessary. Two reasons surface. Firstly as Fee highlights " . . . there is the issue of continuity and discontinuity between the old covenant and the new, between God's word to Israel, articulated by prophet and poet, and God's new word through Christ Jesus. What carries over as theological presupposition? Wherein does continuity lie? And how is the new related to the old? Does it supersede, as a truly new covenant? Does it fulfil, and in so doing carry with it much of what was there before?" {1994: 3}. It is the premise of this paper that the people of God have always needed the work of the Holy Spirit to empower them both unto salvation and then also to sanctification. This empowerment of the Spirit is a need that arises from man's innate depravity and inability to either come to God or live for God on his own. As Berkhof states: ". . . the unrenewed sinner cannot do any act, however insignificant, which fundamentally meets with God's approval and answers to the demands of God's holy law; and that he cannot change his fundamental preference for sin and self to love for God, nor even make an approach to such a change. In a word, he is unable to do any spiritual good. There is abundant Scriptural support for this doctrine: . . ." {1988: 247} cf. also {Kuyper 1979:117-119} in which Kuyper points out the need for the inner working of the Holy Spirit due to the "nature of saving grace".

It is this innate need of fallen man for God's empowering Spirit that provides a level of continuity between the testaments. Fee states: "In keeping with Paul's Old Testament roots, the presence of God by the Spirit also meant for Paul the powerful and *empowering* presence of God" {1994: 8}. Horton also sees this continuity when he states: "The story of the Bible is the story of Spirit filled men" {1992: 23}.

The second reason to survey Spirit filling is that such a survey will uncover the continuity between the Testaments of this phenomenon. This continuity is important because Pentecostals claim that Spirit baptism and Spirit filling are synonymous ideas {Horton 1994: 426; Ervin 1984: 22}. Spirit filling exists in both testaments. It will be shown that Spirit baptism exists only in the New Testament. If this hypothesis, that Spirit baptism and Spirit filling are distinctive workings of the Holy Spirit, can be sustained then the further question of why one is distinctly New Testament will need to be answered. This attempt shall be made and the proposal is that the difference lies in the fact that Spirit baptism occurs at conversion to initiate the newly regenerated believer into the body of Christ whilst Spirit filling is an ongoing process for the believer to enable the believer to effectively serve the covenant community.

In the following survey of Spirit filling the reader will observe a method that attempts to develop a biblical theology of Spirit filling {Vos 1985: 3-9; Ollenburger 1992: 373-383}.

This biblical theology may be termed a "multiplex approach" {Hasel 1991: 111-114}. By "multiplex approach" a number of things are implied. Firstly such an approach does not equate the history of Israel with the canonical Old Testament {Hasel 1991: 111}. This is important because our source remains distinctly the biblical text. Secondly such an approach

seeks to identify motifs, themes and ideas inherent in the text rather than imposing them upon the text {Hasel 1991: 112}. Thirdly the biblical material will be approached with sensitivity to its canonical shape {Childs 1979: 72}. The text will be studied to determine what the first audience would have understood from the text. Following this there is an application of the principles derived to the subject of Spirit filling. In other words, it shall first be asked what significance Spirit filling had in the immediate context in which it is found. From there it is asked what consequent significance this has for the modern believer in the context of Spirit filling.

This methodological premise is important. It will help the reader to understand why so much attention is given to units of texts. This attention to a unit of text and the fuller context of the book in which it appears is at the heart of the method employed in this analysis of Spirit filling.

In any endeavour of this sort correlation is important. The interpretation of the text is correlated against the work of others on the text under focus.

The chapter following might also have been called "A Biblical Theology of Spirit filling". However, the term "Analysis" is chosen because it moves a step further than the biblical theology undertaking in that it employs a measure of correlation and then moves on to application.

An Analysis of Spirit Filling

The following table gives the reader the occurrences of Spirit filling as they arise in the biblical text. The text is given and then the word for filling is given as it appears in the NIV text. The table seeks to highlight those texts in which there is an apparent working of the Holy Spirit in and through an individual. The text is listed because the specific working of the Spirit is manifest in some overt fashion such as a display of strength, prophecy, wisdom, leadership or some other "pneumatic" display. It will be noted that many texts are listed in which the word "fill" does not even appear but is implicit because of the distinctive working of the Spirit. This idea of "filling" shall be expanded upon in the later study of the specific passages.

Chart on the Occurrences of Spirit filling in the Biblical Text.

TEXT	ENGLISH WORD
Exodus 31:3	filled
Exodus 35:31	filled
Numbers 11:25	rested
Numbers 11:25,26	rested
Numbers 11:29	put
Numbers 24:2	came upon
Deuteronomy 34:9	full
Judges 3:10	came upon
Judges 6:34	came upon

Judges 11:29	came upon
Judges 14:6	came mightily
Judges 14:19	came upon him in power
Judges 15:14	came mightily upon
1 Samuel 10:6	come upon
1 Samuel 10:10	came upon
1 Samuel 11:6	came upon
1 Samuel 16:13	came upon
1 Samuel 19:20	was upon
1 Samuel 19:23	was upon
2 Chronicles 15:1	came upon
2 Chronicles 24:20	came upon
Psalms 51:11	take not thy Holy Spirit from me
Isaiah 11:2	rest upon
Isaiah 42:1	put my Spirit upon him
Ezekiel 11:5	came upon
Micah 3:8	filled
Matthew 12:18	I will put my Spirit on Him
Luke 1:41	was filled
Luke 1:67	was filled
Luke 4:1	full of
Luke 4:18	Spirit is on me
Acts 2:4	filled with the Holy Spirit

Acts 4:8	filled with the Holy Spirit
Acts 4:31	all filled with the Holy Spirit
Acts 7:55	full of the Holy Spirit
Acts 9:17	filled with the Holy Spirit
Acts 10:44	Holy Spirit came on all who heard
Acts 11:24	full of the Holy Spirit
Acts 13:9	filled with the Holy Spirit
Acts 13:52	filled with joy and with the Holy Spirit
Acts 19:6	came on them
Ephesians 5:18	be filled with the Spirit

Exodus 31:3

"See I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts"

Chapter 31 is within the narrative section that focuses on the regulations for the Tabernacle. For our purposes this shall be referred to as the "Tabernacle regulations" section. This section begins at 24:9 with Moses ascending Mt. Sinai to receive his instructions concerning the Tabernacle. This "Tabernacle regulations" section ends at 31:11 with the very strong statement from Yahweh *"They are to make them just as I commanded you."*

There is also what might be termed a "Tabernacle construction" section that runs from 35:30 to 40:38. It is important that careful note is taken of these Tabernacle sections and the

function of Spirit filling within them. This is true because the Spirit filling is mentioned in both the "Tabernacle regulations" section at 31:3, and then again in the "Tabernacle construction" section at 35:31. As Baker's encyclopaedia of the Bible states: "The tabernacle functioned as the focal point of the tribal confederation, with Jerusalem as its natural successor, . . ." {Elwell 1988: 2027}. The Tabernacle was also seen as "God's dwelling place among his people" and "the center {sic} of worship" {Elwell 1988: 2027}. The Spirit filling of Bezalel thus had a corporate benefit to it. It enabled him to oversee the construction of the Tabernacle in a way that ensured its completion according to Yahweh's demand. This completion according to Yahweh's regulations would mean that God's people could worship God exactly as He required.

In both Tabernacle sections listed above God enumerated very clear and careful instructions concerning the Tabernacle construction and then demanded in 31:11 **"They are to make them just as I commanded you."** How would the artisans accomplish such a difficult assignment? Commenting on this portion Rabbi J. Rabbinowitz states "Considering that the Israelites had been bowed down under the rigorous labours in Egypt and had no opportunity to develop proficiency in artistic work, it is extraordinary that they should have produced a master artist of the calibre of Bezalel who, in addition to designing the tabernacle and its vessels, also understood the symbolism of every object designed" {Cohen 1983: 545}. The difficulty lay in the descriptions given in the "Tabernacle regulations" section (24:9-31:11). These descriptions are intricate and there were no diagrams to aid in the process. This is where the Spirit filling of the artisan becomes vital to the success of the endeavour. It is to this specific Spirit filling that attention is now focussed.

The text clearly states that Bezalel was filled with the Spirit of God. The Hebrew word for "filled" here is the PIEL-Future {Wigram 1984: 702} {Brown 1979: 570} מָלֵא transliterated *māhlēh* {Wigram 1984:702}. The word means "be full, to fill" {Harris 1980: 505}. The word "can have either a spatial signification or by extension the important theological concept of temporal signification. The spatial signification is found in Ex 10:6, the locusts filling the houses, . . ." {Harris 1980: 505}.

Bezalel was filled with the Spirit of God. It would seem that from the spatial implications of the word as cited above that Bezalel was characterised by the fullness of the Holy Spirit. This fullness manifested itself in extraordinary "skill, ability and knowledge" {Exodus 31:3-5}. Horton states that this skill, ability and knowledge are "the supernatural help in connection with the practical tasks of preparing materials for the tabernacle that would be both useful and beautiful" {Horton 1992: 26}. Grenz, citing this passage, states: "The Spirit was God's supernatural power coming on specific individuals for specific tasks" {Grenz 1994: 473}.

As Rabbinowitz stated above, this artistic skill was particularly striking because these Israelites had just come out of slavery. The initial audience could not have helped but note that this was a supernatural enablement by God, through his Spirit, of an individual, to accomplish with precision God's will. The purpose of such filling was in no way focused on the individual. Rather, its focus is on the accomplishment of the command of Yahweh in Exodus 31:11 "*They are to make them just as I commanded you.*"

Speaking on this verse Sailhamer states: "The work of God was to be done by means of the Spirit of God. God chose two skilled artisans, Bezalel from the tribe of Judah and Oholiab

from the tribe of Dan. Though they were skilled, the narrative emphasises clearly that they were to do the work of building the tabernacle by means of the skills that the Spirit of God would give them" {Sailhamer 1992: 309}.

It is important to note that this Spirit filling had a very specific purpose. It was an enablement by God of one of his covenant people to oversee and participate in the construction of the Tabernacle exactly as He had commanded. This enablement was for the benefit of the covenant people of God to ensure that they could worship God as He had specified. It is also important to note that this Spirit filling was restricted to Bezalel. The text clearly states that only Bezalel was Spirit filled. The other artisans were filled with wisdom and they were taught by Bezalel who was not only Spirit filled but also given the ability to teach {Exodus 35:34}. Oholiab was also given this ability to teach {Exodus 35:34}. However, the text is very clear that it was Bezalel alone who received the Spirit. This is contrary to the opinions of Walvoord {1991: 71}, Horton {1992: 26} and Rabbinowitz {Cohen 1983: 545}. However, the text employs the singular aspect "him" in verse 3. This is important because Spirit filling was limited, most often to an individual, it was temporary and it had a specific purpose.

Exodus 35:30

- 30 Then Moses said to the Israelites, "See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah,
- 31 and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts
- 32 to make artistic designs for work in gold, silver and bronze,"

As stated in our study of Exodus 31:3 this text falls within the narrative unit described as the "Tabernacle construction" section. Everything stated concerning the מִלֵּא (filling) in 31:3 applies to this passage. The reason for this is that 35:30 is clearly a repeat of 31:3. 31:3 falls within the "regulations" section whereas 35:30 is the narrative of the practical outworking of those regulations in the "construction" section.

The importance of this second section is that it does have one small addition that helps us understand "how the other workers obtained their skills for the work on the Tabernacle" {Sailhamer 1992: 318}. The text states in Exodus 35:34: "And he has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others." This statement is important because it highlights that not all the artisans were Spirit filled. The text states that only one individual, Bezalel, was Spirit filled. Oholiab is given the ability to teach the other artisans {Exodus 35:34}. Bezalel is filled with the Spirit and given the ability to teach the other artisans {35:31, 34}. These two areas are distinguished. The ability to teach is distinct from the filling of the Spirit which manifests itself in this passage specifically in "skill, ability and knowledge in all kinds of crafts" {Exodus 35:31}.

From this section it may be concluded that "God had called Bezaleel and Aholiab {sic} as master-builders, to complete the building and all the work connected with it, . . ." {Keil 1985: 247}. Some commentators posit that both Bezaleel and Oholiab were Spirit filled {Sailhamer 1992: 318; Horton 1992: 26; Walvoord 1991: 71}. However, the text clearly states that it was Bezalel that was singularly Spirit filled. Oholiab as well as Bezalel were given the ability to teach. This was a God given ability. Exodus 35:35 indicates that God then gave all the artisans skill to do the work. It seems most probable that the endowment of

skill to these workers was complemented and enhanced by the teaching ministry of Bezalel and Oholiab. These skills were further complemented by the Spirit filled leadership and creativity of Bezalel.

God filled Bezalel with his Spirit.

God filled Bezalel for a specific ministry to his covenant people.

Bezalel manifested the filling of the Spirit through extraordinary (supernatural) skill in his ministry.

God further gifted Bezalel and Oholiab to teach the other artisans.

God gifted the other artisans with skill to do the work.

Spirit filling in this section thus had a utilitarian function for the corporate good of God's covenant people.

Spirit filling was here limited to a specific individual and for a specific purpose.

Numbers 11:25, 26

25 Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again. {Or prophesied and continued to do so}

26 However, two men, whose names were Eldad and Medad, had remained in the camp.

They were listed among the elders, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp.

Numbers 1:1-10:10 is the narrative account of the preparations of the people of Israel for their departure from Sinai. Sailhamer states: "The location of the events recorded in the early chapters of the book is the Sinai desert. The people have encamped before Mount Sinai and set up the tabernacle" {Sailhamer 1992: 370}. Harrison sees 1:1-10:10 as "Preparations for Leaving Sinai" {Harrison 1988: 614}. Harrison also sees 10:11-21:35 as "From Sinai to the Plains of Moab" {Harrison 1988: 614}.

It is in this second section from 10:11-21:35 that there occurs this statement concerning the Holy Spirit and his empowerment of the seventy elders. What is noticeable in this section is the descent of the people into the morass of unbelief {Deist 1985: 58}. This descent is marked by successive stages of complaining against Yahweh and his provision for the people in the wilderness. Notice:

- Complaints about hardships. Numbers 11:1.
- Complaints about manna. Numbers 11:6.
- Complaints about Canaan. Numbers 14:3.
- Complaints of the leaders. Numbers 16:3.
- Complaints about judgement. Numbers 16:41.
- Complaints about provisions. Numbers 21:5.

It is in the context of this unbelief and complaining that the narrative is situated which details the placing of the Spirit upon the 70 elders. Notice the stated purpose for the Spirit enablement of the Seventy elders: "*I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone*" {Exodus 11:17}. The

context of complaining is evidenced as a great burden upon Moses (11:11, 14:5, 16:5, 20:6, 21:4). It is with this burden of an unbelieving people that these elders are to help Moses.

This special placing of the Spirit upon the seventy elders was marked by prophetic utterance. As stated above this placing of the Spirit upon the elders was in the context of the grumbling of the people and the burden they were to Moses because of their complaints {Horton 1992: 26}. Sailhamer points out the contrast between the Spirit filled elders and the grumbling people: "Curiously enough, when Joshua complained that two men who were not part of the selected group of seventy had also received the Spirit, Moses replied: 'I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!'"(v29). In other words this narrative shows that Moses longed for a much different type of community than the one formed under the Law at Sinai. He longed for a community led not by one person like himself but a community guided by God's Spirit" {Sailhamer 1992: 386}. A key question on this occurrence of the "endowment" of the Spirit is the question of "What is meant by the phrase 'the Spirit rested on them' {Numbers 11:25, 26}?" Walvoord states that this was an indwelling of the Spirit {Walvoord 1991: 71}. Horton sees this "as an anointing for service and to teach Moses that he can and must depend on the Spirit" {Horton 1992: 28}.

The word "rested" is נָח (nûah) {Brown 1979: 628} {Harris 1980: 562} in the Hebrew. It means "rest, settle down and remain" {Brown 1979: 628}. Leonard J. Coppes states "Our root signifies not only absence of movement but being settled in a particular place (whether concrete or abstract) with overtones of finality, or (when speaking abstractly) of victory, salvation etc. Basically the root *nûah* relates to absence of spatial activity and

presence of security, as seen, e.g. in the ark which ‘rested’ on Mount Ararat (Gen 8:4) and the locusts ‘resting’ on Egypt (Ex 10:14)” {Harris 1980: 562}.

This idea of conquest is important here in our understanding of what is meant by ‘rested’.

The Spirit ‘rested’ upon these elders. This carries the impression of a condition not previously experienced by these elders. The Spirit had to come to rest upon them. But it is more than just a spatial concept of stillness in a specific location. It speaks of the control of the Spirit of the faculties of these men for a time. This is seen in the fact that they ‘prophesied’ (Numbers 11:25). This prophesy was an outward manifestation of the empowerment of the Holy Spirit. The effects of the Spirit ‘resting upon’ seem to be the same as the effects noted in our earlier section on Spirit filling from Exodus 31:3 and 35:30.

The Spirit filling/resting is given to a specific and limited group (72 elders).

The Spirit filling/resting is to enable this group of men to minister to the covenant community.

This Spirit filling/resting had a very specific purpose.

This Spirit filling/resting is something that Moses desired for the entire community (Numbers 11:29).

This Spirit filling/resting was evidenced by the supernatural event of prophesy.

Numbers 24:2

2 When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him

“Events in the Moabite Plains, ch 22-36” {Harrison 1988: 614}. The biblical text moves the reader now to the plains of Moab {Numbers 22:1} where Israel has encamped for a time. In Numbers 22, 23, 24 and 25 the narrator skilfully paints a picture of a prophet for hire, namely, Balaam son of Beor {Numbers 22:5}.

Balak son of Zippor king of the Moabites is alarmed by the large host of Israel and so summons Balaam to bring a curse upon these people {Numbers 22:4-7}. When Balaam finally accedes to the request and he gives three blessings in place of the three cursings desired by Balak {Numbers 23:7-10, 23:17-24, 24:2-10}. What is important to note for the purpose of this study is that in the first two oracles Balaam blesses because he is given a message from Yahweh {Numbers 23:5, Numbers 23:16}. However, in the third oracle Balaam blesses not because he has the word put in his mouth but because “the Spirit of God came upon him” {Numbers 24:2}.

“Balaam was unusual in the Old Testament as a foreigner who was subject to the command of God, and whose career exhibited the tremendous potency attributed in the Old Testament and elsewhere in the ancient Near East to the spoken word” {Harrison 1988: 620}. It is important to note that Balaam was not an Israelite nor in any observable way tied into God’s covenant people {Harrison 1988: 620}. Yet the text informs us that the Spirit of God came upon him.

