

Salvation **and**



Holy Spirit **Baptism**

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Salvation and Holy Spirit Baptism:
Part I

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The Salvation Experience and Holy Spirit Baptism

Salvation is a many faceted experience. Theologians speak of salvation, repentance, justification, regeneration, the new birth, born again, sanctification, the second blessing, baptism in water, baptism in the Holy Spirit, speaking in tongues. Ask a multitude of persons who have been saved or become Christians and you will find that there are diversities of answers as to how they would describe their experience. Some were saved by answering a call to repentance from the preacher, such as demonstrated by Billy Graham in his crusades. Others may tell you that while under conviction of sin, they just made up their mind to repent, did so, and started living for Christ. Someone may tell you that they prayed for hours while under the drawing power of Christ and needed deliverance from the conviction of their sins. One man, of the writer's acquaintance, continued for days with a burden of sin and this writer does not know if this person was ever delivered from his burden. Another person was under conviction for several days and surrendered to the Lord while driving a truck down the highway. Some have reported that when they were baptized they were immediately filled with the Holy Spirit and knew that they were saved. Another acquaintance of this author was under strong conviction, would come to tears when the need for repentance was presented to him, but was resistant. It seemed that he would never surrender his will to Christ and grieve the Holy Spirit out of his life. Finally, he did repent, and became a wonderful Christian.

The point here, it is not absolutely necessary for any individual to be in a church, church related function, or any other organized event to be saved. We usually expect that sinners will come to church to get saved. For

many of us, that is exactly what happened. We responded to an altar call. Even so, not all who respond to a plea to come to Christ in church have the same experience. Most importantly, it is necessary for the person who responds to Christ to have a “born again” experience. (John 3:3-21; 1 Corinthians 2:14; 1 Peter 1:23). Perception of how this experience actually happens may vary according to the the background of the individual receiving it. John Wesley, who at the age of ten left his home and went off to school for training to become an Anglican priest, had reached manhood, and had been involved in the church for some time. Wesley even went to Georgia as a missionary and upon returning home to England was under conviction when the ship of which he was a passenger ran into foul weather. There were Christians on board who had no fear of the storm. Even their children were at ease. This troubled Wesley, for he was an ordained Anglican priest and he feared for his soul. After this experience Wesley found himself in a church service on Aldersgate, where the minister was preaching from the book of Romans. At some point in the sermon, Wesley felt his heart “strangely warmed.” This is the point when Wesley actually surrendered his heart to the Lord, was “born again” and received the witness in his spirit that He was a child of God. After this point in his life Wesley preached 1 John 5:10, “He that believeth on the Son of God hath the witness in himself...” When a person is actually saved, born again, he/she will know, will have the witness within. The Holy Spirit will testify to the believer that he/she belongs to Christ.

Many people have gone to the altar to pray, gone forward to shake the preacher’s hand, joined the church, been baptized, got their name on the church membership roll, and some have even become preachers of the gospel, but they were not saved. Many preachers and church leaders have testified, after attending Billy Graham’s meetings, that they were not saved until they had an experience at that meeting. What are we saying? Until you have been born again, you are not saved. You may

be in the process, that is, God may be dealing with you. You may even sense conviction. You may realize your need for salvation. But, until you have surrendered your heart to Christ, you will not be born again. And, until you are born again, you are not saved. If you have any doubts about your salvation experience, you need to pray until you can say with confidence that you know that you are saved. What position you hold in the church, what educational level you have achieved, either in the secular world, or in theological circles, is of no consequence. Jesus said, “Ye must be born again.” This is the ultimate from the ultimate authority. Unless you have experienced this phenomenon, you will in no wise enter into the kingdom of heaven.

In times past, sinners, under the conviction of sin, would tarry and pray in the altar, sometimes for hours, before they were able to surrender their hearts unto the Lord. Today, sinners are told to simply pray a repentance prayer following the leadership of the speaker. Make no mistake about it. When someone truly responds to the Holy Spirit’s pleading, prays with true heart repentance, submitting themselves into God’s hands, yielding their eternal future upon God’s mercy, depending upon His grace completely, willing to obey God’s Word and will, God will not turn them away. Many times, however, people respond to suggestion. They want to be saved but are unwilling to surrender their will to Christ. However, unless their heart is surrendered to the Lord, the “repentance” will not last for long. Why? Because a change did not take place.

This writer speaks from personal experience here. He went to church as a child, at the age of twelve or thirteen, joined the church, was baptized, but not saved. Even though he was sincere about wanting to go to Heaven, there was no change, no real repentance. His response was most probably to suggestion and not real conviction. Perhaps his heart was not totally committed. Even so, the Holy Spirit dealt with him tenderly

throughout his life until the age of 23 he surrendered his heart to Christ. There are some mysteries about the salvation experience that we cannot answer. This subject answered the call to salvation on other occasions in his life. Once, at the age of 16, but was not saved at that time. Sometimes, after that experience he did not answer the plea to come to the altar, even when asked directly. What is important is the fact that the Holy Spirit was at work. Until the sinner realizes his situation, he cannot come to Christ. There came a time in this person's life when the Holy Spirit, through several events, had his attention and he knew he must respond or risk the chance of being lost forever. This is when his heart was pressed with conviction, the Holy Spirit working ever so prudently to bring him to a place of repentance. In fact, the subject was invited to a revival service, but could not go at the particular time invited, but promised to go the following night. At work the next day, the Holy Spirit gently spoke to him of his need to go to the service because he had made a promise. Our subject was attending officer candidate school for the National Guard. God's gentle prodding of this sinner of his need to keep his word, because of his training to be an officer and a gentleman, was used by the Holy Spirit to encourage him to attend church that evening. Obedience to that suggestion brought him into an arena where Holy Spirit conviction was so strong that it was necessary for him to make a decision. He felt that if he did not respond to God's call at that time, his opportunity for salvation would be gone forever.

The change we speak of is the "born again" experience. No one can, in and of themselves, decide that they are going to go to heaven, just any time they want. Jesus said in John 6:44, "No man can come to me, except the Father which hath sent me draw him:.." In the same Gospel Jesus says in 12:32, "And if I, be lifted up from the earth, will draw all men unto me." Then in John 16:8-11, "And, when he is come, he will reprove the world of sin, and of righteousness, and of judgment, Of

sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more; Of judgment because the prince of this world is judged.” God the Father draws sinners to Christ. Jesus the Saviour draws men unto himself. And the Holy Spirit reproves or convicts sinners. Our point is, sinners must obey the call from God. Hardening one’s heart against God’s working can be detrimental. God knows when, how, where, we will depart from this life. His workings in the human life are designed to bring the sinner to repentance. If the sinner responds to this grace, God gives more grace. If the convicted sinner refuses, hardening his/her heart against the Spirit’s reproof, the heart can become so set in its way that no repentance is possible. Or, the sinner may meet death unexpectedly without having been saved.

