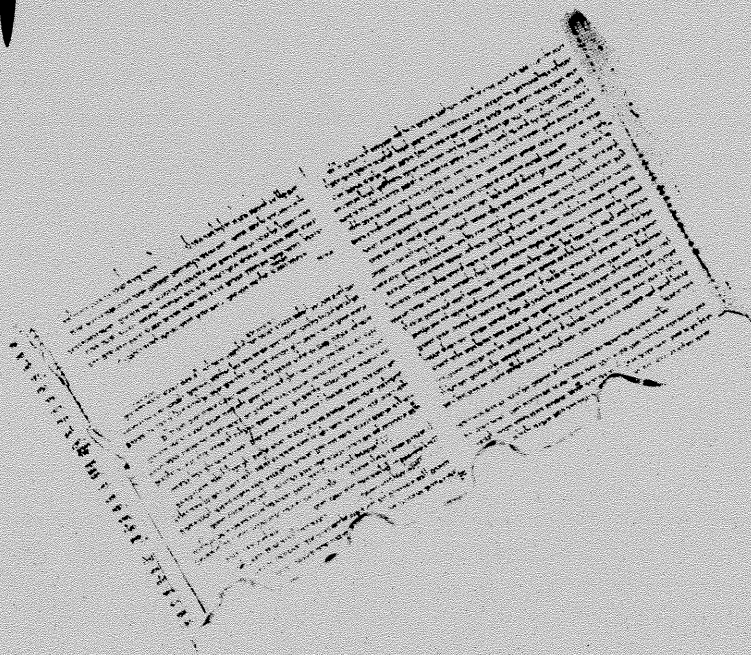




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O N E B A P T I S M

THE BAPTISM OF THE HOLY SPIRIT

SPEAKING IN TONGUES

AND

THE NEW TESTAMENT WITNESS

by Erling T. Teigen

Much anti-pentecostal literature of the last few years has been directed primarily toward the narrower problem of speaking in tongues, or the glossolalic experience. Several fine treatments of 1 Corinthians 12-14 have been written, attempting to deal with the Biblical questions raised by the practice of tongue speaking and with the exegetical problems. Recently, some attention has been paid to the specific problem of 1 Corinthians 13:8-10, ("whether there be tongues, they shall cease.")

A few writers have tried to approach the problem on a broader plane. Seeing the problem as not being merely the question of glossolalia, but the Baptism of the Holy Spirit, they have sought to approach the problem from that point of view. Unfortunately, most of these have been Reformed theologians, and their approach has been somewhat blocked by the implications of the Reformed weakness on Baptism. Others have been Baptists, and the problems with their treatments have been similar and even more pronounced.

For our purposes it must be obvious that the only way in which we can approach the problems and questions raised by both Pentecostalism and Neo-Pentecostalism is from a very broadly based New Testament and Confessional Lutheran point of view. The implications of Pentecostalism are not restricted to the one aspect of the glossolalic experience, but have implications

for many other doctrines. To attempt to approach the question strictly from a narrow view of glossolalia is in the end result quite unproductive, it seems to me.

I have found two (there may be more) authors who have approached the problem from a thoroughly Lutheran view point. One is, surprisingly, a Presbyterian, Frederick Dale Bruner. At times, it appears that Bruner may be somewhat (mildly, I think) Neo-orthodox, and perhaps a "kerymatist", but his treatment is nevertheless, particularly in the area of justification, faith, and baptism, essentially Lutheran. Bruner acknowledges in a bibliographical note that though he began to read Luther as an avocation, he found himself strangely influenced by Luther's views of Justification, Grace, Faith, and Baptism. (p.344)

The second author who has approached the Pentecostal question from a primarily Lutheran view point is Nils Bloch-Hoell, a Norwegian. His book is primarily a study of T.B.Barrat and the Swedish Lewi Pethrus. An American edition of the work expands on the chapter dealing with the American influence and summarizes a previous 150 pages of study of the Scandinavian Pentecostals.

Aside from the root of the Lutheran Hermeneutic, the inspiration and inerrancy of the Scriptures, one of the most important contributions of the Reformation in Scriptural study was the hermeneutical rule of the analogy of faith, "Scripture interprets Scripture." The New Testament mandate of John (1 John 4:1) "Try the Spirits (to see) whether they are of God," as well as the example of the Bereans, who would not believe Paul's message until they had compared it to the testimony of the Old Testament Scriptures, stands for us today too, as we evaluate the ebb and flow of the theological climate around us.

And it is for this reason, that I believe that it is fruitless and unproductive, and a waste of time,

to attempt to evaluate Pentecostalism merely in the light of the glossolalic question. The impact which the practice of glossolalia has had on contemporary Evangelical and Liberal Christendom must not only be compared with the explicit testimony of Scripture on this one single point, but rather, its implication for the whole body of doctrine must be examined.

I. History of Pentecostalism

We shall not involve ourselves here in an analytical history of the Pentecostal movement, per se, not of all of its historical antecedents. For our purposes here, it is sufficient to draw a summary of the Pentecostal movement in its various forms in the history of the church.

Aside from the movement in the Corinthians church, the first time that we hear in church history of glossolalia is in Montanism. Pentecostal writers sometimes refer to Montanism as a movement which is similar to their own movement. Eusebius is reported to have written that Montanus was "carried away in spirit, and wrought up into a certain kind of frenzy and irregular ecstasy, raving and speaking and uttering strange things" (cited by Hoekema, What About Tongue Speaking? page 11). It cannot be concluded for certain that the Montanists practiced glossolalia. However, to grant the argument, it is still an unfortunate choice of forbears, because Montanism was gross heresy. Montanus claimed that he had received new revelations in addition to the Scripture, and in fact, superior to the Scripture. Some Pentecostal writers disavow Montanism. But if the assertions of Pentecostalism are followed to their logical conclusions, it might appear that there isn't much difference after all.

Irenaeus (130-200) has references which are construed by some to be references to glossolalia as we know it today. In Against Heresies, he writes:

We do also hear many brethren in the Church, who possess prophetic gifts and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, who also the apostle terms 'spiritual', they being spiritual because they partake of the Spirit, and not because their flesh has been stripped off and taken away, and because they have become purely spiritual.
(V,6,1: Ante Nicene Fathers, 1,531)

It may well be that Irenaeus is speaking of glossolalia in the early church, and one may fairly well grant that. However, not all of the exegizers of the church fathers are willing to do so. B.B.Warfield, for example, is not (Counterfeit Miracles, page 15).

Tertullian (160-200) indicates that glossolalia was being practiced in his group. Again, the evidence is not conclusive (Hoekema p. 16). And if one does grant the argument that there was glossolalia in Tertullian's group, that can hardly be cited as noble precedent. When Tertullian wrote Against Marcion, he was a Montanist (Womack, p.67).

From Tertullian on, there appears to be quite a blank in church history of any reference to glossolalia. The argument from silence need not be conclusive to refuting the existence of Speaking in Tongues. But that tongue speaking was the norm can hardly be concluded as some Pentecostals appear to do, since both Chrysostom and Augustine (d.407 and 430) specifically say that speaking in tongues has ceased (cf. Hoekema, WATS, p.16).

From Augustine to the Reformation, there are sporadic reports of tongues speaking. G.B.Cutten in Speaking With Tongues deals particularly with those, primarily, the little prophets of Cervennes, the Jansenists, the Catholic Apostolic Church, and others.

At any rate, no conclusive case can be made for the glossolalic experience on the basis of the Fathers or subsequent history. That tongues speaking has from time to time been practiced cannot be denied. But its occurrences are so sporadic and are found in such strange, unorthodox circumstances, that even some enlightened Pentecostal writers are not inclined to cite them as precedent (cp. Womack pp.71-73).

If one accepts the historical evidence and still maintains that the glossolalic experience is a necessary and important part of the Christian life, it would appear that the Holy Spirit was not very active during the great age of Chrysostom and Augustine, the Reformation, or the ages of piety in the 17th century or Pietism in the 18th and 19th centuries.

In the Pentecostal version of church history, the great dawn came in 1900. In the birth of the modern Pentecostal movement, there are two names which are important. The first is Charles Parham. Parham was a Methodist minister. He was somewhat concerned that Methodist theology had not yet found the great outpouring of power which Wesley had indicated that Christians should experience. In October of 1900 Parham opened a Bible College in Topeka, Kansas. He asked his students over Christmas vacation of that year to study their Bibles and see if there was any evidence given for the Baptism of the Holy Spirit. After the vacation, his forty students had come to the identical conclusion -- that speaking in tongues is cited in the Scripture as the indisputable evidence of such baptism.

The second name to remember is Agnes Ozman, one of Parham's students. On January 1, 1901, after Parham and his students prayed for the experience of the Baptism of the Holy Spirit, and Parham had laid hands on her, she spoke with strange tongues. The other students and Parham soon followed with a similar experience.

The movement did not spread like wild-fire. For five years the movement simmered. The final impetus was provided by W.J.Seymour, a black holiness preacher from Los Angeles. Seymour became convinced, after attending one of Parham's schools in Houston, that the glossolalic experience was a necessary sign of having received the Baptism of the Holy Spirit.

Seymour carried the "Full Gospel", as it came to be called, the Pentecostal message, to Los Angeles, and from there, its spread throughout the country became assured. For more detailed history, see the bibliography, especially G.B.Cutten.

The movement immediately spread to Europe, and for that, we have a Norwegian to thank. T.B.Barrat (1862-1940), a Norwegian Methodist minister, whose father had been born in England, was in New York on a fund raising mission. While there he heard of the movement in Los Angeles. He communicated with the group in Los Angeles, had his Baptism in the Spirit, spoke in tongues and then returned to establish Pentecostalism in Norway, then in England, Germany and Sweden (Bruner, p.48 and Bloch-Hoell).

Thus the Pentecostal movement became a force in the church of the twentieth century. Throughout the rest of the first half of the century, it reached its fullest expression in the Assemblies of God (1965 -- 555,000), the Church of God, Negro (400,000), and Church of God, Cleveland, Tennessee, (200,000).

Since 1960, however, another force has entered on the scene. Since the initiation of the Pentecostal movement, there have been sporadic concerns in main-line Protestantism about the movement, but not a tremendous amount of Apologetic literature has been written. One of the few Lutheran expositions and apologies against Pentecostalism was written by H.J.Stolee (Pentecostalism: The Problem of the Modern Tongues Movement). Stolee had been a United

Church pastor, and his exposition, written before the current movement began, remains one of the best Lutheran treatments of the Pentecostal problem. In 1963, his book was reprinted by Augsburg under the title of Speaking in Tongues.

Since 1960, however, there has been an abundance of new literature on Pentecostalism. At that time a new movement arose called Neo-Pentecostalism. Note: When speaking historically, we shall distinguish between Pentecostalism and Neo-Pentecostalism. However, the two share the same theological presuppositions, and therefore, when we speak of Pentecostalism later in this paper, we will include both movements in the term Pentecostalism.

In 1960, Dennis Bennet, rector of St. Marks Episcopal church in Van Nuys, California, through the influence of some Pentecostal friends, received the Baptism of the Spirit and spoke in tongues. Soon, there were about 70 people in his congregation who had had the same experience. On April 3, 1960, Bennet was forced to resign his pastorate because of the division caused in the congregation. According to Hoekema (WATS, p.31) the publicity following his resignation contributed to the spread of the movement throughout the United States.

Soon members of other denominations began to be involved in the movement -- Christian Reformed, American Baptists, Presbyterians, Lutherans, and Catholics. Smaller groups and associations became involved -- Inter-Varsity, Wycliff Bible Translators, and the Navigators.