An important question here is that of Spirit filling. Did the Holy Spirit fill Balaam? There is the element of a supernatural manifestation in the form of prophetic utterance {Numbers 24:3-9}. The answer to this question of Spirit filling is to be found in the etymology of the

Hebrew word translated into English here as “came upon”. It is the word **הָיָא** *hāyā*

{Harris 1988:213}. Victor P. Hamilton states: “to be, become, exist, happen” {Harris 1988:213}. The extensive article posted by Hamilton {Harris 1988:213, 214} renders the following conclusions:

- a. The idea conveyed here by **הָיָא** *hāyā* is that of ‘coming to be’.
- b. This term is employed in other passages {1 Samuel 19:20, 21, 23} in which there is no indication that the individuals were not filled. As in the case of Balaam, the Spirit seems to have overpowered the capabilities of the individual. This is evidenced by the outward manifestation of the Spirit’s control in prophetic utterance. In the instances cited the enablement was temporary and more to allay a negative happenstance than to minister in a positive fashion to the covenant community. The lack of this positive community ministry is different from the other texts dealt with above.

The Spirit of God came upon Balaam as evidenced in the oracle spoken.

It was a coming of the Spirit to prevent a negative outcome on the covenant people.

Instances of this type of coming of the Spirit occur in later texts. That is to say, an instance where the Spirit overpowered the faculties of an individual to prevent a negative outcome for the covenant community.

Deuteronomy 34:9

9 Now Joshua son of Nun was filled with the spirit {Or Spirit} of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the LORD had commanded Moses.

It is important to note that this statement of the filling of Joshua comes right at the end of the book of Deuteronomy. It is preceded by the statement of the death of Moses {Deuteronomy 34:5-8} and followed by the extolling of the prophetic office of Moses {Deuteronomy 34:10-12}. In contrast to this prophetic power of Moses it is important to note that Joshua is said to have a spirit of wisdom {Deuteronomy 34:9}.

This spirit of wisdom is important to note because it comes at the time of a new phase in Israel's life. As Childs points out "The present form of the book of Deuteronomy consists in a series of addresses by Moses to the people just before the entry into the promised land of Canaan" {Childs 1979: 211}. Young points out that Deuteronomy is "not to be regarded as merely a recapitulation of the three previous books . . ." {Young 1977: 94}. What is the focus of these addresses given by Moses? If they are not a recapitulation of the previous material what then is their distinctive purpose? Archer provides the answer to these questions when he states: "As already indicated, Deuteronomy consists of a restatement and summary of the law in a compendious form for the guidance of the nation as a whole. But much of this summary is couched in homiletical or sermonic terms. That is, Moses is not simply explaining what the laws of God are, but he is earnestly enjoining them upon the consciences of his people, and urging them to take with utmost seriousness God's call to a holy life" {Archer 1985: 258}.

As Israel enters her new land it is incumbent upon her that she upholds her obligation to the covenant. The application of this to varying situations would require great skill or wisdom. Wisdom is the skill to apply Scriptural truth to life's situations {Richards 1970: 93, 94}.

Thus, it is understandable that Joshua now is filled with the spirit (or Spirit) of wisdom {Deuteronomy 34:9}.

"In contrast to its portrayal of Moses, this final chapter also portrays Joshua as the new leader, ready and able to take the people into the Promised land in obedience to God's commands. What is stressed here is that Joshua was 'filled with the spirit of wisdom' (34:9) and thus able to do the work of God " {Sailhamer 1992: 478}.

The Hebrew word for "fill" in Deuteronomy 34:9 is מָלָא (*mālē'*) {Harris 1980: 505} {Brown 1979: 571}. The word means "fullness, that which fills" {Harris 1980: 505} {Brown 1979: 571}.

The Hebrew word for "spirit" in Deuteronomy 34:9 is רוּחַ (*rûah*) {Harris 1980: 836} {Brown 1979: 925}. Concerning this word Payne states "At most points, however, context approves and the analogy of the New Testament strongly suggests that the *rûah* YHWH is the Holy Spirit in the fullest Christian sense" {Harris 1980: 836}. It seems probable that the inference here is that Joshua was filled with the Spirit. The manifestation of this was wisdom.

Calvin points to the wisdom of knowing oneself and knowing God as a natural endowment from God {Calvin 1983: 39}. However, this is not the wisdom here referred to in Deuteronomy 34:9. It is being "filled" with the Spirit "**because Moses had laid his hands on him**" Deuteronomy 34:9. This is a special kind of wisdom that empowered Joshua to take leadership of the covenant people. This was to be a different kind of leadership to that of Moses. Moses led the people out of Egypt under the mighty hand of Yahweh. Joshua was

to lead the people into Canaan under the mighty hand of Yahweh. Yet, throughout the conquest and after there would need to be a rigorous application of the law. This would demand special wisdom {skill} and for this task the Spirit empowered Joshua. Thus, the filling of the Spirit was evidenced in Joshua's life by wisdom.

Joshua is here filled with the Spirit for the benefit of the covenant people.

The specific manifestation of this Spirit filling is wisdom - the skill to apply Scriptural truth (the covenant) to the new situation of life in Canaan.

It seems that because of this Spirit filling the people listened to Joshua.

Judges 3:10

10 The Spirit of the LORD came upon him, so that he became Israel's judge {Or leader} and went to war. The LORD gave Cushan-Rishathaim king of Aram into the hands of Othniel, who overpowered him.

"The book of Judges, on the other hand, emphasises the religious and military struggles of this nation during its long period of settlement in the land. The principle theme of the Book of Judges is 'Failure through Compromise' which is in contrast to the main theme of the book of Joshua which was 'Victory through Faith'" {Davis 1986: 93,94}.

Judges details for the reader the time between the conquest of the land as described in Joshua and the rise of the Monarchy as detailed in 1 Samuel {Harrison 1988: 680}. Deist states that "The book of Judges takes up where the book of Joshua has left off. In his farewell address, Joshua warned the people that there were still Canaanites remaining in the

promised land and that their foreign ways formed a trap in which the Israelites might easily be caught. The book of Judges now tells the story of how the Israelites were in fact - and repeatedly - caught in just this trap and of how God time and time again forgave them their inconstancy" {Deist 1985: 72}.

It is this cycle of failure, judgement, repentance and then deliverance through a judge {Harrison 1988: 685-690; Young 1977: 170} that is the context of Judges 3:10.

In Judges 3:10 there is mention of the first judge Othniel, the younger brother of Caleb. The text seems to indicate that it was because "The Spirit of the Lord came upon him . . . he became Israel's judge and went to war" {Judges 3:9}.

A factor not yet raised concerning this issue of Spirit filling is that of the ethical or moral character of the individual who was filled. There are no references to the ethical or moral character of Bezalel in Exodus 31:3. The same is true of the seventy-two elders in Numbers 11:16f. In Numbers 24 clearly Balaam was not one of Israel and the Spirit filling certainly did not change his character as is evidenced by his evil proposal recorded in Numbers 31:16. In the midst of apostasy there arise judges of dubious character who are filled with the Spirit for the benefit of the covenant people, but evidently this Spirit filling did not change their ethical or moral character. An example is Gideon and his idolatry {Judges 8:27}, Jephthah and his vow of human sacrifice {Judges 11:29} and Samson and his adultery {Judges 16:1}. These three are specifically mentioned within the Judges text because it is declared expressly that the Spirit came upon or filled them as shall be seen in the following sections. It is important to note that Spirit filling seemed to have no impact upon the ethical life of an

individual. This fact will be important for our later study of the Spirit filling commanded in Ephesians 5:18.

Commenting on Judges 3:10 Horton states: "Some commentators point out that where we read that the Spirit *came* upon him, the Hebrew may be translated 'was upon him'. By this they imply that the Spirit of the Lord was already upon Othniel before the Lord called him, but the Hebrew indicates historical sequence. The Spirit proceeded to come upon him and remained on him while he did his judging, ruling, and delivering work" {Horton 1992: 36}. Walvoord, too, sees this as a Spirit filling {Walvoord 1991: 71} even though it falls under his section on "The Sovereign Indwelling of the Holy Spirit" {Walvoord 1992: 36}.

Berkhof points to the extraordinary feats of the judges and states "but the real secret of their accomplishments lay not in themselves, but in a supernatural power that came upon them. It is said repeatedly that 'the spirit of Jehovah came (mightily) upon them,' (Judges. 3:10; . . .)" {Berkhof 1988: 425}.

Grenz cites the Judges 3:10 passage as an instance where "The Spirit was God's supernatural power coming on specific individuals for specific tasks" {Grenz 1994: 473}.

It is within the characteristic Judges cycle of apostasy, repentance and deliverance {Childs 1979: 260} that the Judges 3:10 occurrence of Spirit filling appears. The text indicates that this filling of the Spirit was to enable Othniel to deliver Israel "The Spirit of the Lord came upon him, so that he became Israel's judge and went to war" {Judges 3:10}.

The Spirit filling was of a specific individual, Othniel.

The Spirit filling was for a specific purpose, deliverance.

The Spirit filling was for the benefit of the covenant people.

The text does not give any evidential tokens of filling other than that after the filling Othniel became judge of Israel.

Judges 6:34

34 Then the Spirit of the LORD came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him.

It is important to reiterate the Judges cycle of apostasy, judgement, repentance and deliverance {Childs 1979: 260}.

In 6:1 there is the statement of apostasy: "Again Israel did evil in the eyes of the LORD". In 6:1 there is also the statement of judgement: "and for seven years he gave them into the hands of the Midianites".

In 6:7 there is the statement of repentance: "When the Israelites cried to LORD because of Midian". The statement of deliverance is found in 8:22 as a summary of the deliverance effected by Gideon in the power of the Lord.

At first glance Judges 6:34 may seem to be the least helpful to our study of Spirit filling. The Spirit filling does not seem to have any impact upon the way that Gideon fulfils his judgeship. The only visible manifestation or evidence of the Spirits empowerment is that Gideon "blew a trumpet" {6:34}. However when one surveys the narrative unit of 6:1-9:57

this blowing of the trumpet becomes a significant act and something evidently supernatural. The narrator is very careful to recount Gideon's lack of faith {6:15; 6:27; 6:36-40; 7:10-13} {Horton 1992: 38}. It is in the midst of this doubt that the warriors of Midian come down and camp against Israel {6:33}. It is also important to note the state of Israel at this time in the clefts and caves {6:2} impoverished {6:6} and helpless {6:6}.

Gideon's trumpet blast {6:34} was significant because it was a call to war to people who were oppressed and seemingly had no hope of victory in their impoverished condition. Yet, the narrative tells us that Yahweh was sending Gideon {6:14} that Yahweh was with Gideon {6:12, 16} and that the Spirit of Yahweh came upon Gideon {6:34}.

As indicated earlier (page 3,4) in the chart on the occurrences of Spirit filling there are a number of instances where the Spirit is said to have "come upon" an individual and the results seem to be the same as those when the Spirit is said to have "filled" an individual.

The Spirit "coming upon" Gideon here is the same as the Spirit "filling" Gideon {Horton 1992: 38} {Walvoord 1991: 71}. Grenz {1994: 473} and Berkhof {1988: 425} do not refer to this as a filling but only as an "empowerment".

The Hebrew word used here is "*lābēsh*" {Brown 1979: 527; Harris 1980: 469} and means "put on, clothe, be clothed" {Brown 1979: 527}. "*and the spirit of ' clothed itself with Gideon*" {Brown 1979: 528}. This meaning is contested by Harris "*Men were clothed in the Spirit for specific purposes (Judges. 6:34 . . .)*" {Harris 1980: 469}." Keil also prefers the latter reading when he states: "*clothed, i.e. descended upon him, and laid itself around*

him as it were like a coat of mail, or a strong equipment, so that he became invulnerable and invincible in its might: "{Keil 1984: 338}.

Aware of Keil's argumentation which he quotes in his discussion of this text Horton states: "A few do recognise, however, that the Hebrew can only mean that the Spirit filled Gideon. Gideon did not put on the Spirit, the Spirit put on Gideon. For Gideon to be clothed with the Spirit, another form of the Hebrew verb would most probably be used" {Horton 1992: 39}.

It is important to note that in this narrative section {6:1-9:57} stating that Gideon is filled with the Spirit {6:34} there is also a striking notation to Gideon's idolatry {8:24-27}. The filling of the Spirit was an empowerment for a specific service for the covenant people. The filling of the Spirit did not overrule the mental faculties and choices of an individual. It was still incumbent upon Gideon to choose against idolatry, the Spirit that had empowered him would not make this choice for him.

From Judges 6:34 the following observations:

The Spirit of the Lord filled Gideon.

This Spirit filling is here described as the Spirit clothing Himself with Gideon.

This Spirit filling is empowerment for a specific task.

It is manifested in an act of blatant courage, the blowing of a trumpet for war.

It is for the benefit of the covenant people.

The Spirit filling did not influence Gideon's ethical choices.

Judges 11:29

29 Then the Spirit of the LORD came upon Jephthah. He crossed Gilead and Manasseh, passed through Mizpah of Gilead, and from there he advanced against the Ammonites.

Again the Judges cycle of apostasy, judgement, repentance and deliverance can be observed {Childs 1979: 260}.

Apostasy 10:6, judgement 10:7, repentance 10:10-16 and deliverance 11:29-32.

The narrative section that details Jephthah's judgeship extends from 10:6 to 11:40. It is after Jephthah has sent a letter to the Ammonite monarch to try and appease him concerning his impending invasion of Gilead. The Ammonite monarch pays no attention to Jephthah's appeal {11:28}. It is directly after this statement that the text details the Spirit of the Lord coming upon Jephthah. It is also after the Spirit of the Lord has come upon Jephthah that he makes his tragic vow which is discussed in the sections following.

"The same Hebrew phrase is used of the Spirit coming on Jephthah as was used of his coming on Othniel (Judges 3:10; 11:29)" {Horton 1992: 39}. Brown confirms this assertion of Horton {Brown 1979: 225}. The Spirit of God here came upon Jephthah to empower him to deliver Israel from her enemy the Ammonites and following that to judge the nation.

The narrator opens a startling window on the life of Jephthah in the section 11:30-40. What is important in this regard is that the narrator places the vow after the Spirit is said to have come upon Jephthah.

When one reads carefully the implication of 11:31 one can only wonder as to Jephthah's real intent. Notice:

Whatever comes out of the door of my house: By implication either one of the human occupants of the house or perhaps one of the animals that might have strayed in there.

to meet me when I return in triumph: by implication a volitional being who wishes to meet the returning victor.

will be the LORD's and I will sacrifice it as a burnt offering: That Jephthah could possibly even think to leave something so strongly regulated by Yahweh in the Pentateuch so open ended is a strong indication of the state of the nation by the time of the Judges.

What is most appalling is that the text indicates very strongly that he fulfilled this vow to the letter {11:39}, defiant of the strong prohibition against human sacrifice in the Pentateuch {Leviticus 18:21; 20:2-5; Deuteronomy 12:31; 18:10}.

So again it can be concluded that the Spirit filling was an empowerment that did not impinge upon the mental and volitional capabilities of the individual. Rather they were responsible to exercise righteous choices quite apart from the Spirit's empowerment.

It can be noted from Judges 11:29 that:

Jephthah was Spirit filled for a specific task.

This Spirit filling was for the benefit of the covenant people.

The Spirit filling did not influence Jephthah's ethical choices.

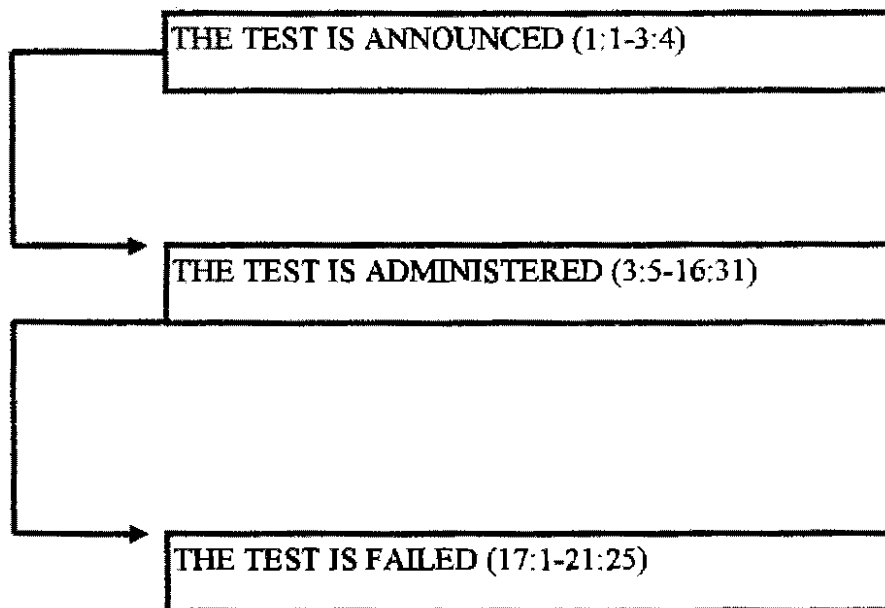
Judges 14:6

6 The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done.

The portion under review here falls within the Samson narrative unit of 13:1-16:31. It displays the characteristic Judge's cycle of apostasy, judgement, repentance and deliverance {Childs 1979: 260}.

Apostasy and judgement are found in 13:1. However, repentance is not referred to at all in this narrative unit. That is not to say that there is no repentance but simply that the narrator does not refer to it in the narrative. his preoccupation is with the Nazirite Samson. This preoccupation can be seen by the length of this narrative unit, the longest of all the portions detailing the deeds of the judges of Israel.

This focus on Samson is significant considering the structure of the book of Judges as proposed by Deist, Vosloo, Pretorius and du Plessis. They propose that, "The book of Judges is made up of three parts. In the first part the 'programme' of the book is announced, as it were: the Israelites would be tested to see if they remained faithful to God in spite of the Canaanite nations all around them. The second part tells how this test was administered, and how the Israelites fell into the trap time and time again by becoming unfaithful to God. The sanctuary at Shiloh was not able to draw all the people together into a single worship. The third part of the book tells us how in the end an utterly dissident cult was set up in the Dan area and what atrocities happened in these times of disloyalty to God" {Deist 1985: 77}.



This three part structure of Judges points to 16:31 as a major hinge in the structure of the book. 16:31 is the end of the Samson narrative. It is also the end of the administration of the Divine test for Israel. "The period of the judges draws to its close in chapter 16, and an outstanding feature of the remaining chapters is the following refrain: 'In those days there was no king in Israel and every man did what was right in his own eyes' (17:6; 18:1; 19:1; 21:25)" {Deist 1985: 77}.

