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# In Defense of the Baptism of the Holy Spirit in the Believer: A Presbyterian Perspective

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**IN DEFENSE OF THE BAPTISM IN THE HOLY SPIRIT IN A BELIEVER**

**A PRESBYTERIAN PERSPECTIVE**

**By GEOFFREY K WANYOIKE**

**SEATTLE PACIFIC UNIVERSITY**

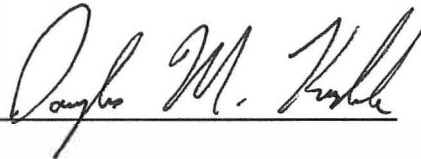
**2018**

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## **1.0 INTRODUCTION**

My friend and partner Rev. Linus Micheni testified in one of our PCEA<sup>1</sup> fraternal meetings in Mombasa Kenya that he desired to receive the baptism of the Holy Spirit. After many seasons of prayer and fasting and through faith he received the baptism in the Holy Spirit. He experienced inner joy, peace, courage and transformation of freshness and boldness to witness of the Lord Jesus Christ. He was a youth by then but today he is a minister in the PCEA Church. The baptism of the Holy Spirit was a hot issue the church was tackling as the wind blew fast in the church. This issue required attention from this forum i.e. annual minister's fraternal meeting for all PCEA clergy. Rev Micheni's testimony helped a lot to make the case that it was not an error to receive the baptism of the Holy Spirit.

The purpose of this thesis is a defense on the baptism in the Holy Spirit in a believer. This project aims at demonstrating that the baptism in the Holy Spirit is important in a Christian for effective life and service. This experience is not just a scholarly explanation but an actual experience just like conversion. That's the manifestation of deep experience of God, an impartation of power, and a radical transformation of a believer after conversion.

A key question in this debate is whether the baptism of the Holy Spirit is a two stage experience or one stage after conversion. This question we will explore throughout this thesis. Michael Green approaches this question when he states, "What then of two-stage passages?"<sup>2</sup> Green tries to outline this experience i.e. the baptism in the Holy Spirit as one thing one can't escape from. A Christian must have the Holy Spirit. This is a promise from the Lord Himself. In John 16:7ff John the Baptist prophesied to those he baptized about Jesus Christ coming to baptize believers

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<sup>1</sup> Footnote *PCEA refer as Presbyterian Church of East Africa.*

<sup>2</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT, (LONDON:HODDER AND STOUGHTON 1975)* 161.

in the Holy Spirit as stated in (Mark 1:7;NIV) “After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. I baptize you with water, but He will baptize you with the Holy Spirit”. This refers sending the Holy Spirit to every believer.

Water Baptism prepared believers to receive Christ’s message and the Holy Spirit. John’s baptism demonstrated repentance, humility and willingness to turn from sin. This was a beginning of a spiritual process awaiting the coming of the Lord Jesus Christ. When Jesus baptizes with the Holy Spirit the entire person is transformed by the Spirit’s power. He forgives and grants power to live a victorious life. From Mark 1:7f there is an impression of experience in a life of a believer. Michael Green cites James D .G. Dunn, where he said,<sup>3</sup> “All that matters is the possession of the Holy Spirit.” Whether the Holy Spirit comes before conversion like in Cornelius house in Acts 10:44ff or at Ephesus in (Acts 19:2; NIV) where Paul asked the disciples “There he found some and asked them, “Did you receive the Holy Spirit when you believed?” They answered,” No, we have not even heard that there is a Holy Spirit.” Paul is driving an experiential aspect of receiving the Holy Spirit as a particular experience and event. He asks in the context of baptism in the Holy Spirit, “Then what baptism did you receive?” “John’s baptism,” they replied. Paul went ahead to teach these disciples about the Holy Spirit and afterwards he prayed and laid hands on them. These disciples received the baptism spoke in tongues and prophesied. The experience at Ephesus advances the view of a two stage experience of the baptism i.e. conversion then the baptism in the Holy Spirit.

Drawing on both intellectual and experiential foundations, scholars such as Michael Green, Amos Yong, and Sinclair Ferguson argue for the reality of baptism in the Holy Spirit. Baptism in

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<sup>3</sup>Michael Green, *I BELIEVE IN THE HOLY SPIRIT, (LONDON:HODDER AND STOUGHTON 1975)* 161.

the Holy Spirit is for all Christians as Green asserts, <sup>4</sup>“Every Christian must have the Holy Spirit or one is not a Christian at all.” (Rom 8:9; NIV) “You however are not in the realm of the flesh but are in the realms of the Spirit, if indeed the Spirit of God lives in you, and if anyone does not have the Spirit for Christ, they do not belong to Christ.”

Michael Green states, “Baptism in the Holy Spirit is a lively debate that concerns contemporary spirituality<sup>5</sup>.” It’s lively because of how it’s treated by various denominations. One of the Pentecostal denomination<sup>6</sup> that’s Assemblies of God Fellowship in their statement of faith-article nine states<sup>7</sup>, “we believe that the baptism in the Holy Spirit in the bestowing of the believer with power for life and service for Christ. This experience is distinct from and subsequent to the new birth received by faith and accompanied by the manifestation of speaking in tongues as the Spirit gives utterance as the initial evidence, this is affirmed in the following texts (Luke 24:49 , Acts 1:8, 2:1,4, 8:15-19, 11:14-47, 19:1-7;NIV). Most of the Pentecostal Churches do not find it difficult in accepting this experience. They have the freedom to exercise the gifts of the Holy Spirit as well as speaking in tongues. They do offer quality service in their churches, mainline churches like PCEA do have quality service as well but over the years this experience has been treated with suspicion leading to many leaving the church and migrating to Pentecostal churches where they find freedom to receive the baptism in the Holy Spirit. This doesn’t negate the fact that the baptism can be anywhere, even on the street so long as there is good reception of it by faith. It is my submission that baptism in the Holy Spirit is for all

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<sup>4</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT, (LONDON:HODDER AND STOUGHTON 1975)* 91

<sup>5</sup> Michael Green *I BELIEVE IN THE HOLY SPIRIT,(LONDON:HODDER AND STOUGHTON: 1975)* 149

<sup>6</sup> Footnote, *This statement of faith is just from one of the Pentecostal denomination though not all inclusive to all of them, but generally it is an accepted norm within Pentecostal Churches about the baptism in the Holy Spirit. Not much controversy as compared to other mainline Churches.*

<sup>7</sup> Amos Yong, *RENEWING CHRISTIAN THEOLOGY, Systematics for a Global Christianity,(Waco, Texas BAYLOR UNIVERSITY PRESS: 2014)* 81.

Christians including those from PCEA Church. Paul in (Rom 8:9; NIV) says, “Every Christian must have the Holy Spirit.”

My aim in choosing this area of discussion is to give my testimony that baptism in the Holy Spirit is real and I experienced it at Machakos Teachers College. It’s happened in 1985 after being prayed for and laid hand by the elders of our Christian Union fellowship. I experienced a radical change in my spiritual growth. When I completed college I served the LORD with renewed strength and dedication within my church that’s the PCEA. I did not migrate to any Pentecostal church as I was convinced my position in the PCEA would be more fruitful, despite numerous appeals by Pentecostals to join them.

My aim in this project is to defend this experience in a believer and the experience as a case study. It is a very important component in spiritual growth as well as equipping a Christian for mission. Issues of definition can rise up but the heart of the matter is that, Jesus Christ promised the apostles the coming of the Holy Spirit and the Holy Spirit came on the day of Pentecost. His activity is shown in the life of the New Testament Church (Acts of Apostles), spiritual growth, and mission in the Roman world and to the ends of the earth.

### **1.1 PERSONAL EXPERIENCE OF THE BAPTISM IN THE HOLY SPIRIT**

I was born and raised a Presbyterian in Kenya, Kiambu County. My home Church is PCEA Komothai. I was baptized an infant then grew through my Christian walk attending Sunday school. At grade seven I was confirmed a full member of the PCEA. I could now partake in the Lord’s Table. After confirmation one is taken to be a committed member of the church. At that

point one can participate in church activities, be elected a deacon, ordained a church elder or even study theology and be ordained a church minister. Even with the church rites confirmed the church still preached the need for one to be born again. This emphasis was in many sermons done in services and conventions, and many a times an altar call was done for those to receive the LORD. Many would come forward and receive the LORD and then start attending discipleship classes for nurture and spiritual growth. There is a strong fellowship movement by name East African Revival which meets midweek on Wednesdays and every Sundays after service. I didn't find any need to attend any of the meetings because I felt I was a full member. I served in the Youth Fellowship and participated in many church activities e.g. Sunday School drama and music festival, annual youth camps, youth music festivals as well as attending church service. In form two my father bought me a Bible. He mentored me spiritually, took me to many fellowships, weekly prayer cells and other Church gatherings. I grew under a stature of strict Christian discipline. It was compulsory for every child in our family to attend church every Sunday. My father worked in Kenyan prisons as a catechist while away my mother made sure this tradition was strictly followed.

I grew with this culture for a long time. I considered myself a Christian due to what I did in church and what I felt. Kenyan schools are mostly Christian in the sense that every church denomination is a sponsor of a certain primary/elementary school. The church participated in the establishment of the school and many schools in Kenya lean toward a certain denomination especially the mainline churches like Presbyterian, Roman Catholic, and Anglican etc. I went to a Presbyterian sponsored school. Pupils here were assigned a day to lead morning prayers before classes at 7.45am. I volunteered many a times the day of Thursday especially with upper primary that's from grade four to seven. This was done in English. The short service composed of reading



a text, singing a hymn from the Golden Bells and a short prayer. Traditionally we had to pray in the Lord's Prayer and ending with the words of grace. I did this service both in primary and high school.

But with all this experience, there still remained a hunger for God in my life as the preaching emphasized "if you don't have the Lord Jesus in your heart you have no place in him." On many occasions it was stressed no matter what you do nothing is comparable to salvation.

I joined Machakos Teachers Training College in May 1983. This college was a Roman Catholic sponsored but took students from all over the country. We from Protestant denominations worshipped under one body called Christian Union. We held service every Sunday in the assembly hall. This body used to organize many events like weekend challenges once every semester, a weekend long meeting with powerful preaching, praise and worship, prayers, teachings and having Sunday rally where other colleges and schools were invited. Powerful preaching was done and many received Christ. To date this is a very strong movement doing great work in student's lives in Kenya. In these meetings there was a twofold altar calls one to receive the Lord, the other an invitation to be baptized in the Holy Spirit. Many would come forward for this impartation. The manifestations were strong that after prayed for and laid on hands by the ministers there was unusual reactions, some would fall down, start crying, speak in tongues and pray loudly without stopping or getting tired. The ministry would go for hours, some were overwhelmed could not even stand but lay for hours just sobbing. The worship was so strong and the hall was full of a supernatural manifestations. I wondered what was meant by all this experience.

In many fellowships at Machakos Teachers College teachings about baptism in the Holy Spirit was done extensively. I started developing a hunger for God seriously. I realized I missed something in my spiritual life even though I was a Presbyterian full member. So on 18<sup>th</sup> Nov 1984 a Sunday I gave my life to the Lord Jesus. I was now a born again Christian. I cried a lot when I realized how sinful I was and the need for a savior in my life. I immediately joined fully the Christian Union ministry, attended discipleship classes, the Christian Union choir among others.

The emphasis on a second impartation was stressed in many of our meetings i.e. the baptism in the Holy Spirit and on one Friday evening fellowship an altar call was given. I went forward prayed for and I received the baptism in the Holy Spirit. I experienced something strong in my body like fire and fell down. I experienced deep joy, spoke in tongues uncontrollably and prayed for a long time. This experience was so strong that lifted me to new level of spirituality.

## **2.0 DEFINITION: BAPTISM IN THE HOLY SPIRIT**

Amos Yong describes baptism in the Holy Spirit as a distinctive “crown jewel”<sup>8</sup> emphasizing the importance of this experience in a Christian life. Michael Green refers to it as a lively debate that concerns contemporary spirituality,<sup>9</sup> and so this debate is carried in many Christian denominations regarding its importance, or its practicability in a Christian walk of faith.

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<sup>8</sup> Amos Yong, *RENEWING CHRISTIAN THEOLOGY, Systematics for a Global Christianity*, (Waco, Texas :BAYLOR UNIVERSITY PRESS:2014) 81.

<sup>9</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, (LONDON: HODDER, AND STOUGHTON:1975) 149.

