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*Praxis, Phenomena, and Spirit Reception in Luke-Acts: A Study
of Shared Elements in Luke's Corporate Baptism of the Holy
Spirit Accounts*

Abstract

At the center of pneumatological Luke-Acts discussions is the function and purpose of Holy Spirit Baptism. Central to these debates is the relationship of water baptism, the laying on of hands, and *glossolalia* to the Baptism of the Holy Spirit. This study will explore each of these elements in the Holy Spirit reception accounts of Acts 2, 8, 10, and 19 by considering each element in their historical and literary context before surveying scholarship on the relationship between these elements and Spirit reception. The study concludes by evaluating to what degree any of the elements may appropriately be considered normative.

Keywords: Luke-Acts, Baptism of the Holy Spirit, Pentecost, Pneumatology, Holy Spirit

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Introduction

Much theological ink has been spilled over the last century in pursuit of a biblical understanding of Holy Spirit reception in Luke-Acts, often called the “Baptism of the Holy Spirit.” The central concerns of these conversations frequently revolve around what the “Baptism of the Holy Spirit” is, what its significance is for the life of a believer, and how one receives or even knows whether another has received such a baptism. Assertions regarding this latter determination have often focused on the role of various practices or presence of particular phenomena to discern the presence of such a baptism. Three of the most common practices or phenomena associated with Holy Spirit baptism are (1) water baptism, (2) the laying on of hands, and (3) *glossolalia*.

Despite the fact that each of these practices or phenomenon is variously attested within the accounts of Luke-Acts, differing theological camps variously contest the necessity of any one practice as determinative for being baptized by the Holy Spirit. The purpose of this study is to explore Spirit reception in Luke-Acts through an initial investigation of the primary accounts in Acts 2, 8, 10, and 19.¹ This investigation will proceed in three parts, where each part corresponds in turn to (1) water baptism, (2) the laying on of hands, and (3) *glossolalia*. In each part, a practice or phenomenon will briefly be considered in their historical and literary context before surveying scholarship on the relationship between an individual practice and Spirit reception. Finally, this paper will conclude by evaluating to what degree any of the elements or sequences may appropriately be considered normative.

Water Baptism

This section will provide a comparison of the role of water baptism in the reception accounts in Acts 2, 8, 10, and 19. Water baptism within the context of these accounts, as well as the context of the book as a whole, will first be considered, along with the historical background for the practice. This section will conclude with a brief discussion of the possible relationships between water baptism and Spirit reception.

Water baptism is present in each of the four reception accounts under examination and appears to be a foundational element in the conversion process. In Acts 2, two distinct groups receive the Holy Spirit (the 120 in 2:4 and the 3000 in 2:41) and baptism is explicitly mentioned with this second group.² It is in response to inquiries about how one is to respond to the Gospel proclamation, Peter responds, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit” (Acts

2:38). The explicit mention of water baptism comes quickly afterward to those who welcomed Peter's message (2:41).³

In Acts 8, Philip baptizes Simon Magus and the Samaritans in response to belief (8:12-13), although Spirit reception comes later (8:17). Baptism as an act is clearly separated from Spirit reception in this pericope, and this separation serves as the crux of the narrative dilemma. In Acts 10, Paul commands baptism in response to the reception of the Spirit (Acts 10:47-48). It should be observed that implied in Peter's rhetorical question seems to be an implicit order to baptism preceding Spirit reception. Craig Keener rightly observes from 10:48 that water and Spirit baptism are ontologically separable (Keener 2012:976). In Acts 19, the crux of the issue is that the Ephesian disciples have not yet received (or are not even knowledgeable of) the Spirit and have only received the baptism of John. These disciples are baptized by Paul in the name of Jesus, have hands laid on them, and receive the Spirit (19:5-6).

Throughout these accounts, Luke uses varying expressions for baptism in Jesus' name: ἐπὶ (2:38), εἰς (8:16; 19:3, 5) and ἐν (10:48). Some, like F.F. Bruce (Bruce 1951:187), see special significance in the use of εἰς due to particular instances of similar phrasing being used in commercial transactions.⁴ Others, like Michel Quesnel (Quesnel 1985: passim.), suggest a division between the water baptisms in Acts performed by Peter (using ἐν or ἐπὶ), and those associated with Philip and Paul (using εἰς), and attempt to show correspondence between these divisions and developments of baptism in early Semitic and Hellenistic settings. Bruce's claims are unlikely given the variation present in Luke's accounts with no apparent preference; Quesnel's conclusions have been shown to be far from convincing by Reginald Fuller (Fuller 1987:551-553).⁵ Despite the numerous attempts at resolving the varying prepositions used, the concern in these passage is most likely for the name of Jesus being used for the baptism, and not the particularity of a preposition.⁶

From our earliest sources, water baptism was an initiatory rite in the early church.⁷ The foundations of water baptism are certainly to be found in some combination of Jewish rituals or practices but whatever its primary influence, whether that be from proselyte baptism or even from ritual washing, the degree to which these practices have shaped and influenced the Christian practice is highly debated.⁸ Luke clearly understood water baptism as a "vehicle of repentance" (Witherington 2007:58) and John the Baptist modeled this practice paradigmatically in Luke-Acts.⁹ While John is the model for baptismal practice, Jesus becomes the model receiver through Spirit reception at baptism (Luke 3:21-22). Baptism is portrayed as having the ability to figuratively wash away sins (Acts 22:16). G. Beasley-Murray rightly

notes that Luke portrays an early conception of water baptism in comparison with other early church writings (Beasley-Murray 1963:93-122).¹⁰

What set earliest Christians apart as a distinct sect within Judaism were not their practice of water baptism, but rather their practice of it “in the name of Jesus” (DeSilva 2000:305).¹¹ Water baptism in Jesus name was likely used as a line of demarcation between the early church and Judaism, and baptism likely carried with it an affirmation of Jesus’ lordship.¹² Keener rightly notes that “what specifies that a baptism is in Jesus’ name is the recipient’s confession of faith in Jesus” (Keener 2012:984) as they are being baptized, and not some formula spoken by a supervisor over the baptism’s recipient.¹³

Baptism and Spirit Reception

While this subject has been thoroughly discussed over the years, no clear dependent relationship can be established from these four reception accounts in Acts. The scholarly discussion around the relationship between water baptism and Spirit reception is divided. Representative examples of the various positions will now be considered.