As Deist points out, as the need for a monarch grows, so consequently does the cultic life of the nation degenerate {Deist 1985: 78}. This tension is brought to the fore in Samson the final judge of the nation. his narrative is the longest and it details for us this tension between

one who should rule the people properly and free them from the enemy to worship Yahweh but could himself not resist becoming ensnared by this enemy and so was not a fit ruler.

The Samson narrative is also important because it recounts the Spirit of the Lord coming upon Samson on three occasions (14:6, 14:19, 15:14). This would seem to indicate the filling of the Spirit was thus only a temporary occurrence for the successful completion of the necessary task. In Samson's case that would have been the defeat of the Philistines.

A brief exposition of each of the three passages mentioned above follows. Conclusions from these three passages follow the brief exposition of Judges 15:14.

Judges 14:6 The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done.

"Three more times the Bible mentions the Spirit's coming on Samson (Judges 14:6, 19; 15:14). In each of these cases a verb is used that is still different from those used previously. This one means to rush upon or break in upon" (Horton 1992: 41).

The word in the Hebrew is רָחַץ (Brown 1979: 852) transliterated *sālēah* (Harris 1980: 766). It means "the Spirit rushed upon him" (Brown 1979: 852).

Samson is here confronted by a young lion. The danger causes a supernatural transformation in Samson in that the Spirit rushes upon him and he is endowed with remarkable strength. It would seem though that the Spirit then leaves Samson once his task is complete. This

conclusion seems plausible because at a later stage the Spirit must again "come upon Samson" (Judges 14:19; 15:14).

In Judges 14:19 & 15:14 the Spirit rushes (same word as in 14:6) upon Samson to empower him to wage war with the Philistines with the purpose of bringing deliverance for Israel. When the Spirit is upon Samson he gains superhuman strength that enables him to kill a number of the Philistines. Just as there is no statement of repentance in this Samson narrative, so also there is no clear statement of deliverance for Israel. It would seem that Samson's judgeship was a failure. The Spirit came upon him for brief moments of physical empowerment and then left him. There was no Spirit endowment of wisdom or skill or leadership here, just an enablement of physical strength to wage single handed battle against the Philistine oppressors of Israel. The nation had declined to such a point that they had need of a strong and central monarchy that would unite them around the worship of Yahweh.

The closing chapters of Judges prepare the reader for the coming kingships of Saul and David. Would these kingships be Spirit empowered? Would they evidence mere "rushings" of the Spirit at crucial stages? These are some of the questions for which answers are proposed in the following sections examining Spirit filling.

Samson was filled with the Spirit on three occasions (14:6, 19; 15:14). These Spirit fillings did not alter his moral choices (14:1; 16:1; 16:4).

This study of Samson yields the following conclusions:

The Spirit came upon (filled) Samson for brief and specific periods.

This Spirit filling was for a specific task.

This Spirit filling was for the good of the covenant people.

This Spirit filling did not override Samson's bad ethical choices.

Other Old Testament Instances of filling

These instances studied have set a consistent pattern. The Spirit of God filled a specific individual for a specific task for the benefit of the covenant community. This had no impact upon the ethical disposition of the filled individual. It was merely an enablement or empowerment to accomplish an extraordinary task. In the case of Bezalel the text seems to indicate that the filling was over a prolonged period. In the case of Samuel a different word from "filling" is used and it is noteworthy that the Spirit burst upon him on three occasions. This Spirit filling occurs within a peculiar time in Israel's history - the Monarchical form of the Mediatorial Kingdom {McClain 1983: 96}. This kingdom was to be different from the kingdoms of the nations of Israel. It was a Theocratic kingdom in which Yahweh was the ruler and the human King his empowered vassal {McClain 1983: 100}.

Saul and Spirit Filling

On three instances the text informs us that Saul was "filled with the Spirit" {1 Samuel 10:6, 10:10, 11:6}. The text states that "the Spirit came upon him". The text is clear that these three instances were an empowerment of the Spirit upon this anointed {1 Samuel 10:1} monarch of Israel so that he would be "changed into a different person".

In the first instance first predicted {1 Samuel 10:6} and then fulfilled {1 Samuel 10:10} the Spirit came upon Saul as a sign of his appointment to kingship as indicated by the statement of Samuel {1 Samuel 10:1 - 7}.

In the second instance Saul is moved to anger for the city of Jabesh because of the threat of the Ammonites. It is here that the Spirit again comes upon him {1 Samuel 11:6}. The text tells us nothing other than "the Spirit of God came upon him in power, and he burned with anger" {1 Samuel 11:6}.

1 Samuel 13:7-14 is the account of Yahweh's rejection of Saul as monarch of Israel. What is interesting for this study is the statement: "the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord tormented him" {1 Samuel 16:14}.

Commenting on this verse Hertzberg states: "With his anointing, the Spirit of God is with him, and only on his being rejected does it depart from him. True, he is still king for a number of years, but king without that divine legitimation which is a necessity among the people of God" {Hertzberg 1960: 140}.

So important was this empowering presence of the Spirit that David would later cry out "take not thy Holy Spirit from me" {Psalm 51:11}.

After the Holy Spirit's empowering left Saul his kingship was bereft of any confidence and there is a notable decline as he descends into oblivion and David, the monarch in waiting, begins to come to the fore in the narrative sequence.

There is one other instance of the Spirit coming upon Saul in 1 Samuel 19:23. This instance is one of judgement where Saul is by this coming of the Spirit deterred from carrying out vengeance upon David. This instance parallels that of Balaam who also was deterred from harming God's chosen ones by a "coming of the Spirit".

David and the filling of the Spirit

The Samuel narrative now thrusts David to the fore. 1 Samuel 16:13 recounts the anointing of David by Samuel and immediately following that the statement "the Spirit of the LORD came mightily upon David from that day forward" {1 Samuel 16:13}. Immediately following this in the narrative is the statement of Saul's loss of the Spirit's empowering presence {1 Samuel 16:13}.

So important is this Spirit filling to David that in the penitential drama of Psalm 51 he cries out "take not thy Holy Spirit from me" {51:11}. VanGemeren states: "Without the internal renewal, the psalmist fears the possibility of a Divine rejection, as was the case with Saul (cf. 1 Sam 16:14)" {Gaebelein 1991: 382}. The presence of the Spirit and the Divine approval for Kingship were seen to be inseparably inter-linked, as in the narrative concerning Saul and in this statement of David in Psalm 51.

Conclusions from these Instances of Spirit filling

The newly formed Israelite monarchy had a keen sense of the need for Yahweh's power and presence. This power and presence were mediated by the Holy Spirit as he came upon and filled the monarch, empowering him for the task of ruling the nation according to the

regulations of the Law of God. This Spirit empowering was in the long tradition of the judges whom themselves had wrought deliverance for Israel in the power of the Holy Spirit. It is important to note that after the kingship of David the biblical text renders no other instance of a monarch being Spirit filled. It is significant that the prophets looked to a monarch who would be possessed of the fullness of the Spirit and who would be the rightful and unfailing monarch of Israel {Isaiah 42:1f}.

Conclusions Drawn from an Analysis of Spirit filling in the Old Testament

The Old Testament theology of Spirit filling is rich and constant. Four key factors emerge:

- Spirit filling was always for a select individual or small group of individuals.
- Spirit filling, even when related to an act of judgement, is always for the good of God's corporate people Israel.
- Spirit filling did not effect the character of an individual and the individual is always presented as responsible for the ethical choices made.
- Spirit filling was always marked by an external evidence such as prophecy or skill for a difficult task.

This theology of Spirit filling in the Old Testament under-girds the following study on the Spirit filling in the New Testament.

Spirit filling in the New Testament

The study following will impress the reader with the amount of New Testament material related to Spirit filling. The following texts have been chosen because they either imply Spirit filling or state explicitly that the Spirit of God filled specific individuals. The same methodology used for the Old Testament study is used for the New Testament study.

There is an attempt at careful attention to specific texts within their literary and historical contexts.

Matthew 3:16

"As soon as Jesus was baptised, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him".

Of this verse Gundry states: "The Spirit's descent on Jesus makes him an example of baptism in the Spirit as well as of baptism in water {1983: 52}. Is this a correct assessment of the work of the Spirit here? Was this a Spirit baptism, a Spirit filling, or simply an anointing by the Holy Spirit of the Messiah to mark the beginning of his public ministry?

Toussaint holds that a result of this baptism was "the anointing of Jesus with the Holy Spirit (Acts 10:37-38). This anointing was a divine mark of God's appointment of Jesus to his Messianic work {Toussaint 1981: 73}.

Ervin, a Pentecostal theologian, construes this anointing as a Spirit baptism {Ervin 1984: 7}. Ervin also sees this Spirit baptism of Jesus as a "paradigm that unites all subsequent

experiences of Spirit-baptism with his in the history of salvation" {Ervin 1984: 7}. Dunn who writes in a bid to undermine the Pentecostal position also proposes that this anointing of the Spirit is "a baptism in the Spirit" {Dunn 1979: 31}. Dunn writes further: "We see then that the Pentecostals cannot build their case on the experience of Jesus at Jordan. For this anointing with the Spirit was essentially an initiatory experience: it initiated the End-time and initiated Jesus into it".

Ervin and Dunn, two exegetes of divergent camps, view this as the Spirit baptism of Jesus. Ervin views this Spirit baptism as paradigmatic for all Christians whilst Dunn refutes it's paradigmatic status by proposing that it is an initiatory rite for the Messiah and is thus unique. Perhaps there is a third way. Could it be that this anointing was indeed, as Ervin contends "his [Jesus] empowerment for ministry" {Ervin 1984: 9}. That this coming of the Spirit was an empowerment of Messiah is not in dispute, even if Dunn wishes to relegate it's significance to a secondary level {Dunn 1970: 32}. What may be in dispute is whether or not this is in fact a baptism of the Spirit.

Is it perhaps not possible to interpret this event within the framework of the Old Testament paradigm of Spirit filling elucidated in the previous chapter. The Greek states that the Spirit descended ("*katabainon*"). Commenting on this passage and with reference to the Spirit's descent Hendricksen states: "The Baptist noticed that the form of a dove, symbolising the Spirit *remained* for a while on Jesus Did this happen in order to fix in the mind of John, and of the entire church throughout the ages, not only that this Jesus was indeed the Christ but also that the Spirit now rested upon him abidingly, fully qualifying him for his most difficult, yet also most glorious, task?" {Hendricksen 1982: 214}. The Spirit of God is thus said to be "upon" Jesus. The significance of this term is underscored by Luke's use of it in

Luke 4:18. In accord with Matthew's account of the water baptism of Jesus Luke states in Luke 4:1 "Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert."

The Lukan narrative is interesting in its construction here. In 3:21,22 Luke details the baptism of Jesus and the descent of the Holy Spirit upon Him combined with the heavenly declaration. Luke then interpolates a genealogy that ties back not just to David or even Abraham, but all the way back to Adam. Geldenhuys gives some sense of the significance of this narrative sequence when he states: "For this reason in the family tree, he draws attention very expressly to the fact that Christ (through Adam) is, in his manhood, related to the whole human race . . . In this genealogical table of Jesus we see his unity with all mankind" {1983: 153}.

This is significant because Christ's identity with humanity heightens the reality of his need in his earthly ministry for the empowerment of the Holy Spirit. The narrative sequence runs thus:

The baptism of Jesus	(3:21f).his identity with humankind.
The genealogy of Jesus	(3:23f).his identity with humankind.
Fullness & leading of the Spirit	(4:1f). his need the same as humankind.

It would seem that this Spirit filling did not remove the ethical responsibility of Jesus. Thus, in his conflict with Satan his constant use of the Scriptures as the rebuttal of the Tempter's efforts to divert his allegiance away from his messianic task. That this was a real test is made clear by these and other passages of the New Testament (Hebrews 4:15).

The implication of this is that it is consistent with the pattern of Spirit filling observed in the Old Testament. It was a filling of a specific individual (Jesus) for a specific task (his messianic ministry) as set forth in the quotation in Luke 4:18,19 (prophetic ministry) for the benefit of the covenant community (Israel and then the church). It did not override the ethical struggles Jesus had to face in the temptation in the wilderness. In this Jesus still had to revert to the Scriptures for direction and choose to obey the Scriptures rather than yield to the temptation.

It is with this Spirit filling in mind that Jesus could then state "The Spirit of the Lord is on me, . . ." in Luke 4:18. If Luke and Matthews accounts of the water baptism of Jesus are combined with Luke's further theological interpretation of this event in 1:18 is it possible that this event may be interpreted differently? Was this perhaps not a Spirit baptism of Jesus but a Spirit filling empowering him for his Messianic ministry?

Matthew 12:18

"Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations" . . .

The Gospel of Matthew is concerned chiefly with the arrival of the Messianic King and the presentation of the Messianic kingdom {McClain 1983: 280}. Ladd states that "Shortly after his baptism by John the Baptist, Jesus entered upon a ministry of proclaiming the Kingdom of God . . . Matthew summarises his ministry with the words, "He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people {Ladd 1983: 45}.

The Gospel of Matthew details for us the presentation of the long awaited Messianic Kingdom {Carson 1992: 81} and the long awaited Messiah {Harrison 1990: 170}. This context is important when approaching the Gospel of Matthew. The King and the Kingdom are keynote themes of this Gospel {Ryrie 1982: 38}.

From the study of Spirit filling in the Old Testament it is noted that Spirit filling was always of a specific individual or individuals and always for a specific ministry to the covenant community. This pattern of Old Testament Spirit filling might continue into the New Testament because so much of the life of Messiah is a fulfilment of and development upon the progressive revelation of the Old Testament {Tenney 1988: 156f}. This continuity is established by Matthew's quotation of Isaiah here in Matthew 12:18 {Berkouwer 1984: 324 (n121)}. In the New Testament the covenant community is initially the nation of Israel but then later, with Jesus universal mission, believers from all nations {Jensen 1981: 115}.

Matthew 12:18 is thus significant in our study of Spirit filling because it is the first overt reference in the New Testament concerning Spirit filling. The Matthew 3:16 reference is not an overt reference to filling as detailed above although it could well refer to Spirit filling as this author has proposed. The Matthew 12:18 passage continues the pattern of Spirit filling established in the Old Testament.

What is meant by this statement "I will put my Spirit upon Him"? The Spirit is said to have been placed upon Christ at his baptism {Mark 1:10} in the river Jordan by John the Baptist. The Matthew 12:18 passage alludes to this incident {Alexander 1861: 330; Nicoll 1983: 185}. There are some commentaries that pay little or no attention to the statement by

Matthew of the Spirit being "upon" Christ {Gundry 1983: 229; Toussaint 1981: 161}. However, Pache develops a section of his work specifically focusing upon "The Work of the Holy Spirit in Christ" {Pache 1980: 41-46}. his conclusion is "Even before his birth and until after his death, in other words, during all his ministry upon earth, Christ chose to have need of the assistance and power of the Spirit . . . Although Jesus Christ was God come down to earth, He was also perfectly man and could do nothing of himself" {Pache 1980: 45}.

Kuyper also presents the filling or presence of the Holy Spirit as an essential part of the ministry of Christ. He states "It is evidently the purpose of the Scripture to emphasise the fact of the inability of the human nature which Christ had adopted to accomplish the work of Messiah without the constant operation and powerful leading of the Holy Spirit . . ." {Kuyper 1979: 100}.

This assessment of the ministry of Christ as fulfilled only in dependence upon the Holy Spirit concurs with the data presented on Spirit filling in the Old Testament. It also helps us to understand Matthew 12:18 and why Jesus would undergo this Spirit filling. Jesus was a specific individual who was Spirit filled to accomplish a specific task for the benefit of the covenant community, Israel (and later the church). Commenting on this verse Walvoord states: "According to Matthew 12:18-21, Christ claimed fulfilment of Isaiah's prophecy (Isaiah. 42:1-4) that the Messiah would have the Spirit upon Him in his prophetic work" {Walvoord 1991: 96}. Horton applies the same interpretation to this verse {Horton 1992: 95} only he moves beyond the prophetic element and adds also the element of Jesus' healing ministry.

Jesus the Messiah is presented in Matthew 12:18 as accomplishing his task through the power of the Holy Spirit who is upon Him. From the previous section on the Old Testament it can be inferred that the Spirit "upon" an individual is the same as the Spirit "filling" an individual.

The Importance of Luke-Acts

The Lukan material on the Holy Spirit is of critical importance in our Systematic survey of Spirit filling. This is true because it is this material that forms the theological framework for the Pentecostal and Neo-Pentecostal experience of a subsequent to salvation Spirit baptism {Stronstadt 1984: 2; Elbert 1985: 1}. The importance of this Spirit baptism is that it is equated by Pentecostals with the filling of the Spirit. That is to say, Pentecostals and Neo-Pentecostals propose that there is a subsequent to salvation baptism of the Holy Spirit and it is this baptism which brings about Spirit filling and thus Spirit empowerment in the life of the believer {Burgess 1995: 45; Stronstadt 1984: 1; Pinnock 1973: 1227; Reid 1974: 1034; Wiebe 1984: 465}. Stronstadt proposes that this idea of Spirit baptism for empowerment is the "*crux interpretum* of the meaning of the Holy Spirit in Luke-Acts" {Stronstadt 1984: 2}.

In the following survey of the Luke-Acts material with specific regard to Spirit filling, analysis of continuity in the pattern of Spirit filling in the Old Testament and the New will be highlighted. Any change in the pattern will also be highlighted and discussed. The distinction between Spirit baptism and Spirit filling will also be underlined as it arises. This distinction between Spirit filling and Spirit baptism is the fulcrum of this paper. The proposal is that Spirit filling is trans-dispensational (trans-testamental) whilst Spirit baptism is an entirely

unique and new occurrence to the New Testament. The aim is to show Spirit baptism as that which incorporates one into the body of Christ whilst Spirit filling as that which empowers an individual to minister to the corporate community for a specific purpose. Further, it is hoped that Spirit filling will emerge as one of many metaphors that relate to progressive sanctification of the believer. It is also hoped that in the process of this study Spirit baptism will emerge as one of many metaphors that relate to the salvation of the individual. In the Old Testament it seems that this filling had little impact upon the ethical life of the believer. However a change is noted at Ephesians 5:18. It will be seen in Ephesians 5:18 that Spirit filling takes on a new dimension that is different in the way an individual's life in the Spirit is conducted. Life in the Spirit now implies changed ethical behaviour.

Luke-Acts details the transition from Old Covenant to New Covenant {Carson 1992: 123; Harrison 1990: 208}. This theological purpose of Luke-Acts forms the backdrop for our interpretation of the occurrences of Spirit filling in Luke-Acts.

Luke 1:41.