### **a) But Who is the Holy Spirit?**

Holy Spirit is present and read in both Old and New Testament and there are no contradictions. In the Old Testament, the Spirit of Yahweh is God's power in action, Spirit being *ruah* (Heb). Yahweh's Spirit is God Himself present at work. He is breath, blown out and wind blowing viewed as God's breath. There are hundred times appearances of Spirit of Yahweh (*ruah*). The Spirit participated in creation (Gen 1:2, 2:7;NIV), (Job 33:4;NIV), (Ps 33:6, 104:29-30;NIV), (Isa 34:16;NIV), reveals God's messages to the prophets (Num. 24:2;NIV), (2Sam 23:2;NIV), among other functions.<sup>10</sup>

In New Testament, spirit is *pneuma* (a Greek term with a similar meaning to *ruah*). He is the Holy Spirit poured on the day of Pentecost Acts 2:1ff, He is identified with the Spirit of God in the Old Testament. (Acts 2:16-25; NIV). In the New Testament, He is a distinct person from the Father and the Son. He has a ministry of His own.<sup>11</sup>

He is given to the church as another, a second, *Paraclete* (Jn. 14:16; NIV) as promised by Jesus Christ. He is the strengthener, helper, supporter, adviser, and advocate. The Holy Spirit as a person has a nature; He speaks, witnesses, helps, intercedes, can be grieved and laid to Acts 5:1ff. He unites us in Christ (Eph. 4:3-4NIV) regenerates John (3:5, 8; NIV), transforms us (2Cor. 3:18; NIV), (Gal 5:22-24NIV), He illuminates (1Cor. 3:13-16; NIV), (Eph. 1:1; NIV), testifies to our adoptions as sons and daughters of God, sustains our praying (Gal 4:16; NIV). He gives us all gifts for service (1Cor. 12:4-11; NIV). He dwells in believers (Acts 2:18; NIV) (Gal

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<sup>10</sup> Sinclair B Ferguson, David F, Wright, JI Packer eds., *New Dictionary of Theology, (Illinois USA: Inter-Varsity Press, Leicester: 1988) 73.*

<sup>11</sup> Sinclair B Ferguson, David F, Wright, JI Packer eds., *New Dictionary of Theology, (Illinois USA: Inter-Varsity Press, 1988) 73.*

3:2; NIV) as a seal guarantee of our salvation, that secures our eternal life and fellowship with the father and son.<sup>12</sup>

John the Baptist in his ministry of baptism of repentance prophesied that Christ would come and baptize with Holy Spirit and with fire (Luke 3:16;NIV) “I baptize with water, but one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.” (John 1:33b; NIV)” The man on whom you see the Spirit come down and remain is the one who will baptize you with the Holy Spirit. Prophet Joel, (Joel 2:28; NIV) said, “And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. On the day of Pentecost, this promise was fulfilled. Peter quoted this passage (Acts 2:16-21; NIV), the outpouring of the Holy Spirit as prophesied by Joel, the promise of the Father. The Holy Spirit ministry biblically initiates or executes the process whereby sinners become new creatures in Christ, accepted and alive as limbs in the Body of Christ. It’s truly a fact there is need to have the Holy Spirit dwelling in a believer. The Holy Spirit continues with His ministry until the second coming of Christ.

## **b) What is the Baptism in the Holy Spirit?**

### **i) Apostle Peter’s Model<sup>13</sup>**

Apostle Peter grew as an ordinary man, until his calling by Jesus Christ to apostleship. His Father John named him Simon and had a brother Andrew (Matt 4:18NIV), (John 1:40, 6:8; NIV). He grew in Capernaum and Bethsaida (Mark 1:21, 29; NIV). With his brothers, they

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<sup>12</sup> Sinclair, Wright, JI Packer eds., *New Dictionary of Theology*, 73.

<sup>13</sup> Amos Yong, *RENEWING CHRISTIAN THEOLOGY, Systematics for a Global Christianity*, (Waco, Texas: BAYLOR UNIVERSITY PRESS: 2014) 81.

were fishermen (Luke 5:2-3; NIV), (John 21:3; NIV). He was married (Matt 8:14-15; NIV). He had no formal education; He lived a faithful Jewish life as seen in observance of dietary laws, (Acts 10:14; NIV). In (Matt 16:18;NIV), in response to who Jesus was, he said, “You are the Messiah, the Son of the living God.” vs 17 Jesus blessed Him that it was not flesh and blood but this revelation comes from the Father in heaven. You are Peter (rock) and on this rock, I will build my church and the gates of hell will not overcome it.” The Father in heaven through the Spirit must have revealed to Peter who Jesus really was.

He denied Jesus three times saying that he did not know him, (Matt 26:69-74;NIV), but on the day of Pentecost, we see Peter among the eleven, apostles filled with the Holy Spirit and spoke in tongues . He was empowered to speak for Christ. He preached the first sermon Acts 2:14ff he bore witness to Jesus Christ as the Messiah and Savior whom Jews crucified. He preached in boldness, courage and three thousand souls were saved. He became the key leader of New Testament church. This Messianic movement had the manifestation of gifts, word of knowledge, e.g. (Acts 5:1; NIV) Ananias and Sapphira. Simon Magus (Acts 8:20-23; NIV). There was faith, healing, raising of the dead and miracles on various occasions (Acts 3:1-6, 5:15, 9:32-42; NIV).

Peter’s boldness on the day of Pentecost contrasts his previous nature as something extraordinary happened<sup>14</sup>. He was with Christ for three years, but on the day of Pentecost, we see a different Peter, fiery, powerful, exerting, leaving nothing to any imagination that Jesus is the Messiah. He can be ranked to John the Baptist or Elijah when they faced their respective audiences, fearing nothing, even death, who gave them this kind of courage? Jesus

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<sup>14</sup> **Amos Yong**, *RENEWING CHRISTIAN THEOLOGY, Systematics for a Global Christianity*, (Waco Texas: BAYLOR UNIVERSITY PRESS: 2014) 81.

had in John 16:13ff promised a comforter, strengthener, and helper among other functions of the Holy Spirit. He received Holy Spirit baptism on this day of Pentecost and became a model of baptism in the Holy Spirit. Filling with the Holy Spirit empowered his witness, this day going ahead.

Drawing from the Peter's model we learn baptism in the Holy Spirit is an experience following conversion whereby the Holy Spirit comes upon the believer, empowering one for a sanctified life.<sup>15</sup> He equips the believer for any specific task according to God's will.

Baptism in the Holy Spirit is earnest of our inheritance as children of God. This equipping the believer for a specific task is the ongoing work of the Kingdom of God on earth. The baptism in the Holy Spirit is a sacred spiritual experience (2Cor. 12:8.9; NIV). This baptism in the Holy Spirit is a glorious realization and appropriation of the great gift of salvation itself<sup>16</sup>. It is connected with the power of God for holy living and effective service that bears fruit. It's a believer's blessing from the Lord. The baptism equips the church for soul winning, zeal and revival fire.<sup>17</sup> It's a factor of Church strength and progress. The baptism ministers to the church unity, purity and power. The baptism is endowment with power from on high Luke 24:49, clothing the believer with power for a victorious Christian life. The baptism in the Holy Spirit is a believer's position in Christ in the ground for one's appropriation of faith.

The promise in (Acts 1:5; NIV), "For John baptized with water but in a few days you will be baptized with the Holy Spirit. Thus understood Holy Spirit coming to every believer after

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<sup>15</sup> Lewis Walter Schultz, *The Work of the Holy Spirit in the Believer, Thesis MA Seattle Pacific University, 1973* 4.

<sup>16</sup> Lewis Schultz, *The Work of the Holy Spirit in the Believer, Thesis MA Seattle Pacific University:1973* 15

<sup>17</sup> Merrill F Unger, *The Baptism and Gifts of the Holy Spirit, (CHICAGO: MOODY PRESS:1974)* 147,

receiving Jesus Christ, i.e. salvation, then baptism is the total working in a believer. This definite experience therefore is paramount to every Christian.

## **ii) Other Views:**

Some views slightly differ from a second experience from salvation<sup>18</sup>. Merrill F. Unger argues baptism in the Holy Spirit is not a second experience after salvation at all but a vital and inseparable part of salvation. It's as a result of faith in Christ's redemptive grace and position in God rather than an experience. The experience of that position of being in Christ as a result of the Holy Spirit work is baptism which is the filling of the Holy Spirit. The filling of the Spirit is based upon positional fullness secured by our great salvation, which is to be a continuous and ever expanding experience of Christian life. The experience is on simple faith as salvation itself.<sup>19</sup>

Michael Green using the water baptism sacrament asserts baptism is the admission of a believer in the family of God.<sup>20</sup> It's done in Trinity, Father, Son and the Holy Spirit. A believer is equipped with the Holy Spirit and so become an heir of the Kingdom of God. This sacrament actually effects the change from darkness to light, from the power of Satan to God, from death to life. Green argues a true fact that this sacrament is universal, a mark of our allegiance to Christ and His fellowship.

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<sup>18</sup> Merrill F Unger, *The Baptism and Gifts of the Holy Spirit*, (CHICAGO: MOODY PRESS:1974) 18

<sup>19</sup> Merrill Unger, *The Baptism and Gifts of the Holy Spirit*, (CHICAGO: MOODY PRESS:1974) 18.19

<sup>20</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, (LONDON: HODDER AND STOUGHTON: 1975) 149.

### **iii) What About Conversion?**

Is baptism in the Holy Spirit identical with conversion? When one repents and believes in Christ and commits one's life to Christ, is born again. This is regeneration, it's critical in receiving the Holy Spirit.

### **iv) Is it a two stage Impartation?**

The Pentecostals will argue that a person must be converted first. That's stage one. The second stage is the overpowering experience of the Holy Spirit normally accompanied by speaking in tongues, (though not a must), this second stage is the baptism in the Holy Spirit. And it is seen as the indispensable step to spiritual power and a full Christian life. A new quality of Christian experience that make past Christian living (unregenerate) so shoddy and pale, hardly worthy of the name Christian at all<sup>21</sup>. A Christian baptized in the Holy Spirit lives a sanctified life.

In all fairness, these scholars i.e. Green, Unger and Yong agree that the infilling of the Holy Spirit in a believer is paramount for a fruitful Christian life. Whether He comes during the sacrament of baptism, before it like the case of Cornelius Acts 11:16, or after conversion, the truth of the matter is a believer requires the infilling of the Holy Spirit. The experiences can differ but it's critical for Christian life.

Paul says in (1Cor. 12:13;NIV), by one Spirit we were all baptized into one body, Jews, Greeks, slaves or free and all were made to drink of one Spirit. Like the case of Cornelius,

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<sup>21</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT, (LONDON: HODDER AND STOUGHTON: 1975)* 152.



Peter realized the Spirit of God breaks through human apartheid.<sup>22</sup> We declare Jesus is Lord, by the Holy Spirit, not just a verbal statement but a confession, a conviction of who Christ is in one's life. A creedal statement one is not ashamed of. One can stand any persecution in boldness like Peter and John in (Acts 3:19; NIV), but Peter and John replied, "Which is right in God's eyes to listen to you, or to him? You are the judges, as for us we cannot help speaking about what we have seen and heard." In (Acts 5:40; NIV), "Then they ordered them not to speak in the name of Jesus and let them go." The apostles were beaten but went home rejoicing for being counted worthy to suffer for the Name. The Holy Spirit baptizes believers into the body of Christ. The one baptism by the one Spirit is a decisive unitive factor, one with the Father, Son the Lord Jesus Christ. Pentecost anointed the apostles becoming Christians. The Holy Spirit is available and has remained so to all believers as from the day of Pentecost. As Jesus promised His disciples in John 16 the Holy Spirit is a comforter, a helper and a teacher in whom He indwells.

He is available to all who repent and believe and is baptized in Christ. At the day of Pentecost, the call was, "repent and believe" and many received the baptism in the Holy Spirit. The gift as promised in Joel 2:28ff. Some received the double blessing of the new covenant at once as Cornelius found out. Every Christian must have the Holy Spirit or not become a Christian at all, so baptism in the Holy Spirit is a unique distinct experience, an initiatory experience for all Christians. Without it, we are not Christians at all<sup>23</sup>. The baptism in the Spirit is the initiatory experience unto the family of God.

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<sup>22</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, (LONDON:HODDER AND STOUGHTON: 1975), 170

<sup>23</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, (LONDON:HODDER AND STOUGHTON: 1975) 172/3

Baptism in the Spirit raises high level spirituality. God releases believers to prayers and praise, worship His holy name. Personal relationships improve, barriers inhibiting rich fellowship are eliminated, no discrimination based on race, sex, nationality, child or adult we are all one in Christ. The Spirit of God breaks the fallow <sup>24</sup>ground and the man-made barriers in communities are broken and we can all relate as one faith community of God irrespective of denominational affiliations. The Spirit launches believer into deep experience of God, a case like Caleb in (Numbers 14; 24; NIV), “But because my servant Caleb has a different Spirit and follows me wholeheartedly...” “He is different from rebels, unbelievers, Caleb was ready to launch with God in the deep life of faith that make enemies look like grasshoppers, that’s why “deep calls unto deep at the sound of the cataracts” (Psalm 42:7; NIV). The spirit grants a behavior deep experience and power in prayer, strengthens one over, temptations and growing unto the image of Christ (Christlikeness).