The name that Lutherans should take note of is that of Pastor Larry Christenson, San Pedro, California, an ALC pastor (Luther, 1959). Of the modern Neo-Pentecostals in the United States and Canada, Christenson stands out as the most able apologist from a doctrinal standpoint. He is probably as

responsible as anyone else for spreading the movement in the Lutheran church, though a couple of other influential names might be added that are familiar to us -- Dornfeldt and Pfotenhauer.

We might add here that Bruner traces the origin of the Neo-Pentecostal movement to 1953. He says,

The origins of Neo-Pentecostalism are difficult at this young date to trace precisely. But it is my present opinion that the organ most efficient in the production of Neo-Pentecostalism has been the Pentecostal work among men known as the Full Gospel Business Men's Fellowship International, founded in 1953 in Los Angeles, the titular birthplace of the world-wide Pentecostal movement... From 1953 onward we begin to hear increasingly of denominational Protestants, sometimes even of Jews and non-Christians and in the late sixties, finally, of Catholics obtaining the Pentecostal experience. (page 53)

The foregoing is a somewhat superficial survey of the direct origins of the Pentecostal movements. We would suggest for anyone interested in pursuing the historical aspects of Pentecostalism or Neo-Pentecostalism to read one of the number of historical works cited in the bibliography.

More important, however, than pursuing a historical study of the rise of Pentecostalism and the immediate antecedents of the movement, there is an important ecclesiastical study that must be made.

Pentecostalism and Neo-Pentecostalism are both fundamentally Wesleyan in their theology. It is significant, I believe, that the founders of the movement in both America and Europe were Methodist pastors, Charles Parham, W.J.Scymour, and T.B.Barrat.

Wesley did not believe that Tongue speaking was the initial and primary evidence of the Baptism of the Holy Spirit. There is no evidence that Wesley ever even thought about it, to my knowledge. However, all of the fundamental presuppositions, the theological motifs of Pentecostalism, are to be found in Methodist theology.

Therefore, we would assert that it is futile to attempt to understand any of the Pentecostal movement without understanding Wesley's theology, not necessarily in toto, but at least in the area of conversion and sanctification. We devote our next section to that area.

II. The Theological System of Pentecostalism

In order to understand the primary thrust of Pentecostalism and to see Pentecostalism's concept of the glossolalic experience, one must understand that Pentecostalism has its roots in Methodist theology. Bruner asserts the influence of Wesleyan on Pentecostalism in this way:

Methodism is the most important of the modern traditions for the student of Pentecostal origins to understand, for eighteenth-century Methodism is the mother of the nineteenth-century American holiness movement, which in turn bore twentieth-century Pentecostalism. Pentecostalism is primitive Methodism's extended incarnation (P.37).

You will remember that Methodism is Arminian, not Calvinistic. Arminius was moved to oppose Calvin's theology of a double election. After Arminius' death in 1609, Simon Episcopius and Hugo Grotius drafted their objections to Calvinism in the Five Points of Arminianism, entitled Remonstrances:

1. God's knowledge of man's faith or unbelief the condition of election;
2. the universality of God's grace and Christ's redemptive work;
3. human freedom and responsibility under prevenient grace;
4. the resistibility of divine grace;
5. the possibility of final and total apostasy.

(Mayer, p.283)

Mayer contrasts the three moods of Protestantism in this way.

Wesley was the counselor of anxious souls and sought for himself and others the answer to man's basic religious question: what must I do to be saved? That was, of course, the basic concern also of Luther, who found the answer to the quest of the anxious soul in the Scriptural doctrine of justification by grace, through faith. This was also the concern of Calvin, who directed the searching soul to the sovereign God. Wesley, however, attempted to silence the restless heart by directing it to its own experience of Christian perfection (p.284).

The heart of Wesley's theology came in his doctrine of perfection. The story of Wesley's Aldersgate street experience is familiar. He one day visited the Aldersgate Street Society, where the reader was reading from Luther's Preface to Romans. When Wesley heard the passage "Faith is a living, active, busy, powerful thing that does not ask whether good works are to be done..." (cf Plass, #1491), Wesley had his "experience". He writes, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed..." Wesley never claimed this to be a Baptism of the Holy Spirit, or even a specific conversion, nor did he ever claim for himself perfection. However, a systematized theology emerged from this beginning.

Methodism developed its own peculiar formal principle. Article V of the twenty-five articles, states that Scriptures contain all things necessary to salvation. Through sermons, however, Wesley consistently asserts reason as a formal principle. But it appears that reason is taken in a very broad sense, even distinct from Calvin, or more specifically, Aquinas. Wesley appears to see reason as the cumulative experience of the Christian. (cf Mayer, 289). Mayer comments, "At this point, Wesley comes dangerously close to the Quaker 'inner light' theory and in reality makes the vox populi Christiani the vox Dei" (p.289).

The material principle of Methodism emerges as the doctrine of "the perfect man". Wesley's doctrine has many facets, but it is summarized by this statement:

I believe that this perfection is always wrought in the soul by a simple act of faith; consequently in an instant...But I believe a gradual work, both preceding and following that instant. As to the time, I believe this instant generally is the instant of death, the moment before the soul leaves the body. But I believe it may be ten, twenty, or forty years before. I believe it is usually many years after justification, but that it may be within five years or five months after it. I know no conclusive argument to the contrary. (cited by Mayer, p.293)

According to Wesley, the foregoing must be based on the sureness of salvation. And how is one sure of his salvation? Mayer says, "Wesley based the assurance of salvation on the inner witness of the spirit, a twofold witness, namely, that of God's Spirit, which is objective and comes first, and man's own spirit, which is immediate and a result of the Spirit's direct witness. In the final

analysis, Wesley rested his faith on his faith" (p.294). If Mayer's analysis is correct, the existentialism of Methodist theology is already there, almost a la Kierkegaard.

The logical, as well as the organic child of Methodism, was the Holiness movement. The holiness groups, chiefly in America, claimed to be loyal to the Wesleyan tradition. It appears, however, that there was considerable influence from the American Baptism tradition and its highly developed concept of subjective assurance. The heart of the holiness theology is that the New Testament Baptism of the Holy Spirit is the Spirit's act of entire sanctification, an instantaneous and total cleansing from sin and entire and abiding devotion to God (Mayer,p.305).

The American holiness movement had its most clear expression in Charles Finney (1792-1875). He had been a Presbyterian pastor, but disavowed Calvinism. He later became a professor of theology at Oberlin college and founded what came to be called the Oberlin theology. Finney maintained that,

man inherits sin solely by his own free choice; that conversion is man's personal surrender, effected by his own choice and effort, usually under a great emotional strain; that entire sanctification includes complete freedom from evil thought and is an instantaneous act subsequent to conversion, and that this perfect liberation from sin is the normal experience of Christians (cited in Mayer,p.306).

It was from this assertion of the Holiness bodies that Pentecostalism finally sprang. All that needed to be added was the nature of this instantaneous act subsequent to conversion. Charles Parham solved that question with his Christmas vacation

homework assignment, and went on to state explicitly that the evidence of this experience had to be speaking in tongues.

To summarize then, one finds the development of a consistent theme beginning with Arminianism, Methodism and the Holiness movements. The motif which runs throughout is that there is a subjective, personal experience which each Christian must or shall have which is subsequent to conversion and justification.

Pentecostalism pursues this idea and makes it the heart of its theology, identifying the Baptism of the Holy Spirit as the sole experience of this work of the Holy Spirit, and that Speaking in Tongues is the initial evidence of this experience. This Baptism of the Holy Spirit is a work of Grace, but there are certain conditions which must be met -- perfection (in a peculiar sense of the word) and desire and prayer. This Baptism of the Spirit is necessary -- necessary in that it is the inevitable result of faith.

One would think that Pentecostalism would seek its primary justification and would regard as the sedes doctrina the most thorough passage of the Scripture which treats of glossolalia, 1 Corinthians 12-14. However, this is not the case. In Pentecostal literature, little attention is paid to the 1 Corinthians passage. Rather, the book of Acts, chapters 2, 8, 10, and 19, are the fundamental bases on which Pentecostal theology is built.

Acts 2 is the starting point for Pentecostal doctrine. Though Pentecostalism takes all of the events of the first Pentecost seriously, it is not the sermon of Peter, nor the evangelizing, nor the baptism, nor the establishment of the church which is the high point. Rather, Pentecostal theology sees as the most

important aspect of that first Pentecost the powerful descent of the Holy Spirit on the disciples enabling them to speak in strange tongues. In effect, Pentecostalism takes the sign for the primary work.

For Pentecostal theology, the chief significance of the first Pentecost, then, is to be found in Acts 2:4: "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance".

In an educational text book of the Assemblies of God, prepared for parish education, G.F. Atter writes,

All Pentecostals believe that there is an experience which can be properly and scripturally called the Baptism with the Holy Spirit, and that this experience is subsequent to conversion. This experience is sometimes called the infilling of the Spirit. We believe that the initial evidence of having received the fulness of the Pentecostal baptism is the speaking in a language hitherto unknown, 'as the spirit gives utterance.' Pentecostals believe that this baptism is an endowment of power for witnessing and service. They further teach that other subsequent evidences will be manifested: holiness of life, bold boldness, a passion for souls, an ability to worship God 'in spirit and in truth'. They expect frequent 'manifestations of the Spirit' in a fuller and richer measure than could otherwise be possible (Atter, p.122).

Attention is focused specifically on a Baptism of the Holy Spirit which occurs subsequent to salvation, and the Apostolic Pentecostal experience is made to be the norm for all Christians.

It is important to understand what it is that Pentecostals see this Baptism of the Spirit to be.

A variety of terminology is used to describe the phenomenon which is evidenced by Speaking in Tongues: "Baptism of, with, in the Holy Spirit or Holy Ghost"; "Spirit Baptism"; "Fire Baptism". Bloch-Hoell even provides us with the German and Norwegian equivalents (p.129) "Die Geistestaufe, Aandens daab, aandsdaapen, andedopet, die Taufe in dem heiligen Geist, daapen i den hellige Aand."

Pentecostal theology teaches fairly consistently that all of these terms are synonymous. It is futile, as Bloch-Hoell notes, to attempt to find subtle distinctions between the uses of various prepositions. Bruner summarizes the use of the terms:

To say 'baptized' in the Spirit is, in Pentecostal opinion, to say what Scripture says in many different ways: to be filled with, to receive, to be sealed by, or to be annointed with the Spirit. It must not be considered that these different terms refer to different experiences. Whenever, therefore, the New Testament records the receiving of the Holy Spirit, the word 'full' or 'fully' should usually be understood. (Bruner, p.60)

According to uniform Pentecostal testimony, then, the various terms cited can be understood synonymously. The only proviso which must be left is that this is not the same as conversion or water-baptism.

What is the difference between the two? Christenson says,

Water baptism is a rite or sacrament administered by the Church, on the authority of Christ. Jesus himself never baptized with water (John 4:2). Baptism with the Holy Spirit is administered by Jesus Himself. No human being has ever received the commission to baptize with the Holy Spirit. This is an office which Jesus has reserved for

Himself alone. He is the only baptizer with the Holy Spirit. Thus, baptism with the Holy Spirit also has two distinguishing features: It is with the Holy Spirit and the One who baptizes is Jesus Himself (p.41).