In the Lukan narrative Mary has just received the news of her virgin conception of Messiah {Luke 1:26-38}. It is soon after this that Mary determines to visit her relative Elizabeth. Elizabeth is also pregnant {Luke 1:5-25}. Luke 1:41 recounts two events that occurred when Elizabeth heard Mary's greeting. First, the baby in her womb leaped. Second, she was filled with the Holy Spirit.

The text states "and the Holy Spirit filled Elizabeth". The result of this was prophecy (v42) {Horton 1992: 81}. Geldenhuys quotes Godet "The Holy Spirit, the prophetic Spirit of the

old covenant, seizes her and she salutes Mary as the mother of Messiah" (Geldenhuys 1983: 82).

Luke 1:67.

Those things said of John's mother, Elizabeth, apply equally to John's father Zechariah. The text states that Zechariah was "filled with the Holy Spirit" the identical expression and construction used in Luke 1:41. The result of this filling was that Zechariah prophesied and his prophecy details in rich and clear language the arrival of Messiah and the character and ministry of his forerunner (1:68-79). This prophecy is for the benefit of the covenant community - Israel.

A Discussion on the Unique Nature of the Acts of the Apostles

What is the relationship between the Old Testament and the New? There has been extensive discussion concerning continuity and discontinuity between the Testaments and consequently between Israel and the Christian church. This question is important in a discussion on Spirit Baptism because the book of Acts marks some kind of transition between the Testaments. The exact nature of the continuity and discontinuity between the Testaments is receiving new attention. In reading the plethora of material on the subject it becomes evident that the issue is complex and not easily resolved (Strickland 1993: 13-413). Moo states: "Scholars have recently shown considerable interest in the teaching of Luke Acts on the law, and they have come to remarkably different conclusions" (Strickland 1993: 373).

Whilst it is difficult to define the exact nature of the relationship between the Testaments it is certain that something new happened in the book of Acts. As Blaising states: "Focussing on the grace of the Spirit manifested at Pentecost, we could ask the question this way, is there something new here in the blessings of God for human beings, something which has not been manifest before? If it is new, is it utterly new so as to constitute the beginning of a

completely different story, interrupting for a while but destined ultimately to parallel the story Scripture has presented up to this point?" (unpublished manuscript: Blaising's preliminary draft of "The Baptism of the Holy Spirit in the History of Redemption" (page 1)).

Is Pentecost the mark of a new work of the Spirit? Has the promise of the eschatological Spirit been fulfilled in Acts 2? Blaising proposes: "In both Luke-Acts and the Fourth Gospel, the promise of a baptism with the Holy Spirit is developed in a manner consistent with the themes and images of the Old Testament prophecy about the eschatological blessing of the Holy Spirit. . . . It is commonly agreed that this "baptism with the Holy Spirit" is fulfilled at Pentecost" { unpublished manuscript: Blaising's preliminary draft of "The Baptism of the Holy Spirit in the History of Redemption".} This idea of Pentecost as an eschatological fulfillment of Old Testament promises fits well with the idea that "Heb. 1:1-2 indicates decisively that the incarnation is an eschatological event" {Konig 1989: 7}. If the last days began with the incarnation of Christ and a related blessing of these last days is the work of the Spirit in a new way why is there no continuing subsequent to salvation Spirit baptism today? Could it be that Pentecost is a unique salvation-historical event? Is it perhaps a climactic event among a number of climactic events, such as the crucifixion and resurrection, marking the last days begun at the incarnation of Christ? Before a possible answer to this tension is explored, a review of the Pentecostal and Neo-Pentecostal thoughts on Acts.

"The pattern in the Book of Acts, so important an indicator in Pentecostal thought, is clearly that of Spirit baptism subsequent to a personal decision to become a committed disciple of Christ" {Clark 1983: 52}. It would seem that for Pentecostals the book of Acts is the foundation of the doctrine of subsequence as Wyckoff states: "However scholars on both sides of the issue generally agree that the doctrine of separability depends largely on the book of Acts. . . . Bruner is correct when he notes: 'The major source of the Pentecostal doctrine of the subsequent baptism in the Holy Spirit is the Book of Acts.' When the Assemblies of God Statement of Fundamental Truths says the experience of the baptism in the Holy Spirit 'is distinct from and subsequent to the experience of the new birth,' the Scripture references provided are found in the Book of Acts" {Horton 1994: 428}.

Pentecostals and Neo-Pentecostals view the subsequent to salvation Spirit baptism in Acts as normative for the Christian church of today. Is this a valid perspective on the events in Acts? Stott proposes that "the Day of Pentecost was unique and unrepeatable, because the outpouring of the Spirit on that day was the final act of Jesus following those equally unique and unrepeatable events, his death, resurrection and ascension" {1993: 11}.

In contrast to this the Pentecostal Stiles argues: "Of course, there are some who say that the book of Acts recounts a transition period, and that we cannot take it as applying to our situation today. . . . These people who say we cannot take the book of Acts as our pattern do so to fortify themselves in certain positions which they have taken, positions which would be completely untenable, if they accepted the Acts as applying to our present situation. Why not be fair to the Word and take it as it reads?" {Stiles 1971: 16}.

How is the book of Acts to be interpreted? What aspects of the history recorded there have application for the church today? Can we select portions which meet our theological presupposition or is there an objective criteria from which we can derive a method of approach to correctly handle the book of Acts? Liefeld acknowledges this difficulty when he states: "it may be hard to know what is normative and what is non-normative, a problem especially in the book of Acts" {1984: 139}.

Klein, Blomberg and Hubbard acknowledge the narrative genre of Acts. They then propose a possible solution to the difficulty of interpreting Acts: "In six instances, Luke marks off what appear to be major divisions in his narrative that punctuate this expansion of Christianity (6:7; 9:31; 12:24; 16:5; 19:20; 28:31). Each of these summary statements refers to the word of the Lord as growing and spreading. A plausible outline of Acts might well look like this:

I. The Christian Mission to Jews (1:1-12:24)

A. The Church in Jerusalem (1:1-6:7)

B. The Church in Judea, Samaria, and Galilee (6:8-9:31)

C. Further Advances in Palestine and Syria (9:32-12:24)

II. The Christian Mission to Gentiles (12:25-28:31)

A. First Missionary Journey of Paul and the Jerusalem Council (12:25-16:5)

B. Wide Outreach through Paul's Two Other Missionary Journeys (16:6-19:20).

C. To Jerusalem and then to Rome (19:21-28:31).

To correctly interpret a particular episode in Acts, therefore, we should correlate that episode to its place in Luke's unfolding outline and developing themes. This will help us to see Luke's primary purposes and to avoid secondary elements in the episode that he did not intend to resolve. . . . Thus, the two most striking features of Acts 8 become the reception of Philip's message first by the *Samaritans* and then by a *eunuch*, both considered ritually unclean by orthodox Jews. The main applications of Acts 8 for Christian living today, therefore should not centre on the timing of the arrival of the Holy Spirit and its effects Rather the texts should call all Christians today to determine who the Samaritans and eunuchs are in our world. Christian ministry must not neglect today's 'untouchables'"
{Klein 1991: 346}.

The model proposed by Klein, Blomberg and Hubbard certainly holds merit but does not remove the subjective element of deriving a specific application from a narrative section of Acts. The Pentecostal interpreter could quite rightly counter that the instances of Spirit baptism fall neatly within the mission to the Jews and the mission to the Gentiles and that they are indispensable elements of those missions.

Perhaps the difficulty with Acts lies not so much in the interpretation of the book (this difficulty attends many portions of Scripture). Perhaps the difficulty lies with the uniqueness of certain events in the Acts which were unique because of a decisive turning point in salvation history. This decisive turning point occurred in the coming of the promised eschatological Spirit {Blaising, Unpublished Preliminary Draft: "The Baptism With the Holy Spirit in the History of Redemption"}. Ladd presents three Pentecost's and a further distinctive coming of the Spirit on the disciples of John (four comings of the Spirit): "The two instances were not a repetition of the Pentecostal experience but it's extension beyond the circle of Jewish believers, first to the Samaritans and then to the Gentiles. . . . The fact of the oneness of the *ekklesia* is the theological meaning of the several extensions of Pentecost in Acts. . . . These four comings mark four strategic steps in the extension of the *ekklesia* and teach that there is but one *ekklesia* into which all converts, whether Jews,

Samaritans, Gentiles, or followers of John, are baptised by the same Spirit" (Ladd 1983: 346, 347).

Is the recognition of this threefold Pentecost enough to declare that the type of Spirit baptisms observed in Acts are unique? If Pentecost is a unique salvation-historical event marking a climactic epoch in the eschatological last days begun by the incarnation of the Lord Jesus Christ then it is hard to see any other possibility. The eschatological Spirit was poured out upon believers in a unique way at Pentecost. He is not continually being poured out in an epochal way today. Believers today experience the blessings and ministry of the Spirit who was poured out once for all at Pentecost and enters the lives of believers at salvation. It may be more precise to see Spirit baptism today as a metaphor or component of what occurs in the life of the believer at salvation. Spirit filling may then also be seen as a metaphor or component of what occurs in the life of the believer after salvation. It is with this understanding of Pentecost as a unique salvation historical epoch that we now survey Spirit filling and then later survey Spirit baptism in the book of Acts.

Spirit filling in the Book of Acts.

The material on Spirit filling in the book of Acts is consistent with the Old Testament pattern. However, there is something now different about Spirit filling in the book of Acts. It seems that Spirit filling is a component of the presence of the Spirit in the life of the believer (that is why the Acts narrative records a number of fillings in the lives of certain individuals: cf. Acts 2:4; 4:8, 4:31, 9:17, 13:9; 13:52). In the Old Testament material surveyed, Spirit filling was rare. Spirit filling in the Old Testament was an empowerment by the Spirit of specific individuals for specific tasks. Significant in the Old Testament material also is the way in which Spirit filling was presented as the one key work of the Spirit in the Old Testament saint. This is not true in the New Testament where the life of the believer is life in the Spirit and a whole range of terminology is employed to describe this. In Acts and

the material following Spirit filling seems to be one metaphor among many for the ongoing work of the Spirit in the life of every believer.

Acts 1:8

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Any treatment of the work of the Spirit must come to terms with this verse. For Pentecostals {Horton 1992: 73} and some Neo-Pentecostals {Congar 1983: 44, 45} it is the chair passage that equates Spirit baptism as a baptism for power in witness. “What is our definition of Spirit baptism? Answer: It is the receiving of power from on high, which enables us to serve our Master and testify of Him (Acts 1:8). I go further and add that this experience, according to the Acts, manifests itself through certain outward and supernatural signs, among which the speaking with tongues is of special significance. In our Pentecostal activity the speaking with tongues has become more or less inseparable from the Spirit baptism” {Bloch-Hoell 1964: 130}.

Pentecostals equate the “Spirit coming upon” with “Spirit baptism” {Horton 1994: 447-451}, the question consequently arises as to how they make this link? Horton establishes this link between the Spirit coming upon and Spirit baptism when he states: “So no one term can bring out all aspects of what happened on the Day of Pentecost. It was indeed a baptism, but the bible also says it was a filling. ‘They were all filled with the Holy Spirit’(2:4). It was a pouring out of the Spirit upon them, as Joel prophesied (2:28-32). It was also a receiving (an active taking) of a gift (2:38); a falling upon (8:16; 10:44; 11:15); a pouring out of the Gift (10:45); and a coming upon (19:6). With all these terms used, it is impossible to suppose that baptism refers to something different from filling, or that the Pentecostal experience was limited to the Day of Pentecost” {Horton 1992:138}.

It is significant that Spirit baptism does not occur in the Old Testament. Spirit filling does occur in the Old Testament. What is unique, then, about Spirit baptism that would distinguish it from Spirit filling? The survey of Old Testament material on Spirit filling

rendered the following helpful paradigm: "Spirit filling is the empowerment of an individual or individuals to accomplish a specific task or tasks for the benefit of the covenant community". Spirit filling is thus more pragmatic in nature. Spirit baptism on the other hand is more eschatological in orientation because it seems to relate directly to the ministry of the Messiah in what we have termed above "the last days". The Gospels seem to present as one of the unique aspects of Christ's ministry His Spirit baptism of believers:

Matthew 3:11 "I baptise you with {Or in} water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire.

Mark 1:8 "I baptise you with {Or in} water, but he will baptise you with the Holy Spirit."

Luke 3:16 John answered them all, "I baptise you with {Or in} water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptise you with the Holy Spirit and with fire.

John 1:25 "Why then do you baptise if you are not the Christ, nor Elijah, nor the Prophet?" John 1:26 "I baptise with {Or in; also in verses 31 and 33} water," John replied, "but among you stands one you do not know. John 1:33 I would not have known him, except that the one who sent me to baptise with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptise with the Holy Spirit.'*

It is significant that this baptising work of Christ is nowhere detailed as something performed by Him in his earthly ministry. There is one incident in which Christ breathed on the disciples and commanded them to receive the Holy Spirit (John 20:22). This may have been a preliminary empowerment by Christ of his disciples. It is more probable that it is a pre-Pentecost anticipation in which the Lord is preparing his disciples for what lies ahead in the near future – the Spirit baptism of Pentecost. Thus, it would seem that Christ was saying, "Receive the Spirit when He comes".

What emerges ever more clearly as the end of his life approaches is that the Spirit will be the new way in which Christ is present through the Spirit. This Spirit will come in an epochal event after the Ascension of Christ. Notice for instance:

John 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

In the following verses, the Spirit is pictured as a future helper and One who will be sent by the Father in the name of Christ.

John 14:26 *But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.*

John 15:26 *"When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.*

John 16:13 *But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.*

John 16:15 *All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.*

In line with the promise of Acts 1:8 would it not be appropriate to think of Spirit filling and Spirit baptism as metaphors for the one work of the Spirit at Pentecost? The Spirit came upon the waiting disciples in a once for all epochal eschatological event that marked the birth of the Christian church. In Acts 1:8 this is called "the Spirit come upon you". In the Gospels it is referred to as Spirit baptism. The terminology points to the concept of the abiding presence of the eschatological Spirit in the Christian church.

This is significant because post-Pentecost every believer has the same Spirit indwelling and empowering that believer. At salvation, the moment of faith in the finished work of the Lord Jesus, the believer receives the Holy Spirit. As Konig states: "Deur die geloof verbind die Heilige Gees ons aan Christus" {1983: 143}. It is the work of the indwelling Spirit that produces sanctification and growth in the life of the believer: "Dit is die Heilige Gees wat ons die nuwe lewe gee. Hy lyf ons deur die geloof en die doop in Christus in. Hy wat Christus uit die dood opgewek het, gee ons deel aan Christus se nuwe lewe" {Konig 1983: 176}. It is the Pentecost Spirit who gives us life and who effects our growth in holiness. The Spirit of Pentecost is still working in the life of every believer. Yet, his presence is not manifest in an epochal way as it was in that critical juncture of salvation history. At Pentecost the promised eschatological Spirit was poured out for the eschatological people who are living in these last days. Ever since He regenerates and indwells all who come to Christ by faith. It is this presence of the Spirit that marks them off as the people of God. It is

the presence of this Spirit that empowers them to live for God in anticipation of the parousia that is imminent in these last days.

Acts 2:4

"All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

Acts 2 is a unique portion of Scripture in the progress of revelation because it gives the historical (and theological) account of the development of something different in the program of God, the incorporation of Jews and Gentiles into one entity as equal citizens. This different entity is termed, among other things, the body of Christ {Sauer 1977: 62; Kuen 1971: 121f; Grenz 1994: 479}.

The Spirit filling of Christ's disciples is known as Pentecost {Elwell 1987: 335}. It occurred in direct fulfilment of the promise given in Acts 1:5. The Acts 1:5 passage promised a Spirit baptism. However, in Acts 2:4 it states that the disciples were "filled". Could the baptism and filling serve as metaphors describing the epochal outpouring of the eschatological Spirit at Pentecost? What then is the significance of tongues here? Perhaps the most significant contribution to this question would be that of Hodges. Due to the significance and importance of his proposals they are outlined below {Willis 1994: 167}. The reader will note that Hodges deals with the issue of continuity and discontinuity between the Testaments as has been attempted in an earlier section of this paper. He also approaches his topic from a dispensational hermeneutic, which is the position of this author. What is profoundly significant about Hodges is his balance with regards to continuity and discontinuity. Also helpful is his proposal that Acts 2 is a partial fulfilment of the Joel 2

prophecy. This is the prophecy quoted by Peter in Acts 2 as the explanation of the Pentecost phenomena. These dimensions and their significance to the discussion on the doctrine of subsequence are outlined below.

"The Birth of the Church" (p.167)

Of significance in this section is Hodges statement: "However, most dispensational teachers have not insisted on a total discontinuity between church and Old Testament saints. . . . So we may speak of the family of God as composed of all born again people of all ages (Ephesians. 3:15). But we also speak of national Israel (when totally converted: Romans. 11:26) as an entity distinct from the church within the larger family of the redeemed" (p. 168).

The Prophecy of Joel

An understanding of Peter's use of Joel's prophecy is crucial to a correct understanding of the doctrine of subsequence. It seems that Peter declares the prophecy of Joel fulfilled in the Pentecost phenomena of Acts 2. If this is true, then a subsequent to salvation Spirit baptism is essential for the believer together with the accompanying phenomena of prophecy and tongues.

However if one views the prophecy of Joel as completely fulfilled in Acts 2 one must then deal with the question of whom the prophecy had in focus (Israel as a nation?) or the eschatological community of Pentecost and beyond? Hodges proposes a sound and workable solution when he states: "The simple fact is that the signs and wonders forecast by Joel are the well-known signs that immediately precede the end of this age and the manifestation of our Lord Jesus Christ in power and glory (see Matt. 24:29-30; Mark 13:24-

26; Luke 21:25-27; Rev. 6:12-17). No interpretation of the prophecy of Joel can possibly be right if it ignores the fact that Joel's signs and wonders are a 'set piece' in the eschatological drama presented in the New Testament. This leads to an inevitable conclusion: some kind of hiatus exists between the fulfilled and unfulfilled portions of Joel's prophecy. Yet Peter quotes both parts together as if both could have been fulfilled in the present situation. Could they have been? The answer is yes, which is made quite plain in Acts 1. There the disciples ask the crucial question, 'Lord, will You at this time restore the kingdom to Israel' (v6). It should be noted that the question follows immediately on a statement by the Lord Jesus about the impending baptism of the Holy Spirit (v.5). When the events of Acts 2 occurred, Peter possessed only limited knowledge of the program of God. He understood that the outpouring of the Spirit was a fulfilment of Joel's words, and he so announced this fact. What he did not comprehend was whether or not the rest of the quoted prophecy would be fulfilled "at that time" (cf. 1:6). Only if the kingdom were restored to Israel would Joel's signs and wonders take place, since this array of signs is the immediate precursor of the returning King. But once again Peter had no inkling that the outpoured Spirit would create a body in which Jews and Gentiles stand on equal footing. As late as Acts 10, in the household of Cornelius, he was caught by surprise when the Spirit was poured out on his Gentile audience (10:44-48; 11:15-17). . . .Part of Joel's prophecy had just taken place. Would the rest be shortly fulfilled as well? Neither Peter nor any of the other apostles knew. That knowledge was the Father's prerogative (1:7). But what we now can see is the nearly 2000-year hiatus between the words of Joel's prophecy given in Acts 2:17-18, and those given in 19-20. Thus the era of the Christian church remains fundamentally a parenthesis in the on-going program of God" (169, 170).

