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A HERMENEUTICAL CRITIQUE OF PENTECOSTALISM
FOR THE CHURCHES OF SOUTH AFRICA

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**A HERMENEUTICAL CRITIQUE OF PENTECOSTALISM
FOR THE CHURCHES OF SOUTH AFRICA**

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I dedicate this ministry project to the Pastors of South Africa.

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PREFACE

I would like to thank Yorke and Angel Hinds for their sacrifice in making this entire project possible. I would also like to thank Denver Solomon for arranging the teaching sessions so that the project could take place. Finally, I would like to thank my wife for sticking it out with me all of these years whilst I have been studying for God and His people.

Franco Brits

Durban, South Africa

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CHAPTER 1

INTRODUCTION

South Africa is a country on the receiving end of a variety of strange teachings that have come crashing onto its shores from abroad. These adverse teachings then shape themselves to the African context and manifest themselves in a variety of unique but concerning ways.

It was not until 2013, whereby I was placed in a leadership position in our Baptist church that I saw the reality and extent of this movement first hand. Rarely would a week go by whereby I did not encounter someone from in or from out of the church who had been affected by a form of African charismaticism or Pentecostalism. Something needed to be done and there were not many outspoken reformed cessationists decrying the teaching. So, I decided to enter the fray and have been working on this specific project of writing a manual for teaching the doctrine of cessationism since.

The goal of this project is to better equip the believers in the churches of South Africa by providing a hermeneutical critique of the teaching of Pentecostalism¹.

Context

The Pentecostal movement is not a minority group. They represent a significant percentage of Christendom in the world. Consider the following statistics compiled in 2011 by Pew Forum²:

¹ It must be added that there are many different types of Pentecostals with their varying views. However, what is central to all of them is their view of Subsequent Spirit Baptism.

² Pew Research Center, "Christian Movements and Denominations," Pew Research Center's Religion & Public Life Project, December 19, 2011, <http://www.pewforum.org/2011/12/19/global-christianity-movements-and-denominations/>.

According to their findings, there are about 279 million Pentecostal adherents in the world (which is about 12.8 percent of the Christian world and about 4 percent of the entire population of the world). Additionally, Pentecostals are the biggest protestant denomination in the world, which is an astonishing feat since the movement is barely older than 100 years.

Within that group, 43.7 percent of those Pentecostals live in Sub-Saharan Africa.³ The incursion of this movement occurred during the decolonialization period of the 1950s and 1960s.⁴ The Sub Saharan countries that saw the highest influx of Pentecostals include: Zimbabwe, South Africa, Angola and Kenya.⁵

In South Africa, Pentecostalism even outgrew the mainstream traditional Dutch Reformed Church which had dominated the religious landscape of the country since its arrival in the mid-seventeenth century.⁶ Today, if you combine the Pentecostal and Charismatic Church of South Africa you get a total 8.2 percent of the population of the country adhering to those specific denominations.⁷

However, that is not the whole story. Zion Christians, an amalgamation of traditional African Religion with Charismatic Christianity, which can be deemed a syncretistic religion, accounts for an additional 11.1 percent of the population.⁸ Additionally, one could add those in other circles such as Baptist, Roman Catholic, Anglican, and Methodist who adhere to the continuationist doctrines. Thus, one can guess

³ Sub-Saharan Africa refers to those countries below the Saharan Desert.

⁴ Pew Research Center, "Overview: Pentecostalism in Africa," Pew Research Center's Religion & Public Life Project, October 5, 2006, <http://www.pewforum.org/2006/10/05/overview-pentecostalism-in-africa/>.

⁵ Pew Research Center, "Overview: Pentecostalism in Africa."

⁶ Encyclopedia Britannica, "Dutch Reformed Church | South African Protestant Denomination," accessed May 31, 2018, <https://www.britannica.com/topic/Dutch-Reformed-Church>.

⁷ WorldAtlas, "Major Religions In South Africa," accessed May 30, 2018, <https://www.worldatlas.com/articles/major-religions-in-south-africa.html>.

⁸ WorldAtlas, "Major Religions In South Africa."

that the figure may rise higher than approx. Twenty-five percent of the entire population of one country adhering to these teachings. One only needs to look at the Top selling books of the nation's largest Christian Book Chain to see evidence that Charismatic and Pentecostal teachers outweigh any other group in sales.⁹ In addition, the biggest prayer meeting ever held in the country had an estimated 700,000 to 1,000,000 attendees which was led by a known charismatic preacher.¹⁰ This information makes it clear that Pentecostalism is on the rise whilst cessationism is on the decline, specifically in South Africa. It is noticeable in that no church has been immune to this growing trend and the people in these congregations are confused.

Recent reports have flared up in the media concerning Pentecostal preachers abusing their authority in vile ways. For example, one preacher in the Gauteng Province had his congregants eat grass.¹¹ That pastor kept his position and only a few months later had his congregation drink petroleum because he told them he had miraculously turned it into pineapple Juice.¹² A different church in the same province had a preacher tell his congregants to eat snakes since he made them believe he had turned them into chocolate.¹³ In another incident, a preacher further north sprayed insecticide into his congregants to "heal" them.¹⁴ An additional preacher has claimed that he has cured HIV,

⁹ Cum Books, "Christian Bookshop," accessed May 30, 2018, <https://www.cumbooks.co.za/books-19>.

¹⁰ ENCA, "'Over a Million People Attend National Day of Prayer SA,'" accessed May 30, 2018, <https://www.enca.com/south-africa/over-a-million-people-attend-national-day-of-prayer>.

¹¹ Jill Reilly, "South African Preacher Makes Congregation Eat GRASS," *Daily Mail*, last modified January 10, 2014, <http://www.dailymail.co.uk/news/article-2537053/Lawn-Christians-South-African-preacher-makes-congregation-eat-GRASS-closer-God.html>.

¹² Ted Thornhill, "South African Preacher Makes His Flock Drink PETROL," *Daily Mail*, last modified October 15, 2014, <http://www.dailymail.co.uk/news/article-2794275/first-congregation-eating-grass-make-close-god-controversial-south-african-preacher-makes-flock-drink-petrol.html>.

¹³ Vhahangwele NemaKonde, "Pastor Mnguni Makes Congregation Eat Snakes," *The Citizen*, accessed May 30, 2018, <https://citizen.co.za/news/south-africa/423976/pastor-mnguni-makes-congregation-eat-snakes/>.

¹⁴ *BBC News*, "S Africa 'pesticide Pastor' Condemned," November 21, 2016, <https://www.bbc.com/news/world-africa-38051923>.

ended poverty and walked on air¹⁵ yet 18.9 percent of South Africa still has HIV¹⁶ and its unemployment rate is still at 26.7 percent.¹⁷ The claims of these preachers, and many more, has led the South African government to look into making amendments to its laws and regulations concerning religion, ultimately making all churches fall under the umbrella of the state.¹⁸

Personally, I have witnessed Easter “healing” services at local dam’s whereby Pentecostal churches would bring their sick and throw them into the icy waters to heal them. Many of these people were invalids who were then tossed on the back of pick-up trucks and driven back to the church in the icy temperatures, wet. Whilst this occurs other members of these churches go on frantic rages. One individual was even ranting about drinking blood.

On another occasion, I had a conversation with a local fireman who believed that if you write your wish on a piece of paper, put it under your pillow, God will bring that to fruition. Another person argued against me that the Gospel can only be preached if signs accompany it. One church I know was talking to the dead; another had members who attempted to beat a demon out of a person. I have been prayed over in “tongues” by people, I have heard “prophecies” declared and more, and this is only my limited experience and my limited research into some church’s practices.

¹⁵ *The Star*, “Meet SA Pastor Who Has ‘Cured HIV, Ended Poverty and Walked on Air,’” accessed May 30, 2018, http://www.the-star.co.ke/news/2018/03/06/meet-sa-pastor-who-has-cured-hiv-ended-poverty-and-walked-on-air_c1725263.

¹⁶ Central Intelligence Agency, “The World Factbook,” accessed May 30, 2018, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2155rank.html>.

¹⁷ CEIC Data, “South Africa Unemployment Rate,” accessed May 30, 2018, <https://www.ceicdata.com/en/indicator/south-africa/unemployment-rate>.

¹⁸ CRL Rights Commission, *Report of the Hearings on the Commercialization of Religion and Abuse of People’s Belief Systems* (Johannesburg, South Africa: CRL Rights Commission, 2017), <http://www.crlcommission.org.za/docs/Report%20On%20Commecialization%20of%20Religion%20and%20Abuse%20of%20People%27s%20Believe%20Systems%20final.pdf>.

Now, not all churches have gone to those extremes mentioned above, but most churches have been confused about what to think about all of this. Additionally, many elders/pastors in these churches do not know how to teach the doctrine of cessationism effectively or they do not know why these movements are wrong. At most they hold onto implications of what happens when you hold onto this doctrine. Which is part of the argument against it, but it does not get to the root of the problem to which I argue are hermeneutics. Thus, it is my desire to help the churches think through these issues by giving them a thorough critique of the hermeneutics of this movement.

Rationale

As has been stated above, South Africa has been plagued by Pentecostal teachings. These teachings have influenced even the reformed branch of the country. The result is an utter confusion in the theological convictions of those in the church. Because of this I have taught a class on it in several churches.

The implications of adhering to the wrong doctrine can be severe. This can be even more severe if the doctrine concerns church practice because church practice involves the entire church. Thus, wrong doctrine can affect every member of a church. What can be even worse is the practice of an incorrect doctrine in a society with little restraint. South Africa is known for having incompetent governmental policing. Most serious crimes are unaccounted for which means that churches who abuse the doctrine of the church can easily go under the radar. As mentioned above, the government has attempted to fix the abuses that occur in these Pentecostal churches. However, their approach will not strike at the heart of the issue which is a wrong adherence to a doctrine based on wrong hermeneutics.

Purpose

The purpose of this project was to identify the weaknesses of the beliefs concerning Pentecostalism, amongst members of several South African churches so that I

could write a teaching curriculum to assist teachers in those churches for them to know how to engage in the area of hermeneutics and history in these discussions.

Goals

To fulfil the purpose of this project these goals were to be achieved:

1. The first goal was to develop a teaching curriculum on the issue of Pentecostalism.
2. The second goal was to send a pre-test survey to ascertain what the participants believed in with regards to Pentecostal teachings.
3. The third goal was to teach the curriculum for South Africans so that, they themselves, could teach on these issues.
4. The fourth goal was to send a post survey to these same participants to see whether the understanding of the issues concerning Pentecostalism had changed.

Research Methodology

I wish to provide teaching material for the church in South Africa on the issue of Pentecostalism with a specific focus on their Spirit Baptism. It is my argument that Pentecostalism is hermeneutically inconsistent and theologically incorrect. The implementation of this project accorded with the following methodology:¹⁹

The first goal was to assess the understanding of all the issues pertaining to Pentecostalism amongst the leaders of specific churches in South Africa. This goal was measured by the administration of the “Leaders on Spiritual Gifts survey.” This goal was to be considered successfully met when at least three elders from different churches completed the survey (see appendix 1).

The second goal was to develop a curriculum for those elders in South Africa, so that they could teach on those issues themselves. This second goal was to be measured by several other elders/pastors of several churches both South African and non-South African to determine its theological competency. This goal was to be considered

¹⁹ All of the research instruments used in this project will be performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

successfully met when at least other three elders/pastors from various churches consider the material worthy to be utilized (see appendix 2).

The third goal was to teach the curriculum to those elders in South Africa. This goal was to be measured by the reality that I did end up teaching the material to them. The third goal was to be considered successfully met when the material had been taught to enough respondents in South Africa.

The fourth goal was to send the “Leaders on Spiritual gifts survey” to those same elders to see whether their understanding concerning the issue of Pentecostalism had increased from the congregation (see appendix 1). The fourth goal was to be measured by the same survey being sent back to those elders. This goal was to be successfully met when at least 60 percent of those elders returned the post survey to completion.

Definitions and Limitations/Delimitations

The following definitions of key terms will be used in the ministry project:

Cessationist / Cessationism. Of the four major cessationist positions, for this paper, I will define cessationism to the classical Cessationism position. Those who hold the doctrine that the supernatural gifts such as: apostle, prophet, prophecy, healing, tongues, knowledge, miracles and interpretation are no longer available for the church since their cessation when the last apostle died (John) and the Canon of Scripture (the Bible) was complete.²⁰

One author defines it as follows:

²⁰ The other three are: Concentric Cessationists (or open but cautious). These believers teach that the miraculous gifts have ceased where, geographically, the gospel has laid a foundation but can still occur in unreached areas as an aid to evangelism. Complete Cessationists. these believers teach that not only are there no miracle workers, but there are no miracles in general. Consistent Cessationists, these believers teach that both the miraculous as well as the non-miraculous gifts have ceased. Nathan Busenitz, “A History and Critical Evaluation of Charismatic Theology” (PhD diss., The Master’s Seminary, 2014), 8–9.

Cessationism is the view that the sign gifts (e.g., the performing of miracles, gifts of healing, speaking in tongues) and the revelatory gifts (i.e., the reception and proclamation of new revelation from God) passed away when the foundation stage of the church ended. Those kinds of miraculous phenomena did not continue beyond the apostolic era and thus have not been given to believers since. Miraculous gifts will not return until the tribulation period, after the church has been raptured and during the ministry of the two witnesses (cf. Rev. 11:3-11).²¹

Pentecostal / Pentecostalism. Those who believe that all the gifts have continued unabated throughout the church age but have seen a major increase of them since the beginning of the twentieth century and that the Baptism of the Spirit is the necessary starting point for accessing those gifts.

Whilst Pentecostals and Charismatics have many overlapping doctrines, the key difference between them, is their view on Spirit Baptism. To be specific, one author states,

A theological differentiation might be along doctrinal lines, in particular Spirit baptism (also called the baptism in or of the Holy Spirit). It is oversimplified, but perhaps useful, to say that “Pentecostals” subscribe to a work of grace subsequent to conversion in which Spirit baptism is evidenced by glossolalia (i.e., speaking in tongues); for some, this baptism must also follow another act of grace, sanctification. “Charismatics,” however, do not always advocate either the necessity of a second work of grace or the evidence of glossolalia as an affirmation of Spirit baptism. Yet both emphasize the present work of the Spirit through gifts in the life of the Spirit through gifts in the life of the individual and the church.²²

Several delimitations will be placed on this project. First, the project will be directed towards leaders, who are in teaching positions, within churches in South Africa. Second, the project will be an eight-to-teen-week curriculum. Third, I myself am limited in interaction with these leaders by geography.

²¹ John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Bible Truth* (Wheaton, IL: Crossway, 2017), 804.

²² Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988), 1.

Conclusion

As has been shown above, Pentecostalism is on the rise especially in Sub-Saharan Africa. Thus, a thoughtful, concise and biblical critique of the hermeneutics of Pentecostalism is necessary.

CHAPTER 2
THEOLOGICAL ARGUMENT FOR
TRADITIONAL SPIRIT BAPTISM

Introduction

At the base of all theology is hermeneutics. Hermeneutics may be defined as “The science and art of interpreting the Bible”¹ In other words, these are the tools one uses to exegete a text. Different tools will lead to different results. For example, if your theology is determined by your exegesis and if your exegesis is determined by your hermeneutics, then the slight variation in hermeneutics will not only result in a different exegesis but a different theology.

Most conservative schools have at least two hermeneutical tools in common: Grammatical interpretation and Historical Interpretation. Understanding how grammar works in the original languages and understanding the historical circumstances surrounding a letter are two commonly shared interpretive tools and the skill to which one uses these skills will impact one’s exegesis.