What is the basis for this doctrine of the Baptism of the Holy Spirit? On the basis of Acts 2:1-4, the Pentecostal theological writers maintain that the disciples had already partially received the Holy Spirit, and had become believers in the atoning work of Christ. In John 20:22, "Receive the Holy Spirit," the disciples received the Holy Spirit, but it must not have been complete, for in Acts 2:4, the disciples were all "filled" with the Holy Spirit. The conclusion, according to the Pentecostals, must then be that the "Baptism of the Holy Spirit", must be subsequent to conversion. Bruner analyzes thus:

Pentecostalism feels...that it has competent sources for its doctrine of the Holy Spirit, particularly for what is called the Spirit's subsequent work, in the theologies of Acts and of conservative or revival evangelicalism. Pentecostalism has built its doctrine of the baptism in the Holy Spirit on Scripture -- particularly upon Acts and upon tradition -- particularly upon recent evangelical church history. In both these sources, biblical and historical, and, it will insist, on a third -- experiential -- Pentecostalism finds justification for positing a decisive subsequent experience in the life of the Christians (p.62).

In Acts 2:38, the order of events indicates to Pentecostals that sequence must be important. The order is 1) Repent, 2) be baptized for the forgiveness of sins, and 3) you shall receive the gift of the Holy Spirit. Riggs finds three Baptisms here: "The spirit would baptize them into the Body of Christ (conversion).

Then they would take a public stand for Christ by being baptized in water in His name. Following that, they would receive the gift of the Holy Spirit" (cited in Bruner, p.64).

In Acts 8:4-25, the story of the converts in Samaria, it appears that only conversion and water baptism are incomplete and that the final Baptism in the Spirit must follow for true completion. Verses 14-17:

Peter and John...came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Ghost.

Again the implications seem clear to the Pentecostals: the Baptism of the Spirit is clearly distinct from conversion.

In Acts 9:1-19, the story of Paul's conversion, Paul was converted on the road to Damascus. Three days later he received his baptism with the Holy Spirit.

In Acts 10 and 11, the conversion of Cornelius and his household, further clear testimony is seen. Though the text has the conversion, the filling with the Spirit and speaking in tongues occurring simultaneously or in quick succession, the pattern remains the same: (vv.44-46) "The Holy Ghost fell on all; on the Gentiles also was poured out the gift of the Holy Ghost; they heard them speak with tongues.."

Acts 19:1-7. This passage would seem to some to be the most explicit proof of the subsequent and distinct baptism of the Spirit. Pentecostal writers, including Christenson, admit the KJV is inadequate at this point; "Have ye received the Holy Ghost since

ye believed?" (19:2). The more adequate and accurate translation would be "Did you receive the Holy Ghost when you believed?" Riggs comments, "If all disciples receive the experience of the Holy Spirit when they believe, why did Paul ask these disciples if they had done so? His very question implies that it is possible to believe without receiving the fullness of the Holy Spirit" (Spirit Himself p.53).

In addition to these Acts passages, the most decisive and explicit so far as the Pentecostal theologians are concerned is Mark 1:9-11 and parallels, the Baptism of Jesus. Bruner evaluates the Pentecostal use of this passage:

The virgin birth of Jesus through the Holy Spirit followed years later by His Jordan baptismal experience with the Spirit provides, Pentecostals believe, the conclusive evidence of the Spirit's dual work...The Messiah himself, this argument shows, passed through two great experiences with the Spirit: conception, enduement with power. The Messiah's career serves then as the perfect model for all later Christians who wish to be more than Christians in name or conception only. This model should teach Christians to be dissatisfied with being merely Christians; they should strive to come to the place reached by their Lord, and by all the earliest Christians, the place where the Spirit can, a second time, intersect their lives and give them power to fulfill their specific, God designed tasks (p.68).

Apart from these exegetical bases, the Pentecostals also adduce experiential evidence. According to Pentecostal theology, the subsequent work of the Spirit is necessary because it adds to the Christian's faith 1) the indwelling of the spirit (permanently, personally and fully); 2) power for service and 3) the gifts of the Spirit (cf Bruner pp.20-74).

A further element in the Pentecostal theology of the Baptism of the Spirit which is important to note is the doctrine of conditions. Here there is some demurring by Lutheran Pentecostals, and perhaps by some regular Pentecostals. But by and large, some sort of conditional stamp is at least in practice placed upon the reception of the gifts. Christenson:

The Holy Spirit is God's gift for every believer. He doesn't give the Holy Spirit because we have reached a certain stage of holiness or spirituality -- that is a false and unscriptural teaching. You receive the Holy Spirit on the same basis that you receive salvation -- as a free gift (p.63).

He seems to equivocate, however, with this:

In Luke 11:5-13, Jesus makes it clear that we must ask for the Holy Spirit. God won't force this experience on anyone (p.39).

It is not likely, however, that you will receive this blessing unless you desire it...Speaking in tongues is essentially an act of faith. An act of faith involves two things: the act of the believer and a response of God (p.126).

We encounter this same sort of thing in other areas of the Christian faith. On occasion, for instance, we find it helpful to 'coach' a person in regard to conversion. The person genuinely wants to accept Christ, but cannot seem to put it into words. So we pray a simple prayer of repentance and faith, inviting him to repeat it after us (p.128).

More will be said about this concept of faith and conversion later. But here, in spite of his previous protestations, it seems clear that Christenson is adopting conditions as necessary to receiving the Baptism of the Holy Spirit.

Other Pentecostal writers are much less equivocal. Bruner, (p.92) compiles representative lists from 5 Pentecostal writers. The longest is from Pearlman: Right attitude, Prayer of Christian workers, Prayers of the church, Purification by faith, Individual Prayer, Obedience. The shortest list of conditions is by Donald Gee: Repentance, Baptism, Faith. In each case, the first condition is that one must have already believed. Some writers insist on separation from sin, in keeping with the Holiness movement, while later writers appear to have dropped the need for "perfect sanctification". Conversion and faith appear to be the indisputable conditions, and to that must be added the idea of wanting the gift.

Bruner analyzes the Pentecostal doctrine of conditions in this way, with its implications for the doctrine of faith:

Conversion is the indispensable pre-condition for the Pentecostal baptism. Obedience -- both active (with the goal of a sinless heart) and passive (with the goal of self-emptying) -- is the Christian's essential preparation for the Baptism in the Holy Spirit. When the obedience is complete the Christian should have faith. The faith which Pentecostalism prizes in this connection is not usually identical with initial Christian faith; it is a different kind or a least a different act of faith, directed primarily toward the Holy Spirit with a new quantitative intensity, and is as such neither sola nor simplex. It is a faith added to a preparatory obedience which, with this obedience, pays the price of sacrificial commitment necessary for acquiring and for appreciating the gift of the Holy Spirit. Pentecostal faith is best described as *ultima fides* (p.114F).

Bloch-Hoell describes the condition in similar terms and add "Faith is the ardent expectation that the

'Holy Ghost as an indwelling person will be in you and fill you'" (p.136).

It is also important to understand the Pentecostal claim of Tongues as the initial evidence of having received the Holy Spirit. Atter cites Donald Gee from an article which appeared in Pentecost in 1959.

It has sometimes been objected that the doctrine of the 'initial evidence' is not stated categorically in the Scriptures. This can be admitted, but the doctrine is firmly based on the accumulated evidence of the instances recorded in the book of Acts where believers were baptized in the Holy Spirit. In every case there was some outward manifestations that could be seen and heard, and the preponderating evidence is that it was speaking with other tongues as the Spirit gave them utterance. In Acts 10:46 they recognized the Pentecostal gift upon the Gentiles: 'for they heard them speak with tongues and magnify God'. It was the speaking with tongues that sealed the gift of the Spirit and stilled all opposition to the Gentiles being baptized into the Christian church (Atter, p.127).

The Pentecostals base their assertion that Tongues are the initial evidence on the primary passages from Acts cited above, from which it is asserted that the preponderance (7!) of cases in Acts have Speaking in tongues being the sign of having received the Baptism of the Spirit and that this marks the pattern for the New Testament church.

There has been some inter-Pentecostal disagreement over whether it can be said that one has received the gift of the Spirit if he has not spoken in tongues. Most writers will equivocate somewhat on this matter, but insist that Tongues are the only evidence that has been promised.

Christenson follows what would appear to be the middle road:

Is speaking in tongues the only valid objective manifestation that a person has had this definite, instantaneous, experience of the baptism with the Holy Spirit? Scripture does not say that it is the only one. But in showing us the pattern, Scripture gives us no consistent suggestion of any other. In two cases in the Book of Acts, the objective manifestation is not mentioned; in three it is, and in all of these, the manifestation is speaking in tongues. This is as far as we can go theologically. We can discern the pattern of the baptism with the Holy Spirit in the Book of Acts, and see the part which speaking in tongues plays in it. But we cannot set this down as a rigid doctrine or formula. Scripture itself shows us that the pattern allows for considerable flexibility (p.54).

On the basis of all of the Acts passages, Pentecostal and Neo-Pentecostal theology sees that, at the very least, glossolalia is the primary, initial manifestation that one has been baptized with the Holy Spirit. Internal disagreements as to the latitude which can be allowed here notwithstanding, glossolalia stands in that very intimate association with the Baptism of the Holy Spirit. To my knowledge, no Pentecostal or Neo-Pentecostal holds the glossolalic experience to have an intrinsic value, that is, that it is of value in and of itself, though I suspect that many of the novices or the fad-followers among the Neo-Pentecostals hold exactly that. But for those who take glossolalia seriously, it cannot be seen apart from the Baptism of the Holy Spirit. The central issue in this debate becomes then, not the psychological or linguistic validity of the experience, or even the historical validity of tongue speaking, but rather, whether or not the Baptism of the Holy Spirit as it is understood by the Pentecostals or the Neo-Pentecostals is Scripturally valid. It is most

important that we understand this: the Baptism of the Holy Spirit, evidenced by Speaking in Tongues, with certain conditions to be fulfilled, stands unalterably as the fundamental motif of Pentecostal theology.

From time to time, we have had occasion to admire the orthodoxy of Pentecostal people in many ways, but particularly in their dedication to the authority and inspiration of the Scriptures. We by no means would exclude the Pentecostals from membership in the Holy Christian Church, for we are convinced that many or most of them do have that simple, childlike faith in Christ as their Savior. We may invoke Franz Pieper's "fortunate inconsistency" if we wish. But we would make it most clear that we cannot regard the Pentecostals or the Neo-Pentecostals as per se outside of Christendom, as gross heretics who have denied Christ as the Savior.

But having said that, we must go on to suggest that it is not only on the Baptism of the Holy Spirit and the attendant doctrines that the Pentecostal tradition departs from Scripture. It remains a necessary question to ask, whether they are orthodox on biblical doctrines apart from the Baptism of the Holy Spirit -- Grace, Faith, Sanctification, Justification, and Conversion, to say nothing of the Means of Grace.

We shall not take the time here to inquire into detail in all of the systematics of Pentecostalism. But in several areas, questions are suggested. Dam-boriena, a Catholic scholar who has studied Catholic Pentecostalism quite thoroughly, remarks:

The historical churches have serious doubts about Pentecostal understanding of certain basic beliefs of the reformation. For instance, Lutherans have strong reservations about the extreme Pentecostal optimism with regard to man's capabilities in the

work of his own salvation. For similar reasons they reject the Pentecostal notions on original sin and its consequences. In both instances, it seems, their suspicion is well grounded. Pentecostals believe that from the beginning, man was tainted by some kind of sin; a few will even use expressions that, at first sight, seem Protestant. But those admissions are a far cry from the absolutely unique place given by Lutherans and Calvinists to the original corruption of man. Pentecostals prefer to give the minutest details of the temptation of Adam and Eve rather than define the nature and depth of the sin inherited by mankind. Even the consequences of original sin are sketchily described as man's loss of communication with God, a consciousness of pollution, physical death, and banishment from paradise. If we add to this their insistence on personal sin, we conclude that in this matter Pentecostals are much closer to Wesleyan optimism than to the theology of the "totally corrupted nature" of the first reformers. Probably for this reason, one of the least developed Pentecostal theological areas is their doctrine on grace. For identical reasons, Pentecostals are firmly opposed to any kind of predestinationalism. "All our bodies are Arminian (Brumback)". (Damboriena p.70)

This evaluation appears to me to be correct. Though there are many irresolvable ambiguities in Pentecostal theology, the weakness of a concept of grace is readily apparent, primarily because of the lack of a thorough understanding of "man in God's image," the fall, and the totality of sin.