If Hodges perspective on Pentecost as a decisive eschatological event interpreted within the framework of the Joel 2 prophecy is correct, then the markers given by Joel to that event would be event specific. Joel 2:28, 29 were evidently fulfilled in the Pentecost event. This is the last day's period begun with the incarnation of Christ and continuing until their completion at His glorious return. This would seem to render Pentecost a non-repeatable epoch in the ongoing story of redemption. Pentecost was a once for all fulfilment of the promise by Messiah to give His people the eschatological Spirit in a new way to help them live as people of the *eschaton* by His power and by His leading.

Pentecostal and Neo-Pentecostal interpreters view this passage as explicating a subsequent to salvation baptism of the Spirit (Horton 1994: 581; Burgess 1995: 40-48; Lederle 1988: 1-96). The evidence surveyed to this point would seem to place Pentecost as a non-repeatable salvation historical event which marked the coming of the promised eschatological Spirit in a way different from His presence in the Old Testament. What of the other "smaller" Samaritan and Gentile Pentecost events? As detailed in the section above these were extensions of the Jerusalem Pentecost to incorporate the Samaritans and Gentiles as part of the eschatological people of God.

Acts 4:8.

Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people!"

In this passage of Scripture Peter is standing before the Sanhedrin, the Jewish ruling council (Acts 4:5). Peter responds to their questioning with great courage and the text links this courage directly to Spirit filling. Bruce sees this as a "special moment[s] of inspiration . . . "

{1976: 120}. Haenchen and others, however, view this as a fresh Spirit filling {1971: 216; Faw 1993: 65; Gaebelien 1981: 304; Kistemaker 1992: 152}. Stott proposes that, "Peter was freshly filled with the Holy Spirit" {Stott 1993: 96}. These commentators all refer to this incident as a fulfilment -of the promise of Luke 21:12-15.

Horton (a Pentecostal) states: "A marked evidence of the Holy Spirit's superintendence of the work of the Church was the way He continued to give fresh fillings to meet new needs and new challenges. . . . The first example of a fresh filling is of Peter before the Sanhedrin, . . ." {Horton 1992: 150}.

Peter was here filled with the Spirit, the manifestation of which was boldness (prophetic) in speech. This too was for the benefit of the covenant community as he challenged the existing community (national Israel) with the claims of Messiah (Acts 4:8-12) and defended the new community (the Christian church) with the commission of Messiah (Acts 4:10). The Pentecost Spirit was now at work in the eschatological community, empowering this community to be a witness to the risen Christ. This was the promise given by the Lord as recorded in Acts 1:5-8.

Acts 4:31

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

This filling of the Spirit occurs after a prayer by the disciples (Acts 4:24). The prayer of these disciples arises from the report given by Peter and John upon their return from the Sanhedrin. Part of the prayer is a request to God for boldness (Acts 4:29).

God's response to this prayer is given in 4:31 in which the disciples are again filled with the Holy Spirit {Munck 1967: 37; Faw 1993: 68}. This is Peter's third filling of the Spirit since Pentecost. The outcome of this filling was that those present spoke the word of God boldly {Kistemaker 1992: 172; Haenchen 1971: 228}.

This Spirit filling is yet another evidence of the eschatological Spirit at work to empower the eschatological community to bear witness to the risen Christ.

Acts 7:55.

But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.

The text here states that Stephen was full of the Holy Spirit. The word for "filling" in this text is an adjective {Moulton 1978: 328}. The adjective is describing the character of Stephen as a person who is full of the Holy Spirit.

This statement of fullness of the Spirit is made of Stephen in Acts 6:5. Only there the statement includes the further characterisation of faith. Stephen was a person full of faith and the Holy Spirit.

Unlike the Old Testament instances where the Spirit filling was for a specific task and often seemed to cease once the task was completed, it would seem here that Stephen is characterised by the Holy Spirit's fullness on an ongoing basis (Horton 1992: 152).

These two passages on Stephen provide an important turning point in the progress of revelation. The turning point is this, Stephen was characterised by the fullness of the Spirit continually. Unlike the other instances surveyed in which the Holy Spirit filled an individual for a certain task and then would have to fill that individual again. Samson is one of the clearest examples of this repeated Spirit filling, although many others have been presented

It is important to note that Stephen was not just characterised as one who was "full of the Spirit" but he was also characterised as one who was "full of faith". Are the two synonymous and if so what is the content and nature of this "faith"? It is hoped that this question will be answered in the section on Ephesians 5:18 where the believer is commanded to be full of the Spirit.

Again we are given evidence to the working of the eschatological Spirit in the eschatological community to empower them for witness.

Acts 9:17.

"Then Ananias went to the house and entered it. Placing his hands on Saul, he said, 'Brother Saul, the Lord Jesus, who appeared to you on the road as you were coming here has sent me so that you may see again and be filled with the Holy Spirit.'"

Ananias was sent with a twofold purpose, that Paul might see and that he might be filled with the Spirit. The text is explicit that Paul regained his sight. It is not explicit if Paul did

receive the filling of the Spirit. Pentecostals, such as Wykoff, cite this passage as a possible text supporting the doctrine of subsequence {Horton 1994: 428}.

The word used for "filled" in the text is πλησθῆς (aorist passive subjunctive), "that you might be filled". The subjunctive expresses contingency {Dana 1957: 170}. That is to say, it was not a certainty that Paul would be filled with the Spirit, but that is the purpose for which Ananias came to Paul. Kistemaker states "The verbal portrait Luke paints is vivid, yet lacking detail. In descriptive language he reveals that Paul received his eyesight, but the words concerning the filling of the Spirit are sketchy. Luke gives no sequence of events, so we are unable to ascertain when the coming of the Holy Spirit occurred" {1992: 343}. The Charismatic scholar Ervin devotes a full chapter to the question of Paul's conversion and alleged subsequent Spirit baptism {Ervin 1984: 41}. Ervin's arguments are incisive and must be taken seriously. He states: "Paul's conversion on the Damascus road was followed three days later by his filling with the Spirit through the laying on of Ananias's hands" {Ervin 1984: 41}.

Ervin then moves on to an extensive discussion of the etymology and usage of the two Greek words "*Kurie*" {1984: 42} and "*Adelphos*" {1984: 46} in an attempt to argue that Paul was converted on the Damascus road and then later experienced a subsequent Spirit baptism. In this he seeks to refute the position of Dunn who states: "Another favourite passage among Pentecostals is the story of Paul's conversion. Their case is again simple: Paul was converted on the road to Damascus and *three days later* he was baptised in the Spirit. The view that Paul's conversion was instantaneous and that he was later only filled with the Spirit is very common, but it is one which must be sharply questioned" {1979: 73}.

Again it may be possible to consider a third way between both Ervin and Dunn. Ervin seems to be on target with his assertion that Paul was converted on the road to Damascus. Dunn seems to miss the mark when he seeks to repudiate Ervin's (and the general Pentecostal and Neo-Pentecostal) position by his assertion that there was not a subsequent Spirit filling and that Paul was "in the *process* of becoming a Christian. . . . that his conversion, properly speaking, was a crisis experience extending over the three days from the Damascus road to his baptism" {1979: 74}.

The third way, then is this: Paul was converted on the Damascus road and filled with the Holy Spirit when Ananias laid hands on him three days later.

The difficulty of placing Saul's conversion on the Damascus road is indicated by the reticence of commentators to state *exactly* when Paul was converted. Faw writes somewhat along the lines of Dunn when he states concerning Paul's three day waiting period: "Ananias is a new man himself and can identify with this Christian-in-the-making" {1993: 112}. However, there are many who write concerning the "conversion of Paul" who in that writing give no indication the exact moment of Paul's conversion {Conybeare 1980: 75; Bruce 1988: 184; Munck 1967: 82, 83}. Stott, however, renders an extensive treatment of this question in which he concludes: "His [Paul's] conversion on the road to Damascus was, therefore, the sudden climax of a long-drawn-out process in which the 'Hound of Heaven' had been pursuing him" {1993: 172}.

It would seem that the contention of Pentecostals such as Ervin and Wykoff, as cited above, that Paul was converted on the Damascus road is plausible and sustainable. Their argument

can be sustained both from the text and the conditions surrounding the conversion of Paul as outlined by Stott.

Pentecostals point out that a range of terms seem to be employed in the biblical text for this one work of the Spirit known as "Spirit baptism" of which "Spirit filling" is simply one aspect (Horton 1994: 426).

As Clarke and Lederle state: "The pattern in the book of Acts, so important an indicator in Pentecostal thought, is clearly that of Spirit baptism subsequent to a personal decision to become a committed disciple of Christ. The issue of "subsequence", exegetically untenable as it apparently is to non-Pentecostals, arises from this perception. In neither Acts nor in most of twentieth century Pentecost has this Spirit baptism been seen as a second stage in salvation. It was and is an enduement with the power for service" (Clarke 1983: 52).

It would seem that the proposal of Pentecostals that Spirit filling is an empowerment for service is almost impossible to deny. However, that is not the issue at question in this paper. What is at question is the nature of Spirit baptism and Spirit filling. Are these not metaphors describing the work of the Spirit in the life of the eschatological community after the epochal event of Pentecost? The life of the new community of believers since Pentecost to the present is marked by the plethora of metaphors given in the New Testament for the work of the Spirit. It is at the moment of conversion that the Spirit renews the unbeliever (Titus 3:5) and takes up residence in the life of the now transformed individual (Romans 8:9-11). The enduement of the Spirit occurs at the moment of salvation. His work in the believer after this conversion event is an ongoing process (Romans 8:13-39, Galatians 5:16-26). The way the Spirit enters the life of the believer today is not the same as the grand day of Pentecost period. These were epochal events because the last days had dawned with the birth, death, burial and resurrection of the Lord Jesus Christ and the outpouring of the Spirit. The outpoured Spirit at Pentecost does not need to be poured out again repeatedly.

Pentecost is unique in the flow of salvation history. Messiah has risen and has poured out His Spirit as promised in the Gospels. The Spirit now enters the life of the believer at conversion and works unceasingly in the believer from that point onwards.

Acts 10:44-47

"While Peter was still speaking these words, the Holy Spirit came on all who heard the message.

The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.

For they heard them speaking in tongues {or other languages} and praising God. Then Peter said,

"Can anyone keep these people from being baptised with water? They have received the Holy Spirit just as we have".

These people, as they were listening to the message, believed in the Lord Jesus Christ.

Kistemaker states: "Peter is not yet finished with his sermon when he is interrupted by the outpouring of the Holy Spirit. . . . But now the Spirit descends upon Gentiles and thereby indicates that the Gentiles are part of the church and on equal footing with the Jewish Christians {1992: 399}

The outward manifestation of this new reality (Jews and Gentiles incorporated into one new temple equally {1 Corinthians 3:16, 17}) is evidenced here by a Spirit filling which is signified as prophetic utterance through languages {Munck 1967: 95}. The prophetic utterance is defined as evidential by the grammatical structure. Note in verse 46 ἤκουον γάρ αὐτῶν λαλοῦντων γλώσσαις which can be literally translated "for they heard them

speaking languages or tongues". The grammatical structure points to tongues as the evidence of Spirit filling here termed "the Holy Spirit had been poured out" (10:45). The astonishment of those present arose (v. 45) because now even Gentiles had been included as the people of God. They knew these had been included for they heard them speaking in tongues. Concerning these verses Longenecker states: "Undoubtedly the sign of tongues was given primarily for the sake of the Jewish believers right there in Cornelius's house. But it was also given for Jerusalem believers, who would later hear of what happened, so that all would see the conversion of these Gentiles as being entirely of God and none would revert to their old prejudices and relegate these new converts to the role of second-class Christians" {Gaebelin 1981: 395}.

Bruce speaks along similar lines when he states: "The descent of the Spirit on those Gentiles was outwardly manifested in much the same way as it had been when the original disciples received the Spirit at Pentecost: they spoke with tongues and proclaimed the mighty works of God. Apart from such external manifestations, none of the Jewish believers present, perhaps not even Peter himself, would have been so ready to accept the reality of the Spirit's coming upon them" {Bruce 1988: 217}.

Once again there are a number of scholars who place this descent of the Spirit within the nomenclature of Spirit baptism {Faw 1993: 129; Haenchen 1971: 359; Stott 1993: 192; Gaebelin 1981: 394}. The Neo-Pentecostal Kelsey states: "Peter was still speaking when the Holy Spirit came upon all who were listening to the message. The men who had come with Peter, men of Jewish birth, were astonished that the gift of the Holy Spirit should have been poured out even on Gentiles. For they could hear them speaking in tongues of ecstasy and acclaiming the greatness of God" {Kelsey 1981: 22}. Kelsey does not give any

theological interpretation to this event other than to cite it as an instance where Spirit filling led to the outward manifestation of tongues. This outward manifestation is certainly important.

Ervin seeks to give a strong Pentecostal-theological framework to this passage of Scripture. He states: "The gift of the Holy Spirit to Cornelius and his household was God's witness to their qualifications for admission to the Church by faith apart from circumcision. Faith was present before the communication of the Spirit, and it was by this faith that God cleansed their hearts (Acts 15:9). Thus, the gift of the Holy Spirit, manifested in the charism of tongues, was God's witness to the saving grace already received through faith" {Ervin 1984: 53}. This manifestation of the Spirit was a further confirmation of the epochal Pentecost event. These Gentile converts manifested the presence of the eschatological Spirit through tongues speaking. This would prove to be an important signification for the Jews that the Spirit was indeed forming a people of God comprising Jew and Gentile as equal citizens before God.

Acts 11:22-24

"News of this reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch.

When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.

He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord."

The text here gives reference to the character of Barnabas, a Jewish Christian sent to Antioch. In Acts 6:5 Stephen is declared to be a person "full of faith and of the Holy Spirit". Here in Acts 11:24 the order is reversed but the implication is the same. Barnabas is a person full of the Holy Spirit and faith and as such the text declares him a "good man".

Faw comments on the ethical character of Barnabas when he states: "Luke then adds to the readers knowledge and appreciation of Barnabas an account of his joy over the Gentiles being converted. He is portrayed as the ideal person to exhort and encourage them because of his character (*a good man*) and his spiritual qualifications (*full of the Holy Spirit and of faith*) {1993: 131}. This is the second instance where good character and the abiding fullness of the Spirit are placed together. The first has already been reviewed, namely, Stephen in Acts 6. In the other New Testament instances of Spirit filling reviewed, it is noted that Spirit filling fits the Old Testament paradigm of empowerment for a specific task for the good of the covenant community. This Spirit filling is not overtly related to any character changes. However, in the case of Stephen and Barnabas there is an explicit link between the three components: full of faith, the Holy Spirit and goodness.

Concerning these three components of fullness of faith, the Holy Spirit and goodness, Kistemaker states: "Luke expresses his admiration for the spiritual characteristics of Barnabas. He calls him a 'good man, full of the Holy Spirit and faith.' The description matches that of Stephen (6:5; 7:55) and thus puts Barnabas on the same level as Stephen. The adjective, *good*, applied to Barnabas, denotes the quality of excellence. Luke describes Barnabas as good in the sense that this person is of sterling character, wholesome, capable, and helpful. Filled with the Holy Spirit and faith, Barnabas lives in daily fellowship with God the Father and the Lord Jesus Christ (1 John 1:3). The presence of the Holy Spirit and

complete trust in Jesus furnish him with serene stability, genuine love for his fellow man, and unparalleled dedication to the work of the Lord {1992: 421}. Pentecostal scholars agree with Kistemaker's interpretation {Ervin 1987: 55,56; Horton 1992: 136}.

In the progress of revelation and the transition from Old to New covenant, could it be that there is a transition also in the nature of Spirit filling and its manifestation? Could it be that initially in Acts Spirit filling is evidenced by the distinguishable sign of tongues which was needed as a forthright declaration of inclusion into the church? Could it be that later Spirit filling would be evidenced by the fruit of the Spirit (Galatians 5:22f.) as Scriptural truth changed the life of the individual? This question shall be further pursued in the later section on Ephesians 5:18.

Acts 13:9

"Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said,

'You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?

Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun.' Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand.

When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.

At Acts 4:8 it was proposed that Peter was again filled with the Spirit. The same is probably true in the case of Paul whom it seems was filled with the Spirit at 9:17 although the text is not definitive on this point. The aorist passive subjunctive is employed in 9:17 and so contingency is there expressed. Here in 13:9 there is no contingency. The text is clear, Paul was filled with the Holy Spirit. None of the other evidential signs already surveyed is here present (tongues, prophecy, or ethical character) unless the rebuke of Paul is cast in a prophetic light. This is certainly plausible with the statement of 13:11.

Horton sees these two instances (4:8, 13:9) as "fresh fillings" {1992: 150}. After rather complex argumentation concerning the stative nature of the aorist (according to Ervin) Ervin argues that 4:8 and 13:9 do not detail fresh fillings but are rather a continuation of the one filling that occurred at the moment of Spirit baptism (Ervin equates Spirit baptism and Spirit filling as synonymous terms) {1984: 35-39}.

Faw, in his commentary on Acts states that Paul is "*filled anew with the Holy Spirit* for the occasion In 4:8 Peter was similarly filled in order to answer his opponents; both instances are fulfillment's of the Lord's promise of sufficiency in the Holy Spirit (Luke 12:11-12)" {1993: 150}.

In line with the research presented (in the section on Acts 4:8) on Peter's fresh filling of the Spirit it seems plausible to construe this filling of Paul as a specific empowerment for a specific task to benefit the covenant community. Paul was thus "freshly filled with the Spirit" {Stott 1993: 219}. This should not be construed as a fresh coming of the Spirit in the life of Paul. The Spirit is, as has been argued above, already present from the moment of

conversion. Rather, this is an empowerment of the apostle by the indwelling Spirit as He heightens sensibilities and abilities in the believer for the task at hand.

Acts 13:52

"And the disciples were filled with joy and with the Holy Spirit."