Prof. Dunn states, “All that matters is the possessions of the Holy Spirit.” Even if all that what matters is the Spirit there must be a baptism i.e. the action or experience that ushers in this new found status. Prof. Dunn is entitled to his comments but the scriptures show there is a process by this experience is achieved. Though also is a promise from the Father. The Spirit burns hot in believers. In (Acts 8:25; NIV) the Apostles proclaimed the word and testified about the Lord Jesus as they returned to Jerusalem, preaching the Gospel in many Samaritan villages.<sup>25</sup>

Historically the idea the apostolic experience of Acts 2 is a paradigm model and personal necessity for all Christians. This idea is furthered by Pietistic Protestantism in various forms,

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<sup>24</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, (LONDON: HODDER AND STOUGHTON: 1975) 173

<sup>25</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, (LONDON: HODDER AND STOUGHTON: 1975) 161

for example John Fletcher (1729-1785) the designated successor of Wesley, and other reformers spoke of repeatable baptism of the Spirit, that's enhanced enabling, assurances of holy living and powerful ministry. Other like-minded reformed teachers and evangelist D.L. Moody (1837-1899), R.A. Torrey (1856-1928) Andrew Murray echoed the need for baptism of the Holy Spirit.<sup>26</sup>

As Yong cites in his book *RENEWING CHRISTIAN THEOLOGY, Systematics for a Global Christianity*, cites (Macchia 2006:20) he states baptism in the Spirit is an evidential sign of speaking in tongues (glossolalia) has been recognized as distinctive 'crown jewel'<sup>27</sup> a very important feature not only of Pentecostal teaching and practice but the entire body of Jesus Christ.

This 'crown jewel' like the many gifts in life for example, the gift of marriage is well understood when experienced rather than scholarly affirmation. I stand in the position that baptism in the Holy Spirit no matter what is referred to, is important and is well understood experienced like conversion itself. Both Biblical and historical figures mentioned attest to this truth.

## **2.1 SOME OF THE TERMINOLOGIES: OUTPOURING, INFILLING, FILLING**

Since a number of terms play a prominent role in the debate over the baptism of the Holy Spirit, I will proceed to name and define some that are extensively be used in this thesis. It's important to define ways I will be using these terms in this thesis. My use of these terms is generally consistent with the New *International Dictionary of the Pentecostal and*

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<sup>26</sup> Sinclair B Ferguson, David F, Wright, JI Packer Eds. *New Dictionary of Theology, (Leicester, England, Downers Grove, Illinois: Inter-Varsity Press: 1988) 73.*

<sup>27</sup> Amos Yong, *RENEWING CHRISTIAN THEOLOGY, Systematics for a Global Christianity, (Waco Texas: BAYLOR UNIVERSITY PRESS: 2014) 81.*

*Charismatic Movement*. This book I found has tried hard to explain them. The terms are namely, “outpouring”, “infilling”, “falling of the Spirit”, “come on” and “filling”.<sup>28</sup>

### **a) Outpouring**

At the Day of Pentecost the apostles were filled with Holy Spirit. Peter declared it was the fulfillment of Joel’s prophecy (Jo.2:28-29; NIV) quoted in (Acts 2:17; NIV). The outpouring happened through Jesus Christ Acts2:33, exalted at the right hand of God. Outpouring aspect is used in Caesarean experience Acts 10:45. This term suggest totality and abundance. God does not give sparingly “God gives the Spirit without measure or limit” (John 3:34 NIV).<sup>29</sup>

### **b) Infilling**

This is a Pentecostal term that differentiates Rom 8:9-11 experience from the indwelling of the Spirit. Infilling refers to the full penetration of the indwelling Spirit.

### **c) Falling of the Holy Spirit.**

In (Acts 8:16; NIV) Peter and John visited Samaria after powerful preaching by Philip “for the Holy Spirit had not fallen on them” In (Acts 10:44; NIV) “the Holy Spirit fell upon all who heard the word” This suggests suddenness forcefulness as compared to account of Pentecost Acts 2:2. In her testimony Agnes Ozman testified that the Holy Spirit fell upon her

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<sup>28</sup> Stanley M Burgess and Eduard M Van Der Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement* (, Michigan Zondervan, Grand Rapids; 2002) 335

<sup>29</sup> Stanley M Burgess and Eduard M Van Der Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*(,Michigan Zondervan, Grand Rapids; 2002) 335.

and she began to speak in tongues glorified God. In many meetings when people are prayed for this manifestation takes place.<sup>30</sup>

#### **d) Coming on**

Jesus spoke to his disciples about the future baptism in the Holy Spirit (Acts 1:8; NIV) “you will receive power when the Holy Spirit will come on you,” referring to a future experience which actually came on 2:4f. So being filled was also coming on of the Holy Spirit.

Christians in Ephesus after Paul’s ministry received the Holy Spirit. (Acts 19:6;NIV) says “the Holy Spirit came on them” Come on is compared with (Luke 24:49;NIV) clothed with “stay in the city until you are clothed with power from on high”. Come on, clothed on express an active continuing endowment of the Spirit where there is both possession by and investiture with the Holy Spirit.<sup>31</sup>

#### **e) Filling**

At the day of Pentecost all of them were filled with the Holy Spirit the promise the Lord had made to the apostles. Filling points to an inner penetration or pervasion, both of these words express totality without and within. Acts 9:17 Paul is ministered by Ananias that he might be filled with the Holy Spirit. This Paul’s event can be viewed as baptism in the Holy Spirit.

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<sup>30</sup> Stanley M Burgess, Eduard M Van Der Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*, (Michigan: Zondervan, Grand Rapids; : 2002) 356

<sup>31</sup> Stanley M Burgess, Eduard M Van Der Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*, , (Michigan Grand Rapids :Zondervan 2002) 356

All these terminologies filling, outpouring suggests a total experience of the presence of the Holy Spirit. It's immersion like being plunged down into a great sea of water only the water is God; the water is the Holy Spirit.<sup>32</sup>

### **3.0 THE EVIDENCE OF BAPTISM IN THE HOLY SPIRIT IN A BELIEVER**

The evidence of the baptism takes a number of forms and manifestations. There is a whole range of debates on which is the clearest evidence of the baptism. Part of the Pentecostal Churches will insist it's only through speaking in tongues i.e. glossolalia. But as we shall explore in this section there is moral and spiritual evidence as given by some scholars, which in my opinion are valid and true. But first we explore the purpose of the baptism in the Holy Spirit.

#### **a.) The Purpose of Baptism in the Holy Spirit**

Jesus Christ before ascending to heaven promised his disciples in (Acts 1:8 ;NIV) “but you will receive power when the Holy Spirit comes on you and you will be my witness in Jerusalem, and in all Judea and Samaria and to the ends of the earth.” The term translated as power in this verse is the Greek term *dunamis*, which suggests strength, force. But in this verse this term refers to the endowment of spiritual power or ability from on high. Jesus had in Luke 24:49 commanded the disciples to stay in the city until endowed by this power. Thus the power of God i.e. transcendent power is the purpose of the baptism of the Holy Spirit<sup>33</sup>.

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<sup>32</sup>Stanley Burgess, Eduard Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*, 335

<sup>33</sup> Stanley M Burgess and Eduard M Van Der Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*, 356

And the purpose is a major component of every disciple of Jesus Christ. The model of Jesus Christ in Luke 3:22 the Holy Spirit descended on Him and he was filled with the Holy Spirit. In Luke 4:1, 14 after the temptations its stated Jesus returned to Jerusalem in the power of the Holy Spirit, after defeating Satan and all his temptations. This power was for the ministry ahead of Christ after baptism. This power was also meant for the disciples in their ministry after Christ's ascension as promised in Acts 1:8.<sup>34</sup>

They were the instrument by which the ministry of the risen Lord will be carried effectively after His ascension. This ministry will bear the same intensity and reality as it was when Christ was physically present. In (Matt 28:20; NIV), Jesus promised them that he is present (spiritually) with them to the close of the age, "and surely I am with you always to the very end of the age." In (Mark 16:17-18; NIV) Jesus promised, "And these signs will accompany those who believe. In my name they will drive out demons, they will speak in new tongues, they will pick up snakes with their hands and when they drink deadly poison, it will not hurt them at all, they will place their hands on sick people and they will recover."

This power is witnessed from the day of Pentecost going forward and in the book of Acts. Peter's powerful sermon in Acts 2:1ff on the day of Pentecost. Philip in Samaria 8:1ff, Paul in the many missionary journeys and in particular ministry in (Eph. Acts 19:11; NIV), "God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses were cured and the evil spirits left them." This is fulfillment of what (Mark 16:17, 18; NIV) said. In (Acts 9:15; NIV) Paul is named a chosen instrument to carry out the name of Christ before Gentiles, Kings and before

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<sup>34</sup> Stanley Burgess, Eduard Mass Stanley Burgess, Eduard Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*, (Michiqan Zondervan, Grand Rapids; 2002) 356

the people of Israel. He could not manage this challenging ministry without *dunamis* from on high. From the Lukan view, Jesus is the baptizer equipping the disciples for participation in the ministry Christ called them to.<sup>35</sup>

The effect of the baptism is visible as evidenced by the ministry the disciples carried then and what is going on across the ages to the present times. The purpose of the baptism in the Holy Spirit forms part of the evidence of the baptism of the holy in a believer. The evidences of baptism in the Holy Spirit are a demonstration of power as evidenced in apostles' ministry.

### **First Evidence: Transformation of a Believer**

As on the Day of Pentecost Acts 2:1ff the descent of the Holy Spirit transformed the disciples to be new people<sup>36</sup>. Even the people who heard them believed they have taken new wine.

The inner man (nature) is radically transformed that the Holy Spirit fills the deepest recesses of the souls with Himself.<sup>37</sup> Christ said in John (7:37-39; NIV), “Out of him will flow rivers of living waters, flowing into the world”. The one hundred twenty disciples in the upper room experienced a new change after tongues of fire fell on each one of them. They were a glow with fire which caused indomitable courage, enthusiasm and joy. This is the same when a believer is filled with the Holy Spirit, expresses the same joy, enthusiasm, love for Christ

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<sup>35</sup>Stanley Burgess, Eduard Mass Stanley Burgess, Eduard Mass eds., *the New International Dictionary of Pentecostal and Charismatic Movement*, (Michigan Zondervan, Grand Rapids; 2002) 356

<sup>36</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture*, (185 North Ave Plainfield N.J.:LOGOS INTERNATIONAL:1972) 30

<sup>37</sup> John A Schep, *BAPTISM IN THE SPIRIT, according to Scripture*, ( 185 North Ave Plainfield N.J.:LOGOS INTERNATIONAL1972) 31



grows strong. Peter on the Day of Pentecost demonstrated insight in the scriptures. Quoting from the Old Testament, he preached a powerful sermon glorifying the risen Christ under the inspiration of the Holy Spirit. The abundant fruit of preaching in power had visible results. So is to a believer in every age and season. We are blessed differently or gifted differently but in every actualization of ministry, there is demonstration of these effects of the baptism in the Holy Spirit.

### **Second Evidence: Fruitfulness of a Believer**

It is with unutterable joy i.e. stamped with the sacred joy of heaven, radiating a supernatural luster of eternal glory fills a believer after baptism in the Holy Spirit<sup>38</sup>. This experience stirs the believer to a new nature and identity that recognizes and accepts one position in God.

Paul in (Rom. 8:15-16; NIV), says we cry, “Abba father” in prayers the spirit himself bearing witness with our spirit that we are children of God and if children, then heirs with Christ. A believer adoption to God’s family is strengthened by the testimony of the Holy Spirit consisting of His powerful operation in one’s heart and life. Paul calls Galatians and believers in general to walk by the Spirit (Gal 5:16; NIV) surrender wholly to the Holy Spirit that the Holy Spirit has total control. The flesh is crucified with its evil desires and that the believer bears the fruits of the Spirit Gal 5:22ff.

In Ephesians 5:18 Paul calls for believers to be filled with the Holy Spirit not to be drunk with wine which leads to debauchery but filling with the Holy Spirit in a believer result to speaking to another with psalms, hymns and songs from the spirit, singing and making music

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<sup>38</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture, ( 185 North Ave Plainfield N.J.:LOGOS INTERNATIONAL1972)* 59

from hearts to the Lord<sup>39</sup>. Either wine or Spirit exercises tremendous influence on the inward condition and the outward conduct of persons. There are two types of effects spiritual and moral. Wine leads to sinful actions, set aflame with unholy fire which brings shameful licentious actions.