Therefore, one’s hermeneutics impacts one’s theology. The tools one uses to interpret will most surely impact the outcome of that interpretation. If two carpenters were tasked to create a wooden bench and were both given the exact same materials, but if at the same time, they both used different tools, then it is highly likely that their benches will not be identical. The same is true when it comes to exegesis. The tools you use will determine the theology you come out with. This is true in all spheres of theology

¹ Roy B. Zuck, *Basic Bible Interpretation* (Colorado Springs: Cook Communication Ministries, 1991), 19.

and my goal in this chapter will be to prove that one's Pneumatology is determined by what tools one uses to interpret the Bible.

For it is my argument that many, in my context, who adhere to some form of Pentecostal teaching have added to the traditional grammatical/historical hermeneutical framework. The additional hermeneutic leads them to different theological conclusions. Thus, in my estimation, they are Pentecostals because they have adopted a new set of rules for interpreting Scripture which determines their theology. If many of these Pentecostals would recognize that they have embraced a different hermeneutic and if they can be convinced that their hermeneutic is spurious, then I believe that they would adopt or at most, lean towards the non-pentecostal model since that model best accords with grammatical/historical hermeneutic. Now when it comes to Pentecostalism, it is my contention that they have added additional hermeneutical tools to their toolbelt. What many Pentecostals have done is that they have viewed books like the Gospels and Acts as prescriptive and normative today. They have misinterpreted the special outpourings of the Spirit as seen in the Lukan writings and understood them as being regular occurrences today. They read of believers receiving the Spirit later in their Christian life and thus assume that that pattern should be the normative pattern today. Thus, this theology, that they embrace, is a hermeneutic that influences much of their other teachings. Therefore, my main goal for the remainder of this chapter will be to address this topic and whether it is biblical or not. The topic of the timing and the effect of the Baptism of the Spirit.

A Biblical Critique on the Pentecostal View of Subsequent Spirit Baptism

Does the believer receive the baptism of the Holy Spirit at salvation or at a later experience in life? Is there such a notion as a second blessing or a second work of grace? These are questions that must be addressed when dealing with Pentecostal teaching because the Pentecostal view of subsequent spirit baptism is at the heart of the movement.

This view is quintessentially so Pentecostal that it is what separates most Third-Wave charismatics from their Pentecostal counterparts.² Both believe in the continuation of the miraculous gifts but differ on this point. Pentecostal Douglas A. Oss wrote, “In distinction to Pentecostalism, which holds that Spirit-baptism is a distinct experience of the Spirit that inaugurates an empowered life of witness, the charismatic movement includes a variety of positions on the issue of a second experience.”³

Charismatic Sam Storms articulated this difference as well when he wrote:

Perhaps the principal distinction, theologically speaking, between classical Pentecostalism and the so-called Third Wave is the latter’s rejection of the doctrine of subsequence. According to most Pentecostals and charismatics, baptism in the Holy Spirit is an event subsequent to and therefore separate from the reception of the Spirit at conversion, the initial evidence of which is speaking in tongues.⁴

Therefore, both Pentecostals and Charismatics, two groups that hold to the miraculous gifts of the Spirit being available for the church today, differ on the issue of spirit baptism. Thus, this section is only a polemic against those who hold onto the notion of a second work of grace or subsequent spirit baptism. But initially a definition of both views is necessary:

The following dispensational definition is the position I will be defending:

“The Baptism of the Holy Spirit is the work in which the Lord Jesus Christ, by the agency of the Holy Spirit, in the present dispensation, places the Christian into His body, the church, at the Christian’s first moment of salvation by saving grace through faith in the Lord Jesus Christ.”⁵

² It must be noted that since the Charismatic and Pentecostal movements are so large there will always be exceptions such as Gordon Fee. See Gordon D. Fee, “Baptism in the Holy Spirit: The Issue of Separability and Subsequence,” *Pneuma: The Journal of the Society for Pentecostal Studies* 7, no. 2 (Fall 1985): 88.

³ Douglas A. Oss, “A Pentecostal/Charismatic View,” in *Are Miraculous Gifts for Today? Four Views*, ed. Wayne A. Grudem (Grand Rapids: Zondervan, 1996), 257.

⁴ C. Samuel Storms, “A Third Wave View,” in Grudem, *Are Miraculous Gifts for Today?*, 176.

⁵ James Mook, “Lesson 23 - Part II: Pneumatology - Ministry of the Holy Spirit in Salvation - Part 4: The Baptism of the Holy Spirit” (unpublished class notes for TH 606: Theology II, The Master’s Seminary, n.d.), 392.

Whereas the Pentecostal view is summarized by David Petts:

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) The 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."⁶

Thus, the main difference between the position that I will defend, and the Pentecostal position, is the timing and manifestation of the baptism. The Dispensational position places the timing of the baptism at salvation with no external manifestations (i.e., speaking in tongues) whilst the Pentecostal position places the timing of the baptism sometime later in the Christian's life with the gift of tongues as being a sign of it occurring.⁷ However, even though this seems to be theological issue, not a hermeneutical one, since as I have argued above, "at the base of all theology is hermeneutics" this is also a hermeneutical issue. Additionally, I will argue that the average Pentecostal has adopted this theology as part of their hermeneutical system which then affects other doctrines since hermeneutics affects theology.

Now there are certain doctrines that will inevitably affect your interpretation of various passages. One's Bibliology will impact whether one views certain portions of Scripture as from God or not. One's Theology Proper will impact God's work behind the scenes in narratives. Therefore, it is normal that these doctrines impact your interpretation. However, the Pentecostal position has placed their doctrine on the baptism of the Spirit into this same category. If the baptism of the Spirit occurs later in the Christian life, then one's soteriology is changed because the Spirit is not in the believer at

⁶ David Petts, "The Baptism in the Holy Spirit: The Theological Distinctive," in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle, UK: Paternoster Press, 1998), 98.

⁷ It must be noted that there are differences within the Pentecostal movement. One author makes this clear when he writes: "Indeed, it is a common misunderstanding of Pentecostalism to charge that it denies the Spirit to non-Pentecostal believers. To my knowledge no classical Pentecostal holds the view that the Spirit is not received at salvation (which would clearly contradict Scripture). . . . When Pentecostals speak of 'receiving' the Spirit as a post-conversion experience, they are speaking of the work of the Spirit in which he empowers the believer in 'charismatic' ways for witness and service." Oss, "A Pentecostal/Charismatic View," 242.

salvation or at least in the same amount or is not as effective in ministry as those who have not received it. If the baptism of the Spirit occurs later in the Christian life, then one's doctrine of sanctification is changed because the growing Christian is the one who has received the second blessing and has spoken in tongues. If the baptism of the Spirit occurs later in the Christian life one's views on the doctrines of grace could change because a believer who has not experienced this second work could have fallen from the faith. If the baptism of the Spirit occurs later in the Christian life then one's counselling methods change because counselors want their counselees to grow in the Lord and if the counselee has not experienced this second work, that would be the counselor's primary aim. Thus, the Pentecostal doctrine of subsequent spirit baptism affects other doctrines and hence becomes a pseudo hermeneutic. Therefore, dealing with this issue is not only the foundational issue between Pentecostals and non-Pentecostals but it is an issue that affects much of the Christian life. One author wrote,

One's view of Spirit baptism may not be a hill on which to die. But certainly there are important issues here: the nature of spirituality, how one relates to the Holy Spirit at different stages of life, what graces are available to believers at any one time, the role of spiritual gifts, and whether speaking in tongues is a normative sign of Spirit baptism.⁸

Not only that but Charles Ryrie argued that a misunderstanding of this doctrine obscures the truth of our union with Christ and thus influences the way we live for Christ.⁹ The issue of Spirit Baptism is thus an important topic to cover since it acts as a pseudo-hermeneutic influencing much of the Christian life. The remainder of this section will be arguing for the Dispensational position and then responding to some Pentecostal arguments/rejections.

⁸ Chad Owen Brand, "Introduction: The Holy Spirit and Spirit Baptism in Today's Church," in *Perspectives on Spirit Baptism: 5 Views*, ed. Chad Owen Brand, Perspectives Series (Nashville: B&H, 2004), 14.

⁹ Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1965), 75.

Thus, the first step to formulate one's doctrine of Spirit Baptism is to evaluate when this work of the Spirit began. This is crucial to the debate for Pentecostals use the argument of the disciple's prior conversion in the Gospels and their later Spirit baptism in Acts as a precedent for their doctrine. David Petts argues,

Pentecostal writers are generally agreed that the baptism in the Spirit is distinct from the new birth. The main argument is drawn from the Book of Acts and may be summarized as follows. The disciples on the day of Pentecost were already, by our present understanding and use of the term, Christians. They had already confessed Jesus as the Christ (Mat. 16:16), been pronounced clean (John 15:3), been told that their names were written in heaven (Luke 10:20) and had forsaken all to follow him (Matt. 19:27). Thus, their reception of the Spirit at Pentecost is seen as subsequent to their regeneration.¹⁰

However, if it can be shown that this was a new work of the Spirit, then it makes sense that these disciples received it later in their Christian lives. If this was a new work of the Spirit then by logical deduction, unless it took place in Genesis 1-3, would take place when there are already believers on the earth. If this new work of the Spirit is rooted in Christ and what He inaugurated through His life, death, resurrection and ascension, then this work would begin only once all of those works done by the Son of God were fulfilled. However, if the Spirit was already Spirit baptizing people prior to the Day of Pentecost in Acts 2 then the argument for subsequent Spirit baptism grows.

So, when did the Spirit begin this work? I argue that the Spirit's work of Baptism is linked to the beginning of the church age. In other words, the baptism of the Spirit only began when the church began.¹¹

In Ephesians 1:22-23, the apostle Paul described the church as the Body of Christ. In another letter, he argued that the entrance into this body is via the Baptism of the Holy Spirit (1 Cor 12:13). The implications of this is that you cannot have the church occurring without the baptism of the Spirit, nor can you have the baptism of the Spirit

¹⁰ Petts, "Baptism in the Holy Spirit," 99.

¹¹ The following excursus on the beginning of the church is based off of Mook, "Lesson 23," 393.

occurring without the church. Therefore, the next question must ascertain when the church began.

Now many covenant theologians¹² believe that the church began in the Old Testament, or at least had its foundations in the Old Testament based on usage of the Hebrew word **לְקָהָל** which the Septuagint (LXX) sometimes translates as **ἐκκλησία**.¹³ However, just because the LXX translates it that way, it does not mean the concept of a New Testament church was in mind. Just because the same word is used does not mean it refers to the same thing. For example, the word **ἐκκλησία** is used in Acts 19 to refer to a mob. Or as John S. Hammett stated: “Most scholars today agree that the best way to decipher the meaning of a word is by looking at how it use used, rather than looking at its etymology, or origin.”¹⁴ What we can learn however from the LXX usage of the word is that the term refers to a group of people gathered in one place but that doesn’t mean it has the same inherent concept of a New Testament church in mind. There is a reason why most Bible translations do not translate **לְקָהָל** as church. For a quick Bible verse search will only reveal that the first time the word church is used is in Matthew 16.

However, even in Matthew 16 the church did not begin. In Matthew 16:18 Jesus said, “I will build my church.”¹⁵ The tense that Jesus spoke in was the future tense, “I will build.” As one author has said about the future tense: “the tense is always future

¹² Covenantal Theology as defined by Paul Enns is a theology that “teaches that God initially made a covenant of works with Adam, promising eternal life for obedience and death for disobedience. Adam failed, and death entered the human race. God, however, moved to resolve man’s dilemma by entering a covenant of grace through which the problem of sin and death would be overcome. Christ is the ultimate mediator of God’s covenant of grace.” Paul Enns, *Moody Handbook of Theology* (Chicago: Moody, 1989), 503.

¹³ See for example: Marten H. Woudstra, “Israel and the Church: A Case for Continuity,” in *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments*, ed. John S. Feinberg (Wheaton, IL: Crossway, 1988), 222.

¹⁴ John S. Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids: Kregel, 2005), 26.

¹⁵ Unless otherwise noted, all Scripture quotations come from the *New American Standard Version* (1995).

from the speaker's presentation."¹⁶ Thus, when Jesus spoke of the "church" in Matthew 16:18, it was still in the future.

Additionally, the baptism of the Spirit was still in the future when Jesus spoke it in Acts 1:5 because Jesus was not yet glorified. For John recorded in John 7:39 "But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified." Therefore, as of timing of the events of Acts 1, neither the church nor the baptism of the Spirit had occurred.

However, it would only be in the proceeding chapter that both the church and the baptism of the Spirit would begin. The apostle Peter said in Acts 11:15-16 that the filling that occurred in Acts 2:4, at Pentecost, was the true fulfilment of what Jesus said in Acts 1:5.

Therefore, since the baptism of the Spirit first occurred at Pentecost, and since the baptism of the Spirit is the means of incorporation into the church, then the church and the baptism of the Spirit began on the Day of Pentecost in Acts 2. This falls in line with what Jesus said in John 7:39 that the Spirit would only be fully given after He was glorified and would thus only happen after He had ascended in Acts 1:4-5. Hence, whether the disciples were previously saved or not has no bearing on whether a subsequent to salvation Spirit baptism exists for this was a new work of the Spirit.

However, an objection to this is that the Book of Acts records more subsequent to salvation Spirit Baptisms. One Pentecostal author argues that examples in Acts include:

1. The Samaritan Believers: "It is clear that Philip recognized them as believers and baptized them in water some time before their Spirit Baptism."¹⁷

¹⁶ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 567.

¹⁷ Larry Hart, "A Charismatic Perspective," in Brand, *Perspectives on Spirit Baptism*, 60.

2. The apostle Paul: “Furthermore, in Paul’s case the Holy Spirit was poured out on him as an individual—contrary to some who say Spirit baptism was to incorporate groups into the church.”¹⁸
3. The Gentile Believers: “Clearly these Gentile God-fearers knew the gospel Cornelius knew the gospel and knew about the Holy Spirit.”¹⁹
4. The Ephesian Disciples: “Notice also that it was after they heard Paul and after they were baptized into the name of the Lord Jesus that Paul placed his hands on them and they were Spirit-baptized with the initial outward evidence of speaking in tongues.”²⁰

In order to respond to these claims, one must first establish whether the Book of Acts is primarily a descriptive book or a prescriptive book. Is it a book that mainly describes events whether good or bad or a book that mainly exhorts believers to emulate the situations/people/events in the book? Now it is true that all Scripture is profitable (2 Tim 3:16-17) but is all Scripture to be interpreted as giving a direct application and/or doctrine? I would answer no. Many places in Scripture do not give direct application but give indirect application.

One must look at direct biblical truths and principles in order to interpret and/or understand a biblical event, for not everything said in the Bible is a truth statement nor is every event in the Bible to be emulated. For example, Satan lied to Adam and Eve in Genesis 3. We know it is a lie because of the direct biblical truth told by God in Genesis 2. Therefore, we go to the direct truth to interpret an event in Scripture and then decide on whether we can get direct or indirect application. For sometimes, the Bible truthfully and accurately records a spoken mistruth. Another example of an event in Scripture that should not be emulated is in Judges 19. The chapter records an event concerning a Levitical priest who cut up his sexually abused concubine and then sent her body parts all over Israel. Just because the Bible contains an event, it does not mean it

¹⁸ Hart, “A Charismatic Perspective,” 62.

¹⁹ Hart, “A Charismatic Perspective,” 63.

²⁰ Hart, “A Charismatic Perspective,” 67.

needs to be emulated. Direct biblical truths must guide the truths we glean from biblical events and conversations.

Thus, the question that must be answered is: Are the events in the Books of Acts to be emulated? That depends on the event and the context of the event. Initially we know that the book of Acts is the second work of Luke (Acts 1:1). Thus, if it is the second work of Luke, then the purpose of why Luke was written must be the continued purpose of why Acts was written. Luke was written to give an historical account of the historicity of the life and death of Jesus Christ so that we may have certainty concerning the events that transpired (Luke 1:1-4).