This statement comes after a successful but difficult ministry of Paul and Barnabas at Psidian Antioch (13:14f). Stronstadt views this filling as in line with the previous occurrences in Acts and yet different because of the fact that the outward manifestation here is not prophetic but rather stated as joy {Stronstadt 1984: 53-55}.

What was the nature of this Spirit filling? Bruce states: "But the converts they left behind were . . . filled with the joy begotten by the indwelling Spirit of Christ" {1988: 269}. It would seem that Bruce views this joy as a product of the indwelling Spirit and not as a product of a fresh filling of the Spirit. This is also the view presented by Stott {1993: 228}. Ervin employs this verse to argue against repeated fillings because of his view of "one crisis baptism in the Holy Spirit, whereby the candidate is filled with the Holy Spirit, and inducted into a continuously Spirit filled life and witness" {1987: 57}.

That these disciples were Spirit filled in 13:52 is beyond dispute. It would seem that the indwelling Spirit here heightens their sense of joy at what God has done through them.

Acts 19:6

While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit."

So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied.

Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus."

On hearing this, they were baptized into the name of the Lord Jesus.

When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.

This is one of the essential passages used in the defense of a subsequent to salvation Spirit baptism {Stronstadt 1984: 68; Horton 1994: 428}.

Was this a subsequent to conversion Spirit baptism and filling? It would seem that these Ephesian disciples were not yet part of the Christian church. The text seems to indicate that they had not yet received the blessings of the new covenant mediated through saving faith in the crucified and risen Messiah. The text states that they had only received John's baptism of repentance (19:3).

This was a baptism mediated under the old covenant and offered to the people of Israel in anticipation of the coming Messiah {Elwell 1988: 258; Ladd 1983: 346}. It would seem then that these Ephesian disciples had received the baptism of John in anticipation of the coming Messiah. However, they had not responded to the death, burial, and resurrection of

Jesus Christ because they had not identified Jesus as the anticipated Messiah {19:5} (Bruce 1988: 364; Gaebelien 1981: 492-494; Stott 1993: 303-305).

The conversion event in the lives of these Ephesians occurred when they met Paul and transferred their allegiance from the baptism of John to faith in the Lord Jesus as Messiah and Savior. It was at this point, at their conversion, that the Spirit regenerated these men and thus now indwelled them. The outward manifestation of this was that the Spirit enabled them to speak in tongues and prophecy.

That this is the most evident reading of the passage is seen in commentators such as Faw who states: "These men, about twelve in number (19:7) are called *disciples*, a common name for Christians. In view of their lack of knowledge of the Holy Spirit, however, most scholars doubt that they should be considered such . . . Perhaps, like Apollos, they know some things about Jesus, but not the full story (18:25) They are pre-Pentecostal disciples of John, baptized upon repentance for the remission of sins, prepared for the one to come after John (19:3-6). Paul tells them they must now believe in Jesus, the one to whom John pointed. They do so and are baptized in that name (19:5). Then Paul lays his hands on them, as Peter and John did with the Samaritans (8:17), and the Holy Spirit comes upon them. As a sign of the Spirit's work they begin to speak in other tongues (19:6), like those on the day of Pentecost (2:4), like the Samaritans . . . and Cornelius and company (10:46)" {Faw 1993: 214}.

Kistemaker comments along the same lines only in far more detail {1992: 676-682}. He states: "Paul leads these disciples to Jesus Christ, in whom they put their trust" {1992: 679}.

How do Pentecostal and Neo-Pentecostal scholars approach this passage of Scripture?

Stiles states: "Some also say that those who had a separate experience of receiving the Holy Spirit, as recorded in the book of Acts, needed it to make them fully New Testament Christians. . . . Apollos. . . did not save the men at Ephesus when Paul went there because they had only heard the message of John the Baptist preached to them . Now it is altogether a mistaken idea to suppose that these various groups were not really saved people, as those who receive Christ today are saved. They needed to receive the Holy Spirit after they were saved , and we also have the same need" {1971: 19, 20}. So it would appear that Stiles holds Acts 19:1-6 as a confirmation of the doctrine of subsequence. Wykoff cites Acts 19:1-6 as a chair passage for the doctrine of subsequence {Horton 1994: 428}.

Horton gives extensive discussion on this text and scrutinizes the Greek grammar because it is on the basis of this grammar that opponents of subsequence deny a separate to salvation Spirit baptism here in Acts 19:1-6 {1992: 159-162}. Ervin also presents Acts 19:1-6 as a strong support for a subsequent to conversion Spirit baptism {1984: 55-67}.

Were these Ephesian disciples already converts who simply needed to receive the baptism of the Spirit? 19:5 is significant because it states that these twelve disciples were baptized into the name of Jesus. Commenting on the significance of (water) baptism in Acts Beasley Murray states: "This is seen most starkly in Acts, where baptism is viewed more simply than in the writings of Paul. Finally we may cite Eduard Schweizer, who draws attention to the twice repeated utterance of the Lord, that John baptized with water but the disciples will be baptized with the Holy Spirit (1:5, 11:16); this shows that the supremely important matter was the outpouring of the Spirit and that baptism in water was the 'accident' of the greater

gift. "In which case", writes Schweizer, "2.38 teaches nothing other than that for Luke baptism belongs to the much more important fact of conversion'. . . . hence a participation in the redemption of Christ through the Spirit. . . . To such a conversion baptism 'belongs' as its embodiment, its completion and seal" {Beasley-Murray 1979: 121, 122}. Stott submits the same argument when he cites Michael Green who states: "it is crystal clear that these 'disciples' were in no sense Christians, having not yet believed in Jesus, whereas through the ministry of Paul they came to believe and were then baptized with water and the Spirit more or less simultaneously {Stott 1993: 304}.

The Holy Spirit regenerated and sealed these believers at the moment of conversion. Tongues were an outward sign that the eschatological Pentecost Spirit was at work in their lives now too.

Ephesians 5:18

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit"

In our study of Acts we noted the possibility that there was a trend towards fullness of the Spirit on a continual basis, and that this fullness impacted the lives of those who were "full of the Spirit" (Stephen in Acts 6:5 and Barnabas in Acts 11:24). Is this potential of a fullness of the Spirit continued in the progress of Revelation? It would seem that it is in Ephesians 5:18 where the apostle Paul commands the Ephesian believers to be filled with the Spirit on a continual basis.

Paul gives two commands here:

1. Do not get drunk {μή μεθύσκεσθε} (present middle imperative).

2. Do be filled with the Spirit {πληροῦσθε} (present passive imperative).

This instance of Spirit filling is markedly different from the other instances studied due to the following factors:

1. It is not set within a narrative structure (historico-theological).
2. It is set within an epistolary structure {Schreiner 1993: 23-50} (occasional-doctrinal).
3. Spirit filling is here commanded and so it is incumbent upon the recipient to somehow effect that filling. All the other instances studied informed of the Spirit filling of the individual but did not inform of the role of the individual in effecting that filling.
4. This Spirit filling has definite ethical implications.

The first question that must here be resolved is that of "πνεῦμα (*pneuma*) with the dative" {Fee 1994: 21}. The question simply put is this: "Is this Spirit filling referring to a filling of the believer with the Holy Spirit or is this simply the human spirit being filled (with truth)?"

There are many who argue that this is a Spirit filling commanded by God and effected by the devotion and yieldedness of the believer (*be filled with the Spirit*) {Chafer 1983: 232-268; Horton 1992: 80, 244; Ladd 1983: 348; Grenz 1994: 550; Pache 1980: 117; Elbert 1985: 5; Walvoord 1991: 156; Wilson 1994: 140; Barackman 1984: 159-162}. In distinction to this view there are those who propose that this is the human spirit being filled with Scriptural truth and it is this that affects the ethical change in the life of the believer (*be filled in spirit*) {Sauer 1977: 53; Arp 1979: 1-78}.

Arp argues rather convincingly from the context and message of the Ephesians epistle that this filling is "to be strengthened in the inner man, to let Christ become the centre of their

will and intention, to be rooted and grounded in love, and to know the love of Christ" (1979: 59). Considering Ephesians 5:1f. this certainly is a feasible application of the text. However, there are some factors that work against this interpretation.

Firstly, there are the examples of Stephen, Barnabas, Peter and Paul (surveyed above) all of whom were Spirit filled and the text is clear that this was the Holy Spirit that had filled them, not just that their human spirits had been filled.

Secondly, there are a number of other instances where the same construction is employed by Paul and it can only refer to the Holy Spirit {Fee 1994: 21, 22}.

Bruce gives an extensive discussion of the possibility that this could refer to being filled in the human spirit and concludes: "The same phrase, 'in spirit,' occurs in three other places in this letter - in Ephesians. 2:22, with regard to the new community of believers as the dwelling-place of God; in 3:5, with regard to the revelation of the 'mystery' of the new community to God's 'holy apostles and prophets'; and in 6:18, with regard to the prayer life of the Christians. In those three places the Holy Spirit is certainly intended, and equally certainly it is he that is intended here. The Holy Spirit is given to believers to fill them with his presence and power" {Bruce 1984: 380}.

The believer is here commanded to be filled with the Spirit. It is a present tense imperative and so is something that must happen on a continuous basis. It is not a once for all event. What is the means to effect this Spirit filling? It would seem that this is given in the following verses, 5:19-21. In this verse there are five present active or middle participles (λαλοῦντες, ἄδουντες, ψάλλοντες, εὐχαριστοῦντες, ὑποτασσόμενοι). It is quite

possible and plausible to translate these five participles as adverbial or circumstantial participles of means {Chapman 1977: 2; Dana 1957: 228}. Thus Ephesians 5:18-21 could be translated: "Do not get drunk on wine which leads to excess but be continually filled with the Spirit by speaking to one another with psalms, hymns and spiritual songs, by singing and by making music in your heart to the Lord, by always giving thanks to God the Father for everything in the name of our Lord Jesus Christ, by submitting to one another out of reverence for Christ."

The Ephesians passage on Spirit filling is significant. The significance is in the differences from other passages that relate to Spirit filling that are reviewed in this paper. These differences may be observed in the following chart.

OTHER SCRIPTURAL INSTANCES OF SPIRIT FILLING.	EPHESIANS 5:18-21 INSTANCE OF SPIRIT FILLING
Spirit filling was of a specific individual for a specific task.	Spirit filling is here commanded for all believers.
Spirit filling occurred through Divine intervention and Sovereign choice.	Spirit filling is a responsibility of the believer, something he is commanded to undertake.
Spirit filling was often temporary for the task at hand.	This Spirit filling can occur on an ongoing basis in the life of a believer.
	Spirit filling is a substitute for unethical behaviour.
	Spirit filling is for the good of the individual and the covenant community.

It is important to see the progression from the Old Testament instances of Spirit filling, through the transitional book of Acts and into the new situation of the Epistles. This is of immense help in our understanding of the verity of the doctrine of subsequence as proposed by the Pentecostal and Neo-Pentecostal movements. In this regard note Gardiner's quote given by Clarke and Lederle {1991: 51} "The greatest tragedy arising from the modern-tongues movement is the missing of the true spirit-filled life. . . . They have dropped, ignored or by-passed the satisfying reality of Ephesians 5:18, for a shadow of exciting experience built around ecstatic speech. The Corinthian catastrophe is being repeated". Whilst we do not agree with the tone of this statement, it does emphasise the contention of this paper that our Pentecostal and Neo-Pentecostal brothers and sisters have lost a highly important dimension of the fulness of the working of the Spirit by focussing merely on one aspect and perhaps misconstruing the nature and function of that one aspect, namely, Spirit baptism. Ephesians 5:18 gives a metaphor for the ongoing work of the indwelling Spirit. It would seem that the key thought of Ephesians 5:18 is life in the Spirit as opposed to life in the flesh.

Conclusions: Spirit filling and the Doctrine of Subsequence

The extensive Old and New Testament material surveyed would seem to raise a question concerning the Pentecostal and Neo-Pentecostal doctrine of subsequence. In the Old Testament Spirit filling occurred sporadically and in instances of specific need. This filling seemed most often to be temporary, passing once the specific need had been met. It is not viewed as a necessary component of the subsequent to salvation life of the individual because it is recorded in the lives of so few Old Testament believers.

In the Gospels and the book of Acts there are many instances of Spirit filling accompanied by the evidential sign of prophecy, of which languages (tongues) were a significant component. The significant difference between the Old Testament instances of Spirit filling and the New Testament instances is the epochal eschatological event of Pentecost, which divides them. It is at Pentecost that the promise of the presence of the Holy Spirit in a new and fuller way is fulfilled. The Messiah, Jesus Christ had risen from the dead and had ascended to the right hand of the Father. Pentecost marks the beginning of the Christian church in which Jew and Gentile alike would stand with equal citizenship before God. This citizenship is marked by something so completely different from the Old Testament citizenship of national Israel. The new covenant community of God, an extension of the old, but yet manifestly different would be marked not by life according to the Law, but by life in the Spirit. This is the one major significant change signified by Pentecost. Pentecost is a unique event in the drama of redemption because it marks a turning point. The last days have begun. God's new covenant has been enacted. The Spirit in all His fullness has been given to indwell and empower every believer. It is for this reason that there can be only one Pentecost period. There are no more Pentecost's, no more epochal outpourings of the eschatological Spirit. He is present here and now. Life in the Spirit is now a process of continuing growth in the Spirit. This concept of life in the Spirit is discussed in a later section.

Chapter 4 The Baptism of the Holy Spirit

A major portion of this study has been devoted to that aspect of the Holy Spirit's work known as "filling". This study on Spirit filling was undertaken because in the Pentecostal and Neo-Pentecostal experience Spirit baptism and Spirit filling seems to be held as occurring together {Horton 1994: 423-455}. They are seen together in that the Pentecostals and Neo-Pentecostals contend {Burgess 1995: 45} for manifestations of power (something related to Spirit filling) in the Spirit baptism event. This contention is understandable considering the fact that in Acts 1:5 Jesus told the disciples to await the baptism of the Spirit and then in Acts 1:8 He told them that they would receive power when the Holy Spirit came upon them. Could it be that these are descriptions of the Pentecost event in which the Holy Spirit was poured out once for all by the risen Christ? If this is true, then Spirit baptism and Spirit filling are metaphors for the work of the indwelling Spirit post-Pentecost.

Texts Relating to Spirit baptism

The following texts relate to the subject of Spirit baptism: Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; Acts 11:16; 1 Corinthians 12:13;

Matthew 3:11, Mark 1:8, Luke 3:16.

Matthew 3:11 "I baptise you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire".

These three passages are grouped together because the Synoptists are essentially stating the same truth just with certain variations to the form of the statement. The essential similarity

lies in the thought "I (John) baptise you with water but He (Jesus) will baptise you with the Spirit".

"John baptises with water; Jesus will baptise with the Spirit" The intent of the text at first glance seems plain. The problem one confronts upon progressing through the Gospels is that there is no instance where it is explicitly stated that Jesus did baptise his disciples with the Holy Spirit. Acts 1:5 quotes Matthew 3:11 and then Jesus states in the second part of the quotation that "in a few days you will be baptised with the Holy Spirit".

These three passages from the Synoptic Gospels highlight that there would be a future Spirit baptism. The agent of this baptism would be the Lord Jesus Christ Himself. John the Baptist baptised in water, Jesus the Messiah would baptise with the Spirit. It would seem from the research presented that this promise is fulfilled at Pentecost.

John 1:33

"I would not have known him, except the one who sent me to baptise with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptise with the Holy Spirit.'"

Again the contrast between John the Baptist and the Messiah is in the means with which each baptises. The important point to note with the Johannine text and the synoptic texts is that Spirit baptism is here portrayed as a future entity. This point is important because in the Old Testament study it was noted that the Spirit came upon certain individuals and that the Spirit filled certain individuals. This coming upon and filling is never presented within the

framework of Spirit baptism. Indeed, Spirit baptism is something that is viewed by the Gospel narratives yet future and presented in Acts 1:5 and 2:4 as being fulfilled at the Pentecost event.

Acts 1:5

"For John baptised with water, but in a few days you will be baptised with the Holy Spirit".

This is a partial quote of the Synoptic material. The second half of the sentence is transformed into a further promise of that which was promised in the Gospels, namely that Jesus would baptise with the Holy Spirit.

As Bruce states: "The time was now drawing very near, said Jesus, when these words of John would be fulfilled: 'you will be baptised with the Holy Spirit in a few days time'" {Bruce 1988: 35}.

Pentecostals and Neo-Pentecostals view this Spirit baptism, promised in Acts 1:5 and seemingly fulfilled in Acts 2:4, as a baptism empowering the believer for service and witness {Clark 1983: 52, 109}. It is from the many instances in Acts that speak of a work of the Holy Spirit with the evidential sign of tongues that the Pentecostal and Neo-Pentecostal doctrine of a subsequent to salvation Spirit baptism arises {Clarke 1983: 52}

Acts 11:16

"Then I remembered what the Lord had said: 'John baptised with water but you will be baptised with the Holy Spirit.'"

Acts 11:16 is significant because it is a statement of Peter vindicating his ministry to the Gentiles. The vindication is the outward signification of the Spirit who "came on them" {Acts 11:15}. In the chapter on Spirit filling it was proposed that the term "came upon" carries the same implication as the term "filled".

In a summary of this narrative unit (11:11-14) Kistemaker states: "Peter declares that he visited the Gentiles because God was giving them the gift of salvation. He confesses that he ought not to interfere when God is giving presents to whomever he pleases. He points out that when God pours out his Spirit on the Gentiles, as he did on the Jews at Pentecost, Gentiles and Jews become equals in the Christian church" {Kistemaker 1992: 413}.

Stott sees this as the "Gentile Pentecost in Caesarea, corresponding to the Jewish Pentecost in Jerusalem. . . . they demonstrated conclusively that God had now welcomed believing Gentiles into his family on equal terms with believing Jews {Stott 1991: 196}.

This was not a fresh outpouring of the Spirit in the same way as had occurred at Pentecost. Rather, because the Spirit was now come and freely available he manifested His presence in the lives of these new converts to openly display the equality of their citizenship in the family of God.

1 Corinthians 12:13

It would seem that the word "baptize" in its technical sense of water baptism is what leads some scholars to propose that water baptism and Spirit baptism are linked. Fee presents this option, he states: "Because of the verb "baptize," it is often assumed that Paul is referring to

the sacrament of water baptism, and it is then often argued further that this text supports the close tie of the reception of the Spirit with baptism itself. But that assumes far more than is actually said. While it is true that early on this verb became the technical term for the Christian initiatory rite, one may not thereby assume that Paul intended its technical sense here. In fact, it does not say, "we were all baptized," which on its own would almost certainly imply "with water", but specifically says", we were all baptized in one Spirit. Both are assumed to be at the beginning of Christian experience, to be sure, but there is no specific tie of the two in such a way that the Spirit is received at baptism. This text supports such a view only on the unsupported grounds that Paul himself makes that assumption" {1994: 180}.