Whenever, wherever and however you can, make it your business to humble yourself before God and continue until you know that you have been accepted into His kingdom. Jesus gives peace, John 14:27, “Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid.” No one can give you this peace except Christ. Read the Bible. Fast if necessary. Seek God with all of your heart. Surrender to God. Then maintain your condition of acceptance with Him by continuing instant in prayer and acknowledging His leadership in your life. Study and read the scriptures, asking the Holy Spirit to reveal God’s word to you. Obey the scriptures. Do not think that you can choose to be saved any time you wish. When the Holy Spirit is convicting you of your need to repent, that is the time to respond. Continue to yield yourself unto Him.

After salvation the Christian’s practice should be to ever draw closer to Christ. Obeying promptings of the Spirit, allowing the Spirit to bring the flesh under its control, results in a sanctifying experience, which is what is needed. Some have testified to receiving a sanctifying experience that seemed to elevate their life significantly and brought a holy dislike for anything sinful. Some

denominations have preached a second definite work of grace that they called sanctification, in which, the old man is crucified or put to death. Some denominations teach sanctification as an ongoing experience in which the Christian becomes more and more consecrated to Christ and not a second definite work of grace. Many Christians have testified to sanctifying experiences that delivered them from alcohol, lust, tobacco, and many other works of the flesh. Most importantly, when the life is surrendered to Christ, there will be many experiences where the Spirit of Christ deals with the individual Christian concerning attitudes, acts, indulgences, that the Holy Spirit is displeased with. Christians should always obey the Holy Spirit's promptings, pleadings, restraints, and directions. We should grow in grace and in the knowledge of Christ. Committing ourselves unto His leadership and instruction.

Within the salvation experience there is the probability and possibility of the initiated to be baptized in or with the Holy Spirit. Some theologians, movements, teachings have unwittingly failed to interpret particular scripture that deals with this particular subject. For instance, in 1 Corinthians 12:13 the Apostle Paul says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." Most scholars refer to this as Holy Spirit baptism. However, this is not Holy Spirit baptism. If we interpret this scripture as we do other scripture it is easy to see that this is in fact body baptism. Scripture is plain here. The Spirit baptizes us into the one body, Christ. Read it again. "We are all baptized into one body."

Consider baptism. When we speak of water baptism by immersion, almost everyone in the Church world knows whereof we speak. The believer is baptized into a body of water, whether a baptismal pool, a lake, or a stream. Notice, the candidate (person to be baptized), the element (water), and the person who does the

baptizing (usually an ordained minister, facilitator). Even though water baptism is symbolic of being crucified with Christ, buried with him in baptism, and raised to new life in Christ, the participants are still candidate, facilitator, and element. When the believer is baptized into the Body of Christ, three components are also involved. There is again the candidate (person to be baptized into the Body of Christ), the element (the Body of Christ), and the person who performs the baptism, the Holy Spirit (one who facilitates the baptism, 1 Corinthians 12:13). It is the Holy Spirit who immerses the believer into the Body of Christ, or places them into the body. Now, consider Holy Spirit baptism, which Jesus refers to, Acts 1:5, “For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.” Jesus does not say that the disciples would be baptized with water in this instance. He says they will be baptized with the Holy Ghost.

In our paradigm we notice that the candidate (the believer) will be baptized with the Holy Ghost (element) and that Jesus is the person who performs the baptism (facilitator). For Jesus says, Luke 24:49, “...I send the promise of my Father upon you...” It is Jesus who baptizes with the Holy Spirit, (Mark 1:8; John 1:26, 27 and 33). That is, Jesus immerses the believer into the Holy Spirit. In my opinion, this is similar to water baptism, except in water baptism, the believer is not filled with water, only immersed into the water. But in Spirit baptism, the believer is not only immersed into the Spirit, but also filled to overflowing. After this Spirit baptism, the believer continues to walk with the Holy Spirit upon him, but may be filled up again and again, depending upon circumstances where being filled with the Spirit is needed. This refilling may occur in a worship service where individuals are filled with joy; in a circumstance where the believer is challenged to confront evil forces; or where the individual is ministering in some capacity as a part of the Body of Christ (1 Corinthians 12, 13, and 14). This ministry could be through a layman,

one of the gifts of ministry to the Body of Christ, i.e., apostle, prophet, pastor, teacher, or evangelist (Ephesians 4:11).

Some theological disciplines preach and teach that one must receive Holy Spirit baptism in order to be saved. They speak of the Pentecostal experience whereby the initiate is baptized with the Holy Spirit and speaks in tongues as the Spirit gives utterance. In all of the experiences in Acts chapters one, eight, and ten, which represent Jerusalem and Judaea, Samaria, and the uttermost, or to the Gentiles, believers received Holy Spirit baptism with the evidence of tongues. Although this seems to be the expected experience, there is no particular scripture that says a person must receive the experience of Holy Spirit baptism with evidence of speaking in tongues in order to be saved. There is a promise that upon repentance, baptism, and faith, believers will receive the forespoken experience (2:38-29). That is, of course, if they continue in obedience and faith seeking the fullness of Christ.

Why some believers receive Holy Spirit baptism and others do not may not be answered. One strong possibility is that they have never been born again. Another possible reason is that, even though they have been born again, they have not completely followed in faith to receive the experience. They either lack faith to receive the Holy Spirit baptism experience, or are lacking in some area of obedience (Acts 5:32). Still another scenario could be like that of the disciples of John the Baptist in Ephesus (Acts 19:1-6). These brethren had not heard the full gospel. Paul had asked them whether they had received the Holy Ghost since they believed. They didn't know anything about this baptism. They had only heard of John's baptism. When these brethren heard the gospel of Christ from Paul, they were baptized in water. Exactly what Paul said to the disciples of John is not revealed, except, "... John verily baptized with the baptism of repentance, saying unto the people, that they

should believe on him which should come after him, that is, on Christ Jesus.” This description gives a sum of what Paul preached. Surely the apostle explained more than is revealed here in Acts. Afterward, Paul laid hands on them and they received the Holy Ghost and spoke with tongues and prophesied. Undoubtedly they had not been taught that Holy Spirit baptism is available, which is an expected experience to the saved and sanctified. Even if Paul did not speak to these disciples concerning manifestations of the Spirit, scripture plainly tells us that they received Holy Spirit baptism, spoke in tongues, and prophesied.