Luke tells the recipient of his first book (Theophilus) that in that book, he (Luke) dealt with all that Jesus did and taught up until the day he was taken up. By deduction, this book would continue writing the historical events that transpired after Jesus was taken up. Then specifically, the historical events that took place to fulfill Christ's promise and final words that they would "receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Thus, the Book of Acts, like Luke, records redemptive, historical events. Now whilst the book is inspired by God (2 Tim. 3:16), its primary purpose is to record accurately, the history surrounding the beginning of the church age with its ups and downs. The redemptive-historical event of Pentecost, in fulfillment of God's saving promises in the Old Testament (e.g., Joel 2), is a unique one that ought not be replicated. For, there are many redemptive-historical events that occurred in the book of Acts that are not for us to emulate directly today. Consider some of the following events:

1. They chose their next leader by lot (Acts 1:26).
2. There are apostles in Acts and the last apostle was Paul (1 Cor 9:1; see also 15:8).
3. They still worshipped in the Temple (Acts 2:46).
4. Paul sinned by reviling the high priest (Acts 23:3-5).

With just these examples, we can see that not every event in Acts is to be directly emulated today. The Pentecostal position does not consider the redemptive/historical circumstances surrounding events in Acts. Acts is a book full of unique, transitory events that took place at a specific time for a specific purpose. Luke is recording what happened whether good or bad. We need to use direct truths and the context of the event to decide on whether the event is to be emulated directly today or not.

Finally, whilst Acts does present a church in which the Spirit and Word are working in ways that the modern church should learn and emulate from, the book also sometimes presents an early and at times immature church that should not be directly emulated. For example, in Acts 15:1, “some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” This was a works-based gospel and needed to be dealt with. But this issue took some time to work out. In verses 6-7, the apostles and elders had to come together and have “much debate” over this matter. Now this was an important issue, but the issue took much debate to resolve. The problem is, is that Hebrews 6:1-2 writes that the teaching of Christ about repentance from dead works and of faith toward God is elementary. It is something that should not take long to discuss in a mature church with mature leaders. This event in Acts 15 shows us that the church in Acts is still in transitory mode. Not everything in Acts 15 or the rest of Acts is perfect for us to emulate. The events are there for us to learn from in indirect ways rather than direct ways

Therefore, the Book of Acts is primarily a historical/descriptive/narrative book. Now historical/descriptive/narrative books typically emphasize events and/or people that could have been wrong or right in their practice or theology and the only way to know whether they were wrong or right would be to either look to the context or learn what other prescriptive books have to say on the matter. Now all Scripture is profitable for application, whether practical or theological (2 Tim 3:16-17), but narrative books are

often harder to ascertain those implications than non-narrative ones. Thus, it is only once someone has grasped the significance of the purpose of Acts, as primarily as a narrative book, can one address the examples of subsequent spirit baptisms in the book of Acts.

In the book of Acts, there are four “Pentecosts,” and each Pentecost corresponds to Jesus’s promise in Acts 1:8. In Acts 1:5 Christ promised that the disciples would be baptized by the Spirit in a few days. Then in Acts 1:8 Christ spoke about the movement of this Baptism in that these initial witnesses shall witness “in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” There are four Pentecosts because there are four groups of people (Jews, Samaritans, Gentiles and other Old Testament Saints) that Christ will show are now all part of the same body. All the Pentecost accounts in Acts are the fulfillment of Jesus’s promise/prophecy in Acts 1:8 and show the incorporation of various groups into the church because what happened to them was the same as what happened in Acts 2 (see Acts 10:47). Peter Himself when he saw the Gentiles being baptized by the Spirit linked the event to Acts 1:5. Therefore, Acts 1:8 shows the movement of Christ’s baptism as spoken of in Acts 1:5 The following table represents these four groups:

Table 1. Acts 1:8 prophecies and their fulfillment

Prophecy in Acts 1:8	Fulfillment
Jerusalem	Acts 2: Beginning of the church. Mainly Jews
Judea and Samaria	Acts 8:14-25: Samaritans incorporated into the church. Acts 10:44-47: Gentiles incorporated into the church

Prophecy in Acts 1:8	Fulfillment
Remotest parts of the earth	Acts 19:1-7: The Disciples of John the Baptist (Old Testament Saints who had not yet heard of Christ) who were far away in Ephesus are incorporated ²¹

Thus, Hart’s examples of subsequent Spirit baptisms earlier have not considered Jesus’s prophecy its fulfillment. Additionally, he has turned historical events into direct application rather than as indirect application. But Hart used an argument against this incorporated group theology I just argued for when he wrote: “Furthermore, in Paul’s case the Holy Spirit was poured out on him as an individual-contrary to some who say Spirit baptism was to incorporate groups into the church”²² Basically, Hart uses Paul and his apparent subsequent Spirit Baptism as an example to refute the incorporated group theology.

Yet, I do not think this argument is valid since Acts 9:17 does not say Paul was baptized by the Spirit later but the text says he was “filled with the Holy Spirit.” Hart is making the mistake of confusing the filling of the Spirit with the baptism of the Spirit. I will make a case for the distinction and meaning of the filling later. Additionally, he makes a contradictory theological decision using Paul to argue against the incorporated group position because with Paul, even if this text was speaking about the baptism of the Spirit, there is no mention of him speaking in tongues here which Pentecostals teach is the sign of one receiving the Baptism of the Spirit.²³

²¹ This view of Acts 1:8 goes against the concentric cessationist position that believes that where the Gospel has been established, there is no need for the miraculous gifts, but where it has not been established, there is a need for it. The argument for the concentric position is also based off these observations in Acts. However, these four periods are unique and refer to four different people groups. There are no other groups which means the concentric cessationist position has no foundation. Additionally, the concentric cessationist position forces Ephesians 2:20 to refer to local churches rather than the universal church and thus to be consistent, they would have to argue for apostles today.

²² Hart, “A Charismatic Perspective,” 62.

²³ Hart, “A Charismatic Perspective,” 62.

Also, understanding why Christ chose Pentecost as the day to inaugurate this new work of the Spirit confirms the incorporated group view. One author wrote,

The most appropriate time to commence Christ's promised coming of the Spirit (John 14:16-17; Acts 1:4-5) was Pentecost (fifty days after the Passover, in May or June), which celebrated the Jewish Feast of Weeks (Ex. 34:22), also known as the Feast of the Harvest (Ex. 23:16). As the Jews celebrated the firstfruits of the physical harvest (Lev. 23:15-17), the new covenant era for the church inaugurated the firstfruits of the Holy Spirit's (Acts 2:1-4; see Rom. 8:23) salvation harvest (see John 4:35 for the imagery). The Spirit now ministers under the authority of the new covenant, not the old (Rom. 7:6; 2 Cor. 3:2-11; Heb. 8:6-7, 13; 9:15; 10:1).²⁴

So, if the baptism of the Spirit does not take place subsequent to salvation, when does it take place? I will argue that it takes place at salvation.

First Corinthians 12:13 states: "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." This text teaches that the believer's spirit baptism takes place at salvation. First, in this text, the apostle Paul is referring to Spirit baptism and not water baptism since the context is about entering the body of Christ which takes place at salvation. Water baptism merely symbolizes one's commitment to follow Christ (Acts 2:38), not being saved by Christ. Now since the text concerns spirit baptism, whom does Paul say receives this baptism? Well, the word for baptized is ἐβαπτίσθημεν and is a first-person plural (we) and an aorist tense verb, signifying the past tense not the future. Paul thus argued that "we were all baptized." This means that Paul and even the immature Corinthian believers (1 Cor 3:1) were baptized by the Spirit. Therefore, if all of them were already baptized by the Spirit (both immature and mature believers), then being baptized by the Spirit has nothing to do with a second work of grace for the mature believer. Also, if all were baptized, then Spiritual gifts and their manifestations have nothing to do with the baptism since all do not have the same gifts of the Spirit (1 Cor 12:19). Additionally, notice how Paul does not say anything about speaking in tongues in

²⁴ MacArthur and Mayhue, *Biblical Doctrine*, 353.

this baptism since the context states that not all speak with/in tongues (1 Cor 12:30).

Robert Thomas wrote concerning this text,

No member is excluded from being a part in the physical body; the same must be, and is, true of its spiritual counterpart (“we all . . . we all,” v.13). Not a single person in Christ is excluded from participation in His body. Verse 13 talks about a body that is all-encompassing and universal. Religious and racial backgrounds are of no consequence when including in or excluding from this body (“Jews or Greeks,” v.13). Neither does it matter to what social stratum a person may belong (“slaves or free,” v.13). The only prerequisite is a genuine faith in Jesus Christ as Savior (cf. 1 Cor. 1:18, 21-24).²⁵

However, 1 Corinthians 12:13 is not the only text that shows the link between salvation and Spirit Baptism. Consider Colossians 2:9-12 whereby the apostle Paul wrote:

For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

Now Paul was not referring to water baptism since he wrote about a circumcision that is done without hands, which means something that man cannot do. Whereas water baptism is something that we can do. Thus, Paul must have been referring to spirit baptism. This shows that physical circumcision and water baptism are not connected but spiritual circumcision (circumcision of the heart i.e., salvation) and spirit baptism are linked. Additionally, Paul links this baptism with “faith” showing that spirit baptism occurs at the same time as salvation.

Another passage that sheds light on this link is Ephesians 4:4-6 which writes: “*There is one body and one Spirit, just as you also were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.*” In Ephesians 4:1, Paul exhorted his readers to live in light of the doctrines that Paul just articulated to them. Then in verses 2-3 he urged the Ephesians to

²⁵ Robert L. Thomas, *Understanding Spiritual Gifts: A Verse-by-Verse Study of 1 Corinthians 12-14*, 2nd ed. (Grand Rapids: Kregel, 1999), 42.

live in “unity” with one another, “showing tolerance for one another” and the best way for the Ephesians to be in unity is to recognize that they were all saved and brought into salvation by the same working of God. Thus, Paul reminds them of their salvation. He does this by using words that are characteristic of salvation such as “called . . . calling and faith.” However, Paul adds the phrase “one baptism.” Now one could make an argument for water baptism here, but because Paul is using other words that describe our salvation and because he is stressing unity it seems preferable to refer to this baptism as Spirit Baptism. Especially since the wording is like 1 Corinthians 12:13 which also speaks about “one spirit,” “one body” and about baptism.²⁶

It is also worth noting a characteristic about the baptism of the Spirit that many continuationists have not dealt with and that is, who does the baptism of the Spirit? Just as in physical water baptism there is a doer and a recipient, so is there a doer and a recipient in Spirit Baptism. Scripture teaches that the one who does the baptism of the Spirit is Jesus Christ. Then the agent of the baptism that He uses is the Spirit and the recipient of the baptism is the believer. Matthew 3:11 records John the Baptist saying: “As for me, I baptize you with water for repentance but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy spirit and fire.” Contextually John the Baptist was referring to Jesus Christ (Matt 3:3) which means Jesus will do the baptism. The significance of this is that this baptism is not something we can do. We can perform water baptism as John the Baptist did, but Spirit baptism is done by Christ through the Holy Spirit. Therefore, this is why there are no commands in the Bible to actively baptize yourself by the Spirit. For just as salvation is a gift of God and not a work so is the baptism of the Spirit a gift of Christ and not a work.

²⁶ Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2010), 258.

It is also worth noting what John the Baptist meant by being baptized by fire since some continuationists use this phrase to argue for their theological position on the gifts. Some believe that being baptized by fire is a good thing. One “healing minister” even “asked God for a baptism of fire” and apparently “got it.”²⁷ Another believes that the baptism of fire is good and is the next “great move of God” because “fire purifies, refines, sanctifies and makes holy.”²⁸

However, John the Baptist makes it clear that fire is not good here. In both the preceding verse and the proceeding verse fire is marked with judgment. Additionally, out of the ten more times that Matthew mentions the concept of fire, nine are also marked with judgment.²⁹ Craig Blomberg states: “If baptism with the Holy Spirit refers to the conversion of believers, baptism with fire would naturally be associated with the fiery judgment of unbelievers described in vv.10 and 12.”³⁰ Therefore, one of Christ’s jobs will be to either baptize believers with the Spirit or baptize unbelievers with the fire of judgment.

Therefore, the Baptism of the Spirit is the work of Christ whereby He immerses the believer with the Spirit at the moment of salvation. This is the consistent teaching of Scripture. However, not only is this view biblical it is also preferable since the baptism of subsequence creates a distinction in the church when there should not be one and confuses the doctrine of sanctification. In other words, the Pentecostal understanding of baptism creates two tiers of Christians. Those who do not have this

²⁷ Jessilyn Lancaster, “Why God Will Soon Baptize Us with Fire,” *Charisma News*, last modified July 21, 2016, <https://www.charismanews.com/opinion/58771-why-god-will-soon-baptize-us-with-fire>.

²⁸ Jennifer A. Miskov, “Baptism of Fire: Preparing for the Next Azusa Street Revival,” *Charisma Magazine*, last modified January 28, 2018, <https://www.charismamag.com/spirit/supernatural/25451-baptism-of-fire-preparing-for-the-next-azusa-street-revival>.

²⁹ See Matt 5:22; 7:19; 13:40, 42, 50; 18:8, 9; 22:7; 25:41.

³⁰ Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman Press, 1992), 80.

baptism and those who do. According to one author: “The fundamental reason higher life theology is harmful is that it creates two categories of Christians.”³¹ Thus, the question that must be asked is: Does Scripture teach this concept?

In 1 Corinthians 4:7 Paul rebuked the Corinthians for thinking that they were missing something in the Christian life. Paul then asked them a rhetorical question: “What do you have that you did not receive?” with the implied answer as “nothing.” The Corinthians had received everything they needed, and this would include the Spirit as well. For the Corinthians and for believers today must recognize that “God has supplied [them with] every material and spiritual gift (see John 3:27; James 1:17)”³² All Christians have been given everything they need. They are not lacking in any gift (1 Cor 1:7). The belief that some Christians have the Baptism, and some don’t imply that some Christians are lacking a gift. That is: the gift of the Spirit. Thus, this passage shows that no Christian is lacking in the gift of God.

However, not only does Scripture teach that all Christians have been given what they need, Scripture also teaches that there is only one type, or kind of, faith. Second Peter 1:1 writes: “Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.” Here Peter, who was an apostle, who was close to Jesus Himself and was at the original Pentecost writes a letter to those who have the same kind of faith as He does.

Peter used the word ἰσότημον which means: “equal, like, of the same kind/value”³³ His recipients were not a group of highly selected individuals, but were

³¹ Andrew David Naselli, *No Quick Fix: Where Higher Life Theology Came From, What It Is, and Why It’s Harmful* (Bellingham, WA: Lexham Press, 2017), 49.

³² Simon J. Kistemaker, *1 Corinthians* (Grand Rapids: Baker Academic, 2007), 136.

³³ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: University of Chicago Press, 1994), 481.

merely the same people he wrote to in his first letter (2 Pet 3:1) who were Christians scattered throughout “Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Pet 1:1). These Christians were charged with growing in respect to salvation (1 Pet 2:2). They were not perfect nor is their evidence that they spoke in tongues. They might have (1 Cor 12:10) but there is no warrant that these Christians experienced tongues as a sign of their baptism. Peter’s readers had the same apostolic faith that they had and by application so do we. “In this exalted way, then, we are told that our faith is equal to that of our Lord’s earliest and closest followers. While we may be living thousands of years later, our faith is no way deficient or inferior. We have apostolic faith-nothing less.”³⁴

Baptism of the Spirit Conclusion

Therefore, I have argued that the baptism of the Spirit refers to the work of the Spirit, at salvation, in which He places the believer into the body of Christ. All the historical events of a subsequent to salvation, spirit baptism, in the book of Acts were unique, transitory events in which God was declaring to His people of all the different groups that were being incorporated into the church.

