

Baptism in the Holy Spirit

Why study this now?

What is the point of further study of this subject? Is it not the case that Charismatics accept the doctrine as it stands and cessationists reject it as a new experience? The positions are entrenched; why study it any more? What is new is that recent developments (e.g. the Toronto Experience) have so shocked many Charismatics that they now question the validity of their previous teaching, but do not doubt they had a genuine encounter with God in the past. At the same time, some cessationists are looking for more than dry, formal liturgy but do not agree with the concept of a *second blessing*. Is it not time for a re-evaluation of the apologetic of Charismatic teachers, yet opening up the teaching of the New Testament on what it means to be filled with the Spirit and to walk in the Spirit? There is no doubt that the Bible offers believers a walk with God that supersedes ordinary human life, even godly Enoch and sinful Samson knew something of this. Just what is it and how do we obey God in our reception of it? What was wrong with the previous teaching?

A BRIEF RECAPITULATION OF RECENT HISTORY AND ESPECIALLY CHARISMATIC HISTORY

The beginnings of the modern idea of the baptism

For many years, since Topeka in 1901¹ and Azusa Street in 1906², the doctrine of the baptism in, with or by the Holy Spirit remained largely the province of the Pentecostal churches of various sorts. The particular Pentecostal distinctive is that baptism in the Spirit is a second work of grace, which is always evidenced by speaking in tongues.³ It is also interesting that Pentecostalism, in the early days, mainly took root amongst ill-educated working class and poorer groups and a constant evangelical criticism for decades was the poverty of sound teaching. The baptism in the Spirit had changed from historically seeking personal holiness to seeking tongues, but also power in witnessing and other gifts.

We should also note that there have always been problems. The 'revivals' of early Pentecostalism do not deserve that name; they did not reach out in evangelism but brought in seeking believers. Neither did they revive people through conviction of sin and promoting sanctification, but led to introspection and self-centred emotionalism. Extremely serious problems existed from the first including: uncontrolled aberrant behaviour, toleration of spiritualism, sexual impropriety and witchcraft, meetings that were wild and were not conducted in decency and order, serious moral lapses of leaders and so on. Indeed, all the aberrations manifested by the Toronto Experience were evident in Azusa Street. Self-promotion quickly led to fragmentation, splits, rancour and a

¹ A 'revival' at Charles Parham's Bethel Bible School in Topeka, Kansas, in 1901 where Parham identified speaking in tongues as the vital evidence of baptism in the spirit.

² 'Revival' at Azusa Street Mission, Los Angeles 1906-9, led by William Seymour who was convinced of Parham's teachings.

³ The Pentecostal idea of a second work of grace stems from the Wesleyan idea of sanctification being a specific experience following conversion. From this developed C G Finney's idea of a second experience after conversion which endued one with power for service. Higher life teachers took up this teaching. Both groups referred to this as baptism in the spirit.

multiplicity of denominations and organisations.⁴

The baptism in the Spirit did not lead to holiness, order, unity, Biblical evangelism or even brotherly love. Whatever early emotional affection may have existed in meetings in the height of the baptism in the Spirit experience, the evidence sifted by time is one of unbiblical behaviour, doctrinal error, abuse, scandals and a host of serious problems. For these reasons most of the evangelical church condemned Pentecostalism in very strong terms and kept its distance.⁵ However, 60 years later that all changed.

Neo-Pentecostalism (The Second Wave)

It was not until the 1960s, particularly when a wide audience captured the excitement of David Wilkerson's adventures in New York (*The Cross and the Switchblade*, 1963), that the baptism in the Spirit experience began to cross ecclesiastical and social boundaries. This was originally called 'Neo-Pentecostalism' since it was just a variation of traditional Pentecostal doctrines entering non-Pentecostal churches. The first instance coming to public attention was the publicity afforded Dennis Bennett in 1959, an Episcopal minister in California, when he confessed that he spoke in tongues, as reported in *Time* and *Newsweek* in 1960.

At first there was a widespread renewal movement based upon several figureheads who crossed church boundaries with their message of this vibrant baptism in the Spirit experience (e.g. ecumenical David du Plessis, Pentecostal David Wilkerson, Armenian Pentecostal Demos Shakarian, Lutheran Larry Christenson, Episcopalians Dennis and Rita Bennett etc.). This was taken on board by very diverse groups, many who did not espouse Biblical doctrine at all. Thus there was a huge effect on Roman Catholicism after the beginnings amongst Duquesne University staff and students. Renewal simply meant the introduction of the baptism in the Spirit into non-Pentecostal institutions in order to improve spiritual life.

While different streams began to merge that spawned their own champions, a general movement was born which infiltrated most mainstream churches and, interestingly, mainly affected the middle class. In the UK, the Anglicans had David Watson, Michael Harper, Michael Green and Colin Urquhart; the Methodists had Edgar Trout; the Baptists had Edmund Heddle, David Pawson, Barney Coombs, Harold Owen and Doug MacBain; the Brethren had Fred Price; the House churches of the 70's had Arthur Wallis, Bryn Jones, John Noble and Gerald Coates to name but a few. Unlike the Pentecostals, these did not usually emphasise a theological second work of grace and did not insist that speaking in tongues was always the natural outcome of the baptism in the Spirit.

The UK Charismatic Movement & Restorationism

Thus was born the Charismatic Movement. It was always diverse and became even more fragmented as new denominations formed out of independent house churches.

⁴ Jessie Penn-Lewis could say that everywhere in the world Pentecostals inflicted division and separation among Christians. Without doubt it is the most fragmented religious movement; Pentecostal historian Vinson Synan says there are 11,000 denominations within it.

⁵ For instance A. T. Pierson, biographer of George Muller and editor of the *Missionary Review of the World* stated that Pentecostal meetings contained 'shocking impropriety'. Two months later he felt his statements were too mild and that current facts were too shocking to print. *Christian History* magazine, No. 58, p57-58. Holiness minister, W.B. Godbey, complained of their 'hell hatched free lovism', and that gamblers and whores spoke in tongues. R. A. Torrey said that meetings 'seethed with immorality of the grossest character.' (Ibid.) Pentecostal historian Donald Gee, said that many early meetings contained, 'Scenes of indisputable fanaticism' that 'no reputable Christian worker would now seek to defend or excuse'. Donald Gee, *The Pentecostal Movement*, p19.

Restorationist groups hardened into authoritarian church movements of their own and more and more institutional churches gave in to pressure for *life* (or at least excitement) and became Charismatic, so that very few mainline churches withstood the tide. From being frowned upon and denounced as it was in the 60s and early 70s, the weight of opinion is now with the Charismatics.

This was further strengthened by the alliance with a number of respected heavyweights who either joined the Charismatic wave or courted it to some degree. The greatest was Dr. Martyn Lloyd-Jones who came very close to the Charismatic position but did not cross the barrier. He had very clear sympathies with the seemingly good fruit produced by vibrant Christian experiences in the 70s. Friends of his, like Peter Lewis, openly became a Charismatic and helped to start a series of conferences titled: 'Life in the Spirit', which had the purpose of joining sound Reformed theology with a deep experience of the Holy Spirit and his gifts.

But the Pentecostals started producing their own heavyweights. Assemblies of God minister Gordon Fee wrote one of the best modern commentaries on 1 Corinthians in 1987, which was probably the first academic work of stature authored by a Pentecostal. Other scholars in theological colleges with international reputations produced works espousing, supporting or leaning towards the Charismatic position like Donald Carson, Wayne Grudem, Ralph Martin and Jim Packer.

In the UK the Charismatic Movement had solidified into Restorationism by the mid-80s and most of the early Renewal movements, like the Fountain Trust, vanished. Two key streams appeared with several groupings outside of them. The two were based upon the leading figures of Terry Virgo (New Frontiers) and Gerald Coates (Pioneer People). Other independent works included Ichthus in London (Roger Forster) and many para-church organisations (e.g. YWAM). All had the doctrine of the baptism in the Spirit as a central foundation to Christian living and ministry. In practice, all taught that it was a necessary part of the Christian experience. However, few (if any) knew anything about the sort of power that was supposed to follow this experience, evidenced by healings and miracles. All the groups scurried around trying to latch on to people that did know this power (often Classic Pentecostals such as Steve Ryder or Benson Idahosa); but nothing really stuck. The baptism in the Spirit really only resulted in exuberant worship and the occasional exorcism or supposed leg-lengthening. The UK Charismatic Movement wanted what the Pentecostal baptism in the Spirit promised but did not want to become Pentecostals because of the historic stigma.

The Third Wave

This 'power-vacuum' was suddenly filled from an unexpected source. Into the English melting pot came John Wimber, from an academic background (Fuller Theological Seminary), who took western Charismatics into the 'Signs and Wonders Movement'. Though they didn't realise it at first, the UK church latched on to something which contained a subtle eastern oriented mindset that was essentially occult. Wimber linked them with teachers like Yonggi Cho, Morton Kelsey and Francis MacNutt, whose background was quite removed from the evangelical position known in the UK. This new movement within a movement was labelled 'The Third Wave'⁶ by Wimber's friend and colleague C. Peter Wagner. Together they also brought other new emphases, like the possibility of phenomenal church growth with mega-sized churches and the evangelistic strategy of attacking 'territorial spirits'. This drift was taken further when Wimber

⁶ The first wave being Pentecostalism, the second being the Charismatic Movement.

wholeheartedly accepted the Kansas City Prophets and took Paul Cain onto his staff. This brought in fully-fledged Latter Rain teaching, once outlawed as heretical by the American Pentecostal associations. Oddly, in America Wimber had been in contention with certain Pentecostal groups but in the UK he mediated the conversion of the Charismatic Movement into erroneous Pentecostalism.

John Wimber was a very unassuming, humble man whose lack of self-promotion and down-to-earth ministry gave him an opening into many churches previously not attracted to the Charismatic phenomenon. His emphasis was also different, being that signs, wonders and church growth are the norm for every Biblical church. As the Restoration movement revived the Charismatic Movement in the late 70s and early 80s, so Wimber boosted it in the late 80s. It was a message all churches were ready to accept: it promised power to those 'apostolic' leaders who taught it but had not experienced it, it promised growth to groups that had stagnated, it enriched the worship of many churches and seemed to be rooted in the promises of Jesus for his followers. The problem was that, in an effort to be faithful to God in trusting him for all his good gifts, Wimber opened the door for an experienced-based Christian life; doctrinal truth and continuing in the word of Jesus (Jn 8:31) was relegated to a low priority. An emphasis on healing and power failed to give place to the larger New Testament emphasis on suffering in the Christian life and thus led to unbalanced church activities and an unsafe ethos. Wimber's undoubted sincerity paved the way for many potential evils.

Further extremes

The original desire of UK Evangelicals for new wine to vivify their dead church services and to empower their weak lives through the baptism in the Spirit had come a long way. By 1994, in one stream or another, this Charismatic Third Wave had engulfed: visualising, channelling, hypnotism, false prophecy, questionable miracles, fake healings, unscriptural healing of memories, authoritarian church systems, Roman Catholic alliances, mysticism, divination, Gnosticism, emotionalism, superficiality and so on. What began as a desire for the baptism in the Spirit and spiritual gifts had become a monster and a monolith, with huge institutional churches led by authoritarian leaders practising all sorts of aberrations.

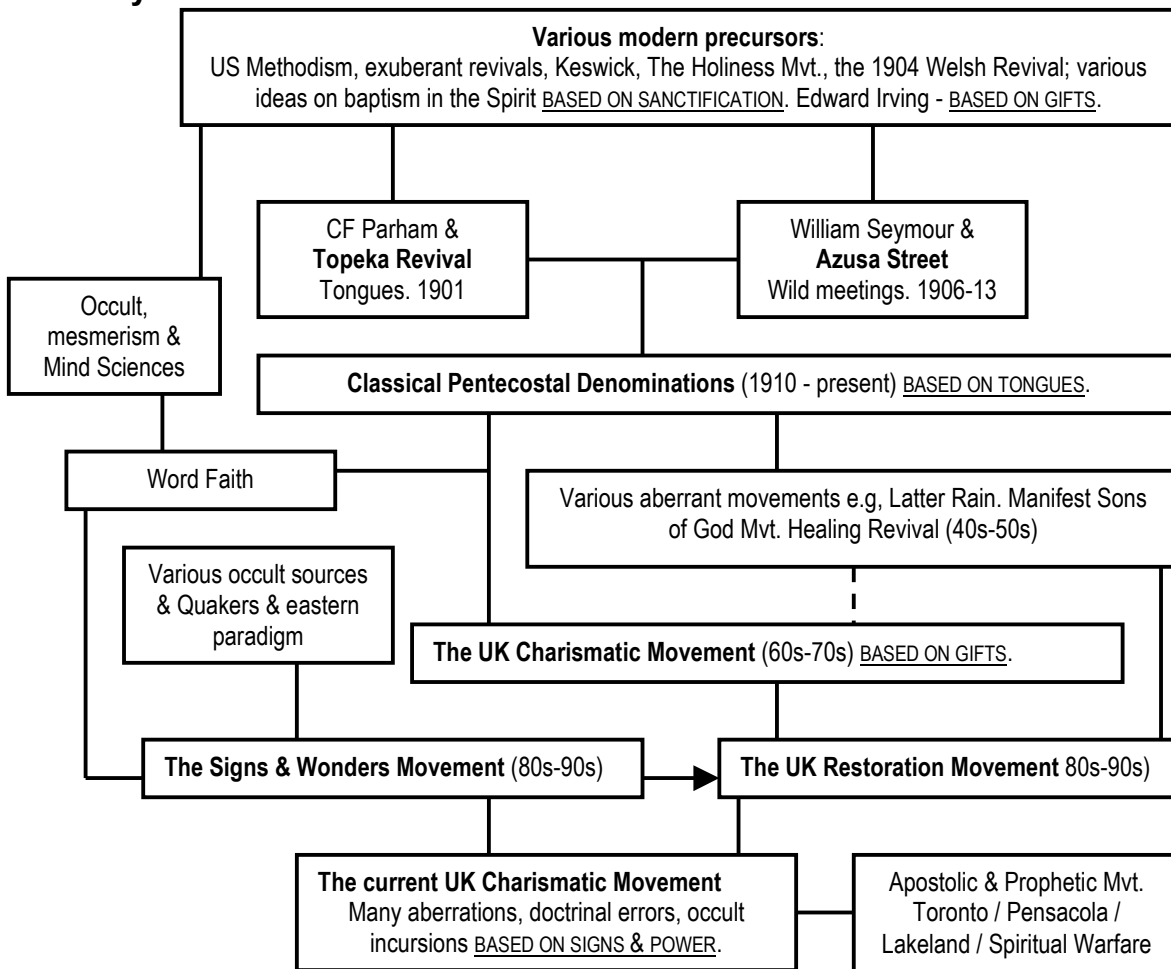
Out of this quagmire, in the mid-90s, came the Toronto experience, which was really only a logical outcome of all that went before. It originated from roots in the Word of Faith movement, whose teachers are riddled with doctrinal and ethical compromise and outright heresy based on the Mind Sciences (of American 'New Thought'). No one should have been surprised at what then took place; in fact many of the excesses (barking, laughing, shaking, falling etc.) had all been seen before going right back to Azusa Street; but this time the effects were widespread, infecting all sorts of churches en masse. It seemed that the logical outcome of Azusa, and therefore baptism in the Spirit, was Toronto with all its evils.

The outcome

The Charismatic Movement has produced a host of casualties in the UK through various means. People were abused by authoritarian figures, angered by a lack of integrity in leaders, hurt by wrong counsel, damaged by false exorcisms, let down by false healing, disgusted with indecent behaviour in worship (barking etc.), wounded by misuse of spiritual gifts, fleeced of their money or just plain disappointed in the whole unreality it often engendered. As a result, many folk left their church background and wandered into dead churches or just wandered. Many now question their personal experience of the baptism in the spirit and have ceased using the gifts. Some have become ardent cessationists, many others are just confused.

The situation nationally was no better. Despite one shot in the arm after another, and notwithstanding the Charismatic Alpha Course, the church situation in the UK is dire. Denominations are heading for extinction; churches are dwindling; some reports state that Christians are leaving local churches at a rate of 2,000 a week. Giving to charitable works has fallen through the floor. Giving to missions has drastically deteriorated while candidates for missionary service are drying up. English social life is now in such a deplorable state that it may never recover. Churches in Africa are now so shocked by all this that they are sending missionaries to evangelise England. Despite all this, certain Charismatic churches have become multi-million pound businesses building huge churches in out-of-town industrial estates costing millions. Many have an enormous administrative organisation and offices, peddling hundreds of thousands of pounds worth of marketed goods (worship and teaching media, books etc.)

Summary



The problem

This is the situation that we now find ourselves in. What started as a simple desire for the baptism in the Spirit to rejuvenate spiritual life and promote holiness has ended up like this.

Is the baptism in the Spirit experience Biblical? Should we expect to use the gifts of the Holy Spirit today? Is not the church better off without them if they can lead to such excesses? My contention in this paper is firstly, to suggest that the reason for the failure is not an experience of God but the error and weakness of men, particularly of leaders who

have failed to safeguard the sheep.⁷ Secondly, I want to look at the whole doctrine of the baptism in the Holy Spirit and question some of the presuppositions which the Charismatics have brought to bear upon it and show that there is a much better Biblical exposition of the experience of God through the Holy Spirit in our lives.

We must also remember that many Bible teachers emphasised a baptism in the Spirit before Azusa St and led to groups experiencing the power of God from a different root from Pentecostalism. These teachers would include: the Presbyterian AB Simpson, the Keswick favourite Andrew Murray and even certain Puritans like Thomas Goodwin, Richard Sibbes or John Goodwin. Relying upon the Holy Spirit is not the problem, but the doctrine and practices of Pentecostalism and the Charismatic Movement are.

A BRIEF CRITIQUE OF THE TRADITIONAL REFORMED POSITION

Traditionally evangelicals, and particularly Reformed evangelicals, have been opposed to Pentecostal teaching. Indeed, until the 1970s Pentecostals were considered to be cultists and heretics like Jehovah's Witnesses. The predecessor of Martyn Lloyd-Jones in Westminster Chapel (Campbell Morgan) called Pentecostalism, '*The last vomit of Satan*'. Baptist teenagers, and many others, were warned to avoid Pentecostals like the plague. The Charismatic Movement changed this by merging evangelicalism with Pentecostalism by infiltrating the institutional churches in the Renewal Movement, and merging the House Church Movement in the 70s with the Restoration Movement.

There was a reason why the Charismatic Movement had such success; it was because the traditional Reformed churches were so dry and dead. Although the Reformed churches gave assent to the fact that the Christian was baptised in the Spirit (1 Cor 12:13) this was viewed as a formal, spiritual act of initiation into the body of Christ and nothing more. There was no understanding of the other half of the verse, '*and have all been made to drink into one Spirit*'. The theology of the baptism in the Spirit was accepted but the experience of the Spirit was denied. Furthermore, there was, for many years, very little teaching on the ministry of the Holy Spirit and nothing about the sealing (guarantee) of the Spirit or the filling of the Spirit. Reformed churches of all kinds (Baptists, Presbyterians and Independents) had very little life because they were grieving the Spirit and denying Scripture.

Consequently, Reformed believers had very little spiritual experience and tended to live a dusty, formal, striving sort of Christianity. Meetings were dead and formal having no participation, in denial of apostolic teaching on mutual edification. It is not surprising, therefore, that many easily fell foul of Charismatic error because of the promise of life, power, enthusiasm and spiritual blessing. Sadly this turned out to be fleshly emotionalism, psychological manipulation and even demonic deception in the end.

What was required was not drifting into Charismatic churches but a genuine Biblical exposition of the ministry of the Spirit and an expectation of Biblical conversions in the power of the Spirit producing a genuine spiritual experience that was known and understood.

⁷ More information on this aspect can be found in my study of leadership in the 90's, '*The failure of shepherds to a generation of sheep*'.

THE EFFECTS OF THE CHARISMATIC MOVEMENT'S CONCEPT OF THE BAPTISM IN THE HOLY SPIRIT

This paper will draw out significant differences between the Charismatic position and Scripture; but I want to first draw out some general contradictions regarding the effects of the baptism in the Spirit upon people and churches. This generalisation will obviously exclude many exceptions of fine people whose character is much more Biblical; however, I believe many commentators would agree that the position portrayed is true in numerous instances, especially amongst the young and amongst those entering baptism in the Spirit in the last ten years.

Charismatic / Pentecostal effects of The baptism in the Spirit	New Testament Position Being filled with the Spirit
Majors on an experience.	Majors on a relationship with God.
Denies that we have every spiritual blessing in Christ (Eph 1:3) and are complete in him (Col 2:9-10). Zealous believers need a new post-conversion experience.	Being daily filled with the Spirit results from being complete in Christ and enables us to apprehend his blessings.
Leads to pragmatism.	Leads to obedience.
Has often produced loose living.	Produces holiness.
Has signally failed to control sin.	Always wars against sin.
Usually arises from meetings.	Is closely related to the word of God.
Has led to other very dubious experiences.	Leads to a closer walk with God.
Enriched one's personal life.	Enriched communion in the body, personal life and witnessing.
Has often led to self-centredness and a triumphalist mentality.	Leads to self-sacrifice and martyrdom.
Has often resulted in elitism.	Leads to humility, fellowship and unity.
Leads to very questionable gifts.	Leads to genuine gifts and edification.
Has resulted in many false prophecies.	Leads to true and edifying ministry.
Has resulted in very many scandalised or even criminal leaders.	Leads to meekness in ministry.
Mainly exercised in emotional worship.	Mainly exercised in service.
Focuses attention on feelings and power.	Focuses attention on sonship.
Results in a need for more experiences.	Results in satisfaction in God.

Even if this is only partly true, this is a serious condemnation. A genuine experience would not produce this fruit. Critics of Charismatics point to the above as the inevitable fruit of a false experience which is not Biblical but occult. In fact, the fruit of recent years has evidenced all the manifestations of the occult; viz. falling down, shaking, jumping, screaming, shouting, animal noises, uncontrollable behaviour etc. All these are found in occult religions following the laying on of hands (especially in primitive shamanism and Hindu kundalini).

Is it not possible that there is a counterfeit experience and a manipulation of people through esoteric experiences by leaders? Certainly Jesus himself warned that it is possible to manifest quite clear, powerful gifts which seem to be of the Holy Spirit and yet are not (Matt 7:21-23). In fact Jesus says that those doing this are evil. Is it not time to investigate the tree that produces such fruit and focus upon what the Bible really teaches about a life full of the Spirit? The only way to determine what is genuine is to examine the experience

in the light of God's word.

But what of godly men and women whose experience of baptism in the Spirit has led to devout, spiritual fruit? This simply cannot be ignored. There are many who maintain a good testimony and feel that their lives were enriched by their experience of the baptism in the Spirit. How do we explain this? Despite wrong teaching, have these people received a genuine experience that has been poorly understood?

The greatest problem with the Charismatic concept of the baptism in the Spirit is that it has absolutely no Biblical support. The reason why there is so much bad fruit in Charismatic works is because the doctrinal foundation of experiences is false. If you focus upon an unbiblical subjective, mystical experience, you will get unbiblical objective results. This paper will analyse and explain this matter.

Initial problems arising from the Pentecostal / Charismatic teaching on the baptism in the Spirit	
It teaches an unbiblical necessity of a personal second blessing in order to have the full Gospel experience.	<i>'Beyond conversion, beyond the assurance of salvation, beyond having the Holy Spirit, there is a baptism with the Holy Spirit.'</i> Larry Christenson, <i>Speaking in Tongues</i> , p37.
Some Pentecostals and early Charismatics teach that ordinary Christians do not have the Spirit at all, and are not united to Christ, if they have not received the baptism in the Spirit.	<i>The baptism with the Holy Spirit is a specific link in a chain of experience which unites the believer to Christ.</i> Larry Christenson, <i>Speaking in Tongues</i> , p48. <i>One may truly believe in Christ and not yet have received the gift of the Spirit.</i> Burgess & McGee (eds.) <i>Dict. of Pent. and Charismatic Mvts</i> , p43.
More commonly, other Pentecostals / Charismatics claim that although the Spirit regenerates a person as part of conversion, enabling him to believe and repent, the Spirit does not come into the saint's heart fully, does not indwell him completely, is not given to him thoroughly, until he is baptised in the Spirit. The Spirit is in the depths of the person somewhere but is hidden and almost inactive. In other words, the proper ministry of the Spirit in a Christian depends upon some works of the saint after conversion.	<i>Regeneration is one thing and the baptism with the Holy Spirit is something different, something further. One can be regenerate and still not be baptized with the Holy Spirit. ...the promise and the gift of the Holy Ghost refers to the baptism with the Holy Spirit.</i> RA Torrey, <i>The Baptism With the Holy Spirit</i> , p16, 37. <i>'Believing in Jesus' and 'receiving the Spirit' are two different things and ... one can happen without the other.</i> David Pawson, <i>Jesus Baptises in One Holy Spirit</i> , p96.
This doctrine is not only unbiblical but is also sectarian and elitist.	
Charismatic interpretation rests heavily on misinterpreting the historical narrative of Acts, which it establishes as doctrine without comparison with apostolic didactic teaching. This ignores the transitional nature of the Acts.	
Charismatics ignore the fact that there is no command to seek a baptism in the Spirit experience not is there any didactic teaching on it in the letters. They particularly ignore the importance of 1 Cor 12:13, teaching that all Christians have been baptised in the Spirit to unite them in the body of Christ.	
There is great confusion and variation about the doctrine of the baptism in the Spirit amongst Pentecostals and Charismatics, including a wide range of counsel on how to receive it.	<i>There appears to be as many suggested conditions for the reception of the baptism in the Holy Spirit as there are, in fact, advocates of the doctrine.</i> F Dale Bruner, <i>A Theology of the Holy Spirit</i> , p92.
Most Charismatics teach that the baptism in the Spirit comes from human effort.	<i>This experience is ... for all who desire it and are willing to pay the price.</i> Robert Dalton, <i>Tongues like As of Fire</i> , p70.

WHAT IS THE BIBLICAL BAPTISM IN THE SPIRIT?

THE TERM AND ITS OCCURRENCES

The term

The term 'baptism in the Spirit' does not occur in the Bible. The phrase 'baptised in the Spirit'⁸ does not occur in English translations of the New Testament letters, and the meaning of it is hotly debated. There are six places where 'baptised in (or with) the Holy Spirit' is mentioned in the Gospels and Acts. Charismatics focus on the Book of Acts in explaining the experience of baptism in the Spirit; but it only appears twice there (Acts 1:4-5, 11:16). Such a vital subjective experience ought to receive solid explanation in other teaching passages of the New Testament yet there are none. Paul's substantial exposition of the Gospel and ethics in Romans does not mention it at all. This is important as he was writing to people he had not met and could not have known what their individual spiritual condition was.

Why no didactic teaching on the baptism in the Spirit by the apostles?

The usual Charismatic explanation of the lack of didactic teaching on the baptism in the Spirit is that it was common to all believers so no mention of it was necessary; under the apostles every believer had experienced the baptism in the Spirit. However, this is not true. Firstly, because we do see some people being supposedly converted in Acts who do not receive the Spirit immediately and secondly, Paul could not be sure that the believers in Rome had received the experience. Furthermore, all important doctrines are explained in the NT letters whether believers had experienced them or not. Apart from that, the inspirer of the text is the Holy Spirit who clearly is aiming to give instruction for all Christians in all ages, so we would expect that all vital doctrines should be explained for the future. It is not possible that there is an oversight in this if we believe in the inerrancy of the Bible. This is a major criticism of the Charismatic baptism in the Spirit doctrine.

The only reference to the baptism in the Spirit in the NT letters is in 1 Cor 12:13 (see later), but this is of no help in promoting a post-conversion subjective experience since even Pentecostals agree that this text refers to being baptised into the Body of Christ, i.e. the occasion when all Christians were made to be part of Christ. The tense is clearly referring to a past event which has affected all Christians.⁹ It cannot be applied to a future experience a person may expect. Notice that Paul is also addressing the Corinthian church, possibly the weakest and most immature of all at the time of writing. Yet even these weak believers are said to have been baptised in the body by the Holy Spirit. This thought sets the tone to explain this phrase throughout the rest of the letters, indeed the next reference of a similar nature in Gal 3:27 substantiates this.

A real problem for Charismatics is Eph 4:5 which says that there is only **one** baptism. Water baptism is not in view here, as Paul is not talking about church ordinances (he does not mention the Lord's Supper) but our unity on the body. In other words the baptism in the Spirit, which brings us into the body of Christ and thus unites us one with another, is a single event. There is no subsequent baptism in the Spirit. Our baptism in water is not another baptism but an outward sign and symbol of the spiritual baptism that has already

⁸ The Greek primary preposition ἐν (*en*) denotes a fixed position in time, place or state and is capable of subtle variations of meaning; e.g. 'in', 'with' or 'by'. However, it is most often translated as 'in'.

⁹ First aorist indicative passive; i.e. something which is final, once for all, that has occurred in the past which affects us.

occurred.

The lack of any apostolic didactic teaching on the notion of a subjective, post-conversion experience called the baptism in the Spirit is damning and final. Jesus promised to lead the apostles into all truth and to send them to the church to teach what was the final manifestation of Christ's teaching. The words of the apostles, forming the NT revelation, are the foundation of church doctrine and the interpretation in fulness of OT prophecies, forming the bedrock of the church (Eph 2:20). The church must follow apostolic doctrine (Acts 2:42). This doctrine has no place for the Charismatic teaching on a subjective baptism in the Spirit and this argument alone destroys all the Charismatic and Pentecostal ideas about the baptism in the Spirit.

Subjective experiences of the Spirit are a filling not baptism in Acts

Another problem for Charismatics is the description of the experience by the apostles in the Acts. The baptism in the Spirit is promised but at Pentecost they were said to be '*filled with the Holy Spirit*'. The baptism is promised but the experience of the actual event is called a filling. Likewise Paul's experience is called a filling in Acts 9:17. The Biblical description of the subjective experience appears to be a *filling* not a *baptism*. Jesus' reference to this baptism was of a once only event, but the repercussions for all believers is a continual filling. More of this later.

Gospel references

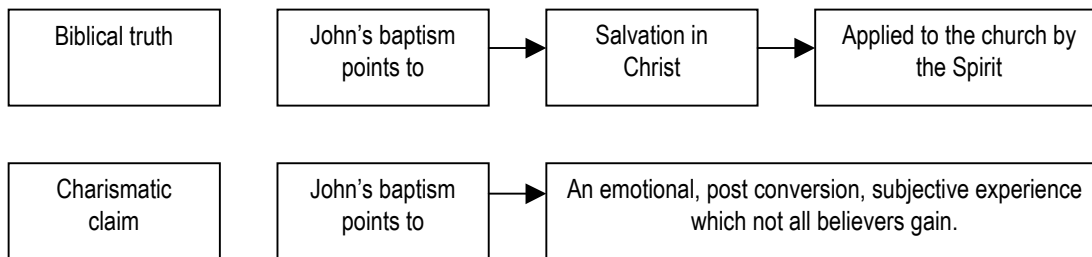
The references in the Gospels¹⁰ are speaking of a future event and the logical interpretation of this is the baptism which Paul speaks of in 1 Corinthians 12:13, the outpouring of the Spirit on the church, the fulfilment of salvation.¹¹ Thus the Gospel passages point towards Pentecost (when this outpouring occurred in history), not a subjective experience subsequent to conversion. This outpouring is the effectual working of salvation into the church by applying salvation and uniting the elect with Christ in the Spirit. From differing viewpoints this is considered as a baptism into Christ (Gal 3:27), a baptism in the Spirit (1 Cor 12:13), a baptism into Christ's death and resurrection (Rm 6:3-4) and a baptism into Christ's body (1 Cor 12:13).

This is very important. Consider that John the Baptist is pointing to Christ as the Messiah bringing about the promised salvation which Jews hoped for. His water baptism was but a sign of preparation, of repentant hearts, for the real salvation that would come with Christ's kingdom. The next salvific event, pointed to by John, is the full salvation achieved by the Christ. This salvation was performed on the cross and then distributed to the church, after the ascension and acceptance of the sacrifice of the cross in heaven, by the work of the Holy Spirit bringing the whole church into the spiritual benefit of that salvation. This was done by spiritual baptism in Christ's death and resurrection, and joining the whole church in spiritual union with Christ. The Charismatic argument is that none of this is pointed to by John at all; John is unconcerned with the massive salvific event of the cross and its effectual working by the Spirit. Instead, Charismatics aver that

¹⁰ **Matt 3:11**; Mk 1:8; **Lk 3:16**; Jn 1:33. The texts in bold type are those which speak of the baptism with fire also.

¹¹ Strictly speaking in Jn 1:33 'baptises' is a present participle, which reveals the distinctive ministry of Jesus as baptiser. In the same way in Jn 1:29 another present participle shows that Jesus' ministry also takes away the sin of the world. Jesus' ministry is to take away sin and give the Holy Spirit as salvation. This is the fulfilment of Ezekiel's prophecy that God would make his people clean and also pour out the Spirit on them causing them to walk righteously (Ezek 36:25, 27). Thus also the New Covenant dispensation is an era of righteousness and of the Spirit (2 Cor 3:8-9); indeed Peter introduces it thus, forgiveness of sins and the gift of the Spirit (Acts 2:38). John completely agrees with the synoptic Gospels that salvation is in view, but emphasises it differently.

John is pointing to an emotional subjective experience that produces gifts and tongues. This idea is close to blasphemy as it denies the importance of Christ's atonement.



Two of the Gospel texts add a 'baptism of fire'. The Gospel passages are talking about the entrance of believers into the Body of Christ; the addition of 'fire' is simply symbolic of the cleansing of the baptism in burning up sin, (note the completion of salvation on the Day of Judgment which Paul explains in 1 Cor 3:12-15 as being like fire burning dross). In any case, none of these texts point to the baptism in the Spirit a subjective experience of the Holy Spirit.

The baptism in the Spirit spoken of in the Gospels is a prophetic reference to the event seen historically in Acts. Pentecost was the beginning of a new dispensation marking the end of Judaism and the New Covenant inauguration of the Spirit-filled church. The ascension of Christ and the descent of the Spirit upon the disciples were the objective realities behind this.

Other references

If the baptism in the Spirit is a subjective experience to be obtained, then what about the several references to being baptised into Christ, or baptised into his death?¹² Is this a subjective experience which must all attain as well? No one would suggest such a thing, but why treat the baptism in the Spirit any differently? These verses are talking about the same historic event from a different standpoint? The verbs used are mainly in the passive voice (Gal 3:27 is aorist¹³) pointing to something God has done to us. The baptism in the Spirit has placed us into Christ by uniting us in his death, burial and resurrection. The church, through the poured out Spirit, is now the body of Christ, united forever with him in eternal life.

Old Testament references

OT saints looked forward to a dispensation when the Spirit would be outpoured (Isa 32:15, 44:3) but the most commonly adduced passage by Pentecostals is Joel 2:28. This categorically states that God would pour out his Spirit upon all flesh. John the Baptist merely points to the coming fulfilment of this prophecy in Christ. 'All flesh' does not mean upon all men, including sinners and God-haters, but upon all ranks and types of righteous people who were waiting for it. There are to be no distinctions amongst the Lord's people; all will be filled with the Spirit. Joel emphasises this in mentioning all types of people, sexes, ages, ranks and nations. Everyone who is regenerated under the New Covenant will be filled with the Spirit. This contradicts the Pentecostal / Charismatic teaching that only some Christians are filled with the Spirit and all require a special secondary experience to gain it.

¹² Rm 6:3 (twice); Gal 3:27; Col 2:12

¹³ 'For as many of you as were baptised into Christ have put on Christ.'