Has Fee overstated the case? Is it as plain as he contends? Horton argues against the idea that this Spirit baptism occurs at the moment of water baptism {Horton 1992: 215}. He prefers the interpretation of the "Pentecostals who distinguish between two baptisms and the evidence for the second baptism is speaking in tongues" {Horton 1992: 216}.

Grosheide states: "Paul does not imply that baptism incorporates into the church, but he writes that all are baptised by one Spirit . . . unto one body, i.e. that the incorporation does not depend on the administration of baptism but on the work of the Spirit" {Grosheide 1953: 293}. The Holy Spirit incorporates a believer into the one body of Christ and this is termed by Paul "for by one Spirit were we all baptised . . ." {1 Corinthians 12:13}. Grosheide thus links Spirit baptism and water baptism but limits the efficacy of water baptism to the reality of the working of the Spirit in that baptism.

"Paul's present concern is not to delineate *how an individual becomes a believer*, but to *explain how the many of them, diverse as they are, are in fact one body*. The answer: the Spirit, whom all alike have received" {Fee 1994: 178}. In whichever fashion one understands this Spirit baptism in terms of the above options it is important to emphasise that it is the Spirit who is the key to the believer's entrance into the body of Christ. This entrance is termed "Spirit baptism". As Fee states: "For Paul the reception of the Spirit is the *sine qua non* of the Christian life. The Spirit is what essentially distinguishes believer from non-believer (2:10-14); the Spirit is what especially marks the beginning of the Christian life (Galatians 3:2-3); the Spirit above all is what makes a person a child of God (Romans 8:14-17)" {Fee 1994: 178}.

Would it not be fair to see water baptism as an outward signification of the inner reality of the Spirit? The Spirit given at Pentecost enters the believer at the moment of conversion. This indwelling Spirit now by His presence incorporates the believer into the body of Christ. This work is termed Spirit baptism 1 Corinthians 12:13. The new reality begun at Pentecost of Jew and Gentile on an equal standing because of the indwelling Spirit is here reiterated. The focus of 1 Corinthians 12:13 is the unity of this diverse body because of the common experience of the Spirit (Konig 1995: 12). The baptism of the Spirit here in 1 Corinthians 12:13 seems to occur at the moment of conversion, is signified by water baptism, and is a key motivation to unity in the Christian church. The other metaphor "all given the one Spirit to drink" that occurs in this passage would then seem to refer to the ongoing experience of life in the Spirit.

Conclusions Concerning Spirit baptism

There seem to be two meanings attached to Spirit baptism in the New Testament. First the references in the Gospels are taken up by Jesus in Acts 1:5 and seem to be fulfilled in Acts 2: a once for all salvation historical coming of the Spirit to indwell the church (hereafter inter alia called the temple of the Spirit). Second the reference in 1 Corinthians 12:13 which may refer to the Spirit entering the life of the unbeliever and 'baptises' him/her into the body of believers as the experience of salvation (the individual believer afterwards also being called a temple of the Spirit).

Chapter 5 The Work of the Spirit Subsequent To Salvation – METAPHORS OF SANCTIFICATION

To this point there has been a focus on two fairly major concepts related to life in the Spirit, Spirit baptism and Spirit filling. Spirit baptism takes on a twofold meaning in this paper. The first is that of the unique salvation historical event in which the Holy Spirit was given at Pentecost to indwell the church. The second meaning given to Spirit baptism is the event of the Spirit entering the life of the believer at the moment of salvation. Spirit baptism thus stands as a one off event, first in the life of the church and then in the life of the believer.

Spirit filling, though, carries the meaning of that work of the Spirit, which can occur subsequent to salvation. It is seen as one of the many ways of describing life in the Spirit. However, there are other terms that carry the same descriptive idea of life in the Spirit. A few of these terms have been selected to serve as an example of life in the Spirit subsequent to salvation.

It has been presented above that in the New Testament the Gentiles have become equally the sons of God through their participation by faith in the New Covenant of Jesus' blood. What regulates the life of the new believer? Could it be the Holy Spirit? Fee proposes this when he states: "The gift of the eschatological Spirit as the new covenant *replacement* of Torah and the new covenant *fulfilment* of its "righteous requirement" is also the key to another of the persistently nagging questions in Pauline studies: 'how are we to understand Paul's view of the Law?' The solution to all of this I propose is to take more seriously the role of the Spirit in Paul's understanding. The experience of the promised eschatological Spirit, after all, not "righteousness by faith," forms the core of Paul's argumentation in the one letter (Galatians) devoted primarily to this issue For Paul the Spirit marks the effective end of Torah, both because the coming of the Spirit fulfils the eschatological promise that signals the beginning of the new covenant, thus bringing the old to an end, and because the Spirit is sufficient to do what Torah was never able to do in terms of righteousness, namely, to "fulfil in us who walk by the Spirit the righteous commandment of Torah" (Romans. 8:4)" {Fee 1994: 815}.

Life in the Spirit

A sampling of metaphors describing life in the Spirit are given below. Discussion regarding three of these (serve, pray, live/led) is rendered as an example of life in the Spirit. The other metaphors describing life in the Spirit are then listed. The issue here for the reader is to note the rich depth of terminology describing life in the Spirit secured by the incarnation and resultant inauguration of "the last days". Pentecost and the fullness of the promised eschatological Spirit was thus a key turning point in salvation history.

Serve in the Spirit

Romans 7:6

"But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit".

What is meant by this idea of serving in the Spirit? Paul describes it as a "new way" of service. Is the newness characterised by the fact that it is in the power of the Spirit that the Christian will serve? Does the newness lie in the idea that service in the Spirit is different in motivation and result from service under the law?

Horton contrasts the law and the Spirit as motivating forces in a believer's life when he states: "By delivering men from the law Christ made it possible to serve God in a new way. Serving Him by the Holy Spirit is a far better way than the old way of trying to follow what was literally written in the Law (Romans 7:6)" (1992: 185). It is interesting to note that in this context Horton, a Pentecostal theologian, sees this idea of "serving" in the Spirit as a process. The process is developed by yielding to the Spirit: "With the Spirit in control as we yield to Him, we have victory instead of defeat. There is still a battle (Ephesians 6:12, 16). But we have help (Romans 8:13).

Would it be too much to infer from this perception by Horton of the *process* of empowerment by the Spirit as a process of yielding to the Spirit? If this is true, then in this he may agree with the idea of life in the Spirit as a process of yielding to the Word of God (cf. Horton 1992: 185-196 for further demonstration of this idea of Spirit filling (control) as a process.)

In discussing this passage and the contrast between serving under the law and serving in the new way of the Spirit, Oden states: "When the Levitical law was fulfilled in Christ, these forms of consecration were transmuted so as to point to the advance of the believer in progressive conformity of the whole person to the will and image of God (Gregory of Nyssa, FGG, pp. 81-84) {Oden 1992: 214}. This process of yielding to the control of the Spirit seems closely akin to the process described earlier in this paper concerning Spirit filling from Ephesians 5:18. This is significant in that even Pentecostal scholars such as Horton acknowledge that this is a process of serving by the power of the Spirit in contrast to serving by the power of the law (which is really no power at all). The significance of this process perspective is that it accords with the contention presented earlier that the Acts 1:5 promise is not an event (Pentecost) oriented promise. Rather it is a promise that holds in its ambit the event of Spirit baptism at salvation with the consequent process of a lifetime of yielding and growing (Spirit filling).

Pray in the Spirit

This admonition to "pray in the Spirit" occurs in two passages of Scripture:

Ephesians 6:18; Jude 1:20

"pray in the Spirit . . ." Commenting on this phrase which occurs in Ephesians and in Jude Moule states: "The phrase 'praying in Spirit' (Ephesians. 6:18, Jude 20) probably means praying in the power or under the control of the Spirit and with the ability given by the Spirit" {1978: 31}.

Praying in the Spirit is communion with the living God "under the Spirit's influence and with His assistance" {Bruce 1984: 410; Tasker 1979: 178; Skevington Wood 1978: 79}.

Oden gives an interesting slant on the relation of this action of prayer in the Spirit to Spirit baptism: "Subsequently they were called to live and walk and pray 'in the Spirit,' not according to the flesh (1 Pet. 4:6; Gal. 5:25; Ephesians. 6:18). The whole body of Christ in all times and places was proleptically baptised into the Spirit once for all at Pentecost. As the cross was a once-for-all event, finished on Calvary, so was the personal coming of the

Spirit a coming that occurred once at Pentecost and thereby was effectively given to the church for the whole period between Pentecost and Parousia. The continuing work of the Spirit is to vivify the body of Christ by maintaining its connection with the risen Head . . ." {1992: 276}.

Live By The Spirit; Led by the Spirit

Romans 8 and Galatians 5 detail life in the Spirit. Galatians 5:18 within the same context uses a synonym for life in the Spirit, namely "led by the Spirit". What does it mean to "live by the Spirit" or to be "led by the Spirit"?

Concerning Romans 8, Morris states: "This is one of the great chapters in the Bible, and its teaching about the way the Holy Spirit operates in enabling the believer to defeat the forces of evil has always been recognised as of the utmost importance. There are problems in detail, but the main thrust is clear. Paul is saying that a new and wonderful life opens out before those who put their trust in Christ and that this depends heavily on the work of the Spirit of God" {1994: 299}.

The Spirit is set in contrast with the law and the flesh weakened by the law (8:1-17). Paul is setting before the believer a whole new way of living. It is a powerful way of living because it is the way of the Spirit as per the promise of Acts 1:8.

How do Pentecostal scholars view this passage and the idea of life in the Spirit as an ongoing process of growth and development? Jenny states: "Paul uses many analogies in Romans 8 to speak of this work of the Spirit. Having the 'mind of the Spirit' means living 'in accordance with the Spirit' (Romans. 8:5) or being 'controlled by the Spirit' (vv. 6-9). He used a common Pharisaic expression when he spoke of walking in the Spirit (Gk. *peripatousin*, 'walk;' NIV, 'live'). The body of laws, which told the Pharisee how to apply the Mosaic law to everyday life, was called *halakah*. The word is derived from the Hebrew *halakh*, which means 'to go' or 'to walk.' . . . This is an ongoing process (emphasis mine) and will last as long as the believer is on earth (1 Thessalonians. 5:23) {Horton 1994: 419}.

Jenny presents life in the Spirit from Romans 8 as a process. Without the Spirit there could be no process of growth and development. The presence of the Spirit in the life of a believer opens the potential for a powerful life of ministry and mission as the believer grows in holiness and wisdom to share the will and Word of God. Thus, to see Spirit baptism as a specific post-conversion event that is accompanied by phenomenal signs could be to miss the verity of the process of life in the Spirit. Jenny speaks to this by stating: "On the basis of Scripture, we cannot agree with those who want to identify Spirit baptism with a second, instantaneous work of grace called sanctification. Neither can we agree with those who want to make Spirit baptism a condition of salvation or a means by which some sort of special status in the kingdom of God is conveyed. Yet there are deep, very personal ways in which the Spirit is better able to work in those who have surrendered themselves to Him. We are convinced this even includes His work of sanctifying the believer in Christ" {Horton 1994: 420}.

For the Pentecostal it would seem that the experience of Spirit baptism is an essential step to another level of Christian maturity and empowerment. The problem with such a position is that it may not adequately deal with the Scriptural presentation of life in the Spirit as a process. Another problem this view of a subsequent to salvation Spirit baptism for further empowerment will have is that it is not the universal experience of all Christians, but only those who align themselves with the Pentecostal and Neo-Pentecostal position. Are those who have not experienced a subsequent to salvation Spirit baptism living at a lower level in their Christian lives? Then also, what of 1 Corinthians 12:13, which states that Spirit baptism, is the universal experience of all Christians (and even if not Spirit baptism – then a definite universal experience of the Spirit: "we were all given the one Spirit to drink).

In answer to the tension raised above concerning the problem of the non-universality of a subsequent to salvation Spirit baptism Fee (a Pentecostal) states concerning Romans 8: "The Spirit is therefore the key to our new relationship with God, as children who are heirs with Christ of eternal glory. . . . This section, therefore, climaxes in the soteriological dimension of the argument that began in 1:18, and one can scarcely miss the crucial role played by the Holy Spirit. Even though it is never said in quite this way, the Spirit is the experiential, life-giving linchpin to everything that has been argued to this point. The coming of the Spirit means the end of the time of the Law (we serve God in newness of Spirit, not in oldness of

mere 'letter'); the Spirit makes both Jew and Gentile God's children and thus heirs together of God's final glory; at the same time the Spirit makes possible the righteousness which the Law, weakened through sin and the flesh, could not; . . . " {Fee 1994: 516}.

Fee seems to view life in the Spirit as a universal experience. That is, all Christians possess life in the Spirit. With this Jenny would agree (as cited above). The tension raised above in Jenney's material thus becomes one of extent. This is crucial to our understanding of a subsequent to salvation Spirit baptism. Pentecostals and Neo-Pentecostals would agree that possession of the Spirit is a universal experience of any person who is a believer. The tension arises, though, over extent. Whilst all may possess the Spirit, only some have attained the fuller measure of the Spirit through Spirit baptism.

Is this a true reflection of the biblical material? Life in the Spirit from Romans 8 would seem to indicate not. The extent of power depends not upon a subsequent to salvation Spirit baptism. It depends on a subsequent to salvation life of yielding to the will of the Spirit expressed in the Word of God.

Thus Fee states concerning Romans 8; "Hence the reason for the coming of the Spirit, to effect, that is to 'fulfil', the righteousness that Torah called for but could not produce. But what is being fulfilled is not 'Torah observance'; that is what the agitators in Galatians argued for and what Paul (apparently) assumes to lie behind the view of his present Jewish Christian interlocutor. The 'righteous requirement' of Torah turns out to have little or nothing to do with 'observance.' It has everything to do with being conformed unto the likeness of Christ (8:29), of having one's mind renewed (by the Spirit) so as to know and live in ways that are good and pleasing to God (12:1-2). Thus, when Paul comes to the particulars in 12:1-15:13, 'the righteous requirement of Torah' takes the form of love of neighbour - which 'fulfils Torah' . . . As in Gal. 5:16 this 'righteous requirement of Torah' is fulfilled 'in us' as we 'walk in keeping with the Spirit'. The difference in walking πνεύματι (in/by the Spirit) in Galatians and κατὰ πνεῦμα ('according to the Spirit') here is slight. The emphasis here in Gal. 5:16 is on the Spirit as the source (or sphere) of such walking, on the Spirit as 'empowerment' as it were. Here the emphasis, as in Gal. 5:25b, is on the character of life that such walking represents " {1994: 537}

Fee and Jenny present the work of the Spirit in Romans 8 as a process of growth and development with the enablement of the indwelling Spirit. Jenny proposes that this process is enhanced by a subsequent to salvation Spirit baptism. Jenny presents this need for a further work of the Spirit because of his Pentecostal heritage and the consequent understanding that the fulness of Spirit power results from Spirit baptism.

It would seem more plausible to suppose that Spirit baptism occurs at salvation and Spirit filling is a lifelong process effected by the knowledge and yieldedness of a believer to the Truth of the Scriptures. As Oden states: "Regeneration is a radical change in moral character from the inordinate love of creaturely goods to walking in the way of holiness . . . One who is being delivered from bondage to sin is being empowered by the Spirit to begin a new walk, a continuing life in Christ, both inward disposition and outward action. . . . In the regenerated life the Holy Spirit works economically, first to change the inner disposition of the soul, then to change the outward behaviour {1992: 163}. This is life in the Spirit, the process of transformation into Christ - likeness through a growing knowledge of and yielding to the Scriptures which results in Spirit filling.

Table of Metaphors Describing Life in the Spirit

The New Testament contains a variety of metaphors that describe life in the Spirit. This life in the Spirit is a process in which the Spirit of God works in the believer to sanctify and mature the believer. These metaphors given in the following table describe the believer's life in the Spirit. Some of these metaphors are reviewed in more detail above. The following table renders a listing of a range of verses and related metaphors concerning life in the Spirit.

Action In The Spirit	Scripture Reference
"love in the Spirit"	Romans 5:5 Romans 15:30
"serve in the Spirit"	Romans 7:6
"live by the Spirit"	Romans 8:4, 5 Galatians 5:16 Galatians 5:25
"mind controlled by the Spirit"	Romans 8:6, 9
"led by the Spirit"	Romans 8:14 Galatians 5:18
"the Spirit testifies"	Romans 8:16
"the Spirit intercedes"	Romans 8:26, 27
"Joy in the Holy Spirit"	Romans 14:17
"Sanctified by the Holy Spirit"	Romans 15:16
"the power of the Holy Spirit"	Romans 15:19 1 Corinthians 2:4
"the Spirit teaches"	1 Corinthians 2:13
the indwelling Spirit	1 Corinthians 3:16 1 Corinthians 6:19
"pray in the Spirit"	Ephesians 6:18 Jude 1:20
"the help of the Spirit"	2 Timothy 1:14

This chart serves to illustrate a distinction between the Old Testament work of the Spirit in which filling was the key metaphor describing the empowerment by the Spirit of an individual or individuals for a specific task for the benefit of the covenant community. In the New Testament the post-Pentecost eschatological Spirit is presented in a fuller way. The range of metaphors describing the work of the Spirit all relates to empowerment. This is empowerment to a new way of life. Every believer partakes of this ministry of the Spirit from the moment saving faith in the finished work of Christ is exercised. As Fee states: "Crucial to this argument is Paul's assertion that the fulfillment of this promised blessing for the Gentiles is to be found in their having experienced the Spirit as a living and dynamic

reality. The blessing of Abraham, therefore, is not simply 'justification by faith.' Rather, it refers to the eschatological life now available to Jew and gentile alike, effected through the death of Christ, but realised through the dynamic ministry of the Spirit – and all of this by faith" {1994: 811}.