The Pentecostal position of a subsequent to salvation, spirit baptism creates different classes of Christians (those that have the baptism and those that do not.) However, the Bible does not refer to Christians in that way since all Christians, whilst at different stages of maturity (1 John 2:12-14) are nevertheless united together in Christ with all they need to live their Christian lives. Additionally, the Pentecostal position is based on scarce evidence especially since the Bible never speaks about anyone receiving some form of second blessing or second work of grace. If the Pentecostal position was true, then we would expect there to be a command in the Bible for believers to seek such a baptism. However, there is no command in the Scriptures for believers to seek or be

³⁴ David R. Helm, *1&2 Peter and Jude*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway Books, 2008), 187.

baptized by the Spirit. Yet, there is one more issue that needs to be dealt with. For many Pentecostals ascertain their theology of the baptism of the Spirit from the Spirit's work of filling but the Bible distinguishes between the filling and the baptism of the Spirit. Thus, since there is a confusion regarding the difference between the filling and the baptism of the Spirit, it is worth showing that distinction and explaining what the filling of the Spirit is.

The Filling of the Spirit

My goal in this section shall be twofold: First, I want to argue that the baptism of the Spirit is distinct from the filling of the Spirit. Second, I want to define what the filling of the Spirit is.

The Distinction between the Baptism of the Spirit and the Filling of the Spirit

The distinction between the baptism of the Spirit and the filling of the Spirit is seen in three ways: chronologically, lexically and practically. Chronologically they are different because since the baptism of the Spirit is a single one-time event, as it occurs at salvation (1 Cor 12:13), it cannot be the same as being filled by the Spirit since Peter was filled multiple times in his life after salvation (see Acts 2:4 and 4:8). Lexically, they are distinct since they use two different words with different meanings. The word for baptize (βαπτίζω) means to “plunge or dip”³⁵ whilst the words used for being filled (πληρώω, and πίμπλημι) by the Spirit refers to being controlled (see below). Practically they are different for whilst there is no command to be baptized by the Spirit there is a command to be filled by the Spirit (Eph 5:18). Therefore, being filled with the Spirit and being baptized by the Spirit are two separate works of the Spirit.

One author described this difference in the following way:

³⁵ Bauer, *Greek-English Lexicon*, 164.

[I]t is clear from 1 Corinthians 12:13 that the filling with the Spirit is not the same as the baptism of the Spirit because every believer has been baptized with and has received the Spirit. Although its results are experienced and enjoyed, baptism by and reception of the Spirit are not realities one can feel and are certainly not experiences reserved only for specially blessed believers. Spirit baptism is a spiritual reality that occurs in every believer the moment one becomes a Christian and is placed by Christ into his body by the Holy Spirit, who then takes up residence in that life. Filling can be interrupted by personal sin.³⁶

Now if the baptism of the Spirit and the filling of the Spirit are two distinct ministries of the Spirit, then what does it mean to be filled by the Spirit?

The Meaning of Being Filled by the Spirit

Ephesians 5:18-21 is the key passage in understanding this concept of Spirit filling. The apostle Paul wrote,

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ.

Several observations about this filling are as follows:

First, it is contrasted with being drunk, in other words “control.” Drunkenness brings a lack of control in one’s life whilst Spirit filling brings a control of the Spirit in one’s life. Notice how the Angel Gabriel told Elizabeth that her son John the Baptist must not drink any wine in his life and that he would be filled with the Holy Spirit from his mother’s womb (Luke 1:15). Wine would prevent him from being filled. Thus, one cannot be filled with the Spirit if one is filled with alcohol since alcohol will intoxicate you and control you (Prov 20:1) rather one must be controlled by the Spirit.

Second, the verb’s voice is passive, not active. In other words, you receive it rather than do it. John the Baptist was told he would be filled whilst yet in his mother’s womb (Luke 1:15). In the same way John, the Baptist could not fill himself neither can the Christian today. It is something that happens to you.

³⁶ MacArthur and Mayhue, *Biblical Doctrine*, 372.

Third, since the verb ends in “σθε” it is in the imperative mood but more specifically, since it is in the present tense³⁷ and the context seems to indicate Paul urging the Ephesian Christians to do something, it is an imperative of command. The apostle Paul, by the authority of being an apostle of Christ, is commanding the Ephesian Christians to be filled with the Spirit.

Fourth, the verb is also in the present tense and not the aorist or future tense. This means that this filling can regularly occur in the lives of the Ephesian Christians. It does not seem like it could only occur in the past or in the future but can occur at all times. Now since there are no contextual or theological clues to indicate that this filling was only for the first century of Christians, this means that this regularly occurring of this filling has the possibility to occur today. In other words, it can happen today.

Fifth, it has visible results (vv. 19-21). This filling will be easily noticed by the one’s singing, thanksgivings, and submission to one another. Notice how the results are not tongues.

Sixth, the visible results in Ephesians 5:18-21 are the same visible results seen in Colossians 3:16-17. Thus, dwelling on the Word of Christ as seen in Colossians seems to be the best way to be ready to be filled with the Spirit.

Therefore, the filling of the Spirit is something that God does in you, when you are in the right condition, in which He controls you to fulfil a purpose of His.

Now with Paul’s theology in mind, it is worth looking at other passages that speak about this filling. For example, Luke records that Jesus Himself was filled with the Holy Spirit (Luke 4:1). So, Christ was also controlled by the Spirit. However, Christ was filled in ways we cannot be. John 3:34 says: “For He whom God has sent speaks the words of God; for He gives the Spirit without measure.” Christ had the filling of the Spirit without measure (no limits) whilst we do. So even though Christ was filled with the

³⁷ Wallace, *Greek Grammar*, 485-86.

Spirit it is worth looking at how non-divine beings are filled in the New Testament to see if those texts either add and/or confirm what meaning I have argued for above.

1. Luke 1:41: Here Elizabeth was filled with the Spirit and the visible result here was her proclaiming God's revelatory Word.
2. Luke 1:67: Here Zacharias was filled with the Spirit and the visible result was a prophetic speech.
3. Acts 2:4: Here the 120 in the upper room were filled with the Spirit and the result was speaking in tongues which was also a prophetic word in that they were speaking the "mighty deeds of God" (v. 11).
4. Acts 4:8: Here Peter was filled with the Holy Spirit and the visible result was Peter preaching God's truth to "rulers and elders and scribes" (v. 5) in Jerusalem.
5. Acts 4:31: Here the apostles and their companions (v. 23) were filled with the Spirit and the visible result was them speaking "the word of God with boldness."
6. Acts 6:3-5: The seven men of good reputation were said to be full of the Spirit. The purpose here was to serve tables but since Stephen was one of them and a great preacher (v. 10) being full of the Spirit was still about proclaiming the Word.
7. Acts 9:17: Here the apostle Paul was filled with the Spirit and the visible result was first recovery of his physical sight (v. 18) but then a few days later a recovery of his spiritual sight in which he proclaimed the truth of Jesus (v. 20).
8. Acts 13:9: Here the apostle Paul was again filled with the Holy Spirit and the visible result was Paul rebuking Elymas the magician which caused his sight to be darkened (v.11). Which is interesting as when Paul was filled in Acts 9, he received the opposite effect. But this filling was more than a mere rebuke, it was Paul teaching God's truth (v. 12).
9. Acts 13:51: Here the disciples were continually filled with the Holy Spirit, probably referring to the preaching of the word which happened a few verses before (v. 48).

Therefore, all these examples seem to have a few common denominators:

1. The Word of God or Preaching God's truth happens after they were filled. This is probably why a connection exists between Ephesians 5:18 and Colossians 3:16.
2. It does not seem like a continuous filling. At most some are full of the Spirit but that does not necessarily imply that they were always full of the Spirit.
3. The fillings happened to them. They did not fill themselves.
4. The filling of the Spirit seems to be more than being wise in the Word and life because Acts 6:3 differentiates between them.
5. The filling only occurred in believers.

Overall, the filling of the Spirit and the Baptism of the Spirit are different. The following table shows these differences:

Table 2. Differences between baptism and filling of the Spirit

The Baptism of the Spirit	The Filling of the Spirit
All believers	Some believers
Happens at Salvation	Happens at times after salvation
No command	There is a command
Results in being in the body of Christ	Results varied but with the Word of God as central.
Happens once	Can happen more than once

However, there are also similarities between the two:

Table 3. Similarities between baptism and filling of the Spirit

The Baptism of the Spirit	The Filling of the Spirit
The Agent is the Spirit	The Agent is the Spirit
Christ is the Baptizer	Christ is the example
Can only come through the preaching of the Word (Rom. 10:17)	Results in the Word being preached
You don't baptize yourself	You don't fill yourself
The Spirit immerses you	The Spirit Controls you

Thus, the Pentecostal position confuses the Work of the Spirit by mixing the filling and baptism of the Spirit. Even though Pentecostals are those who emphasize the Spirit's Work in our salvation and sanctification, yet because of their erroneous beliefs on the baptism(salvation) and filling (sanctification) of the Spirit, they end up

deemphasizing the Spirit's role instead. Therefore, Pentecostals need to adjust their belief on these doctrines because it has become a hermeneutic in their exegesis.

Conclusion to Pentecostal Hermeneutics

Pentecostals have adopted an egregious interpretive conclusion that one's baptism of the Holy Spirit occurs later in the Christian life. This interpretive decision that they have embraced then influences other theologies as well as their own Christian life. However, upon closer inspection, the issue of a Subsequent Spirit Baptism is inconsistent to biblical theology. Interpreting Scripture through the Doctrine of Subsequent baptism is never a good tool to interpret Scripture. The Doctrine of Subsequence is unbiblical, and theology should not exert itself upon the Scriptures; rather, the Scriptures should exert themselves on theology.

Therefore, it is my position, that should Pentecostals drop this additional hermeneutical grid that they are interpreting Scripture through and simply adopt the literal, grammatical and historical hermeneutic, they would change much of their theologies and would look more like their dispensational brethren.

CHAPTER 3
HISTORICAL ARGUMENT FOR TRADITIONAL
SPIRIT BAPTISM

Hermeneutics is clearly a factor between the debate between cessationists and Pentecostals. However, the next question is this: what can church history tell us about this debate? What insight can the voices from the past give us? My position is that what church history will show us, is that most of the major pastors, theologians and preachers down the centuries did not adhere to the doctrine of subsequent Spirit baptism.

Voice from the Past Introduction

Now the view that the baptism of the Spirit takes place in the Christian at salvation, has been the predominant theological position for most of the church's history within most branches of Christianity. Pentecostalism and much of its off shoots, with their view of subsequent Spirit baptism, on the other hand, are the new kids on the block. Most of the major theologians, pastors, and writers throughout the two thousand years of church history have argued directly or indirectly that the baptism of the Spirit took place at salvation. In other words, they did not adhere to Pentecostal teaching on this subject.

This position creates a problem within Pentecostal circles, for in these circles, the baptism of the Spirit is a major part of church life. Yet, how could such a major part of church life, be absent from the teaching of the church for most of its history? Scholars in these camps have tried to give an answer to this dilemma.

Some simply dismiss that this issue is important by saying that our authority comes from the Scriptures and not from church history and they would be right. The Bible is our final authority in all matters relating to theology and practice. No one is disputing that, but the lack of historical evidence for this Pentecostal theological position

should concern the Pentecostal, since if this is a major part of church life, then why did most of the theologians throughout the centuries disregard it? Others argue that the records we have of church history are limited and thus one cannot use or not use them in debating theological issues such as this one.¹ This is also true, but since the invention of the printing press in the fifteenth century, access to writing had been accessible to more people than ever before, yet the predominant position after the printing press has still been the traditional position.

Other scholars have tried to show how Pentecostal theologies were prevalent in church history, but the problem is that those historical groups who are lifted up by many in those camps, were mainly shut down by the mainline denominations. Most of those groups that they give, were deemed heretical by the church at large. They would use examples such as the Montanists² or the Quakers³ and more. The problem is that many of these groups were not condemned for merely their position on issues like Spirit baptism, but were condemned for their heresies on the Trinity and in their Christology. They were not orthodox in any manner. However, it was their Pentecostal views that became the door that opened them up to heresy. I do not think it is helpful in any way to use unorthodox theologians and preachers to bolster your historical argument. In fact, it gives more weight to the traditional position if a Pentecostal utilizes these groups as contenders for their historical arguments.

For example, Montanist himself claimed to be the helper of John 14:16 whom Christ said would come and aid the church. In other words, Montanist claimed the role of the Holy Spirit. One writer wrote: “The Montanists claimed that their prophecies were a

¹ Sam Storms, “Spiritual Gifts in Church History (1),” *Enjoying God* (blog), May 22, 2013, <https://www.samstorms.org/enjoying-god-blog/post/spiritual-gifts-in-church-history--1->.

² Ronald Kydd, *Charismatic Gifts in the Early Church* (Peabody, MA: Hendrickson, 1984), 30–36.

³ Ralph Del Colle, “Miracles in Christianity,” in *The Cambridge Companion to Miracles*, ed. Graham H. Twelftree (Cambridge: Cambridge University Press, 2011), 243.

latter-day outpouring of God’s Spirit, and that they constituted a third testament of sorts, bringing the history of divine revelation to its logical conclusion.”⁴ Montanist claimed many overtly unbiblical and some even outright heretical statements. Just a brief perusal of some of their prophesies will show this:

1. “Behold, a man is as a lyre, and I move over him like a plectrum. The man sleeps, and I remain awake. Behold, it is the Lord that stirs the hearts of men, and gives men hearts.” (Montanus)⁵
2. “I am the Lord God Almighty dwelling in man. It is neither an angel nor an ambassador, but I, God the Father, have come.” (Montanus)⁶
3. “After me, there shall be no more prophecy, but the end.” (Maximilla)⁷
4. The Lord sent me to be the advocate, teacher, and interpreter of this task, this profession, this covenant; I am forced, whether I will it or not, to learn the knowledge of God.” (Maximilla)⁸
5. “Christ came to me in the likeness of a woman, clothed in a bright robe, and He planted wisdom in me, revealing that this place is holy, and that here Jerusalem descends from heaven.” (Priscilla)⁹
6. “I am driven off as a wolf from the sheep. But I am not a wolf. I am word and spirit and power.” (Priscilla)¹⁰

Nor are the Quakers reliable witnesses to use to bolster one’s case of continuationism. The Quakers were a group known for placing subjective spiritual authority found in one’s “indwelling Christ” or “inner light: rather than the objective truth of the Bible.”¹¹

⁴ Gerald Bray, *God Has Spoken: A History of Christian Theology* (Wheaton, IL: Crossway, 2014), 144.

⁵ Nick Needham, *2000 Years of Christ’s Power*, vol. 1, *The Age of the Early Church Fathers*, rev. ed. (London: Grace Publications Trust, 2011), 114.

⁶ Needham, *Age of the Early Church Fathers*, 114.

⁷ Needham, *Age of the Early Church Fathers*, 114.

⁸ Needham, *Age of the Early Church Fathers*, 114.

⁹ Needham, *Age of the Early Church Fathers*, 114.

¹⁰ Needham, *Age of the Early Church Fathers*, 114.

¹¹ Nick Needham, *2000 Years of Christ’s Power*, vol. 4, *The Age of Religious Conflict* (Ross-shire, Scotland: Christian Focus, 2016), 642.

The bottom line is that church history is unevenly on the traditional side. You will find a few voices from the past, who were not heretical but who were also pro Pentecostal theology, but they were few in comparison to the traditional side.