Many denominations and churches do not teach or preach that Holy Spirit baptism is available and expected of believers today. In fact, there are some who outright deny its existence or availability for the Body of Christ, unwittingly using scripture to try and validate their stand. A favorite scripture is 1 Corinthians 13:8. “Charity never faileth; whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away.” If they would follow correct expositional procedure they would plainly see that Paul’s idea of “perfection” will not come until we are with Christ. For in 13:12 Paul plainly says, “now we see through a glass darkly, but then face to face.” It is possible then, that many Christians, follow their leaders, rather than Scripture, and have no true understanding of what is available or even expected of the Body of Christ. Misunderstanding is the culprit in many church errors. Pride and prejudice will be forces to contend with. Who is right, and who is wrong? Scripture is correct, true, unchangeable, and does not evade the issues. Only an open heart, a yielded spirit, seeking for truth will come to the knowledge of the truth. In the twenty-first century one would think that everyone in the Body of Christ has surely heard the full gospel. However, the purity of teaching from the Biblical record is not always adhered to. Through the ages, since Christ has ascended back to heaven, there have been many additions and deletions as

to what Jesus and/or the Bible had to say about salvation, and what the rest of the New Testament has to say about the experience of the Church. Many who have heard of the Pentecostal experience have been taught that it is not relevant for the Church today. It would appear that most of Christianity depends upon what their leaders (pastors and other clerics) teach rather than what they dig out and learn from scripture themselves. Unlike the Bereans, they do not search out the scriptures to see whether these things are correct, Acts 17:11. In any case, this writing is not designed to manipulate, intimidate, or in any wise confuse the reader. Our goal is to simply present the teaching on the Holy Spirit baptism with evidence of speaking in other tongues as clearly as we know how, allowing the reader to come to his/her own conclusion. My prayer is that readers will open their hearts and allow the Holy Spirit to guide them.

Salvation and Holy Spirit Baptism:
Part II

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Speaking in Tongues: Initial Evidence of Holy Spirit Baptism

This particular study is centered around “speaking in tongues” as it relates to Holy Spirit baptism and its manifestation as initial evidence of the gift. It is not by any means an exhaustive study of the subject. Our main focus is to enunciate highlights gleaned primarily from the book of Acts. There are at least six references for this particular study: the initial outpouring, Acts 2:1-41; Judaeans included, Acts 2:9 and 14; Samaritan believers, Acts 8:4-25; Saul, Acts 9:1-18; Cornelius and his household, Acts 10:1-48; John’s disciples at Ephesus, Acts 19:1-6. Jesus’ promise made in Acts 1:8 provides a basic outline the discussion will follow. Disciples of Christ would be witnesses first in Jerusalem, then Judaea, Samaria, and the uttermost parts of the earth. Since Luke is attributed authorship of the gospel retaining his name and the book of Acts, the fact that Acts is seen as a sequel to Luke’s gospel and in order to lay a foundation, the study will include reference to Luke 24:49. Subsequently, an understanding of the time frame for the events that transpired in the book of Acts is necessary for the reader to comprehend the flow of the following lesson. Jesus was crucified around 30 A.D. Paul’s encounter with the Ephesian disciples in Acts 19:6 was around 53 A.D., approximately 23 years later. A timeline chart has been added at the end of the writing as Appendix, to facilitate grasping time and sequence.

Acts Chapter One (A.D. 30)

Luke’s statement in Acts 1:1, "The former treatise have I made," is a clue to the reader that the author has already provided a written work to one called Theophilus, named in this first verse of the Acts of the Apostles.

Formerly, in the Gospel, Luke recorded this introduction, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed," (Luke 1:1- 4). This first record was of "all that Jesus began to do and teach." In verse 2 of Acts, Luke says, "until." That is, Jesus' earthly ministry began and continued "until the day in which he was taken up." Further, Jesus was taken up "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen," (Acts 1:2). To these apostles Jesus had "shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God," (1:3). Luke further informs the reader of this document, that Jesus, being assembled together with His disciples, "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," (1:4-5). In other words, there is a baptism of the Holy Ghost destined for these disciples, but they will have to wait for it. Answering their query as to whether the kingdom would be restored again to Israel, Jesus says, "It is not for you to know the times or the seasons, which the Father hath put in his own power," (1:7). Then Christ adds a promise and a prophecy, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," (1:8).

In these first eight verses, Jesus speaks three times concerning Holy Spirit baptism. First, Jesus calls this

baptism "the promise of the Father,"(verse 4). Secondly, in verse 5, He calls it the Holy Ghost baptism. Finally, Jesus says, "after that the Holy Ghost is come upon you," (verse 8). So, this is a promise, a baptism, and a "coming upon" experience. In order to link all of these sayings of Jesus in proper context it is necessary to review Luke's writings in the gospel attributed to him. Consider Luke 24:49 where Jesus says, "behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This promise is what is referred to by Luke in Acts 1:4. Now if consistent thought has any place here, it is obvious that in Acts, Luke is speaking of the "promise of the Father" when in 1:5 he quotes Jesus as saying, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In other words, the "promise" is fulfilled when the disciples are "baptized with the Holy Ghost." This "promise" is referenced by Jesus in 1:8 where He states, "But ye shall receive power, after that the Holy Ghost is come upon you." In other words, there was a promise given by the Father. This promise, that the disciples would be baptized with the Holy Ghost, and as Jesus explains an enduement of power, Luke 24:49, is a coming "upon" baptism. Notice, Luke 24:49, "And, behold, I send the promise of my Father upon you," and Acts 1:8, "after that the Holy Ghost has come upon you." This action of the Holy Spirit "upon" is noted in Acts 2:3 when the cloven tongues of fire sat upon the disciples, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." At the Samaritan Pentecost there is a parenthetical statement in 8:16 that the Holy Spirit had not yet fallen upon the new believers. When Peter and John laid their hands upon them, undoubtedly the Holy Ghost fell upon them, for they received the Holy Ghost baptism, (8:17). We also note the disciples of John at Ephesus, 19:6, "And when Paul laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." The Greek term "epi" is rendered "upon" and "on," as noted by Thayer and

Strong in e-Sword reference G1909. This particular Greek term is used in the scriptures where the Holy Ghost is noted as being “on” or “upon” believers.