Holy Spirit kindles holy fire in the whole of believer's personality. It creates God honoring enthusiasm and a consecrated submission to God's will<sup>40</sup>. This results to sanctified singing of psalms, hymns and spiritual songs. When one is filled with Holy Spirit, he has holy joy that honors Christ and lifts one heart and voice to glorify Him. Ephesians 5:18 intimates moral qualities that are evidenced after spiritual baptism. Thus verb do not be drunk with wine but be filled by four consequences of the Holy Spirit baptism. A believer is under the control of the Holy Spirit as compared to a drunkard under intoxication of alcohol. In Acts 2:13, the people said, "They are filled with new wine, yet the apostles were speaking intelligently in the native languages of Asia and Africa<sup>41</sup>. The evidence of Holy Spirit fullness in the apostles was recognized by their speech which was intelligent (can be heard and understood). The apostles were sober not drunk as claimed by some, had controlled healthy relationships with God and with each other. The fullness of the Spirit leads to restrained and rational moral behavior, transformed the believer into the image of Christ. The believer is sensitive to the leadings of the Holy Spirit.

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<sup>39</sup> John A Schep, *BAPTISM IN THE SPIRIT, according to Scripture, (LOGOS INTERNATIONAL 185 North Ave Plainfield N.J.:1972)* 61

<sup>40</sup> John A. Schep *BAPTISM IN THE SPIRIT, according to Scripture* 56

<sup>41</sup> John A Schep *BAPTISM IN THE SPIRIT, according to Scripture, (LOGOS INTERNATIONAL 185 North Ave Plainfield N.J.:1972)* 56

### **Third Evidence: Spirit Fullness<sup>42</sup>**

This one takes a number of manifestations, involving the following:-

#### **i) Speech**

Speaking to each other, Col 3:16 first; the fruit of the Holy Spirit is love; sign of the fullness is rich fellowship where believers address one another not in worldly chats or conversations, but in psalms, hymns and spiritual songs. Believers give testimonies from their heart banks of spiritual resource in their daily walk with Christ, receive impartations. They share portions of scripture, enriching one another, building, forgiving, enlightening, one another. Any encounter means presence of Christ in their midst as they share even if its sufferings along the journey. Speech is very important, announces who you are and one standpoint. This is true for fellowship expressed in true worship. Psalms 95:1ff “Come let us sing for joy to the Lord, let us shout aloud to the rock of our salvation. Let us come before Him with thanksgiving and extol him with music and song.”

#### **ii) Singing and making melody to the Lord<sup>43</sup>**

The Holy Spirit loves to glorify the Lord Jesus Christ, manifesting Him to His people in such a way that they delight to sing His praises,” Sing to the Lord with all your heart.”

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<sup>42</sup> John R. W.STOTT, , *The Work of the Holy BAPTISM & FULLNESS Spirit Today*( Intersivity Press: Downers Grove ILLINOIS 60515:1979) 58

<sup>43</sup>John R. W.STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today*( Downers Grove ILLINOIS 60515: Intersivity Press:1979) 58

### **iii) Always and for everything Giving Thanks<sup>44</sup>**

Spirit filled Christians give thanks always for all things in the name of our Lord Jesus Christ and to God the Father, the Holy Spirit witnessing we are God's and our Heavenly Father is good and wise. When the Holy Spirit fills a believer, one gives thanks to God at all times for all things. These consequences are Godward effects as the Holy Spirit puts a right and praising relationship with the Father and the Son. The Spirit filled believer has not practical difficulties with the doctrine of the Trinity.

### **iv) Humble Submission<sup>45</sup>**

This is an important Christian behavior. Humility is mentioned numerous times in the New Testament. This mentioning around thirty two times expresses the importance for humility. Self-submission is the hall-mark of the Spirit filled Christian "Out of reverence for Christ." (Eph.5:21;NIV). Our unique duty is to have reverent and humble submission to the Lord Jesus Christ. Humility is a major subject in the Corinthian and Ephesian epistles and so being filled with the Holy Spirit is a continuous appropriation, a developing experience in the spiritual life and growth. Humility plays an integral role in this spiritual life and growth following the example of Christ. As Paul says in (Eph. 1:13, 4:30; NIV) "we are sealed with the Holy Spirit." We should not grieve the Holy Spirit whom we were sealed for the day of redemption. As believers we are temples of the Holy Spirit. We are marked by God as His own; therefore we have no choices but to be submissive to Him and to one another.

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<sup>44</sup> John R W STOTT,, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today*, 58

<sup>45</sup> John R. W.STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today/ Downers Grove ILLINOIS 60515: Intersarsity Press:1979) 58*

Following the four moral qualities, showing the evidence of spirit baptism or fullness, the unique mark that further evidences Spirit baptism is the fruit of the Holy Spirit not gifts. Paul intimates spiritual gifts without love are valueless (1Cor 13:2; NIV), so true evidence is when a believer portrays the fruits of the Holy Spirit, in (1Cor12:31b; NIV) Paul calls it a more excellent way.

The fruit of the Holy Spirit (Gal.5:22; NIV) is the portrait of Christ<sup>46</sup>. He has exhibited these qualities more than any other man or woman ever with such balance and perfection.

Everyone should long to be like Christ. He was Spirit filled from birth and was continually filled. He never failed to demonstrate this fruit even in the worst of times for example on the cross, He demonstrated love and throughout the passion week even when Judas betrayed Him with a kiss, He gave him a moment to repent and the healing the High priest's servant ear which was cut by Peter. Jesus is the ideal model or portrait of a Spirit filled person. Spiritual gifts are for service and mostly we see gifted believers demonstrating spiritual gifts, especially glossolalia (speaking in tongues) but inwardly bitter, angry and the endless divisions within the Pentecostal circles leaving believers hurt and bitter. Paul said the greatest of gifts is love (1Cor.13:13; NIV) and now these three remain faith, hope and love. But the greatest of these is love, "love is for this world and transcend to eternity."

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<sup>46</sup> **John R. W. STOTT**, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today* (Downers Grove Illinois 60515:InterVarsity Press:1979) 76

## **Fourth Evidence: The Fruit of the Spirit**

The fruit of the Spirit can be divided into three triads<sup>47</sup> namely Christian's relationship first to God, relationship to others and Christian relationship to oneself.

### **i) Relationship to God**

This is part of the Spirit fruit composing love, joy and peace. The Holy Spirit puts God's love in our hearts, God joy in our souls, and God's peace in our minds. These three graces pervades a Spirit filled Christian, the principles and abiding characteristics as everything is conceived on love undertaken with joy and accomplished in peace.

### **ii) Relationship with Others<sup>48</sup>**

The part of the Spirit fruit is patience, kindness and goodness. Patience bears rudeness and unkindness from others and refuses to retaliate. Kindness never wishes to harm but positive benevolence i.e. wishing everyone well. Goodness turns wish into deed and takes initiative to serve people in concrete, constructive ways. This is a principle trait to others. That's why Paul was able to relate well with all people. This part of the fruit eliminates racism, gender, sex or nationality. We are all one in Christ (Col. 3:10; NIV), "and have put on the new self, which is being renewed in knowledge in the image of its creator." Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free but Christ is all and is in all."

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<sup>47</sup> John R W STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today*, (Downers Grove Illinois 60515:1979) 76

<sup>48</sup> John R. W.STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today*,77

### iii) Relationship with Ourselves<sup>49</sup>

The part of the Spirit fruit being faithfulness, gentleness and self- control. Faithfulness here is 'pisti'. This is a Greek term referring to faith as in (Heb.11:1; NIV) "Now faith is the things hoped for the assurance of things not seen," but faith here means faithfulness that invites others to rely on us. Trustworthiness is that solid dependability a quality that intimates one who always keeps their promises and finishes their tasks. Gentleness is the quality of the strong and energetic whose strength and energy is kept under control. Self- control is the mastery of our tongues, thoughts, appetites and passions. This is the portrait of Christ ideal of the balanced Christ like, Christ like Spirit filled Christian. The fruit of the Spirit is a bunch of fruits or harvest that constitutes Christlikeness<sup>50</sup>. The goal of Spirit baptism is to transform one into Christ's image i.e. Christ like. One cannot be Spirit filled without embracing all these graces. Some are very hard to comprehend or portray in the natural realm e.g. Stephen while being stoned to death prayed that Lord Jesus would receive his spirit. Then he fell on his knees and cried out, "Lord does not hold this sin against them." Acts 7:59 and in verse 55, "But Stephen full of the Holy Spirit looked up and saw heaven and saw the glory of God and Jesus standing at the right hand of God." The Holy Spirit led Stephen in this entire painful ordeal unto ultimate death yet not bitter but forgiving. This was divine moment, it's not normal in such circumstances to remain just like a sheep being slaughtered while innocent of the crime accused of. The subsequent stoning to death of Stephen in Acts 7:59 yet forgiving while dying is the fruit of the Holy Spirit. We do not suppose every Christian has to pass through such but in the recent past, we have seen Christians beheaded in Libya,

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<sup>49</sup>John R W STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today, , The Work of the Holy Spirit Today. (Downers Grove Illinois 60515:1979)77*

<sup>50</sup>John R. W.STOTT, *John R. W.STOTT, BAPTISM & FULLNESS, The Work of the Holy Spirit Today, 77*

Syria, Iraq by the Isis, dying martyrs. A Roman Catholic priest was asked why he remained in Iraq yet the church was driven out by Isis from Iraq yet he has an opportunity to flee to Germany and avoid persecution by the Isis. Father Douglas Yousef al-Bazy, who worked with the priests killed in the attack, said that he was also stopped at a roadblock as he sought to get to the church after hearing explosions. He said: "The people who did this want to kill the church ... but we will stay in this country because still there are Christian people here and we still have a mission here."<sup>51</sup> A believer must cultivate all the graces as leaving some will be a lop-sided Christian, lop-sided Christian is a carnal Christian but there is wholeness, roundness, a fullness of Christian character which only the Spirit filled Christian ever exhibits.

**Note.** The fruit metaphor about the Holy Spirit implies it's supernatural<sup>52</sup> in origin because it's a fruit of the Holy Spirit. The Holy Spirit is divine, in God, but first it has to grow in a person who is flesh. The Spirit fruit harvest grows and gathers in a life of a believer whom He fills. Like the way a seed grows in soil and brings forth harvest, same the seed of the Holy Spirit grows in a human heart and consists of qualities which He works supernaturally as they are beyond natural ability. These moral Christ like qualities are a sweet savor of the Lord Jesus Christ, a token of God's grace and a temple of the Holy Spirit. Thus holy living is a product of the Holy Spirit. Thus all conditions of growth must be met.

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<sup>51</sup> [https://en.wikipedia.org/wiki/2010\\_Baghdad\\_church\\_massacre](https://en.wikipedia.org/wiki/2010_Baghdad_church_massacre)

<sup>52</sup> **John R. W. STOTT**, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today* (Downers Grove ILLINOIS 60515:INTERVARSITY Press:1979) 78



## **4.0 THE GIFTS OF THE HOLY SPIRIT**

### **Introduction**

The Holy Spirit is received by Christians to empower us for effective Christian living and service (Acts 1:4-5, 8; NIV). The Holy Spirit is a gift for all believers under the new covenant. He grants different kinds of gifts for a particular service to different people in the body of Christ. These gifts are charismata meaning God's free gift proceeding from his grace, manifesting the Holy Spirit working as the spirit of Jesus Christ in his people. The gifts are for the benefit of the whole church of Jesus Christ<sup>53</sup>.

Paul uses a body metaphor in (1Cor.12:12; NIV) to show the different functions the gifts of the Holy Spirit play. Christ continues to manifest his life, ministry and word in this world through the church as his body on earth. Gifts are given for the good of the body under the Lord's direction controlled by love. The use of the gifts are tested or overseen by those over the congregation who are mature in faith and are able to discern.

### **The Gifts Of The Holy Spirit.**

The gifts of the Holy Spirit are listed in various texts in the New Testament, namely,<sup>54</sup> the gifts in (1Cor. 12:4-11; NIV), St. Paul says there are different kinds of gifts but the same Spirit distributes them, different kinds of service but the same Lord. So from the onset the same Spirit distributes and the same Lord is served and that God is at work. The manifestation of the Spirit is given for the common good of the church. The gifts are message

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<sup>53</sup> Sinclair B Ferguson, David F, Wright, JI Packer eds., *New Dictionary of Theology*, (Leicester, England, Downers Grove, Illinois, USA: Intervarsity Press:1988) 269

<sup>54</sup> Sinclair B Ferguson, David F, Wright, JI Packer eds., *New Dictionary of Theology*, (Leicester, England, Downers Grove, Illinois, USA: Intervarsity Press:1988) 269

(word) of wisdom, message of knowledge, faith, gifts of healing miraculous powers, prophecy. Other gifts are distinguishing between spirits, speaking in different kinds of tongues (glossolalia) and interpreting the tongues. Paul emphasis these gifts are given to individuals in the church. He does not give a hierarchy of importance which is higher than others. Only that they are meant to build the body of Christ.

Michael Green gives a category these gifts and classifies them into three groups as follows<sup>55</sup>:-

- i) Gifts to say/vocal are prophecy, tongues and their interpretation.
- ii) Gifts to do are healings, miracles and faith.
- iii) Gifts to know/revelation, discerning the spirits, knowledge and wisdom.