However, before we can begin to look at these voices, it is worth being reminded why seeking help from the past is useful to the modern Christian. We must be reminded why looking to church history is helpful for us in these debates. For there is a temptation to think that we are smarter or godlier than those of the past or to not care what took place before us. The reason for this, is that we live in a very “me-centered” age, where the idol of “me” overrules everything else. Church life is not about those before us but about “me.”

However, we must not join in with that cacophony of voices. We must humble ourselves and realize that those who went before us have a lot to teach us. Thus, before we can begin to look at these voices from the past, I think it is vital that I break through those objections to the study of Historical Theology. I must give a defense of the study of Historical Theology¹² and Church History.¹³ For if you do not believe that those who went before us, have anything to teach us, then the voices from the past will be unconvincing when it comes to the debate on spiritual gifts. However, if you do believe that they are relevant to study, then the weight of their voices will significantly increase. If the voices from the past caution against or argue against your position, it should at least give you a moment to consider your theological position and whether it is valid or not. For if most of church history is against you, you might be the problem and not them.

¹² When I refer to Historical Theology, I refer to the development and understanding of theological issues throughout the history of the church. Historical Theology is based on Church History.

¹³ By Church History, I refer to the prior events and people that took place within Christianity.

A Defense of Historical Theology

If the study of Historical Theology cannot be defended, then it should be abandoned. Conversely, if it can be defended, then it must be embraced, but embrace it to what extent? Another way of asking the question is: Does the study of church history and/or historical theology, have a precedent in the life of a believer? Is it worth a Pastor/Elder/Scholar/Student/Churchgoer, to read the history of the church and learn about the development of its doctrines? There are several arguments for the study of Historical Theology, that together, give credible weight for not neglecting this discipline:

The Gift of Teaching

First Corinthians 12 and Ephesians 4, both teach that God has given gifts to the church. Every church has been empowered by some form of these gifts. However, most people forget that these verses have not only been applicable today but have been applicable since the beginning of the church in Acts 2.

What does that mean? It means that God has gifted teachers throughout the ages. The same Spirit that gifts the church today has been gifting teachers, for the church, for the last two thousand years. Thus, the biblical teachers of yesterday, also have something to teach us. Just as we believe that our teachings will have some effect in the future, so did the teachings of our forefathers.

Now it might be true that today's teachings are superior since wisdom multiplies in two ways (first, by building upon the foundations previously made and second, by the sheer numerical value of the amount of gifted Christian teachers that we have today compared to the first century) yet, the same Spirit that gifted them is still the same Spirit who gifts the church today.

Nothing New under the Sun

As the heading above indicates, there is nothing new under the sun. Ecclesiastes 1:9 states: "That which has been is that which will be, and that which has

been done is that which will be done. So there is nothing new under the sun.” Solomon, in his wisdom, relayed to his readers, the circularity of this world. The fact that, at least by the time of Solomon, all root ideas had been thought about. By root ideas, I mean that at the heart of all new inventions or thoughts, they have already been thought about before. For example, whilst the telephone and even the internet was not available during the time of Solomon, at their root or heart, they are simply communication devices which were available during the time of Solomon.

The principle is the same and true about theological ideas or concepts. This is easily seen through church history. For example, for whilst Jehovah Witnesses are a relatively new sect in comparison to orthodox Christianity, the same root ideas of their belief can be traced all the way back to the third and fourth centuries through the teachings of Arius. The issues of prophecy in the church today and its negative implications for its continuations can be seen in the teachings of the Montanists of the second century.

A relatively new cult that has emerged in this world is: the World Mission Society Church of God, which essentially teaches a Binitarian view of the Godhead (God the Father and God the Mother). These teachings seem to be new but at the heart of this movement is still a rejection of the Son of God and the Trinity. This rejection is easily traceable throughout history and can be seen in most cults throughout the ages. Thus, studying Historical Theology can help one think through current issues by learning how the church dealt with them in the past.

More Counsellors

It is very interesting that, besides Jesus, the wisest man to have ever lived, Solomon (1 Kgs 3:12), was also a proponent of a multitude of counsellors. See the following verses from the Book of Proverbs:

1. Proverbs 11:14: “Where there is no guidance the people fall, but in abundance of counselors there is victory.”

2. Proverbs 15:22: “Without consultation, plans are frustrated, but with many counselors they succeed.”
3. Proverbs 24:6: “For by wise guidance you will wage war, and in abundance of counselors there is victory.”

What is the implication of this? If the wisest person to have ever lived, says from his life experience, that it is wise to seek counselors, then one must recognize the importance of seeking wisdom from others. In each of these proverbs, Solomon mentions that victory will occur with multiple counselors. Thus, it seems logical that the more counselors, the more “victory” there will be.

Now, one could and should seek counsel from those in one’s own church for doctrinal and practical issues. One could also call knowledgeable individuals from different churches to seek advice. This is all good, the more counsellors, the higher the chance of victory. However, there is an abundance of counselors also waiting for the modern church in the annals of church history. Why not add them to your discussion? Why not seek their advice? Of course, just like any advice or understanding, you are not obliged to follow it or agree with it, but it is nevertheless, worthwhile to seek how others have approached similar situations or theological debates lest you fall into the same trap that they did.

Benefits of Studying Historical Theology¹⁴

Not only is it wise to seek the counsel from the voices of the past, but there are certain benefits with which one receives when studying such a discipline. These benefits include:

First, the increased ability to distinguish between orthodox doctrine and heresy. Orthodoxy and heresy are two terms that get easily thrown around but what determines which doctrines fall under each heading can be a little subjective at times.

¹⁴ Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: Zondervan, 2011), 24-29.

Studying the history of the church helps see which doctrines Christians should fight and die for and which they should not. Although it could be said that Christians should fight for all that is in Scriptures (Jude 3).

Second, the increased ability to interpret Scripture based on sound hermeneutics. It does not take long in church history to see the difference in interpretation between those who interpret Scripture through a natural, historical, grammatical hermeneutic, such as John Chrysostom,¹⁵ and its mostly positive impact, with those who chose to allegorize much of the Bible, such as Origen,¹⁶ and their mostly negative impact. The more one sees this, the greater one will think through whether they interpret the Bible in a similar manner or whether they have derived the same hermeneutic as the medieval theologians did.

Third, another benefit is that, in reading the faith of some of these men, one can be encouraged to continue running the race in one's own life. Reading how Athanasius stood for the truth of the deity of the Son despite being exiled five times can instill inspiration to the modern-day reader and help him/her in their own struggles (maybe standing firm on some other belief even though no one else is standing with you).

¹⁵ For example, see what he taught about exegesis: "What does the saying mean? For we ought to unlock the passage by first giving a clear interpretation of the words . . . [W]e must not attend to the words merely, but turn our attention to the sense, and learn the aim of the speaker, and the cause and the occasion, and by putting all these things together turn out the hidden meaning." John Chrysostom, "Against Marcionists and Manichaeans," Gnostic Society Library, accessed June 1, 2021, http://gnosis.org/library/chrysostom_against_marcionists.htm.

¹⁶ For example, Origen believed in a meaning that was under the surface of the words. See what he taught about meaning: "But as if, in all the instances of this covering (i.e., of this history), the logical connection and order of the law had been preserved, we would not certainly believe, when thus possessing the meaning of Scripture in a continuous series, that anything else was contained in it save what was indicated on the surface; so for that reason divine wisdom took care that certain stumbling-blocks, or interruptions, to the historical meaning should take place, by the introduction into the midst (of the narrative) of certain impossibilities and incongruities; that in this way the very interruption of the narrative might, as by the interposition of a bolt, present an obstacle to the reader, whereby he might refuse to acknowledge the way which conducts to the ordinary meaning . . . Now all this, as we have remarked, was done by the Holy Spirit in order that, seeing those events which lie on the surface can be neither true nor useful, we may be led to the investigation of that truth which is more deeply concealed, and to the ascertaining of a meaning worthy of God in those Scriptures which we believe to be inspired by Him." Origen, "De Principiis (Book IV)," New Advent, accessed June 1, 2021, <https://www.newadvent.org/fathers/04124.htm>.

Fourth, a further benefit is that it opens your eyes to the universality of the church and the worldwide work that God is doing not just in your hometown. It gets you out of your bubble and into a world that includes many nations with different believers from all walks of life. Whether it is the African Augustine, the German Luther, the Swiss Calvin or the Roman Clement, the contemporary Christian will realize that God's work in this world is bigger than one can imagine.

Fifth, another benefit is that it gives the church a skepticism on the concept of novelty and rightly so. Doctor of Philosophy degrees require novelty to graduate, and the number of PhD students in religion is increasing dramatically. What this means is that novelty is on the rise and many a time, novelty brings heresy because it brings up beliefs that have not been seen for two thousand years. Thus, one's discernment meter against people with many letters before their name will increase the more one studies the history of the church.

Sixth, historical theology also aids the modern-day Christian in his/her articulation of doctrine. Defining terms and doctrines is key in theology and looking to the past assists with those definitions. The reason why it is key is because when someone asks a Christian what they believe about a doctrine, that Christian must be careful to include what the entirety of Scripture has to say about a subject so as not to neglect one aspect of that doctrine. One example how church history can help in this area is in its articulation of the doctrine of the Trinity. The word "persons" in describing the distinctions in the Trinity has withstood the test of time and is an essential component in articulating that doctrine.

Seventh, church history also helps see the fulfillment of Christ's promise in Matthew 16 that He will build His church. The church did not disappear after the apostles and arrive again in the Reformation, for that would mean that Christ's promise was not being fulfilled for fifteen hundred years. Thus, this study helps the modern Christian see this being played out.

Thus, it can be argued that not only is there a wise precedent to study the history of the church and the development of its dogma, but there are also benefits by doing so. To neglect such a study would be to refuse such benefits one could receive and would produce a shallower faith than God would want.

Therefore, having looked at a brief case for the importance of understanding Historical Theology, I hope we will have a more profound interest in understanding what the voices from the past can teach us about Spirit baptism. Did most major church leaders and denominations believe in subsequent Spirit baptism or salvific Spirit baptism? My answer is the majority of them held to the latter position rather than former one.

Voices from the Past

Now for much of church history, the doctrine of the Holy Spirit was not as prevalent in the writings of major theological works and commentaries as were other doctrines¹⁷. However, as it is with the case of church history it is only when controversies arose, that believers were then led to write on these issues. The development of the historic creeds (the Nicene, Apostolic, etc.) are proof of this. The same is true when it comes to pneumatology. It was only after the rise of “Pentecostalism, the charismatic movement, and the third wave evangelicalism” that “the doctrine of the Holy Spirit” was “elevated to its appropriate place among Christian doctrines.”¹⁸ However, that does not mean there were no writings concerning the Holy Spirit prior to the twentieth century, but the problem is that the issues that we face today with certain questions surrounding the

¹⁷ Notable exceptions include following: (1) Athanasius, *The Letters of Saint Athanasius Concerning the Holy Spirit*, trans. C. R. B. Shapland (London: Epworth Press, 1951), Internet Archive, accessed April 20, 2021, <https://archive.org/details/TheLettersOfSaintAthanasiusConcerningTheHolySpirit>; (2) Basil of Caesarea, “On the Holy Spirit,” trans. Blomfield Jackson (n.p.: Romans Road Media, 2015), accessed April 20, 2021, <https://files.romanroadsstatic.com/materials/romans/nicene-christianity/OnTheHolySpiritV2-0.pdf>; (3) Gregory of Nazianzus, “Fifth Theological Oration (Oration 31),” New Advent, accessed April 20, 2021, <https://www.newadvent.org/fathers/310231.htm>; (4) John Owen, “On the Holy Spirit (Pneumatologia)” (London: n.p., 1674), On the Wing, accessed April 20, 2021, http://www.onthewing.org/user/Owen_Pneumatologia%20-%20Part%201%20-%20Modern.pdf.

¹⁸ Allison, *Historical Theology*, 449.

Spirit were not previously asked by many back then. This is true with the Baptism of the Holy Spirit. Since there was not much controversy in the mainstream church concerning this doctrine, not much was written on it.

For example, this doctrine was mostly absent from many historical Baptist doctrinal works since they were mainly defending water baptism against their theological opponents.¹⁹ Additionally, when one reads of the works of the reformers and puritans, many of them understood “baptism” to primarily, if not only, as referring to water baptism. They understood that the Spirit comes upon people at salvation, but their articulation was not the same as a modern-day scholar.

However, despite the limited, direct historical writings on this subject, we can still learn their positions both directly and indirectly. Now we do not want to anachronistically insert the modern-day definition and understanding of Spirit baptism into their mouths, but many of the writers did assert that the Holy Spirit came upon us at salvation. Also, since the Pentecostal position stresses the evidence of this baptism as speaking in tongues, then all those in church history who argued that tongues had ceased, would also argue against the modern subsequent Spirit baptism position as well. Pentecostal theologian J. Rodman Williams even stated: “it is clear that the primary activity consequent to the reception of the Holy Spirit was that of speaking in tongues.”²⁰ However, I only want to focus on those who directly made the connection between Spirit baptism and salvation.

Now, dealing with historical people and their theological viewpoints can be complex since people change their views and/or use phrases and words that may be misinterpreted. For example, many non-cessationists like to anachronistically point to

¹⁹ Nathan Busenitz, “A History and Critical Evaluation of Charismatic Theology” (PhD diss., The Master’s Seminary, 2014), 46.

²⁰ J. Rodman Williams, *Renewal Theology*, vol. 2, *Salvation, the Holy Spirit, and Christian Living* (Grand Rapids: Academie Books, 1990), 211.

Augustine as a man who later in his life denied cessationism and embraced a lifestyle more congruent to Pentecostalism. They argued that in his later work *The City of God* in book 22, chapter 8, he made the case that miracles still occurred in his lifetime. However, upon closer inspection upon this work, one can see that Augustine was not arguing for miracle workers, but simply miracles. One author noted concerning Augustine's miracle accounts:

Importantly, Augustine's miracle accounts do not involve miracle workers who possessed the gift of healing. Instead, these accounts are presented as unexpected and providential acts of God which were not dependent on an intermediary healer. In that sense, they are categorically different than the type of healing miracles that are described in the Gospels or the book of Acts. Nothing in Augustine's account suggests that the "gift of healing" was involved in the episodes he recounted.²¹

Also, consider what Augustine wrote elsewhere about the gift of tongues and how that miracle had ceased. In his *Homilies on the First Epistle of John* (6:10), he wrote: "In the earliest times, 'the Holy Ghost fell upon them that believed and they spoke with tongues,' which they had not learned, 'as the Spirit gave them utterance' That thing was done for a betokening, and it passed away."²²

Thus, what I have done is that I have made a list of several prominent theologians/pastors throughout history who did make the link between Spirit baptism and salvation in their writings thus arguing against the Pentecostal position. The point of quoting these men is not to base a case for salvific Spirit baptism but to merely point out that that view has a longer and more thorough history of adherence than the Pentecostal one. This should give the Pentecostal some time to pause and reflect on why his/her doctrine is new rather than orthodox.

²¹ Nathan Busenitz, "Augustine and Miracles in History," The Cripplegate (blog), September 13, 2012, <https://thecripplegate.com/augustine-and-miracles-in-history/>.

²² Augustine, "Homily 6 on the First Epistle of John," New Advent, accessed January 21, 2020, <http://www.newadvent.org/fathers/170206.htm>.