Acts Chapter Two (A.D.30)

Now, in Acts 2, Luke records what occurred on the day of Pentecost. They (that is, the disciples, and others mentioned in Acts 1:13-15) were all with one accord in one place. We know from Acts 1:13-14 that the disciples returned to an upper room after Jesus ascended to Heaven, where they continued with one accord in prayer and supplication. Most probably they were gathered together in a sense of devotion and prayers waiting for the promise. Thinking they resided in an upper room at the Temple compound twenty-four hours a day is improbable. However, it would seem likely they were there at all of the prayer times for it was at the third hour, nine o'clock in the morning, the morning prayer time, when the Pentecost event took place, (2:15). This may have been the place where the Holy Spirit descended upon the disciples. Commentators vary as to the exact location. According to Albert Barnes' e-Sword entry, "Some have supposed that it was in the upper room mentioned in Acts 1:13; others that it was a room in the temple; others that it was in a synagogue; others that it was among the promiscuous multitude that assembled for devotion in the courts of the temple." Undoubtedly, they were located somewhere near or within the Temple precinct.

Suddenly, unawares, unexpectedly, a sound from heaven came, (2:2). This sound was "of a rushing mighty wind" or sounded like a rushing mighty wind. The sound filled all the house where they (the disciples and others who completed the 120, Acts 1:15) were sitting, occupying, or dwelling. With this manifestation of sound came one of sight, for "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." The idea here is that there were divided tongues "like as of fire," having the appearance of fire, or a flame of fire,

and these tongues so divided, sat or settled upon each of them (each of the 120). As a result, "they were all filled with the Holy Ghost." Accompanying the baptism, and as a result of this filling, those affected, "began to speak with other tongues." That is, tongues different from the tongues they knew or normally spoke. This tongues phenomenon occurred "as the Spirit gave the utterance." That is, the tongues were a manifestation prompted and provided by the Holy Spirit. It is necessary to note that the believers did not speak in tongues until the Holy Spirit "sat" upon them. Also, it was because the Spirit rested upon them that they "spoke in tongues." For, it was the Spirit that provided the utterance.

Imagine, someone, if you will, accidentally connecting with an electrical current. The contact promotes an experience, usually, of exclamation, such as "ouch," "humph" or some other guttural utterance. Our point is that an action, reaction, or utterance is prompted by contact with the energy source. Much in the same way, the Holy Spirit's influence prompted the expression from the believers. However, it was not an utterance known to the believers that came forth. It was the utterance provided by the Spirit. All in all, the Spirit was in control, prompting and providing the expression. It is the Holy Spirit who decides the tongue or language that will be exhibited. This utterance was in "other tongues." According to Albert Barnes in the e-Sword entry, "they were endowed by the supernatural power of the Holy Spirit with ability to speak foreign languages, and languages to them before unknown."

Beginning at verse 5, Luke provides documentation of reactions from the people gathered at the Temple complex, who are there to celebrate Pentecost. According to Deuteronomy 16:16 at least three Jewish feasts required all the males to attend. Included in these feasts were the Feast of Unleavened Bread or Passover, the Feast of Weeks or Pentecost and the Feast of Booths or Succoth. At the time of this feast, the Day of Pentecost

recorded in Acts, we have no reliable census to determine how many Jews and proselytes were in attendance. According to the number baptized on that day, there were at least 3,000 and most probably a significantly greater number, (2:41). There were Jewish and proselyte representatives from 16 different locations, 2:9-11, which could have easily escalated attendance into the hundreds of thousands, if not millions. Josephus gives attendance estimates at Passover in the millions in the days of Nero. In consideration of Josephus' estimate it seems safe to conclude that there was a considerable population of Jews and proselytes attending the Pentecost celebration. Luke says, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," (2:5).

In chapter 2:6 notice, "Now when this was noised abroad," referring to the ecstatic experience of the disciples, speaking in tongues, the crowd begins to wonder. It was not the "sound from heaven" from whence the rushing wind originated or the "cloven tongues like as of fire" which were undoubtedly seen by many, that is referenced here. Although these phenomena might have been recognized, but, as following scripture shows, it was the tongues speaking that demanded attention. Verse 6 tells us, "the multitude came together, and were confounded, because that every man heard them speak in his own language." In other words, the foreigners who had come from distant nations to the Pentecost observance were confounded because they heard the 120 disciples from Galilee speaking their own language. This produced amazement. The visitors marveled, saying one to another, "Behold, are not all these which speak Galileans?" The tongues-speakers, they recognized as a part of Judaeon society, would not have the capability to speak the foreign languages they are now hearing. "And how hear we every man in our own tongue, wherein we were born?" (2:7-8).

A catalog of various locations of persons visiting Jerusalem includes: "Parthians, and Medes, and Elamites,

and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (2:9-11). Although these persons were Jews and proselytes, they spoke foreign tongues corresponding to the vicinity of their domain, birth, habitation. According to 2:12 "they were all amazed, and were in doubt, saying one to another, "What meaneth this?" That is, "what is going on?" "What is the significance" of this conduct? How and why can these unlearned people speak in our language? Others in the crowd were mocking, that said, "These men are full of new wine" (2:13). In their thinking, these people were drunk. They did appear to be inebriated. In fact, this must be so, for Peter expressly says, "these men are not drunk as ye suppose," (2:15). It's too early in the morning for that kind of behavior, (2:15). It was only 9:00 a.m., the third hour of the day.

At this point, 2:14, Peter intervenes, giving an explanation to the sights and sounds of their experience. "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." Notice Peter addresses the men of Judaea, and those dwelling there, which seems to include all those visiting, or at least all of those located within the sound of his voice. But how could Peter address all these if they spoke different languages? Worship in the Jewish religion was in Hebrew and most probably for those who had come to Jerusalem to worship, Hebrew was the common language that unified the entire worship assembly. Greek was also a common language at the time. In fact, much of the known world would be familiar with the Greek language. Scripture does not address the language Peter spoke to address the crowd. In Acts 21:40, after being arrested by the chief captain of the fortress, Paul addresses the

people, mostly men who were worshiping in the Temple, in Hebrew. Undoubtedly, Peter's sermon on the Day of Pentecost was spoken so that they all understood. Scriptural record of the event is in the Koine Greek, so, this study assumes Peter addressed the crowd in Greek. David Guzik in his e-Sword entry on the verse says, "The crowd *had* a common language (Greek), and Peter preached a sermon to them in that language!" Another consideration is that Peter was only addressing the men of Judaea. Which is not possible because Peter adds, "and all ye that dwell at Jerusalem," which most likely includes any of those attending the festival.

Notice, Peter, in answer to the question "What meaneth this?" and the accusation "These men are full of new wine" says, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day." Peter does not deny the fact that the people appeared to be inebriated. He simply provides an explanation by saying, "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Note especially, that Joel's prophecy states, "I will pour out of my Spirit upon all flesh." This includes sons and daughters, all that are afar off, "even as many as the Lord our God shall call."