And if the foregoing is an adequate analysis, it is also apparent that there is a great weakness in a concept of Justification by faith alone. In Christenson's book and in the other Pentecostal writers that

I have read, I find no references to objective justification either in name or by implication. Bloch-Hoell finds some references to justification but then goes on to comment,

We find statements which seem to suggest justum facere rather than justificare, as in this quotation from a declaration of the Pentecostal Holiness Church: 'the just God makes the soul just and upholds His just law. His law is righteous and the trusting soul being made just is also righteous by the same act' (p.123).

But he fears that the meaning is not the same as it is in Lutheran theology:

According to the opinion of some Pentecostals, the implied righteousness is not sufficient, the Lord demands a personal righteousness. But has God set standards so high that no Christian can manage to achieve them? (p.125).

Bruner cites Finney as the father of Pentecostal confusion concerning justification.

Finney rejected forensic justification and accented real sanctification as the final basis of a man's standing before God. Moreover, Finney saw justification as dependent upon a prior sanctification, thus embracing, no doubt unknowingly, the traditional Roman Catholic ordo salutis (p.41).

We would suggest then, that the Pentecostals are at best ambiguous in their understanding of justification. Just exactly how this affects Neo-Pentecostals might be questionable. It may be that those educated as confessional Lutherans may retain the Scriptural view of forensic justification. But it would seem that such retention would be merely on the basis of memory, and consistency would tend to direct them away from it.

Subjective justification is another matter. The Pentecostal concept of faith is clearly not Lutheran. Here of course, conversion is involved as well.

Bruner finds two kinds of faith in Pentecostalism. The two kinds of faith are demanded because there are two acts of God performed on and towards a person, the first in which he is brought to faith, and the second in which he believes the promise of the second work, the baptism of the Holy Spirit. It is inevitable that no matter what attitude toward conversion the Pentecostal or Neo-Pentecostal has, he must have two views of faith. Bruner:

'As there is a faith toward Christ for salvation,' Pearlman expresses it, 'so there is a faith toward the Spirit for power and consecration'. Why the first faith does not appropriate the Holy Spirit in his entire ministry is not clear. However, it seems to be the general Pentecostal argument that the 'further' or second faith is required 1) because the first faith was insufficiently directed and 2) insufficiently total (p.104).

The difference between ordinary Christian faith and Pentecostal faith, then, is that the former is confessed lack and the latter is attempted totality. The former is simple and all too shallow; the latter is complex and deep. The former confesses bankruptcy; the latter costs. The former is the despair of all effort; the latter is super-human effort. And if faith can be defined in their way, then Pentecostals can say that it is by faith that one experiences the baptism in the Holy Spirit (p.111).

Bloch-Hoell fortifies Bruner's analysis:

It becomes evident that the Pentecostal movement, even with respect to this doctrine, is very different from genuine Lutheranism...First in contrast

to Luther's 'Ich glaube, dass Ich nicht aus eigener Vernunft...the Pentecostal movement does emphasize man's role in the genesis of faith. The Pentecostal conception of justification is a consequence of its doctrines of faith as a matter of will and the will as being free. Man himself has the ability to believe...Secondly, the human role in the genesis of faith is strongly emphasized, and the intellectual element is given more prominence than, for instance, with Lutheranism. The Pentecostal movement puts it in this way: 'An infant cannot believe, because it cannot understand what is said, and what you cannot understand you cannot believe...' Thirdly, it cannot be doubted that the doctrine of justification by faith does not, in the Pentecostal movement, hold the central position that it does in Lutheranism (p.124).

Christenson too, does not, on the surface, want to accept the distinction between two kinds of faith, it would seem. "How do you receive the Holy Spirit? The same way you receive salvation -- by an act of faith" (p.63). And yet, previously, he calls Baptism with the Holy Spirit something that you have to ask for (pp.39 & 41) and "He does not have to 'do' anything. He merely presents himself to Jesus and accepts His baptism with the Holy Spirit. The Baptism with the Holy Spirit is thus an encounter with Jesus Christ, the mighty baptizer with the Holy Spirit" (p.42). At best then, we would have to say that Christenson is ambiguous in his concept of faith, and, we would presume, justification by faith.

There remains one final question to ask in dealing with the Pentecostal doctrines of the Holy Spirit and the attendant doctrines. Does Neo-Pentecostalism consistently hold the same thing? This is a rather difficult problem, because, as we have previously noted, Neo-Pentecostals have not thoroughly systematized their beliefs. There appears to be on the

one hand a real syncretism between the basic Pentecostal motifs and the doctrines of whichever tradition the individual happens to have been associated with before. It is notable that some of the less profound Pentecostal writers decry this fact. And yet, it is difficult to see how, at least in the long run, the fundamental motif of Pentecostalism can fail radically to influence the attitudes that the individual has once had.

I believe that we have sufficiently demonstrated that Larry Christenson is, at best, ambiguous in his statement of the classic Lutheran (and Calvinist for that matter, too) doctrines. But, from reading Christenson's book, one can hardly fail to get the feeling that the motif of the Baptism of the Holy Spirit has radically altered any Lutheran views of Justification by faith alone without the deeds of the law, the concepts of Grace, Faith, and the Means of Grace that he might have ever had. Indeed, in one place, he strangely equivocates on the matter of baptism:

Once we recognize these basic distinctions between Baptism with water and baptism with the Holy Spirit, we see also the beautiful parallel between them. When a person desires to be baptized with water, he presents himself as a candidate -- and the minister baptizes him. He does not have to 'do' anything. He rather allows something to be done to him (p.41).

And previous to this, he has equivocally called Baptism a "rite or a Sacrament".

We therefore conclude that in essence, the Lutheran Neo-Pentecostals must inevitably agree with the main Pentecostals in these essential points:

- 1) The Baptism of the Holy Spirit is distinct and separate from conversion.

- 2) The Baptism of the Holy Spirit is subsequent to conversion and is initially evidenced by speaking in tongues, at least nearly always.
- 3) The power of man in conversion is at least permissive.
- 4) The filling of the Holy Spirit does not come in conversion (whether in water baptism or through the direct power of the word) but must be sought in a later experience.
- 5) Faith is essentially an existential encounter with Christ.

Damboriena demurs from this somewhat but in the last analysis agrees with the general conclusion:

In many ways, Neo-Pentecostals do not appear to be legitimate children of Pentecostalism. (I think he is preferring primarily to the Catholic Neo-Pentecostals). The main body of their beliefs is in sharp contrast with those of the Holiness denominations except in the particular point of glossolalia. Pentecostalism, as we shall see, professes a stern, conservative theology which must be accepted by all its members, while many Neo-Pentecostals hold a Christianity which has been diluted by liberal and radical interpretations of the Gospel. Genuine Pentecostalism has also emptied sacraments of their intrinsic worth in order to give place to the exclusive operation of the Holy Spirit. Why do not Neo-Pentecostals do the same or even quit their churches and join some of the branches of the movement? (p.64)

Damboriena's observation is astute and well taken. We would only say in closing this section of our study that in spite of Neo-Pentecostalism's retention of many doctrines of their "parent" traditions, they have accepted the fundamental motif of Spirit of Baptism, and in order to maintain consistency must sooner or later follow the logical dictates of the system as the mainline Pentecostalists have long since done.

III. The New Testament and the Baptism of the Holy Spirit

Is there a New Testament teaching on the Baptism of the Holy Spirit? There is, but on studying the many passages in the New Testament, it becomes rather difficult to arrive at a conclusion similar to that held by the Pentecostals.

We begin with the synoptics. Matthew 3:13 f, Mark 1:4 f, and Luke 1:3 f, are parallel passages. Matthew has it:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of Him. But John forbad him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went straightway out of the water.

Mark adds John's promise:

(v.8) I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

Pentecostalism generally sees in John's prophetic words a prophecy that supports their doctrine of Spirit Baptism. At the outset, let us simply say that no such proof can be found in these words. If one understands the nature of John's baptism in the first place, such an understanding is untenable.

John's Baptism presents, I think, one of the knottiest problems that one must deal with in connection with Pentecostalism. A few things are quite clear, however. John's Baptism was certainly a Baptism for the remission of sins. Either you have the remission of sins through the Christ, the Messiah, Jesus of Nazareth, or you have it not. These baptized with John's Baptism had the remission of sins; therefore, it was a means of Grace. Yet, the words here are

clear; and are supported by Acts 19:5, ff. John's baptism was to pass out of existence and would be replaced by Christ's baptism. How are we to understand the words of Mark 1:8, and Matthew 3:11, "He shall baptize you with the Holy Ghost?" Was not John's baptism a baptism with the Holy Ghost as agent?

In John 3:5, Jesus connects the water and the Spirit: "Unless you are born again of water and the Spirit..." According to Adolf Schlatter "In the preaching of John, the Baptism of Water and of Spirit were still separated; but they will not stay separated. That they come together, that is the work of Jesus." (translated and cited in Bruner, p.220) In other words, it seems that Schlatter is saying that John preached Jesus, but, in a sense, his baptism was connected externally to the Word. In the Baptism by Jesus the Holy Spirit is intimately, internally and inseparably connected to the water. Franz Pieper (III;288 f) correctly repudiates Thomasius for holding that John's Baptism was not a means of Grace, but seems to admit that the relationship between the two baptisms is not quite clear. He ducks that issue by saying "A correct understanding of John's Baptism is, of course, no longer of immediate practical value inasmuch as no one today receives that Baptism" (288). This much is clear; Jesus connects the water and the word. John 3:5 testifies to this, as does Ephesians 5, "by the washing of water and the word". One might speculate that for John's baptism, the $\kappa\alpha\iota$ is consecutive while for Jesus baptism it is copulative. But whatever the case might be, it cannot be denied that John's Baptism was a means of Grace and that the Holy Spirit was fully at work in it, because it was "for the remission of sins". The Baptism of Jesus, into Jesus name, can be said to be a Baptism in the fullest possible sense, (cf Galatians 3:27, Romans 6:1 ff, and others).

Hence, this prophetic utterance of John cannot be made to prove a second, higher, more noble spiritual baptism, separated from water baptism. John prophesies the sacramental gift to the church in water baptism, a sacramental union, as it were, which at the first Pentecost takes its fullest form, and becomes the divinely instituted property of the church, and which has already been commanded in the great commission. In Acts, after Peter has preached he tells the people "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost". (2:38) He is expressing the full fruition of this gift to the New Testament church, a water baptism which has in it the water and the Spirit, intimately and inseparably connected, which authors, signs and seals the forgiveness of sins to the recipient of the gift.

Pentecostals and Neo-Pentecostals also cite Jesus' being baptized as the establishment of a pattern.

In His own baptism, Jesus revealed a pattern of action whereby any Christian can enter into and experience the baptism with the Holy Spirit... Beyond conversion, beyond the assurance of salvation, beyond having the Holy Spirit, there is a Baptism with the Holy Spirit. It might not make sense to our human understanding any more than it made sense for Jesus to be baptized by John. But when John would have prevented him, Jesus said, 'Let it be so now, for thus it is fitting for us to fulfill all righteousness' (Christenson, pp.36,37).