Authors Who Argued That Spirit Baptism Takes Place at Salvation

Clement of Alexandria (AD 150-215). This early church father wrote a polemic against the Gnostic movement of his day. A movement that emphasized the haves and the have nots. Those who have been enlightened by special knowledge and others who do not. Thus, Clement wrote against these Gnostics of his day by highlighting the equality of all based upon the Spirit baptism of all. He wrote concerning 1 Corinthians 12:13: “You are all one in Christ Jesus. It is not that some are enlightened gnostics and others less perfect spirituals. Everyone, putting aside all carnal desires, is equal and spiritual before the Lord.”²³

Athanasius I of Alexandria (AD 298-373). This early church father connected the Christian’s salvation to the concept of Spirit baptism when he wrote:

But this is God’s kindness to man, that of whom He is Maker, of them according to grace He afterwards becomes Father also; becomes, that is, when men, His creatures, receive into their hearts, as the Apostle says, “the Spirit of His Son, crying, Abba, Father.” And these are they who, having received the Word, gained power from Him to become sons of God; for they could not become sons, being by nature creatures, otherwise than by receiving the Spirit of the natural and true Son.²⁴

Ambrose of Milan (AD 340-397). Ambrose was another church father who emphasized the one-time work of the Spirit in salvation when he commentated on 1 Corinthians 12:13: “The work is one, for the mystery is one; the baptism one, for there was one death on behalf of the world; there is, then, a oneness of working, a oneness of setting forth, which cannot be separated.”²⁵

²³ Gerald Bray, *1-2 Corinthians*, Ancient Christian Commentary on Scripture 7 (Downers Grove, IL: IVP Academic, 2006), 122.

²⁴ Athanasius, “Discourse 2 against the Arians,” 2.59, New Advent, accessed April 20, 2021, <https://www.newadvent.org/fathers/28162.htm>.

²⁵ Ambrose, “Three Books of St. Ambrose, Bishop of Milan, on the Holy Spirit: To the Emperor Gratian. Book 1,” 3.272.45, trans. H. De Romestin, Internet Archive, accessed April 20, 2021, https://archive.org/stream/St.AmbroseSelectedWorksAndLetters/st_ambrose_selected_works_and_letters_djvu.txt.

Thomas Aquinas (1225-1274). This medieval theologian made the connection between the Holy Spirit coming upon a man with regeneration and with seeing the Kingdom of God. He based his arguments on Jesus’s description of being born of the Holy Spirit in John 3:5. He wrote,

Therefore, if spiritual vision comes only through the Holy Spirit, and if the Holy Spirit is given through a cleansing of spiritual regeneration, then it is only by a cleansing of regeneration that we can see the kingdom of God. Thus he says, unless a man is born again of water and the Holy Spirit, he cannot enter the kingdom of God. As if to say: it is not surprising if you do not see the kingdom of God, because no one can see it unless he receives the Holy Spirit, through whom one is reborn a son of God.²⁶

Dirk Philips (1504-1568). This early anabaptist, in defending credobaptism, used the connection between faith and Spirit baptism to argue for his position credobaptist position, when he commented on 1 Corinthians 12:13. He wrote,

The apostle here writes primarily about the baptism of the Spirit and of the embodiment with the Christian congregation that takes place through the spirit of faith Therefore faith is a gift of the Holy Spirit through which all believers are gathered into one body, and there-upon they are baptized as a sign and proof of genuine inner being and the spiritual fellowship they have with Christ and all the saints. Since then children do not have the spirit of faith, how shall they then though that same spirit be baptized into one body with all believers?²⁷

John Calvin (1509-1564). This French theologian wrote commentaries on most books of the Bible. In his commentary on 1 Corinthians, he argued that all believers have received the baptism of the Holy Spirit. He wrote,

For we are all baptized by one Spirit. Here there is a proof brought forward from the effect of baptism. “We are,” says he, “engrafted by baptism into Christ’s body, so that we are by a mutual link bound together as members, and live one and the same life. Hence every one, that would remain in the Church of Christ, must necessarily cultivate this fellowship.” He speaks, however, of the baptism of believers, which is efficacious through the grace of the Spirit, for, in the case of many, baptism is merely in the letter—the symbol without the reality; but believers, along with the sacrament, receive the reality. Hence, with respect to God, this invariably holds

²⁶ Thomas Aquinas, “Commentary on John,” C3.L1.n432, Aquinas Institute, accessed January 29, 2021, <https://aquinas.cc/la/en/~Ioan.C3.L1.n432>.

²⁷ Quoted in Scott M. Manetsch, ed., *1 Corinthians*, Reformation Commentary on Scripture: New Testament 9A (Downers Grove, IL: IVP Academic, 2017), 753.

good—that baptism is an engrafting into the body of Christ, for God in that ordinance does not represent anything but what he is prepared to accomplish, provided we are on our part capable of it. The Apostle, also, observes here a most admirable medium, in teaching that the nature of baptism is—to connect us with Christ's body. Lest anyone, however, should imagine, that this is effected by the outward symbol, he adds that it is the work of the Holy Spirit.²⁸

Thomas Cartwright (1535-1603). This English Puritan wrote a commentary on Colossians. Concerning Colossians 2:12, Cartwright spoke about baptism. His primary emphasis was on water baptism, but he also linked it to the baptism of the Spirit. Then concerning this baptism, he argued that it comes from faith in Christ (i.e., at salvation). He wrote,

Ye are buried with him in baptism. Not that baptism doth it, but baptism is the seal of our burying with Christ; for the properties of the thing signified is often given to the seal, as in the Lord's supper the name of the sign, bread and wine, is given to the thing signified, which is the body and blood of Christ. And baptism is called the washing away of sins, for as water washeth the filthiness of the body, so doth the blood of Christ, signified by the water, wash away our sins. So here to be buried is given to baptism, which is only the work of the Spirit of God by faith in Christ, which doth bury sin in us.²⁹

Paul Baynes (1573-1617). This English puritan wrote a treatise on the epistle to the Ephesians. In it he commentated on Ephesians 4:6 and argued that every member of the Christian body has this Spirit in them. There are no haves or have nots. He wrote: “Though in dear friends the heart of one may cleave to the other by an intercourse of affections, yet the soul of one cannot be in the other, every man hath his own spirit; but in all of us there is one Spirit, which doth inform and quicken every member of the body of Christ.”³⁰

²⁸ John Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians*, trans. John Pringle (Edinburgh: Calvin Translation Society, 1848), 1:406.

²⁹ Thomas Cartwright, “A Commentary upon the Epistle of St Paul Written to the Colossians,” in *Airay on the Epistle to the Philippians and Cartwright on the Epistle to the Colossians*, Nichol's Series of Commentaries (Edinburgh: James Nisbet, 1864), 446.

³⁰ Paul Baynes, *An Entire Commentary upon the Whole Epistle of St Paul to the Ephesians* (Edinburgh: James Nisbet, 1866), 243.

George Hutcheson (1615-1674). This seventeenth-century Scottish minister wrote a commentary on the Gospel of John in which he argued from John 3:5 that the Spirit baptism that one receives comes at regeneration. He wrote: “The corruption by our natural birth, and our unfitness for heaven thereby is, to the Lord’s own, cured and made up by the spirit of regeneration, for therefore is it subjoined, ‘That which is born of the Spirit is spirit.’”³¹

The Westminster Confession of Faith (1646). In this confession, much is written concerning water baptism. However, the authors of the confession did write about how water baptism is a “sign and seal of the covenant of grace” to which 1 Corinthians 12:13 was used as a reference. This meant that the authors of this confession believed that water baptism symbolized the inward (Spirit) baptism that took place in a believer at the time of salvation.³²

Charles Hodge (1797-1878). This Presbyterian theologian noted the connection between regeneration and Spirit Baptism when he wrote,

Paul does not say that we are made one body by baptism, but by the baptism of the Holy Ghost; that is, by spiritual regeneration As the body is one because pervaded and animated by one soul or principle of life, so the church is one because pervaded by one Spirit. And as all parts of the body which partake of the common life belong to the body, so all those in whom the Spirit of God dwells are members of the church which is the body of Christ. And by parity of reasoning, those in whom the Spirit does not dwell are not members of Christ’s body. They may be members of the visible or nominal church, but they are not members of the church in that sense in which it is the body of Christ.³³

³¹ George Hutcheson, *An Exposition of the Gospel of Jesus Christ According to John* (London: Thomas Ward, 1657), 43.

³² “The Westminster Confession of Faith (1647).” Ligonier Ministries, accessed January 29, 2021, <https://www.ligonier.org/learn/articles/westminster-confession-faith/>.

³³ Charles Hodge, *An Exposition of the First Epistle to the Corinthians* (New York: Robert Carter, 1860), 254-55.

J. C. Ryle (1816-1900). This British Anglican Bishop wrote a treatise on the four Gospels. Whilst commentating on John 3:5, he linked a person's new birth or being born again with the baptism of the Spirit. In other words, all who are born again or all who are Christian are baptized by the Spirit which would imply it would happen at salvation. He wrote,

I believe that all these expressions come to the same thing in the end. They are all the same truth, only viewed from different sides. They all mean that mighty inward change of heart which our Lord here calls a "new birth," and which John the Baptist foretold would specially characterize Messiah's kingdom. He was to baptize not with water, but with the Holy Ghost. Our Lord begins His address to Nicodemus by taking up his forerunner's prediction: He tells him that he must be "born again" or baptized with the Spirit. Human nature is so entirely corrupt, diseased, and ruined by the fall, that all who would be saved must be born again. No lesser change will suffice. They need nothing less than a new birth.³⁴

Charles Spurgeon (1834-1892). This British preacher argued that all Christians have been baptized by the Spirit of God when he wrote with regards to 1 Corinthians 12:13:

Oh, what a sacred oneness that is which subsists between all the Lord's people! We are not simply brethren, but we are one; we are not allied by affinity, but by actual identity; we are parts of the same body; we are brought into spiritual membership with each other, as real and as effectual as that membership which subsists between the various parts of the body. Yet we are not all alike, although we are all of one body; some are Jews, some are Gentiles, some are bond, some are free; and yet, in some things, we are all alike, for we have all been baptized by one Spirit. And, moreover, we have all been made to drink into one Spirit; we have had one spiritual baptism, and we have had one spiritual drinking. Would to God that we felt more one, that our hearts beat more in tune with each other; that we had a sympathy with each other in woes and sufferings; that we had a fellow feeling with all who love the Lord; and could at all times weep with those that weep, as well as rejoice with those that rejoice.³⁵

Herman Bavinck (1854-1921). This Dutch theologian argued that the baptism of the Spirit is a ministry of the Spirit that takes place in all believers. He wrote,

³⁴ J. C. Ryle, *Expository Thoughts on the Gospels* (n.p.: Monergism Books, n.d.), 1237.

³⁵ Charles Spurgeon, *1 & 2 Corinthians*, Expansive Commentary Collection (n.p.: n.p., n.d.), 105.

To those who believe, God now further grants the Spirit of consolation, the Spirit of adoption as children, of sanctification (John 14:16-17; Gal. 3:14). We must add to this that though the life of the Spirit is most certainly a gift to each believer in particular, at the same time it is from the very beginning a life of intimate communion, with God and with all who share communion in Christ. Believers are all baptized into one body by one Spirit (1 Cor. 12:13), have access to the Father by one Spirit (Eph. 2:18), are together in one body and one Spirit (Eph. 4:4), are built together on one foundation into a spiritual house, a dwelling place of God in the Spirit (1 Cor. 3:9; Eph. 2:22; 1 Pet. 2:5), and enjoy the same fellowship of the Spirit (2 Cor. 13:13; Phil. 2:1).³⁶

Conclusion

Whilst the data is scarce concerning those who directly taught a salvific Spirit baptism position, there were still some who did directly state the connection between regeneration and this baptism. This sampling of voices from the past shows that for much of the church, in its history, have adhered to a salvific Spirit baptism position. However, what changed? How did the church go from being predominantly against this position to having a large contingent of it for this position? Now there were always fringe movements that held to some form of Pentecostal teachings, but the difference today is that Pentecostal teachings went from being on the fringe to influencing some of the mainline denominations. How did that happen?

One of the latest stats concerning the breakdown of church denominations shows that the Pentecostal is not a fringe movement within Christendom. For they represent a significant percentage of Christendom in the world. Consider the following statistics compiled in 2011 by Pew Forum³⁷:

According to their findings, there were about 279 million Pentecostal adherents in the world at the time (which is about 12.8 percent of the Christian world and about 4 percent of the entire population of the world). This makes the Pentecostal movement the

³⁶ Herman Bavinck, *Reformed Dogmatics: Abridged in One Volume*, ed. John Bolt (Grand Rapids: Baker Academic, 2011), 520.

³⁷ Pew Research Center, "Christian Movements and Denominations," Pew Research Center's Religion & Public Life Project, December 19, 2011, accessed May 30, 2018, <http://www.pewforum.org/2011/12/19/global-christianity-movements-and-denominations/>.

biggest protestant denomination in the world, which is an astonishing feat since the movement is barely older than one hundred years.

This then causes us to ask an important question: Since this movement is so prevalent in Christendom, are these people fellow believers? In other words, is the issue of a subsequent Spirit baptism a gospel issue? Does a certain belief in the baptism of the Spirit cause someone to be an unbeliever? Are those who hold to different positions on this matter unsaved? Should we treat those who differ on this matter as heretics? Some would easily say yes, it is, others would easily say no it is not. Yet, I do not think the matter is as black and white as some want to make it. For on the one hand, you can be wrong in your practice or beliefs of the baptism of the Spirit, but still be a Christian.

However, on the other hand, if your belief in the baptism of the Spirit, in some way impacts the Gospel, or the Scriptures or the Trinity then you are dealing with an unsaved person. For example, if someone believes that you must that you must seek the baptism of the Spirit with its evidences (such as speaking in tongues) to be saved, in that the basis of one's salvation is the baptism and its evidences, then they would be adding to the Gospel. They are teaching a gospel of works, not of grace. Thus, in and of itself, this issue is not a saved/unsaved issue, but that does not mean it cannot be.

But can people of a different persuasion on this issue work together in the same church? Albert Mohler is helpful here since he wrote an article detailing how we are to think about these issues. He argued that we can put all theological issues into three categories and depending on the category, depends on whether one can work together or not. He explained it like a hospital triage in which certain issues are more pressing than others. He said,

First-level theological issues would include those doctrines most central and essential to the Christian faith. Included among these most crucial doctrines would be doctrines such as the Trinity, the full deity and humanity of Jesus Christ, justification by faith, and the authority of Scripture These first-order doctrines represent the most fundamental truths of the Christian faith, and a denial of these doctrines represents nothing less than an eventual denial of Christianity itself

The set of second-order doctrines is distinguished from the first-order set by the fact that believing Christians may disagree on the second-order issues, though this disagreement will create significant boundaries between believers. When Christians organize themselves into congregations and denominational forms, these boundaries become evident. Second-order issues would include the meaning and mode of baptism. Baptists and Presbyterians, for example, fervently disagree over the most basic understanding of Christian baptism. The practice of infant baptism is inconceivable to the Baptist mind, while Presbyterians trace infant baptism to their most basic understanding of the covenant. Standing together on the first-order doctrines, Baptists and Presbyterians eagerly recognize each other as believing Christians, but recognize that disagreement on issues of this importance will prevent fellowship within the same congregation or denomination

Third-order issues are doctrines over which Christians may disagree and remain in close fellowship, even within local congregations. I would put most of the debates over eschatology, for example, in this category. Christians who affirm the bodily, historical, and victorious return of the Lord Jesus Christ may differ over timetable and sequence without rupturing the fellowship of the church. Christians may find themselves in disagreement over any number of issues related to the interpretation of difficult texts or the understanding of matters of common disagreement. Nevertheless, standing together on issues of more urgent importance, believers are able to accept one another without compromise when third-order issues are in question.³⁸

In other words, there are three categories of doctrines. Those that define whether you are a Christian or not. Those that detail whether it would be healthy to be in the same church or not and those that we can differ in but still work together in the same church. Now whilst there is subjectivity to what doctrine is in each category since we are called to contend for it all (Jude 3), I think it is a helpful way of understanding our relationship to other people who differ with us on theological issues.