Peter's message continues, "And I will shew wonders in heaven above, and signs in the earth beneath; blood; and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of

the Lord shall be saved.” In essence this particular prophecy is fulfilled at various times and its complete fulfillment did not all occur on the Day of Pentecost. We know this because the “wonders in heaven above,” specifically, “the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come” are fulfilled during the great tribulation as revealed in the book of Revelation, 6:12. Fire was seen at Pentecost as tongues of fire sat upon the recipients of the Holy Spirit. Salvation, (“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved”) was experienced by at least 3,000 on that day.

Peter preaches the gospel message saying, “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore, did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his

soul was not left in hell, neither his flesh did see corruption. That Jesus hath God raised up, whereof we all are witnesses” (2:22-32). Peter relates all the Day of Pentecost occurrences to Christ by saying, “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,” (2:33). In other words, this is what Jesus promised the disciples would happen in Luke 24:49 and Acts 1:8.

Peter continues, “For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit, thou on my right hand, Until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ,” (2:34-36). Upon hearing this powerful message, “they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (2:37). Peter’s answer, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call” (2:38-39). Anyone who obeys the message, repents and is baptized in the name of Jesus Christ for the remission of sins, will receive the gift of the Holy Ghost. This truth is specifically stated by Peter when he says, “For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call,” (2:39). Note, Peter says “all that are afar off,” and a further emphatic designation “even as many as the Lord our God shall call.” The narration states, “with many other words did he testify and exhort saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day

there were added unto them about three thousand souls,” (2:40).

Unequivocally, Peter attributes the sights and sounds that occurred at Pentecost to a scriptural and prophetic fulfillment. It is not necessary for us at this point to describe the whole scenario, only to point out that this occurrence on the Day of Pentecost was in fulfillment of scripture and to highlight the tongues spoken by those baptized with the Holy Spirit, (specifically the 120). These spoke in “other tongues,” that is tongues that they did not normally speak. These tongues were understood by the foreign Jews and or proselytes whose native tongue (2:8, “...how hear we every man in our own tongue, wherein we were born?”) was not Hebrew, neither was their mother tongue Greek. Even so, these dwellers, visitors staying in Jerusalem at the time of the Pentecost celebration understood the tongues of the 120 who were baptized with the Holy Spirit. Their interest was so heightened that Peter offers the opportunity for all of those who would believe and repent (2:38-39) to receive the gift of the Holy Ghost. For, as Peter preached “the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call,” (2:39). This promise makes Holy Spirit baptism a universal experience for every person who would believe the Gospel, repent, and be baptized in the name of Jesus Christ for the remission of sins. Let us also make plain and simple the fact that the “gift of the Holy Ghost” with accompanying “speaking in tongues” is what Peter is saying is to be expected upon repentance and obedience to the gospel message. This conclusion is substantiated when the Samaritans (chapter 8) and the Gentiles (chapter 10) receive Holy Spirit Baptism.

Some modern scholars tell us the gift was only available for the apostles. They specifically deny the

availability of the gift for Christians of our time. However, if anyone believes the scripture, follows exactly what is written, there is no logical way to deny Holy Spirit baptism, just as the disciples received at Pentecost, for anyone who fits the criteria of salvation. In fact, there is ample historical evidence throughout Church history to substantiate Spirit baptisms with tongues speaking. Scripture itself, as mentioned above, 2:39, plainly states the promise is “to all that are afar off, even as many as the Lord our God shall call.” It is the Spirit of God that calls us to salvation. If He calls you to salvation, provision is made for you to receive the Holy Spirit baptism, exactly as it is revealed in scripture.

In the first instance of persons receiving the Holy Spirit baptism, chapter 2, those believers spoke in tongues as the Spirit gave the utterance. Although there were other phenomena that accompanied that initial experience for the Church, such as the "sound as of a rushing mighty wind," and the appearance of "cloven tongues like as of fire," which sat upon the initial 120 believers, the only manifestation that occurs in later Holy Spirit baptisms is the speaking in tongues. And, although this last manifestation is not clearly identified in all subsequent incidents in Acts where Holy Spirit baptisms occur, there is most certainly an insinuation of its presence.

Acts Chapter Four (A.D.32)

In Acts 4:8 where scripture says "Then Peter, filled with the Holy Ghost" does not refer to the initial experience that Peter received, for we know that on the Day of Pentecost Peter was baptized with the Holy Spirit. The event recorded here at 4:8 refers to the Holy Spirit "filling" Peter for a purpose, namely to give boldness to confront the Sanhedrin council. Apostles, pastors, prophets, teachers, evangelists, and even lay persons who are in a confrontational event are susceptible to being

"filled with the Holy Ghost" to answer the situation at hand. Note here that we are saying, Christians who have initially been baptized with the Holy Spirit, can and will have similar experiences as Peter when they are confronted with opposition, with ministry opportunity or need a time of refreshing. For reference, Acts 4:31, after Peter and John had been released, the assembly prayed, the place was shaken where they were assembled together, "and they were all filled with the Holy Ghost." Then in 7:55, Stephen, a deacon, was filled with or full of the Holy Ghost at his stoning, "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." When Paul rebuked Elymas the sorcerer in Acts 13:9, "Then, Saul, (who is also called Paul), filled with the Holy Ghost, set his eyes upon him" and rebuked him. Another record in the same chapter, "And the disciples were filled with joy, and with the Holy Ghost," (Acts 13:52). In each instance the Greek term for filled, "plēthō," is used. This is a prolonged form of "plēō" and is an alternate in certain tenses to "pimplēmi" which means literally "to fill," "imbue," and or "supply."

Notice in Acts 4:31, after the disciples had prayed for boldness, asking God to stretch forth His hand to heal and that signs and wonders may be done by the name of Jesus, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." It is important to note that these who prayed had already been baptized with the Holy Spirit. Now they are "filled" with the Holy Spirit. Being "filled with the Holy Ghost" they "spake the word of God with boldness." Keep in mind there was an initial "baptism," and repeated "fillings." At no place in the Acts account can one be said to be "filled with the Spirit" who has not first of all been "baptized" in or with the Holy Spirit. In the discourses concerning Saul whose name is changed to Paul, he is given a promise of being filled with the Holy Spirit. There is no record of Paul's initial baptism. However, we know that Paul

spoke in tongues, according to 1 Corinthians 14:18 and that he was initially baptized with the Holy Spirit. Without the initial baptism, the apostle would not have had the ability to “speak in tongues.”