There are two implications here; first, Jesus already was the Son of God, and yet, He was baptized, indicating that there must be a baptism with the Holy Spirit beyond "conversion baptism". Secondly, Jesus had to do that to fulfill all righteousness, and therefore, that is part of the righteousness which Christians must seek.

What both of these implications fail to note is the fact that Jesus' Baptism was a part of His perfect, active obedience. For Jesus to be baptized may be symbolic in many ways. But the primary significance must be that here He is actively taking my place. Isaiah 53:6, "The Lord has laid on him the iniquity of us all." Galatians 4:4, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons." If John's Baptism is what Scripture calls it -- "for the remission of sins", Jesus demonstrates by submitting to that Baptism that He truly has taken upon Himself the "iniquity of us all", He is truly "made under the law".

In other words, to establish a pattern of baptism from the baptism of Jesus is to make the Gospel into law. Understood in the total context of the redemptive activity of Christ, Jesus' act there was pure Gospel; it was on my behalf; it was active obedience, and therefore Gospel, not law.

Then we come to the many passages in Acts on which the Pentecostals base their concept of Spirit baptism.

At the outset, let us look closely at the first two verses of the book of Acts. The Book of Acts, which is really the second volume of Luke's Gospel, is often cited as being a book on the work of the Spirit in contrast to the first volume which was about the work of the Savior. However, Acts 1:1:2 refutes that idea.

The former treatise have I made, O Theophilos of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen.

All else that follows in Acts must be judged according to this statement of the clear theme. In the first volume, it is what Jesus began to do and teach.

This second volume of the work of Luke is a continuation of what Jesus did -- not what the Holy Ghost did, per se, but what Jesus did through Him. That is not to degrade the work of the Spirit. In fact, it is fully in accord with what Jesus said He would do in His message in John 14 ff. Bruner comments here, "What Jesus commenced to do in the flesh as recorded in the Gospel, he now continues in his new humanity, the Church, as recorded in Acts." (p.155)

In other words, the Book of Acts does not represent a "re-focus" on Luke's part. Rather, He is continuing with the work of the Savior. The first volume is the history of Jesus as he accomplished the work of redemption in His human body of flesh and blood. The second volume of the history of Jesus shows how He accomplished the work of redemption in His Body, the Church, His holy people.

And if this theme of Acts is kept in mind, it should be impossible, should be, to establish a work of the Holy Spirit which is removed from the Cross. Sadly, however, that is exactly what Pentecostal theology does with its doctrine of the Baptism of the Holy Spirit.

We must furthermore look closely at the account of the first Pentecost.* Pentecostalism consistently and unanimously fails to see the point of the first Pentecost -- that is, that it was the great dispensation to the Church of the full and integrated means of Grace through which the Holy Spirit would operate to bring "the Baptism in the Holy Spirit" to all the ends of the earth. John the Baptist's prophetic words concerning the "baptism of the Holy Spirit" refer consistently and explicitly to the Pentecost in Jerusalem, as do the words of Joel's prophecy, and to make these passages apply to any other baptism does violence to the text, and in fact, violates the analogy of faith.

*/The essayist invites comments on the following section.

In Acts 1:4:5, Jesus tells the disciples to remain in Jerusalem and wait for the promise of the Father. He then goes on to identify the prophetic words of John the Baptist with the specific occurrence (which incidentally, should discourage the Pentecostals from using John's words to establish the pattern for the glossolalic experience). "You shall be baptized with the Holy Ghost not many days hence." He does not tell the disciples that they must pray, or tarry (in the adopted Pentecostal sense) or be obedient to the law, achieve a certain level of sanctification. He simply directs them to wait for the promise of the Father (Cf Luke 24:46-49).

Note that these words are not spoken to all of those who have come to believe in Christ. They are spoken to the disciples (the twelve or the 120?) If this was to be the pattern for all believers, Jesus would have had to direct these words to all who at this time believed in him. But He does not. In John 14, Jesus had given the disciples (the 12) the first intimation of what was to happen in Jerusalem: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (14:25:26) (cf also 14:16-18, 16:7:8:13, 1 Cor 6:19, Rom 8:9). In His Pentecost sermon, (Acts 2:33) Peter apparently refers back to this promise: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." All of the testimony which Jesus had left, in which He pointed his disciples forward to what would happen to them, as well as the common understanding of the disciples as recorded later, point back to this promise and fulfillment of the words of Jesus in John 14 and Acts 1.

It is strange that the Pentecostals, believing quite faithfully the doctrine of the Apostolic authority as expressed in the inerrant, inspired Scriptures, as they do, fail to see the point of Pentecost. Pentecost is not, as we sometimes hear it, the "birthday of the Christian Church". The Christian or Messianic Church, the body of Christ, the Messiah, has always been, since God first made the promise of the Messiah. The Church began at the gates of the Garden of Eden.

But the Pentecost is, nonetheless, a most important day for the history of the church. The first Pentecost was, to be sure, for all people. In it the Baptism of the Holy Spirit is made a promised reality for all. But how? It is in the Pentecost that God gives to His church the fully integrated Means of Grace. The Word had, of course, been given to His people before, in the Old Testament, as well as to the disciples through Jesus' teaching. Baptism had already been instituted and placed at the disposal of the disciples. The Lord's Supper had already been instituted less than two months before. Already, the Office of the Keys had been expressly committed to the Church (Matt 16:18 and John 20).

But here, for the first time in the Pentecost, all this is brought together into a common unit for the dispensation of the Church: The Word and Preaching (Peter's sermon), as well as the Apostolic authority to write, Baptism (Acts 2:38) and the Sacrament of the Altar (Acts 2:42). The Disciples and the Church are given power. The disciples become Apostles sent out and empowered by the Lord Himself. They have been given the Holy Spirit who will lead them into all truth. Only because of this gift can Paul say, "Which things also we speak not in the words which man's wisdom teaches, but which the Holy Ghost teaches" (1 Cor 2:13). No other Christian can say that with the same immediate force that the Apostles could. Only those with the Apostolic authority could And that

Apostolic authority, the Baptism by the Holy Spirit, is the main thing in the Pentecost. Through this special, one-time gift of the Spirit, the Spirit is given to all. Through the Apostolic authority, the Baptism of the Holy Spirit comes to all through the Word, divinely inspired, and the sacraments. The means by which the Holy Ghost baptizes is established and set aside as the unique possession of the Church, the Body of Christ.

Therefore, to see all that follows as merely the setting of the pattern of a special Baptism of the Holy Spirit for all, is to do violence to and to deprecate the uniqueness of the Pentecost at which the gift of the Holy Spirit is once and for all poured out upon all the world.

Quite often, people are left with the impression that the Great Commission of Matthew 28:18-20 was the last word spoken by Jesus on earth. But in Acts, we are given a different impression. There, the last words spoken by Jesus immediately before the Ascension are recorded in Acts 1:8, "You shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

This becomes an effective table of contents for the Book of Acts. If you look at Acts closely, that is exactly the outline that is followed by Luke. But for another thing, this says something about the events which take place 10 days later. There is no condition placed upon the reception of this gift. "You shall be my witnesses". The focus is on "MY witnesses," not on faith, or on a power that the individual is given.

Pentecostalism says that Spirit Baptism is a gift to the individual subsequent to faith. Speaking in tongues is a witness of this Baptism of the Spirit.

Granting the argument -- if this is true, then it must be asserted that the gift of tongues at the first Pentecost cannot be said to be a sign of a Baptism of the Holy Spirit as a gift which comes only upon those who desire it, or who pray for it. Here in Acts 1:8 the power which is received by the Apostles is not a witness of something that has happened to them and can happen to others. It is rather a witness of something that comes upon the Church per se, through the Apostles. They are witnesses, not to themselves or their own state of Grace, but they are witnesses to Christ. If Speaking in tongues is evidence of the Baptism of the Spirit, then the tongues in Acts 2 cannot be a pattern, because the tongues there are an evidence of being witnesses to Christ.

Bruner sums up well at this point:

The greatness of the baptism of the Holy Spirit is not that it is an event beyond the joining of man to the ascended Christ, but that it is precisely this event itself. To be baptized in the Spirit is to become Christ's. The baptism of the Holy Spirit joins men to Christ in such a way that the recipients become his, i.e., Christians. The power of the Holy Spirit is his ability to join men to the risen Christ so that they are able to represent him. There is no higher blessing (p.168).

And Hoekema cites Kurt Hutten:

According to Scripture, the crucified and risen one is and remains the mid point that dominates and penetrates all else. And according to Scripture, Christ and the Holy Spirit may not be torn apart; the work of the one may not be distinguished from that of the other in quality or rank. There is no working of the Holy Spirit beyond the cross; there is only a working of the Spirit under the cross (Scler, Gruebler, Enthusiasten p.520).

Finally, the full impact of this promise that Jesus has made to his disciples is recapitulated later by Paul:

Christ hath redeemed us from the curse of the law, being made a curse for us...that we might receive the promise of the Spirit through faith (Galatians 3:13:14).

And this is clearly salvation through faith. Conversion and strengthening in the faith is the promise of the Spirit.

It is in this light that we must see the events of the first Pentecost: the Baptism of the Holy Spirit cannot be separated from the cross; this promise of Christ is the promise of the Father; the promise of the Spirit is received through faith, not faith in the Holy Spirit alone, but faith in Christ and His promises; the Holy Spirit baptizes in order to effect and bring to each individual the promises of God through the Means of Grace which are provided as His means. It is through the gift of the Spirit, through this great once and for all Baptism of the Spirit which is specific and unique, that it is made possible for men at all the ends of the earth to have that Baptism of the Spirit -- faith in the Christ of the Cross and the empty tomb.

Acts 2:1-13

Some details of the first Pentecost remain mysterious. Was it only the twelve who were gathered together? They were spoken of as being alone in the verse of chapter 1. Or was it the 120? Were they in the Upper room? Or at the temple? Such questions are difficult to answer and are not particularly germane to the question that we are discussing. The effect remains the same. Whether it was the twelve or the 120, these are by no means all who believed in Christ. There were others.

There is nothing in these verses that give any of the indications that Pentecostals normally seek. The disciples did not seek the gift. They were not "tarrying" in the Holiness sense of the term. They were simply sitting there waiting for the promise of Jesus to be fulfilled. And they certainly hadn't the slightest idea what they were waiting for.

Now, what was the significance of the Pentecost in Jerusalem? Is it a pattern which is to be effected among all Christians in that form? Or is it something which occurred once?

The uniqueness of Pentecost was that it only needed to occur once. The disciples received power to be witnesses. But hadn't they already witnessed the events of Jesus' work? Yes, but they were to be witnesses also in the sense that they would be what their name αποστέλλος implied, be witnesses to others about the redemption.

But those disciples were imperfect; they had ample opportunity to demonstrate that, and they did. If a means was to be provided so that their witness were to be reliable, it would have to be by the impartation of supernatural powers. In His prophetic promise to the disciples, Jesus promised just that: "He (the comforter) will lead you to remember all things." "All things," in order that the "teach them all things whatsoever I have commanded you," might be carried out effectively.

That was the particular importance of the Pentecost and we find no indication that this is to be a pattern. The tongues are a sign of the Apostolic authority which has been given. But as Pentecostals do not seem too ready to recognize, it was not the only sign -- there were also tongues of fire. The sign was both verbal and visual so that there could be no mistake that this was a special occurrence.

Were Pentecostals consistent in their use of this passage as the precedent for their practices, we would suppose that they would demand that both parts of the sign be apparent.