To summarise:

1. THE PASSAGES IN THE GOSPELS (I [John the Baptist] indeed baptised you with water, but He will baptise you with the Holy Spirit. Mk 1:8, and also slightly differently [‘with fire’] Matt 3:11; Lk 3:16; Jn 1:33). These are referring to salvation. Christ baptising us in the Spirit is a way of saying that he will bring true spiritual life to his followers as opposed to the mere ritual washing of Jewish baptism. (The Spirit applies the work of Christ to the elect in time.) Fire is a reference to the work of the Spirit in our lives to burn up sin; the Spirit in us brings purity by burning up the dross in our personality. The Spirit unites us with Christ and then sanctifies us (Isa 4:2-4).¹⁴
2. THE PASSAGES IN THE LETTERS (1 Cor 12:13; Rm 6:3; Gal 3:27; Col 2:12). These refer to the heavenly event of the bringing in of the elect into the body of Christ by the Spirit as a result of Christ’s work on the cross and his resurrection. They are all about spiritual union effected by the Spirit.
3. THERE IS ONLY ONE BAPTISM. Eph 4:5 is categorical on this. If there is only one baptism event (of which water baptism is the external symbol) then there cannot be many repeated experiences of it. There is only one baptism in the Spirit – one unification of all believers into Christ. [NB Charismatics teach that there are two baptisms; the first to be saved, the second to be baptism in the Spirit.]
4. THE TWO MENTIONS OF THE BAPTISM IN THE SPIRIT IN ACTS MUST COMPLY WITH APOSTOLIC TEACHING elsewhere and not be taken on their own (Acts 1:4-5, 11:16). Two obscure mentions in a historical narrative cannot be forced to determine a whole new doctrine never found in apostolic teaching. They refer to the practical experience of the first New Covenant believers (Jews and then Gentiles) coming into the good of being united with Christ.
5. THE POST-CONVERSION EXPERIENCE OF THE SPIRIT FOR SPIRITUAL POWER IS USUALLY EXPRESSED AS A ‘FILLING’.

If you are a believer in Christ, have been born again and grieve for your sins, then you have been baptised in the Spirit – whether you feel it or not. You do not need a second experience to be a better Christian, you must simply obey God and continue in faith.

The New Testament nowhere commands believers to be baptised with the Spirit as it does to be filled with the Spirit (Eph 5:19), for the baptism is a fact that occurs at initial faith. GE Ladd, *Theology of the New Testament*, p348.

NT references to the ‘baptism in the Spirit’	
<i>The actual term occurs in the bold references only.</i>	
Matt 3:11	I indeed baptise you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptise you with the Holy Spirit and fire.
Mk 1:8	I indeed baptised you with water, but He will baptise you with the Holy Spirit.
Lk 3:16	John answered, saying to all, ‘I indeed baptise you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptise you with the Holy Spirit and fire.’
Jn 1:33	I did not know Him, but He who sent me to baptise with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptises with the Holy Spirit.’
Acts 1:4-5	And being assembled together with <i>them</i> , He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” <i>He said</i> , “you have heard from Me; “for John truly baptised with water, but you shall be baptised with the Holy Spirit not many days from now.”

¹⁴ ‘Spirit and fire’ is a figure of speech called ‘hendiadys’. It is not a description of two separate things but of one with two combined thoughts. It means that Christ’s baptism is by the Holy Spirit who comes as fire. The baptism of the Holy Spirit unites us to Christ but also passes judgment on our old nature and finally destroys it. For other examples of hendiadys see: Gen 3:16; Jn 11:25, 14:6.

Acts 11:16	Then I remembered the word of the Lord, how He said, 'John indeed baptised with water, but you shall be baptised with the Holy Spirit.'
Rm 5:5	The love of God has been poured out in our hearts by the Holy Spirit who was given to us.
Rm 6:3-4	Or do you not know that as many of us as were baptised into Christ Jesus were baptised into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.
1 Cor 6:11	But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. ['Washed' refers to the baptism in the Spirit; c.f. Acts 22:16.]
1 Cor 12:13	For by one Spirit we were all baptised into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit.
Gal 3:27	For as many of you as were baptised into Christ have put on Christ.
Eph 4:5	One Lord, one faith, one baptism.
Col 2:12	Buried with Him in baptism, in which you also were raised with <i>Him</i> through faith in the working of God, who raised Him from the dead.
Titus 3:5-7	According to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Saviour, that having been justified by His grace we should become heirs according to the hope of eternal life.
All of these verses, in one way or another, demonstrate that the baptism in the Spirit occurs at the same time as regeneration. When we were born again we were washed in the Spirit, renewed in the Spirit, baptised in the Spirit, baptised in the Spirit into Christ, and baptised by the Spirit into Christ's death and resurrection. These things occurred when we were definitively sanctified and justified.	

WHAT ABOUT THE RECEIVING OF THE SPIRIT BY VARIOUS PEOPLE IN ACTS?

These are:

1. Faithful Jews awaiting the promise of Jesus (Acts 1:5 with 2:1-4) baptism in the Spirit promised.
2. Evangelised Samaritans (Acts 8:14-17).
3. Paul (Acts 9:17).
4. Romans being converted (Cornelius etc, Acts 10:44-48, 11:15-17); the term 'baptism in the Spirit' being used to identify the event with Pentecost.
5. Unconverted Greeks (Acts 19:6).

The Spirit was poured out upon the whole church on the day of Pentecost, which was fifty days after the resurrection of Christ and ten days after his ascension (Lev 23:15-16; Acts 1:3-5). It is this vitally significant event which preoccupies our studies.

Evangelicals of many persuasions be it Reformed, Baptist or even Historic Premillennialists (e.g. Scroggie¹⁵, Ladd¹⁶, Reymond¹⁷) explain this as being the initial blessing of baptism in the Spirit being repeated in stages to accommodate significant people types. There are minor variations between them; the usual explanation is one baptism in four stages inaugurating the Christian dispensation to Jews, Samaritans, Romans and Greek disciples of John; a 'Jewish Pentecost', 'a Samaritan Pentecost', a 'Gentile Pentecost' etc.

¹⁵ Scroggie, WG, (Baptist) *The Baptism of the Spirit*, Pickering and Inglis.

¹⁶ George Eldon Ladd, (Historic Premillennialist Baptist) *A Theology of the NT*, Lutterworth (1974). 'These four comings of the Spirit mark the 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.' (p347)

¹⁷ Robert L Reymond, (Reformed Presbyterian) *A New Systematic Theology of the Christian Faith*, Nelson (1998); who refers to Ladd (p765).

Some slight variations of explanation		
Passage	Group	Explanations
Acts 1:5 / 2:1-4	Believing Jews	All agree that these are saved disciples. This group covers the transitional period from being an Old Covenant believer to being brought into a New Covenant experience of the Spirit. This cannot be repeated today and is not a pattern.
Acts 8:14-17	Samaritans	Half-heathens. Some view them as saved through Philip's preaching, others that they were merely professing Christians. Either way they represent an important new outreach to people who were half-Jews, half-pagans and hated by true Jews needing to be consolidated with the Jerusalem church.
Acts 10:44-48, 11:15-17	Cornelius and his household	The first Gentiles to be saved. Romans. Outright heathens.
Acts 19:6	Disciples of John the Baptist	Either unsaved heathens or Greeks. Some believe that they represent Old Covenant true believers, but this is less likely.

The case of Paul, being an individual, is not included in this description of the expansion of the church to new areas. He is highlighted by Luke for other reasons; primarily to establish his credentials as a true believer and apostle commissioned directly by the Lord himself on the Damascus Road. This was necessary considering his former life as a persecutor of the church, and also his later defences against attacks that he was not a proper apostle.

Paul was not converted on the Damascus Road (as Charismatics have to claim to posit a gap between his salvation and subsequent baptism in the Spirit). In Acts 2:21 (and Rm 10:13) we are told that whoever calls on the name of the Lord will be saved. In Acts 22:16 we are told that Paul did this under the ministry of Ananias, not on the Damascus Road. Paul's conviction of sin began when Christ spoke to him; he suffered in agony of heart for three days. After this he heard the Gospel proclaimed by Ananias and then called on the name of Jesus for salvation, whereupon he was filled with the Spirit as well as healed of blindness. There is no mention of tongues.

What is also noteworthy is that there is no record of Paul's converts receiving the Spirit through his preaching and ministry (unless the disciples of John in Ephesus are understood as unbelievers). This is a serious problem for Charismatics – why did Paul not model demanding a baptism in the Spirit experience in his preaching exemplified in Acts (let alone his teaching in the letters) and why is there no mention of his converts having this experience?

WHAT CAN WE SAY ABOUT THESE PASSAGES? DO THEY TEACH A SECOND BLESSING TO BE SOUGHT?

When is the phrase baptism in the Spirit used?

The actual phrase 'baptism in/with the Holy Spirit' only appears in the Acts 1:5 and 11:16 instances (though it only refers to the past in the latter case). It must be significant that these refer to the first occurrences in Jews and Gentiles.

Acts 1:5

Jesus promises the coming baptism in the Spirit and tells the disciples to wait for it. The outpouring of the Spirit in heaven after Christ's coronation as universal King had not yet

occurred.

Acts 2:1-4:

The Spirit is outpoured in heaven and sent by Christ to the elect. The experience of the disciples was the initial effect of the promised baptism for the whole church following the ascension of Jesus. It affected believers who straddled the Old Covenant and New Covenant dispensations and thus followed an earlier conversion. It is not a pattern for later New Covenant believers who were never part of the Old Covenant. Only for this group was it a second blessing since the Spirit had not been poured out before the cross and ascension.

Acts 8:14-17

The Samaritans (a mixed race of Gentile/Jews) are said to receive the Spirit, or for the Spirit to fall upon them. An experience is clearly in view but it is not described as baptism in the Spirit. Clearly God wanted these people to receive the Spirit via the apostles (Peter & John) to ensure they felt on a par with Jews and not unnecessarily ignite old animosity. The involvement of apostles was required to comfort these old enemies of Jews that they were untied and included in the church.

Note:

- 1) The ancient racial and religious animosity needed to be overcome properly (cf. Jn 4:9). [When Assyria conquered Israel (the Northern Kingdom or Samaria) they captured the most prominent Jews and repopulated the area with Gentiles (2 Kgs 17:24). The integration of remaining Jews with Gentiles produced the Samaritans, who were not only racially mixed, but also worshipped a different form of religion.]
- 2) They needed assurance that they were accepted by what was, so far, a Jewish church.
- 3) Their messenger of the Gospel was a Hellenist acting independently (it was the Hellenist believers who were mostly persecuted, e.g. Stephen, and scattered, e.g. Philip).

This is, therefore, a Samaritan Pentecost as promised by Jesus (Acts 1:8), officiated by the two most senior apostles. This is also not a pattern for the church but a specific event for Samaritans. There is no mention of tongues and, despite Charismatic claims otherwise, no circumstantial evidence for them either (Simon sought power through the laying on of hands not the ability to confer tongues; he was jealous for what he saw, not what he heard).

There is another explanation for the problem of why the Samaritans only received the Spirit some time after believing. This is that they were not converted upon Philip's Gospel preaching, but merely professing, and only became Christians when the apostles arrived. Evidence for this involves:

- Their initial reaction was superficial, based upon the general excitable nature of the area (cf. their previous acceptance of Simon, 'all gave heed') and the prevalent heightened expectation of their soon to come Messiah.
- They were said to believe in Philip, not in Jesus Christ (8:12). [However, Michael Green denies this point based on the Greek construction *pisteuo*.¹⁸]
- Also the Greek form, 'when they believed Philip' (8:12), implies intellectual assent of his message not Biblical faith in Christ (as in 24:14, 26:27). This is strengthened by the next verse telling us that Simon 'believed', but we know this was false (v21). Despite being false, Simon had also been baptised and followed Philip.
- The key evidence for true Christian faith in Acts (as in the rest of the NT) is the reception of the Spirit. The Samaritans did not have this. A person cannot be saved and

¹⁸ Michael Green, *I Believe in the Holy Spirit*, Hodder & Stoughton (1975), p138.

not have the Holy Spirit (Rm 8:9; Acts 2:38).

- The whole point of the passage is to teach that salvation is impossible without the Holy Spirit. It also emphasises the foundational importance of apostolic ministry in founding genuine churches. The apostles were commanded to move out from Jerusalem (Acts 1:8) and had not done so. Philip had obeyed this command but was not an apostle. There is perhaps some implicit rebuking of the apostles for slackness here.

Though there are some difficulties with this interpretation (as with all others) there is value in it. See James DG Dunn, *Baptism in the Holy Spirit*, SCM, p63ff for further details, or Merrill F Unger, *The Baptising Work of the Holy Spirit*, Scripture Press, p66 or Anthony A Hoekema, *Holy Spirit Baptism*, Eerdmans p36ff. What is certain is that the apostles had to be involved to bring solidarity with the work in Jerusalem and avoid the beginning of a separate Samaritan church.

Luke's key objectives in this difficult passage are:

- 1) to emphasise over and over (6 times) that the Samaritans only received the Spirit through the ministry of the apostles;
- 2) Simon is exposed as a false convert. Luke does not amplify anything else.

It is also noteworthy that Peter and John as leaders of the Jewish church needed to personally experience the expansion of the church towards Gentiles, something they had not yet fully appreciated.

In any event, this passage is not a sufficient basis to establish the notion of a second blessing.

Acts 10:44-48, 11:15-17

To prove a second blessing, it must first be proved that Cornelius was a convert before he met Peter. This is impossible since he was an unsaved man who needed to hear Peter's message. 'Devout' may simply mean 'dutiful', while 'feared God' can also be used of non-Christian Jews. We are not saved by good works, but may be very moral. If Cornelius had not heard of the name of Jesus, or had been taught about the resurrection, then he could not be saved (Rm 10:9). The final proof is that the angel told Cornelius that Peter would explain in his Gospel preaching how he could be saved (11:14). Cornelius received the Spirit in the moment he believed unto salvation. He is living testimony that there is no subsequent spiritual blessing. Furthermore, there was no praying for the baptism in the Spirit or a laying on of hands for it; it occurred instantly upon conversion, which itself happened as he listened to Peter. Cornelius did not seek the experience or even know about tongues.

To emphasise the union of the Samaritans and Jews in the same Judaeian church (and to avoid an independent Samaritan church based on historic rivalry) the Samaritan experience required apostolic intervention. However, the Gentiles received the Spirit without any apostolic prayer or laying on of hands in order to convince Jews that Gentiles were now accepted as part of the kingdom. This was necessary as Jews considered Gentiles as unclean and outside salvation. Even Peter needed a heavenly vision, an unusual summons and the witness of a spiritual event with his own eyes to be convinced of this.

Peter describes the reception of the Spirit by the Gentiles with Cornelius as a *falling upon* (10:44), a *pouring out* of a gift (10:45) and a *reception* (10:47) in his narrative of the facts via Luke. In his explanation to the brethren in Judaea, he uses the term *fell* (11:15). Peter is defending his position which was misunderstood and criticised (11:2, since it was a new

move outside the Jews and difficult for them to understand that Gentiles could be saved - 11:18). In his defence, Peter reminds these Jews that they had been baptised with the Spirit and that the Gentiles were affected in the same way by God. The baptism in the Spirit, which united us all into Christ, was as effectual for these Gentiles as for the Jews at Jerusalem. It is quite understandable that the term baptism in the Spirit is referred to in these circumstances. Peter is showing that these Gentiles are a part of the body, reference to the baptism in the Spirit is logical.

In any case, the term is not used directly of these Gentiles as a description of what happened to them, Peter is simply reminding the Jews of their own baptism in the Spirit (11:16). The experience of the Gentiles is not called a new baptism in the Spirit, far from it, it is referred to as emanating from the original baptism in the Spirit. Peter's description is, therefore, a *falling upon* which originates from the original baptism in the Spirit.

Also observe that Peter describes the event as the same as the Pentecost experience, which had happened about seven years previously. This implies that there had been no outbreak of tongue-speaking in that period; his comparative milestone was not a more recent event. This also confirms that there were no tongues at Samaria. The example of Cornelius and his household affirms that tongues was a significant sign in the incorporation of pagan Gentiles into the church, just as it had been for believing Jews at Pentecost.

Acts 19:1-7

The question of the status of the Ephesian disciples of John the Baptist has been argued for years. However, it is clear that these people had not properly understood the Gospel but had heard the promise of John the Baptist and waited for an unknown Messiah. Paul's question to them is not as in the AV 'Have you received the Holy Ghost since you believed?' (used by Pentecostals to support their case of a gap between conversions and receiving the Spirit) but the Greek really means, 'Have you believed and received the Holy Spirit?'. Since they did not appear to have the marks of Christians, he asks them if they are saved. The two-stage idea of a second blessing is based on a miss-translation.¹⁹

Why these people were not converted.
They had not heard the Gospel preached in clarity.
They did not know that the Messiah, the one who followed John the Baptist, had come.
They knew nothing about the death, resurrection and ascension of Christ.
They were under the Old Covenant.
They did not know that the Holy Spirit had been outpoured. [As disciples of John the Baptist and Jewish proselytes they would have known about the person of the Spirit, but not about his outpouring on the church or indwelling in believers.]
They had not been baptised as Christians.

When presented with Christ, they believed on him and were baptised in water. At that time the Holy Spirit came upon them. This is the normal New Covenant experience – belief in Christ, followed by water baptism and an experience of the Spirit.

Note that Paul expected that converts should receive an experience of the Holy Spirit.

¹⁹ A typical Pentecostal writing on this passage is by Don Basham, '*Ministering the Baptism in the Holy Spirit*' where he makes three major exegetical mistakes on Acts 19:2 and yet claims that the Spirit directed his writing. Clearly not the Holy Spirit.

[If it is claimed that these disciples were genuine believers, but under the Old Covenant, then this experience was adding to their Old Covenant faith the spiritual blessings of New Covenant grace. Such a case cannot arise today but is part of the transitional period of the time of Acts.]

WHAT CONCLUSIONS CAN WE MAKE?

- There is not one reference which suggests that we should seek a unique post-conversion experience called the baptism in the Spirit.
- The promise of salvation includes receiving the gift of the Spirit automatically: ‘Then Peter said to them, “Repent, and let every one of you be baptised in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”’ (Acts 2:38-39).
- None of the accounts in Acts are exactly the same. There is no set pattern of events. The apostles sometimes laid hands on people, at other times there was no physical human involvement (Acts 2:38, Cornelius, the converts on the day of Pentecost, the Ethiopian eunuch etc.). Some people were baptised in water first, others were not. Some people responded by speaking tongues others did not. Some people waited for the Spirit, with others the outpouring was immediate.
- The day of Pentecost is not a pattern but a unique event because this was the only instance where disciples, who were saved, had to wait until the gift of the Spirit was outpoured. Everyone saved after that time does not have to wait; the Spirit has already been outpoured.
- The gift of the Holy Spirit is given upon belief (Acts 11:17) which is objective in heaven and subjectively known. It is a definite experience of the Holy Spirit given to genuine converts (Acts 8:12 with 17, 19:2, 11:17, 19:5-6). The apostle Paul later calls this a sealing or a guarantee; the corollary of the baptism in the Spirit. The baptism in heaven produces the sealing in the believer (see later). Equally, the objective baptism in the Spirit enables us to subjectively drink of the Spirit (1 Cor 12:13). The intensity of the experience will vary in individuals but all converts should have some sort of spiritual experience. If the love of God is poured into our hearts by the Spirit at regeneration, we ought to know it.
- The gift of the Spirit occurs at conversion (Acts 10). A Christian is someone who has the Spirit (Rm 8:9).
- The gift of the Spirit is not distinct from salvation, this experience results from the once for all original baptism in the Spirit (Acts 11:16) applied to the convert.
- It is seen as the prime evidence of conversion (Acts 11:18).
- There is no evidence that ‘instant’ or a measure of personal sanctification must have taken place before the gift is received or that water baptism is first required.
- The stages in implementation of the once-for-all baptism in the Spirit of Pentecost was in fulfilment of Jesus’ prophecy: ‘But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judaea [i.e. to Jews] and Samaria, [i.e. to Samaritans] and to the end of the earth [i.e. to Romans and Greeks]’ (Acts 1:8). The narrative of different examples in Acts explains how Pentecost was brought to all these people groups. ‘Pentecost was indeed the inauguration of the era of the outpoured Spirit, but it was only a beginning. It is not at all forced, therefore, to suggest that God chose to initiate different representative groups (Jews, Samaritans and Gentiles) into this era on different occasions. Indeed this served to emphasise the universality of the gift of the Spirit.’ EH Andrews, *The Promise of the Spirit*, p131.
- There is only one possible case where there was a gap between believing and the receiving of the Spirit – the Samaritans; but even then a case can be made that there was no gap since they were not proper believers until the apostles came. If it is accepted

that they were believers under Philip then the reason for the time delay is the need for apostolic sanction to join them authoritatively to the Jerusalem church. In other words this was a unique case due to the nature of being Samaritans. The case of the disciples at Pentecost has been explained; they had to wait until Christ poured out the Spirit from heaven, being believers already. Cornelius was baptised in the Spirit upon conversion with no human agency involved. The Ephesian disciples were clearly not believers and were filled with the Spirit upon conversion. The Pentecostal / Charismatic claims for a second blessing have no substance at all.

- The effects of the gift of the Spirit experience sometimes included tongues and prophesying in the transitional period of Acts (Acts 10:46, 19:6). It did not always involve tongues as an initial evidence (Acts 8:14-17, 9:17; even though Paul later said that he spoke in tongues there is no record that he did at this point). The purpose of tongues is to *declare the wonders of God* (Acts 2:11) and praise God (Acts 10:46), not to edify or prophesy to other believers (see later).
- The baptism in the Spirit is described as:
 - * A *falling upon* (Acts 8:16, 10:44) suggesting suddenness.
 - * A *gift* (Acts 11:17) suggesting grace.
 - * A *coming upon* (Acts 1:8, 19:6; note similarity with *clothed with* Lk 24:49) suggesting a continuing presence.
 - * A *pouring out* (Acts 2:17-18, 33, 10:45) suggesting fulness.
 - * A *filling* (Acts 2:4, 9:17) suggesting fulness.
 - * A *reception of* (Acts 10:47) suggesting an initial experience.
- The apostles who had been baptised in the Spirit received further fillings with the Spirit (Acts 4:31) to speak God's word. We should remember that the Spirit is given without measure (Jn 3:34), hence some words which suggest fulness. The imagery used implies a total saturation of the believer in the Holy Spirit, a full experience of his presence. Later apostolic teaching explains that we need many fillings with the Spirit (Eph 5:18). However, there is no ground for calling the further subjective experiences of the Spirit a 'baptism in the Spirit'. It is confusing and militates against understanding the full benefit of what Christ did in uniting us in his body in the once for all baptism in the Spirit at Pentecost. There should be more emphasis on our unity in Christ as his people than upon the baptism in the Spirit as a separate experience. It is sad indeed that the term, which is a Biblical explanation of our organic unity, has become the source of division.

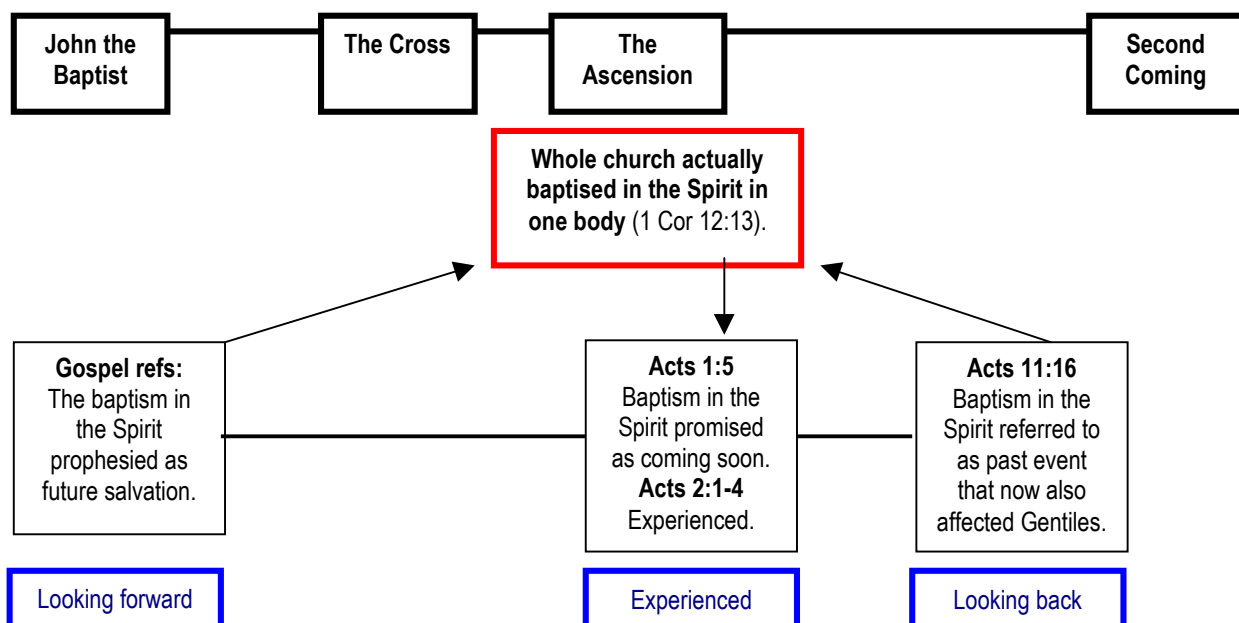
Variations in conversion in Acts		
Acts 2:41-42	3,000 converts on day of Pentecost.	Received the Spirit but with no obvious outward signs.
Acts 4:4	The 5,000 converts.	No obvious outward signs.
Acts 8:14-17	Samaritans	Received the Spirit but with no obvious outward signs.
Acts 8:36-39	Ethiopian eunuch	Rejoiced but no obvious outward signs.
Acts 9:17	Paul	Healed and filled with the Spirit but no obvious outward signs.
Acts 10:44-48, 11:15-17	Romans (Cornelius)	Tongues
Acts 13:12	The proconsul	No obvious outward signs.
Acts 14:21	The Lystra disciples	No obvious outward signs.
Acts 16:14	Lydia	No obvious outward signs.
Acts 16:30-34	The Philippian jailer	No obvious outward signs.
Acts 17:34	Dionysius and others	No obvious outward signs.
Acts 18:8	Crispus and the Corinthians	No obvious outward signs but many gifts later recorded in that church.
Acts 19:1-7	Ephesians (Greeks)	Tongues
Acts 19:17-19	Ephesians	Deep outward repentance but no obvious outward signs.
<p>Note that it is impossible to make a template for conversion from these passages. One cannot stipulate that a person is converted, filled with the Spirit and then speaks in tongues; or that a person is converted, sometime later baptised in the Spirit and then speaks in tongues. Apostolic teaching is that all believers are baptised in the Spirit at regeneration and the passages in Acts show us that conversion varies enormously – some outwardly rejoiced, some were healed, some spoke in tongues (in this transitional period only), some manifested deep repentance, most were immediately baptised and many showed no special signs at all.</p>		

Summary of the meaning of the Acts passages

This shows that there is no evidence for a second blessing of an experience called the baptism in the Spirit that follows sometime after being converted.

Bible reference	People involved	Explanation
Acts 1:5	Christ and disciples	Command of the risen Lord to wait for the experience of the Spirit which would come when the whole church was baptised when the Spirit was outpoured from heaven.
Acts 2:1-4	Believing Jewish disciples	The disciples receive the gift of the Spirit which is called a filling. These are the only people to know a second blessing of the Spirit since they were converted under the Old Covenant. The New Covenant was inaugurated by Jesus at the cross and implemented by the Spirit at Pentecost. The 3,000 converts were filled with the Spirit upon conversion.
Acts 8:14-17	Recently converted Samaritans	God ensures that the 'second class' Samaritan Jews (hated by ordinary Jews) receive the Spirit from the ministry of the chief apostles of Christ. This is a sort of 'Samaritan Pentecost'.
Acts 9:17	Paul	Paul receives the Spirit in the normal New Covenant manner as a new convert.
Acts 10:44-48, 11:15-17	Cornelius etc (converted Romans)	These believing Gentiles received the Spirit as a result of believing in Christ in the normal manner.
Acts 19	Unbelieving Greeks	These unconverted people knew only John's Old Covenant repentance. Upon believing in Christ through the Gospel preached by Paul, they received the Spirit in the normal manner.

Explanation of the references to the baptism in the Spirit



BAPTISM IN THE SPIRIT IS BAPTISM INTO THE BODY OF CHRIST – 1 COR 12:13

We have alluded to the importance of this verse but need to amplify what we have said. Firstly, most translations fail to correctly translate this verse.

For by one Spirit we were all baptised into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit. NKJV (Thus also AV, NASV, RSV etc.)

‘For’ should be ‘in’...

For in (*en*) one Spirit we were all baptised into one body. A literal Greek Translation.

For in one Spirit were we all baptised into one body. American Standard Version

For in the one Spirit we were all baptised into one body. New Revised Standard Version

For also in one Spirit we all to one body were baptised. Young’s Literal Translation

The Biblical teaching

Paul teaches that there is one baptism, and in several places alludes to this baptism in various ways: ‘baptised into Christ’ and ‘baptised into his death’ Rm 6:3; ‘baptised into Christ’ Gal 3:27 and ‘buried with him in baptism’ Col 2:12. These are parallel ways of amplifying 1 Cor 12:13. The Holy Spirit, upon the ascension of Christ into all the glory of his kingly privileges as Messiah and Son, baptised all of the elect of all time into the body of Christ. The elect were changed into new creatures through spiritual death and resurrection and united to Christ, becoming true sons of God in him.

The one baptism refers to the heavenly work of the Spirit, sent by Christ upon his glorification, to unite the body on Earth with the Head in heaven. The Spirit is the means whereby this is effectually done in practice – we are one in Christ; ‘**he who is joined to the Lord is one spirit *with Him***’ (1 Cor 6:17). This is the foundation of our reconciliation with God from a heavenly perspective.

The Charismatic argument

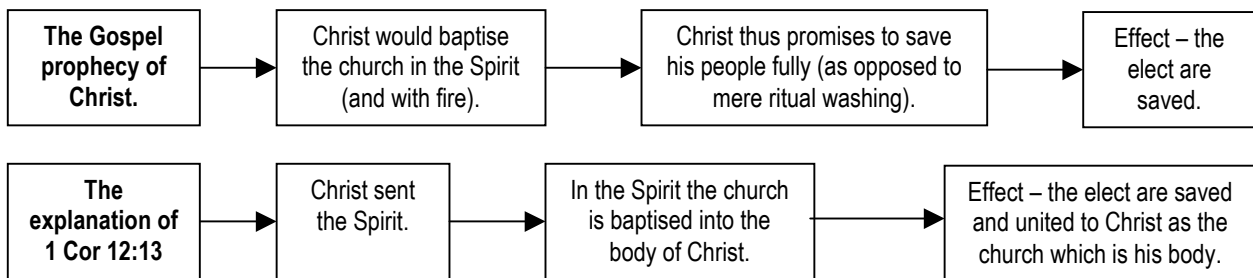
Is 1 Cor 12:13 a different experience from that which Jesus promised (as Pentecostals / Charismatics claim)?²⁰ The baptism here is *by (in) the Spirit*, but the promise of Jesus was that *he* will baptise us into the Holy Spirit (Acts 1:4). Thus Charismatics argue that there

²⁰ ‘Pentecostals generally do not identify this baptism [1 Cor 12:13] with baptism in the Spirit. Taking the usual reading of ‘by one Spirit’ as the proper translation, they view the agent of baptism as the Holy Spirit: the Spirit baptises us into the one body of Christ. On the other hand, when we are baptised in the Holy Spirit, Christ is the agent who baptises us in the Holy Spirit. Hence, from the Pentecostal viewpoint, we must look to Acts for an adequate understanding of baptism in the Spirit.’ Burgess & McGee (Eds.) *Dict. of Pentecostal and Charismatic Movements*, Zondervan (1989), p40. Charismatics make the same argument; e.g. ‘When we become Christians the Holy Spirit baptizes us into the Body of Christ (1 Cor 12:13). Here the Holy Spirit is the Baptizer, and the Body of Christ the element into which we are baptized. But the baptism *in* the Holy Spirit is for those who have already become Christians. Here the Lord Jesus, as promised, baptizes, plunges, immerses the believer into the Holy Spirit. The Baptizer is the Lord Jesus Christ, the element is the Holy Spirit. The baptism into the Body of Christ is for salvation; the baptism into the Holy Spirit is for service. The first gives us position, the second gives us power.’ Stanley Jebb, *The Baptism in the Holy Spirit*, 1977, p3. Jebb was a Reformed Baptist who was a prominent but moderate leader of the Charismatic Movement in the 70s and 80s.

are two baptisms in the Spirit: 1) a baptism performed by Christ baptising believers in the Spirit to give them gifts and power; 2) a prior baptism performed by the Spirit to baptise the church into Christ. This argument is not only false but facile; it also posits a dangerous separation of the ministry of the Spirit and the heavenly ministry of Christ.²¹

Firstly, the Charismatic argument contradicts Eph 4:5 that there is only one baptism. This alone ruins their argument. Secondly, 1 Cor 12:13 literally reads, 'in on Spirit' (see above); thus the baptiser is Christ in his ascended glory.

Thirdly, the Spirit proceeds from Christ and thus does not initiate his own actions but always glorifies Christ. In this sense the baptising can be said to be done by Christ since he sent the Spirit upon his glorification (it could not happen before this, see Jn 7:39). However, in another sense it is the Spirit doing it since the power that effects it is the activity of the Spirit. The first sense is the heavenly viewpoint (the sending of Christ from heaven); the other is the Earthly sense, (people are actually changed by the Spirit on Earth). The verses in the Gospels emphasise the heavenly view and speak of Christ baptising the elect with the Spirit (i.e. he will apply conversion to his people); the letters emphasise the practical spiritual reality, and speak of the Spirit baptising us into Christ's body (the effect of the spiritual background to conversion).



The element is the Spirit in both cases, the means by which the action is done; it is 'in the Spirit' (Greek). The initiator is Christ in both cases since the Spirit proceeds from Christ and the Father (Jn 14:26, 15:26). The body of Christ is the target location – the elect are taken into the body. Both the promises in the Gospel and the explanation by Paul refer to the same event – the salvation of the elect by the Spirit resulting in the church. Those who try to make complex arguments about the Greek to support two baptisms (such as Charismatics and Martyn Lloyd-Jones²²) would do well to consider the blasphemous repercussions in that they posit a denial of the procession of the Spirit from Christ and a division in the Trinity; as well as contradicting Scripture which teaches only one baptism.

In the Greek text, the expressions are almost identical in all the passages (Matt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Acts 1:5, 11:16; 1 Cor 12:13). The verb is *baptizo*; the prepositional phrase is *en* plus the dative noun *pneumati*; i.e. 'baptised in the Spirit'. The only difference in 1 Cor 12:13 is that Paul uses 'one Spirit' instead of 'Holy Spirit' since he is arguing for a single event. The argument of Pentecostal teachers that 1 Cor 12:13 is something different

²¹ Sadly Martyn Lloyd-Jones came to this same conclusion. 'For Lloyd-Jones the difference between Jesus' baptising with the Spirit and the Spirit's work of baptising the believer into the body of Christ was crucial. It was entirely mistaken, in his judgement, simplistically to equate the two. ... Baptism with the Spirit ... does not take place *automatically* at conversion. ... He draws a distinction between baptism *with* and baptism *by* the Spirit.' Michael A Eaton, *Baptism with the Spirit: the Teaching of Martyn Lloyd-Jones*, IVP (1989) p164-165 (emph. original). Lloyd-Jones went on to affirm that baptism into Christ involved the knowledge of faith; baptism in the Spirit was experimental faith. See appendices.

²² Who referred to KS Wuest's *Untranslatable Riches from the Greek NT*, p83-90, in a sermon on John (No. 1099).

to the rest cannot be maintained. Many translations fail to make this connection. If Paul had wanted to say 'baptised by the Spirit' there was a normal Greek expression he could have used as it is in the rest of the NT (*hypo* followed by the genitive noun, Matt 3:6; Mk 1:5; Lk 3:7 etc.).