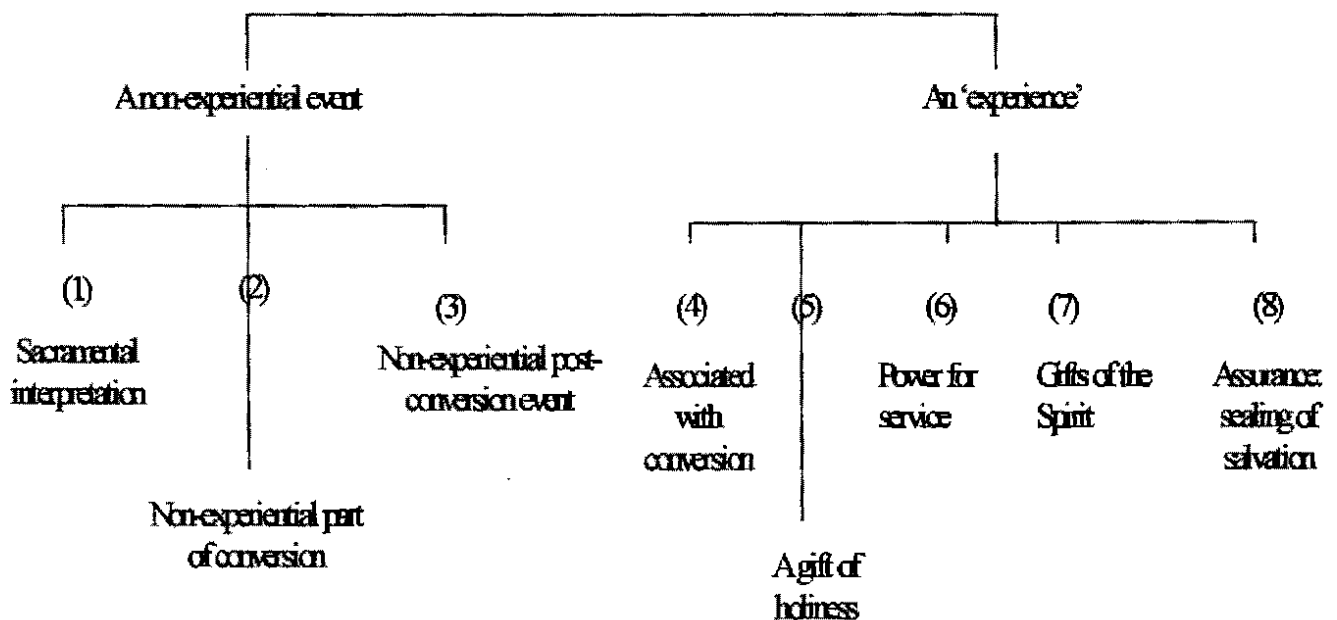
Life in the Spirit for both Jew and Gentile is a result of the dawning of the eschaton. The commencement of the eschatological work of the Spirit was marked by a major once for all turning point at Pentecost. This is a non-repeatable event in that the dawning of the eschaton has arrived. Pentecost is not repeated each time a person exercises saving faith or seeks Spirit baptism. Rather, each person partakes of the eschatological Spirit from the moment that person exercises saving faith thereby becomes part of the Christian church.

It is this non-repeatable nature of Pentecost and the nature of the ongoing life in the Spirit that would cast doubt upon a subsequent to salvation Spirit baptism. Pentecostals and Neo-Pentecostals contend for a subsequent to salvation Spirit baptism for empowerment. Could it not be argued that the power of the Spirit is available in life in the Spirit. Is it not possible that when Jesus spoke of a Spirit baptism for power He pointed in anticipation to the Pentecost event and the new way of the eschatological Spirit.

Thus that which the Pentecostal seeks in Spirit baptism (power for witness) may be available to every believer since Pentecost at the moment of conversion and is pictured in the "life in the Spirit" metaphors given above.

Chapter 6 Concluding Synthesis of Positions on Spirit Baptism and the Doctrine of Subsequence

Eaton gives a comprehensive diagram of the various views of Spirit baptism (1989: 14), which is reproduced below: The eight classifications given by Eaton in the diagram will serve as the framework for this concluding synthesis of positions on Spirit baptism and the doctrine of subsequence.



The Sacramental Interpretation

“The original Catholic interpretation of Spirit-baptism is that it is a ‘release’ of the Spirit - a revitalisation or flowering of the sacramental grace received in Christian initiation, breaking through into the personal conscious experience of the believer. . . . The sacramental interpretation comes close to being the official Catholic position and has also received support from Lutheran, Anglican, and Presbyterian circles” (Lederle 1988: 106). This position held by Catholic Neo-Pentecostals arises from a Catholic ecclesiology which states: “Fully incorporated into the Church are those who, possessing the Spirit of Christ, accept all means of salvation given to the Church together with her entire organisation, and who - by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government,

and communion - are joined in the visible structure of the Church of Christ, who rules through her Supreme Pontiff and the bishops" {Wojtyla 1980: 126}. It arises also from the belief that salvation occurs at Christian initiation (baptism) as stated by the Second Vatican Council: "He [Christ] himself explicitly asserted the necessity of faith and baptism (cf. Mk. 16:16; John. 3:5) and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door. Hence, they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it" {Wojtyla 1980: 126}.

Of significance in the Sacramental perspective is the proposal that "Christian baptism is, of course, baptism in the Spirit (Mk 1:8; John 1:33; 1 Corinthians 6:11; 12:13; Tit 3:5). It confers regeneration or rebirth and introduces the recipient into the life of Christ himself, that is into his body (Romans 6:4ff.; 1 Corinthians 12:13; Gal 3:27). This is certainly stated in the Church's liturgies and the writings of the earliest Fathers" {Congar 1983: 218}.

The significance of this statement by the sacramental interpretation of Spirit baptism as a conversion or initiation event {Lederle 1988: 222} is that conversion and Spirit baptism are viewed as synonymous with water baptism. This view does not take account of the significance of Pentecost as a unique salvation historical turning point in which the eschatological Spirit was poured out in fulness

Yet, Pentecost decisively procured life in the Spirit apart from the law and through faith alone. All who exercise faith in the finished work of Christ are translated into the kingdom of Christ and become a part of the Christian church. The sacramental position removes the universality of life in the Spirit and restricts it to those who are sacramental in orientation. Acts 2:37-39, Titus 3:3-7 and many other passages would mitigate this perspective because the presence of the Spirit is declared to be a result of the saving work of God in the life of an individual. This saving work is wrought through faith in the finished work of Christ as the only fitting referent for the justice of a holy God {Konig 1983: 79, 80}.

Non-experiential part of conversion

This position contends that Spirit baptism occurs at the moment of conversion as Walvoord states: "One of the prevailing misconceptions of the baptism of the Holy Spirit is the notion that it is a special ministration enjoyed by only a few Christians. On the contrary, the Scriptures make it plain that every Christian is baptised by the Holy Spirit at the moment of salvation" {1991: 139}.

This position is also held by Pache {1980: 74, 75} and Fee {1994: 181}. Proponents of this view argue from 1 Corinthians 12:13 for Spirit baptism as a conversion experience. Fee argues from 1 Corinthians 12:13 "Most likely, therefore, Paul is referring to their common experience of conversion, and he does so in terms of its most crucial element, the receiving of the Spirit. . . . If this is the correct understanding of these two clauses, and the full context seems to argue for such, then the prepositional phrase 'in the Spirit' is most likely locative, expressing the element in which they have all been immersed, just as the Spirit is also that which they have all been given to drink" {1994: 181}.

This view is similar to the Sacramental position in that it views Spirit baptism as something that initiates the believer into the body of Christ. It is different from the Sacramental approach, though, in that it does not view initiation as the sacrament of water baptism (christening) nor does it propose that the Spirit is lying dormant until released at a later stage.

Non-experiential post-conversion event

Eaton states: "Those who regard the baptism of the Spirit as a post-conversion work of grace generally regard it as a matter of conscious experience. Yet such is not always the case, and the experience and teaching of F.B. Meyer provide an illustration of this outlook" {1989: 20}. Meyer viewed this post-conversion Spirit baptism as an "anointing": "How absurd it is for us to send young men to college to equip them with intellectual store of classic and philosophic learning, and to send them out to teach, without insisting upon it that if Christ waited to be anointed before He went to preach, no young man ought to preach until he, too, has been anointed of the Holy Ghost" {Meyer c. 1910: 88}. Meyer then gives

five conditions for receiving the "anointing" or "empowerment" of the Spirit {1910: 93-95}.

This position holds to a subsequent to salvation Spirit baptism. However, it frames that Spirit baptism in the reference of "anointing". This is not dissimilar to the Pentecostal and Neo-Pentecostal positions on subsequence. The only major distinction between this position on subsequence and that of the Pentecostals and Neo-Pentecostals is that this position does not look for an initial evidence of the Spirit baptism or anointing. Rather, it views the evidence as an issue of faith, as Meyer states: "I turned to Christ and said, 'Lord as I breathe in this whiff of warm night air, so I breathe into every part of me Thy blessed Spirit.' I felt no hand upon my head, there was no lambent flame, there was no rushing sound from heaven; but by faith, without emotion, without excitement I took, and took for the first time, and I have kept on taking ever since" {Meyer 1910: 96}.

This position has no similarities to either the "sacramental" or "non experiential part of conversion" theories. This is so because it views Spirit baptism as a subsequent to salvation event. It differs also from the Pentecostal and Neo-Pentecostal positions in that it does not look for initial evidences of Spirit baptism such as tongues or other spiritual gifts. Yet, it's one similarity with the Pentecostal position is that it does view this 'Spirit baptism' as that which endues a believer with power for service and witness {Meyer 1910: 89}.

An experience associated with conversion

In this category Eaton would place such persons as George Whitfield, the early John Wesley and, more recently, James Dunn {Eaton 1989: 22}. Dunn states: "For the writers of the New Testament the baptism in or gift of the Spirit was part of the event (or process) of becoming a Christian. . . . The reception of the Spirit was a very definite and often dramatic experience" {Eaton 1989: 25}

This position on Spirit baptism is similar only to the "Non-experiential part of salvation" view in that it does not espouse a subsequent to salvation Spirit baptism. However it is also

dissimilar from this the "Non-experiential part of salvation" view in that it presents an experiential dimension to the Spirit baptism event.

A gift of holiness

"This historically goes back to John Wesley's doctrine of Christian perfection, and is found in the holiness churches of modern times" {Eaton 1989: 25}. "Hills says there is a second work of grace which God would have wrought in us all by the Holy Ghost, entirely distinct from regeneration, and subsequent to it. It is a cleansing, purifying act of God himself that sanctifies the heart. Sanctification is not, therefore reached by a gradual development or growth. Such a notion is a grave and even calamitous error. It is as sudden as Pentecost" {Eaton 1989: 25}. Charles Finney contends for a similar subsequent process of entire sanctification as a work of the Spirit when he states: "The provisions of grace are more than sufficient to make the actual attainment of entire sanctification in this life an object of reasonable pursuit. It is admitted that this work is to be accomplished 'through the sanctification of the Spirit and the belief of the truth'. . . .

Such a position is similar to the Pentecostal doctrine of subsequence in that it looks to a post conversion Spirit baptism. The difference lies in the proposed evidence of that Spirit baptism which is entire sanctification in the case of Finney and Hills as opposed to tongues in the case of the Pentecostal experience.

Power for service

"The best known exponents of the sixth approach we shall consider are Dwight Lyman Moody (1837-1899) and Reuben A. Torrey (1856-1928)" {Eaton 1989: 26}.

Torrey states: "A man may be regenerated by the Holy Spirit and still not be baptised with the Holy Spirit. In regeneration there is the impartation of life by the Spirit's power, and the

one who receives it is saved; in baptism with the Holy Spirit, there is impartation of power, and the one who receives it is fitted for service" {1974: 150}. Torrey develops this subsequent Spirit baptism from the occurrences of Spirit baptism in Acts. It may almost be said that Torrey fits the Pentecostal paradigm apart from the neglect of tongues in teaching on subsequence.

It is also of interest for this study to note how Torrey deals with Spirit baptism from 1 Corinthians 12:13. He recognises that this Spirit baptism is integrally linked with membership in the body, but he does not see it as a conversion or initiation event: "Potentially, every member of the body of Christ is baptised with the Holy Spirit. . . (1 Corinthians. 12:13). But there are many believers with whom that which is potentially theirs has not become a matter of real, actual, personal experience" {1974: 151}. Torrey links Spirit baptism with membership in the body, but he does so by placing membership within a *functional* framework rather than in the *positional* framework of the "Sacramental" and "Non-experiential part of conversion" positions. Notice his focus on the functional aspect of Spirit baptism and membership of the body. "We may go still further than this and say that it is only by the baptism with the Holy Spirit that one becomes in the fullest sense a member of the body of Christ, because it is only by the baptism with the Spirit that he receives power to perform those functions which God has appointed him as part of the body" {1974: 152}.

This admission is significant because the "Sacramental" and "Non-experiential part of conversion" positions view Spirit baptism as initiation or entrance into the Christian church. In these positions power for service is latent or inherent whilst with Torrey's position power is conferred for service at the moment of Spirit baptism. It would seem that Torrey allows his treatment of Acts where subsequence may be interpreted as paradigmatic for the church of all ages to be read into his treatment of 1 Corinthians 12:13. To accomplish a subsequent to salvation Spirit baptism from this passage one must then view membership of the body of Christ as subsequent to salvation. This presents an interesting anomaly in which one is not a part of the church universal until one has been Spirit baptised subsequent to salvation. This would imply that all that have not experienced a subsequent to salvation Spirit baptism are outside the church. Yet, this contradicts the very intent of Paul's argument that the Corinthians truly are one because they have, as have all believers, been baptised by the same Spirit into the one body of Christ {Carson 1995: 42-50}.

Gifts of the Spirit

"For Basham, 'The baptism in the Holy Spirit is a second encounter with God (the first is conversion) in which the Christian begins to receive the supernatural power of the Holy Spirit into his life' {Eaton 1989: 29}.

Many Pentecostals and Neo-Pentecostals as outlined in the preceding pages of this dissertation espouse this view. This view is developed from the instances of Spirit baptism in the book of Acts.

Is such a Spirit baptism taught from Acts? It is the contention of this dissertation that Acts is a unique book detailing a period of transition in which many of the events detailed there are no longer emulated by the church because they were unique to that period of salvation history. This point shall be further developed in the paragraphs below.

Assurance: sealing of salvation

"The remainder of this work is concerned with yet another approach which sees baptism with the Spirit as *primarily a 'sealing of one's salvation'*. It is an intensification of the assurance of salvation, a *direct* assurance from God of one's salvation, not a *sylogistic* assurance (i.e. an assurance which one deduces from the fact that one has believed)" {Eaton 1989: 29}.

This idea of Spirit baptism presents a subsequent to salvation experience in which "Christ had come in previously, but now He began to sup with him; now he received the Spirit of adoption, teaching him to cry Abba Father, and with it a desire to depart and be with Christ. All his *fears* vanished for months, and pure love took their place" {Eaton 1989: 31}.

This position is similar to the Pentecostal teaching of subsequence. However, as in the case of "A gift of holiness" position reviewed earlier, the manifestations of this subsequent to conversion Spirit baptism are different from those of Pentecostalism. Here the manifestation

is a deep sense of God's fatherhood and a consequent sense of assurance at one's salvation and acceptance by God.

Chapter 7 Concluding Synthesis and Assessment of the Doctrine of Subsequence

The seven positions outlined above all have a common element. This common element is the desire to place the work of the Spirit at a certain juncture in the life of the believer. This paper has set out with the premise that the Spirit of God is still powerfully at work in the lives of believers today. Yet, the seven positions above warn us to be cautious concerning the attempt to place such working in the life of a Christian. The significance of Pentecost over-shadows all of the above positions with a striking and common thread. Simply put this common thread is that the promised eschatological Spirit has come in fulness to give life in the Spirit to all who put their faith in the risen Messiah in these "last days".

Both Pentecostalism and Neo-Pentecostalism affirm a subsequent to salvation Spirit baptism. Chapters 1 and 2 document this position as held by these two groups. The Pentecostal and Neo-Pentecostal doctrine of subsequence arises from their hermeneutic of the book of Acts and their perspective on Pentecost as a repeatable event in the lives of believers today.

In chapters 3-5 there is extensive discussion concerning life in the Spirit. The significance of Pentecost as a decisive turning point in salvation history is presented as the fulcrum of the argument against further outpourings of the Spirit after Pentecost. The proposal in these chapters is that Pentecost was a unique event in which the eschatological Spirit was poured out to mark a new way of life for the community of faith. This life is not dominated by the old covenant Law. This would be life in the Spirit within the Christian church. The Spirit was decisively poured out at Pentecost. Since Pentecost any who place their faith in the

finished work of Christ become partakers of this Spirit and through this become members of the body of Christ. Membership in the body of Christ through the indwelling Spirit establishes the believer as a citizen of heaven with full rights and privileges whether Jew or Gentile.

Pentecostals and Neo-Pentecostals propose that there are repeated Pentecost's. The Pentecostals and Neo-Pentecostals term these Pentecost's "Baptism in the Spirit". As shown earlier Pentecostals and Neo-Pentecostals propose that these Spirit baptisms occur after salvation at some point in the believer's life. Pentecostals and Neo-Pentecostals believe that this Spirit baptism is a baptism for power in witness.

This paper has attempted to show that the Spirit of God was at work in the Old Testament. There His work was the filling of certain individuals to enable them to accomplish specific tasks for the benefit of the covenant community. With the advent of Lord Jesus Christ the last days had begun. His crucifixion, resurrection and ascension displaced the old covenant and enacted the blessings of the new covenant. One of the blessings of the new covenant is the presence and empowerment of the eschatological Spirit. This coming of the eschatological Spirit occurred at Pentecost when the Holy Spirit was sent by the Father and the Son to empower believers to live in terms of the eschaton.

Thus, in conclusion, it may be that our Pentecostal and Neo-Pentecostal brothers and sisters may be a striking challenge to the church that life in the Spirit is sorely missing among many Christians. This lack is not due to any failure on the part of the Spirit. Rather it is a lack on the part of believers to realise that they are living in the last days and that the Spirit is available to enable them to live as people of the eschaton. As believers we must learn to

sensitise ourselves to the reality that this world is passing and that living for Christ in the power of the Spirit is crucial. For this awakening we must thank our Pentecostal brothers and sisters. Their longing and passion to experience God in profound and tangible ways must stir us to examine our hearts and lives to ask why this desire does not so often resonate in our hearts?

However, there remains a critical question. Does the hermeneutical grid they impose on Acts and especially on Pentecost meet the desire of the Pentecostal and Neo-Pentecostal? Is it not more consistent to see Pentecost as a once off key turning point in salvation history? Post-Pentecost the power of the Spirit is available to all those willing to yield to life in the Spirit. This yielding is not an event (Spirit baptism) but a process (described by the rich variety of metaphors outlining life in the Spirit).

This is a subtle but important distinction. Its subtlety is seen in that many may view the distinction as a mere play of words. However, it is more than a play of words. It would seem that the very thing the Pentecostal and Neo-Pentecostal believers desire is undermined because they focus too much on the event of Spirit baptism to the sad neglect of the process of life in the Spirit.

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