In Rom.12:6-8 Paul lists the following gifts, prophecy, service, teaching, exhorting, giving, aid/encouraging, leading and acts of mercy. The reason for this repeat could be because Paul was writing to different churches. But they are similar to what he done elsewhere. And all these gifts Paul still say the gifts are according to God's grace.

In (1Cor.12:27-28; NIV)<sup>56</sup> Paul personifies these gifts into what they do in the body of Christ. Paul says in the body of Christ, God has appointed in the church, namely; Apostles, prophets, teachers, workers of miracles, healers, helpers. Others include administrators, speakers in various kinds of tongues and so in (Ephe. 4:11-16;NIV)<sup>57</sup> Paul lists the following positions as gifts apostles, prophets, evangelists, pastors, teachers In

1Cor.7:7marriage/celibacy Paul name marriage and celibacy as gifts of the Holy Spirit.

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<sup>55</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*,(LONDON: HODDER AND STOUGHTON: 1975) 195

<sup>56</sup>Dr. Bruce B. Barton et al eds., *Life Application Study Bible LARGE PRINT, (Grand Rapids, Michiagan: ZONDERVAN: 2011)* 2524

<sup>57</sup> Dr. Bruce B. Barton et al eds., *Life Application Study Bible LARGE PRINT*, 2524

Some of the gifts are repeated as Paul wrote to different Churches and also he improves on the list as he writes to them. The Bible emphasis in Heb. 2:4 that the gifts are distributed by the Holy Spirit according to His own will for example “while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His will”.

### **The Gift of Speaking In Tongues:**

The gift of speaking is always highlighted due to its prominence and Paul gave a great deal of attention in 1Cor.12-14 in the church at Corinth. The gifts of tongues are also known as glossolalia<sup>58</sup>. It's taken that the clearer evidence of baptism of the Holy Spirit is speaking in tongues. Glossolalia is a physical sign of spirit baptism results to a renewed faith refreshed, energetic and powerful in a believer. This visible sign made Simon (magician)<sup>59</sup> Acts 8:18ff want to purchase from apostles the ability to transmit the Holy Spirit. Mark 16:16-18 the assumption of tongues is among the supernatural manifestations which were to follow ministry of believers. The Pentecostals still insist tongues initial evidence of baptism of the Holy Spirit. Speaking in tongues is a blessed experience it's a joy a privilege to be able to communicate with the Lord in this new and exciting manner. This is the ability to speak in language that a believer has not learnt and does not understand, and is incomprehensible to the hearer<sup>60</sup>. This ability enables a believer to speak in God in prayer; “he speaks not to men but to God; nobody understands him but he speaks mysterious in his spirit (or perhaps “in the

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<sup>58</sup> **Don W Bachan**, *A Hand Book of the Holy Spirit, 37 Questions and Answers on the Baptism of the Holy Spirit and Speaking in Tonques*, WHITETAKER BOOKS: MONROEVILLE PENNSYLVANIA:1971) 89

<sup>59</sup> **Don W Bachan** *A Hand Book of the Holy Spirit, 37 Questions and Answers on the Baptism of The Holy Spirit and Speaking in Tonques*( MONROEVILLE PENNSYLVANIA: WHITETAKER BOOKS:1971) 64

<sup>60</sup> **Michael Green**, *I BELIEVE IN THE HOLY SPIRIT*,(LONDON: HODDER AND STOUGHTON: 1975) 195

spirit”) It’s a new dimension in a believer’s prayer life/ adds passion to the spirit of prayer. The gift of tongues produces a genuine liberty in prayers.<sup>61</sup>

The gift of tongues enables a believer to praise God at a depth unknown previously. It adds patch in praising like liberty in prayer, liberty in praise is critical. (John 4:24; NIV) “the hour has come when true worshippers will worship the Lord in spirit and truth”. In the book of acts, God is glorified when the church is filled with the Holy Spirit. Acts 10:46 ff. Paul referring spiritual songs in Colossians 3:16, Ephesians 5:19 could mean when tongues take over and believers praise God in the most beautiful and harmonious nature.

Tongues also edify<sup>62</sup> the believer (1Cor. 14:4; NIV) the growth in Christian life for those speaking in tongues. A word of cautious is given; tongues are properly used especially when there is an interpreter. And also as exciting as they are should not be used to disrupt others in worship or cause disorder, meaning tongues should not be abused. Speaking in tongues is not being super spirituality but only receiving one of the spiritual gifts to build the church and extend the kingdom of God Though the scriptures encourage the speaking in tongues (Mark 16:17), (1Cor.14:1, 5, 18 ;NIV). Prayer in tongues is prayer in the spirit (ICor.14:14, 15; NIV). And Paul urges the Ephesians Christians to pray in Spirit all the time (Eph. 6:18; NIV).

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<sup>61</sup> Michael Green *I BELIEVE IN THE HOLY SPIRIT,(LONDON:HODDER AND STOUGHTON:1975)* 197

<sup>62</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, 198

## **5.0 GAINS TO THE CHURCH WHEN BELIEVERS RECEIVE THE BAPTISM OF THE HOLY SPIRIT**

The church was born on the Day of Pentecost. So the importance of the Holy Spirit to the church cannot be gain said. The church is created by the Holy Spirit. The Holy Spirit is the third person in the Trinity. For the church to function effectively it can't do without the Holy Spirit. It's for this reason I found it difficult for my church in our several minister's fraternal meeting discussed the Holy Spirit manifestations especially speaking in tongues as a crisis as a practice copied from Pentecostal churches mostly by some youths and few ministers. Some of the parishes expelled members because of this experience. How could church expel members that have been blessed by the LORD? Some of us ministers found ourselves punished for expressing this truth and experience. Even if in the quest of protecting our identity as Presbyterians we cannot deny the fact that we are part of the apostolic succession. We are part of the church Christ revealed in (Matt. 16:18; NIV) "I will build my church and the gates of hell will not prevail over it." We can excuse the church for this mistake but in a closer analysis the church has lost a lot over time.

The church is dependent on the power of the Holy Spirit just as Jesus was. Pinnock<sup>63</sup> says the church is an event in the history of the Spirit (Acts 2:1; NIV). A fact that I agree with that on the day of Pentecost when all were in the upper room the Holy Spirit came in form of tongues of fire. The very first act of Christ after the resurrection was to breathe the Holy Spirit to the disciples and sent them for into mission (John 20:21-22NIV), (Acts 1:8NIV)

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<sup>63</sup> CLARK H. PINNOCK, *FLAME OF LOVE, A THEOLOGY OF THE HOLY SPIRIT* (Downers Grove, Illinois: IVP Academic:1996) 113

The church's effectiveness<sup>64</sup> is not based on human competency or programming but to the power of God at work. The main rationale of the church is to actualize all the implication of baptism in the Holy Spirit. The kingdom of God would grow through empowered disciples so in the church today. The apostles in the book of Acts are referred to people who turned the world upside down Acts 17:6. Even the church today needs to be empowered and transform this world which needs to be turned upside down. The church today with baptism of the Holy Spirit will cause a revolution to the structures and foundations which have caused many to backslide and lose faith and become apostate. We can see where there is the fire of the Spirit is spreading; churches are bursting with increased numbers and passion for mission growing strong and fast.

The Holy Spirit maintained relationship with the Father and soon empowered Him for mission. The Church is called to this relationship with the Trinity to be empowered for mission. The Holy Spirit dwells the Church (believers) as a perpetual Pentecost and communicate gifts to the members. The church is not strengthened by the quantity of members but by the power of God at work in and through believers.

The new community of God dwells is love and free embodying the grace of God, Father, Son and the Holy Spirit. Christ is present in the world in a new way through the life giving spirit, bringing life to the world through the Spirit. The Church is born and empowered by the Spirit to be the vehicle of God's saving activity. The Church as the instrument of Christ is called to carry the mission in the power of the Holy Spirit.

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<sup>64</sup> CLARK PINNOCK, *FLAME OF LOVE, A THEOLOGY OF THE HOLY SPIRIT* (Downers Grove, Illinois: IVP Academic:1996) 114

The love spread in the Church Clark H. Pinnock refers as suffering love<sup>65</sup>, in his book *FLAME OF LOVE, A theology of the Holy Spirit*, come from the cross through death and resurrection of Jesus Christ. This suffering love brought a new creation the church. The church now became the dwelling place of God (Eph. 2:22NIV) “I will cause breath to enter you and you shall live.” God continually breathes, empowers the Church for mission.

### **Unity for the Church**<sup>66</sup>

Paul writes to Ephesians Church to maintain unity of the spirit or enhance unity. Make every effort to keep the unity of the spirit in the bond of peace” (Eph. 4:3NIV). There is one body and one spirit as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all and in all. But grace was given to each of us according to the measure of Christ’s gift (Eph.4:3, 4NIV). A perfect of unity is the church at Antioch. And every church should emulate this church. The leadership was a model of other churches to copy. There were apostles’ teachers and prophets, rich and the poor (Barnabas a rich, a landowning Cypriot, Levite Simon, different races, Jews, Africans are found here. But unity created by the Holy Spirit is amazing. They had fulfilled Christ’s will in John 17:21 the church should be one. This unity is Antioch can be found anywhere where the Holy Spirit is in control of believers’ lives.

### **Worship**

The baptism in the Holy Spirit will enable the church to have deep and strong worship. The New Testament Church was known for strong worship rich in depth among the many gains

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<sup>65</sup> CLARK H. PINNOCK, *FLAME OF LOVE, A THEOLOGY OF THE HOLY SPIRIT*, (Downers Grove, Illinois: IVP Academic:1996) 121

<sup>66</sup> CLARK PINNOCK, *FLAME OF LOVE, A THEOLOGY OF THE HOLY SPIRIT*, 123

it's known for. Today's Church can emulate this Church and adopt the many elements in worship that caused this church to turn the world upside down. These elements are prayers in the Spirit, praises, generous giving, and sharing bread together and above all love among the brethren<sup>67</sup>.

## **6.0 IS IT A PROBLEM TO RECEIVE THE BAPTISM OF THE HOLY SPIRIT?**

The writing of this Thesis was prompted by the case I faced in Kenya, Nakuru Presbyterian September 19, 1996. The issue the Presbytery worked very hard to prove was the statement I alleged to have uttered in the course of my preaching that the church will not be led or controlled by the traditions of men but by the Holy Spirit. Before this incident, in January 1995 we attended a PCEA<sup>68</sup> fraternal of ministers meeting in Mombasa, Kenya, where the issue of manifestation of the Holy Spirit was largely discussed and especially the filling of the Holy Spirit, speaking in tongues (glossolalia) healings, word of knowledge i.e. the gifts of the Holy Spirit and their place in the church. Particularly the bone of contention was the influence it had in the young people and how the church was becoming increasingly influenced by this experience. The doctrine of the Holy Spirit as the third Person in the Trinity is well addressed in our Constitution, *the Practice and Procedure Manual*, Article one declaration of the Fundamental Principles of the Church reads” “the Presbyterian Church of the East Africa is part of the Holy Catholic Church, worshipping one God Almighty. All wise and All-knowing in the Trinity of the Father, Son and the Holy Spirit same in substance

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<sup>67</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT, (LONDON:HODDER AND STOUGHTON:1975)* 128

<sup>68</sup> PCEA.... *The Presbyterian Church of East Africa*



equal in power and glory<sup>69</sup>...” This is the only article among the many that cannot be changed and remain so even if the Practice and Procedure is reviewed many times. The Church upholds the Trinity which includes the Holy Spirit. The way He manifests in believers should not be a problem for the church unless it’s heretical. The Holy Spirit is in the creed we confess that’s the Apostle’s and Nicene Creeds. He is in many songs we sing even the song we sing when ordaining a minister is “come Holy Spirit our source inspires.” “I Roho Mutheru, Thikiriria<sup>70</sup>” actually a petition (prayer) to come and fill our hearts with His power and all the manifestations that go with Him some of the themes in the song are:-

Come with your revelations, direct our way,

Come as fire as on the day of Pentecost,

Come to burn every sin that defiles us,

Come to sanctify us to be fit in the service of Christ,

Come like rain, like wind (*ruah*<sup>71</sup>) every soul to hear you and receive you in their hearts.

This above song is only sung during the ordination ceremony that’s why is not sung frequently in the church on Sunday services. I still wonder why the church leaders would call the manifestation of the Holy Spirit a problem even with such a song in our hymn books and is sung in such an important ceremony ordination of a minister of the Gospel.

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<sup>69</sup>The Rt. Rev. Bernard Muindi, Introduction, Very Rev. Dr. John G Gatu, preface Very Rev. Macpherson 2nd eds., PRESBYTERIAN CHURCH OF EAST AFRICA, *The Practice and Procedure Manual of the Presbyterian Church of East Africa, Second Edition*, (NAIROBI: *Publishing Solutions*::1998) 3.