New academic studies have also helped us to understand that the primary meaning of the Greek word *baptizo* is, 'to change the nature of a thing'. Thus a ship's nature is changed from being seaworthy to being a wreck when drowned in water. Vessels are ritually sanctified, that is changed from being impure to holy, as a result of being baptised with water, oil or blood. [Whether this is done by sprinkling, pouring or immersion is not the issue here.] A person is cleansed (i.e. changed from a dirty state to a clean one) as a result of being baptised (washed) in water. In the case of the body of Christ, the nature of the elect is spiritually changed when they are all baptised in the Spirit. They then cease to be human and become new creatures in Christ.

This is the one baptism taught by Paul. There is no other. It is also a once-for-all heavenly experience that occurred in the distant past; when people are converted, they come into the good of this experience in time. The two references in Acts refer to the outward manifestation of this spiritual baptism when affecting the two chief people groups in the elect for the first time – Jews and Gentiles. As a result of the heavenly baptism in the Spirit, Christians can receive spiritual power, grace and gifts.

From a practical point of view in our personal salvation event, this means that we experienced being baptised in the Spirit at regeneration / conversion. There is absolutely no justification for a second blessing theology based upon the phrase 'baptism in the Spirit'.

The baptism in the Spirit is the saving work of Christ towards God's elect. This is centred in our experience in our regeneration by the Spirit with the results of justification, cleansing from sin, forgiveness, adoption and conversion. The pouring out of the Spirit upon the heart bringing new life in Christ is what constitutes the personal experience of the heavenly baptism in the Spirit (Titus 3:5-6) and the believer's baptism in water is the external sign of this event. [By the way this is one reason why a good case can be made for pouring rather than immersion.]

Summary of arguments by Charismatics to evade the significance of this

1. *There is a difference between being baptised by the Spirit (1 Cor 12:13) and with or in the Spirit (Gospels/Acts).* Thus 1 Cor 12:13 refers to being united with Christ but the other passages teach a second blessing. This is not true. While English translations may suggest this (wrongly) the Greek text is the same construction in all cases. The Greek preposition *en* (in) is used in all cases. This argument is false.
2. *1 Cor 12:13a describes what happened in the past 'baptised into one body' (effected at conversion); 1 Cor 12:13b ('made to drink of one Spirit') refers to the subsequent baptism in the Spirit.* This interpretation violates the verse itself. The second part is clearly parallel to the first and both stress the unity of believers (Paul's chief point in the chapter). Paul uses the word 'all' and applies it to all believers, stressing the unity of believers since they are all baptised in one Spirit, and all drink of one Spirit. If the second clause excluded certain believers (who had not received the baptism in the Spirit), Paul's argument would be useless. To avoid this by guessing that Paul addressed Corinthian people who had all received the baptism in the Spirit experience, ignores Paul's exhortations regarding their poor state as babes in Christ and fleshly (1 Cor 3:1). Note also that if this argument is adopted by Charismatics, then they are already on a

slippery slope since they have admitted that 13a refers to a past event when believers were baptised into one body which is effected at conversion. This is not the Charismatic view, which insists that this baptism happens after conversion as a subjective experience.

A further important point is that Charismatics and Pentecostals base their baptism in the Spirit teaching primarily upon the historical narrative of Acts. This is a dangerous way to create doctrine. Yes it is true that 'all' Scripture (including historical narrative) is suitable for doctrine (2 Tim 3:16). But it is also true that where a passage can be interpreted in a number of ways (as in historical narrative or prophecy) then clear didactic apostolic teaching must be the final arbiter on what is legitimate interpretation. It is fatal to draw novel doctrines from history narrative (or prophecy) without corresponding confirmation in the apostolic letters. Wiser Pentecostal exegetes admit this; 'The use of historical precedent as an analogy by which to establish a norm is never valid in itself'.²³

The Lord promised his apostles that he would send the Holy Spirit to lead them into truth – clear doctrinal understanding of God's will. This was then to be passed on to the church through their teaching. This is seen as important by the early church who gathered to discuss the apostles' doctrine, and continued in it steadfastly (Acts 2:42). The Lord ensures that doctrine is properly understood in all ages by giving gifts of men to the church to explain it – 'pastor-teachers' (Eph 4:11-12). Indeed, all church elders are called to be able to teach. If a man can't teach, then he can't pastor.

It is possible to use historical narrative to teach anything at all. If you used the history of Samson, one could teach that a spirit-filled man is permitted to sleep with unbelieving women or kill many people. However, clear teaching (didactic) passages reveal that this is wrong and that Samson sinned, despite his gifts. Thus it is a safe rule of interpretation to only derive doctrine from didactic passages; historical narratives can then add light to existing doctrines. What happened to others may not be right for us. To ensure better relations with Jews in Jerusalem Paul circumcised Timothy – but teaches in didactic passages that such an action is wrong. What was relevant in the transitional period of Acts is not relevant now.

In the matter of the baptism in the Spirit, there is no apostolic didactic teaching of any kind at all, except to teach the opposite of the Charismatic case – i.e. the baptism in the Spirit is a once only, past event that brought the elect into the body of Christ (1 Cor 12:13). The Charismatic case is based on very poor foundations.

Speaking in tongues was not the evidential sign of an experience which the apostles sought, but rather a sign of the never-to-be-repeated advent of the Holy Spirit into the world. [Robert G Gromacki, *The Modern Tongues Movement*, p96.]

Did the baptism in the Spirit initiate the church?

It is frequently taught, especially by Charismatics and Dispensationalists, that the events at Pentecost inaugurated the church; many evangelicals link 1 Cor 12:13 to this and affirm that this text proves that the baptism in the Spirit at Pentecost initiated the church. Is this correct?

²³ GD Fee, 'Hermeneutics and Historical Principles: a Major Problem for Pentecostal Hermeneutics', *Perspectives on the New Pentecostalism* (Spittler (ed.) Baker, (1976), p128-129.

Martyn Lloyd-Jones strongly denies this, 'It is utter confusion to say that the day of Pentecost is the beginning of the Christian Church'.²⁴ However, in a novel exegesis he avers that the initiation of the church occurred in John 20:22 when Jesus breathed on the disciples. He reasons that there is nothing said about the constitution of the church in Acts 2; that the disciples were already one body; that there is nothing prophetic in Jn 20:22 and that Jn 20:23 is the commissioning of the church already formed. Lloyd-Jones' view is certainly novel and it is a view that he did not always hold (see below).

The truth is that the church had always been in existence from the very beginning since the first elect persons were drawn into it – Adam and Eve. How can elect persons not be in the church? The saints of the OT were certainly members of the church who looked forward in faith to the benefits of the cross just as we look backward to it. This is a view confirmed by Scripture. In Acts 7:38 the Spirit records that the church existed in the days of the Israelites wandering in the wilderness: 'the church in the wilderness' (AV; 'congregation' in NKJV). The Greek word *ekklesia* is used here to speak of God's elect in Exodus. Furthermore, the Greek translation of the Old Testament (LXX) uses the word *ekklesia* 56 times, usually translated as 'congregation' or 'assembly' in the NKJV.

Pentecost did not inaugurate the church or initiate the church, but it did bring about the new age of the Spirit in the church, fulfilling all that was hoped for and prophesied for the people of God. Just as the Spirit could not be poured out until Jesus had atoned for sin and ascended, so the church could not be indwelt by the Spirit until Pentecost. Indeed, the very feast of Pentecost does not speak of something initiated but of something fulfilled – the time of fulness and end of the harvest. The saints of the OT were truly a part of the church but did not have the full privileges that believers under the New Covenant have, who are filled with the Spirit. The baptism in the Spirit, spoken of in 1 Cor 12:13, is the event which initiated this new spiritual age.

Discursive note on John 20:21-23

So Jesus said to them again, 'Peace to you! As the Father has sent Me, I also send you.' And when He had said this, He breathed on *them*, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.'

Lloyd-Jones claims that this is an actual giving of the Spirit to the church, which inaugurates it as the body of Christ. According to 1 Cor 12:13, this would then be a baptism in the Spirit prior to Pentecost. Lloyd-Jones does this in order to preserve the baptism in the Spirit of Acts 2 as a second blessing emotional, known experience for every Christian, just like Pentecostals. He rejects the usual Reformed interpretation that this is a prophetic act only, fulfilled at Pentecost.

Lloyd-Jones is utterly wrong on this for these reasons:

It contradicts what Jesus said later.

In Acts 1:4-8 the Lord clearly states,

And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' *He said*, 'you have heard from Me; for John truly baptised with water, but you shall be baptised with the Holy Spirit not many days from now.' ... 'you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judaea and Samaria, and to the end of the earth.'

Thus the disciples were to wait for the promise – the Spirit had not yet been given to them.

²⁴ Eaton, op. cit. p200.

They would receive power in the near future when the Spirit had come upon them and then they would be witnesses.

It also contradicts what Jesus said earlier in Jn 7:38-39:

'He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

The Spirit could not be given until Jesus was ascended. He was not ascended in Jn 20:22 and so could not have poured out the Spirit at that time. This was merely the promise of the outpouring. There is a time gap between the resurrection and the ascension, just as with earthly monarchs there is a gap between accession and coronation. After the resurrection Jesus said, 'Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' '" (Jn 20:17).

There is only one body of Christ on earth at one time.

While Jesus was on earth as a man he was the body that God indwelt and that was filled with the Spirit. Jesus was God's representative on earth. The promise was that all saints would be like Jesus and also be filled with the Spirit and become Christ's body, God's corporate representative on earth.

This was why Jesus had to be ascended and seated on God's throne, having been crowned as king of the universe. Only then could he send the Spirit to indwell his people and make them *actually* the body of Christ. This is not when the church was initiated, but when the church was empowered and made a spiritual body by the baptism in the Spirit and union with Christ the head in heaven.

John 20:22 is the formal promise of Jesus that the church would receive the Spirit and this promise was fulfilled in Acts 2 at Pentecost. It parallels synoptic statements commissioning the church to make disciples (such as Matt 18:18, 28:18-20; Mk 16:15; Lk 24:47-49) all of which only became effective after Pentecost, though promised much earlier.

Luke's summary of this perhaps helps us to see this,

Repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high. Lk 24:47-49

They were witnesses already but had to wait to become effective witnesses when the promise of the Spirit given by Jesus would actually come upon them.

Lloyd-Jones is very mistaken and this shows what clinging to a false idea does even to a good man in forcing wrong exegesis to uphold an unbiblical claim.

SHOULD CHRISTIANS SEEK TO BE BAPTISED IN THE SPIRIT?

From what we have seen so far, it is clear that we cannot command people to seek this as an experience. All Christians have been baptised in the Spirit, it is that which has joined them to Christ. No subjective experience of it is required, but acting in faith on the good of it is commanded (Rm 1:17. 6:3-4,11).

Note:

- There is only one baptism (Eph 4:5) – so there cannot be many repeated baptisms in

the Spirit throughout history.

- 1 Cor 12:13 uses an aorist tense which means that the baptism is a once-for-all past event - so there cannot be many repeated baptisms in the Spirit throughout history.
- There is not one single instruction by the apostles to seek a subjective experience called the baptism in the Spirit.
- The baptism in the Spirit is not the result of human works (seeking an experience, praying for it, having hands laid on etc).
- There is no teaching whatsoever on a second blessing after conversion; indeed, there is very much teaching to explain the fulness of salvation experienced at conversion.
 [Note: the experience of the apostles and disciples after Pentecost is during a time of transition from the Old Covenant to the New. They were saved under the Old Covenant but filled with the Spirit in the New. For these alone it was a second blessing, but for no others. For everyone saved since, there is one crisis and comprehensive spiritual blessing – conversion. The experience of Christ’s disciples, having a foot in both covenant camps, is not a pattern for the church now which is in the New Covenant.]
- If we have every spiritual blessing in Christ at conversion, why would we need something new and significant that is outside of Christ and brings something we do not have already?
- The Holy Spirit is indwelling all believers, supporting them and bearing fruit in them. A special ‘baptism’ experience to gain him is not necessary.

WATER BAPTISM AND RECEIVING THE HOLY SPIRIT

The evidence in Acts is that sometimes the Spirit fell upon people after water baptism (Acts 8:12, 19:5-6), at other times before it (Acts 10:47, 9:18). It appears, therefore, that water baptism is not a pre-requisite of a powerful experience of the Holy Spirit, however, converts are urged to be baptised immediately following repentance (Acts 2:38). There is no example in Acts of water baptism causing reception of the Holy Spirit.

THE LAYING ON OF HANDS AND THE RECEPTION OF THE HOLY SPIRIT

The two references in Acts to the baptism in the spirit have no mention of hands being laid on anyone (Acts 1:5 with 2:4, 10:44). The Lord sovereignly baptised in the Spirit first Jews and then Gentiles (a sort of second Pentecost).

There are some instances of people receiving the Spirit, having the Spirit come upon them or being filled with the Spirit as a result of having hands laid upon them (Acts 8:17, 9:17, 19:6). In each case it represents the inclusion of a new group or person into the church and the laying on of hands is appropriate as a means of identifying the Samaritans, Paul and John’s Disciples with the church.

These cases have been explained as being part of the initial development of the church in a transitional period. The conversion of Paul is highlighted by Luke (Paul’s friend and co-worker) to establish his credentials as a true believer and apostle after his former persecution of the church as a fanatical Pharisee. All the other cases are new people groups identified with the church through the apostles.

The counsel given much later by Paul on this matter is that this must never be done hastily (1 Tim 5:22) and in Scripture this was an apostolic activity (Acts 8:17-18, 19:6; 2 Tim 1:6) sometimes delegated (Titus 1:5) or a corporate eldership action (1 Tim 4:14). This was because the action symbolised identification and the fellowship and activity of the whole body. Indeed, the action was usually reserved for the appointment of leaders or fulfilling a command of God. It is not appropriate for any Tom, Dick or Harry to go running around laying hands on people for any reason.

The danger in laying on hands is that it presupposes that a person is disposing the Spirit as God. This is blasphemous; only God disposes the Spirit (worse still is the case when leaders blow the 'Spirit' on an audience and they fall over). For a person to lay hands on someone in order to transmit the Spirit to him is an act of supreme hubris and self-exaltation. It is saying, 'I have the Spirit and have the power to pass him on to you'. This is no way to talk about God. It is not a force we are dealing with, like passing on electricity, but the person of God the Holy Spirit. This is why there is no command to baptise people in the Spirit. Indeed, Jesus alone is the baptiser in the Spirit and he has done this for all believers.

Furthermore, it is the case that in all occult religions a shaman passes on a spirit, or a spiritual power, through the means of the laying on of hands. Charismatics fall into the danger of copying occultists.

There is no formula in Acts, or anywhere else, to bring about a spiritual experience as a second blessing through the laying on of hands.

What about Timothy?

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. 2

Tim 1:6

Paul is referring to the ordination of Timothy as is proved by 1 Tim 4:14, 'Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership'. Paul, with other brethren, laid hands on Timothy to confirm him to office. At this point God gifted him with evangelism (2 Tim 4:5) to serve the early church. There is no model here for any Charismatic to lay hands on someone to impart the gift of the Spirit.

THE DANGER OF TEACHING A SECOND BLESSING

The key problem with this idea is that it overtly teaches (as in Pentecostalism) or at least implies (in the UK Charismatic Movement) that regeneration is insufficient. While it is admitted that the Spirit comes to a person in regeneration, he either does not dwell (as in Pentecostalism) or does not remain in power and fulness (as in Charismaticism) in the life of the believer. Salvation is not enough, more must be done for a proper Christian life. This extra work, this experience of the baptism in the Spirit following salvation is part of the 'Full Gospel'. Such a notion is not only utterly unbiblical, but it leads to two classes of believer, those with and those without the fulness of the Spirit. Thus people who have not experienced the baptism in the Spirit are sub-standard believers. [See the table at the end of this section to see that at conversion we have been given everything in Christ that is needed for a complete Christian testimony.]

History is full of zealous leaders who taught one or another form of elitism amongst their followers. Their people were special and all other Christians were second class. In many cases these leaders later developed secluded communities where these folk could lead isolated lives. They all went horribly wrong, and many of them emerged out of

Pentecostalism – the most famous being Jonestown.

Any doctrine that either teaches or implies two tiers of Christian is false and dangerous. Such teaching must be resisted. The Pentecostal/Charismatic teaching on the baptism in the Spirit does exactly this. Though some leaders may deny it (many admit it) if you asked their people if they thought they were special compared to non-Charismatic Christians, they would answer, 'Yes'. Every time a Charismatic person questions another if they have been baptised in the Spirit, they are advancing the two-tier theory; they believe one group has the experience, another group does not. Other groups that have taught first and second class Christians include:

- The idea of special 'overcomers' taught by various Brethren and Pentecostal leaders.
- Manifest Sons of God theology, which teaches that there will be a race of super-Christians who dominate the earth.
- Wesleyan ideas that teach some are sanctified or perfected while most Christians are not.
- Holiness groups that advanced a form of Wesleyan perfection allied to a baptism in the Spirit.
- Spirit-filled Christians who are better than carnal Christians.

The Biblical word for this elitism is sin. That is the pure and simple fact of the matter. God tells us that we are all one in Christ, that there are no special people, but all are equal in grace. We are to celebrate our unity, which is based on being in Christ and not what we do, say or believe. Anything that damages this existing spiritual unity is wickedness and should be confessed as sin.

For this doctrine to cause actual divisions is appalling; yet it is a common experience. Friends, family and churches have been split as a result. Elitist ideas always result in sin.

Christians vary qualitatively from one another only in the matter of personal sanctification or growth in holiness. This is something that is changing all the time as folk mature; however, it is never externally obvious how holy someone is or isn't (unless they are in open sin) and it is never a badge of esteem. Indeed, the more mature one becomes, the more meek they will be. Even gifts and church leadership are not matters of personal superiority, but are merely functions in church life.

The words of scripture are replete with powerful statements concerning how great is the salvation given to us in Christ, and this makes the suggestion of two-tier Christians all the more sinful and obnoxious. For instance:

So great a salvation (Heb 2:3)	
Christ is the fulness of God and we are complete in him. What more is needed if we are complete? We have the full Gospel at conversion.	Col 2:9-10
At regeneration we become a new creation in Christ; how can we need something additional to this?	2 Cor 5:17
We have every spiritual blessing in Christ; there is no new operation of blessing, but only fresh revelations of what we already have.	Eph 1:4-5
Christ is all and in all. If he is all, then how can we have more than all?	Col 3:11
'His divine power has given to us <u>all things that pertain to life and godliness</u> , through the knowledge of Him who called us by glory and virtue.' There is nothing extra needed than what we have received in Christ at conversion.	2 Pt 1:3
We have received of Christ's fulness, grace upon grace. What is needed above fulness?	Jn 1:16

Paul summarises the glory of Christ in salvation saying that he is to us our redemption, wisdom, righteousness and sanctification – and that from God. Clearly Paul could have extended this list since Christ is all. All the promises of God have their ‘Yes’ in him. There is nothing needed above receiving Christ. Furthermore, Paul immediately adds, that if we glory, we should glory in the Lord. The Spirit always brings the things of Christ to us, not himself. Glorifying in the Spirit is wrong.	1 Cor 1:30-31; Jn 16:14-15; 2 Cor 1:20
If we are saved, we are sons of God, heirs with Christ, baptised into Christ and have put on Christ. What more could possibly be necessary?	Gal 3:26-29

Teaching a second blessing is elitist and wrong.

THE BAPTISM IN THE SPIRIT AS A SOURCE OF POWER

It cannot be denied that the reception of the Holy Spirit is identified with power (Lk 24:49; Acts 1:8), but the crucial issue is - for what?

Pentecostals and recent Charismatics have emphasised that the effects of this experience are healings, signs and wonders; but is this true? Our experience of the Spirit may be compared to Jesus’. He did not begin his ministry until the Holy Spirit descended on him at his water baptism (Lk 3:22, it is interesting that Jesus was said to be *full* of the Spirit, Lk 4:1, not baptised in the Spirit). This resulted in *power of the Spirit* (Lk 4:14). But was Jesus’ ministry to perform signs, to heal and to do wonders or was it to perform the work of atonement and rescue his people? Surely there is no argument. The signs were peripheral to his ministry and pointed to his authentic divine mission.

In the same way, Christians need the fulness of the Holy Spirit to serve God’s purposes. Performing our tasks in the strength of the flesh is hopeless and results in dead works; we need the Spirit. But this is not in order to perform miracles but to be witnesses:

You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end of the earth. (Acts 1:8)

You are witnesses of these things ... but stay in the city until you are clothed with power from on high. (Lk 24:48-49)

The objective of the Spirit’s power in us is personal testimony to God and for the release of captives from Satan’s kingdom through Gospel proclamation. The focus is God’s work in man-fishing not miracles or other supernatural events. Both of Jesus’ references to power relate to witnessing. The initial baptism in the Spirit immediately led first to praise and then to evangelism. Peter’s witness resulted in the conversion of 3000 people. The experience of Paul is the same; his reception of the Spirit was to carry the name of Jesus to the Gentiles (Acts 9:15). The church’s prayer for boldness in witness was answered by being filled with the Spirit (Acts 4:31).

Both Jesus and the apostles performed miracles as a part of this witness, but the focus was upon the witnessing not the miracles. Miracles were always signs pointing to the authority of something, (usually the Gospel) not an end in themselves.

The Christian experiences the power of God unto salvation when he responds to the Gospel and becomes a recipient of God’s strength to save. Subsequently, a believer needs the

power of the Holy Spirit to function properly as a witness to the Lord. However we should also make clear that the word *power* (e.g. in Acts 1:8) is the Greek word for authority. What is in mind is not the ability to do miracles, but the authority to act as God's witness, which may involve a powerful demonstration at his discretion.

It also worthy of note that the Charismatic teaching on the baptism in the Spirit relegates the greatest saints throughout pre-1900 history as being second class, ineffective people who were not endowed with power from on high. On the contrary, history is filled with examples of the greatest men and women of God that the church has ever seen who did far more great works than any 100 Pentecostal / Charismatic leaders today. In this respect alone Charismatic teaching is a disgrace to their testimony and dishonourable to the God who gifted and led them.

OTHER TERMS FOR THE BAPTISM IN THE SPIRIT

We have seen that Scripture uses several terms to describe the baptism in the Spirit, even within Acts alone. The key phrases used in the Bible speak of the different aspects of the Spirit's work in the believer arising from being baptised in the Spirit and regenerated.

The indwelling of the Spirit

Since this is commonly understood we do not need to expound this in depth.

- As a result of Christ's ascension to glory, he sent the Holy Spirit to indwell all those who believe on his name (Jn 7:39).
- Under the Old Covenant the Spirit came upon people for a time, and only came upon certain individuals (Exod 28:3, 31:3; Jud 3:10; Lk 1:15). Sometimes he came upon wicked people in God's purpose (Num 24:2).
- In the New Covenant the Holy Spirit indwells every believer and never leaves him (Jn 14:17, 15:26, 16:13; Rm 8:9; Gal 4:6; 2 Tim 1:14; 1 Jn 2:27, 2:27, 3:24, 4:13).
- No one can be a Christian unless the Spirit indwells him (Rm 8:9, 11, 14).
- It is the Spirit who makes a believer into a new creation (2 Cor 5:17); that is, the believer has a new nature where the Spirit dwells. Christ and the Father also dwell through the Spirit in the believer (Matt 10:20; Rm 8:10; 1 Cor 3:16, 6:19; 2 Cor 6:16, 13:5; Eph 2:22, 3:17; Col 1:27).

One can logically ask, if the whole Trinity abides within every believer, what need is there for a special baptism to receive the Spirit as Charismatics claim?

This doctrine also contradicts the Charismatic and Pentecostal notion that regeneration is just a cursory operation of the Spirit who does not indwell believers until they have received the baptism in the Spirit as a second blessing. Everywhere scripture denies this, as we have seen. Thankfully all true believers know, **'The grace of the Lord Jesus Christ, and the love of God, and the communion ['fellowship'] of the Holy Spirit'** which Paul states is, **'with you all'**. (2 Cor 13:14) Indeed, Paul also tells us that we have been made full in Christ (Col 2:9-10). If you are complete and full in Christ, then you are also complete and full in Christ's Spirit.

Sealed with the Spirit

The sealing with the Spirit is found only in Paul but hinted at by John:

- God, who also has sealed us and given us the Spirit in our hearts as a guarantee. (2 Cor 1:22)

- In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise. (Eph 1:13)
- And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (Eph 4:30)
- The solid foundation of God stands, having this seal: 'The Lord knows those who are His' (2 Tim 2:19)
- Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads. (Rev 7:3)

What is this; is it an experience?

When did this occur?

Firstly, did this happen some time after we heard the Gospel and believed, 'having believed, you were sealed with the Holy Spirit of promise' (Eph 1:13)?

The word 'believed' is an aorist participle which does not indicate a simple past tense but indicates an accomplished fact with an ongoing effect. An aorist is also used for 'sealed' in both Eph 1:13 and 2 Cor 1:22; thus the translation, 'having believed, you were sealed' as in the NKJV. The sealing occurs as a result of faith and takes place alongside justification; it results in the indwelling of the Spirit in our heart (2 Cor 1:22).

The Spirit's sealing, as with justification, definitive sanctification, and adoption, follows the Christian's believing as one of the consequences of saving faith. Note too that this sealing is represented by the aorist tense as an accomplished fact, suggesting that as the Spirit is the witness that the Christian is a child of God, and as such an heir of God (Rm 8:16-17), so the indwelling Spirit of adoption ... becomes also at the same time the 'guaranteeing pledge' of the believer's full inheritance and the 'mark' or 'seal' that the believer belongs to God's household. [Robert L Reymond; *A New Systematic Theology of the Christian Faith*, (1998), p763.]

Contingent upon our faith in Christ, God not only justifies us, not only definitively sanctifies us, not only adopts us into his family, but also seals us in Christ by the Spirit of God who is the 'first instalment' of our final glorious inheritance. [Ibid.]

This sealing, while being a spiritual matter like justification, also has experiential repercussions; it is literally a 'mark of sealing'. A mark is something that is known because it occurs in the conscience. And this is the experience revealed in Acts; converts knew that they had received the Spirit if they were truly converted. The seal is the presence of the Spirit himself in our inner man: 'you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance' (Eph 1:13-14) giving the believer assurance of salvation.

All who believe are sealed – thus there can be no implication that a true believer may fail to be sealed. While this certainly destroys the idea of two classes of Christian, some (e.g. EH Andrews, *The Promise of the Spirit*) insist that the aorist denies any idea of a post-conversion blessing; but others (e.g. Thomas Goodwin, *Sermon on Eph 1:13-14*) insist the opposite. The truth is that it is something concomitant with conversion.

The sealing occurs concomitant with regeneration but its assuring effects may be hampered by unbelief. While the noticeable outward effects of the sealing should be known with conversion, they may be evidenced shortly after the exercise of faith. Thus a

spiritually sealed person may gain gradual assurance of faith subsequent to believing. A long period between the exercise of faith in Christ and assurance of salvation indicates a problem that requires pastoral attention.

The seal is mentioned in the context of being a guarantee of our salvation. The presence of the Spirit in our lives enables us to be secure in our assurance that we are God's sons. There is a definite experience of the Spirit which aids our assurance as a corollary of conversion. In fact, without the Spirit's presence we cannot even pray as we ought (Rm 8:26). All believers are sealed with the Spirit by God at conversion, but not all believers are fully aware of this sealing (especially if they are not taught properly).

For example, when Paul discovers religious disciples in Ephesus, the first thing he asks them is, 'Did you receive the Holy Spirit when you believed?' (Acts 19:2). The AV translation is misleading here and adds weight to erroneous Pentecostal doctrine; it is not 'since you believed', but 'when you believed'. Faith and the Spirit go together; union with Christ involves the receiving of the Holy Spirit. The presence or lack of the Spirit told Paul the true condition of these people. Another verse is Acts 5:32: 'the Holy Spirit whom God has given to those who obey Him'. The Holy Spirit is given to those who obey the Gospel command of God. The obedience of faith is linked with receiving the Spirit. If you have obeyed God and believed his Gospel, you will have received the Holy Spirit, and should know it.

A seal marks the ownership of something. In the past the seal on a letter identified whom the letter was from. The seal on a royal charter carries the authority of the sovereign and thus has enforceable power. We have been sealed by God to identify to the spiritual realm that we belong to Christ, we are the people of God. The presence of the Spirit in our lives is the seal that we are part of God's kingdom and not Satan's. This is the meaning in Jn 6:27; 2 Tim 2:9 and Rev 7:3.

But the seal also helps us. If someone has a sealed document from the government, they know that it carries the weight of the legal system and thus protects their rights mentioned in the document. When Abraham (Abram) believed, God credited him as being righteous; but nothing changed, Abraham didn't begin to shine or walk on water. God instituted the rite of circumcision to identify the people of God. Every male included in the covenant had to be circumcised. This physical trait revealed who were the called (elect) in the Old Testament. Abraham could point to his circumcision as a sign of his obedience to God. Paul calls circumcision a 'seal'. It helped the OT believer be assured that he was part of the covenant (although individuals still had to walk by faith).

The sealing of the Spirit is far more secure than a physical operation because it is done by God himself. Someone could be circumcised but not really have faith, but no one can be sealed by God unless they are elect. Knowing the indwelling of the Spirit is a seal, a guarantee, that we are God's.

Sealing of us by the Spirit is not in regard to [for the benefit of] God, but ourselves. God knows who are His, but we know not that we are His but by sealing. The sealing then is for our benefit exclusively.

(Richard Sibbes)

Thus, while the sealing is a spiritual operation that marks us as God's possession, it is primarily for our comfort and assurance. This is meaningless if we do not know it has happened. Consequently, Paul tells us that it occurred after believing and should be an identifiable experience that we can point to at the time of conversion. How this occurs is different in believers and little is described in scripture. What is certain is that there should

be an overwhelming sense of assurance that we are God's sons since there is a close connection between knowing the Spirit and being assured of our sonship.

- As many as are led by the Spirit of God, these are sons of God. (Rm 8:14)
- And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' (Gal 4:6)

Now it is unquestionably true that many believers have no clue about this matter. However, the real cause is the poor presentation and misrepresentation of the Gospel. Hardly anyone teaches anything about the sealing – despite several clear references to it; but literally millions teach about the baptism in the Spirit as a subjective post-conversion experience, while there is no evidence for this at all. Is it any wonder that there is confusion?

Furthermore, in an over-reaction against Charismatic errors, some Reformed folk teach a stale, dry, intellectual and lifeless Gospel, afraid of the least appearance of emotion in the seeker. While the focus must be on truth, the acceptance of the truth must be an emotional and intellectual matter. True conviction of sin will result in heartfelt agony and contrition; true submission to Christ should bring blessed release from guilt and overwhelming joy. Genuine emotions are a necessary part of responding to Gospel truth.

When the Gospel is properly explained, conversion should include not only immediate baptism in water, but a clear testimony that involves a known experience of the Spirit, even if this cannot be properly articulated by the convert. A recognisable spiritual change occurred to converts in Acts who received the true Gospel message; this is the effect of the sealing with the Spirit. It produces overwhelming joy to know that you are God's son and no longer guilty:

- Whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory. (1 Pt 1:8)
- The kingdom of God is ... righteousness and peace and joy in the Holy Spirit. (Rm 14:17)
- May the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. (Rm 15:13)

Faith results in joy (Phil 1:25) and joy is a fruit of the Spirit (Gal 5:22). The sealing of the Spirit is known by the joy he brings of peace with God. This is the experience we should talk about, not a false baptism in the Spirit.

Receiving the Spirit

This is an aspect often ignored, or slightly passed over, in studies on the baptism in the Spirit and yet it is a frequently mentioned expression. I will give several examples.

- Can anyone forbid water, that these should not be baptised who have received the Holy Spirit just as we *have*? (Acts 10:47)
- For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.' (Rm 8:15)
- Now we have received, not the spirit of the world, but the Spirit who is from God. (1 Cor 2:12)
- For if he who comes preaches another Jesus whom we have not preached, or *if* you receive a different spirit which you have not received, or a different gospel which you have not accepted -- you may well put up with it! (2 Cor 11:4)
- And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit. (1 Thess 10:6)
- Did you receive the Spirit by the works of the law, or by the hearing of faith? (Gal 3:2)
- The blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Gal 3:14)

- Did you receive the Holy Spirit when you believed? (Acts 19:2)

What can we draw from all these?

Firstly, the gift of the Spirit is mentioned as being received at regeneration / conversion. Cornelius received the Spirit when he was converted before he was even baptised in water. The Christians in Rome were justified by faith and consequently were adopted as sons and this was effected by receiving the Spirit. Indeed, it is only by the Spirit that we can cry to God as sons; the receipt of the Spirit brings assurance of our sonship. The Corinthian believers were warned that receiving a different Gospel (resulting from the preaching of a different Jesus) is receiving a different spirit; thus believing in the true Gospel involves receiving the Spirit of God. For the Thessalonians, receiving the Gospel word involved receiving the Spirit who gave them joy. For the Galatians, Gospel faith (as opposed to works of the law) resulted in salvation and receiving the Spirit.

The blessing of Abraham (Gal 3:14), spoken of in context as being justification by faith, is receiving the Spirit. Thus the reception of the Spirit is part and part of becoming a Christian. Those who have been justified by faith have received the Spirit. A person cannot become a believer in Christ and not have the Spirit indwelling them.

Thus it becomes a reasonable apostolic question to ask supposed new converts to if they were conscious of receiving the Spirit when they believed (Acts 19:2, in that case these Ephesian disciples of John were neither saved, baptised in water, knew about Christ or had received the Spirit). Paul also shows us that the Galatian believers knew that they had received the Spirit upon believing in Christ (Gal 3:2). Reception of the Spirit is primarily an internal, spiritual matter, but its effects are registered in the soul and evidenced in emotions – joy, peace, rapture, satisfaction, outward praise, delight, elation, a sense of release, a sense of cleansing etc. This varies in strength from believer to believer – but the effects should be visible.

Now we have mentioned this in the context of being sealed with the Spirit, which is another way of saying the same thing. The sealing or guarantee of the Spirit is the first effect of receiving the Spirit. There we stated that there should be a consciousness of overwhelming joy resulting from this. Conversion is an experience. It is something that registers a change in heaven, whereupon angels rejoice, and also is experienced as a massive change in the convert who is cleansed from sin and a guilty conscience, and has joy in Christ. There is a subjective feeling of being cleansed from sin, of being accepted by God, but there should also be an objective, noticeable expression of great joy and release. This is normal New Testament conversion. All of this is brought about by the operation of the Spirit being received by the convert – **‘having received the word .. with joy of the Holy Spirit.’** (1 Thess 10:6)

Now where intellectualism is over-emphasised, where doctrine is magnified too much, where any kind of feelings are despised and rejected, where faith is a lifeless assent - there is no joy in the Spirit. This is the error of Sandemanianism, sadly still present in many Reformed works. People are moulded by what they are taught to expect. Where the ministry of the Spirit is downplayed we find that people do not experience Biblical conversion; they do not have any kind of experience of the Spirit. They may receive a modified peace but precious little joy. This is one reason why many folk subsequently fell into Charismania, they sought an experience of the Spirit which they should have known from conversion.

Conversion results in receiving the Spirit, and this is an experience that is observable, at least in changes of character, the gift of peace and release from conviction.

This points to a further error of the Pentecostal / Charismatic position. Certainly Pentecostals claim that ‘*one may truly believe in Christ and not yet have received the gift of the Spirit.*’²⁵ This is due to second blessing teaching which avers that ‘*baptism in the Spirit as being both distinct from and subsequent to salvation*’.²⁶ This clearly differs from Scripture which states that,

You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. Rm 8:9

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Jn 3:6

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’ Gal 4:4-6

Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? 1 Cor 3:16

Charismatic doctrine is dangerous when it attacks the very foundations of salvation, suggesting that Christians may not have the Spirit and yet be in Christ. Such teaching is preposterous.