Acts 2:14-47

This passage makes clear the effect of the Pentecost. In the first verses of the chapter, we have drawn for us the historic events of the day. But immediately, Luke sets the tone of the Church at work. This section can be divided into three parts: 1) the Church at work proclaiming the Gospel by Apostolic authority; 2) the practice immediately of Baptism; and 3) the Church using around the Means of Grace, particularly in Worship and the Holy Communion.

Verses 14-39 appropriately present the first part of the exercise of the Means of Grace. Peter's message is the proclamation of Scripture (v.16) and the call to faith (v.21). It is out of the Word that the whole life of the church, the worship, preaching and the sacraments are to flow; because of the proclamation of the Word, whether it be the Spoken word of the Apostles or the written Word of the same, the Holy Spirit is clearly there.

David Scaer in The Apostolic Scriptures puts it well:

Lutheran orthodoxy very well understood and faithfully reproduced the concept that the Holy Spirit had given the Scriptures. This unique working of the Spirit in the writing of the Scripture must first be understood as the Spirit's working through the Apostles. This all of the Gospels teach.

John makes it evident that the Spirit would be operative in the Apostolic preaching. The Holy Spirit would assist the Apostolic memory in repeating and reapplying the words of Jesus in their own preaching (John 14:26). This special assistance of the Spirit in teaching all things to the Apostles applies directly only to them, not to anyone else.

The church does have access to the fulness and completeness of the Spirit's knowledge, but that only through the Apostolic message. The Apostles alone received the promise to be led into all truth (John 16:13) and this truth is perpetuated alone in their message (p.21).

It is this truth, this point of the first Pentecost, that the Pentecostals in their preoccupation with the one sign of the first Pentecost have failed to note. The central and fundamental purpose of the Pentecost was the perpetuation of Christ's Church in the world, the propagation of the Gospel, and the exercise of the office of the keys, through Word and Sacrament.

Acts 2:37:38 plays an even more important part in Pentecostal theology of the Baptism of the Holy Spirit.

Now, when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.

Pentecostal theology sees in this section proof for their doctrine of a subsequent reception of the Holy Spirit -- first come to faith, then after that, you will receive the Baptism (the gift) of the Holy Spirit.

Peter preaches; the people ask what their response should be; Peter tells them. Remember that this is apostolic preaching, effected by the empowering of the Spirit in the Pentecost which has already happened.

There is no grammatical reason to consider the $\kappa\alpha\iota$ to be consecutive here. It is not "and then you shall receive the gift." Rather, in accord with all of the other clear testimony of Scripture, the preaching and the Baptism, being the work of the Holy

Spirit, at the same time present the "condition" and enable and give the requirement. It is not BECAUSE of Baptism or BECAUSE of faith that one receives the Remission of sins and Sonship -- it is THROUGH Baptism, and THROUGH Faith. The gift of the Holy Spirit does not have the Spirit as object, but rather as agent. The genitive is not objective, but possessive. If you repent and are baptized, you have received the gift of the Holy Spirit.

Bruner comments on this section:

It is particularly important to emphasize that sins, according to this important Acts text, are not cleansed away by devout effort so that the Spirit may be received after the candidate's cleansing of his heart. Instead, God promises to remove sins in the water of Baptism and therewith to grant the sanctifying gift of the Spirit (cf Acts 22:16). The cleansing from sin, like the gift of the Spirit, is God's work and therefore God's present. There is no cleansing initiation mentioned in the New Testament except that which is recorded here (Cf Acts 15:8:9, 1 Cor. 6:11).

(Bruner, p.167)

In short, to treat this passage as proof of a subsequent reception of the Gift (baptism) of the Holy Spirit, is to do violence to the text and the analogy of faith. The *καὶ* must be seen as copulative.

Peter does not here throw baptism and conversion into opposition and contrast to the gift of the Spirit. Rather, he joins them.

The final section of chapter two simply records the early Christians in Jerusalem going about their Christian life, using the Means of Grace in their every day life and gathered around that means of Grace as the society of Saints living in the world. If we

understand the words of verse 46 as referring to the Sacrament -- they continued to worship in the temple; they also gathered together to celebrate the Supper left them by Christ, in which they daily partook of his death. They praised God (v.47). But nothing is said about receiving a further gift of the Spirit and of demonstrating that by speaking in tongues.

Acts 8:4-24

The especially pertinent passage is 14-17:

Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John who, when they were come down prayed for them that they might receive the Holy Ghost: (for as yet, he was fallen upon none of them: only they were baptized in the name of the Lord Jesus) then laid they their hands on them, and they received the Holy Ghost.

Christenson comments on this passage:

This is the clearest indication in Scripture that the baptism with the Holy Spirit is an aspect of our relationship to Christ which is distinct from repentance and baptism. It is closely linked to both, but it is possible to have one without the other, as the text clearly indicates. However, it is not considered normal to have one without the other (Emphasis sic). That is why Peter and John went down to Samaria: to set the matter right.

We get the impression here that the Apostles were used to seeing the Holy Spirit simply fall upon new converts -- but in Samaria it hadn't happened. So they went down and took additional measures -- they prayed and laid on hands -- and then these new converts did receive the Holy Spirit. The chain was complete. So here the Scripture gives us a clear example which sets apart the experience of the baptism with the Holy Spirit as a distinct aspect --

a separate link -- in the divinely wrought chain which binds us to Christ. And we note further that there can be a lapse of time between the forging of these separate links. The normal pattern with an adult convert is that it all happens more-or-less simultaneously, or within a brief period of time. But it can be otherwise (p.50).

Admittedly, this passage on a superficial perusal might appear to teach a doctrine of subsequence. But on a closer look, it teaches precisely the opposite.

It is usually asserted that Luke's phrase ὅπως λαμβώσῃ πνεῦμα ἁγίου is used to indicate the charismatic gifts and that it is not used in the dogmatic Pauline sense (Expositors Greek Testament, p.216) (Cp. Galatians 3:2: "Received ye the Spirit by the works of the Law or by the hearing of faith?"). However, in this passage, there is no reference made at all to the so called charismatic gifts. Tongues, healings, prophecy, knowledge, none of the supernatural gifts are mentioned. It is objected that Simon saw something visible that made him want the power. But could that not have been the peace and the joy which these people would have experienced on having heard the proclamation of forgiveness?

We find no sufficient grounds for positing a special second Baptism, a second work of grace here. Mayer offers this interpretation:

The Epoch making advance of the Christianity beyond the bounds of Judea into Samaria was not to be accomplished with the direct intervention of the Apostles. Therefore the Spirit was reserved until this Apostolic intervention occurred (Meyer's Commentary, p.170).

Bruner carries it a step further:

What is taught in Acts 8:14-17 is significant:
the divinely purposed and accomplished union of

baptism in the name of Jesus Christ with the gift of the Holy Spirit apart from all subjective conditions. The Spirit is temporarily suspended from baptism here "only" and precisely to teach the church at its most prejudicial juncture and in suspension cannot occur (p.178).

The text makes it abundantly clear that what had happened at Samaria was extremely abnormal -- that the people should have been baptized, properly, in the name of Jesus, but not have received the gift of the Holy Spirit -- was not the usual order. We would find Christenson to be inconsistent here when he cites this as a clear example of the distinctness and subsequence of Spirit baptism from conversion, and yet later on says, "Only those who want the Baptism of the Spirit are given it." Not everyone has it. etc. etc. Luke uses ουδεπω which is not a simple negative in point of time, but not yet, indicating that this is something which must happen. And if the glossolalic experience is the initial or usual evidence of having the Baptism of the Spirit, and if Paul speaks in 1 Corinthians 12-14 as though not everyone will or must have that glossolalic experience, how can it be said that this example upholds the Pentecostal principle?

The only light in which this passage can, therefore be seen, in my estimation, is the view presented by Bruner. Here is the first significant time that the Gospel goes outside of Judea after the Pentecost. Phillip was not one of the Apostles; he was one of the seven deacons. And though Phillip had the full gospel, yet, it was appropriate that this juncture of the Church's life have the direct hand of the Apostles involved, just as it is later in Ephesus.

The part of Simon in this incident is also important. Simon Magus represents the scourge of the church, not unlike Annanias later, who was more interested in personal gain and glory than in receiving the heart of the gift, true faith, the remission of sins.

It was not the manifestation of the gift that Simon wanted -- whether that be joy, peace or the charisma. Rather, it was the power that Simon wanted: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (v.19). It was the Apostolic authority that Simon coveted.

Acts 9:17-19

This passage is particularly interesting and instructive in that Luke in effect sets up an equation between the "filling of the Holy Ghost," and simple Baptism.

Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized.

Note the equation, if it can be called that:

That thou mightest receive thy sight/and/be filled
He received his sight /and/ was baptized
with the Holy Ghost

Christenson comments elsewhere that though men were commissioned and given authority to baptize, no man has been made agent to give the gift of the Holy Spirit. But that is not born out by this text: "The Lord, even Jesus hath sent me that thou mightest... be filled..."

Again, the doctrine of conditions is not to be found here, nor is the speaking in tongues asserted as an evidence of any kind of anything.

Acts 10:44-48

One of the first things that we might note in this passage is that it comes as a complete surprise to Cornelius and the others. The gift that they received

was not something that they expected. Usually, the Pentecostals (cp Christenson above p.16 and Stiles, pp.33 and 52) have asserted that one must want or desire the gift. That element is absent from Cornelius' conversion, as well as from the other glosolalic accounts.

But more importantly, Acts 10, rather than showing conversion and the gift of the Holy Spirit to be separate, distinct experiences, shows them to be the same. Verse 44 points to the operation of the Spirit through the Word of God, and says the same thing as Romans 10:8, "Faith comes by hearing -- hearing the Word of God." Here the Holy Ghost comes upon those who have heard the Word. Verses 45 and 46 go on to explain that the Jews present are surprised that Gentiles have come to faith -- received the Holy Ghost. They were surprised that "on the Gentiles also was poured out the gift of the Holy Ghost." If the Gentiles had already come to faith, and now were receiving what was a normal, subsequent gift, why should anyone be surprised? The surprise is that more than Jews are of the elect.

Pentecostals also sometimes assert that Cornelius must have been converted previous to this account. But no such grounds for believing so are found in Acts 10, or anywhere else in Acts. It appears that Cornelius, a Gentile, had been converted to Judaism by the Jews around him. And Peter preaches the Word to him. And what is the content of Peter's message? It is specifically that Jesus' of Nazareth was the fulfillment of the Old Testament promises. Peter was to be summoned, as we are told by Peter in his own review at Jerusalem of the circumstances at Caesarea (11:14), "Who shall tell thee words whereby thou and all thy house shall be saved." And that was the outcome of Peter's preaching. Peter's goal in going to Caesarea was not to introduce a second work of grace to the people. It was that they might

be saved. And salvation comes only through Christ. If that salvation was the result, then the receiving of the Holy Spirit which happened to Cornelius et al is not a subsequent work of the Holy Spirit but is the work of conversion itself.

The story of Cornelius does not prove, as the Pentecostals assert, that the gift or Baptism of the Holy Spirit is separate from Christian Baptism, Water Baptism. Peter and the other apostles cannot separate the two. Consequently, when the Holy Ghost falls upon the Caesareans, the new converts are baptized immediately (more on this under Acts 19).

Bruner makes one other important observation here: "Baptism by or with the Holy Spirit" occurs only twice in the New Testament -- in Acts 1:5 and in 11:15, Peter's review of the events at Caesarea. Notably, the phrase is used only in connection with the Jews' initiation into the New Testament church, and the Gentiles' initiation. Otherwise, only the phrase "receive the Holy Ghost," is used.