<sup>70</sup>Very Rev. John Gatu, Eliud Kiarie, Dr. Josiah Ngige-Nguo et al, eds., *Nyimbo cia Kuinira Ngai, (Kikuyu for hymns of praise)*(NAIROBI: ACK Uzima Publishing House:2011) Hymn number.173

<sup>71</sup> *Ruah* Hebrew. word for Spirit, refers to as” wind”, “breathe”

A problem in *Cambridge Advanced learners Dictionary 3rd Edition* states or gives the meaning as “a situation, person or thing that needs attention and needs to be dealt with, a situation is annoying or offensive”<sup>72</sup>. A problem needs to be solved and because is annoying or offensive an alternative needs to be given not to worsen it. I don’t understand why the church would find the Holy Spirit annoying or offensive whereas we know it’s the evil one is troubling the church. I think the church was burying her head in the sand in the wake of growing wind of change blowing in the church that needed attention positively, in order to harness the benefits that go with it. Like the way the church handled the East African Revival which started in late 30s and spread all over the mainland churches i.e. Presbyterian Anglican, Methodist etc. to date, which came with sweeping influences and transformation Roger Burns-Watson in an article entitled ‘*the Presbyterian Church of East Africa: How One African Church is Dealing with Western Influences*’, writes about East Africa revival and says,<sup>73</sup> “In 1920, what has come to be called the East Africa Revival movement began in Rwanda. By 1936 the revival had spread in Kenya. The revival began us as reform movement within the Anglican Communion but through evangelists, ministers and missionaries it eventually spread to most other denominations in the region. Some of the most distinguishing characteristics of the revival include an emphasis on conversion experiences, also known as getting saved, public testimony of one conversion event, a rigid moral code regarding things such as drinking, smoking and sexual relations; an understanding of the Bible as the inspired infallible, word of God and a tendency to separate

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<sup>72</sup> Elizabeth Walter et al., eds., *Cambridge Advanced Learner’s Dictionary, Third Edition, Cambridge university press: 2008* 1129

<sup>73</sup> Roger Burns-Watson, “*The Presbyterian Church of East Africa: How One African Church is Dealing With Western Influences: Lexington Theological Quarterly, 33 no 1 Spr. 1998*, p 39-46

oneself from those within, the outside of the church who are not saved.<sup>74</sup> ” The impact of East Africa Revival movement to the church was great. The language and theology of the revivalist changed the way people talk and think and worship. The leadership that includes clergy cannot minister without being converted i.e. regenerated. Those already in leadership experienced inner transformation and confessed Jesus Christ as savior of their lives. Any leader without a testimony was regarded with suspicion or not accepted at all. The revival is credited with making talk of God’s saving work in one’s life a central focus of worship and leadership.

Though it was its own shortcomings like legalism and testimonies sometimes sounded rather set a standard by which everyone must fit such standards even if one had not committed some sins. This trend watered down the effectiveness of the revival and now sounded like a club of a few likeminded saved brethren that excluded others. Young people were not attracted to it due to their lifestyle and the demands the revival set over them. The revival movement seemed to be a church within a church as loyalty to the fellowship is highly demanded by its leaders. Nevertheless the revival has done great to the growth of the church. The same way the Church embraced East Africa Revival movement principles, practices and effects could have done the same with the emerging wind of Holy Spirit manifestation especially affecting the young people thirty years and below. The young people are dynamic and need something strong- a passion worth dying for. They are attracted by music that’s lively which includes shouting and clapping. The praise choruses and songs accompanied by playing music instruments e.g. drums, guitars, and keyboard trumpets etc.

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<sup>74</sup> Roger Burns-Watson, *“The Presbyterian Church of East Africa: How One African Church is Dealing With Western Influences: Lexington Theological Quarterly, 33 no 1 Spr. 1998, pg 39-46*

This worship style allows expression of spiritual gifts such as ecstatic prayer. The mood and expression is exciting. This was a new way or avenue young people found to express their faith the charismatic revival gave them an opportunity to redefine themselves and gave them direction to more growth, the challenge in the old folk view it as a problem and seriously questions spiritual fitness those who have embraced or adopted Pentecostal theology and style of worship. At some point the church allowed the youth to exercise the gift of tongues in their fellowship though at some point treated with a lot of suspicion. But underneath it the church treated this manifestation as copying from Pentecostal churches so being a foreign thing within Presbyterian Church. This manifestation was regarded as a problem that needed a solution. The problem can only be solved by a particular presbytery. This experience was not a problem in my understanding I wondered what was the answer to this situation until I read Schep. He explains under the heading “a need for spirit baptized Christians”<sup>75</sup> that baptism in the Holy Spirit is a promise from God and is fulfilled in many Christians across history although in every age there have been consequences. There is the reality of this experience. One is filled with joy, unspeakable, clothed with power from on high and empowered for mission; one should not have any apologies for this experience. Great men in history have shown under this experience have carried great work of faith much conversion, church growth, revival, men like Dwight Moody, John Wesley.<sup>76</sup> The source of baptism in the Holy Spirit is the scripture, Jesus himself received the baptism, and the Holy Spirit came to Him in a form of a dove as recorded in all synoptic Gospels Matthew, Mark, and Luke. Other scriptural evidences to others e.g. Paul in Acts 9, Apostles on the day of

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<sup>75</sup>John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture, ( 185 North Ave Plainfield NJ:LOGOS INTERNATIONAL.:1972)* 63

<sup>76</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture,(185 North Ave Plainfield N.J.:LOGOS INTERNATIONAL:1972)* 64

Pentecost in Acts 2, the revival in Samaria Acts 8 and in Acts 1:8 it is a promise from the LORD himself.

Failure to receive lead to poor spiritual lives devoid of great joy, victory, unspeakable assurance, courage, power and enthusiasm that mark the fullness of the Spirit Ps 84:7. This is a promise for all believers across the ages. According to (Eph. 5:18; NIV), all believers must have a continuous infilling of the Holy Spirit. This promised is prayerfully sought and believingly expected, Gal.3:14 intimate the promised spirit is by faith cf. (Matt. 9:29). The fulfillment of baptism took place in answer to faith and often after prayer, schlep argues.<sup>77</sup> Receiving of the baptism is the most desirable thing a believer can desire as Peter said on the day of Pentecost and many received the baptism (Acts 2:41;NIV). Peter held up before their very eyes the promised Spirit as the most desirable blessing to move them into repentance.

Schlep hold that in the future centuries after the New Testament Church, the church emphasis on this issue that's the promised baptism with the Spirit became less, causing spiritual life decline. Schlep says, "The church's faith in this promise grew weaker and weaker and the teaching of the baptism with the spirit was neglected." Decline in spiritual life meant decline in faith and all aspects that is the teaching and beliefs in the fundamental truths of the Gospel. Spirit filled life looked like pride or spiritual superiority, show off and this view is held up by many today. The church then failed in many areas for example justification by faith alone without works of the law was hidden under the dust of ages. Who can estimate the harm suffered by the church because of this neglect? Losing faith in this fundamental truth was a cause of untold damage the Church has suffered over the ages. But God has raised servants over the years to call back the Church back to faith. A good example is the time of

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<sup>77</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture*,65

reformation when God raised reformers who worked hard and paid a price for their conviction.<sup>78</sup>

The reformation reignited revival and the Holy Spirit refreshed the souls then on God's word and truths of the Gospel especially justification by faith alone. "Days of great reformation the eyes of reformers were opened for God's promise of justification by faith and by grace alone and many other neglected divine promises."<sup>79</sup>

One of the great reformers, John Calvin commenting on (John7:38,39;NIV), writes, "The rivers of living waters signify the perpetuity as well as the abundance of the gifts and graces of the Holy Spirit promised to us. Calvin asks how come the abundance of this blessing and grace is so little in the lives of believers today." He answers, "the graces of the Spirit that scarcely come into us by drops would flow like rivers if we gave due admission to Christ that's if faith made us capable of receiving Him."<sup>80</sup>

The church became slothful and Calvin urged the church to come out this state. The teaching of the blessed promise should be vigorously taught in today's church. Calvin alludes that the baptism in the Holy Spirit is the flow of the living waters. Calvin continues to say the lack or scarcity of baptized Christians is due to slothfulness and lack of faith in the Church.<sup>81</sup> The church has failed to teach and preach the promise of the baptism with the Holy Spirit. A lot of the time was spent in castigating one another especially on the side of morals. As a result, our leaders some of who were not converted could only sternly warn the youth not to be

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<sup>78</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture, (185 North Ave Plainfield N.J.: LOGOS INTERNATIONAL:1972)* 67

<sup>79</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture,* 68

<sup>80</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture, (185 North Ave Plainfield N.J.: LOGOS INTERNATIONAL:1972)* 68

<sup>81</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture, (185 North Ave Plainfield N.J.: LOGOS INTERNATIONAL:1972)* 68

influenced by these wrong teachings. It's only in Machakos Teachers Training College where these teachings were highly emphasized and prayers offered to the extent the urge to receive could not be ignored any further. Surprisingly the Patrons for our Christian Union were from Pentecostal churches and they urged us to return to our home churches and serve. Calvin reiterates that faith comes by hearing and hearing the word of God. Faith in this promise has declined in the church. The church became secular; secularism laid hold of the church and influenced the trend the church was taking. Paul writing to Galatians says in (Gal 3:3;NIV) "Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?" The Church found herself in this situation; finishing in the flesh having started in the Spirit. The church membership fell, material treasures, honor men and carnal pleasures the more will the spiritual riches implied in the baptism with the Holy Spirit and in a Spirit filled life lose their attraction. Preachers and ministers take this blame. Schlep says, "They have become materialistic, fond of praises of men and enslaved to carnal habits and pleasures." This leads to superficial, shallow spiritual life. Some can be unconverted though being orthodox in doctrine. He says the cloven foot often appears when the Holy Spirit raises men and women of God who cry out against the unspiritual condition of the church and urge God's people to seek the fullness of the Spirit.<sup>82</sup>

Schlep actually answers my question whether it is good to receive or not. When he states history has shown when the Holy Spirit gave such servants whose teaching and preaching resulted in revival, they were ministers and church leaders who adopted a very hostile attitude. Time and again it was made impossible for them and their followers to stay or remain in church. Such people are Spurgeon, Wesley, Whitefield among others who by their

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<sup>82</sup> John A. Schep, BAPTISM IN THE SPIRIT, according to Scripture, ( 185 North Ave Plainfield N.J.:LOGOS INTERNATIONAL:1972) 69

preaching awakened the church that had fallen asleep are highly praised today but at the time they were living and laboring for the Lord were the aim of hostile attacks from churches and church leaders.<sup>83</sup> Theological training is also to blame, pastoral training should be of spiritual nature. You are dealing with spiritual industry and the ingredients are spiritual. Sermons are preached leading us to the cross but not emphasizing what Christ can do to me today. There is need for a spiritual depth in preaching, teaching and pastoral care for a full realization of what God holds for us otherwise its results to very immature spiritual lives. Like preacher, like congregation and on the other hand like congregation, like preacher.<sup>84</sup>

To reinforce the importance of baptism in the Holy Spirit Koo Dong Yun draws on the work of Karl Barth and he refers him as one of the greatest theologians in the twentieth century<sup>85</sup>. Writing on Baptism in the Holy Spirit Barth regards it as divine subjective change bringing about human freedom. According to Barth the quintessential element of Spirit baptism consists in divine change. He poses a question, “How can an unfaithful man become faithful to God? Or “How can a person become Christian?” According to Barth, it’s not all that easy to please God as (Mark 10:27; NIV), says “Jesus looked at them and said,” “With man this is impossible but not with God, all things are possible with God.” No human being can save oneself because one has lost all capability and freedom from God. It’s only through God’s grace can humanity know salvation because all things are possible with God, that’s divine possibility. Thus humans can be faithful to God (being Christian filled with the Holy Spirit). When God with His own possibility and initiative changes humanity. Therefore baptism in the Holy Spirit represents a divine subjective change. This divine possibility is God’s

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<sup>83</sup> John A. Schep, *BAPTISM IN THE SPIRIT, according to Scripture*, 69

<sup>84</sup> John A. Schep, *BAPTISM IN THE HOLY SPIRIT according to Scripture*, 70,71

<sup>85</sup> Koo Dong Yun, *BAPTISM IN THE HOLY SPIRIT, An Ecumenical Theology of Spirit Baptism*, (Lanham Boulder, New York: UNIVERSITY Press of America: 2013) 105



faithfulness or the living word which has been revealed in two forms, one act, and one moment.<sup>86</sup>

The act of God revealing himself to all humanity through the resurrection of Jesus Christ and two the opening up to specific men for His History is the work of the Holy Spirit. One aspect objectively of this act is the birth, life and resurrection of Jesus Christ. He has manifested himself to humanity (John 1:14; NIV), “The word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only son, who came from the father, full of grace and truth”. Subjectively then the outpouring of the Holy Spirit is the living word that’s Jesus Christ. This subjective change of God that comes about “in” a human Barth states constitutes the baptism in the Holy Spirit<sup>87</sup>. We humans without the spirit have a mind closed to God; we are blind and deaf in receiving the living word. God opens our human eyes, ears, and minds “in” us through the baptism in the Holy Spirit. This subjective change affected by God which enables a person to see the objective reality of revelation in Jesus Christ is the baptism of the Holy Spirit. So no one can say that Jesus is the Christ or become a Christian without receiving the baptism in the Holy Spirit. For Barth of which I agree with, is a human being without receiving the baptism in the Holy Spirit is not free to serve God John 4:24, 25. One does not possess freedom for God that’s spiritual freedom. The Holy Spirit grants a human soul new freedom to serve God. Before a person receives the baptism in the Holy Spirit one is closed, blind and deaf to the revelation in Jesus Christ. One remains helpless without the freedom for God. The baptisms open our eyes, ears and mind so that we can recognize our helplessness and freedom for God. At baptism a person is for the

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<sup>86</sup> **Koo Dong Yun**, *BAPTISM IN THE HOLY SPIRIT, An Ecumenical Theology of Spirit Baptism*, (Lanham Boulder, New York: UNIVERSITY Press of America:2013) 109

<sup>87</sup> **Koo, Yun**, *BAPTISM IN THE HOLY SPIRIT, An Ecumenical Theology of Spirit Baptism*,(Lanham Boulder, New York: University Press of America:2013)110

first time free and liberated for God. Baptism in the Holy Spirit is God's transformation of a person so that one can respond effectively to God's revelation in Jesus Christ<sup>88</sup>. The Christian life has its true source in this divine change which he brings to us. This experience is worthy it though according to Barth remains a great mystery that the Holy Spirit works in us.