IS THERE A BETTER SCRIPTURAL TERM TO USE FOR POST-CONVERSION SPIRITUAL EXPERIENCES?

Many Christians will testify that they have had a baptism in the Spirit and have been greatly blessed by it. What happened? Firstly, traditionally, many were taught to consecrate their lives to God in order to receive this experience. Consequently, they dealt with known sin, prayed constantly, looked to Christ, exercised faith and so forth – and of course they were blessed by doing these normal things that are part of discipleship. Other folk were prayed for by others, exercised faith and looked to Christ and did receive a spiritual experience.

While these things were not a ‘baptism in the Spirit’, they were a blessing imparted by the Spirit – and this is entirely normal. They were filled with the Spirit – something to be sought constantly and not just once.

Filled with the Spirit

Without doubt, the best phrase to use is the one that is issued as a command by the apostle Paul; that is, ‘be filled with the Spirit’ (Eph 5:18). The word used by Paul in Ephesians is a present passive imperative, which has the sense of being continuous, we should seek to continually be filled, or ‘be being filled’. In Gal 5:18 he says that we should be *continually* led by the Spirit. He tells us as individuals to: ‘walk in the Spirit’ (e.g. Gal 5:16), and uses the word *peripateo* which means not just to walk but to regulate one’s life by, to make use of opportunities. It means to walk about in, go about in, behave in such a way, conduct

²⁵ Burgess & McGee (eds.) *Dict. of Pentecostal and Charismatic Movements*, Zondervan (1989), p43.

²⁶ *Ibid.*

one's life by. We certainly see examples of the apostles being 'filled' over and over again (Acts 2:4, 4:8, 4:31). Stephen was one of the few said to be full of the Spirit (Acts 6:3-5) but was later filled again (Acts 7:55). How? He grew bigger in spirit (spiritual capacity) and needed filling up.

This filling was not in some supercharged, emotional meeting, but was during prayer for something else (Acts 4:31) or during preaching (Acts 13:52). It was sometimes given for boldness in confrontation (Acts 4:8). Sometimes the experience was given for judgment and condemnation against a person (Acts 13:9). We are filled when we need to be and if we faithfully ask to be (Lk 11:13).

Essentially, to act for God, to serve God, to press on to know God, to edify others, to pray effectively, all require a person to be filled with the Spirit (Jude 20). We cannot be effective Christians if we are devoid of Spirit (Jude 19). Only those who are led by the Spirit of God are sons of God (Rm 8:14). We not only need an initial experience of the Spirit (which may or may not be dramatic and which may or may not result in particular gifts being given immediately), but we need to daily rely upon the Holy Spirit to live righteous lives. This means that we should pray for the Spirit's help continually and seek never to grieve him (Eph 4:30). We will certainly grieve him if we forever look back and trust in an old experience of being filled with the Spirit years ago and do not fellowship with him today.

As our care of pleasing the Spirit increases, so our comfort increases. Our light will increase as the morning light unto the perfect day. Yielding to the Spirit in one holy motion [in one matter] will cause him to lead us to another, and so on forwards, until we be more deeply acquainted with the whole counsel of God concerning our salvation. (Puritan teacher Richard Sibbes)

Daily fellowship with the Holy Spirit and trusting in him continually is a vital part of the Christian life. This is not an emotional fix on Sunday, but a moment by moment relationship.

There is no command to be baptised in the Spirit, but there is one to be filled. Similarly, as a description of the spiritual character of a person we are told that some were filled with the Spirit, but we are never told that a believer acting in a godly fashion was therefore baptised in the Spirit. Even when the apostles first received the effects of the baptism in the Spirit Luke describes it as being filled with the Spirit (Acts 2:4, 4:8, 31, 9:17, 13:9; Eph 5:18).

Certain people were also said to be full of the Holy Spirit (only three); these are Jesus (Lk 4:1), Stephen (Acts 7:55) and Barnabus (Acts 11:24). When needing men to serve the Lord's people, the apostles looked for men full of the Holy Spirit (Acts 6:33) not baptised in the Spirit.

It is clear that we should not use the phrase 'baptism in the Spirit' for subjective experiences of the Spirit today but should rather exhort people to be filled with the Spirit. The great advantage of this is that it encourages people to seek God constantly for help and power. Our first reception of the Spirit may well be a powerful experience, but after that we are to continue to be filled, just as the apostles were filled subsequent to Pentecost (Acts 4:31). The danger of the term baptism in the Spirit is that people tend to think that once they have received this there is nothing else to do. They've got it all. One meets old Pentecostals who still lapse into a reverie when they tell you of the day they were baptised in the Spirit and they seem to be unable to get so excited about anything else in their life.

The natural inclination for more of God then leads to an unhealthy desire for more and more spiritual (mystical) novelties with deception lurking behind the door.

The Corinthians were examples of this. They had all received a powerful experience of the Spirit upon conversion and obtained many gifts; but they had not progressed in the Spirit and had not continued to be filled. Consequently Paul called them 'unspiritual' or 'fleshly' ('carnal' 1 Cor 3:1). The very people that Charismatics look to as evidencing supernatural gifts are called by Paul 'unspiritual' because they looked back to a certain experience but did not go on to being filled and matured. The normal Christian experience (though admittedly many fail in this today) is to go on being repeatedly filled by the Spirit after being enlarged and dying to the old nature. This may not involve an emotional experience of any sort, but it does ensure spiritual growth.

In Eph 5:18-21 and Col 3:15-17 we see similar exhortations from Paul:

1. There is no special formula, prayer, laying on of hands or any other technique involved.
2. The command is to all believers as a constant imperative.
3. The Ephesians command centres upon letting the Spirit fill you; the Colossians command focuses on letting the word of Christ dwell in you (also a present imperative tense). To be filled with the Spirit is to be indwelt by Christ's word. The Spirit always works in and through the word which he inspired. Christ's word works by the Spirit.
4. The result of these is:
 - Speaking to one another (fellowship) [Eph]; teaching one another with all wisdom (fellowship) [Col].
 - Singing (worship) [Eph / Col].
 - Giving thanks [Eph / Col].
 - Followed by directions to wives, husbands, children, parents, slaves and masters based on submission; i.e. humility.

The believer who is filled with the Spirit will perform these actions, which can be summarised as worship to God and humble mutual edification and fellowship with believers. These actions in believers indicate that they are filled with the Spirit.

Contrasts between being filled with the Spirit and the baptism of the Spirit	
Baptism in the Spirit	Filled with the Spirit
Once for all time, completed in heaven. [Eph 4:5; Rm 6:3-4; 1 Cor 12:13; Gal 3:27; Col 2:12]	Filling is repeated throughout life [e.g. the apostles Acts 2:4, 4:8, 31].
Not something subjectively experienced.	A known experience in life.
Works in a believer when he is converted.	Is experienced in a believer when he obeys God, is submissive to Christ and mortifies the old nature and sin.
Results in union with Christ. [Rm 6:3-4; 1 Cor 12:13]	Results in power to serve God with joy. [Col 1:10-11]
No command to be baptised in the Spirit.	We are commanded to be filled with the Spirit. [Eph 5:18]
Everyone has been baptised in the Spirit if they are in Christ. [1 Cor 12:13]	Not everyone is filled continually, hence the apostolic command [Eph 5:18].

Summary

The baptism in the Spirit performed by Christ to unite the whole church in his body was performed eternally after the ascension and registered on earth on the day of Pentecost. Every believer comes into the good of this as an experience at the time of regeneration. The effects of this are given various names: indwelling, sealing, filling, earnest, receiving and so

on. The baptism occurred once only to create the body of Christ as a spiritual united entity but individuals know this as fellowship with the Spirit (Phil 2:1; 2 Cor 13:14). Subsequent to conversion the Spirit continues to empower and encourage the believer in new fillings as the person's spiritual capacity is enlarged and his faith increased or special power to witness is required. From the beginning to the end of the Christian life the fellowship with the Spirit ought to be vital, known and leading to joy, assurance, power and spiritual abilities. A person full of the Spirit is one in whom all the qualities of the fruit of the Spirit are clearly manifest.

The various titles of the work of the Spirit are thus:

- Baptism in the Spirit.
- Indwelling of the Spirit.
- Receiving the Spirit.
- The earnest of the Spirit.
- The Spirit coming upon.
- The outpouring of the Spirit.
- Receiving power.
- The anointing of the Spirit.
- Communion of the Spirit.
- The witness of the Spirit.
- The firstfruits of the Spirit.
- The filling of the Spirit.
- The Spirit falling upon.
- The gift of the Spirit.
- The sealing of the Spirit.
- The clothing upon of the Spirit.

THE EFFECTS OF THE BAPTISM IN THE SPIRIT ON THE CHURCH

There are both subjective and objective effects resulting from this momentous act by the Lord. Amongst the subjective results (inside a believer) are:

- Giving of a new type of life in fulness (Isa 44:3; Jn 7:37-39).
- Satisfaction from struggle (Isa 44:3).
- Assurance of sonship (Isa 44:5; Jn 14:18; Rm 8:14-16; Gal 3:26).
- Closeness to God (1 Cor 2:9-10; Heb 10:22).
- Knowing God spiritually (Heb 8:11, 10:30).
- Receiving power (Lk 24:49; Acts 1:8).
- Spiritual revelation (Jn 14:26).
- Seeing God's glory (Jn 17:24).
- Knowing God's love in the heart (Rm 5:5; Eph 1:13-14; 2 Cor 1:21-22, 5:5).
- Assurance of salvation (Rm 8:15-16; 1 Jn 4:13).
- Aid in prayer (Rm 8:26).
- Spiritual knowledge (1 Cor 2:11-16).

Amongst the objective effects (outside the believer in the Spirit) are:

- The establishment of the church as a spiritual entity seated in the heavenlies (Eph 1:3, 2:6).
- Establishment of God's kingdom (Col 1:13). In the OT the kingdom is pictured typically in the reign of David but the kingdom only came, actually, after the completion of Christ's work. During the incarnation the kingdom was present in Christ but after the baptism in the Spirit it is present in the corporate Christ – the church.
- The establishment of 'the last days' or 'last times' (Heb 1:2).
- Spiritual union with the Father (Eph 2:22; 2 Cor 6:16; 1 Jn 4:16).
- Spiritual union with Christ (1 Cor 12:13; Gal 2:20; Eph 3:17; Col 1:27).
- Spiritual union with the Spirit (1 Cor 12:13; Eph 3:16).

- The Christian is in God (Col 3:3).
- Access to the Father (Eph 2:18).
- Union with every other believer (Gal 3:28).

To relegate the baptism in the Spirit to a mere emotional experience to encourage the saints is a shocking denial of what God has done.

INTERIM CONCLUSION

The case is very clear, the Charismatic and Pentecostal interpretation of the baptism in the Spirit is totally wrong. It arises from various rogue sources and uses specious arguments, ripping texts from their Scriptural contexts. The term 'baptism in the Spirit' specifically refers to the Biblical doctrine of the whole elect being spiritually baptised and united in Christ, made one with him in the Spirit. Thus every believer is indwelt by the Spirit and can be said to have been sealed by the Spirit and to have received the Spirit.

The baptism in the Spirit not only affects us in spiritual places, making us sons of God welcome in heaven, but also affects us in our experience on earth, giving us joy in Christ and assurance that we are God's sons. However, we are to continue experiencing the Spirit and are commanded to keep being filled. As we grow in grace we enlarge our capacity for the Spirit and need to be filled up afresh.

The Charismatic doctrine is very damaging in two important ways. First, it teaches that a second blessing is required for all believers to know power and gifting from God. This denies the fulness of salvation in Christ who has brought every spiritual blessing to us as predestined by God in Christ. If we are in Christ we have everything. Such Charismatic teaching blasphemes the Lord. Secondly, it teaches that there are two sorts of Christian, those with and those without the Spirit (or at least those without the fulness of the Spirit). This not only denies Scriptural teaching that all believers have the Spirit, but also demeans fellow believers creating sectarianism and elitism. This is a denial of God's grace in salvation which affirms that we are all one in Christ.

It is interesting that recently a number of important Pentecostal theologians and writers have abandoned the two-stage teaching of conversion and the baptism in the Spirit realising that it is not only unbiblical but poses serious theological questions. These include esteemed NT scholar Gordon Fee, R Spittler and W. Hollenweger. Practical experience has also showed that dynamic spiritual life exists in some non-Charismatic churches without a spirit-baptism experience, and spiritually dead churches exist amongst Pentecostal / Charismatic denominations.

Far from there being two baptisms (one to unite us to Christ and one to empower us in the Spirit or give gifts), Scripture plainly tells us that there is only one baptism – that of being baptised in one Spirit in Christ, with water baptism being the symbolic manifestation and testimony of this. In the face of this, Charismatic theology is arrogant and reckless in its blatant contradiction. It then demands that believers seek an experience which is nowhere demanded by apostolic teaching. In addition, it cannot explain why there is no apostolic teaching whatsoever on this Charismatic idea in any of the letters and has no answer why the book of Romans, summarising the Gospel and its practical repercussions, has no mention of it at all.

Most shocking of all is that the root of many Charismatic manifestations is not Biblical but occult. From the Pentecostal beginnings, the baptism in the Spirit has been associated with wild and unseemly behaviour that is commonly found in occult religions. Indeed, the very start of Pentecostalism in Azusa Street was plagued with witches, spiritualists and mediums practising openly in the meetings without discipline, so that visiting Christians were frightened. How can such depravity ever have been used as a model for godly church behaviour? The history of the transmission of the baptism in the Spirit doctrine into other

countries was also commonly associated with ungodly and indecent wild behaviour.²⁷ It is noteworthy that Pentecostal histories cover these matters up; in itself hardly righteous behaviour.

The idea of a guru / preacher passing on power to an adept / disciple by the laying on of hands is a totally shamanistic doctrine, commonly found from native American witchdoctors to Hindu gurus using kundalini energy. Thus it is not surprising that the associated wild behaviours (dancing, screaming, uncontrollable laughing, animal noises, falling over, ecstatic tongues) are common in both Charismatic / Pentecostal meetings and false religions. The root of this false behaviour is the notion of a Charismatic baptism in the Spirit doctrine. The adoption of error will always lead to an associated deterioration of ethics.

The gift of the Spirit, in apostolic doctrine, is a universal Christian experience which brings the elect sinner into regeneration and union with Christ. To be 'in the Spirit' is to be 'in Christ'; all believers have the Spirit (Rm 5:5, 8:9, 14; 1 Thess 4:8). Indeed, the inward assurance we have that we are God's sons comes from knowing that we have the Spirit, 'And by this we know that He abides in us, by the Spirit whom He has given us' (1 Jn 3:24). The reason we get baptised in water is to outwardly testify to, and symbolise, that we have been baptised in the Spirit. The baptism in the Spirit is initiatory (1 Cor 12:13) and the immediate water baptism of Cornelius is an example of this (Acts 10:47, 11:16).

All Christians have been baptised in the Spirit; 1 Cor 12:13 states this categorically, 'in one Spirit we were all baptised into one body ... and have all been made to drink into one Spirit' (literal Greek where 'all' is emphatic). The new birth is a birth in the Spirit. Thus the idea that a second experience of the Spirit is required to gain full salvation is unbiblical and false.

A summary of reasons why the Charismatic conception of the baptism in the Spirit is false.
There is no command in Scripture for Christians to seek an experience called the baptism in the Spirit.
There is no didactic teaching on this Charismatic experience in Scripture.
The apostles never taught on this subject and their task was to bring to the church the teaching of Christ in heaven.
The book of Romans is a summary of the Gospel and its practical outworking sent to a church that Paul did not personally know. It has no teaching whatsoever on an experience called the baptism in the Spirit.
If interpreted correctly, there is no teaching in the book of Acts to substantiate Charismatic teaching on the baptism in the Spirit. It is vital to understand the transitional nature of the church in Acts. A second blessing is only characteristic of the disciples who were regenerate before Pentecost but could only receive the outpoured Spirit in fulness after Christ's ascension.
The Charismatic teaching on a baptism in the Spirit demands that there is a second blessing to be experienced in order to have the fulness of salvation. This is directly contradictory to Scripture teaching which is that all believers have every spiritual blessing in Christ (Eph 1:3).
Charismatic teaching is thus sectarian and elitist. This is contrary to the unity of the body of Christ.
The Bible plainly declares that there is only one spiritual baptism (Eph 4:5). This is the baptism of 1 Cor 12:13 to save and bring the elect into Christ. Charismatic teaching on a second baptism is contradictory to Scripture.
Charismatics fail to understand the meaning of the Spirit baptism in 1 Cor 12:13 or the nature of the Spirit's ministry in sealing and indwelling.
Many Pentecostals teach that Christians can be saved and regenerate but not have the Spirit. This is directly contrary to Scripture (Rm 8:9).
Pentecostals and Charismatics teach many different ways to receive the experience of being baptised in the Spirit. There

²⁷ See testimonies in GH Lang's, *The Earlier Years of the Modern Tongues Movement*, privately published in the 1940's.

is no unanimity at all. This evidences doctrinal confusion. Most teach some form of works (yielding, prayer, self-emptying, waiting, consecration, laying on of hands etc.). This denies their claim that it results from faith.
The repercussions of Charismatic teaching lead directly to the adoption of mystical and occult practices. This is observable throughout history.
The precursors of the Pentecostals also manifested occult and mystical practices leading to serious aberrations, heresies and scandals (e.g. the Shakers, the French Prophets, the Mormons, the Irvingites, and the Cane Ridge Revival).
The Charismatic view means that the greatest saints in history were second class and not endowed with power.

Scriptures which plainly teach that the Holy Spirit comes to the believer at regeneration	
Acts 2:38	Then Peter said to them, 'Repent, and let every one of you be baptised in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'
Rm 5:1-5	Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ ... the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
Rm 8:9	But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.
Rm 8:15	For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.'
1 Cor 6:11, 17, 19	And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. ... But he who is joined to the Lord is one spirit <i>with Him</i> do you not know that your body is the temple of the Holy Spirit <i>who is</i> in you, whom you have from God, and you are not your own?
1 Cor 12:13	For by one Spirit we were all baptised into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit. Note that Paul uses the same word for the baptism of the Spirit as Jesus promises for the receiving of the Spirit in Jn 7:37-39 -- 'drink'.
Gal 3:2	This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? That is, at conversion.
Gal 4:4-6	But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'
Eph 1:3	Blessed <i>be</i> the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly <i>places</i> in Christ. This must include the baptism in the Spirit.
Eph 1:13-14	In Him you also <i>trusted</i> , after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.
Eph 4:30	And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
1 Thess 1:5-6	For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit.
1 Jn 4:13	By this we know that we abide in Him, and He in us, because He has given us of His Spirit.

WHAT ABOUT THE GIFTS?

In this comparatively short paper we cannot fully evaluate all the spiritual gifts or consider all the questions that have been raised in recent years. However, it is necessary to understand the foundational principle of spiritual gifts in the church and give special consideration to some questions about the gift of tongues, since these matters have a direct connection with our study on the baptism in the Spirit.

THE GIFTS IN GENERAL

What are gifts called?

1. *Ton pneumatikon* (1 Cor 12:1). This means 'the spiritual things' (if neuter, e.g. 1 Cor 14:1) or 'the spiritual men' (if masculine e.g. 1 Cor 14:37). 'Spiritual things' refers to the gifts and their exercise, while 'spiritual men' refers to the gifted men; the men exercising the gift. Just as scripture identifies sin with the sinner, so it identifies the gifts and the gifted man. *Pneumatikon* emphasises the divine, supernatural origin of the gift.
2. *Charismaton* (1 Cor 12:4; Rm 12:6). This means 'grace gifts', which emphasises that they are given freely by God and are not founded upon man's wisdom or strength.

These words reveal that gifts are freely given by God, through the Holy Spirit, for the use of the church in edification.

Key passages which list gifts and gifted men are:

1 Cor 12:8-10	1 Cor 12:28-30	Rm 12:3-8	Eph 4:7-11
Word of wisdom	Apostles (1 st)	Prophecy	Apostles
Word of knowledge	Prophets (2 nd)	Ministry (service)	Prophets
Faith	Teachers (3 rd)	Teachers	Evangelists
			Pastor-teachers
Healings	Miracles	Exhortation	
Miracles	Healings	Giving	
Prophecy	Helps	Leading	
Discerning of spirits	Administrations (government, leadership)	Mercy	
Tongues	Tongues		
Interpretation	Interpretation (mentioned as an afterthought to the list in v30).		

What is noteworthy is that tongues/interpretation always appear last or are ignored altogether; they are the least of the gifts. Also note that the gifts are all related to divine revelation in some way, either in mental reception or required action. Even giving requires divine revelation as to what to give to whom and when. Thus the gifts are divine means of directing and building the church.

As an aside, there is a correlation in the first three gifts in all cases (or four in Ephesians where the emphasis is upon leadership to equip the saints). Words of wisdom, knowledge and the gift of faith are not the supposed supernatural means of achieving miracles, as in Charismatic churches. Healings and miracles come later in the list and are less important. No, these gifts are bundled up with apostleship, prophetic ministry and teaching. When Paul starts listing gifts he begins with these foundational gifts. Thus in 1 Cor 12:8 he still

has these in mind but emphasises their effect rather than their office. Paul's concern is establishing the church, not impressing outsiders by telepathy.

Good leadership always involves the use of wisdom and knowledge, even in secular situations (cf. Solomon), In the church, leadership also requires faith and a deep understanding of 'the faith'. For instance, an apostle's ministry is to bring wisdom to lay a foundation for a church. Prophetic ministry brings divine knowledge. Teaching is the explanation of the workings of faith. Other scriptural references to these gifts confirm this: Prov 1:2, 19:27, 23:9, 12; Dan 2:14, 21; Mal 2:7; Lk 21:15.

The Charismatic use of a supposed word of knowledge to identify unknown sickness or sin by prescience or telepathy is a common occult technique. Also notice how many famous Pentecostal users of this 'gift' required the presence of an angel to do it rather than God's Spirit (William Branham, Paul Cain, Todd Bentley etc). Without this fallen angel Branham could not minister at all; co-workers who later left him openly wrote that his ministry was occultic.

Prescience is revealed in scripture (Matt 9:4; 12:25; Mk 2:8; Lk 5:22, 6:8, 9:47, 11:17; Jn 6:61, 64, 16:19; Acts 5:3, 9), and it is based upon divine knowledge not angelic communication or human intuition (Ps 44:21, 139:2; Heb 4:12; Rev 2:23). This is never called 'the word of knowledge' but is part of the ministry of being a prophet.

Why are gifts given?

Gifts are given at the discretion of the Spirit for the edification of the church,

There are diversities of gifts, but the same Spirit. ... But the manifestation of the Spirit is given to each one for the profit *of all*: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Cor 12:4-11)

Note this: the Spirit gives gifts for the body, not for the enjoyment of the individual, and the Spirit gives gifts as he sees fit. This means that no one can categorically state that he gives according to a formula.

- It is false to say that the Spirit always gives people tongues.
- It is false to say that the Spirit always gives either tongues or prophecy.
- It is false to say that the Spirit always gives a supernatural spiritual gift after a special experience (whatever it may be called). [The Spirit does give every believer a gift and function to perform in the body (1 Cor 7:7; Eph 4:7; 1 Pt 4:10).]

He does what he wishes and his purpose is the edification of the body. If the body in a place does not need special gifts, then he will not give them. If the body in the early church had no Bible and rarely saw an apostle, then they needed many gifts – particularly revelatory gifts like prophecy.

The most important gifts the Spirit gives to the church are the ministry gifts of teaching, shepherding, prophetic ministry, true apostleship and evangelism (Eph 4:11-16). These bear no resemblance to the false Charismatic expression that is called by these names. For instance, today prophetic ministry is speaking God's words with clarity, and is thus *primarily* Biblical teaching with spiritual power, 'if anyone speaks, *let him speak* as the oracles [divine inspired utterance] of God' (1 Pt 4:11). This is not new revelation additional to scripture, but an encouragement from scripture given with divine energy, or 'unction' to use a favourite Puritan expression. A genuine apostle is someone who is *sent* from a home

church to plant a new work. He has no special authority as an apostle in his home church, nor in the new work once it has appointed elders.

The extraordinary offices of prophet and apostle, with the power, authority, direct revelation and inspiration to lay the foundations of the church (Eph 2:20), have ended. The ordinary offices continue. For instance the 12 'apostles of the Lamb' (Rev 21:14) or 'apostles of Christ' (1 Thess 2:6; Jude 1:17) are superlative to the 'apostles of the churches' (1 Cor 12:28; 2 Cor 8:23 Greek). Paul and the other apostles laid the foundation and it does not need to be re-laid. Their temporary nature is confirmed by their qualifications: they must have seen the risen Lord (1 Cor 9:1), have been commissioned by him directly and do genuine wonder working deeds (2 Cor 12:12). Prophets in the apostolic age were inspired to write scripture, but in the church prophecy is for encouragement in fellowship (1 Cor 14:3-4). Modern Charismatic apostles and prophets seek to emulate the extraordinary gifts that have ceased.

This is not the place to discuss all the gifts mentioned in the NT (about 28 of them can be discerned); what is necessary is to seek to be filled with the Spirit at all times and let him do as he chooses. Our obedience is what counts, not whether we have this or that gift.

The chief gifts highlighted by Charismatics in 1 Cor 12			
<i>THE SCRIPTURAL GIFT</i>	<i>THE CHARISMATIC INTERPRETATION</i>	<i>DANGERS OF THIS INTERPRETATION</i>	<i>THE BIBLICAL MEANING</i>
The word of wisdom	A word of revelation to provide knowledge for the church.	Can become extra-Biblical 'infallible' commands, as with Mormon Joseph Smith and papal decrees.	Applying God's word in counselling to bring home the truth in practical ways. A requirement of elders.
The word of knowledge	Knowing the thoughts of others to facilitate healing and counselling. Frequently involves the revelation of an angel.	This becomes occult channelling (e.g. W. Branham). There is no Scriptural instruction on this.	Applying God's word as didactic instruction to teach the truth. A requirement of elders.
Faith	The basic requirement in order to perform miracles even when the patient has no faith.	In practice is not seen. Failed healings are blamed on the lack of faith in the patient.	Not saving faith common to all believers but special faith. Either for teaching, or an infectious confidence in God's providence to encourage others; perhaps rarely in history for miracle working.
Gifts of healings	Physical healing by faith; sometimes using means (such as oil). Almost always as part of a large emotional meeting.	The healings claimed by Charismatics always turn out to be false or explainable as placebos or short-term pain relief through endorphin rush. Leads to a focus upon certain men.	Biblical healings are instantaneous, not associated with a whipped up meeting and long lasting. They have occurred occasionally in church history.
The working of miracles	Signs and wonders. Almost always as part of a large emotional meeting.	The miracles claimed by Charismatics always turn out to be false or explainable normally. Claims of resurrections have never been proved. Leads to a focus upon certain men.	Biblical miracles are instantaneous and not associated with a whipped up meeting. They have occurred occasionally in church history in times of great need.
Prophecy	Speaking a word from the Lord to men with authority like OT prophets. Almost always preceded by 'Thus says the Lord', never found in the NT.	Gives men unbiblical authority over others. Fails to see that this OT type of prophetic ministry ceased with John the Baptist.	All believers can speak for God as prophets, to some degree, as all believers are priests and can pray. Words of edification and encouragement to the church

			that are not part of didactic instruction. Truth on fire. A requirement of elders.
Discerning of spirits	Discerning the presence of demons in order to exorcise them from believers.	Leads to an unbiblical ministry of deliverance from demons in Christians.	Discernment of the spiritual source of morals and teaching in individuals; exposure of false prophets A requirement of elders.
Kinds of tongues	Babbling; incoherent non-language noises. [Claiming to be angelic tongues – but angels are immaterial and have no languages.]	Charismatics focus on this gift which is one of the least gifts. The Charismatic versions are utterly false since they are not languages. Neither are they initial evidence of being baptised in the Spirit.	Ceased by the end of the 1 st century. Chiefly to authenticate the Gospel. Consisted of unlearned human languages.
The interpretation of tongues	Interpretation of babbling in the church.	Charismatic interpretations are false; often being in the form of prophecy when tongues are worshipful prayers about God's glory.	Ceased by the end of the 1 st century. Interpretation of unlearned human languages declaring the wonderful works of God.

THE GIFT OF TONGUES

Tongues are singled out by Pentecostalists and Charismatics as being the main gift that everyone can and should have. Hence, we need to give special consideration to this gift here. It must be stated at the outset that if the Pentecostal/Charismatic doctrine of the baptism in the Spirit is wrong, and if speaking in unintelligible, unknown tongues is the initial evidence (or the normal natural result) of this experience, then modern tongues-speaking will also be wrong. An unbiblical baptism in the Spirit will result in an unbiblical speaking in tongues. We will examine here why this is true.

Being filled with the Spirit does not necessarily lead to speaking in tongues.

- Jesus did not speak in tongues (Lk 4:1, 14).
- Despite telling us much about the future indwelling of the Spirit, the Lord Jesus never told us to expect to speak in tongues as a result.
- Many people who received the Spirit in the NT did not speak in tongues (e.g. Elizabeth, Lk 1:41-45; Zacharias, Lk 1:67-69; John the Baptist, Lk 1:15).
- Five people in the Gospels were filled with the Spirit (Jesus, John the Baptist, Elizabeth, Zacharias and Simeon); none of these spoke in tongues as a result.
- The baptism in the Spirit is predicted by John the Baptist (Matt 3:11) but without any mention of accompanying tongues.
- When the disciples received the Spirit after Jesus breathed upon them, they did not speak in tongues (Jn 20:22).
- There are good exegetical reasons for affirming that only the apostles spoke with tongues in Acts 2, not the 120 disciples.²⁸ [As an aside, there is no support here for Pentecostal 'tarrying meetings' (long prayer meetings, sometimes all night, seeking the

²⁸ For example: A) The closest antecedent of 'they' (2:1) is the apostles (1:26). B) We do not need to believe that the 120 were always present or that the appointment of Matthias immediately preceded the outpouring of the Spirit (Luke often summarises events). C) Christ promised the apostles specifically (Lk 24:49; Acts 1:2-8). D) The report of observers was that Galilaeans spoke in tongues (Acts 2:7 cf. 1:11, Mk 14:70). E) It was unlikely that women would have been charged with drunkenness. F) There is no mention of the 120 in Acts 2, but there is of the apostles (2:14, 37). [See RG Gromacki, *The Modern Tongues Mvt.* p83-84.]

baptism in the Spirit). The apostles were not even praying but were sitting and waiting as commanded. There was no praying for the baptism in the Spirit, no laying on of hands, no praying over others for an experience, but simply waiting.]

- Some of the key historical events of filling in Acts did not result in tongues: NB:
 - a) Those who were converted by Peter's message in Acts 2 were filled with the Spirit immediately upon conversion but did not speak in tongues.²⁹
 - b) The Samaritan converts (Acts 8:17).
 - c) Paul (Acts 9:17-19); even if he spoke in tongues later, it is not mentioned here.
 - d) The jailer's household were filled with joy (by which Paul notes they were filled with the Spirit) but they did not speak in tongues (Acts 16:31-34).
 - e) All in all there are nine occasions when people are spoken as being filled with or full of the Spirit when tongues are not mentioned (4:8, 31, 6:3, 5, 7:55, 9:17, 11:24, 13:9, 52).
 - f) There are also 21 places where people are converted but do not speak in tongues (2:41, 3:7-9, 4:4, 5:14, 6:7, 8:36, 9:42, 11:21, 13:12, 43, 48, 14:1, 21, 16:14, 34, 17:4, 11-12, 34, 18:4, 8, 28:24).³⁰
- Almost everyone in history who was unquestionably filled with the Spirit did not speak in tongues. Either godly people in history were not filled with the Spirit, or tongues are not necessary for godly living.
- No one taught that tongues were the initial evidence of the baptism in the Spirit until 1901.

Why were tongues given?

There is reason to suggest that the Spirit gave tongues as a sign of being filled in situations where the Spirit's presence may otherwise have been questioned during the time of transition in Acts. For example,

1. *Pentecost* - where it was a sign of Joel's prophecy being initially fulfilled (its complete fulfilment is at the end).
2. *Cornelius* - since the Jewish believers were still not convinced that salvation was for Gentiles.

In Acts, not having the Spirit equates to not having Christ (Acts 19:2, cf. Rm 8:9). However, in normal situations the fruit of the Spirit (proof of having the Spirit) is Christ-like character, not tongues (Gal 5:22-23).

Tongues, with other sign gifts, were given to authenticate the Gospel message and its messengers and also to declare the universality of the Gospel (Acts 2:32-36; Rm 15:17-19; Heb 2:3-4; see later).

Paul affirms that, 'tongues are for a sign, not to those who believe but to unbelievers' (1 Cor 14:22). This has two aspects; the first is a sign to Gentiles, as in Acts 2 - an authenticating sign. The second aspect is towards Jews as a sign of judgment for rejecting Christ's message and an affirmation that Jesus is the Messiah of a universal kingdom. [More on this later.]

²⁹ Note that Pentecostals insist that Acts 2 is a pattern for all believers and point to the apostles receiving the baptism in the Spirit and tongues subsequent to being converted under Jesus' pre-cross ministry. They ignore another example in Acts 2 - that of three thousand people converted under New Covenant conditions (as we are today) who repented, believed, were baptised and filled with the Spirit at the same time; furthermore they did not speak in tongues. If there is any pattern for us today, it is that of these 3,000 not the apostles and 120 disciples whose position is unique in history as they straddle the Old and New Covenant ministry of Jesus.

³⁰ I acknowledge a debt to Gromacki for this information.

Problems with the Charismatic/Pentecostal idea of tongues

1. **IN ACTS ‘TONGUES’ REFER TO REAL HUMAN LANGUAGES.** In Acts 2 we see ‘tongues’ (*glossa*) and ‘language’ (*dialektos*) being used to refer to intelligible human languages. Not only does *glossa* suggest this on its own, but it is especially true when *glossa* is qualified by *heteros* (‘other’, ‘different’). These two Greek words (*glossa*, *dialektos*) are here used interchangeably; the *heterais glossais* (other tongues) that are spoken are heard in the pilgrim’s own dialect (Acts 2:8). Academically speaking this is xenoglossia (speaking unlearned languages) not glossolalia (speaking unknown or abnormal sounds). The apostles not only spoke various languages new to them (e.g. Persian, Arabian, Latin, Mesopotamian), but also spoke in dialects. The Phrygians and Pamphylians both spoke Greek, but in different idioms; Medes, Elamites & Parthians all spoke Persian, but in different forms (Acts 2:9-11). Luke went out of his way to emphasise that these are different languages and variations of languages. This clarity sets the foundation for interpreting later instances. For instance, in the case of Cornelius (Acts 10:44-48), this is clearly a human language since a) the same terms are used; b) Peter’s later report says that it was the same gift (Acts 11:15, 17); c) listeners understood what was said – that God was glorified.