Acts Chapter Eight (A.D. 34)

In Acts chapter 8 Luke provides a presentation of the Samaritans receiving the Holy Spirit. Since the persecution that had begun, dispersing believers into other regions instead of Jerusalem, scattering them abroad to preach the gospel, Philip went down to the city of Samaria and preached Christ unto them (8:1). With one accord the people of Samaria heard Philip preach and witnessed the miracles he did. They saw the demon possessed set free. Persons with palsies and the lame were healed. This ministry of Philip produced great joy in the city. When the apostles at Jerusalem heard of the great revival, that Samaria had received the word of God, they sent Peter and John, who prayed for the Samaritan believers that they might receive the Holy Ghost. A parenthetical explanation at 8:26 tells us that the Holy Ghost had not fallen upon any of these Samaritan believers by the time Peter and John arrived in Samaria. The Samaritans were only baptized in water in the name of the Lord Jesus. It is clear from the context, the Samaritans had received and believed Philip’s preaching concerning Jesus and had witnessed the miraculous signs which added supernatural witness to the truth of Philip’s message, for “there was great joy in that city” (8:8). Peter and John laid hands on the believers, and they received the Holy Ghost. Scripture implies here that the Samaritans received the same Holy Ghost baptism that earlier believers in Jerusalem had experienced. There is no explanation as to what sign occurred when the Samaritans received the Holy Ghost. However, something visible, tangible, or at least recognizable had transpired. We know this because Simon the Sorcerer saw "that through laying on of the apostles hands the Holy Ghost was given," (8:18). After witnessing the

manifestation, Simon offered money to purchase this gift. Certainly, a physical manifestation of some sort occurred. Otherwise, there would have been no concern for Simon to desire this gift "that on whomsoever I lay hands, he may receive the Holy Ghost," (8:19).

Acts Chapter Nine (A.D. 35)

Arriving at Chapter 9, brings the discovery of Saul and his persecutions of the Church. In his contempt for the sect of the Nazarenes, or "way" as recorded here in 9:2, Saul acquired letters from the high priest to go to Damascus, imprison men and/or women, and bring them back to Jerusalem. On his journey, near Damascus, suddenly a light from heaven shined around about him. Falling to the earth and hearing a voice, "Saul, Saul, why persecutest thou me?" (9:4) and "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks," (9:5), the trembling and astonished Paul answered, "Lord, what wilt thou have me to do?" (9:6). Jesus' answer was, "Arise, and go into the city, and it shall be told thee what thou must do," (9:6). When Saul arose and opened his eyes, he saw no man: but they led him by the hand, and brought him into Damascus. Three days without sight, neither eating or drinking, Paul remained there, waiting upon the Lord. A certain disciple at Damascus, Ananias, by name, was directed by the Lord, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight," (9:11). Ananias argued with the Lord because he had heard of Saul and his rage against the followers of Christ. But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake," (9:15-16). Following directions, Ananias entered into the house, put his hands upon Saul and said, "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," (9:17). In the next verse Scripture tells us, "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized," (9:18). Healing is noted as scales fell from his eyes. But there is no description of Saul's being baptized with the Holy Ghost. Before one is "filled with the Holy Ghost" there must be a baptism or "coming upon" experience. Surveying Paul's letters to the churches, it is specifically recorded in 1 Corinthians 14:18, where Paul is discussing and teaching on gifts in the church and the practice of "speaking in tongues" that the apostle says, "I thank my God, I speak with tongues more than ye all." It is safe to reason that Paul has been baptized with the Holy Spirit and is also "filled" or full of the Holy Spirit.

Acts Chapter Ten (A.D. 39 - 40)

Chapter ten, of Acts brings the reader to the household of Cornelius, one that is "afar off," or at the "uttermost." This Gentile practitioner of Judaism is a centurion of the Italian regiment which was composed of soldiers from Italy. According to the scripture, Cornelius was devout and feared God, along with all within his household. In addition, this believer gave much alms to the people and was in prayer continually. An angel appeared to him in a vision around three o'clock in the afternoon. A message was given to Cornelius to send to Joppa for Simon Peter. This message was obeyed and Peter arrived at Cornelius' house accompanied by six Jewish brethren. Peter said unto Cornelius and his household, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying as soon as I was sent for; I ask therefore for what intent ye have sent for me?" (10:28-29).

Cornelius replied, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God," (10:30-33).

Beginning at 10:34, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," (10:34-43).

Notice what happens at 10:44, "While Peter yet spake these words, the Holy Ghost fell on all them which

heard the word." Verse 10:45 is very important to note, "And they of the circumcision, were astonished, as many as came with Peter." That is, those six Jews, believers in Christ, who came with Peter are astonished. Why? "Because that on the Gentiles also was poured out the gift of the Holy Ghost," (10:45). When the Gentiles were baptized with the same Holy Ghost that the Jews had received, these Jews were "thrown out of position," or "amazed, astonished, thrown into wonderment." After all, salvation is for the Jews, (John 4:22). Now they see the Spirit of God coming upon the Gentiles. Anyone who has done any biblical study of the New Testament knows that, as a general rule, the Jews hated Gentiles and viewed them as sinners. Remember, Peter has been provided a vision that opened his heart to follow God's direction and go to Cornelius' house.

Let us look closely at 10:46. How did the Jews know that these Gentiles had the Holy Ghost poured out upon them? "For they heard them speak with tongues, and magnify God." And, just to verify that Holy Ghost baptism, just like the disciples received in Acts 2, is what Peter references, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (10:47). These scriptures make plain that what occurred at Pentecost has certainly occurred with these Gentiles.

When Peter reported these happenings to the Church at Jerusalem he met with contention. The Jewish brethren there, though they were converts to Christianity, were attacking Peter for going in to uncircumcised men and eating with them. "But Peter rehearsed the matter from the beginning, and expounded it by order unto them," (11:4).

Here is Peter's answer: "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon

the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak the Holy Ghost fell on them, as on us at the beginning. 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. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life," (11:4-18).

It is most important to note, that in the matter of Cornelius and his household, Peter refers to this baptism as being the same as the disciples received at the initial outpouring in Jerusalem. It is also significant to note that this outpouring of the Holy Spirit, this baptism, this enduement with power from on high, is the same in every case. It is a universal experience that Peter has proclaimed is "for you" – Jews and proselytes attending the initial outpouring, "your children" – obviously the children of those in attendance, "and to all that are afar off" – literally including every soul upon earth who is

open to receiving the gift and qualified by the salvation experience. In defense of this gift being appropriated even unto our generation, Peter tells us that the gift is for “even as many as the Lord our God shall call.” This last phrase of Peter’s announcement includes everyone, no matter the generation, that God calls unto salvation. Peter specifically equated the Gentile experience with the initial experience on the Day of Pentecost. What generated this conclusion? “The Holy Ghost fell on them, as on us at the beginning,” (11:15). This experience Peter recognized and remembered from the word of the Lord, “John indeed baptized with water; but ye shall be baptized with the Holy Ghost,” (11:16 and 10:47). “Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?” (11:17). Inasmuch as God still baptizes believers with the Holy Spirit, Jew and Gentile, who can withstand God?