Acts 16:11-18:11

In this section, accounts are given of six Greek conversions, all of which come after the Jerusalem Conference. The Conference is most significant here. Bruner:

The result of the Jerusalem conference? There are to be no further works for the reception of God's one salvation. Indeed, there are to be no works for this reception at all, but faith only, which is exactly the despair of all works as means for having God. Making holiness of heart a condition of salvation, which was the circumcision party's contention, was recognized. But the author of the work of holiness is made God alone. It may be impossible for a man's heart to be unclean if the Holy Spirit is to enter it...but in any case, the cleanliness

is not the work of men, it is the simple gift of faith and the sinful. Fundamentally, holiness is the gift of faith -- a gift given by God and empirical to him alone. The failure to see this paramount truth here and throughout the New Testament is a major failure in holiness-Pentecostal teaching (p.204).

It is significant that an account of six conversions among the Greeks, beginning with Lydia and ending with the Corinthians, follows upon the Jerusalem conference. They may follow in point of time, but even more importantly, they follow upon the theme established at Jerusalem. These six conversions outnumber the conversion on which the Pentecostals claim to base the pattern. And yet in these six conversions, the emphasis remains on the one work of grace and the fruits produced thereby. The Baptism or the reception of the Holy Spirit is not once mentioned -- only that they believed, through hearing the Word, that Jesus is Lord and that their sins have been forgiven. No mention is made of a subsequent experience. No fruit resembling a separate baptism of the Spirit is mentioned -- only that they believed, through hearing the Word. And in each case, there is an emphasis on the fruits -- love, desire for fellowship, joy in believing. And as Galatians 5:22 proclaims, these are the fruit of the Spirit.

Acts 19:1-7

We now come to what may be the main passage adduced by the Pentecostals, Acts 19:1-7. The Ephesian elders had believed and been baptized, it appears. But they had not yet received the Holy Spirit. "Did you receive the Holy Spirit WHEN you believed?" "No, we haven't so much as heard that there was a Holy Spirit."

Now, there are a couple of confusing things in this passage. Were the Ephesian elders really Christians? Was their Baptism by John's Baptism a valid

means of Grace? Were they disciples in the Christian sense, or were they disciples only of John, like those mentioned in Matthew 11:2?

It is important to know what Paul says to the disciples. Instead of making Paul's question in itself the most important thing one must look rather at Paul's answer. Paul does not discourse on a special Baptism of the Holy Spirit. He does not talk about a more complete faith or a more fulfilled faith. But Paul preaches repentance and faith in Christ.

Merely judging from the content of Paul's answer one can hardly conclude that the question had to do with something subsequent and separate from faith. Paul's answer assumes, it certainly seems, the non-existence of faith. It was a question of faith itself. The Spirit is not the center of the message here but rather Christ is. And in no justifiable way can a Baptism separate from conversion be established from this passage.

Whether or not the Ephesian elders had had Christ preached to them cannot be determined from the context. Some make a point of the fact that they were called disciples. But remember that John's followers could be and were called disciples, too. Again, Cp. Matthew 11:2, but especially Luke 7:18. Luke uses the same word to describe John's followers there as he does here in Acts. So it can hardly be asserted that these had had Christ preached to them, that is, the living and resurrected Lord, who had suffered and died for their sins. They may have had repentance and the coming Messiah proclaimed by John. But clearly something is lacking here. They have not so much as heard of a Holy Spirit. In other words, they were not Trinitarians.

One point is clear; it IS absolutely clear that there was a distinct gap. Since the Pentecost it was

an anomaly to believe in the Messiah and yet be baptized in John's Baptism. Bruner: "Only when faith in the Lord Jesus Christ is joined with Baptism in Him has the Christian of course received authentic Christian initiation" (p.211). These disciples did not know of the third person of the Trinity and hence had not been baptized as Jesus had commanded, "into the name of the Father and of the Son and of the Holy Ghost." And on those grounds, it can hardly be claimed that they were already believers in the One, Risen Lord. They may have believed that He was coming. But they yet had to be told that He had come and that they should be baptized into his name.

We conclude, therefore, that on the basis of all of the Acts passages, normally adduced by Pentecostals, a Baptism or reception of the Holy Spirit, subsequent to conversion and demonstrated by speaking in tongues, is not proven. To the contrary, the identification of Spirit Baptism with Christian Baptism is upheld.

Throughout Acts, there is consistently presented an intimate connection between reception of the Spirit, conversion and ONE Baptism. The analogia Fides must be followed, for one thing. The clear and concise testimony of the New Testament Scripture solidly connects Baptism to the working by (of-subjective) and the reception of (objective) the Holy Spirit, and both are intimately and inseparably connected to conversion (Cf John 3:5-8, Romans 6:11, Colossians 2:11-23, 1 Corinthians 6:11, 12:13, Titus 3:5-8).

This is the teaching of Scripture which is repudiated by the theology of Pentecostalism, to say nothing of all of the Holiness groups and even the Reformed in general. First, the Sola Gratia is made to be, at least by implication, a sola gratiae. And then, the great comfort of Christian Baptism, which is so clearly asserted in the New Testament, is changed from surety to doubt.

It is just in this area of the very theology of the Holy Spirit, and the theology of Christian Baptism, that the most profound implications for the Christian faith are to be found. In dealing with the question of glossolalia, Pentecostalism and Neo-Pentecostalism, it is frightfully tempting, as I have found for myself, to deal with the superficialities and the super-fluities of Pentecostal theology. But the heart of the problem is to be found in this theology of the Holy Spirit and Baptism. It affects in a very real way all of the other doctrines, to a greater or lesser degree.

W. Stanley Mooneyham, writing in *Christian Heritage*, for November 1972, makes this very shrewd observation.

"The astounding humility of the Trinity precludes any exaltation of the Holy Spirit over Christ. Jesus said, the "Spirit of truth...shall testify of me" (John 15:26). The Godhead is agreed that it is the Son who shall be exalted. The Son magnifies the Father, while the Father honors the Son (Philippians 2:5-11) and the Holy Spirit reveals and glorifies Him" (John 16:14:15).

Even the gifts of the Spirit are meant to bring about not the fulness of the Spirit, but the "fulness of Christ" (Ephesians 4:11-13) in the believer." (Christian Heritage, 33:9, "Revival and Miracles," p.29)

This is the problem of Pentecostalism and Neo-Pentecostalism. Rather than looking for a put-down for the Neo-Pentecostal movement in the superficial manifestation of it (and remember that "manifestation" is all that the Pentecostals will claim for glossolalia -- they do not claim for it the status of a Means of Grace) we must rather find the fundamental issue on which Pentecostalism is built and merely ask, "Is this what the Scriptures teach? Is it in accord with the clear testimony of Scripture?"

And so doing, we may find many attitudes that commend the Pentecostals. But nonetheless, we find that they must be condemned, if that word is not too strong, for the perversion of one of the central truths of Scripture, Grace alone, through Christ alone.

Two other passages are adduced by Pentecostals for the validity and the necessity of the glossolalic experience, Mark 16:17f, and 1 Corinthians 12-14. We shall deal with these passages only briefly.

Mark 16

The problem of the authenticity of Mark 16:9-19 has been dealt with thoroughly elsewhere. Some conservative textual scholars have noted both external and internal evidence to suggest, or prove, that the last section is not a part of the autograph.

However, the question of the content of these verses still must be dealt with. And it is not necessary to reject the authenticity of the verses in order to repudiate the problem of Pentecostalism. It appears to me that the burden of this passage must be placed on the Pentecostals. If they are going to use this passage to establish the authenticity of their glossolalic experience, then they are going to have to deal with other things in the content, viz., the handling of snakes and poisons. The related clauses are co-ordinate: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

One Pentecostal writer, Carl Brumbach, in What Meaneth This? attempts to escape the problem by saying that in the early church, those who handled snakes without harm were saved from such harm

"accidentally" and that such preservation is to happen only when such poison has been taken inadvertently or by an enemy. But such an answer hardly solves the problem. One can only insist that if any Pentecostal uses this passage to validate his practice, he must be consistent. Otherwise, refrain from distorting the Scriptures.

1 Corinthians 12-14

When I began my study of Pentecostalism, I paid close attention to this passage, but as I have said before, I have come to the conclusion that the issue cannot be settled on this ground. The problem is not all that critical, in that few Pentecostals or Neo-Pentecostals attempt to prove any practice on the basis of this passage.

Three questions are suggested concerning this section:

First, what is the relationship of the tongue speaking which was practiced at Corinth to the tongues found in Acts? We ought to note that of the 13 letters written by Paul to three individuals, and 7 churches, only 1 Corinthians mentions the practice. The other letters of Peter, James, and John are silent as well. One finds this silence to be curious, to say the least. If glossolalia and the Baptism of the Holy Spirit are so important, why is glossolalia only mentioned once in directions to the churches, and that because of the misuse of the gifts? Moreover, the letter is provoked because of a large variety of aberrations in that church, both moral and theological.

Secondly, can it be said that glossolalia was the practice of the early church and were the Apostles encouraging it? If they were to encourage it, it is strange that it is included only in the list of gifts found in 1 Corinthians 12-14 and nowhere else.

Finally, what is the meaning of 1 Corinthians 13:8-10, where tongues shall cease (along with prophecy and knowledge)? and when that which is perfect is come? There are two alternatives. Some argue persuasively that "when that which is perfect shall come" refers to the completion of the New Testament canon. The case for this interpretation appears to me to be extremely persuasive as set forth by Merrill Unger. But it is not a conclusive argument. The other interpretation is the traditional one, that the reference is to the final coming of Christ. That argument also has persuasive elements to it. I have finally found no grounds to conclude either way. I have tended to believe that the former is correct, but have enough doubt, so that, for me, it must remain an open exegetical question.

One other thing might be suggested concerning 1 Corinthians 12-14. It doesn't seem that Pentecostals, or at least Neo-Pentecostals often take this passage very seriously. Superficial observation inclines me to believe that especially Neo-Pentecostal practice does not usually follow the rules established by Paul for the use of the gift. When one encounters such Pentecostals, one is inclined to be rather dubious about the gift itself, though that, of course, can hardly be considered valid evidence in the refutation of the glossolalic experience.

Other questions have been dealt with elsewhere, in the proliferation of books pro and con, in conference papers and so on. But to repeat what I have already said, I do not believe that the issue in the Pentecostal movement is found in the practice of glossolalia; rather it is found in the heart of the theological system in which glossolalia is found -- in the theology of the Baptism of the Holy Spirit, and all of the implications which proceed from that.

Bruner scores Hoekema for applauding some of the results of glossolalia:

Hoekema believes that the major contribution of Pentecostalism to the contemporary church has been not speaking in tongues as such but the state of mind of which it is said to be the evidence, or the spiritual disciplines which have preceded it (p.135). We would rather say that the major problem of Pentecostalism is not its speaking in tongues as such but the state of mind sought or the spiritual disciplines urged in order to achieve it. (Bruner p.267)

And to that we would only add that the problem of Pentecostalism is finally a total perversion of the New Testament teachings of Conversion and Baptism and the Means of Grace. It is on those grounds that Pentecostalism must be thoroughly repudiated.

Appendix A.

There are seven times in the New Testament where the terms "Baptize" and "Holy Spirit" are used together.

Matthew 3:11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire.

ΑΥΤΟΣ ΘΥΑΣ ΒΑΠΤΙΣΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ

Mark 1:8 He shall baptize you with the Holy Ghost.

ΑΥΤΟΣ ΒΑΠΤΙΣΕΙ ΘΥΑΣ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ

Luke 3:16 He shall baptize you with the Holy Ghost and with fire.

ΑΥΤΟΣ ΘΥΑΣ ΒΑΠΤΙΣΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ

John 1:33 The same is he which baptizeth with the Holy Ghost.

ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΠΤΙΖΩΝ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

ΥΜΕΙΣ ΔΕ ΠΝΕΥΜΑΤΙ ΒΑΠΤΙΣΘΗΣΕΘΕ ΑΓΙΩ ΟΥ ΜΕΤΑ ΠΟΛΛΑΣ ΤΑΥΤΑΣ ΗΜΕΡΑΣ

Acts 11:16 then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost

ΥΜΕΙΣ ΒΑΠΤΙΣΕΘΕ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ

1 Corinthians 12:13 For by one spirit are we all baptized into one body.

ΚΑΙ ΓΑΡ ΕΝ ΕΝΩ ΠΝΕΥΜΑΤΙ ΗΜΕΙΣ ΠΑΝΤΕΣ ΕΙΣ ΕΝ ΣΩΜΑ ΕΒΑΠΤΙΣΘΗΜΕΝ

The first six of these passages refer explicitly to the Pentecost at Jerusalem. There is no way that these passages can refer to any general baptism of the Holy Spirit which is to be a pattern. They fit only the one occurrence -- Pentecost.

Only in the case of the Pentecost is the term "Baptism of the Holy Spirit" used in connection with speaking in tongues. The term does not appear in the other glossolalic passages.

Only the 1 Corinthians passage refers to the Spirit as agent baptizing into one body, the church.

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THE WORD OF GOD IN LUTHER'S THEOLOGY

by A.M. Harstad

Within the last 10 years two excellent essays have come from the pen of writers in our own midst which treat the subject of Luther's use of the term "the Word of God". The one of these is the essay of Dr. Siegfert W. Becker entitled "The Word of God in the Theology of Martin Luther", a paper read at the Saginaw Valley Teachers' Conference, Millington, Michigan, on April 19, 1963.

The other is the essay of Pastor A.V. Kuster on "Luther and the Word of God", a paper presented before the Convention of the ELS, June 19-25, 1964, and appearing in the Report of the 47th Regular Convention of the ELS.

The writer of these lines would like to emphasize the stand which both of the above-mentioned writers so successfully maintain, after thorough research into the matter, that to Luther the term "Word of God" meant first and foremost the Holy Scriptures, the Bible, which Luther maintained was the inspired and errorless Word of the divine Majesty.

One of the reasons, no doubt, for the necessity of these essays exactly in these times is the contention made by certain scholars that the main meaning which Luther attached to the term "Word of God" was something different than the Scriptures taken just as they read.

According to one of these scholars,

"Since the Word of God was a special redemptive deed of God, Luther found the Word of God in the Old Testament." ("Luther the Expositor", Companion Volume to Luther's Works, p.57)

"The Word of God in the Old Testament were the redemptive deeds of God recorded there." (p.57)

"The Exodus was the Word of God in the Old Testament according to the strictest sense of the term 'Word of God'; for in the Exodus God acted redemptively, and through the Exodus God spoke that Word of revelation which made all His other deeds meaningful" (p.59).

"The Scriptures were 'the Word of God' in a derivative sense for Luther -- derivative from the historical sense of Word as deed and from the basic sense of Word as proclamation. As the record

of the deeds of God, which were the Word of God, the Scriptures participated in the nature of that which they recorded" (p.67).

According to these statements we understand that the author maintains that to Luther the deeds of God were fundamentally the Word of God, and that the Scripture is the Word of God only in so far as it contains the record of the deeds of God.

Again we read in the same volume:

"Most of the time Luther, like the Scripture themselves, did not mean the Scriptures when he spoke about the 'Word of God'. But sometimes he did, and a consideration of the Word of God as Scripture therefore belongs in any study of this component in Luther's work as an expositor (p.67).

The essayists referred to above find themselves in complete disagreement with the statement that most of the time Luther did not mean the Scriptures when he spoke about the "Word of God". They both let Luther speak for himself, and show most effectively that to Luther the Bible was the Word of God, and the oral or preached Word of God must be drawn from and agree with this written Word of God.

By this brief treatise the writer would like to underscore what Dr. Becker and Pastor Kuster have so ably demonstrated and bring quotations from some of the best known writings of Luther that show he held that the Scriptures are the very Word of God and the infallible authority in all matters of doctrine. We, too, fail to see that "most of the time Luther did not mean the Scriptures when he spoke about the 'Word of God', and certainly he did not hold that the Scriptures are the Word of God only "as the record of the deeds of God which were the Word of God."

It certainly is evident even to a child that when Luther quotes Scripture in his Small Catechism he quotes it as the very Word of God. And he ascribes to the passage of Scripture which he quotes divine authority as the source of his doctrine. Under Part IV of "The Sacrament of Holy Baptism" he asks the question "which is that word of God?" and quotes Matt. 28:19. He thus is saying that this is the very Word of God. Trig. p.551. And, a little farther on under this same Part he asks the question "which are such words and promises of God?" and quotes Mark 16:16 in answer.

It is entirely evident that Luther in his Small Catechism inculcates the truth that the Scriptures, as they read, are the very Word of God. Compare also the "Table of Duties" where one passage of Scripture after the other is quoted as the very Word of God.

And how about Luther's Large Catechism? Here, too, we find Luther again and again citing passages of Scripture as the very Word and command of God and encouraging us to meditate always on His precepts. Trig. p.571.

Luther indeed refers to acts of God as reported in Scripture. However, it is not just the record of these acts that is the Word of God. That Luther means the Scriptures themselves are the Word of God is entirely evident.

In his explanation of the Third Commandment in the Large Catechism Luther says that "the Word of God is the sanctuary above all sanctuaries, yea, the only one which we Christians know and have.... At whatever hour, then, God's Word is taught, preached, heard, read, or meditated upon, there the person, day, and work are sanctified thereby, not because of the external work, but because of the Word, which makes saints of us all." Trig. p.607. In a passage

like this it is entirely clear that Luther means the holy Scriptures which may also be read, as well as taught, preached, heard, or meditated upon.

In treating of Baptism in the Large Catechism Luther writes:

"But as our would-be wise, new spirits assert that faith alone saves, and that works and external things avail nothing, we answer: It is true, indeed, that nothing in us is of any avail but faith, as we shall hear still further. But these blind guides are unwilling to see this, namely, that faith must have something which it believes, that is, of which it takes hold, and upon which it stands and rests. Thus faith clings to the water, and believes that it is Baptism, in which there is pure salvation and life; not through the water (as we have sufficiently stated), but through the fact that it is embodied in the Word and institution of God, and the name of God inheres in it. Now, if I believe this, what else is it than believing in God as in Him who has given and planted His Word into this ordinance, and proposes to us this external thing wherein we may apprehend such a treasure?" Trig. p.739.

What does Luther mean by "the Word" in such a passage? Certainly the holy Scriptures which have established Baptism as a Means of Grace along with the Gospel and the Lord's Supper. "Only keep to the Scriptures" Luther says. Trig p.773.

And in his marvelous treatise on "The Bondage of the Will", Luther says:

"We hold that all spirits should be proved in the sight of the church by the judgment of Scripture. For it should be settled as fundamental, and most firmly fixed in the minds of Christians, that the

Holy Scriptures are a spiritual light far brighter even than the sun, especially in what relates to salvation and all essential matters" (Edition by J.I. Packer and O.R. Johnston, p.125).

Please note that Luther does not limit the authority of the Scriptures to the things that relate to salvation and essential matters, but he calls the Holy Scriptures themselves a "spiritual light". How else can this be except that the Scriptures are the Word of God?

In looking through those writings of Luther that have been received into the Book of Concord and also into his "Bondage of the Will", which he counted as one of his best writings, we fail to find any statement of Luther that would lend validity to the claim that to Luther the Word of God was the deed of God.

To Luther the Scriptures are the source of all doctrine and the inspired Word of God. He says: "The Word of God shall establish articles of faith, and no one else, not even an angel." Smalcald Articles, Trig, p.467.

In his thesis for the degree of Doctor of Theology at the University of Copenhagen, entitled "Luther Som Skriftfortolker I, En Studie i Luthers Skriftsyn, Herm eneutik og Eksegese", Copenhagen, 1959, E. Thestrup Pedersen lays claim, after thorough research, to presenting a true picture of Luther's stand in the matter of Scripture as the Word of God. The following are some of the tenets of this thorough scholar:

It is an established fact that Luther sets up Scripture as the authority. Sola Scriptura is for Luther the norm which judges all other would-be norms, such as personal experience, spirit, reason, the church (p.45). For Luther all depends upon it that God's revealed Word, in its truth and purity, obtains

the rule over us (page 50). And Scripture is open and clear and is its own interpreter (page 52). Luther constantly holds fast to it that the Scripture does not permit us to interpret it according to our pleasure, like Rome, for example, does (p.48). Pedersen writes that in "The Bondage of the Will" Luther in the most exhaustive manner has emphasized that the proof of the clearness of Scripture must be demonstrated from the Scripture itself, since there is no qualified court of appeal outside of Scripture that can verify its truthfulness. The Word itself bears in it the criterion for its truth and must make itself evident to the one who hears its testimony (page 55).

Pedersen likewise says (pages 200 & 201), that Luther indeed directly identifies the word of Scripture with God's Word. The Bible is the Holy Spirit's own special book and word. How often does Luther not discuss one or the other word written in the Old or New Testament as the infallible word of the Holy Spirit! And not only that, but he can also emphasize that not one tittle in the Scripture is in vain. Even the smallest matters reported in Scripture have meaning. The many repetitions in the Old Testament are due to the Spirit's knowledge of our dullness. And Luther bases the dependability of the report of certain historical events, for example the story of Jonah, simply upon the fact that these things are written in the Bible.

Other scholars of our day have come to the same conclusion regarding Luther's attitude toward Scripture, as evidenced by the article in "Christianity Today" of February 2, 1973, p.7, written by Dr. E.F. Klug. We quote the following paragraph in the matter:

"Consistent Lutheran theology, beginning with Luther himself and so on down through the orthodox teachers to our times, has accented the fact that the Scriptures have their unique authority first of

all because they are the Word of God by divine inspiration. Their chief content, of course, is the saving Gospel. This is their very heart, and for this reason God gave His Scriptures, as every believer knows and attests."

As Dr. John Warwick Montgomery has pointed out ("In Defense of Martin Luther", p.66), if no other statement of Luther were available, his confession at Worms would be sufficient to show that "the objectively inerrant, noncontradictory character of Scripture was taken for granted." Hear Luther's confession:

"Unless I am convinced by the testimonies of the Holy Scriptures or evident reason (for I believe in neither the Pope nor councils alone, since it has been established that they have often erred and contradicted themselves), I am bound by the Scriptures that I have adduced, and my conscience has been taken captive by the Word of God; and I am neither able nor willing to act against conscience. God help me. Amen."

Dr. F. Pieper closes his treatise on "Holy Scripture and Exegesis" with some quotations from Luther (Vol. I, pp.336 & 367). We wish to include a couple of them here.

"Luther says: 'With the text and from the foundation of the Holy Scriptures I have silenced and slain all my opponents. For whoever is well founded and practiced in the text will become a good and fine theologian, since a passage, or text, from the Bible has more weight than many commentators and glosses, which are not strong and round and do not help in the controversy.'"

And again: "When I was young, I familiarized myself with the Bible, read it often, and became well acquainted with the text; so well acquainted that

I knew where every passage that was mentioned was to be found; thus I became a good textualis. Not till then did I read the commentators. But finally I had to disregard them all and put them away because the use of them did not satisfy my conscience, and I had to take my stand again on the Bible: for it is much better to see with your own eyes than with another's." (St. L. XXII: 54 f.)

And Dr. Pieper adds:

"Thus Luther and his conscience stood on the bare text of Scripture, excluding all human interpretation."