If I were to put the issues surrounding a subsequent to salvation Spirit baptism into one of these three categories, I would place it as a second-tier doctrine if it does not impact one's view of the Gospel (Gal 1:8), the Scriptures (2 Pet 3:16) and/or the Savior (1 John 4:2). I do not believe it is healthy to be in the same church that disagrees on this issue. Now many will disagree with me for many have made it work. I know of churches

³⁸ Albert Mohler, "A Call for Theological Triage and Christian Maturity," Albert Mohler, last modified May 20, 2004, <https://albertmohler.com/2004/05/20/a-call-for-theological-triage-and-christian-maturity-2/>.

where some of the leadership differ on this issue, but I do not think it is helpful to be together in the same church for the following reasons:

1. Subsequent to salvation Spirit baptism leads to the practice of the gift of tongues. The gift of tongues, since it is a spiritual gift, thus refers to how a church will operate. They refer to how a church will practice doing church. Thus, a difference on this issue will result in two separate ideas or directions with regards to practicing church.
2. There would most certainly be tensions in the church between those seeking a subsequent baptism of the Spirit versus those who believed they already have been baptized by the Spirit.
3. For Pentecostals, Spirit baptism falls under the rubric of sanctification whilst for non-Pentecostals, it falls under the rubric of salvation. This will assuredly impact how one counsels someone in the church.

Thus, whilst people can disagree on this issue and still be Christian, provided it does not impact one's view of the Gospel, the Scriptures, or the Trinity, I think it is practical to be in different churches should you differ on this subject.

Historical Overview Conclusion

Church History provides us with an important aspect of understanding the debate that surrounds Pentecostal theology. Whilst Scripture is our foundation for all of life and practice, history provides us with some questions that need to be answered. Why was Pentecostal theology a minority position within most of church history? Why did the main theologians and pastors of history side with the non-Pentecostal position? These questions have mostly been answered and have given us more insight into how to think through these important issues.

CHAPTER 4

IMPLEMENTATION OF THE PROJECT

Background Details of Project

This chapter concerns the seminar in which I taught concerning the subject of the baptism of the Holy Spirit. The original intent of the project was to teach a group of primarily elders, in South Africa, on this issue. However, due to the worldwide pandemic that has plagued the world during the years 2020-2021 which brought with it the subsequent lockdowns, my original plans had to change. During the time of my seminar, South Africa was under a travel ban by the government of the United States of America resulting in the fact that I would not be able to teach the lessons in person.¹ Additionally, South Africa was under a level-4 lockdown.² This meant that religious gatherings were illegal during this time, and thus not only was I prohibited from coming, but churches could not gather in person. Therefore, I had to make several changes.

The primary church in which I was teaching the material through was Living Hope Bible Church in Cape Town.³ Through consultation with the leadership of the church we decided to make several adaptations to the seminars. We decided that we would break the teaching down into three separate, one hour long teaching sessions on

¹ The White House, "Proclamation on the Suspension of Entry as Immigrants and Non-Immigrants of Certain Additional Persons Who Pose a Risk of Transmitting Coronavirus Disease," last modified January 25, 2021, <https://www.whitehouse.gov/briefing-room/presidential-actions/2021/01/25/proclamation-on-the-suspension-of-entry-as-immigrants-and-non-immigrants-of-certain-additional-persons-who-pose-a-risk-of-transmitting-coronavirus-disease/>.

² South African Government, "Disaster Management Act: Regulations: Alert Level 4 during Coronavirus COVID-19 Lockdown," accessed August 29, 2021, <https://www.gov.za/covid-19/about/coronavirus-covid-19-alert-level-4>.

³ Living Hope Bible Church, "Welcome," accessed August 29, 2021, <https://www.livinghopebiblechurchsa.com/>.

three consecutive Sundays. Additionally, since there was a seven-hour time difference between myself and the church and since the logistics of gathering was hindered, it was decided that the first two sessions that I teach would be prerecorded and the third session would be the only live one. All the sessions would go through the program known as Zoom.⁴

Pre-Test Survey

Prior to the initial session, I sent the church a Pre-Test Survey so that not only could I see the congregation's understandings concerning this matter but so that I could also evaluate, with a Post Test Survey, whether there was clarity in my teaching and whether there were any change of conviction concerning the baptism of the Spirit. I used the website known as Survey Planet to conduct the Surveys.⁵

I asked 15 questions on this Pre-Test Survey. The first nine questions were multiple choice demographic questions, the next five questions were multiple choice theological questions, and the last one was an open essay question. Overall, twenty-three people responded to the Pre-Test Survey. The question and answers were as follows:

Question 1: What is your gender? Out of the twenty-three participants, 69.6 percent answered male and 30.4 percent female.

Question 2: What is your age? Out of the twenty-three participants, 13 percent answered that they were between the ages 19-29, 34.8 percent between the ages 30-45 and 52.2 percent between the ages 46-69.

Question 3: What type of church do you currently attend? Out of the twenty-three participants, 52.2 percent stated they attend an independent church, 43.5 percent indicated the option "Other" as the church they attend and 4.3 percent stated that they currently attend a Baptist church.

⁴ Zoom, accessed August 25, 2020, <https://zoom.us/>.

⁵ Surveyplanet, accessed August 29, 2021, <https://surveyplanet.com/>.

Question 4: What religion/church did you grow up as/in? Out of the twenty-three participants, 30.4 percent stated that they grew up in an Anglican church, 17.4 percent in a Baptist church, 13 percent as Roman Catholic, 13 percent indicated “Christian -other,” 8.7 percent as “Other,” 8.7 percent as Pentecostal, 4.3 percent as Atheist and 4.3 percent as Charismatic.

Question 5: Please select your nationality(ies). Out of the twenty-three participants, 91.3 percent stated that they were South African citizens, 4.3 percent Ugandan and 4.3 percent Canadian.

Question 6: What ethnicity would you identify as? Out of the twenty-three participants, 73.9 percent classified themselves as “Coloured,”⁶ 17.4 percent as white and 8.7 percent as Black.

Question 7: What is your position in your current church? Out of the twenty-three participants, 65.2 percent indicated that they were members, 17.4 percent as non-members, 4.3 percent as Deacon, 4.3 percent as Lay Elder, 4.3 percent as Assistant/Associate Pastor and 4.3 percent as “becoming a member.”

Question 8: How long have you been in your current church position? Out of the twenty-three participants, 47.8 percent had been in their position for 0-2 years, 21.7 percent had been in their position for 6-10 years, 17.4 percent had been in their position for 3-5 years, 4.3 percent had been in their position 11-15 years, 4.3 percent had been in their position for 16-20 years and 4.3 percent had been in their position for 20+ years.

Question 9: Approximately, how many people attend your church? Out of the twenty-three participants, 56.5 percent stated that their church contains 51-100 people. 39.1 percent stated that their church contains 16-50 people and 4.3 percent stated that their church has 300+ attendees.

⁶ In South Africa, the term “Coloured” refers to those of mixed descent.

Question 10: What is your understanding of the baptism of the Spirit? Out of the twenty-three participants, 91.3 percent answered that they understand the baptism of the Spirit as follows: The Baptism of the Spirit is how Jesus, through the agency of the Holy Spirit, grafts you into the Body of Christ at salvation. 4.3 percent stated that they believe: The Baptism of the Spirit is a subsequent to salvation experience that is evidenced by speaking in tongues and/or other supernatural manifestations in which you become empowered for Christian service. Then 4.3 percent stated: I do not know.

Question 11: Where in the world do you think exists the largest portion of Pentecostal adherents? Out of the twenty-three participants, 39.1 percent believed that most Pentecostal adherents live in Sub-Saharan Africa, 26.1 percent answered North America, 13 percent answered Central America, 8.7 percent answered Southeast Asia, 4.3 percent answered South America, 4.3 percent answered Europe and 4.3 percent answered Northern Africa.

Question 12: Historically, what has been the predominant position with regards to the baptism of the Holy Spirit? Out of the twenty-three participants, 47.8 percent believed that the historical position is that: The baptism of the Spirit is how Jesus, through the agency of the Holy Spirit, grafts you into the Body of Christ at salvation. 30.4 percent believed that the historical position is that: The baptism of the Spirit is a subsequent to salvation experience that is evidenced by speaking in tongues and/or other supernatural manifestations in which you become empowered for Christian service. 17.4 percent did not know and 4.3 percent believed that the historical position is that: The baptism of the Spirit is when you achieve a second work of grace or a second blessing in which you become entirely sanctified in this life.

Question 13: Is the work of the Holy Spirit in baptizing people connected to the beginning of the church age? Out of the twenty-three participants, 69.6 percent answered yes, 17.4 percent answered no and 13 percent did not know.

Question 14: What is your belief in the filling of the Spirit? Out of the twenty-three participants, 39.1 percent answered that: The filling of the Spirit is the same as the baptism of the Spirit, 43.5 percent answered that: The filling of the Spirit is when the Spirit controls you for His purposes, 8.7 percent answered that: The filling of the Spirit is when you are saved and 8.7 percent answered that they: Do not believe that there is a filling of the Spirit.

Question 15: What is the biggest question that you have with regards to the Baptism of the Spirit? This was the only optional question and the only essay question in the survey. The following were questions and/or statements that some of the respondents wrote:

1. Why was Jesus baptized?
2. Was it necessary for Jesus to be baptized as he is perfect or had it anything to do with being baptized before starting of his ministry on earth?
3. The disciples and some early church believers only received the Spirit subsequent to their salvation, is it different today?
4. How do people get to the point where they have all these different beliefs on the baptism of the Spirit?
5. How to explain the references in the book of Acts?
6. What is the difference between the filling and baptism of the Spirit?
7. I seek clarity on this topic in its entirety.
8. Isn't it one of the most misunderstood of subjects?

Teaching Sessions of Project

The first prerecorded session was to be watched by the congregation during their Sunday School Bible Hour on July 11, 2021. The first session introduced the topic by initially giving them the Pentecostal understanding of the doctrine of the baptism of the Holy Spirit. This was followed by looking at several statistics of the Pentecostal movement such as how many there are in the world and where they are primarily

situated. Additionally, we looked at the major Pentecostal churches in South Africa and several prominent Pentecostal teachers in the country.

This was followed by the historical position of the church on this issue whereby we looked at several pastors and theologians throughout history who held to the traditional view rather than the Pentecostal view.

The first session then concluded by looking at when did this ministry of the Spirit begin? I argued, as I contended in chapter 2, that the work of the baptism of the Spirit by the Holy Spirit only began at the beginning of the church age as seen in Acts 2. We also looked at 2 major responses to my position and how we should think through those replies.

The second prerecorded session was to be watched by the congregation during their Sunday School Bible Hour on July 18, 2021. The second session began by recapping what we learnt in session 1. We then continued by asking the question of: When are we baptized by the Spirit? In other words, if the baptism of the Spirit does not take place subsequent to salvation for us today, then when does it take place? To answer this, we went through several texts such as 1 Corinthians 12:13, Colossians 2:9-12, Ephesians 4:4-6 and Romans 6:1-7. Based upon these texts I argued that we are baptized by the Spirit at salvation.

Following this argument, I looked at several implications for those who would still hold to the Pentecostal position. I argued that the Pentecostal position forces one to change other doctrines as well as how it can cause disunity in the church. I ended the session by looking at the issue of the filling of the Spirit (what it is and how it is distinct from the baptism of the Spirit).

Then the third session was a live session that took place on July 25, 2021, during their Sunday School Bible Hour. The session took place on the program Zoom with various small groups of congregants joining in throughout the city. The point of this session was to have a live Question and Answers session. I recapped everything we learnt

at the beginning and allowed anyone to ask what ever question they had concerning this doctrine.

Post-Test Survey

Once the third session was over, I opened a new survey for those who had watched all the sessions. I dubbed this survey: the Post Test Survey. This survey contained the same fifteen questions given in the Pre-Test Survey. The point of this survey was to see if there was any change with regards to what I had taught. Additionally, since both surveys were anonymous, people were free to still state if they disagreed with what had been taught. However, only twelve congregants ended up doing the Post Test Survey even though there were more than twelve people who did all the sessions. The following were the results of the Post Test Survey:

Question 1: What is your gender? Out of the twelve participants, 75 percent were male and 25 percent female.

Question 2: What is your age? Out of the twelve participants, 58.3 percent answered that they were between the ages of 46-69, 33.3 percent between the ages 30-45 and 8.3 percent between the ages 19-29.

Question 3: What type of church do you currently attend? Out of the twelve participants, 58.3 percent answered that they attend an independent church whilst 41.7 percent answered “other.”

Question 4: What religion/church did you grow up as/in? Out of the twelve participants, 25 percent answered Baptist, 25 percent answered Anglican, 8.3 percent answered Atheist, 8.3 percent answered Reformed, 8.3 percent answered Pentecostal, 8.3 percent answered Independent, 8.3 percent answered Christian-Other and 8.3 percent answered Other.

Question 5: Please select your nationality(ies). Out of the twelve participants, 92.3 percent answered South African and 7.7 percent answered Canadian.

Question 6: What ethnicity would you identify as? Out of the twelve participants, 66.7 percent answered “coloured” and 33.3 percent answered white.

Question 7: What is your position in your current church? Out of the twelve participants, 66.7 percent answered Member, 8.3 percent answered Non-Member, 8.3 percent answered Associate/Assistant Pastor, 8.3 percent answered Deacon and 8.3 percent answered Becoming a member.

Question 8: How long have you been in your current church position? Out of the twelve participants, 41.7 percent answered that they have been in their position for 0-2 years, 25 percent answered 6-10 years, 16.7 percent answered 3-5 years, 8.3 percent answered 16-20 years and 8.3 percent answered 20+ years.

Question 9: Approximately, how many people attend your church? Out of the twelve participants, 50 percent answered that their church has 16-50 attendees and 50 percent answered that their church has 51-100 attendees.

Question 10: What is your understanding of the baptism of the Spirit? Out of the twelve participants, 100 percent answered that they believe that: The baptism of the Spirit is how Jesus, through the agency of the Holy Spirit, grafts you into the Body of Christ at salvation.

Question 11: Where in the world do you think exists the largest portion of Pentecostal adherents? Out of the twelve participants, 75 percent answered Sub-Saharan Africa, 16.7 percent answered North America and 8.3 percent answered Southeast Asia.

Question 12: Historically, what has been the predominant position with regards to the baptism of the Holy Spirit? Out of the twelve participants, 75 percent answered that the historical position is that: The baptism of the Spirit is how Jesus, through the agency of the Holy Spirit, grafts you into the Body of Christ at salvation; 25 percent answered that the historical position is that: The baptism of the Spirit is a subsequent to salvation experience that is evidenced by speaking in tongues and/or other supernatural manifestations in which you become empowered for Christian service.

Question 13: Is the work of the Holy Spirit in baptizing people connected to the beginning of the church age? Out of the twelve participants, 91.7 percent answered Yes whilst 8.3 percent answered No.

Question 14: What is your belief in the filling of the Spirit? Out of the twelve participants, 75 percent answered that: The filling of the Spirit is when the Spirit controls you for His purposes, 16.7 percent answered that: The filling of the Spirit is the same as the baptism of the Spirit and 8.3 percent answered that: The filling of the Spirit is when you are saved.

Question 15: What is the biggest question that you have with regards to the baptism of the Spirit? Out of the twelve participants the following answers were given in this optional, essay question:

1. None yet.
2. Can we say God took His Spirit away from Saul because the people wanted him as king of Israel, but God chose David and Solomon?
3. Does the baptism of the Spirit prepare your heart for salvation?
4. Still no questions.
5. I have clarity.

Conclusion

Overall, as the next chapter shall elaborate, while there were several hiccups along the way, most of the goals of the project were met. I do wish more respondents would have completed the Post-Test Survey as that would have increased my understanding of whether the actual teaching was informative and helpful or not.