There will be naysayers who say that God does not baptize believers with the Holy Spirit like He did at Pentecost. And to those who so believe, my answer would be, since the original outpouring there have been outpourings, Holy Spirit baptisms that fit exactly the criteria manifested in scripture, producing holy lives, persons gifted by the Spirit of God to operate within His Church and spread the gospel far and wide. A survey of the history of the Christian Church from its foundation until the present time will produce enough evidence for anyone who is willing to accept truth at its face value. My only question would be, “Why would anyone want to deny the Holy Spirit baptism with the evidence of speaking in other tongues when there is ample evidence that this experience is provided to the Body of Christ and is available to anyone who has been born again by God’s grace and power?” The only conceivable answer this writer can imagine comes from what the apostle Paul penned in 1 Corinthians 2:6-16. Note especially 2:14, “But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he

know them, because they are spiritually discerned.” Jesus said in John 3:16, “. . . Except a man be born again, he cannot see the kingdom of God.” No man or woman can perceive or understand the scripture or the kingdom without being born from above. It’s just that simple.

Acts Chapter Nineteen (A.D. 53)

When Paul arrived in Ephesus, he found certain disciples that were followers of John. Realizing that they had not received the Holy Ghost, had not even heard of the gift, asked concerning their baptism. When he discovered they were disciples of John, he instructed them, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is on Christ Jesus." Upon hearing this message, the disciples were baptized in the name of the Lord Jesus. Acts 19:6 tells us "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Salvation and Holy Spirit Baptism:
Part III

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Summary

Our concern in this writing has been with the salvation experience and baptism of the Holy Spirit with the accompanying evidence of "speaking in tongues." In every situation spoken of regarding salvation in this document it is important to note that the Holy Spirit must be at work in the process. When the Holy Spirit is working, according to Peter's sermon on the day of Pentecost, sinners are convicted of their sin and asking how to be saved and filled or baptized with the Holy Ghost. Peter's message included a call to repentance, (Acts 2:38-39). Positively responding, over 3000 were baptized after hearing Peter's sermon. The respondents were baptized in water and supposedly in the Holy Spirit, speaking in tongues as the Spirit gave the utterance. That was the promise. In every situation considered in our study when persons were baptized with the Holy Spirit they spoke in tongues, or there was an immediate implication that tongues-speaking, or at least some supernatural manifestation occurred that fits the criteria of speaking in tongues. Acts seems to follow the revelation that Jesus gave, "ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." In chapter two the Holy Spirit baptism occurred in Jerusalem within the Temple precinct where those who were filled spoke in tongues. Following the initial outpouring of the Spirit, in 2:14, Peter specifically addresses the, "men of Judaea, and all ye that dwell at Jerusalem," including Judaea in the places Jesus announced His disciples would be witnesses. The inference is that they would be filled or baptized with the Spirit and be witnesses of Christ. In Acts 4 the whole company, which without a doubt

included Jews from Jerusalem and Judea, prayed, “and now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness,” (4:29-31). More than likely this group included at least a sufficient number of those who were saved and water baptized on the Day of Pentecost. All in the assembly were “filled with the Holy Ghost, and spake the word of God with boldness.” Then in Chapter 8, Samaria is included when Philip went to the city on an evangelistic campaign. When Peter and John arrived to complete the work Philip had started, the Samaritans were baptized with the Holy Spirit. Finally, the uttermost parts of the earth are included when the experience comes to the Gentiles and Cornelius with his household receives the Holy Spirit baptism. Later in Acts the gospel is spread specifically by Paul’s ministry to the Gentiles after the Jews continually rejected his ministry. Others who accompanied him also ministered to the Gentiles. We are not to assume that Paul was the only means of the gospel spreading into the uttermost parts of the earth. For, when Paul arrived in Rome, the gospel had already been preached and received in that central place. Other Christians, who were most probably among those in attendance in Jerusalem on the Day of Pentecost, had evangelized the city. God was using many more to preach and spread the Gospel throughout the world. Among others Priscilla and Aquilla are mentioned in Acts.

In each experience that deals with these outpourings: at Jerusalem on the Day of Pentecost; Samaria, when Peter and John laid hands on the

Samaritans; and the Gentiles, when Cornelius' household received the experience; speaking in tongues accompanied the baptism of the Spirit. Another common experience is the fact that the Spirit **came upon** the believers, as Jesus promised in Luke 24:49, "And, behold, I send the promise of my Father **upon you**, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Then in Acts 1:8, Jesus said that His disciples would receive power "after that the Holy Ghost is **come upon** you." In every situation there is a "**coming upon**" experience. In the Jerusalem encounter the Spirit **sat upon** the 120, (2:1). At Samaria, Acts 8:15, "Peter and John prayed that the Samaritans might receive the Holy Ghost." Acts 8:16 tells us why they prayed, "for as yet he was **fallen upon** none of them." They had been saved and baptized in water but had not received Holy Spirit baptism. Now Peter and John laid their hands on them and they received the Holy Ghost. The implication is, the Holy Spirit **fell upon** them when Peter and John prayed, just as He did in other Spirit baptisms. When Cornelius' household received Holy Ghost baptism, (10:44), "the Holy Spirit **fell on all them** which heard the word." In Acts 19:6 when Paul laid his hands upon the disciples of John at Ephesus, "the Holy Ghost **came on them...**"

It is impossible to study the book of Acts and not encounter the Holy Spirit working. His giftings and empowerment are manifested throughout the book in miracles, expressions of persons being baptized with and filled with the Holy Ghost, who responded to the Spirit's influence. There are healings, miracles and manifestations including casting out demons, raising the dead and prophecies uttered. Paul's healing of Publius' father of a fever and bloody flux on the isle of Melita and the subsequent healing of others on the island who had diseases are the last mention of the Holy Spirit's work in

the book of Acts. Afterward Paul is brought on his journey to Rome where he dwells for two years providing for his own hired house and receiving all that came unto him, “Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him,” (28:31).