2:3	Tongues	<i>glossa</i>
2:4	Tongues	<i>glossa</i>
2:6	Language	<i>dialektos</i>
2:8	Tongue	<i>dialektos</i>
2:11	Tongues	<i>glossa</i>

2. **THE GREEK WORD ‘TONGUES’ (GLOSSA) ALWAYS MEANS A GENUINE LANGUAGE IN THE NEW TESTAMENT.** So much so that it is used to denote nations, ethnic groups and tribes (Rev 5:9, 7:9). This is simply because ethnic groups are chiefly determined by the language that they speak and the nations were formed by the confusion of tongues at Babel. What about the ‘new’ tongues of Mk 16:17? Firstly, if we accept this passage as textually genuine (which many do not; see later), then we must note that the word ‘new’ (*kainos*) primarily means new in quality, fresh. The Greek word meaning recently added, new (*neos*) is not used here. It does not mean unknown languages never spoken before by men (e.g. angelic tongues), but foreign languages that were new to the speaker, but already in existence.
3. **THE TONGUES WERE NOT BABBLING NOISES.** The context shows that these were real languages and were understood by men from different nations. There would be no miracle and no amazement if the apostles were babbling in gibberish. The sign was an understanding that multiple languages were being uttered by peasants. Note that the giving of humanly understood tongues to the apostles was a reversal of the judgment at Babel.
4. **GLOSSA MEANS AN IDENTIFIABLE HUMAN LANGUAGE IN THE OT.** The Septuagint (LXX) is the Greek translation of the Old Testament used by the apostles and commonly by Jews everywhere since Greek was the lingua franca of the Mediterranean. *Glossa* in the LXX always means a human language.
5. **ECSTATIC MYSTICAL SPEECH WAS A PRODUCT OF CONTEMPORARY CULTIC GROUPS** (and had been for thousands of years right up to today) and this was shunned by the early church. There is no apostolic evidence to support the idea that the tongues in Acts or 1 Corinthians has any similarity with these. Montanism (though it had some good points) fell into serious error and was condemned when it emphasised ecstatic tongues, ecstatic prophecy, and women leaders, just like modern Charismatics.
6. **EARLY PIONEER CHARISMATICS AGREED THAT NT TONGUES WERE GENUINE LANGUAGES** and not gibberish or ecstatic speech; such as David Watson, Larry

Christenson and Michael Harper.³¹ Some Classic Pentecostals also accept that tongues are real languages.³² However, the most common Charismatic view is that foreign languages were involved in Acts, but ecstatic speech in 1 Corinthians.

7. **IN ACTS 2:11 WE SEE THAT WHAT WAS UNDERSTOOD BY THESE TONGUES WAS THE ‘WONDERFUL WORKS OF GOD’.** The testimony of the tongues was intelligible and glorifying to God. We do not know exactly what was said. However, note that it did not substitute for the preaching of the Gospel, which came later in the common language of that area (Aramaic, Acts 2:14-40); neither did tongues produce conviction of sin, which came as a result of the preaching.
8. **THE TONGUES IN THE OTHER ACTS PASSAGES ARE THE SAME HUMAN TONGUES AS IN ACTS 2.** The same word, *glossa*, is used. The testimony of the tongues was to show that God’s New Covenant blessings are now universal, given to the elect from all nations instead of just Israel. The extensions of Pentecost to Samaria, Gentiles and John’s disciples confirm this universality. God has now poured out his Spirit on all nations. Note that the tongues spoken by Cornelius’ household were understood without interpretation; i.e. they spoke foreign languages understood by certain people present (Acts 10:46).
9. **THERE IS NO EVIDENCE IN ACTS FOR THE IDEA OF MEANINGLESS OR MYSTERIOUS TONGUES THAT ARE NOT HUMAN LANGUAGES.** Indeed, this was the position of the earliest Pentecostals who, believing that they had this same gift, went to foreign mission fields without learning the indigenous language (and failed miserably).
10. **IN 1 COR 12-14 TONGUES ARE ALSO KNOWN HUMAN LANGUAGES.**
 - Paul uses the same words (*glossa* and *laleo* = ‘speak’) as appears in Acts, where it certainly means human languages. 1 Corinthians was written about 55 AD; Luke wrote Acts afterwards in about 60 AD. Luke deliberately used the same terms as Paul since he was familiar with his teaching, as a colleague, and probably with this letter. Since Paul was writing to people who knew what the gift was he did not explain it. God ensured that we understood by giving us Luke’s writing of the Acts where it is described fully.
 - 1 Cor 14:7 – Tongues are compared to flutes and harps, instruments that use a known language (musical notation; in fact the Greeks developed several scales still in use today).
 - 1 Cor 14:8 – Tongues are compared to a trumpet, which gives a recognisable message (a warning call to arms).
 - 1 Cor 14:10, **There are ... many kinds of languages [phone] in the world** – Paul’s compares tongues to intelligible human speech (*phone* = speech, tone, sound, language). All forms have significance and are understood. What is spoken, just like flutes and trumpets, must have an understandable meaning to others.
 - 1 Cor 12:10, **different kinds of tongues; 12:28 varieties of tongues** – Paul uses *genos* for ‘kinds/varieties of tongues’. *Genos* refers to a family, offspring, race, kind, sort or class in the NT and always describes the subject as relating to something else. Thus there are many sorts of languages, but they are still languages. Unintelligible, unknown speech is not related to known human languages.
 - 1 Cor 14:21; **‘In the law it is written: "With men of other tongues [Assyrians] and other lips I will speak to this people [Jews]; and yet, for all that, they will not hear me," says the Lord.’** – Paul’s discussion of tongues involves a quote from Isa 28:11ff where tongues are decreed as part of the means of judgment on rebellious Israel by another nation they did not

³¹ Michael Harper, *Life in the Holy Spirit*, Fountain Trust (1973) p9; David Watson, *One in the Spirit*, Hodder (1973), p93; and Larry Christenson, *Speaking in Tongues a gift for the Body of Christ*, Fountain Trust (1970) p12.

³² For example Harold Horton, *The Gifts of the Spirit*, Redemption Tidings Bookroom (1946), p159-160.

understand [i.e. Assyria, Isa 33:19; note also Babylon later, Jer 5:15]. Israel did not listen to God when he spoke clearly through prophets, so he will now speak through a foreign invader. The apparent babbling of the barbarian Assyrians was not understood by Jews but was nevertheless a language, just as tongues in Corinth. Since foreign languages are definitely mentioned in v21, the use of 'tongues' in v 22 must equally refer to a human language; the Greek construction of words insists upon this.³³

- In Acts 2 there were representatives present of the national languages used, therefore, this was understood as a divine sign. If, within a church meeting, there are many tongues with no representative of the language present, a visiting unbeliever would consider the tongues as babbling and say that the tongue-speakers were mad (1 Cor 14:23). Care was needed in Corinth to preserve order.
- The gift of interpretation is required (1 Cor 12:10, 14:26-28). This means either expounding the OT (either from Hebrew or Greek texts Lk 24:27) or more often, translating from one language to another (Jn 1:38, 41, 42, 9:7; Heb 7:2). It is always to make understandable something from a genuine foreign language.
- In none of these is there any indication of a nonsensical gibberish noise. Paul's whole point in 1 Cor 14 is that what is said in the gathered church is intelligible, edifying and understood: 'in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue' (1 Cor 14:19).³⁴

Summary of Paul's arguments in 1 Cor 14 proving that tongues are a human language	
Tongues compared to musical instruments.	Instruments use a recognised musical language.
Tongues compared to battle trumpets.	These give a recognisable message.
Tongues compared to intelligible speech.	Human speech uses language.
Tongues included in the family of speech.	This family refers to human languages of which tongues are a variety.
Tongues compared to Assyrian speech as a sign.	The Assyrians spoke a human language.
'Interpretation' insisted upon.	Interpretation/translation implies human language.
<p>Paul's overwhelming counsel is that only what is intelligible is spoken in church meetings. Babbling that is not understood is condemned. 'Unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. ... I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.' (1 Cor 14:9, 19)</p>	

11. THOSE SPEAKING WITH TONGUES IN ACTS UNDERSTOOD WHAT THEY WERE SAYING.

The tongue was understood by the speaker (at least in a general sense) and by others

³³ For the technically minded: 'Foreign languages' in v21 = *heteroglossais*; 'tongues' in v22 = *hai glossai*. This uses the article of previous reference (*hai*) and the function of the inferential conjunction 'wherefore' (*hoste*). 'If Paul considered speaking in tongues to be in an unknown utterance, he would not have used the same word twice in these two verses, especially since the meaning of *glossa* was clearly established in the first usage.' Robert G Gromacki, *The Modern Tongues Mvt.*, Presbyterian & Reformed (1972), p64.

³⁴ There is an eccentric argument by John MacArthur in *The Charismatics* (p159-160) that in 1 Cor 14 the word tongue in the singular means pagan gibberish but tongues in the plural means gifts of languages. This is influenced by the wrong use of the KJV which adds 'unknown' to the text in vs. 2, 4, 13, 14, 19. He even notes an exception to his own case in v27. The translators did this because they thought that tongues were ecstatic speech and this addition to the text by human wisdom only damages the interpretation. This interpretation of MacArthur's has no validity and is not supported by the vast majority of sound commentators. Sadly this book, while having some useful passages, has some terrible exegesis based on wrong theological presuppositions, such as his Dispensationalism.

able to interpret.

- This forms part of the important sign of tongues being a reversal of the judgment at Babel. Babel was judicial sign of tribal dispersal, confusion, separation, and degeneration. The Gospel is announced at Pentecost with a sign of inclusion and universal understanding through tongues instead of confusion.
- It is not said in 1 Corinthians that the speaker did not understand his tongue; the need for interpretation was for the benefit of others in the assembly to hear his declaration of God's glory.
- Since the tongue was not planned in the mind but received by inspiration, even the tongue-speaker needed the gift of interpretation (Greek - 'translation'). Though he understood the general meaning by spiritual intuition, it would be impossible to translate it exactly as inspired, especially if it were long [**'Let him who speaks in a tongue pray that he may interpret'**, 1 Cor 14:13]. To even remember all the component parts of a long tongue would be a huge feat. As a divine communication inspired by the Spirit, it had to be translated exactly and thus a special gift was required to do this.³⁵
- 1 Cor 14:4 [**'if I pray in a tongue, my spirit prays, but my understanding is unfruitful'**] does not mean that the speaker did not understand what he said. He did understand in his spirit, but his intellect was unfruitful in that it did not help others; his understanding bore no fruit; his ministry did no good to others.³⁶ Praying in tongues was not an unconscious act; they knew that they spoke, knew that the Spirit moved them and they knew that they uttered spiritual words. The *nous* was involved in the action, being at the joint of the human spirit and human soul, but produced no rational words from its ideas. There was thought involved, but the ideas formed did not develop further into communication to others. Any edifying benefit (if any, since the *nous* only produced unfulfilled general impressions) remained internal. There was no passivity in tongue speaking; no abandoning of rationality. Note that every example of prayer in scripture, and all exhortations to pray, involves rational thought and understanding.
- Paul equates personal tongue-speaking with prophecy in 1 Cor 14:4 and both edify. In the NT edification is always rational and not merely emotional or passive; the building up involves rational thought (1 Cor 14:5; Eph 4:11-12; 1 Tim 1:4). Just as a prophet understands his prophecy, so the speaker understands his tongue, even if only in generalities.
- Worship is rational and not passive (Rm 12:1, 'reasonable' = 'logical', 'rational', *logikos*). God does not give gifts to be used in meetings that promote irrationality.
- In 1 Cor 14:16-17 the tongue-speaker knew that he was giving a blessing and giving thanks.
- Scripture nowhere encourages us to be irrational; passivity is a feature of pagan religion. One fruit of the Spirit is self-control; the same Spirit that promotes self-control would not promote irrational passivity in tongue-speaking. Compare this with many Charismatic/Pentecostal statements such as, 'This phenomenon [tongues] necessarily violates human reason. It means abandonment of this faculty for a time. ... The human mind is held in abeyance fully in this exercise'.³⁷

12. SUPERNATURAL GIFTS (TONGUES, PROPHECY, HEALINGS, MIRACLES) WERE GIVEN AS

³⁵ For a sustained defence of this see Victor Budgen, *The Charismatics & the Word of God*, Evangelical Press (1986), p47ff. Some who dispute this (such as Max Turner) fail to remember that there are many godly men who understand Biblical doctrine well, but have no gift of teaching and are hopelessly befuddled when they try to preach. Knowing something and communicating it are different gifts.

³⁶ The human spirit is an organ of knowing (Mk 2:8); it knows things of God by intuition and it incorporates the higher faculties of the intellect (the '*nous*', Gk 'higher mind' or 'understanding').

³⁷ Frank Bartleman, a Pentecostal pioneer, quoted in FD Brunner, *A Theology of the Holy Spirit*, Eerdmans (1976), p120.

A SIGN TO:

- a) Authenticate Gospel preaching to Gentile nations with a preparatory witnessing sign (1 Cor 14:22). This also symbolised to Jews the universality of the kingdom (who had believed that salvation was restricted to Israel, Acts 11:18).
- b) To confirm to Jews that the Holy Spirit had been outpoured on all believers as promised by Joel (Acts 2).
- c) To act as a judicial sign to Israel, pointing to the end of the Judaic (Old Covenant) system.
 - Note that Jews require a sign (1 Cor 1:22).
 - The first occurrence of tongues was a sign to devout Jews in Jerusalem.
 - In the OT God's judgment on Israel was manifest in bringing foreign nations (speaking other tongues) against them in warfare (note the curses in Deut 28:33, 36, 49).
 - In the NT Paul refers to this and definitively states that tongues are a sign to unbelieving Jews (1 Cor 14:21-22 quoting Isa 28:11). In other words, they had rejected God's Messiah and had come under the Deuteronomic curses; the New Covenant is now made with the elect in the whole world as Isaiah also prophesied and Jesus stated (Matt 21:43). The curse was literally fulfilled when Romans (speaking various other tongues) destroyed Jerusalem and the temple.
 - Thus unknown tongues are a sign of judgment to Jews.

God's people speaking with other tongues (languages) was a sign to demonstrate the new order established by the cross. [This still necessitates preaching intelligibly after the sign, as Peter's sermon in Aramaic after the tongues demonstrates in Acts 2.] The Pentecostal idea that tongues are to be used to proclaim the Gospel to the unconverted without learning their language is absolutely false.

13. **TONGUES ARE LESS IMPORTANT THAN PROPHECY AND TEACHING.** This is the sustained argument of Paul in 1 Cor 14. The church at Corinth was very immature 'I, brethren, could not speak to you as to spiritual *people*', (1 Cor 3:1). [see: 1:10-13, 3:1-4, 5:1-8; 11:18-22 etc.] and one evidence of this immaturity was that good teaching was lacking, which had resulted in errors and divisions.³⁸ Whilst sound teaching and edifying prophecy were minimised, the more obviously supernatural gift of tongues was over-emphasised. Paul confronts this head on and teaches that tongues are not to be a prime focus of ministry at any time. Corinth is a warning to us in this regard, it emphasised tongues yet at the same time tolerated incest within.
14. **CHARISMATICS REFER TO TONGUES BEING 'MYSTERIES'** (1 Cor 14:2) in the sense of a mysterious noise. But this contradicts what the Bible teaches us about this word. It uses 'mystery' to refer to a truth hidden from men but revealed by God to the elect. It is the great works of God in redemption made known through apostolic teaching (Matt 13:11; 1 Cor 4:1). 'Mysteries' refers to an 'unexplained truth'³⁹ not unintelligible noise. Gospel mysteries include the incarnation of Christ (1 Tim 3:16), the inclusion of the Gentiles in the kingdom (Rm 11:25) and the union of the elect with Christ (Col 1:26-27).
15. **CHARISMATICS ALSO REFER TO ANGELIC TONGUES** (1 Cor 13:1) to excuse speaking gibberish. Firstly, would totally spiritual beings need a physically expressed language? When appearing on Earth they spoke in a known language (e.g. to Abraham, Mary). Also, if tongues were angelic, why do they cease before the end? Why are they not used

³⁸ Ethical problems included: severe immorality (5:1), lawsuits between brothers (6:1), fornication (6:15), abusing marriage vows (c7), rebellion of women (11:2), abuses of the Lord's Supper (11:17ff). Doctrinal errors included: misunderstanding how to break bread (11:17ff), errors about women's place in church (11:1ff, 14:34-35), errors about the resurrection (c15); errors about relationships with the world (1:19ff, 3:19), errors about leadership ministry (3:5-4:21), errors about church fellowship (c14) and so on. The proliferation of spiritual gifts did them little moral or spiritual good.

³⁹ Robertson's *Word Pictures*; in. loc.

in heaven? Paul here, to emphasise the need of love, lists a number of superlatives which are less important than love – such as understanding all mysteries and having all knowledge. These are not ordinary human attainments but the imagined height that a man could gain – but all are worth nothing if there is no love. Therefore, the mention of angelic tongues is not in connection with his teaching on tongues in chapter 14, but an unconnected poetic superlative; part of a hyperbole or hypothetical argument. Paul never calls tongues used in a meeting as ‘angelic’. This is the only verse that can possibly be used as a defence of gibberish, and it has nothing to do with tongues in churches.

16. **CHARISMATICS EMPHASISE THE USE OF TONGUES FOR PERSONAL EDIFICATION**, (a ‘private prayer language’) based upon 1 Cor 14:4. This is a wrong, though popular, interpretation.⁴⁰

- For a start, all the gifts are given for the edification of all, not for the benefit of an individual (1 Cor 12:7,24-25; 13:5, 14:3-5, 6, 12, 17, 19, 26, 31; 2 Cor 12:19; 1 Thess 5:11). This is fundamental and destroys the Charismatic argument. A gift may edify personally, but all gifts are primarily for corporate edification. People did not prophesy, exhort or teach alone at home.
- In 1 Cor 14 Paul is criticising the church for wrongly using tongues in various ways (just as they had wrongly used the Lord’s Supper in chapter 11). In verse 4 he is being sarcastic; here tongues are being used for self-edification which is opposite to the purpose it was given. The speaker may be personally edified by understanding his tongue, but this is misusing the gift; it may have encouraged the person declaring God’s glory in praise to the Lord, but its purpose was to make that prayerful declaration public (as at Pentecost). The interpreted tongue then has the value of a prophecy. Paul’s exceptional use of the reflexive form ‘edifies’ implies an ironical use of contradiction. A comparison would be if we said someone ‘served himself’; not meaning it is good to serve oneself, but that he fails to serve others. Paul uses irony and sarcasm to make a point on many occasions. What was going on with tongues in Corinth was that the actual exercise of the gift gave a good inner feeling (‘edifies’ applied sarcastically), but this was pointless and self-serving; the purpose of the gift was for others. This chapter mentions edification numerous times and ‘church’ eight times; the whole purpose is building others up not yourself.
- In 1 Cor 13:1, the speaking of tongues without love (i.e. for others) results in a useless noise.
- If they were given mainly for personal edification then all should have them, but not all spoke in tongues (1 Cor 12:30), thus they cannot have been given for personal edification or God has let some people down. If it is claimed that tongues are a special edifying gift for only some to speak to God, then this denies the priesthood of all believers and the open heaven for the elect (Heb 4:16, 10:19-23).
- Babbling or unintelligible gibberish is forbidden in prayer (Matt 6:7 – ‘repetitions’ is literally ‘babbling’, i.e. *battologeo* = ‘to stammer’, ‘to prate’, ‘to babble’, ‘to repeat the same words over and over’). This is a very important argument against personal tongue speaking.
- Thus speaking in tongues without an interpretation of the human language in a meeting does nothing but harm to the church. Also it is not designed for private use.
- Many believe that the Corinthians had descended into the ecstatic gibberish of the pagans around them manifest in the many heathen clubs and cults. Focusing on such a mystical experience would do nothing but harm.

17. **THE METHODS OF GENERATING / RECEIVING TONGUES IN CHARISMATIC CIRCLES ARE**

⁴⁰ For support of tongues for private use see Max Turner, *The Holy Spirit & Spiritual Gifts Then and Now*, Paternoster, (1996) p232ff. I believe his argument is slender and unconvincing.

UNBIBLICAL. Typical are (and these are taken from Charismatic books):

- People are urged to open their mouths and force tongues out.
- ‘Make your mind blank; don’t think. Don’t question the result.’
- ‘Take a deep breath, open the mouth wide and tell yourself that you have the gift.’
- ‘Begin to speak, don’t speak in English or a known language.’
- ‘Speak the sounds God gives you and shape them into a language, but take no thought about what you are saying.’
- ‘Continually repeat words or phrases, such as “Praise Him”, “Hallelujah”, or “Glory” without stopping or breathing until tongues come forth.’

All of these methods are the result of human and psychological manipulation; indeed studies have shown that non-Christians can speak in tongues after saying, ‘La la la’ repeatedly. We do not see this forced manipulation in Acts 2, 10 or 19. Finally, it is categorically stated in 1 Cor 12:11 that gifts are given upon God’s sovereignty; they are dispensed by the Spirit ‘as he wills’ not as man tries. Any attempt to generate a gift by human activity will result in a dead work, a false sign and will open the way to satanic temptation.

18. **THE FOCUS ON TONGUES IS OPPOSED TO THE EMPHASIS OF THE HOLY SPIRIT.** The teaching on the gifts in the body in 1 Corinthians 12 demands that there is a balance of gifts in different people throughout the church. Not all have the same gift and a variety is necessary for effective working (not all are a hand or an eye). Charismatics teach that everyone should have tongues and may have prophecy but few (if any) have the other gifts. This teaching the opposite of Paul’s instructions and is effectively teaching that everyone is a hand and no one is an eye. Is it not odd that everyone has the least gift and few have the higher gifts? Does this not smack of people being fooled? If the Holy Spirit, through Paul’s writing, affirmed that we should seek the best gifts⁴¹ and stated that tongues were the least of the gifts (which even need another gift to be of any value in the assembly) then the modern situation which focuses on tongues is opposed to the emphasis of the Spirit. Paul stated that he would rather speak five understandable words than 10,000 words in an unknown tongue in a meeting (1 Cor 14:17-18). This is tantamount to saying that tongues are worthless in church – this is because they were a sign to outsiders and of little value in meetings.
19. **THE UTTERANCES IN CHARISMATIC CIRCLES HAVE NO SELF-AUTHENTICATION AND ARE NOT TESTED.** In other words, everyone simply accepts that utterances are spiritual and holy – but how can they be sure? We know that there are similar pagan utterances. There is no doubt that many tongue-speakers have subsequently been proved to be unbelievers, have committed serious sins, and have sometimes been dis-fellowshipped as a result. What then of the tongues they spoke in worship? Paul considered this when he said that, ‘concerning spiritual *gifts* ... I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.’ (1 Cor 12:1-3). In other words, if the utterance was not under the Spirit’s control or made by an unbeliever, the result could be blasphemy. John also refers to this when he says, ‘Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world’ (1 Jn 4:1). Gifts must be tested; prophecies must be tested; utterances must be tested. Can genuine Christians be led astray? Absolutely, the NT teaches on this almost more often than anything else, giving many warnings and demanding discernment. Can a believer utter something satanic? Certainly, if they are not walking in the Spirit; Peter did this (Matt 16:23). Can people manifest apparent spiritual gifts and yet be false? Absolutely, as Jesus warned (Matt 7:21-23). Therefore, it is crucial that people test these things – but Charismatics fail to do this (and probably

⁴¹ 1 Cor 12:31 - κρείττων *kreitton* (Strong’s 2909) meaning: ‘more useful, more serviceable, more advantageous, more excellent’. In other words, what best serves the body.

wouldn't know how to). This is not quenching the Spirit; the Holy Spirit inspired the multiple commands that we test everything (e.g. 1 Thess 5:21).

20. **THE RULE OF ALWAYS INTERPRETING TONGUES IS VERY OFTEN VIOLATED BY CHARISMATICS.** This happens in many meetings - either when spoken aloud when no one interprets (admittedly less common in some Charismatic/Pentecostal churches), or when spoken quietly under the breath by many in worship and no one sees a need to interpret. It always occurs during singing in the Spirit, and again no one cares to obey an apostolic command. Indeed, to obey the scriptural command would result in chaos in many of these cases, which is in itself a sign that this is wrong. It almost always occurs when someone speaks in tongues after being 'baptised in the Spirit', and no one sees a need to interpret a tongue spoken in private devotions. Finally, the apostolic instruction is that only one person interprets (*heis* = 'one'; it is not *tis* = 'a certain one, someone') even if two or three speak in tongues (1 Cor 14:27-28). While some Pentecostal churches practice this (the leader interprets) many others do not, and virtually no one teaches this requirement. These verses also teach that the knowledge of an interpreter being present was necessary before anyone spoke in tongues to ensure edification [*'But if there is no interpreter, let him keep silent'*].⁴² All of these cases demonstrate flagrant disobedience to God.
21. **THE DEFENCE OF TONGUES BY CHARISMATICS IS UNBIBLICAL.** It is amazing that virtually all published defences of tongue-speaking today fail to properly exegete 1 Cor 14. The reason is that if they did, people would soon see that Paul is warning about their abuse and downplays their value. Most Charismatic books highlight only four verses 1 Cor 14:4, 5, 18 and 39 for support; but verses 4 and 5 are followed by a *'but'* while verse 18 (with 19) is followed by a *'yet'*. Only verse 39 is positive, but even this means 'don't prohibit them altogether'. Thus Paul's warnings about tongues abuse are used as support for emphasising them. This is deception. The meanings of Greek words, such as *glossa* ('tongues') or 'mysteries' are completely ignored, as is the absence of mention in the rest of the NT. No one tells you that false religions and occult groups use this gift in the same way, generated by the same methods, and uttered in similar sounds. Most of the arguments presented in this paper are completely ignored also. Often, the chief Charismatic support is anecdotal stories about people who came into this gift. All this is, at best, academically weak; at worst it is sheer deceit.
22. **THE PRACTICE OF TONGUES IN CHARISMATIC CIRCLES IS UNBIBLICAL.** Verified stories about false interpretation of tongues are legion, but are always dismissed nonchalantly by Charismatics. For instance, one African man prayed the Lord's Prayer in his native dialect, whereupon it was 'interpreted' as a message about the imminent Second Coming. But any sincere witness of modern tongues can see that the same sounds are being made week after week, but are frequently given different interpretations. This has also been documented. Charismatic interpretations are very loose and general as a rule. How often does an interpretation vary considerably from what was thought to be the meaning by others present who said nothing? Due to the obvious problems regarding all this, tongues and interpretations are now infrequent in modern Charismatic churches; yet they still emphasise the need to speak in tongues privately. In Pentecostal circles tongues are often interpreted only by the leader or perhaps another strong figure. These are usually given as brief exhortations or prophecy and run into one another. The very different tongues thus get melded into the single frame of thought

⁴² 1 Cor 14:13 says, 'Therefore let him who speaks in a tongue pray that he may interpret'. This is not an excuse for disobeying this command but in the context Paul is saying that Corinthian tongue-speakers should ask God for the gift of interpretation. This was to balance the chaotic situation then prevailing where many spoke in tongues and none interpreted. The principles laid down by Paul in 1 Cor 14 imply that tongues must always be interpreted by a different person to the tongue-speaker (v26, 29). If Paul expected tongue-speakers to always pray for a sudden gift of interpretation, this would void his regulation in verse 28 in the first place.

and personality of the interpreter and are obviously very questionable as a result.

The problem of uttering unintelligible sounds

The idea of speaking some kind of babbling noises or gibberish (usually copied from hearing someone else first) is absent from scripture. There is no command to speak in obscure sounds unknown to men; indeed the reverse is the case, we are to speak clearly that which is understood for building each other up. Is it fair to say that Charismatic tongues are gibberish? Yes it is. Apart from everyone's experience which demonstrates it (we've all heard the sounds made), linguistic professors have studied this carefully and declared that these tongues are not languages but 'linguistic nonsense' – and thus are not Biblical.⁴³

Tongues, as the speaking of babbling nonsense, are evidenced in many false religions, occult groups and heretical sects; for example: witchcraft, Mormons, the original JW's, Roman Catholic mystics, Islamic Sufis, aboriginal shamanism, certain Hindu sects, some Buddhist cults; Edward Irving's church and even Innuits. Indeed this type of tongue-speaking is a central feature of satanic works. Some primitive demonised shamans even speak in ecstatic tongues that are recorded as being genuine languages unknown to the speaker. How does any modern Charismatic know that what they are passing on is not the same sort of satanic technique used by these rogue groups? They certainly sound the same. I challenge any charismatic to prove that their tongue is different.

Even more worrying are studies that show patients suffering from brain disorders (e.g. trauma, tumours, stroke) as well as those suffering from schizophrenia can produce exactly the same speech patterns as those speaking in tongues. Whenever conscious control is bypassed, either through injury, degeneration or choice, the same speech patterns are produced. This is why most tongues fit into a very few stereotypical types, and disciples copy them e.g. kala lala ...; baba raba...; shama lama shala ...; kiandara shandria ...; curianda sundera ...; yashikai ya ... etc.; this is also why they are confirmed as not being structured languages. When people are instructed to stop thinking, open their mouth and let speech flow without thought (as Charismatics and cults are), most will end up pronouncing similar types of sounds.

Is the apostolic encouragement for tongues applicable now?

What do we say about apostolic encouragement for Biblical tongue-speaking? Paul states,
I wish you all spoke with tongues. (1 Cor 14:5)
Do not forbid to speak with tongues. (1 Cor 14:39)

There are clearly problems in interpreting these verses, not least since Paul knew that all Christians would not speak in tongues even in his day when they were available (1 Cor 12:30), and he himself had just urged less tongue-speaking in Corinth. We can say that

⁴³ E.g. Prof. William Samarin, linguistics professor at Univ. of Toronto, *Tongues of Men & Angels*, Macmillan (1972) p103-128. Gromacki gives quotes from several linguistic scholars, all proving that Charismatic tongue-speaking is meaningless gibberish. The scholars include: William Welmes, Robert L Dean and Eugene Nida. Claims that Pentecostals have spoken in a genuine foreign language have been repeatedly refuted by such linguists. Modern tongues feature unknown sounds, no distinguishable vocabulary or grammar, simulated foreign features and an absence of language characteristics. If they are not languages, then they are not Biblical.

these verses are not universal in application since tongues ceased by 100 AD (see later), so they are of no value in defending Charismatic practices. Furthermore, Paul had also urged believers to covet the best gifts not the least gift. How then do we understand these verses?

Here Paul is strictly speaking to the Corinthians regarding the gift given by the laying on of his apostolic hands (something that cannot be repeated today). He had spent 18 months in Corinth and had brought this church into a greater experience of the supernatural than others. This was in the early part of Paul's ministry and the initial phase of Gentile church building; authenticating signs were necessary to demonstrate the divine origin of apostolic ministry and churches. This gift, with other powerful miraculous gifts, was given for the apostolic period only as a sign to Gentiles and Jews in the formation of the church.

The first letter to the Corinthians is amongst Paul's earliest, and the book of Acts appeared afterwards written by Luke, Paul's fellow worker. Paul does not mention tongues in his later letters to other churches; neither are they mentioned by James, Peter, John or Jude. This encouragement only appears in 1 Corinthians where tongues was a sign in the initial phase of church building, when this was complete tongues vanished – the foundation sign was no longer required. The early church fathers confirm this; tongues were said to be absent in the post-apostolic churches, but present in pagan cults. Pentecostal historians also admit that tongues were not present in churches until the Shakers and Edward Irving in the 19th century (both heretical sects). During the initial phase the declaration of God's glory in prayers of unlearned languages is encouraged, but within the parameters of Paul's instructions in 1 Cor 14. Since tongues were mainly a judicial sign to Israel, it is logical that they would cease when genuine Judaism ceased in 70 AD. After the destruction of Jerusalem and the temple, the old system had 'vanished away' as the writer to the Hebrews promised. Tongues had vanished, or were vanishing, by that time.

1 Cor 13:8 is interesting in this connection. It says, 'Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.' Prophecies and knowledge will become idle, inoperative, cease to be employed, done away with (καταργηθησονται – *katargethesontai*, the future passive voice from *katargeo*; i.e. made obsolete by something else) – and this will obviously occur after the Lord's return and the restoration of all things in a new heaven and earth. When the perfect is come the partial is 'done away with' (verse 10, *katargethesetai*). However, the word affecting 'tongues' is a different one. 'Cease' means 'to cause to stop', but in the middle voice (as here) it means that tongues will stop on their own (παυσονται – *pausontai*, future middle indicative of παύω – *paus*). Thus tongues are not mentioned in verse 9 and 12, because they have already ceased.

What this means is that prophecy and knowledge will end at the Second Coming of Christ, with the consummation of the Kingdom of God in fulness, when the church is perfect (i.e. 'complete', 'finished' – *teleios*). However, tongues will have already ceased before this climax of history, ceasing by themselves earlier. As Greek scholar AT Robertson says, 'They shall make themselves cease or automatically cease of themselves.'⁴⁴ The implication is that before the other gifts cease at the end, tongues will have already stopped working on their own. This happened in the 1st century. They faded away when they ceased to be required as a sign, mainly of condemnation to Israel but also openness to Gentile nations.⁴⁵ In terms of edification tongues were of much less value than prophecy (1 Cor 14:1-3 ff.), hence their fading away.

⁴⁴ Robertson's, *Word Pictures* on 1 Cor 13:8.

⁴⁵ Out of interest, the last apostolic miracle was the healing of Publius' father in 58 AD (Acts 28:7-10).

Since we are told that tongues would cease of themselves, when this cessation is observed in history, then we can be sure that this cessation is permanent. This is what happened in the church after the death of the apostles, and certainly by 100 AD. Tongues had ceased by that time, as the church fathers testify, and did not re-appear for centuries, as church historians will testify. Any later manifestation of claimed tongues cannot be the genuine gift, since when it ceases it ceases - *whether there are tongues, they will cease*. This proves that modern tongues are not the genuine gift or it would make this verse false. For Charismatics to be right, this verse must read, 'whether there are tongues, they will cease for a few centuries and then re-appear'. The fact that the modern manifestations of tongues have always been in aberrant or heretical groups proves this point, from Catholic mystics, enthusiast fanatics, the Shakers and French prophets to Irving's Church, the Mormons, Holiness groups and Pentecostals, Charismatics and the Toronto excesses. Tongue-speaking has a mired history.

1 Cor 14:5 and 39 are part of Paul's instructions to the Corinthians, who were to use this gift according to divine order and not descend into chaos. The church was to stand apart from the meaningless babbling tongues that were familiar in local Greek pagan sects and Asian religions that featured ecstatic utterances. Thus, Paul's encouragement to use this gift properly – i.e. speaking human languages by divine inspiration and translating that tongue so that the body can understand how God was glorified in it.

Perhaps Paul is speaking ironically in verse 5; if everyone spoke in tongues then there would be less confusion and the gift would have less novelty value. He is saying that if everyone spoke in tongues (not in church at the same time) there would be no status problem, i.e. some thinking that they were better than others since they had an obvious gift.

It also appears likely that some sober members of the church had called for the prohibition of tongues as a result of the chaos caused by multiple, un-translated utterances. While Paul agrees that this is wrong, he says in verse 39 that they should not be forbidden. Since the gifts were divinely given, they should not be forbidden, just practised correctly.

The modern Charismatic version of tongues as unintelligible, babbling speech would have been familiar to these Corinthians as pagan behaviour. It may be that some Corinthians had started to adopt this ecstatic method (some churches did this not many years later) hence Paul's lengthy instruction and exhortation.

So, the encouragement for all to speak in tongues is part of this initial phase in which the Corinthians were, more than usual, abundantly supplied with supernatural gifts (1 Cor 1:5-7), though these did not aid their spiritual maturity. If tongues were to be encouraged in all churches for all time, there would have been teaching and exhortations on them in other letters. When Paul talks about the equipping of the saints through gifts in Ephesians there is no mention of tongues; when talking about the service of gifts in Romans tongues are absent – but he does emphasise prophecy, teaching and exhortation (Rm 12:ff).

Summary of indisputable facts

1. Tongues are human languages given by divine inspiration.
2. Tongues are not gibberish (unintelligible sounds).
3. Tongues are not angelic speech.

4. The tongue speaker understood his tongue in his spirit.
5. Interpretation is a translation of the foreign tongue into the local language.
6. Tongues declared the wonderful works of God, usually in prayer form.
7. Tongues are a sign to unbelievers; they are not primarily for use in the church.
8. This sign to unbelievers is foremost towards Israel as a sign of judgment and as proof that the Spirit has been outpoured on all nations.
9. Tongues must not be centred on and are of much less importance than teaching gifts.
10. Tongues cease on their own long before the cessation of other spiritual gifts.
11. Tongues are not mentioned in the NT outside of Mark, Acts and 1 Corinthians – all early books. The passage in Mark is of dubious authenticity.
12. Tongue-speaking was said to have died out by the post-apostolic fathers.
13. Pagan religions and occult groups speak/sing in tongues as gibberish.
14. If the apostolic regulations regarding modern tongues were practised carefully and strictly, many teachers believe that the gift would vanish shortly afterwards. They are evidence of complacency regarding Biblical instructions.