CHAPTER 5

EVALUATION OF THE PROJECT

Introduction

The purpose of this chapter is to evaluate the entire project mentioned in this paper. It is one thing writing and planning a project and a different thing entirely implementing it. Proverbs 16:9 states this thought succinctly: “The mind of man plans his way, but the LORD directs his steps.” There were many plans made at the beginning of this project. Plans which were reasonable but had to be amended due to circumstances outside of my control. The order of this chapter will be as follows:

First, I shall evaluate the project’s purpose. Second, I shall evaluate the project’s goals. Third, I shall assess the strengths of the project. Forth, I shall assess the weaknesses of the project. Fifth, I shall look at whether, if I were to do this project again, whether I would change anything. Sixth, I shall mention several theological reflections that this project revealed to me and then seventh, I shall mention several personal reflections that this project revealed to me.

Evaluation of the Project’s Purpose

In chapter 1, I wrote that the purpose of this project was as follows:

The purpose of this project was to identify the weaknesses of the beliefs concerning Pentecostalism, amongst members of several South African churches so that I could write a teaching curriculum to assist teachers in those churches to know how to engage in the area of hermeneutics and history in these discussions.

In order to evaluate the project’s purpose with what occurred, I will break the purpose down into smaller units:

“The purpose of this project was to identify the weaknesses of the beliefs concerning Pentecostalism . . .” I believe the project achieved this stated purpose. Since one of the major tenants of Pentecostalism through the world and through the many variations of this movement, is their foundational belief concerning the baptism of the Holy Spirit and how it comes upon a person subsequent to salvation. I believe I dealt with the major discussion points both against the Pentecostal position and for the traditional position.

“. . . amongst members of several South African churches . . .” I believe that this part of the project was not entirely successful. Based upon the results of the Pre-Test and Post-Test Surveys, it did not seem like there were too many members from different churches involved in this project. There were at least two, but probably not more than three.

“. . . so that I could write a teaching curriculum to assist teachers in those churches to know how to engage in the area of hermeneutics and history in these discussions.” I believe that this part of the project has the potential to be achieved. The lessons that I did were recorded for future use and the lesson was written in PowerPoint, which is useful if anyone else desired to use the material and teach it for themselves. Additionally, the lesson also dealt with interpretation issues as seen in the book of Acts and it dealt with the historical issues that Pentecostalism faces as the new kids on the block.

Therefore, whilst one part of the purpose was only slightly achieved, most of the initial stated purpose was achieved.

Evaluation of the Project’s Goals

In chapter 1, I wrote that the goals of this project were as follows:

To fulfil the purpose of this project these goals must be achieved:

1. The first goal was to develop a teaching curriculum on the issue of Pentecostalism.

2. The second goal was to send a pre-test survey to ascertain what the participants believed in with regards to Pentecostal teachings.
3. The third goal was to teach the curriculum for South Africans so that, they themselves, could teach on these issues.
4. The fourth goal was to send a post survey to those same participants to see whether the understanding of the issues concerning Pentecostalism had changed.

The first goal was achieved. The teaching curriculum is both recorded and available in writing for anyone to utilize. This is especially important in a nation whereby basic resources for Christians are hindered. South African believers often struggle to find good material on theological subjects, and those resources that do arrive, are often too expensive for the average person to purchase. Thus, having a free online resource as well as in print, will aid anyone seeking answers for the issue pertaining to Spirit-baptism.

The second goal was achieved. The Pre-Test did give me a fair understanding of the beliefs of the project's participants. It is easy for pastors and teachers to assume the beliefs of those who hear us. This Pre-Test Survey aided in avoiding that pitfall of ministry.

The third goal was achieved. I did teach the curriculum that was written to the Pre-Test participants. I was taught by my Greek Professor that the key to learning is repetition. For someone to master a subject, they need to immerse themselves in it, which means that he/she needs to absorb as much as possible on that subject. Thus, having the recipients not only see and have the material available to them but also taught to them, was critical for them to gain one more step towards mastery of the subject.

The fourth goal was semi-achieved. I did send the Post-Test and I did receive results from the Post-Test but only about 50 percent of the participants ended up doing the Post-Test Survey. However, even though not everyone participated in the Post-Test, those that did, still gave me a fair understanding of their increase in their knowledge of this subject and whether I was clear or not.

Therefore, whilst one goal did not meet my initial expectations, it still hit the mark.

Strengths of the Project

There were several strengths of this project:

The first strength was how the topic was/is highly relevant for the South African church. Since, as had been discussed in chapter 1, the geographical area with the highest density of Pentecostal teaching is in Sub-Saharan Africa. This means that most of the participants would have been affected by the traditional Pentecostal teaching at some point in their lives.

The second strength was that the project dealt with most angles of the doctrine of the baptism of the Holy Spirit. All the relevant texts and theological issues were discussed. It was my goal to give the participants a full understanding of all the points and implications of this doctrine so that they would be prepared when they encounter it in their own lives.

The third strength was that many people, including myself, had not considered what was the prevalent view of Spirit-baptism, in church history. Sometimes we assume that most who went before us had the theological view that we do, yet sometimes history can teach us otherwise.

The fourth strength was how the project included some practical issues pertaining to one's belief on this matter. It is always helpful for the average church goer to see how one's doctrine affects one's lifestyle. Some Christians struggle to connect theology to life, and I believe this project helped see how one's view on the baptism of the Spirit can impact one's life.

The final strength was that the project was recorded which will be helpful for future people interested in this topic. Not only do I have the recordings but Living Hope Bible Church in Cape Town does as well.

Weaknesses of the Project

There were several weaknesses of this project:

The first weakness was that, since this topic is linked to the issue surrounding the cessation or continuation of the miraculous gifts, it became hard to always stay on topic as several people had questions that were more related to that topic than the debate on the baptism of the Spirit.

The second weakness was that the teaching took place online. Now I am grateful to be able to use apps like Zoom but more can be learnt in an in-classroom setting. It is always preferable to meet face to face than through any other means (3 John 13-14).

The third weakness was that there was little representation from other churches. I would have preferred to have taught the course to people from several different churches. However, most of the participants were from the same church which meant that several of the answers to the surveys were similar.

The fourth weakness was that there was a low turnout to the Post-Test Survey. I could have tried to encourage more participation in this Survey but being on a different continent with a different time zone did not help achieve this goal.

The final weakness was that the sessions were too short. I could have used an extra fifteen minutes each session. Sometimes I felt I was rushed to teach certain sections, which would have made a difference in clarity for some people.

What I Would Do Differently

If I could do the project again, I would make the following changes:

First, I would advertise the course through several churches rather than through one church. This would have automatically made more churches be a part of the teaching and surveys since the sample of attendees ended up being a narrow sample rather than a broad one.

Second, I would do it during a time when there are no lockdowns so that in person teaching can take place. However, as the last 18+ months have shown, only God knows the future.

Third, I would encourage more people from my own church to partake of the lesson. This would have automatically also made more churches be a part of the teaching and surveys.

Fourth, if I could not add an extra 15minutes to each session, I would like to have added one more session instead. This would have prevented me from rushing any part of the material.

Then fifth, I would have done the first two sessions in person so that people can ask questions as they need, to ensure that I was being clear in the presentation of the material.

Theological Reflections

The following are several theological reflections that I have pontificated since the completion of this project:

My first theological reflection is how hermeneutics are a foundational element to all doctrine. Since hermeneutics are one's tools for interpretation, when you change the tools, you change the interpretation.

My second theological reflection is how one wrong doctrine can impact other doctrines. Bible doctrine does not come to us in neat, separate, systematic, categories but are all intertwined.

My third theological reflection is that congregants are more interested in historical matters than we think. Whilst many congregants show a distaste for the historical, when we present history from a Christian worldview, more congregants than we realize are interested in learning about our history.

My fourth theological reflection regards the word "baptism." For we must

remember that when the word “baptism” is mentioned in Scripture, we must avoid always thinking it refers to water baptism. Remembering this can severally impact several texts of Scripture and even one’s view on water baptism.

Then my fifth theological reflection involves reminding myself that there are places in the world where more people adhere to the Pentecostal position than the traditional position. This should be an eye opener as we often assume that other Christians just get it like we do.

Personal Reflections

The following are several personal reflections that I have also pontificated since the completion of this project:

My first personal reflection is that even topics that we know well, can be more refined. God’s Word is the bottomless well that even when we have pulled out much, there is more to find.

My second personal reflection is that shorter but clearer teaching is often better than long but complicated teaching. As the Anglican Bishop J. C. Ryle, once wrote about preaching: “The most powerful and forcible words, as a rule, are very short.”¹

My third personal reflection is that our plans often do not go the way we want them to go. God often has alternate plans for us. As Proverbs 19:21 states: “Many plans are in a man’s heart, but the counsel of the LORD will stand.”

My fourth personal reflection is that as great as apps and tools like Zoom are, none of them can replace face to face interaction. In the same way calling your family is not the same as being with your family nor is zooming your church family the same as being with your church family.

¹ J. C. Ryle, “Simplicity in Preaching,” Grace Gems, accessed September 7, 2021, <https://gracegems.org/18/Ryle-%20Preaching.htm>.

Then my final personal reflection is that teaching lessons based upon a long study on a certain topic, often yield the greatest results. Scripture calls church leaders to be diligent students of the Word (2 Tim 2:15) and this diligence will result in more fruit.

Conclusion

This project had several changes throughout its life, but despite the changes, most of the goals for this project had been met. Even with the challenges of a worldwide pandemic and with the subsequent lockdowns, the project was still completed.

Overall, I learnt a lot concerning this topic, and when the teacher learns, his students learn as well. That is what I saw in my teaching sessions. I saw several people achieve a point of clarity in this topic which is the goal of any teacher of any subject since my understanding of the topic deepened. Now my lesson will not change the world, but it will defiantly change a few Christian's understandings concerning this topic, which in my book, is the hallmark of a successful project.

APPENDIX 1
PRE- AND POST-TEACHING SURVEY

Introduction

Thank you for participating in my survey. This work is purely for academic purposes. Please answer them as accurately as you can. Additionally, if two or more people are watching the content on zoom, it would be more helpful if each participant answered these questions individually. I will send the same survey after the course for you to answer. This should take approx. 5min of your time, depending on how familiar you are with the material.

Thank you

Franco Brits

Question 1: What is your Gender?

1. Male
2. Female

Question 2: What is your Age?

1. 0-18
2. 19-29
3. 30-45
4. 46-69
5. 70+

Question 3: What type of church do you currently attend?

1. Baptist
2. Methodist

3. Pentecostal
4. NG Kerk
5. Dutch Reformed
6. Independent
7. Anglican
8. Church of Christ
9. Assemblies of God
10. Lutheran
11. Presbyterian
12. Congregational
13. Apostolic
14. Zionist
15. None
16. Other

Question 4: What religion/church did you grow up as/in?

1. Christian – Baptist
2. Christian – Reformed
3. Christian – Charismatic
4. Christian – Pentecostal
5. Christian – Dutch Reformed or NG Kerk
6. Christian – Independent
7. Christian – Congregational
8. Christian – Assemblies of God
9. Christian – Anglican
10. Christian – Lutheran
11. Christian - Presbyterian
12. Roman Catholic

13. Orthodox
14. Jehovah Witness
15. Mormonism
16. Islam
17. Hindu
18. Zionist
19. Buddhist
20. Atheist
21. Other

Question 5: Please Select your nationality(ies)

1. South African
2. Zimbabwean
3. American
4. British
5. Australian
6. Other

Question 6: What ethnicity would you identify as?

1. Black
2. White
3. Coloured
4. Indian
5. Other

Question 7: What is your Position in your current church?

1. Teaching/Preaching/Lead/Senior Pastor
2. Associate/Assistant Pastor
3. Youth Pastor
4. Lay Elder

5. Deacon
6. Member
7. Non-member
8. Bishop
9. Priest
10. Minister
11. Vicar
12. Apostle
13. Prophet
14. Other

Question 8: How long have you been in your current church position?

1. 0-2 Years
2. 3-5 Years
3. 6-10 Years
4. 11-15 Years
5. 16-20 Years
6. 20+ Years

Question 9: Approximately, how many people attend your church?

1. 1-15
2. 16-50
3. 51-100
4. 101-200
5. 201-300
6. 301+

Question 10: What is YOUR understanding of the baptism of the Spirit?

1. The baptism of the Spirit is how Jesus, through the agency of the Holy

Spirit, grafts you into the Body of Christ at salvation.

2. The baptism of the Spirit is when you achieve a second work of grace or a second blessing in which you become entirely sanctified in this life.

3. The baptism of the Spirit is a subsequent to salvation experience that is evidenced by speaking in tongues and/or other supernatural manifestations in which you become empowered for Christian service.

4. I do not believe in the baptism of the Spirit.

5. I do not know.

6. Other.

Question 11: Where in the world do you think exists the largest portion of Pentecostal adherents?

1. North America

2. Central America

3. South America

4. Europe

5. Northern Africa

6. Sub-Saharan Africa

7. The Middle East

8. Central Asia

9. Southeast Asia

10. Australasia

11. Other

Question 12: Historically, what has been the predominant position with regards to the baptism of the Holy Spirit?

1. The baptism of the Spirit is how Jesus, through the agency of the Holy Spirit, grafts you into the Body of Christ at salvation.

2. The baptism of the Spirit is when you achieve a second work of grace or a second blessing in which you become entirely sanctified in this life.

3. The baptism of the Spirit is a subsequent to salvation experience that is evidenced by speaking in tongues and/or other supernatural manifestations in which you become empowered for Christian service.

4. I do not believe in the baptism of the Spirit.

5. I do not know.

6. Other.

Question 13: Is the work of the Holy Spirit in baptizing people connected to the beginning of the church age?

1. Yes

2. No

3. I do not know

4. Other

Question 14: What is YOUR belief in the filling of the Spirit?

1. The filling of the Spirit is the same as the baptism of the Spirit.

2. The filling of the Spirit is the same as the baptism of the Spirit and results in speaking in tongues and/or other manifestations.

3. The filling of the Spirit is when the Spirit controls you for His purposes.

4. The filling of the Spirit is when you are saved.

5. I do not believe that there is a filling of the Spirit.

6. I do not know.

7. Other.

Question 15: What is the biggest question that you have with regards to the baptism of the Spirit?

APPENDIX 2

CURRICULUM EVALUATION RUBRIC

Name of evaluator: _____

Date: _____

Baptism of the Spirit Curriculum Evaluation					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness					
The content of the curriculum is hermeneutically sound. All Scripture is properly interpreted, explained, and applied.					
The content of the curriculum is theologically sound.					
Scope					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers the basics of the issues pertaining to the baptism of the Spirit					
Methodology					
The curriculum sufficiently addresses the issues in a logical order					
Practicality					
The curriculum is practical to teach within the context of a church.					
At the end of the course, the participants should adequately be able to articulate their position.					

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ABSTRACT

A HERMENEUTICAL CRITIQUE OF PENTECOSTALISM FOR THE CHURCHES OF SOUTH AFRICA

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The Southern Baptist Theological Seminary, 2022
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This project seeks to equip congregants in specific churches in South Africa with the knowledge of the doctrine of Spirit baptism and how to teach it. Chapter 1 presents the ministry context to which the congregants in those South African churches preside as well as the goals to which the project aims to cover. Chapter 2 provides a theological argument for the traditional position of Spirit baptism in which the believer is baptized by the Spirit at salvation rather than subsequent to salvation. Chapter 3 focuses on the historical understanding of this doctrine and how much of church history sides on the traditional position. Chapter 4 describes the content of the curriculum and how it was implemented. Chapter 5 evaluates the project and its effect it had on those congregants. Overall, this project seeks to enhance the knowledge of some South African church goers to equip them so that they can give an answer to those who object to the notion that we are baptized by the Spirit at salvation.

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