New Testament epistles written by Paul and other writers provide ample witness of the Holy Spirit’s work in the Church. Paul never mentions “speaking in tongues,” until in 1 Corinthians 12, he has to deal with errors in the Church regarding manifestations and use of spiritual gifts. Corinthian believers have already received Holy Spirit baptism. Paul addresses problems that arose regarding mishandling of gifts associated with the Spirit’s manifestation and not with the initial gift of Holy Spirit baptism. Obviously those manifestations could not have taken place unless the believers had first of all been baptized with the Holy Spirit. Luke’s writings in the gospel of Luke and its continuation in Acts has to do with the initial outpouring of the Holy Spirit at Pentecost, the events described in Peter’s sermon to the Judaeans, the ministry of Philip, Peter and John to the Samaritans, the Spirit falling upon Cornelius’ household, and Paul’s laying hands on the disciples of John at Ephesus when they were baptized with the Holy Spirit. This writer’s belief is that Luke reveals the fact that Holy Spirit baptism is for Jerusalem, Judaea, Samaria, and to the uttermost parts of the earth. As the gospel spreads, the Spirit is working hand in hand with the apostles, and continues with the preaching of the gospel today with signs following.

Salvation and Holy Spirit Baptism

APPENDIX

YEAR A. D.	EVENT
30	<p>.....Jesus Death, Burial, Resurrection, Ascension</p> <p style="padding-left: 40px;">Day of Pentecost in Acts 2 120 Baptized with Holy Spirit, 3000 saved and most probably filled with the Holy Spirit - that was the promise</p>
31	<p>..... Peter heals crippled man in Temple Acts 3</p> <p style="padding-left: 40px;">Peter and John arrested by Sanhedrin Acts 3</p>
32	<p>..... The Jerusalem church meets by the temple in Solomon's Porch Acts 5:12</p> <p style="padding-left: 40px;">Apostles perform many miracles</p> <p style="padding-left: 40px;">Apostles arrested but released by angel</p>
33	<p>.....Seven deacons chosen Acts 6</p> <p style="padding-left: 40px;">Church growing rapidly Acts 6:7</p> <p style="padding-left: 40px;">Saul arrives in Jerusalem</p> <p style="padding-left: 40px;">Stephen debates Jews from Cyrene, Cilicia, Alexandria (6:9)</p> <p style="padding-left: 40px;">Stephen arrested by Sanhedrin (6:9)</p> <p style="padding-left: 40px;">Stephen stoned (Acts 7:59)</p> <p style="padding-left: 40px;">Saul persecutes the church in Jerusalem</p>
33	<p>.....Philip goes to Samaria (Acts 8:4-17) Samaritans receive Holy Spirit</p> <p style="padding-left: 40px;">Philip meets Treasurer from Candace of Ethiopia</p>
34	<p>..... Saul converted on road to Damascus (Acts 9) Subsequently filled with Holy Spirit</p> <p style="padding-left: 40px;">Saul in Damascus</p> <p style="padding-left: 40px;">Saul leaves for Arabia (Galatians 1:17)</p>
36 - 37	<p>..... Saul is in Arabia</p>
38	<p>..... Saul: returns to preach in Damascus,</p>

- life threatened (9:23),
 escapes to Jerusalem, Barnabas
 introduces Saul to disciples,
 stays with Peter 15 days (Galatians
 1:18-19)
 debates Christian Jews, flees
 to Tarsus in Cilicia
- 39Saul preaches in Cilicia and Syria
 for five years
 Persecution has ceased in
 Jerusalem
 Jerusalem church continues to
 grow
 Peter travels Judean Countryside
 (9:32)
 Peter heals Aeneas in Lydda
 Peter raises Tabitha in Joppa
**Peter called to Caesarea by
 Cornelius (10)**
**Cornelius' household receives
 Holy Spirit**
- 40 Peter has to defend having preached in
 a Gentile house to the
 church leaders in
 Jerusalem (Acts 11)
 Saul is preaching in Cilicia and Syria
- 41Saul is preaching in Cilicia and Syria
- 42 Saul is preaching in Cilicia and Syria
 Jerusalem Church sends
 Barnabas to Antioch (Acts 11:22)
- 43 Saul is preaching in Cilicia and Syria
 Barnabas leaves Antioch to look for
 Saul in Tarsus (11:25)
 Barnabas brings Saul back to teach
 in the church in
 Antioch in Syria (Acts 11:26)
 Saul teaches in Antioch for a year
 (Acts 11:26)
 Believers are called "Christians"
- 44..... Agabus, prophet from Jerusalem
 visits church at Antioch

- 44Antioch church sends Paul and Barnabas to Jerusalem with an offering (11:29, 30)
 James is beheaded by Herod Agrippa I
 Peter is arrested but an angel releases him
 Herod Agrippa I dies in Caesarea (12:18)
- 45 Paul and Barnabas return to Antioch
 John Mark leaves Jerusalem to go to Antioch with Paul and Barnabas
- 46 Paul and Barnabas leave for first missionary journey
- 47 Peter has come to Antioch in Syria (Galatians 2:11)
 Paul travels in Galatia to Antioch in Pisidia, Iconium, Lystra and James sends Jews from Jerusalem to Antioch (Galatians 2:12), Judaizers confuse the Antiochan church
- 48 Paul returns through the same cities and sails back to Antioch
 Peter and Barnabas are led astray by Judaizers from Jerusalem (Galatians 2:12)
- 49 Paul teaches in Antioch, writes to the Galatians against the Judaizers who have gone there, Paul and Barnabas argue and separate, Paul leaves on second missionary journey through Galatia to Troas
- 50 In Troas (ancient Troy), Paul sees a vision of Macedonian man
 Paul goes to Macedonia, in prison in Philippi (Acts 16:11-40)
 Paul preaches in Thessalonica, starts

50

a church and a riot (Acts 17: 1-9)

Paul goes to Berea but flees to Athens (Acts 17:10-15)

Paul arrives in Athens alone, preaches in the streets, is invited to present at the Areopagus in Athens (Acts 17:19)

In the fall, Paul goes to Corinth alone without money and gets a job (18:1-4)

Silas and Timothy bring an offering and a letter from Macedonia (18:5)

Paul responds to Thessalonians with a letter, First Thessalonians

Paul stays in Corinth, starts Corinthian church, appears before Gallio (18:12)

52 Paul writes Second Thessalonians in response to questions from Thessalonica.

Paul leaves Corinth in the spring and sails for Ephesus

Paul reasoned in the synagogue and left Aquila and Priscilla in Ephesus (18:19)

Paul sails to Jerusalem, greets the church there and returns to Antioch, Syria

53 Paul spends time in Antioch, begins third missionary journey traveling through Galatia and Phrygia

In Ephesus (19:1-6) John's disciples receive Holy Spirit, Aquila and Priscilla explain the gospel to Apollos (18:24-26), Apollos goes to Corinth (18:27),

Paul arrives in Ephesus,
stays there for three years, teaches
daily in the lecture hall of
Tyrannus for two years (19:8)