Conclusion

There are no mention of tongues outside of Mark, Acts and 1 Corinthians. If tongues are vital for personal edification, as Charismatics insist, then why are there no instructions about them in all the apostolic letters (which are full of instructions on the devotional life) apart from 1 Corinthians? No other book encourages their use, either personally or in meetings. The sign of tongues was relevant to the early part of church history, as a sign to Gentiles and particularly Jews, that God's kingdom was amongst them.

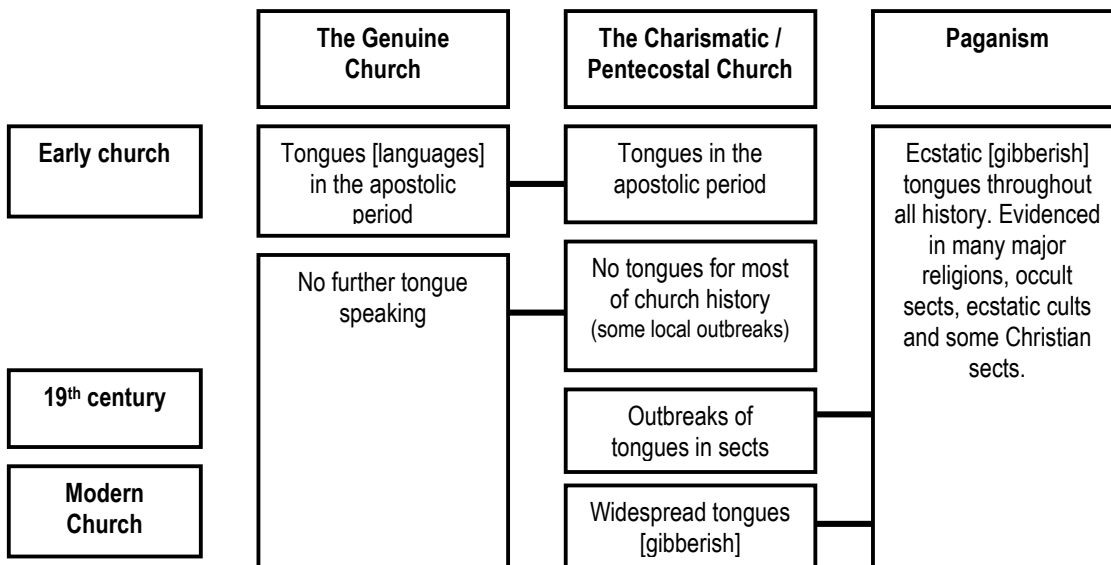
What we can say is that the Charismatic version of this – unintelligible noises - is to be condemned. Genuine tongues (languages) are not for believers in any case, but are for convincing unbelievers, 'tongues are for a sign, not to those who believe but to unbelievers (1 Cor 14:22). They are an unusual occurrence that points to something else (primarily that God has now opened the door of salvation to all nations). Why highlight this gift today in church since it is not primarily for the benefit of believers? Why make it a central feature of leadership ministry (as with Charismatics) or the central feature of your denomination (as with Pentecostals).

Charismatic claims that tongue-speaking brings spiritual power, is vital for private devotions, is essential for a daily walk with God, is necessary for walking in the Spirit, have absolutely no Biblical basis at all. Paul never says that tongues are a doorway into a better spiritual experience. Centring a meeting or an experience on them is utterly opposed to Paul's teaching that they are the least of the gifts (even if they were not obsolete today).

Finally, the idea of people speaking lots of tongues (other languages) in a meeting is wrong and manifests insanity (1 Cor 14:23). In any case every tongue must be interpreted or it should not be given at all.

Consider the danger of the Charismatic/Pentecostal position – they teach that the tongue by-passes the mind and is not understood in any way by the speaker (not even spiritually). They teach that the utterance is an unintelligible sound (claiming it is angelic). They teach that this gives the speaker a good feeling inside that edifies him – though he knows not why. They teach that the interpretation is the essence of what was said, not what was actually and exactly said. All this is mystical nonsense and enables anyone to say anything and then someone to interpret it as anything. This is just what occult groups do. This is a

recipe for disaster.



Note that the late appearance of tongue-speaking in the church correlates with a number of degenerative factors in religion and world history such as: liberalism, evolution, modernism, scientism, humanism, atheism, many cults and sects appearing, re-emergence of witchcraft and magic, popularity of Eastern religions, growth of paganism, hedonism, New Age and its precursors etc. These all began or were initially developed in the late 19th-mid 20th century, just as the 'tongues movement'.

The Charismatic version of tongue-speaking is to be condemned.

Some questions for Charismatic tongue speakers

1. How do you know that your gift is from God?
2. How do you explain why your tongue is no different from those appearing in demonic religions and the occult?
3. Since tongues are a sign to unbelievers, how can an unintelligible tongue be a sign? Ecstatic, unintelligible speech was a characteristic of pagan religions and relatively common. There is no sign value in a tongue being expressed like a pagan. It can only be a divine sign if it is a known but unlearned language.
4. Since Biblical tongues are genuine human languages, how do you explain what yours is?
5. If tongues are a gift from God to all the church, why did you need to get this gift from a man just as in occult religions? [I have never heard of a Charismatic receiving this gift alone, except in one or two cases where it followed an earlier meeting with a person who already had this gift.]
6. Since all spiritual gifts are given sovereignly by God as he wills, why are people exhorted to seek tongues specially, to pursue after them, get hands laid on them for it, and get coached into uttering something?
7. Biblical tongues are said to cease before the end; Charismatic tongues are claimed to continue until the end. How can you defend something so clearly anti-Biblical?
8. Since everyone admits that tongues ceased for hundreds of years, and since scripture tells us that once they ceased they were finished, how do you explain what you utter?
9. If tongues are for corporate edification, why do you use them for personal benefit?
10. If a tongue is a prayer (1 Cor 14:2, 14), why do you disobey Jesus' command not to pray

in gibberish (i.e. an unknown, unintelligible sound)?

11. Since meetings must be conducted in decency and good order (1 Cor 14:40), how can you incorporate tongues, which can't be tested as to their origin by anyone. A person could bring a pagan tongue and no one would know.
12. Since Biblical tongue-speakers understood what they uttered, how do you defend what you speak if you do not understand what you utter?
13. Why is the requirement to always interpret a tongue often violated? This happens in many meetings (either spoken aloud or quietly under the breath in worship), during singing in the Spirit, almost always when someone speaks after being 'baptised in the Spirit', or in private devotions.
14. If tongues are part of God's empowering for witness, why has the UK church dramatically declined in the period when tongues-speaking became widespread?

What about singing in the Spirit?

Therefore let him who speaks in a tongue pray that he may interpret For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say 'Amen' at your giving of thanks, since he does not understand what you say?

(1 Cor 14:13-16)

This has caused problems to commentators for hundreds of years. No one can be absolutely certain what Paul meant here. There are many suggestions:

1. Charismatics teach that singing in the spirit is an ecstatic and unintelligible rhapsody of singing in tongues. This was common in the Greek mystery cults, just as it was in oriental religions and just as it is today in occult groups and shamanism.
2. Some have suggested that it means singing from the heart as well as the mind.
3. Others that it means singing from the higher powers of reason, but also communicating with understanding to make the improvised song comprehensible.
4. Others, that I will sing spiritually but also so as to be interpreted and understood.
5. Praying /singing in tongues privately but in Greek at church.
6. A solo improvised song (comp. v26).

Let's see what the Greek text of verse 15 actually says.

τί οὖν ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ.

This translates literally as,

What then is it? I will pray with spirit [i.e. my spirit], I will pray but also with understanding (reason, discernment). I will sing a song of praise with spirit, I will sing a song of praise but also with understanding.

WHAT SINGING IN THE SPIRIT CANNOT BE

1. *It cannot be singing in gibberish or unintelligible speech* if it is singing a tongue, since we have proved that tongues were real languages. We are told not to allow chaos and disorder in a meeting, but if everyone sung in a genuine tongue, it would be a cacophony of a multitude of human languages all sung at once. This cannot be what Paul is implying since it would deny his own commands.
2. *It is not a corporate hymn* sung in unison. Paul says 'I will sing', not 'we will sing'. Just as tongues-speaking was individual, so singing with spirit must be individual.
3. *The Charismatic practice is not singing a song of praise at all*, but rather improvised sound-making in harmony with others. Most people ungifted in song or music will simply utter one note, either using sound words (such as 'la' types of words or

humming) or speaking in tongues on one note as in a chant. This is chanting like the oriental chanting of a mantra rather than singing a song. Singing in the Spirit is the Charismatic characteristic that bears the closest comparison to obvious occult practices. It follows no scriptural norms but very closely mimics pagan chanting.

These three fairly clear and simple, conclusions obviate the Charismatic form of singing in the spirit.

WHAT IS DEFINITELY TAUGHT HERE:

1. *What is it then*, means that Paul is here drawing his argument to a conclusion. The following verses are the practical application of what he has argued and instructed earlier. What is said here is connected with the idea of being intelligible, not something that is unintelligible.
2. 'Sing' (ψαλλῶ - *psallo* from *psallo*) means 'to sing' or 'to sing a song of praise' in the NT (it originally meant 'to touch', then 'to touch the strings of a harp').
3. Praying and singing must benefit others (Eph 5:19; Col 3:16). This is the clear contextual meaning of 'with understanding', or 'rationally'. He has just said, 'Therefore let him who speaks in a tongue pray that he may interpret For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is *the conclusion* then ...'; in other words, if I pray in a tongue without interpretation, then my understanding is unfruitful, there is no benefit to the assembled body. The whole context of 1 Cor 14 is about edifying the body.
4. With praying or singing with spirit, the principle moving cause is the spirit, not the mind (though the understanding is still involved). This suggests that what Paul has in mind is an improvised song, directed by the Holy Spirit through his spirit. This is as opposed to a composed song. The best ministry is when these are combined: i.e. something inspired by the Spirit but manifested in an intelligible manner.
5. If singing in spirit means one person singing in tongues (since praying in a tongue is my spirit praying), then this improvised sung tongue must be translated so that all may benefit. There is no countenance for singing in tongues (even if by all) with no interpretation.
6. Since Paul commands that there must be no multiple speaking in tongues simultaneously (1 Cor 14:23, 27), then the practice of a congregation singing in various tongues all at the same time is also forbidden.⁴⁶
7. It cannot be definitely stated that singing in the Spirit/spirit is singing in tongues. In comparative passages (Eph 6:18 and Jude 1:20) this is not the case, but refers to praying in the power of the Spirit. It is also not unconscious singing without any mental capacity being used (see earlier).
8. In verse 14 'spirit' = the human spirit. Praying in tongues is the human spirit praying. However, Charismatics teach that singing in the Spirit is a corporate singing in the Holy Spirit. They cannot have it both ways. If 'spirit' in verse 15 is the human spirit, then there cannot be a corporate song/melody. If it is the Holy Spirit, then the best interpretation is that it refers to the power of the Spirit in praying and singing.

So, singing in spirit is something that must be made intelligible and is something done for corporate edification. It may well be a spiritually improvised song. In Paul's time this may have been a sung tongue (an unlearned but real language); but if it was then it was required to be interpreted; i.e. it is subject to the rules he has just laid down for spoken tongues. It cannot be multiple singing in tongues or unintelligible tongues.

⁴⁶ The simultaneous declarations in tongues by the apostles in Acts 2 was a sign to unbelievers; a once-off unusual event to inaugurate the Kingdom of Christ. Paul in 1 Cor 14 is referring to the practice of tongues to edify the gathered saints within a congregational meeting. Charismatics cannot claim support for simultaneous tongues from Acts 2.

There is no evidence here for the practice (pagan in origin) of a corporate, improvised series of sung unintelligible tongues around a musical keynote.

What about Mark 16:15-18?

And He said to them, 'Go into all the world and preach the gospel to every creature. He who believes and is baptised will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.'

This passage has long proved to be a very thorny problem for everyone. For this reason some have discarded the whole context as spurious and it does not appear in some versions, or it appears as a footnote (e.g. RSV).

Charismatics champion this passage as teaching that all believers should manifest some of these signs. But the signs include not only tongues but also snake-handling and being impervious to poison. For this reason there are still Pentecostal sects that handle rattlesnakes in church meetings in front of children; many have been bitten repeatedly. Some of these sects also drink poison (strychnine) and handle fire; Pentecostal history books state that over 60 people are known to have died as a result. The fact that only small sects do this proves that virtually everyone believes that this is not operational today. However, the text does not suggest believers will do a few of these things only but all of them.

To use this passage to teach that all believers should speak merely in tongues is twisting the words. All believers should also do the rest. So these verses are of no use in supporting Charismatic doctrines at all.

Some have suggested that those believing are not all disciples but only the apostles. For example: since the word 'believe' in verse 17 is an aorist tense verb, it only refers to those who have already believed as a past event – i.e. the disciples Jesus was talking to. Others have said that the antecedent of 'them' in verse 17, is not 'he' in verse 16 but 'them' in verse 14 – i.e. the apostles. These certainly manifested most of these signs, including surviving snakebite (Acts 28:3-6) but there is no apostolic case of surviving poison.

However, this is not the way the passage reads at all. Those who have believed in verse 17 are clearly identified with those who will believe as a result of the Gospel in verses 15-16. The aorist need not apply to those who had believed at the time Jesus spoke these words, but those who had believed for some time when they manifested the sign (i.e. in the future). The argument for the distant antecedent is clearly unfounded. I know of no Greek scholar that suggests this and the antecedent reads normally as 'he that believes'. Why would Jesus say 'them' to refer to the people he was actually talking to?

What do we do?

There are two solutions:

1. **TEXTUAL:** Mark 16:17-18 is peculiar only to Mark, which is odd in itself, since the context is parallel to Matthew 28:16-20 and Luke 24:44-49 where such powerful statements are not found. If Matthew and Luke based their Gospels on Mark, as many believe, why ignore such powerful promises? This is one reason why many textual scholars believe that these two verses were added later and are spurious. Very many others dismiss verses 9-20 -

- Many ancient mss. and some versions do not contain these verses.
- There are four possible endings to Mark in various mss.
- Many esteemed scholars (such as Dr N B Stonehouse, and William Hendriksen) omit them.
- Eminent Greek scholars, such as AT Robertson, also argue against including all these verses.
- The church historian Eusebius (260-340) wrote that the most accurate and almost all copies then available of Mark's Gospel ended at verse 8. Jerome, Origen and Clement of Alexandria agreed with him.
- There are also very strong internal arguments against including v9-20, such as the sudden appearance of 11 words and two phrases that do not appear in the rest of Mark's Gospel or the sudden appearance of Mary Magdalene's background - despite having been mentioned earlier (see Hendriksen, *NT Comm. on Mark*).

With so much doubt about these verses, it would be extremely unwise to build doctrines upon them without corroboration elsewhere in the NT.

2. **EXEGETICAL:** The signs following those who believe is a general, not specific, promise regarding the events after Pentecost; note that in the same discourse the Lord commanded they wait for the promise of the Spirit (Lk 24:49). Thus in the church (i.e. those who had faith) these signs would all be manifested as God gave grace in the period after Pentecost. Thus some, not all, would manifest them and then only for the time of the miraculous signs, not for all time. God himself supervises these signs as he sees fit to testify to the Gospel message. In fact, all these signs accompanied the establishment of the early church.⁴⁷ The passage is referring to those who had faith to believe in Christ for salvation and is not referring to a special group of believers who have faith to speak in tongues etc. The book of Hebrews refers to this in 2:3-4,

How shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Here the writer explains that:

- a) God confirmed the witness of the apostolic era ('at the first', 'those who heard him') with signs.
- b) This stopped after this foundational age ('was confirmed' not 'is still being confirmed' in the second generation of hearers).
- c) The writer goes on to argue in detail for the superiority of Christianity to Old Covenant Judaism; he does not merely refer to miracles for proof. (Hebrews was probably written just before the destruction of Jerusalem in 70 AD, i.e. between 64-68.)

To say any more necessitates complex arguments. People have written entire books on this problem and still not convinced people. Either way, there is very good reason for not applying these verses to believers today.

What is certain is that you cannot use this passage to teach that all believers can speak in tongues, exorcise demons and heal the sick, unless you add that they can all drink poison and handle snakes also. It is of no value in supporting modern tongue-speaking or healing.

⁴⁷ Papias reports that Barsabas Justus, who was put up with Matthias for the apostleship, consumed a poisonous drink but was not hurt (Apud Euseb. *Hist. Eccl.* l. 3. c. 39.). Jewish rabbis also speak of 'a son of R. Joshua ben Levi, swallowed something hurtful; and one (a Christian - PF) came and whispered to him in the name of Jesus ... and he did well.' (T. Hieros. *Sabbat*, fol. 14. 4. & *Avoda Zara*, fol. 40. 4. & *Midrash Kobelet*, fol. 81. 1.)

CESSATIONISM

A brief word must be said about cessationism at this point. Many evangelical scholars, appalled by the excesses of Pentecostalism and the Charismatic Movement, have developed a doctrine that all the sign gifts, and the experience of power as given by the reception of the Holy Spirit, passed away after the apostles died and the canon of scripture was completed. This is not the way to combat error and excess.

It is impossible to make a scriptural case for this doctrine as there is no indication that all supernatural spiritual gifts would pass away by the 2nd or 3rd century. The case is only made by rationalising at the expense of scripture and history as gifts continued to be observed by church fathers like Irenaeus and Augustine for hundreds of years.

The rationale for this idea is totally spurious, being mainly based on a flawed interpretation of 'perfect' in 1 Cor 13:10. Cessationists usually claim that 'perfect' here refers to the completion of the canon of scripture and that when the Bible was complete the need for gifts vanished. However, there is not an ounce of this thought in 1 Cor 13 and 'perfect' clearly refers to events at the Second Coming when God restores all things. *Teleios* ('perfect') almost always refers to the church (e.g. Eph 4:13) which is slowly maturing and becoming complete with every elect person converted. At the end the church will be perfect, both in holiness and fulness. That is what is being referred to here. In any case the canon was not finalised until the Council of Carthage in 397 AD, but cessationists want the gifts to end at about 95 AD when the apostles died out and the last Bible book was written. On this argument the church was be without agreed revelation for 300 years. Furthermore, apart from a few people with some scrolls of scripture portions most did not have access to any scripture and there were also many false gospels circulating. All this confusion is hardly 'perfect'.

In addition, most believers did not have Bibles for hundreds of years until printing was invented just before the Reformation. Bibles only became available (and then to the well-off) in England in the mid-1500s. Even in the 1700s many poor English Christians did not have a personal Bible. Under the cessationist argument supernatural gifts needed to be evidenced until this time.

We dare not make rational arguments to suit our predilections, but must draw our arguments solely from clear scriptures. On this test the cessationist argument is found to be very faulty. We may deny the validity of the rogue gifts evidenced in the Pentecostal and Charismatic churches, not only due to their unbiblical nature but the bad fruit that arises from them, but we cannot say that God has withdrawn all supernatural gifts. Like Calvin, I prefer to say that this whole matter is in the hands of God and he can do what he wishes. If there are no gifts manifest, it is because he chooses not to grant them; if some gifts begin to be evidenced in the church, it is because there is a need for them. At the moment, I do not see genuine supernatural gifts of the Spirit being evidenced in the Charismatic Movement – but there are many false ones.

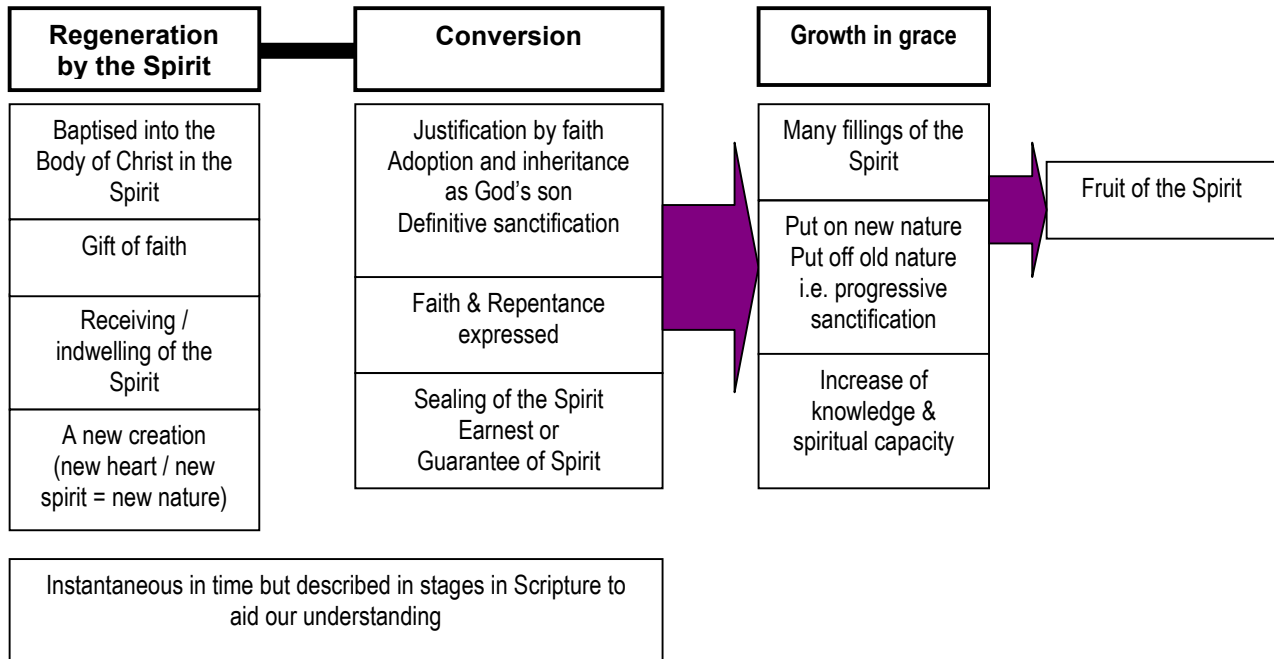
The exception to this is the case of tongues and interpretation of tongues. We have already explained that this gift was particularly for the initial period of apostolic church development and missionary work. A word is used for its ceasing in 1 Cor 13:8 which is different to that applied to knowledge and prophecy, which clearly identifies that tongues will cease on their own before the others end. Thus there is no instruction or mention of tongues/interpretation in any other letter and the testimony of early church history is that

they had ceased by 100 AD.

We can also add that the extraordinary offices of apostle and prophet have also ceased, as we explained earlier. The specific miraculous gifts associated with apostolic ministry and the initial development of the church have thus expired also.

CONCLUSION

Our job is to obey God's word and we should not expect blessing if we wilfully neglect or misrepresent that word. This word tells us that there is a sealing of the Spirit, an indwelling of the Spirit and multiple fillings of the Spirit all flowing from an initial baptism in the Spirit which occurred once at Pentecost but is applied to believers at regeneration. This can be illustrated like this:



Thus we can see the importance of the work of the Spirit in our conversion and sanctification (growth in grace). We can also see that the Charismatic idea of the baptism in the Spirit has no validity at all. If the Charismatic teaching is unbiblical, then we should not follow it – it is as simple as that.

QUOTES SUPPORTING THIS POSITION

What should we say, then, of the often-heard view, based on Acts 2, that God means every Christian's life to be a two-stage, two-level affair, in which conversion is followed by a second event (called Spirit baptism on the basis of Acts 1:5 or Spirit filling on the basis of 2:4), which raises one's spiritual life to new heights? We would say that though individual Christians need, and again and again are given, 'second touches' of this kind (and third, and fourth, and any number more), the idea that this is God's program for all Christians as such is mistaken. God means all Christians as such to enjoy the full inward blessing of Pentecost (not the outward trimmings necessarily, but the communion of heart with Christ and all that flows from it) right from the moment of their conversion. The only reason why the first disciples had to be taken through a two-stage, two-level pattern of experience was that they became believers before Pentecost. But folk like you and me, who became Christians nearly two thousand years after Pentecost, the revealed program is that fullest enjoyment of the Spirit's new covenant ministry should be ours from the word 'go'.

J.I. Packer, *Keep in Step with the Spirit*, IVP (1984) p90-91. Packer is an Anglican theologian of some stature (though not without controversy in recent years).

Packer is often used by Charismatics to support their position, partly because he is

too soft on some aspects of Charismatic life. However, as this (and many other) quotes by him show he does not support the Charismatic idea of a second blessing and upholds the orthodox position on 1 Cor 12:13. (E.g. *ibid.* p202-3, 225-228.)

The Pentecostals, having no conception of the work of the Spirit in the church, define the signs that accompanied the outpouring of the Spirit as ongoing signs in those who receive the second blessing. ... Against [this heresy] the church has cherished the great work of God performed through Christ on Pentecost. ... The Spirit was poured out not only on the church on earth, but also on the church in heaven, on the souls of just men made perfect who had lived in heaven only by the power of God's promise of Christ. Thus the whole church was, by the Spirit, joined to Christ in living union with him. ... The outpouring of the Spirit was accompanied by three signs ... The signs themselves explained the meaning and significance of the outpouring of the Spirit. ... The wind was a sign of the work of the Spirit ... irresistible in his power and yet mysterious in his operations ... Fire speaks of purifying through burning away dross ... the sanctifying power of the Spirit who destroys the sin in us to make us pure. ... The speaking in tongues also indicated the work of the Spirit. The meaning was clear. The work of the Spirit of Christ is the work of the gathering of the church ... a sign of the Spirit in saving a *catholic* church, that is, a church saved from every nation under heaven.

Herman Hanko, *The Work of the Holy Spirit*, (co-written with David Engelsma) British Reformed Fellowship (2010), p28-31 (emph. original). Hanko is a Dutch American Reformed Presbyterian theologian, NT and historical scholar and retired pastor.

The Traditional Reformed position is totally at variance with [the Charismatic / Pentecostal] viewpoints, claiming that the only baptism of the Spirit ... is that referred to in 1 Corinthians 12:13 ... The Traditional Reformed viewpoint denies that there is any unique post-conversion experience of baptism of sealing in the Spirit. This does not mean, however, that the Christian is to have no post-conversion experiences of the Holy Spirit.

EH Andrews, *The Promise of the Spirit*, Evangelical Press (1982), p 108, 110. Andrews is a British Reformed pastor, editor and writer.

Nowhere are Christians subsequent to the day of Pentecost said to be baptised with the Spirit. ... The Spirit is available for all who repent and believe and are baptised into Christ. ... The two distinctive blessings of the New Covenant [forgiveness of sins and the gift of the Spirit] were theirs at once. ... Baptism with the Holy Spirit is not a second-stage experience for some Christians, but an initiatory experience for all Christians. Without it we are not Christians at all. ... Christians are never told to wait for or pray for the baptism in the Holy Spirit. Of course not, for they are already baptised in the Holy Spirit.

Michael Green, *I Believe in the Holy Spirit*, Hodder and Stoughton (1975), p141-142.

Green was an Anglican rector in Oxford and then principal of St John's College, Nottingham. He is also a notable writer and speaker on numerous Biblical subjects.

He is another scholar who is often used by Charismatics to support some of their positions; but clearly he does not espouse their basic theology in this major work.

We could literally add thousands more similar quotes since this was the orthodox Christian position for over 1,900 years. All denominations held this position until changes began during the mid-19th century Holiness Movement. Ideas about a different type of baptism in the Spirit developed with the Methodists, but even John Wesley remained within the Church of England and had vowed to uphold its theology, which included our position here. Clear teaching on a second blessing baptism in the Spirit with following spiritual gifts only began to occur with mid-19th century Irvingism and later in 20th century Pentecostalism.

THE FINAL WORD

Quite apart from the fact that the Pentecostal / Charismatic teaching on the baptism in the Spirit as a second blessing is unbiblical most Charismatics would be surprised to learn that there is no unanimity of theology in this at all. Quite simply, there are multitudes of explanations as to what the baptism is, when it occurs and how it is experienced. How can such a confused mess be accepted?

For instance: Terry Virgo believes something entirely different from his deceased mentor John Wimber. Both taught something different from David Pawson. He believes something different from Larry Christenson. Early Charismatics believed something different to later Charismatics and both believed something different from Classical Pentecostals. Within Pentecostalism there is a divergence of theological views in some splinter groups, scholarly individuals or heretics like Oneness Pentecostals. Many Charismatics look to John Wesley's teaching in support but he believed something different to all the above. Many Charismatics read AB Simpson for support but he believed something else. Charismatics also look for support from CG Finney but he believed something different as well. Finally, a few Charismatics (like Virgo) sought support from Martyn Lloyd-Jones but he believed something different from all the above. The view of Holiness teachers differs from Pentecostals and the view of most Higher Life teachers is different from Charismatics. The historic mainstream view of UK Charismatics is different from the stated theological view of Wayne Grudem's *Systematic Theology* and Third Wave advocates like C Peter Wagner.

It is simply false to assert that there is unanimity amongst Charismatics and Pentecostals on what the baptism in the Spirit is, when it is experienced and how it is mediated. Such confusion is the work of the enemy ('God is not *the author of confusion*', 1 Cor 14:33).

The challenge of this paper is to throw all the opinions of men out the window and go back to the Bible and obey the word of God.

Scripture quotations are from *The New King James Version*
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APPENDICES

Appendix One

SOME KEY HISTORIC DEVELOPMENTS REGARDING THE CHARISMATIC CONCEPTION OF THE BAPTISM IN THE SPIRIT

John Wesley (1703-1791)

Wesley originally had an evangelical view of receiving the Spirit, in fact he was very close to Whitefield's stance. However, in August 1738 he was influenced by the Moravian Christian 'David' who separated regeneration and receiving the Spirit. After this Wesley too developed his second blessing ideas – a person could be converted and yet not have the sealing or the witness (assurance) of the Spirit.

John William Fletcher of Madeley (1729-1785)

Wesleyan Methodist John Fletcher was designated by John Wesley as his successor (though he dissented) and is generally considered to be the person who coined the term for a subjective experience. A key thrust of Wesley's Methodism was a crisis experience after conversion that led to a second blessing which perfectly sanctified the believer. This was called 'entire sanctification', 'perfect love', 'Christian perfection' and 'heart purity'.⁴⁸ However, Fletcher was the first to call this experience a 'baptism in the Holy Spirit' of perfect love which brought power as well as cleansing.⁴⁹ Wesley's own notions of this are very confused, poorly thought through, unbiblical and twisted by many writers to mean different things. His primary concern was to live in the abiding, perfect love of God, which did not necessarily mean moral perfection, and he did not claim to be sinless, though he did teach it.

Thus the first modern use of the term had nothing to do with spiritual gifts but with the error of perfectionist sanctification.

Edward Irving (1792-1834)

All Pentecostals point to Irving as the key forerunner to their movement; indeed Pentecostal pioneer John Alexander Dowie considered Irving to be the most influential man in his life. What is often omitted is that he was expelled from his Presbyterian ministry for Christological heresy, his church scandalised Victorian London and he died a broken man, ruined by his own appointed prophets. However, the Catholic Apostolic church he was part of was the first to experience tongues, healings and prophecy in 1831 (though respected members who left claimed this was occult based). One claimed that a spirit of divination caused the powerful ability to know the thoughts of others, even at great distances.

The proof was that prophecies emerged that contradicted scripture, went unfulfilled and damaged individuals. Abusive, authoritarian leadership went unchecked and caused many problems. As in Pentecostalism and the Charismatic Mvt. healings actually led to the deaths of some individuals.

Irvingism is a sobering lesson in the dangers of Charismaticism and its history models all

⁴⁸ See Wesley's tract: *A Plain Account of Christian Perfection* (1766).

⁴⁹ John Fletcher, *Checks to Antinomianism*, (1771).

the problems that have subsequently plagued it. However, for Pentecostals, the important feature of Irving's work is first pointing to tongues as the evidence (the 'standing sign') of the baptism in the Spirit and that tongues would be foreign languages to assist global evangelisation (predating Parham by 70 years). His church was also first mainstream church to exhibit the prominence of apostolic and prophetic ministry.

Charles Finney's conception of the baptism in the Spirit (1792-1875)

Finney developed a view of entire sanctification as an experience to be gained subsequent to salvation. This was partly to resolve the problem of many 'converts' who either fell away or lived very poor lives. Finney's numerous converts have been described by a contemporary as *'morning clouds and the early dew. In some places, not a fifth or even a tenth of them remain.'*⁵⁰ He concluded that their problem was that they had not gone on to be entirely sanctified. They should have attained spiritual perfection.

To bolster this idea he required a Biblical experience which seemed to be subsequent to salvation and which gave power to live. The baptism in the Spirit was the natural choice since its few supporting texts left it sufficiently unqualified to be manoeuvred and manipulated into his theology. Finney's Oberlin School was the first tradition I can find to use this term in the modern way. [In actual fact it was his colleague in the Oberlin seminary, Asa Mahan, who coined the term in this way; Finney had previously used 'baptism of power'.] The real problem was that his doctrine of conversion was Pelagian and unbiblical. Instead of rectifying this, he added a wrong view of sanctification and blamed his converts for falling away. This is not surprising as conversion was all of man anyway according to Finney.

The next key modern development was also associated with the error of perfectionism.

The Holiness Movement (19th century, particularly 1867ff)

There was a large Methodist presence in the US Holiness Movement. Methodism had gained significant influence in American religion as a result of the tireless circuit riders in the west bringing their form of religion with zeal. The rise of camp meetings, such as at Cane Ridge in 1801, also contributed significantly to the development of religious hysteria as an accepted form of Christian behaviour. There are also traces of heretical Shaker influences, especially at the camp meetings. The explosion of 'enthusiasm' at Cane Ridge bears comparison with the excesses of the Toronto Experience of the mid- 1990s.

Thus 19th century American religion, especially at the frontiers, was steeped in religious fervour resulting from Methodism, but at the same time had the revivalist emotionalism of Finney's campaigns. It is not surprising that there was also an explosion of spiritualism, mediums and clairvoyants in this same period after the exploits of mediums Andrew Jackson Davis in 1843 and the Fox sisters in 1848. For nearly forty years, various eastern revivals had contributed exotic experiences to American church life. The 'National Holiness Camp Meeting Association', originated in 1867 by Methodists to promote holiness and camp meetings in a revivalist fashion, was led by Phoebe Palmer, John Inskip and others. Crowds of up to 20,000 attended and claimed to receive sanctification as a second blessing.

The Holiness Movement developed initially on the basis of Wesleyan Methodism, and some more conservative devotional teachers concentrated on promoting sanctification and the 'deeper life', seeking to make Christian living more practical, spiritual and ethical.

⁵⁰ A B Dod 1835, quoted in *Reformation & Revival*, 6:1

However, another aspect became far more concerned with healing, power and spiritual gifts and large meetings began to exhibit excitable exuberance. Some of the big names of this include AB Simpson, Carrie Judd Montgomery, Phoebe Palmer & especially Maria Woodworth-Etter (who had many manifestations at her meetings, including slaying in the Spirit) and this became a model for early Pentecostalism.

Underlying these thrusts was the need to develop a doctrine to support powerful ministry, spiritual gifts, and healing ministry; consequently, various ideas about the baptism in the Spirit began to form. After 1875 meetings began to be influenced by Keswick teaching. The 'pentecostal power' of the second blessing began to be emphasised. Sanctification thus led to power for service, not heart perfection; suppression not eradication of sinful desire. It was but a short step from the baptism of the Spirit resulting in power, to tongues being the initial evidence of this. By the 1890's both Keswick in England and the Holiness Methodists in America were identifying the second blessing with Pentecost or 'the upper room', with the appearance of long 'tarrying' meetings for those wanting 'sanctification'. Many hymns arose stressing the second blessing as, not just a cleansing, but also a reception of power and a new worship style developed which helped to ingrain new teachings on people's minds, providing an identity and common doctrinal standard.