## **7.0 LET THE PENTECOST CONTINUE**

One can ask why I am reading about Pentecost. Given that baptism in the Holy Spirit is an appropriate part of the Christian life, as I argued in the previous section, we can think of the Christian life as an ongoing Pentecost. In fact, the notion of a continuing Pentecost is central to the embrace of the full work of the Holy Spirit." It's good to realize that baptism in the Holy Spirit is an appropriate part of the Christian life. Jesus promised the disciples in (Matt. 28:20b; NIV)"And surely I am with you always to the very end of the age". We can consider the Christian life is an ongoing Pentecost which is actually is. In fact the notion of a continuing Pentecost is central to the embrace of the full work of the Holy Spirit as evidenced in the house of Cornelius, believers in Ephesus. It is also attested by more recent happening like the Azusa Street revival<sup>89</sup>. That's why this section is dedicated on the issue of a continuing Pentecost and the shape it can take as given by several theologians of which they have given very helpful insights which every believer should agree with, for me I do.

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<sup>88</sup> **Koo Dong Yun**, *BAPTISM IN THE HOLY SPIRIT, An Ecumenical Theology of Spirit Baptism*, (Lanham Boulder, New York: University Press of America:2013)109

<sup>89</sup> **Estrela Y. Alexander**, *Black Fire, One Hundred Years of African American Pentecostalism*, (Downers Grove, Illinois: IVP Academic: 2011)28.

The day of Pentecost marked a turning point in the life of Christ disciples and believers in the future. It marked the birth of the New Testament church. In Acts 2:1ff records the outpouring of the Holy Spirit to Christ's disciples who were in the upper room. Jesus Christ had told them to wait in Jerusalem until the Holy Spirit would come upon them and they were to be His witnesses in Jerusalem, all Judea and Samaria and to the ends of the earth.<sup>90</sup>

Sinclair Ferguson writing on Pentecost today says the coming of the Holy Spirit is to be treated as a Christological event and it has a pneumatological significance which must be viewed in that light. Sinclair addresses the point whether Pentecost is repeatable<sup>91</sup>. He offers good insights with Biblical evidence of a continuous Pentecost. This chapter will work towards exploring in what form Pentecost can continue or is it a repeatable event in like in Acts 2:1ff. Sinclair poses the question, "does Pentecost have ongoing implications for the life of the church and life of a believer?" Similar to intimate" let Pentecost continue."

The New Testament explores some existential significance of all focal points of work of Christ particularly His death, resurrection and exaltation (Rom 6:1;NIV) and (Gal. 2:20;NIV), (Col 2:11. 3:4;NIV). It's the same with the outpouring of the Holy Spirit. Sinclair says it was an epochal event. Paul states that we were all baptized by the same one spirit into one body whether Jews or Greeks, slave or free, (1Cor. 12:13; NIV) and this point is parallel in (Acts 1:5, 11:16; NIV). What was true to Paul, his companions the Corinthians is true to

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<sup>90</sup> **George T Montague, S.M,** *The Spirit and his Gifts, The Biblical Background of Spirit-Baptism, Tongue-Speaking and Prophecy*,(NEW YORK PAULIST PRESS:1974) 27, 28

<sup>91</sup> **SINCLAIR B. FERGUSON,** *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN Theology*,( Downers Grove, Illinois: Intervarsity Press: 1996) 79.

each believer. It is by the same spirit baptism we enter the one body to which all believers belong.<sup>92</sup>

There is a pattern shown in the book of Acts of the Holy Spirit activity or manifestation in several places worth noting, namely Samaria (Acts 8:9-25; NIV), Caesarea (Acts 10:44-48; NIV) and Ephesus (Acts 19:1-7; NIV) respectively.

#### **a) Samaria Acts 8:9-25<sup>93</sup>**

Philip went to Samaria after persecution broke out in Jerusalem and he preached the gospel here. There was a great revival and many souls were converted. News of the revival reached the apostles, Peter and John went there to support him. Prayer was made for the believers to receive the Holy Spirit because the Holy Spirit had not come upon them. They had only been baptized into the name of the Lord Jesus. Then Peter and John laid their hands on them and they received the Holy Spirit.

#### **b) Caesarea Acts 10:44-48**

In the house of a gentile named Cornelius where Peter visited after seeing a vision of the Lord Acts 10:8ff. This significant event is described as echo Pentecost as it's the most straightforward of the three events identical language is used in relationship to the Spirit coming i.e. outpouring (Acts 2:17-18, 33, 10:45NIV) baptism (Acts 1:5, 11:16) and gifts (Acts 2:38, 11:17), Peter saw it as an analogy between the events and states, "The Holy Spirit

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<sup>92</sup> SINCLAIR B. FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY* (Downers Grove, Illinois: Intervarsity Press: 1996) 80

<sup>93</sup> SINCLAIR, FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, 81,

came on them as he had come on us at the beginning. Then I remembered what the Lord had said, John baptized with water but you will be baptized with the Holy Spirit, Peter explains that God gave the believers in the household of Cornelius the same gift he gave the apostles in Jerusalem at the day of Pentecost (Acts 11:15-17).<sup>94</sup> Peter's explanation to believers in Jerusalem on Caesarea events is in keeping with the program of (Acts 1:8), the coming of the Holy Spirit. This coming marks the breakthrough of the Gospel into the Gentile world. This is confirmed by the Jerusalem Church." When they heard this they had no objections and praised God saying, "So then God has granted even the Gentiles repentance into life (Acts 11:18).

### **c) Ephesus Acts 19:1-7**

When Paul visited this city in one of his missionary journeys, he met a group of disciples, twelve in number. He asked them whether they had received the Holy Spirit when they believed. They answered they had not even heard that there is a Holy Spirit. Paul asked them," then what baptism did you receive?" they answered it was baptism of John (Acts 19:3,4 NIV). It's most likely the preaching they had received was done by Apollos as he only knew the baptism of John the Baptist that's baptism of repentance. The normal Christian baptism administered to every believer. When Paul laid his hands on them they received the Holy Spirit, they spoke in tongues and prophesied Acts 19:6. This event marks of the in breaking of the new Covenant like the first disciples at Pentecost. Many of whom had also

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<sup>94</sup> **SINCLAIR B. FERGUSON**, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*,(Press: Downers Grove, Illinois: IntVarsity Press: 1996) 81

received John's baptism. These twelve men were in transit from the era of expectation to that of fulfilment.<sup>95</sup>

The significance of these events Sinclair explains the disciples certainly believed in Christ prior to Pentecost, what was new and distinctive about their faith was the nature of object (new reality). Previously their faith was correlative with Christ in the days of humiliation, now it is correlative with Christ incarnate in his new nature as exalted Lord according to the messianic promise Ps 110:1.<sup>96</sup> These are days of victory, the consequences of Pentecost are everywhere, reaching everyone without discrimination, breaking barriers and walls of racism, status i.e. (slave or free), Jew or Gentile. To apostles these events i.e. experience in two stages brought a unified reality in the experience of later believers. The saving faith is now correlative with Christ as Lord, and to believers is to enter into the same gift as the first disciples received as Pentecost<sup>97</sup>, namely the Holy Spirit.

The tongues and prophesy experienced in (Acts 8:17 10:46 and 19:6) were not evidence of second and normatively distinct existential experience but signs of the redemptive- historical breakthrough into the new covenant era reaching a further significant staging post. The New Testament (or Acts as a whole) does not indicate there is repetitive Pentecost but at the point of faith believers individually experience the effect of the outpouring of the Spirit at Pentecost<sup>98</sup>.

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<sup>95</sup> SINCLAIR B. FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, (Downers Grove, Illinois: Intersarsity Press: 1996) 81

<sup>96</sup> SINCLAIR, FERGUSON, *THE HOLY SPIRIT TODAY, CONTOURS OF CHRISTIAN THEOLOGY*, 84

<sup>97</sup> SINCLAIR B. FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, 85

<sup>98</sup> SINCLAIR, FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, (Downers Grove, Illinois: Intersarsity Press: 1996) 85

A Dutch theologian Abraham Kuyper approaches this situation by means of a graphical analogy of a water reservoir in a city. The one reservoir first distributes to the upper city to start with. Later the lower city receives water as an after-effect of the former event. On Pentecost the Holy Spirit poured out into the body but only to quench the thirst of one part i.e. the Jewish hence an original outpouring in Jerusalem on the day of Pentecost and supplementary outpouring in Caesarea for the gentile part of the church both of the same nature but each bearing its own special character. Other isolated outpourings of the Holy Spirit attended by the laying on the apostles hands from time to time new connections are made between individual houses/churches and the city reservoir. So new part of the body of Christ are added to the church from without into which the Holy Spirit was poured forth from the body as into new members.

So Sinclair's view is continued Pentecost is as follows, of which I agree with him and find it of paramount importance if this truth is known by the church, some of the problems witnessed in the church could not occur in the first place. Pentecost is not repeated as an event anymore but rather believers enter into it in such a way that the Spirit is poured out into believer's hearts, through faith in Jesus Christ. Each believer drinks of the Spirit for himself or herself (1Cor. 12:13; NIV), Pentecost is an aspect of the work of Christ not a Spirit event separate from it and addition to it<sup>99</sup>.

The day of Pentecost and the events thereafter are the public expressions of the hidden reality that Christ is exalted as the Lord of glory and that his messianic request for the Spirit made as mediator on our behalf has been granted. In Acts 2:33 Peter's statement draws attention to this fulfillment of the messianic promise of (Psalm 2:6-8; NIV). Sinclair explains Pentecost is

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<sup>99</sup> SINCLAIR B. FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, 86

a visible manifestation of a coronation and so by nature “*Sui generis*” meaning it is no more repeatable as an even than is the crucifixion, the resurrection or the ascension of our Lord. The coming of the Spirit is the evidence of the enthronement of Christ as the Messiah, Lord, King and Savior. Just as crucifixion, crossing Jordan, wilderness (Exodus) Gethsemane or Golgotha is not repeatable as a distinct event but like these events, Pentecost has profound implications for our present experience we all share in the implications of all redemptive historical events such as Christ death, burial, resurrection and reign (Rom. 6:1ff;NIV), (Gal. 2:20;NIV), (Col. 2:9, 3:4;NIV).<sup>100</sup>

The character implications of baptism in the Holy Spirit overflow over the banks of that day and flow on down and through centuries today. Just as the blood cleanses sins of every person who believes, tribe, tongue people and nation (Rev. 5:9; NIV) so the Spirit flows from the river side of Christ on Pentecost into Jerusalem and from there spreads throughout Judea gathering momentum on to Samaria and indeed to the utmost ends or parts of the earth, Acts 1:8. All those who receive Christ receive the same gift as the disciples did. Believers enter into implications of Pentecost just as in the death, resurrection of Jesus Christ, ascension etc. Elements of Pentecost event are reduplicated in believers in every age<sup>101</sup>.

Repeatable manifestations e.g. outbreak of tongues (glossolalia) at Cornelius’s house Acts 10:46 and in Ephesus Acts 19:6 do occur today and will in the coming generations. Pentecost was the epicenter for the earthquake which spread and affect every generations.