Gradually the Methodist Holiness leaders could no longer control the way the movement was flowing and new denominations arose. At this time other ideas emerged like sinless perfection (different to Wesley's idea of perfect love). Some extremists discounted the Bible as the foundation of authority and ruined lives as subjective impulses were trusted as the Spirit's guidance; scandals arose as marriages were contracted and abandoned upon a whim.

Then B. H. Irwin taught a third blessing baptism of fire, to distinguish the baptism of the Spirit from the second blessing of entire sanctification. Demonstrations of shouting and ecstatic behaviour attended Irwin's meetings and his Fire Baptised Holiness Association grew rapidly until Irwin's moral failures became public in 1900. Irwin later differentiated several baptism experiences, after being firstly sanctified and then baptised in the Holy Spirit and fire. These were delineated under various explosive names: 'dynamite', 'lyddite', and 'oxidite'.

Elsewhere, unbiblical ethical prohibitions (like dress style) arose, especially in the Church of God groups. The dangers of a reliance upon emotional subjectivity in the belief that these feelings were the Spirit's guidance became plain, but the lessons were ignored and repeated in Pentecostalism a few years later.

What can be seen here is that the baptism in the Spirit became hijacked by various people to teach whatever emphasis they had chosen; it was a convenient platform for extremist ideas. At any one time the baptism in the Spirit was claimed to be:

1. A baptism of perfect love (Methodism).
2. A baptism of power (Finneyism).
3. A baptism that established improved sanctification (Holiness Mvt., Keswick).
4. A baptism that established perfection (Holiness Mvt. sects).
5. A baptism that resulted in tongues (Irvingism).
6. A baptism that resulted in all the gifts. (Catholic Apostolic Church).
7. A baptism of fire.
8. A second blessing.
9. A third blessing.

The 19th century was a time of chaotic doctrinal change that resulted in many new 'Christian' sects (e.g. Mormons, JWs), cults (many Hindu and occult groups), revived interest in spiritualism and faith healing, novel 'Christian' doctrines (e.g. Dispensationalism), social change (Industrial Revolution), liberalism (e.g. denial of the Bible's authority), modernism (e.g. evolutionary theories), secularism, scientism, and disruptions of all sorts (inc. wars). It was in this period that the baptism in the Spirit became established in certain Christian circles and was part of a universal corruption of truth. This was the doctrinal foundation of Pentecostalism.

Appendix Two

THE PENTECOSTAL CONCEPTION OF THE BAPTISM IN THE SPIRIT

There are three significant features of early, or Classical, Pentecostalism in this connection:

1. THE BAPTISM IN THE SPIRIT IS A SECOND BLESSING FOLLOWING CONVERSION and usually following the laying on of hands or a personal crisis.
2. THE BAPTISM IN THE SPIRIT IS ALWAYS EVIDENCED BY SPEAKING IN TONGUES. This was formulated by Charles Parham and tongues were called the 'initial evidence'. [Tongues were also believed by Parham to be known languages as an aid to mission. This was held for years until tragic stories emerged where the notion failed miserably.] Seymour's first sermon in Los Angeles was, 'If you don't speak in tongues, you haven't received the baptism in the Spirit.'
3. IT WAS NOT UNCOMMON TO HOLD 'TARRYING MEETINGS'. This arose from being pre-occupied with the features of the first Pentecost. Sometimes meetings would continue through the night until the blessing arrived. Later, tarrying meetings became much less common.

To this must be added the faulty Pentecostal view of conversion. Though the Spirit regenerates a person and enables him to believe and repent, the Spirit does not come to dwell in the convert's heart and give gifts until the baptism in the Spirit is experienced. Thus the erroneous view of the baptism in the Spirit is founded on an equally erroneous view of regeneration and conversion. For instance,

A resolution of The Assemblies of God states:

This Council considers it a serious disagreement with Fundamentals for any minister amongst us to teach contrary to our distinctive testimony that the baptism in the Holy Ghost is regularly accompanied by the initial, physical sign of speaking in other tongues.

Cited in Carl Brumback, *Suddenly From Heaven*, Gospel Pub. Ho. (1961), p223.

The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues. (Art. 8).

Cited in Anthony A Hoekema, *Holy Spirit Baptism*, Eerdmans, (1972), p30.

The Pentecostal Fellowship of North America states:

We believe that the full Gospel includes holiness of heart and life, healing in the body, and baptism in the Holy Spirit with the evidence of speaking in tongues.

Dictionary of Pentecostal & Charismatic Mvts., Article, 'Baptism in the Holy Spirit', (1989).

More recently David Petts writes:

When Pentecostals talk about the baptism in the Holy Spirit, they generally mean an experience of the Spirit's power accompanied by speaking in tongues as on the Day of Pentecost (Acts 2:4) ... This experience is usually closely associated with enduement with power for service (Acts 1:8) and is understood to be 'subsequent to and distinct from regeneration'.

Pentecostal Perspectives, Paternoster Press (1998), p98.

Clearly nothing much has changed in 100 years. Since there is no Biblical evidence for

automatic physical healing, a mystical experience called the baptism in the Spirit or the initial evidence of tongues, this is clearly a deeply erroneous position to be in.

Most Pentecostals focus specifically on Pentecost (hence the name) rather than other manifestations of tongues, hence many tarrying meetings in the early days that were supposedly based on the apostles waiting in the upper room. They teach that Pentecost is a normative pattern for all future experiences of the baptism in the Spirit and tongues. Despite the clear unique case of Pentecost, as we have established, Pentecostals also ignore other features of that day – the sound of a mighty wind that affected Jerusalem and the cloven tongues of fire. They merely ignore these, ‘Despite the fact that there were many aspects of Pentecost which were peculiar to that day alone, never to be repeated, there were some things about the day that were established as a pattern for future believers’.⁵¹ Just who has the right to determine what is a pattern and what is unique? What is worse, they then add to the pattern from elsewhere, such as the importance of the laying on of hands which is not featured at Pentecost. This is deceitful manipulation of scripture to human ends.

How is it gained?

Pentecostals usually give a list of several items that are required to be baptised in the Spirit. For instance: ask for it, thirst and seek, have faith, receive, yield, and drink. Texts used to support these are always taken out of context and often refer to salvation not receiving the Spirit. The Assemblies of God insist that, ‘The baptism of Holy Spirit, according to Acts 2:4, is given to believers who ask for it.’⁵² However, it must be stated that the apostles, Cornelius or John’s disciples (or even the Samaritans if you include them as tongue-speakers) did not ask for it. The Pentecostal pattern is unbiblical. The usual instructions given to interested parties are psychological manipulation or worse (e.g. ‘breathe deeply, start saying whatever sounds come into the mouth and don’t think’ etc). No one in scripture was encouraged to do these things, but people in occult groups (especially Hindu cults) are.

The focus on power

One of the key mistakes made by Pentecostals is to misunderstand what the power God gives us is for. Jesus said,

You shall be baptised with the Holy Spirit not many days from now ... you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judaea and Samaria, and to the end of the earth. (Acts 1:5-8)

It is very important to note what the power is for – it is to witness! The power of God, released in the church when it was baptised in the Spirit into Christ, was directed at making believers Christ-like and able to bear a Christ-like testimony to the world. The focus of God’s power is to make us like Christ. No one realises how much God’s power is necessary, and how great this power is in just dealing with our sins and restraining our natural fleshly character. The Spirit is constantly at war with the flesh in us (Rm 8, Gal 5:17), that is where this battle rages, that is where this power is mainly directed – changing us.

Paul mentions this further in Col 1:10:10-12

That you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, for

⁵¹ Carl Brumback, *What Meaneth This?* Gospel Publishing House (1947), p196-197.

⁵² ‘Interesting Facts About the Assemblies of God’, *The Pentecostal Evangel*, 16 Sept. 1962, p12.

all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

The strength of 'all God's might', the intensity of 'God's glorious power' is directed not at working miracles but at enabling us to be patient and long-suffering with joy. The suffering of saints, when borne with patience and joy, is the real testimony in this world.

A healing here, a miracle there, is nothing to an all-powerful God; but what God really cares about is the testimony of his saints. That is where he directs his power. That is what Satan really strives to stop.

Now this is what Pentecostals (and Charismatics) completely miss. They direct all their attention on external works of power, a superficial understanding of God's works. Thus they developed a false understanding of the baptism in the Spirit in order to generate emotionalism and superficial healing which are conducted in the manner of occult religious systems – based on generating emotional excitement, mysticism, hypnotism and suggestibility in large super-charged meetings. No apostle ever worked this way.

The focus of the baptism in the Spirit is not to give external power to saints, but to help them witness to Christ in their lives.

Perhaps the key problem for Pentecostals (and Charismatics) is that they do not properly focus upon God at all. There is much huffing and puffing in the name of God but most Pentecostals are focused upon their subjective experience of Pentecost. The most important thing in their lives is the day they had a certain experience they call being baptised in the Spirit. They look back on this all the time and harp on about it as if there is nothing else. I have seen Pentecostal churches where the same people got up to give the same testimony about their baptism in the Spirit almost every week.

Then in their meetings they are focused upon the effect of the baptism: tongues, interpretation prophecy and emotionalism. In all this there is no growth in understanding the attributes of God, no development in theological awareness (knowing God); indeed theology is often decried as being impractical and cloistered! This is proved by the lack of serious doctrinal systematic theological works being produced by Pentecostals in the last 100 years. Where are their confessions of faith on a full-orbed theology? Where are their creeds and catechisms to develop doctrinal understanding? Where are their serious discussion papers on matters regarding the doctrine of God? Even their books on the baptism in the Spirit feature mostly anecdotal stories and superficial exegesis without properly engaging with other views.

It is interesting that the most theologically qualified Pentecostal, Gordon Fee, is a NT scholar who has written a fine, serious commentary on 1 Corinthians in a reputable academic published series – and yet he, significantly, denies the teaching of subsequence (second blessing) and initial evidence and has become vilified and denounced by half of Pentecostalism as a result. It seems that theological scholarship and Pentecostalism do not mix. They do not mix because the theological basis of Pentecostalism is false. Their doctrine of the baptism in the Spirit is erroneous.

Appendix Three

THE CHARISMATIC MOVEMENT'S CONCEPTION OF THE BAPTISM IN THE SPIRIT

While the Charismatic movement owes much to Pentecostal influences, there are some notable differences. The most important is that the gift of tongues is not usually insisted upon as being the vital evidence of receiving the Spirit. Another is that the example of the first Pentecost is not used as the main model for reception. Charismatics do not normally go in for long, all night tarrying meetings for instance (though some fringe early Charismatics did).

The Charismatic Movement is also disparate, encompassing many different denominational types from Anglican Renewal to Latter Rain Restorationism. As a result there are a number of different emphases within this movement and there is variety on the issue of the baptism in the Spirit. However, the fundamental basis for all is:

The term *charismatic* applies to those who have experienced a 'baptism of the Holy Spirit' that involves receiving certain spiritual gifts.

MP Hamilton (ed.), *The Charismatic Movement*, p7, (1975); emphasis original.

So the chief difference between the Charismatic Movement and Pentecostalism is that one claims that tongues is always the initial evidence, the other is open about what gifts are received. However, in practice all Charismatic believers are expected to speak in tongues, as their denominational commitment course notes and literature confirms.

One interesting novelty, seen in some parts of the Charismatic Movement, is the stress given to the literal translation, '*baptised in Holy Spirit*'.⁵³ This unfortunately emphasises a neutering of the person of the Holy Spirit. The baptism in the Spirit becomes a force one is initiated into rather than a focus upon a person in the Trinity. This can only be unhelpful and is not required by Greek grammar. There is no great significance in the omission of the definite article in the Greek.

Doctrinally, Charismatics have mixed views on the concept of a second blessing. In the UK Charismatic Movement there are some that hold to the Pentecostal view, and others that deny the concept of a second blessing, insisting that the baptism in the Spirit should accompany conversion. Followers of John Wimber ('The Third Wave' of C Peter Wagner) hold that as well as the necessity of signs and wonders accompanying the Gospel message, the baptism in the Spirit occurs at conversion and subsequent experiences are a filling with the Spirit. Wayne Grudem adopts this view in his Charismatic dogmatics.⁵⁴

Generally, earlier Charismatics held similar views to Pentecostals. Larry Christenson, who was very influential in the 70s, stated that,

The baptism with the Holy Spirit is a specific link in a chain of experience which unites the believer to Christ. ... To consummate one's experience of the baptism with the Holy Spirit by speaking in tongues gives it an objectivity.

Larry Christenson, *Speaking in Tongues*, p48, 55-56.

This means that the believer is not united to Christ as a result of regeneration – an utterly unbiblical idea.

⁵³ For example by Edmund Heddle and others at Prophetic Word Ministries (*Prophecy Today Magazine*), or David Pawson (*Jesus Baptises in one Holy Spirit*).

⁵⁴ Wayne Grudem; *Systematic Theology: An Introduction to Biblical Doctrine*, IVP, chapter 39.

However, most UK Charismatics would probably say that the baptism in the Spirit produces a deeper awareness of God, a deeper joy in worship and a greater power in service. This in itself is odd since some of the greatest saints in history, who exhibited these things to a high degree, knew nothing about an experience called the baptism in the Spirit. If it wasn't necessary for thousands of years, why did it suddenly become necessary in the 20th century?

The Charismatic drift into ecumenism

A further concern is blatant ecumenism that has been prompted by the common experience of the baptism in the Spirit, overtaking true doctrine as the ground of unity.⁵⁵ Evil fruit includes Charismatic Roman Catholics frequently stating that the baptism in the Spirit produces a greater devotion to Mary.⁵⁶ This cannot be the fruit of the Spirit of Christ and is evidence of idolatry. National Praise Marches, organised by Charismatic Graham Kendrick, had nuns present worshipping Mary along with evangelicals praising Jesus. It is now common for Charismatic conferences to include a large percentage of Roman Catholics.⁵⁷ John Wimber was closely associated with, and influenced by, Romanism⁵⁸ and even Classic Pentecostals have become united with Catholics.⁵⁹ The ecumenical drift that began with the shared emphasis upon a subjective baptism in the Spirit has led to a greater and greater association of evangelicals with Roman Catholics. The Holy Spirit does not produce such mixed works, especially a union with a religion which blasphemes Christ, is full of idolatry, denies much of the Gospel and which still formally condemns those who teach justification by alone to hell.

Scripture shows us that at the end there will be a unification of false religions aligned with a totalitarian world government (Rev 13). This religion will operate on the basis of signs and wonders (2 Thess 2:9); i.e. it will be Charismatic. Thus the end time false religion will be based upon a false mystical experience leading to a Charismatic emphasis that unites all chief religious systems under a formal head and manifests pretended miracles. Is not this descriptive of what is, at least, beginning today in the Charismatic Movement?

The devil has substituted ... familiar spirits for the Holy Spirit, Christian Science for

⁵⁵ The General Secretary of the World Council of Churches in Geneva said, 'The Charismatic renewal is the bond between the churches of the Reformation, the Roman Catholic Church, the conservative Evangelicals and the Orthodox Church.' Philip Potter, *Renewal in Church and Society*, No. 7 (1980), p26.

⁵⁶ 'The baptism of the Spirit leads to a greater love for Mary, greater veneration for the Pope, greater devotion to the Catholic Church, increased regularity at the Mass and more power in witnessing to these things. Kevin Ranaghan, in TW Cooke, *The Gift of Tongues*', leaflet; quoted in Alexander Seibel, *The Church Subtly Deceived*, Chapter Two (1996), p101-102.

⁵⁷ The North American Congress on the Holy Spirit in New Orleans (July 1987) was a Pentecostal/Charismatic conference but it had 50% Roman Catholic attendees and was Catholic in its orientation. Many UK Charismatic conferences have been similar including holding Catholic masses in seminars; such as at the Brighton 1991 Conference, 'That the world may believe', organised by Terry Virgo's NFI. Senior Papal ministers were present sharing platforms/responsibility alongside Archbishop George Carey, Graham Kendrick, Terry Virgo, Michael Green, Michael Harper, Larry Christenson, Vinson Synan, Jack Hayford and Kriengsak Chareonwongsak.

⁵⁸ Wimber's fondness for Catholicism was staggering. He publicly apologised to the Roman Catholic Church on behalf of all Protestants. He stated that the Pope is a born again evangelical who preaches the Gospel as clear as anyone preaching it in the world! He drew teaching from many Romanists (e.g. Francis MacNutt, Michael Scanlan). He even accepted Catholic miracles, like those at Lourdes attributed to Mary, for instance etc. He was also re-married in a Catholic church as a believer after a period of separation from his wife. He has written for Roman Catholic magazines, one article was called 'Why I Love Mary, (*New Covenant Mag.* June 1988). Wimber also accepted the use of Catholic relics (human remains and other objects) to bring healing (Wimber, *Church Planting Seminar*, Tapes 1,2,3,4,5. March 1981).

⁵⁹ Vinson Synan said, 'If you want to see something beautiful, come see a Spirit filled Catholic mass.' David Cloud, *O Timothy* magazine, Vol 4, (1987), issues 8-9.

divine healing, the Antichrist for the true Christ, and the Church of Rome for the true church. Leonard Ravenhill, *Why Revival Tarries*, Send the Light Trust (1975), p3.

The ecumenical drift alone is good reason for condemning the Charismatic Movement in the UK and elsewhere. It is not based on truth and if the fruit is evil (deception, ecumenism, aberrations of practice, elitism, authoritarianism, occultism etc.) then the root is evil also (Charismatic theology of the baptism in the Spirit).

Note – the preparation for an antichristian world government

That the world will be united in a global fascist state utilising a one-world religious arm manifesting Charismatic gifts is unequivocally clear in apostolic doctrine. It is antichristian not so much because it persecutes true Christians but because it puts itself 'in place of Christ on the earth (the key Greek meaning of the term). What, then, leads towards the fulfilling of this goal must serve as a warning of apostasy to spiritually sensitive Christians.

The basic Pentecostal doctrine of an experiential baptism in the Spirit and sign gifts was the initial basis of exactly this. It paved a foundation for uniting the Christian church with occult mystical experiences and the mind sciences of New Thought. In time, through the Charismatic Movement (and in fulfilment of a demonic 'prophecy by Smith Wigglesworth) the Pentecostal message and experience was imported into all the institutional churches, with only a few enclaves withstanding it. Gradually this, in turn, led to a growing ecumenism which incorporated Roman Catholicism, but also a number of other groups. Charismatic ideas are now found in hundreds of millions of supposed Christians.

The Charismatic Movement then led into the Signs and Wonder Movement with its focus upon miracles and healing, which is just another feature of the false, global church warned by the apostles. It then focused upon the formation of a global revival leading to a world dominated by super apostles and prophets ruling the nations. This supposed 'New Apostolic Reformation' is what currently dominates global Charismatic thinking and is just another plank in the drift towards the demonic antichristian world government soon to appear.

The basis of all this satanic strategy is the false Pentecostal doctrine of a mystical experience called the baptism in the Spirit.

Appendix Four

THE MAN-CENTRED AND ERRONEOUS DOCTRINAL ORIGINS OF THE CHARISMATIC VERSION OF THE BAPTISM IN THE SPIRIT

Wesleyan Methodism

- Arminian Gospel – a focus on man's works.
- Doctrinal heresy of various sorts – e.g. baptismal regeneration, hatred of election and denial of God's sovereignty.
- Sinless perfection – human felt holiness and denial of sin.
- Denial of Biblical justification by faith and imputed righteousness; emphasis on human works.
- Second blessing ideas.
- Ecumenical.
- Women preachers.

Edward Irving

- Errors concerning the humanity of Christ.
- Multiple errors regarding the church and church practice.
- Emphasis on authoritarian leaders.
- Emphasis on spiritual direction from 'supernatural' gifts.
- Serious lack of holiness in leadership.
- Early form of Dispensationalism.
- Over-emphasis on prophecy.

Holiness Movement

A catalogue of errors of all sorts. For example:

- Multiple ideas of what the baptism in the Spirit is.
- Arminianism.
- Wesleyanism & perfectionism.

- Second blessing ideas.
- Focus on power.
- Wild behaviour, emotional exuberance.
- Elitism.
- Subjectivism.
- Denial of the authority of the Bible.
- Authoritarianism.

Pentecostal Movement

A catalogue of errors of all sorts. For example:

- Arminianism.
- Wesleyanism.
- Perfectionism.
- Dispensationalism.
- Wild behaviour.
- Emotional exuberance.
- Women leaders.
- Second blessing ideas & claim that regeneration is not full salvation.
- Focus on power.
- Tongues as initial evidence.
- Tongues as unknown human languages to aid evangelism.
- False healings.
- Scandalous (and even criminal) lifestyle of very many leaders.
- Ecumenism.
- Elitism.
- Subjectivism.
- Authoritarianism.

Appendix Five

THE DEVELOPMENT OF NON-CHARISMATIC REFORMED IDEAS ABOUT THE BAPTISM IN THE SPIRIT

This is a very complex and difficult historical subject to properly evaluate. One reason is the confusion of terminology where different expressions refer to the same experience and where the same terminology refers to differing subjects. A historical review of teaching on the baptism in the Spirit / filling / sealing is very complicated, with far more views being developed than is usually thought to be the case. There is not a polarity between two positions, one Charismatic and one non-Charismatic, but there are very many developments indeed. To evaluate them all would take many books. This is one area where the current discussions are a poor reflection of the truth. The historical situation is complex.⁶⁰

However, for our purposes here, in general there are two aspects to be considered:

1. A REFORMED TEACHING THAT THERE IS A POWERFUL MANIFESTATION OF THE SPIRIT UPON CONVERSION which should be normative. This was often termed, 'the sealing of the Spirit', but not always. It affirms a conscious experience of the Spirit as in Acts.
2. A REFORMED OR EVANGELICAL TEACHING THAT THERE IS TO BE EXPECTED A SUBSEQUENT EXPERIENCE TO CONVERSION that involves some form of baptism in the Spirit; however, this is not delineated according to Charismatic or Pentecostal formulae. This is one reason why the Pentecostal Mvt. was originally called 'The Tongues Mvt.' since many evangelical teachers were expounding a form of the baptism in the Spirit but denied supernatural gifts and especially tongues. Many of these were from Holiness or Keswick (Higher Life) backgrounds, but some were Reformed. To confuse matters, many historic writers also called this second experience the 'sealing of the Spirit'. This affirms the experience of the Spirit as subsequent to conversion, either for improved devotions, holiness, power for service or increased joy.

Examples of expounders of the sealing of the Spirit, or receiving the Spirit, as a normative, conscious, conversion experience; or as a release of that which was given in conversion.

John Calvin (1509-1564)

Calvin does not devote a separate section of his *Institutes* to the Holy Spirit, but explains his ministry in connection to the word, the ministry of Christ and the working of faith in believers. The key ministry of the Spirit is to maintain the spiritual link between Christ and his people in the Gospel age.

Calvin relates all the effects of the Spirit's work in believers to the outpouring of the Spirit and uses the terms 'guarantee', 'sealing', 'baptism', 'Spirit of adoption', 'anointing' etc. to the same work of witness in the believer. The baptism in the Spirit brings us into the light of the Gospel and regenerates us; the Spirit seals the truth of the Gospel to us as an inner teacher and confirms our faith in Christ. The sealing or witness of the Spirit is thus prior to faith and produces faith.

While regeneration is 'receiving' the Spirit, assurance is also by the work of the Spirit in

⁶⁰ I acknowledge help from Michael A. Eaton, *Baptism With The Spirit*, IVP and James M Gordon, *Evangelical Spirituality*, SPCK, amongst other works, here.

us. Joyful, certain assurance of salvation is the immediate fruit of true faith.

Calvin often spoke of the inner work of the Spirit as acting in a secret way, a manner hidden to us, inner illumination. This is the opposite of the experience driven assurance of later theologians; indeed Calvin is antagonistic to an emotional experience of the Spirit. However, Calvin did expect that the assurance brought by the Spirit should lead to great joy and inflame our hearts with the love of God.

Calvin expounded Acts with difficulty since he believed that the Samaritans, Cornelius and the Ephesian disciples were all converted people before they received the Spirit – which was not for regeneration or assurance but to impart special gifts necessary at that time. On occasion he is somewhat contradictory; sometimes he uses ‘sealing’ as a post-conversion bestowal of gifts, as well as a pre-conversion bestowal of faith. He also encounters problems by seeking to unify the Old and New Covenants in an equal ministry of the Spirit, excepting that there is more profusion in the New. This is not sustainable in the light of Jn 7:39. The work of the Spirit would need further development by theologians building on Calvin’s foundation.

Richard Sibbes (1577-1635)

Sibbes’ views on this can be found in his sermons on *A Fountain Sealed*, *The Witness of the Spirit*, and the third sermon on 2 Cor 1:22-23. He was one of the pioneers of Puritan teaching on the sealing, that a believer needs a subjective persuasion of the truth of the Gospel wrought by the Spirit. The sealing, establishing, earnest, anointing and the witness of the Spirit are the same; they produce assurance, though they contain shades of meanings. Sibbes also taught that there were levels of sealing with the resultant various degrees of assurance. This was all part and parcel of the conversion process.

It has to be said that there is some confusion in Sibbes teaching (and especially his preparationism – the idea that the Spirit must bring a sinner into a spirit of bondage under law before he can bring him to conversion – a point adopted by Lloyd-Jones). However, Sibbes laid a foundation that others developed more Biblically.

John Owen (1616-1683)

A friend of Thomas Goodwin, Owen is a giant amongst the Puritans, one of the ablest minds in church history and his writings are extremely dense and difficult to read. Yet he has had a major influence on the formulation of post-Reformation Christian thinking. In the matter of the Spirit’s work he is sometimes unclear and his position appears to change in his various writings on the Spirit that appeared over many years.

However, before 1674 in answer to the question, ‘How do we know that we are sons of God’ he could say,

By the especial working of the Holy Spirit in our hearts sealing unto us the promises of God, and raising up our souls to an assured expectation of the promised inheritance.

Works, vol. 1, p489.

This is a subjective assurance emerging from conversion. In other places he avers that the testimony and sealing of the Spirit is a work of the Spirit as a fruit of conversion that gives assurance. This assurance is received through various means such as truth, and immediately through the direct action of the Spirit on the soul.

However, in another place (on Jn 14:16, *Works* vol. 11, p323ff, 319) he teaches that the sealing of the Spirit is subsequent to believing. This is still explained as being a part of

conversion; sealing is granted along with faith, at once (i.e. conversion) but believers enjoy these in the order that God allows them (i.e. some sooner than others; *ibid* p325). All believers are sealed, there are no second class Christians.

After 1674 Owen makes a stronger distinction between the indwelling of the Spirit as a foundational fact, and subsequent 'actings' of the Spirit. These 'actings' are particularly, the anointing, the sealing and the earnest and these all relate to the Spirit himself, not an activity – he is the seal, the anointing, the earnest. The Spirit does not seal us, but he is God's seal to us. Anointing regards saving illumination on our minds, teaching us to know the truth. Sealing involves assurance; this is not an act (experience) in us but the communication of the Spirit to us. As the earnest, the Spirit he makes the inheritance real to us as co-heirs with Christ; he is our guarantee.

Compared to Thomas Goodwin, in those texts (e.g Eph 1:13) where Goodwin stressed a subjective working of the Spirit, Owen emphasised the believer's objective security in Christ. While regeneration involved a real knowing of the Spirit for both, Goodwin accepted a time-gap between conversion and sealing, while Owen saw it as part of conversion, even if the believer's awareness of it came shortly afterwards. All true Christians should have this objective presence of the Spirit (as Acts teaches). This is experienced in varying degrees of the Spirit as a paraclete (Comforter). It is noteworthy that Owen is careful not to publicly confront the teaching of his senior and good friend, despite his apparent differences.

Jonathan Edwards (1703-1758)

Edwards was an academic as well as a pastor, indeed he was one of America's greatest philosophers as well as a theologian, yet he was involved in one of the most powerful US awakenings. Indeed many of his most useful works arise from his experiences in two periods of revival since he had personal knowledge of the power of God but also appreciates that such periods produce much false works. As a result of this wedding of keen intellect and theological reasoning with experience of a genuine move of the Holy Spirit many, like Martyn Lloyd-Jones, consider him to be one of the most useful teachers in practical theology.

However, Edwards considered that the baptism in the Spirit was a crucial part of regeneration / conversion:

When they receive the Spirit of God in his sanctifying and saving influences [they] are said to be 'baptised with the Holy Ghost and with fire' by reason of the power and fervour of those exercises the Spirit of God excites in their hearts.

Select Works, vol. 3, p28 (*Religious Affections*) or *Works*, vol. 1, p238.

Indeed he states that there is no proper conversion if there is no accompanying powerful emotions. The 'earnest' is having the Spirit as a result of regeneration.

He takes a position opposite to Thomas Goodwin and casts grave doubts on folk who develop their ideas of communion with God into receiving voices and guidance in mystical ways. No doubt this caution was the result of observing false, mystical and aberrational manifestations in parts of the New England revivals; in fact he says as much and attributes it to the devil (*Religious Affections*, p151-2). Charismatics and apologists of wild behaviour can find no support from Edwards.

What is important to Edwards is the application of the word by the Spirit to the human heart; this is genuine enlightenment. Words being immediately communicated into the mind are dangerous since they are only subjectively considered to be from God without

proof; this he also says belongs to the spirit of darkness (ibid., p153). He warns that many people who claim to have received special experience of the Spirit are deluded; it has nothing divine in it. The witness of the Spirit with our spirit is not a communication or conversation between two spirits, but the shedding abroad of God's love in our hearts. As our spirit, the abode of God's Spirit, receives this, we are comforted and rejoice (ibid., p165).

Thus the Spirit always works in connection with God's word. Scripture may tell us that honey is sweet, but the Spirit enables us to taste that it is sweet. The Spirit brings the reality of God's word to us. He enables us to know and sense the loveliness of God. The illumination of the Spirit to instil felt assurance is equivalent to the sealing of the Spirit of the English Puritans.

George Whitefield (1714-1770)

Whitefield tells the story of his conversion in various places (e.g. *Journals* p58-59) and describes this as a receiving and sealing of the Spirit. Conversion, for Whitefield, involved a conscious experience of being sealed with the Spirit, which was linked to assurance. In many respects Whitefield's view was similar to Calvin's, but perhaps with a more objective edge.

George Campbell Morgan (1863-1945)

Of Baptist background and a Congregational minister, Campbell Morgan is best known as the predecessor of MLJ in Westminster Chapel and for having widely known writing ministry. Morgan and MLJ are two sides of the coin; Morgan denied a post-conversion experience of the Spirit, MLJ taught it.

Morgan derided the prevalent Pentecostal idea that the Spirit was to be asked for and waited for, believing that the Spirit is not a gift to be requested but Christ's gift made available through his finished work. Any perceived absence of the Spirit was due to disobedience causing an obstruction. God's generous self-giving does not need people to ask and then wait for a bestowal. The Spirit indwells and fills at conversion; the baptism in the Spirit is equivalent to and simultaneous with conversion and regeneration.

To ask for, and to wait for, and to expect this baptism of the Spirit, as something different from and beyond conversion ... is a view utterly unauthorised by Scripture. The baptism of the Spirit is the primary blessing; it is in short, the blessing of regeneration.

Spirit of God, p165.

Thus the baptism in the Spirit marks the initiation of spiritual life, not an advanced development. Any spiritual problems were due to believers failing to surrender the whole of self to God. The delay in full spiritual effectiveness is 'not the waiting of man for the Spirit, but the waiting of the Spirit for man'. (*The Spirit of God*, p173) He thus contended earnestly against any form of second blessing or two-stage progress in the Christian life.

Like John Goodwin he taught that being filled with the Spirit is a divine imperative on man, a duty; there is no hindrance from God's side in being filled, only lack of faith or obedience in man. There is no question about the availability of grace, but there is about the state of man's heart. Christians must abandon themselves to God and abide in Christ (abiding is keeping God's commands, summed up in faith and love). Those are the two prime conditions for being filled.

Wherever whole-hearted, absolute, unquestioning, positive, final abandonment of the life to God obtains the life becomes filled with the Spirit.

Spirit of God, p227.

Being filled with the Spirit is an experience received after conversion; but the baptism in the Spirit is something that is part of regeneration/conversion.

David Watson et. al. (1933-1984)

Although not strictly Reformed, Watson was an evangelical Anglican favoured by many Charismatics, and yet he himself did not fit into their pattern. When he related a spiritual experience he had in the winter of 1962 to Martyn Lloyd-Jones, he was unhappy with MLJ's description of it as a baptism in the Spirit, believing that a second blessing was unbiblical. He preferred to consider it as a release of something given at conversion, a fresh experience of the love of God.

Watchman Nee also spoke in terms of a release of the Spirit rather than a baptism in the Spirit – though his emphasis on a preparatory breaking disturbed many, and some early writings in this connection are somewhat mystical. Many Brethren teachers would also speak of such experiences as a sealing, a filling or a release but deride the idea of a baptism in the Spirit as a second blessing.

Edgar Andrews

In his book 'The Promise of the Spirit' EH Andrews advocates the traditional Reformed position in some depth, giving some very helpful observations and exegesis. However, his position is novel in some areas and he drifts into error in his chief conclusion, that there are three baptisms in the Spirit.

Andrews claims that there 'were the historically unique effusions, which marked the fulfilment of the promise of the Spirit and were inaugural of the church militant. Secondly, there is the personal baptism in the Spirit experienced by every believer on his incorporation into the body of Christ. There is an intimate connection, of course, between these two kinds of baptism. ... The third type of baptism of the Spirit also concerns the church but does not involve any kind of spiritual status on the part of the believer. This is the kind of effusion experienced by the church in Acts 4 and involves a renewal of spiritual power. We call such events today "revivals".' (p142).

So for Andrews we have:

1. Pentecost and mini Pentecosts in Acts that were unique.
2. The personal baptism in the Spirit whereby converts are joined to Christ.
3. Fillings with the Spirit, which he calls a 'baptism'.

Sadly Andrews adds to Scripture in doing this and ignores clear statements.

Firstly, God's word is explicit in stating that there is only one baptism. This is unequivocal and for Andrews to make three is an error. Secondly, Acts does not call these subsequent events a baptism. Even on Pentecost the experience of the disciples is called a filling (Acts 2:4). The two references to the baptism in the Spirit are the promise of Jesus (Acts 1:5) and the reference to this promise in Acts 11:16. The experience of Cornelius is linked by Peter to the same event which had changed Jews; but the actual experience of Cornelius is called a 'falling upon'. The baptism in the Spirit is the once for all event at Pentecost and the effects afterwards are a filling or receiving or falling upon. Finally, the aorist tenses must be observed. 1 Cor 12:13 demands that the baptism is a past event and therefore the term cannot be applied to future fillings the church may experience.

It is also questionable to call fillings, 'revivals'. An individual may be filled with the Spirit to speak boldly for God without any corporate elements involved. A 'revival' is a corporate event of the Spirit which invigorates a church, or groups of churches, and also convicts the surrounding population of sin.

It is unfortunate that despite much decent exposition, Andrews rather ruins his whole case and causes confusion.

Examples of teachers of a post-conversion experience, sometimes called the baptism in the Spirit or sealing of the Spirit.

The understanding of the sealing of the Spirit as a powerful post-conversion experience of assurance developed after the Reformation, particularly amongst many English Puritans.

Thomas Goodwin (1600-1680)

Volume 6 of Goodwin's works is a major treatise on the work of the Holy Spirit, but there is more detail on his view of the sealing in his sermons on Ephesians 1:13-14, 3:16-21. Though his favourite word for a post-conversion work of the Spirit is 'sealing' he also uses other synonymous terms, such as 'anointing', 'falling upon', 'witness' and 'earnest'. The sealing is also identified with the promise of Jesus in Jn 14-16 and the full assurance of faith of Heb 10:22. In one place he mentions it as the baptism in the Spirit (*Works*, vol. 1, p248).