Empowering of believers by the Holy Spirit to Spirit filled believers is repeated in a number of occasions. So Luke- Acts speaks of being filled with or being full of the Spirit as an

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<sup>100</sup> SINCLAIR, FERGUSON, *THE HOLY SPIRIT TODAY, CONTOURS OF CHRISTIAN THEOLOGY*, (Downers Grove, Illinois: Intersity Press: 1996) 87,88.

<sup>101</sup> SINCLAIR B. FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, 89



ongoing condition as the ability and power in the service of the Kingdom. Hence believers receive power to be Christ's witnesses everywhere (ends of the earth). The effects of the Holy Spirit work are repeatable in many instances and shows it's repeatable beyond the season of New Testament Church.

#### **d) Revival**

The other aspect of continued or repeated consequence of Pentecost is revival. Revival arouses professing believers to a stronger, deep faith as non-believers are brought to the faith. The preaching done lead to conviction of sin and need for salvation for every person. This is done in the context of a widespread sense of the presence and power of the Holy Spirit. Thus Pentecost can be viewed as an inaugural revival of the New Testament epoch. In Acts 2:43, the conviction of sin and sense of awe detail a model of what church life ought to be that in every age.

Revival causes awakening to the church as seen in Acts 3:19f, Peter preached to Jews to repent and turn to God so that your sins may be wiped out that times of refreshing may come from the Lord and that he may send the Christ. Seasons of renewal are repeatable as clauses of forgiveness, refreshing, return to Christ are in this verse. The Spirit coming on the day of Pentecost caused monumental advances in the Kingdom of God. The inaugural outpouring of the Spirit creates ripples throughout the world as the Spirit continues to come in power. In summary there are two dimensions to continued Pentecost:-

- i) The redemptive- historical... it's once for all, is not repeatable.

ii) Personal- existential... This is an ongoing ministry of the Spirit<sup>102</sup>.

The Holy Spirit's task is to restore glory to a fallen creation. As Calvin says, "this world was made as a theatre for God's glory"<sup>103</sup>. God throughout time displays visibly perfections of his invisible nature in humanity. His glory was to be repeated but humanity defiled the reflector Rom 1:28 refused to glorify God. Rom 1:21 and fell short of His glory Rom 3:23. Jesus Christ, the risen Lord is the radiance of God's glory (Heb.1:3; NIV) that's glory lost is now restored. Therefore the eschatological goal in creation has been consummated in Christ as first fruits. He sends the Spirit the ultimate companion of his incarnation to recover glory in us 2Cor.3:18. Thus we Christians with unveiled faces reflect the Lord's glory is being transformed into his likeness with ever-increasing glory which comes from the Lord, who is the Spirit.

Therefore the Spirit had been given with a sole purpose nothing less than the reproduction of the image of God, that transformation into the likeness of Christ who is himself the image of God. To receive the Spirit is to be inaugurated into the effect of this ongoing ministry.

Michael Green writing on continuing work of Holy Spirit under the title "The Holy Spirit and the future of the church" asserts the reception of the Holy Spirit causes vibrant Christianity especially in the third world at close of 19th and 20th centuries. This manifestation also was in former USSR (The Union of Soviet Socialist Republics) now, Russia, China and East Asia there is tremendous church growth and also great improvement of church growth in Western Europe. According to Michael Green the Church has grown holistically not necessary in a

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<sup>102</sup> SINCLAIR B. FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, (Downers Grove, Illinois: Intervarsity Press: 1996) 91

<sup>103</sup> SINCLAIR B FERGUSON, *THE HOLY SPIRIT, CONTOURS OF CHRISTIAN THEOLOGY*, 91

particular individual. The churches especially in Anglican Communion have experienced a new vitality<sup>104</sup>.

There is tremendous growth; small cell meetings outreach and missionary work. There is a renewal a new phenomenon and many are hungry and thirsty for freshness and spiritual power. Many young people are encouraged to join theological colleges for training. Youth churches are growing with Charismatic emphasis, rebranding worship and practice are on the rise. Young people worshipping God with profound energy. Even in theological training emphasis is not only in head knowledge only but experiential component. Speaking in tongues is no longer forbidden in many denominations including PCEA. There is warmth in worship and spiritual growth in many churches<sup>105</sup>. Praying for healing, deliverance has gained momentum across the board. This renewal has taken ecumenical dimensions as in Roman Catholic Church is happening. New found relationships have been realized between Roman Catholic and Protestant finding moments to pray and worship together especially in Latin America.

New styles in worship are now accommodated in PCEA liturgy for example worship choruses, word of knowledge, individual praying that involves praying in tongues and prophetic utterance has been factored. The exercise of the gifts of the Holy Spirit is enormous.

Commentating on influence of Pentecostalism in Kenya which includes PCEA, Ansii Simojoki writes a critical analysis focusing on miraculous healings and speaking in tongues (glossolalia) which have greatly affected churches in Kenya on a paper “*The Other of Neo-*

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<sup>104</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT, (LONDON HODDER AND STOUGHTON: 1975)* 302,303.

<sup>105</sup> Michael Green, *I BELIEVE IN THE HOLY SPIRIT*, 305.

*Pentecostalism in East Africa*. He says the worship form has changed replaced from the old traditional western style or form to that with energy, ecstatic and full of enthusiasm. The climax of the service is like the heavenly forces break into a service and touches the church collectively or individually, supernatural manifestation like miracles, glossolalia and deliverance occurs<sup>106</sup>.

Roger Burns Watson commenting on PCEA in particular says, Pentecostalism has affected Presbyterian greatly though in a larger extend positively<sup>107</sup>. Especially Pentecostalism has affected the age below thirty five. These are college graduates who have been disciples in Christian Unions in school and colleges. The Christian Unions are headed by teachers, who mostly are not Presbyterians but from Pentecostal churches. Positively the music upbeat is lively, enthusiastic in that there is dancing, shouting and clapping. This worship form allows expression of spiritual gifts such as ecstatic prayer.

He describes it as a theological wind blowing through the churches<sup>108</sup>. The church at a larger extent has worked to absorb this wind of change blowing without causing casualties, which is commendable as previously when the church became hostile to young believers due to this baptism, they migrated to other churches. Now accommodating this reformation the church is not losing a lot. Harnessing the gains as Michael Green says tremendous growth is being observed individually and collectively in today's world and in the future. Outreach is taking many forms e.g. sport evangelism, church planting; interdenominational fellowship new

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<sup>106</sup> **Simojoki, Anssi**, *The Other Gospel of Neo-Pentecostalism in East Africa*, *Concordia Theological Quarterly*, 66 no 3 Jul 2002, pg. 269-287.

<sup>107</sup> **Roger Burns-Watson**, "*The Presbyterian Church of East Africa: How One African Church is Dealing with Western Influences*: *Lexington Theological Quarterly*, 33 no 1 Spr. 1998, p 39-46.

<sup>108</sup> **Roger Burns-Watson**, "*The Presbyterian Church of East Africa: How One African Church is Dealing with Western Influences*: *Lexington Theological Quarterly*, 33 no 1 Spr. 1998, p 39-46.

churches are vibrant with the Holy Spirit. There is also fearless witness, powerful preaching, night vigils as well as passionate worship and personal testimony. Conferences and conventions being held in many places PCEA included have led to many conversions. These and many other manifestations is evidence of continued Pentecost in the form Sinclair explains.

## **CONCLUSION**

The baptism in the Holy Spirit is an important part of our belief that needs to be treated as the Church the sacraments, ordination and other elements that inform our faith. The Holy Spirit is fully a person of the Trinity and should be equally regarded as the other persons of the Trinity. It's defeat the purpose to treat God the Father and Son highly and less the Holy Spirit just because of the way He manifests Himself. Yet this is the doing of the Father and the Son had promised His coming in John 16 and Acts 1:8 before ascending to heaven. The Church can do a lot and save energy in pursuing other important issues especially social economic, poverty eradication, violence against women and abuse of children and other social ills affecting the flock than fighting what should define her.

This project has tried to defend the importance of the baptism of the Holy Spirit in a believer. With the evidence demonstrated it's a clear that this experience every believer should have to remain relevant and effective in the work of the kingdom of God. Barth has argued it's only through baptism in the Holy Spirit which calls subjective change one can please God. One become a Christian and has freedom to serve God. Schep pointed out the teaching and desire of this promise has been neglected by the Church and this has caused untold harm to the

spiritual growth of the Church. It's important to rediscover this truth and start vigorously teach this truth and we become the Church Christ envisioned in Matthew 16:18(NIV) "I tell you that you are Peter and on this rock I will build my church and the gates of Hades will not overcome it".

In his book *The Holy Spirit in Today's World*, W.A. Criswell quotes Ephesians 5:18:"Do not get drunk on wine which leads to debauchery. Instead be filled with the Spirit"<sup>109</sup>. This is a command to be filled always in other words a continued infilling of the Holy Spirit. This command is not only to the pastor, preacher the deacon the Sunday school teacher but to every Christian and every Church member. Criswell says this epistle was a circular letter to all churches. When Paul wrote this letter, he most likely left salutation blank whereby the name of the church could be inserted, some ancient manuscripts have the name Ephesus omitted, in other manuscripts the name "Laodicea" is written in, most certainly in keeping with the Laodicean letter referred to in Colossians 4:16. This command to be filled is meant to all churches, all leaders, all Christians everywhere through all times and generations<sup>110</sup>.

To be filled relates to our daily service and walk. This is to avoid being carnal, worldly, unfruitful Christians. One to become truly spiritual has to live by the dictates of the Spirit of God Gal. 5:16, 17. The filling by the Holy Spirit is an enduring continuous action; this experience is to be repeated again and again.

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<sup>109</sup> **W A CRISWELL**, *The HOLY SPIRIT in TODAY'S WORLD*, (GRAND RAPIDS: MICHIGAN:ZONDERVAN PUBLISHING HOUSE: 1976)132

<sup>110</sup> **W A CRISWELL**, *The HOLY SPIRIT in TODAY'S WORLD*, (GRAND RAPIDS: MICHIGAN:ZONDERVAN PUBLISHING HOUSE: 1976)132

Every believer need to be close to God. One has to completely yield oneself to God and experience this fullness moment by moment. Every day's walk brings its measure of endowment and inspiration.

At Pentecost the Holy Spirit came to the disciples and by extension the ascended Savior poured the Holy Spirit upon the world without measure John 3:34. The Spirit is here in all His heavenly presence and miracle working power. The Spirit came as the promise of the father. The Holy Spirit jealously desires the whole of us. (James 4:5 KJV) says "The Spirit that dwelleth in us lusteth to envy"<sup>111</sup> ". Criswell points out that the Greek word translated "lusteth" is *epipotheo* a Greek term which means "to desire earnestly", "to long for". Other than today's English meaning of lust that's unspiritual James meant that the Holy Spirit so desires to possess us that that He envied other loves and interests that command our affection<sup>112</sup>.

The understanding from James 4:5 is the Holy Spirit desire to have us entirely for Him. And this desire is for very good reasons. Of which we must yield to God and make ourselves available for His working in us daily. It's upon each Christian to desire to be filled with the Holy Spirit.

A question may be asked, "What is the relationship between the strong experience of baptism in the Holy Spirit and the evidence of that baptism? With two potential cases: 1) someone who feels a strong experience of, joy and the overwhelming presence of the Holy

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<sup>111</sup> **W A CRISWELL**, *The HOLY SPIRIT in TODAY'S WORLD (GRAND RAPIDS: MICHIGAN:ZONDERVAN PUBLISHING HOUSE: 1976)* 136

<sup>112</sup> **W A CRISWELL** *The HOLY SPIRIT in TODAY'S WORLD*, 136

Spirit--but then does not display the fruits of the Spirit; or 2) someone who does not feel that strong experience but demonstrates the evidence of baptism in the Holy Spirit.

The possible answer to the above question is that the experience of the baptism of the Holy Spirit results to the fruit of the Spirit Gal. 5:22 Paul says against such there is no law. The baptism and the fruit come from the same source the Holy Spirit. Stott says they are supernatural in origin<sup>113</sup>. A great purpose of this baptism is God is recreating His image in us the fallen humanity. This truth must be evident in both cases but the experiences may differ for example Acts 10:1ff Cornelius was devout and God fearing and he displayed the fruit before the baptism. This shows God is faithful to fulfill His purpose for us as He sent Peter to confirm this reality in Cornelius. In Gal.6:7, 8 there is metaphor of sowing. Whoever sows to the Spirit reaps eternal life. We learn God's processes ripen slowly, there is gradual sanctification<sup>114</sup>. In both scenarios assuming there is baptism of the Holy Spirit is for the believers to yield to the Holy Spirit and allow Him to work the results out of their lives. And that's it's important to have a continuous Pentecost in our lives.

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<sup>113</sup> John R. W. STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today*(Downers Grove ILLINOIS 60515: Intersity Press:1979) 78

<sup>114</sup> John R. W. STOTT, *BAPTISM & FULLNESS, The Work of the Holy Spirit Today*,83



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