The sealing is a definite post-conversion experience, taking Eph 1:13 to mean an experience after believing – and this is a serious error. Unlike his mentor Sibbes, and William Perkins, he denies that the sealing involves sanctification since this is not added to the believer but worked in the heart by faith. We are not sealed with sanctification. Sealing is an experience of the Spirit that gives the believer assurance of salvation. Unlike many expositors, Goodwin rejects the human meanings (ownership, appropriation, evaluation, security) and takes it to mean an inheritance. It makes the inheritance sure and guarantees the possession of it to those receiving it. Sealing is all about assurance. As water baptism is an outward seal, testimony and comfort, the sealing of the Spirit is an inward witness of assurance.

It is to make them sure, to make their persons sure of their salvation, to persuade their hearts.

Works, vol. 1, p231.

A man may have assurance because he has believed and changed (deductive assurance), but the sealing is immediate (without means) and intuitive, not reasoned out. Like Sibbes, Goodwin interprets 1 Jn 5:8 as three stages of assurance:

1. Blood – assurance by faith in the cross.
2. Water – assurance through noticeable sanctification changes in one's life.
3. Spirit – assurance through the sealing, which is an immediate testimony.

This interpretation is generally ignored today.

The Spirit is the great promise of the New Covenant, just as Christ was the promise of the Old Covenant. The sealing is the climax of the Gospel. The seal respects the work of assurance, while the 'earnest' ('guarantee') is the actual thing, the imparting of some aspects of the heavenly inheritance before the full consummation of it; sealing is the assurance of understanding of our inheritance, the earnest is the taste of heaven. However, in reality both amount to the same thing, as Goodwin later confessed. Both result in joy.

The great problem with Goodwin, and many other Puritans⁶¹ (and taken up by Martyn Lloyd-Jones and others), is the stress on the need for a second blessing experience of a sealing in order to have a glorious sense of assurance that often takes many years to arrive after much soul searching. This leads to introspection and despair; indeed it is stated that many people only receive proper assurance on their deathbeds.⁶² Thus they admit that the norm of most believers is a lack of assurance. This is both false and a cause of great abuse to pastoral counselling.

Goodwin also separates faith and assurance, 'The work of faith is a distinct thing, a different thing, from the work of assurance'.⁶³ This denies the important fact that our faith in God's word is the bedrock of intellectual assurance. Biblical saving faith is the certainty that the promise of salvation is for me, not some vague general truth. Denying the importance of faith for assurance leaves a believer doubting his conversion. For Goodwin, assurance is a mystical experience of sealing which follows faith and is to be waited for, even for a long time and accompanied by works: 'You that believe are to wait for this promise [of being sealed] ... Serve your God day and night faithfully, walk humbly; there is a promise of the Holy Ghost to come and fill your hearts with joy unspeakable and glorious to seal you ... Sue this ... wait for it, rest not in believing only'.⁶⁴ As one recent theologian expressed it, 'The Line, "Rest not in believing only", incredible in one who claimed to be furthering the Reformation, is fatal to the Puritan doctrine of assurance and damning'.⁶⁵

This Puritan reliance upon a mystical, second blessing experience for assurance is a damaging to the believer as the Pentecostal mystical, second blessing experience for tongues and power.

Howell Harris (1714-1773)

Harris was (like MLJ) a Welsh Calvinistic Methodist (this is not Wesleyan Methodism) and a leading figure in the Evangelical Awakening in Wales that produced so many fine preachers. A few weeks after his conversion, Harris received a deep assurance of salvation. However, a few months after that Harris had a deep experience of the Spirit when he was overwhelmed with love for God as a son to a father. He considered this to be the sealing of the Spirit, as a Spirit of adoption. This was a pattern for MLJ who was steeped in Calvinistic Methodist biographies.

Martyn Lloyd-Jones (1899-1981)

Due to his teaching on the need for a baptism in the Spirit experience, MLJ was much courted by the Charismatic Mvt. To have such a heavyweight of conservative UK Reformed theology on side would have been a coup for the emerging movement in the 70s. However, MLJ never formally got on side and finally declined an offer to share a platform with Terry Virgo in Hove (after some pressure from Errol Hulse). Indeed, he rejected tongue-speaking in his meetings and once had a woman removed for doing so (as I was personally informed by Tony Sergeant). So, in theology MLJ was almost Pentecostal on the baptism in the Spirit and yet he rejected its practical outworking in the emerging Charismatic Movement; especially in denying Charismatic versions of the

⁶¹ E.g. Thomas Brooks, *Works*, Banner of Truth, Vol. 2, p520; 'Though the Spirit be a witnessing Spirit ...'.

⁶² DM Lloyd-Jones, *God's Ultimate Purpose: An Exposition of Eph 1:1-23*, Banner of Truth (1979) p299.

⁶³ Thomas Goodwin, 'An Exposition of the First Chapter of the Epistle to the Ephesians', *Works*, Vol 1, p235.

⁶⁴ Goodwin, op.cit. p248.

⁶⁵ David Engelsma, *The Work of the Holy Spirit*, British Reformed Fellowship (2010), p101.

gifts. Indeed, he taught a distinction between the baptism in the Spirit and the gifts; spiritual gifts were rare, at the Spirit's discretion and were not automatic or to be 'claimed'. MLJ was very wary of tongues and did not believe they were at the disposition of the individual. He also taught that there were many sources of spiritual manifestations (e.g. psychological, demonic) and that there was a great danger of false gifts in the church. However, he also accepted that gifts did arise from time to time when necessary (such as in the Scottish Covenanting period). Unique to MLJ was his claim that revivals were occasions when many people were baptised in the Spirit at the same time.

To demonstrate his position I refer to a letter written to a (deceased) personal friend of mine; he states:

I have been emphasising the importance of the baptism with the Holy Spirit for a number of years; so much so, indeed, that rumours have gone around that I have become a Pentecostalist. You will also know how this old doctrine is being attacked anew at the present time, and a great fight is being put up to maintain what has been the traditional evangelical teaching in this respect for the last 100 years or so [i.e., cessationism, PF]. ... What I am concerned about is that many people, owing to the prominence which is given to tongues, will reject the teaching concerning the baptism with the Spirit as a separate and distinct experience after regeneration.

Letter to David Lillie, 1964.

In general MLJ's position was an emphasis on the Puritan exposition of the sealing (particularly of Thomas Goodwin); this was that the sealing, or baptism in the Spirit, was an intensification of assurance of a felt salvation given by the Spirit as an experience. MLJ formally identified himself with Howell Harris's experience in a paper given to the Westminster Conference in 1973. However, MLJ was also very influenced by Richard Sibbes and Jonathan Edwards as well as Thomas Goodwin. He understood the baptism in the Spirit to be a deeper subsequent experience where the believer was brought to feel the full force of the indwelling Christ in the heart and the power of God's love. It was a specific operation of the Spirit to give direct assurance of salvation; yet it was also associated with increased power to witness and serve.

Though a rigorous intellectual regarding Bible study, he also had a mystical streak in his character, inflamed by his love for revivals and Welsh Calvinistic Methodist preachers. He was also worried about the dry orthodoxy in Reformed circles. This desire for an inward mystical experience of the Spirit to provide unction in Reformed ministry became exhibited as a wrong emphasis on the baptism in the Spirit (and mistaken exposition) that lay close to Charismatic ideas. Indeed, one leader detected a glimpse of Quakerism in MLJ's early ministry. Indeed, in considering the controversy between the Puritans and the early Quakers about the direct witness of the Spirit, MLJ was more favourable to the Quakers than some Puritans (*Sons of God*, Rm 8:5-17, p307).

Furthermore, MLJ constantly mixed up terminology throughout his ministry. In 1955 he assumed that the sealing, receiving and the baptism with the Spirit were the same experience. Sometimes he equated the baptism with the filling of the Spirit; at others that they refer to distinct experiences, again that the baptism is the first and fillings are the subsequent experiences. Then he identifies the baptism in the Spirit with Rm 8:16, Gal 4:6 and Gal 3:2. Another time the 'earnest' or 'guarantee' of Eph 1:4 is stated to be another aspect of the sealing. The baptism in the Spirit is identified with Rm 5:5, Gal 4:6 and 1 Jn 2:27 in his preaching on Rm 8. The baptism in the Spirit is also said to be evidenced in Rev 2:17, 28, 3:12 and 1 Pt 1:8. Without explaining the theology of these

different terms, he used them interchangeably, but sometimes without consistency.

In his quest for power in service and unspeakable joy in devotions, and through dwelling on certain historical precursors, MLJ lost some of his usual intellectual rigour and allowed himself to present an unbalanced emphasis. He may also have been too fond of reading John Wesley without circumspection. In places MLJ comes close to the Charismatic position; however he never advocated the use of tongues or the supernatural gifts and was very cautious about healing. I am told, by friends who knew him well, that he became dejected in his latter years; clearly the development of the Charismatic Movement in England disappointed him as much as the spiritual dryness in Reformed circles.

In the mid-60s the difference between evangelicals on this is demonstrated by the positions of John Stott on the one hand and MLJ on the other. Stott powerfully argued for the traditional Reformed position in his booklet *'The Baptism and Fullness of the Holy Spirit'* (1964); especially that 1 Cor 12:13 referred to a single event applied to the believer at regeneration. In the same year MLJ was arguing strongly for a known experience of the Spirit that was subsequent to regeneration. This difference is unsurprising in that it reflects the two separate backgrounds of the preachers; Stott from a formal and reserved Anglican environment and MLJ from a more emotional Welsh Calvinistic Methodist upbringing. Stott was more theologically and exegetically accurate on this and MLJ more confused (indeed his position on certain details kept changing from the early 40s to the late 60s).

However, I think that, in reality, both positions can be reconciled. Both were concerned that conversions in that time were often sub-standard and did not lead to stability or power of witness. Both believed that there should be a powerful experience of the Spirit based upon regeneration. Both demanded that there should be definite experiences of the Spirit subsequent to conversion. But MLJ's exegesis and theology was, frankly, wrong on this and Stott's was correct. If MLJ had described his notion of an experiential baptism in the Spirit as a filling of the Spirit, and abandoned his exegesis of 1 Cor 12:13, there would have been agreement. [Ironically, a couple of years later the tables were turned when they clashed again over the issue of remaining in apostate institutional churches. In this case MLJ was correct in demanding that genuine believers should leave dead works and Stott was wrong.]

MLJ said much that was very useful, beneficial and edifying in his various sermons on the baptism in the Spirit, particularly regarding assurance and the results of assurance, but overall his theology was flawed being based upon a wrong exegesis and mystical historical influences.

FB Meyer (1847-1929)

Meyer experienced an endowment of power upon prayer and faith when very weary at the 1887 Keswick Convention, and this became a focal point of his teaching from that moment. He likened this to the empowerment of great OT saints by the Spirit, but which was now available to all believers as power to serve. This gift of power could be claimed by faith without a conscious subjective experience. While sometimes using the term baptism in the Spirit, Meyer was deeply opposed to emotionalism in this matter -

[The Spirit may be received] without rapture or emotion, or any definite experience. [Meyer wanted to avoid] something extraordinary, abnormal and emotional.

FB Meyer, *Calvary To Pentecost*, Marshall, (1894) p109, 108.

Clearly Meyer's experience was a filling of the Spirit given by God to encourage and support him. From this Meyer developed a wrong theology about it, even calling the OT experience a 'baptism with the Spirit' when Jesus said that this was not possible (Jn 7:39). However, Meyer gave many encouraging messages with some useful insights about the Spirit in the life of the believer, but his overall theology of it was flawed.

Meyer was an influence on Martyn Lloyd-Jones [e.g. *The Sons of God, Banner of Truth* (1974) p251, quoting from Meyer's *The Christ-Life for the Self-Life*].

Andrew Murray (1828-1917)

Murray wrote much on this subject attributing the baptism in the Spirit for complete cleansing from sin and growth in holiness. See: *The Spirit of Christ, The Full Blessing of Pentecost*, and *The Divine Indwelling*. Murray was Dutch Reformed but connected to the Keswick tradition. Unlike most other Reformed writers (not all) he was trichotomist (i.e. taught the need to understand that man is spirit, soul and body).

Meyer and Murray cannot be considered as thoroughly Reformed, i.e. they were not consistent Calvinists; however, they cannot be labelled as outright Arminians. Meyer was from a Baptist background and associated with the Free Churches. Murray was South African Reformed but had a tendency towards mysticism and was influenced by William Law.

To these we could add many of the more Reformed Keswick and Holiness teachers.

Conclusion

We can see that the conservative Reformed position is that there is a powerful ministry of the Holy Spirit exhibited in conversion. This work regenerates, illuminates, empowers and enables a person to believe in Christ and repent from sin. The Spirit then indwells the believer forever, uniting him to Christ through a baptism in the Spirit. Part of this work in a believer is to convince and assure the believer, by immediate (direct) means, that he is safe in Christ and certain of the divine inheritance. This is called by various words, each highlighting different aspects of this assurance (sealing, earnest or guarantee, anointing etc.).

There is a difference of opinion as to when this work of assurance occurs. Many Reformed teachers either speak little of it or consider it to be a part of the regeneration/conversion process, which operates as a complete package. Some emphasise the importance of this assuring work but insist that it is part and parcel of conversion, being a fruit of the Spirit's work in regeneration. However, a minority considers it to be a work subsequent to conversion, the time gap varying amongst believers.

However, all sound Reformed teachers believe that the work of salvation is completed in one ministry of the Spirit who applies the full work of Christ to the elect in time. There are no second class citizens in the kingdom; there is no second work of grace required to make Christians complete in Christ. However there are many further actions of the Spirit in the believer's life as required. Thus there are times of being filled with the Spirit for a particular reason; there are times of refreshing and encouragement (Acts 3:19); there are occasions of assistance in intercession (Rm 8:26); there are even occasions when the Spirit will give divine speech in order to confront our persecutors (Matt 10:19-20). However, all these flow from regeneration and are not subsequent new operations that

change or renew what has already occurred in obtaining salvation.

Though there is a history of a small minority of Reformed people teaching a powerful second experience of the Spirit after conversion, even the majority of these would not teach that those without it were substantially deprived in salvation. In general they did not imply that those who did not know the sealing did not have a complete or 'full' salvation, but merely they had failed to obtain the full assurance of faith that was theirs to enjoy as a part of regeneration/conversion. The idea that believers are divided into two categories – second class citizens who have basic salvation, and first class citizens who have received a special experience of the Spirit and new privileges - is essentially Arminian, and particularly Pentecostal.

Appendix Six

THE DEVELOPMENT OF NON-CHARISMATIC ARMINIAN / AMYRALDIAN IDEAS ABOUT THE BAPTISM IN THE SPIRIT

John Goodwin (1594-1665)

This Goodwin (unlike Thomas) was one of the few Arminian Puritans; indeed he was nominated as a member of the Westminster Assembly, but did not attend. His publisher produced a very useful book of his sermons on the duty of being filled with the Spirit. This comprises of 498 pages of rich exposition, with a dedication by Ralph Venning, despite disagreeing with him on some weighty theological matters. It is a very practical work, stating such things as: if we are not filled with the Spirit we will be filled with something much more damaging; it is a command to be filled with the Spirit, therefore, believers must obey this imperative; without this filling we will never enjoy the consolations of God in any degree and how to tell if you have been so filled. Despite much practical and edifying statements, and despite demanding that Christians enjoy this experience, he does not use the term baptism in the Spirit.

John Wesley & John Fletcher

See earlier appendix.

DL Moody (1837-1899)

Moody was a successful, untrained pastor in Chicago who was continually prayed for by two godly women to be filled with the Spirit for power. In 1871, after his church building burned down, he received this filling in New York. It was so powerful an experience that he had to ask the Lord to stay his hand. After this experience he received great power in his preaching, though nothing new in terms of topics were added. Moody saw that conversion result in the indwelling, but believed power came from a new operation. See Moody's biography.

Albert Benjamin Simpson (1843-1919)

AB Simpson was a precursor of the Pentecostals but yet independent and critical of them. He is famous and beloved as the founder of the Christian and Missionary Alliance, inaugurated in 1897. Originally a Presbyterian minister in Canada and America, he resigned to establish an independent church, the Gospel Tabernacle, to reach out to the unbelievers in New York City.

Influenced by Higher Life teacher WE Boardman, and being healed of a serious illness, he began to teach 'neglected truths' and concentrate on evangelism. In his Christian and Missionary Alliance he united believers from different denominations around a 'Fourfold Gospel' (Christ as Saviour, Sanctifier, Healer and Coming King). He has been called a combination of a revivalist preacher, a Holiness prophet, a promoter of the Deeper Christian Life a champion of world missions and a theological speculator. In many ways he inspired the early Pentecostal Movement.

Upholding the idea of a gradual restoration of the church's experience throughout history after the Reformation he believed that the 20th century would conclude in a latter rain outpouring of the Spirit accompanied by a revival of supernatural gifts, including tongues, miracles and prophecy, as in Acts 2. Before Azusa Street, Simpson advocated the value of tongues as an expression of spiritual feeling but did not claim that the gift would help missionaries preach the Gospel. In fact he stated that the gift, being last in

Paul's list, was most open to abuse.

Like Pentecostals he used the narrative of Acts to establish Charismatic doctrines, though he rejected tongues as initial evidence long before Parham and never spoke in tongues himself. However, he did teach that regeneration and the baptism in the Spirit were two distinct events for the believer, laying the ground for Pentecostal second blessing doctrine. He cited the examples of the Samaritans and the Ephesians in Acts 19 as proof for this claim. He called the baptism in the Spirit (which he experienced personally in 1874) many terms which causes theological confusion.

Despite paving the way for Pentecostalism, he criticised it in 1908 charging that it was preoccupied with outward manifestations rather than inward spiritual devotion and claimed that it reduced evangelistic zeal. He also noted that the new movement divided Alliance branches and reduced missionary contributions (just like the Charismatic Movement did in the UK 70 years later). He also condemned the emergence of a 'prophetic authority' which resembled both Roman authoritarianism and occult spiritualism. In this he was prescient of later errors.

RA Torrey (1856-1928)

See *What the Bible Teaches*, p269ff and *The Baptism With The Spirit*. Torrey was associated with Moody and continued his teaching on this. Torrey teaches that the baptism in the Spirit is a second experience of grace that gives power for service, as distinct from regeneration which gives life.

[The baptism in the Spirit is] distinct from and additional to his regenerating work.
RA Torrey, *The Holy Spirit*, p112.

The baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work. To be regenerated by the Holy Spirit is one thing; to be baptized with the Holy Spirit is something different, something further.

RA Torrey, *The Baptism With the Holy Spirit*, p16.

The baptism with the Holy Spirit is an experience connected with and primarily for the purpose of service. The baptism with the Spirit is not primarily intended to make believers happy nor holy, but to make them useful.

RA Torrey, *What the Bible Teaches*, p272.

Torrey also connected the filling with the Spirit and the baptism in the Spirit. In this he is confusing. He speaks of the baptism in the Spirit in terms of a single necessary, post-conversion experience; then he identifies this with the filling; but then he says that the filling is repeated many times (*What the Bible Teaches*, p279). There are other absurdities. After quoting Cornelius' experience, he then states that baptism in water is a necessary preparation for the baptism in the Spirit – the opposite of Cornelius' experience (*What the Bible Teaches*, p279, 280).

Torrey does not link the baptism in the Spirit with passages teaching the sealing of the Spirit and does not identify it with assurance. His emphasis on power rather than holiness distances him from many other Holiness or Higher Life / Keswick teachers. His denial of tongues distanced him from the emerging Pentecostalism of his time.

Torrey's position is confused, contradictory and does not cover all the relevant Biblical passages. The same could be said for Moody.

Samuel Chadwick (1860-1932)

Chadwick was a Methodist pastor, Principal of Cliff College and a popular writer; he was also a close friend of Campbell Morgan. He had an experience of the Spirit upon burning all his sermons at 3am after a protracted spiritual struggle. At the prayer meeting later, he spoke of an experience of sanctification to which he attributed his later zeal and success in soul-winning. Like many, he taught that Calvary and Pentecost must be recapitulated in the believer as two separate crises.

Conversion was a crisis of the soul whereupon it turns to God. The experience of the Spirit, which he called a baptism in the Spirit, was a crisis of obedience that results in a deep peace, a thrilling joy and a new sense of power. (*The Way to Pentecost*, p32) Chadwick was bold in his claims; for instance he says that this experience produces certainty about the mind of God and changes the prayer life,

Before Pentecost we pray in the Spirit, after Pentecost the Spirit prays through us. ... All the fulness of life, all resources of vitality, all certainty of assurance, all victory over sin and the flesh, all prevailing power in prayer, all certitude of glory – all and everything is in the Indwelling Presence and Power of the Holy Spirit.

The Path of Prayer, p41 and *The Way to Pentecost*, p36.

Chadwick's position, at times, became confused and theologically precarious where his experiences drove him to unbalanced statements that come close to heterodoxy. For instance, in expounding Judges 6:34, he stated that the Spirit clothing himself with humanity is another miracle of incarnation. In some ways his teaching on union with God in one's life now is very similar to the objective of Christian mystics, except that Chadwick believed this was attainable in an instant of faith, instead of years of spiritual exercises. His formula for achieving this is simple: Ask (for the constant presence of Christ), Repent, Receive by faith and Obey continually.

At root Chadwick's position follows his Wesleyan background and, like Wesley, he believed that holiness is an experience to be sought and then continued in a life of perfect love.

Conclusion

The Arminian presentation of the baptism in the Spirit focuses upon a second blessing experience. The fruit of this is variously expressed as power, added devotion, holiness, testimony etc. Some writers claim that the fruit they affirm (e.g. power) is correct, while the fruit others affirm (e.g. holiness) is wrong. The receiving of this experience is clearly based upon a subjective, felt emotion followed by a greater confidence, joy or strength; but the apologetics for it are usually poorly worked out. In every case the experience can better be explained as a filling of the Spirit given by God to aid ministry or encourage during a time of trial.

Appendix Seven

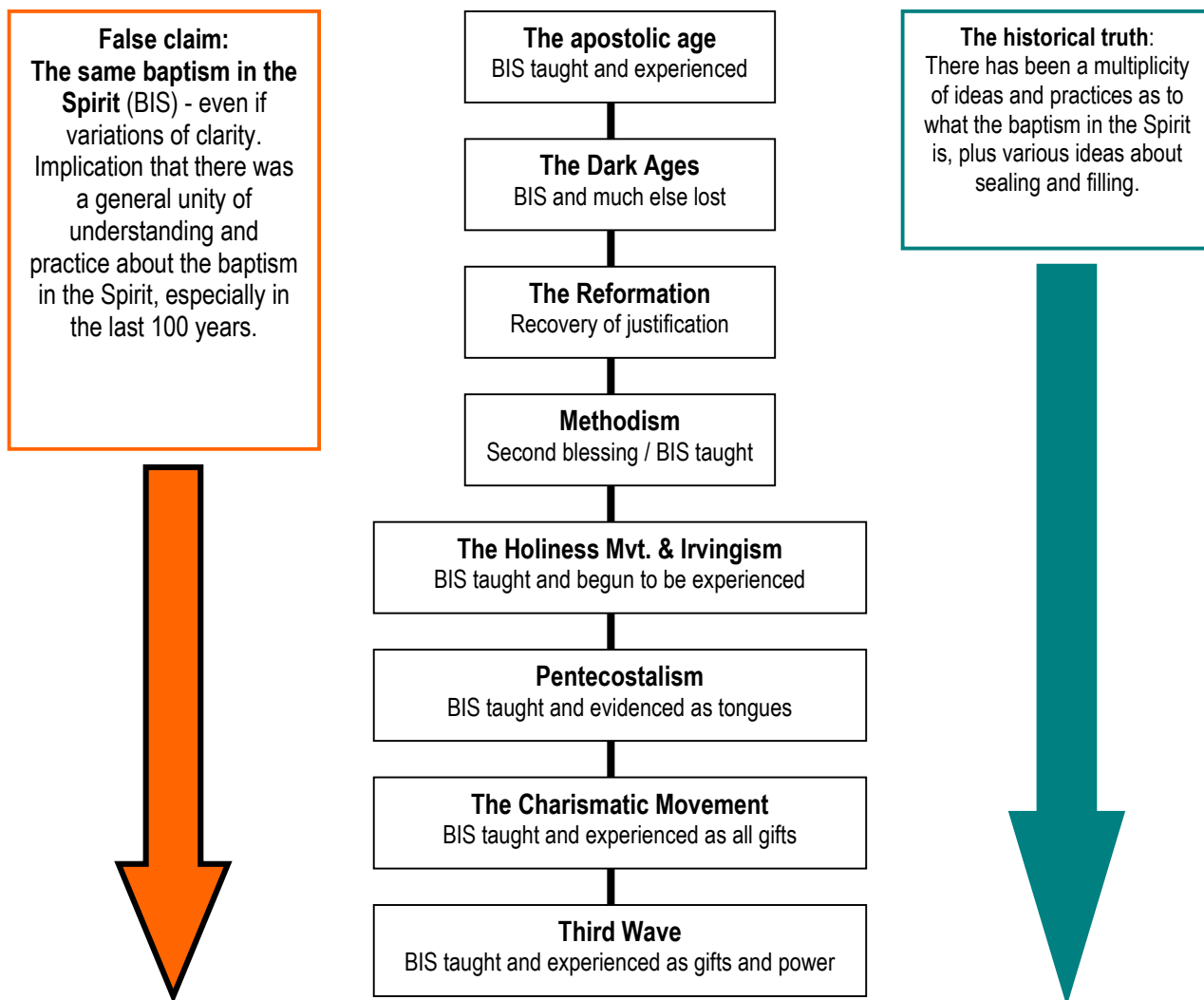
A SUMMARY OF POST REFORMATION VIEWS

Outpouring / Baptism	→	An outworking of regeneration with various results	Watchman Nee, many Brethren, Higher Life groups.
Sealing of Spirit	→	An adjunct to conversion that confirms faith or gives joy	Some Puritans, Whitefield, David Watson, some Brethren.
Sealing of Spirit	→	A second work of grace for joy, love and power to serve	Some Puritans, Martyn Lloyd-Jones, FB Meyer etc.
Baptism / Sealing	→	A second work of grace for assurance	Moravians, some Puritans & evangelicals, T. Goodwin
Baptism	→	A second work of grace for perfect holiness	John Wesley, Methodists, many early Holiness groups
Baptism	→	A second work of grace for holiness and/or power	Many later Holiness & Keswick groups Andrew Murray, etc.
Baptism	→	A second work of grace for power to serve only	Finney, DL Moody, R A Torrey, some Keswick groups
Baptism	→	A second work producing experiential union with God	Samuel Chadwick
Baptism	→	A second work of grace for tongues and/or prophecy etc.	Classical Pentecostals
Baptism	→	A second work of grace for all supernatural gifts and power	Charismatic Movement
Baptism	→	Grace for all gifts and power that is part of conversion	Third Wave, John Wimber, Wayne Grudem.

Notice that there has been no unanimity on the subject of the baptism in the Spirit *as an experience* for hundreds of years. In earlier history (e.g. Medieval) the baptism in the Spirit was associated with mystical and later with Pietist groups.

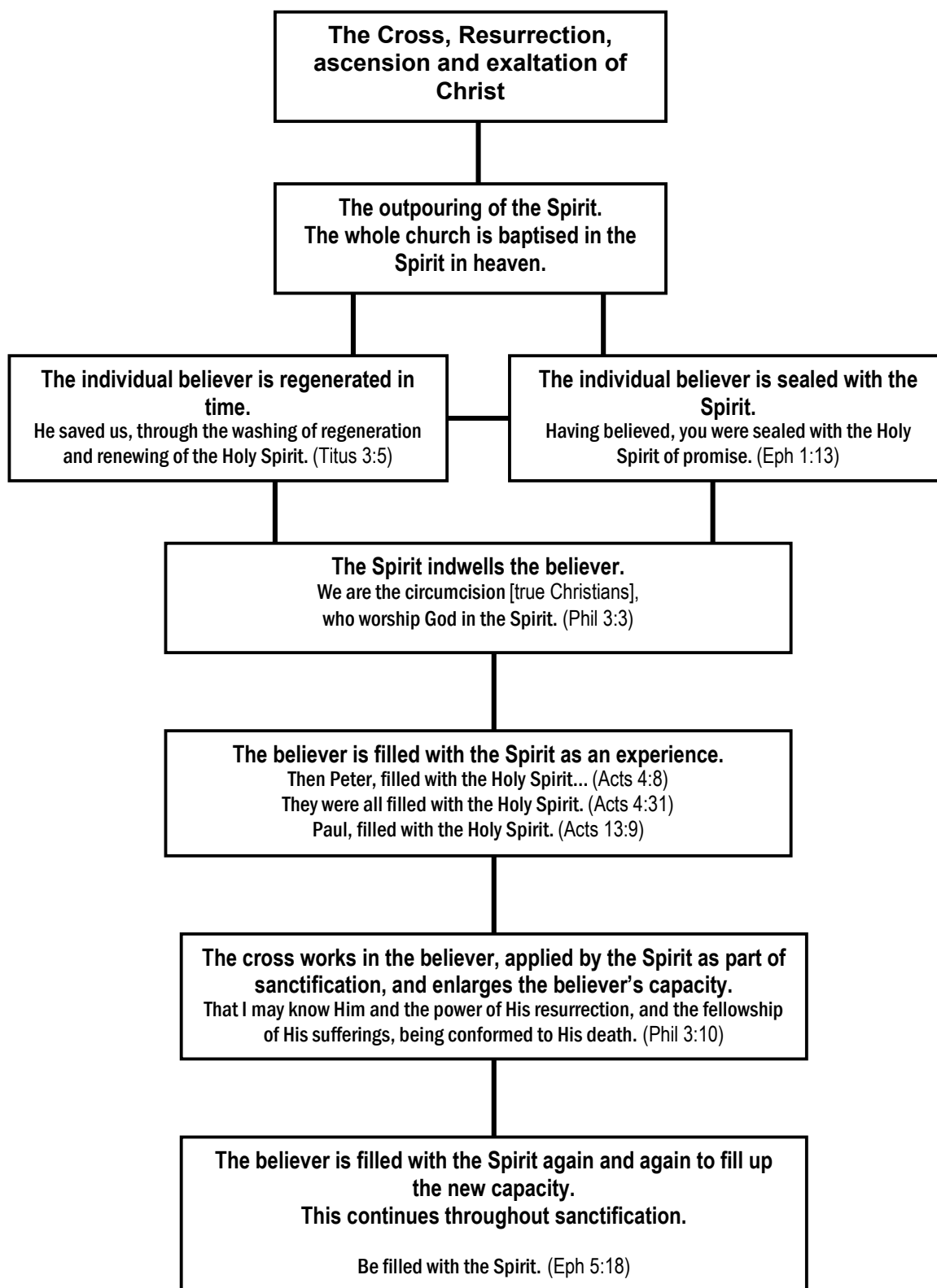
Appendix Eight

THE FALSE CHARISMATIC PRESENTATION OF THE HISTORY OF THE BAPTISM IN THE SPIRIT



Appendix Nine

THE BIBLICAL VIEW



Appendix Ten

THE PROBLEM OF KESWICK

Keswick is a problem in that it represents a wide variety of positions on the baptism in the Spirit and has influenced more than one movement. Although it was an inspiration for Pentecostalism, it is better considered as leading to the Higher Life (or Deeper Life, or Victorious Life) movements. There will always be problems when a movement is based upon an annual conference, which represents a wide variety of opinions and theology.

The Keswick Conference began in 1875 originating in the Moody-Sankey campaigns and the efforts of the local vicar (Canon Harford-Battersby) and has been supported by evangelical Anglicans, mainly from a Reformed background. Unlike Wesleyan perfectionism, it did not teach an eradication of sinful tendencies, but the counteraction of them through the ministry of the Holy Spirit applying the truth received by faith.

Keswick hosted Reformed and Arminian teachers; people for and against a special subjective experience of the Spirit; pro emerging Pentecostalism and against it; for inactively allowing the Spirit to destroy sinful passions and others for a vigorous striving against sin and those favourable to yielding and those against any kind of passivity. What it did unite on was a quest to promote a deeper devotional life, a greater love for God, a greater victory over sin and a better awareness of the Spirit; but there was variety on how this was to be achieved. At one end of the scale Keswick gave effective expositions of Romans 6, but at the other there was teaching on a second blessing for the 'gift' of sanctification which was close to Wesleyan perfectionism. Just as one trusts for justification, so one has faith for sanctification – an unbiblical notion.

So Keswick teaching polarised godly people. Two good men illustrate this, both of whom were devout, scholarly, widely-respected, evangelical, Anglican clergymen - JC Ryle and HCG Moule. Ryle opposed the sanctification teachings of Keswick, while Moule spoke at the conference. Ryle emphasised the classical Reformed idea of sanctification that focused on striving, warfare, conflict and wrestling (*Holiness*, px, xvi) but Moule said that it does not depend on 'wearisome struggle' but on 'God's power to take the consecrated soul and keep him'. Ryle centred on the struggle for obedience, Moule on consecration (yielding) and faith. Of course the truth is both.

Struggle to renew the old nature is futile and achieves nothing, but struggle to put off the old nature is necessary. Faith in God's promises and in what God has done in the crucifixion of the old nature is critical, yielding to this truth is vital, but without striving to walk in the light of it against many temptations, there will be no testimony. Both faith and striving are necessary, both resting in what God has done and struggling to maintain this against temptation go hand-in-hand. Reformed folk who fail to understand Romans 6 and Eph 4:22-24 will have a testimony of failure; but Keswick folk who fail to understand 1 Cor 9:26-27, 1 Tim 6:12 and 2 Tim 4:7 will end up as mystics. Furthermore, there is no indication of complete and constant victory over sin in the NT, rather we all make many mistakes (Jm 3:2).

An example of the latter is the erroneous teaching of American Presbyterian Robert Pearsall Smith and his Quaker wife, Hannah Whitall Smith. The teaching they espoused came close to Wesleyan perfection; they sought to deny his perfectionism but retain his two-stage salvation. Whereas Paul's teaching in Romans 6 leads to a call for active

obedience (Rm 6:13-14), they turned it into a call for faith and passivity ('resting'). Their objective in sanctification is faith, which is taught as being: a) see and believe that you are dead to sin; b) rely on Christ to defeat sin in you; c) rely on the Spirit to raise you above temptation. Trying to do what is right will not succeed, since we are full of pride and unbelief.

What they failed to realise was that we do not just put off the old man, but put on the new – and this life must be actively worked out (Phil 2:12-13). This life, the new nature, is not full of pride, failure and unbelief, but it is the life of Christ in our heart. This is why we must walk in the Spirit – live on the basis of spiritual life. There is a place for yielding and resting on the truth that we have died with Christ, but this must always lead to active obedience, putting on Christ and walking in the Spirit.

So Keswick folk sang, '*Holiness by faith in Jesus, Not by effort of our own*' and its teaching could be encapsulated as, 'cease striving and trust Jesus' or 'let go and let God'. The victorious life that results is happy and peaceful. They denounced others for teaching that while justification is by faith, sanctification is by works and criticised all forms of effort to be obedient. This is pure antinomianism – the denial of the need to obediently comply with God's law as a result of passively resting on faith. All effort was considered to be fleshly 'self' and thus sinful. What was needed, they said, was letting Christ do things through you. Thus holiness ceases to be practical, being merely a matter of mind. While they did not teach Wesley's perfect sinlessness (sin is eradicated from the heart and replaced with perfect love), they taught the goal of constant and continual deliverance from sin and living victoriously. This total victory over sin is very close to perfectionism; its foundation of resting, yielding and passivity is close to mysticism.

Even for more conservative Keswick folk, there was a definite impression that salvation came in two stages: Christ as justifier and Christ as sanctifier; or salvation from sin's guilt and salvation from sin's power. This two-stage emphasis proved to be a foundation for Pentecostal baptism in the Spirit theories.

While Keswick may have influenced early Pentecostalism through the mention of the baptism in the Spirit by several speakers, the chief emphasis of the movement was not an experience to give power, but a seeking of revelation of truth that would help them to be holy.

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