One common understanding of the relationship between water baptism and the Holy Spirit is that water baptism necessarily precedes Spirit reception in a sequential chronological manner, as laid out by Peter in Acts 2:38. Robert Menzies (Menzies 2004: 203-04), for example, suggests 2:38 is a formula where both repentance and baptism are a prerequisite, or qualification, for Spirit reception.¹⁴ The problem with this position is twofold. First, reception cannot be strictly formulaic given that there are known exceptions to this order (Acts 10). Secondly, repentance as a portion of a three-part formula is problematic given that explicit repentance is not mentioned in any of the Spirit reception accounts, including the account in Acts 2!¹⁵ This is not to suggest that repentance is not present, but that it is not explicitly acknowledged in the places one would expect it to be if indeed it were to be formulaic for Luke. Keener rightly speaks against such a conception when he suggests, “Instead of reading his apparently ideal theological paradigm (2:38) into the narrative evidence, Luke allows for a diversity of pneumatic experience (8:12-17; 10:44-48; 19:5-6) and presumably invites his audience to show the same courtesy” (Keener 2012:681).

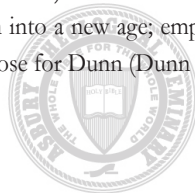
Another representative position held regarding the relationship between water baptism and Spirit reception is that of G.W.H. Lampe, which collapses water baptism and Spirit reception into a single coterminous event. Lampe (Lampe 1951: xxii) does not see the baptism of the Spirit as a subsequent event, but rather as a

way of describing the meaning of baptism itself.¹⁶ Thus, Lampe treats Acts 2 as paradigmatic and designates all the other reception accounts as exceptional.¹⁷ The problem with this position should be obvious: it ceases to take seriously the diversity of the biblical witness by arbitrarily assigning to a single account preeminence, thus rendering all subsequent accounts ‘exceptional’ while simultaneously rendering the term ‘exceptional’ meaningless.¹⁸ F. Scott Spencer’s study demonstrated that water baptism, even in the name of Jesus, does “not instantaneously or mechanically effect the Spirit’s coming” (Spencer 1992:240).

Finally, a third position allows for water baptism to normally precede Spirit reception without it becoming normative. Ben Witherington, Craig Keener, F.F. Bruce and even James D.G. Dunn fall at various points within this position. Witherington (1998:154) suggests that Luke is not trying to establish normative order through 2:38 (esp. given the variations in order later); these are not the point—salvation history is the point.¹⁹ “God,” Witherington says, “can do it however God wants to do it” (Witherington 1998:154). Keener similarly wants to allow for the sequence to be normal, rather than normative, while still making room for exceptions (Keener 2012:985). F.F. Bruce claims,

It is against the whole genius of biblical religion to suppose that the outward rite (baptism) could have any value except insofar as it was accompanied by the work of grace within...the reception of the Spirit is conditional not on baptism in itself but on baptism in Jesus’ name as the expression of repentance. (Bruce 1988:70)

Similarly to Bruce, J.D.G. Dunn disassociates a necessary relationship between water baptism and Spirit reception, and substitutes faith in its stead. Dunn suggests Spirit reception was only secondarily connected with water baptism, since the gift of the Spirit was God’s response to authentic faith. Dunn’s interpretation of the delay of the Spirit in Acts 8 bears witness to this understanding of his (Dunn 1996:107-13).²⁰ Hence, the reception of the Spirit corresponds with water baptism only when genuine faith is expressed in a water baptism.²¹ Max Turner appropriately describes Dunn’s understanding of the gift of the Spirit as the “gift of the matrix of Christian life” (Turner 1981:152) with which reception is primarily concerned with conversion and initiation into a new age; empowerment for service is only a corollary to this primary purpose for Dunn (Dunn 1970: 23-37).



Baptism Conclusions

In summary, baptism is clearly present in each of the Spirit reception accounts although the order varies significantly. Baptism may significantly precede reception (Acts 2:4; 8:12-13), may immediately precede or be coterminous with reception (2:41; 19:5-6), or may be done after reception (10:47-48). It may be said that, while Acts 2:38 certainly establishes an expectation for water baptism with conversion and reception of the Spirit, it does not necessarily dictate such an order.²² Water baptism was done in the name of Jesus, and it served as both an activity of repentance and an initiatory rite into the Christian life: as such, it is closely associated with the reception of the Spirit.

Laying On of Hands

Unlike the practice of water baptism, which was present in all four accounts at some point, the practice of laying on of hands is only present in Acts 8:17-19 and 19:6. In the Acts 8 account, prayer preceded Peter and John's laying of hands, and the Samaritans received the Spirit in response to this action. Luke suggests in 8:18 that it is this practice of laying on of hands that Simon mistakes as the necessary component which triggers Spirit reception. Whereas this practice of laying of hands is at the crux of the narrative tension of the Acts 8 account, the laying of hands by Paul is simply mentioned as an element of the narrative in the reception of the Spirit by the Ephesian disciples (Acts 19:6). In both of these instances, the Spirit is received after or in response to the laying on of hands by an apostle (Peter and John in Acts 8; Paul in Acts 19). Prayer explicitly precedes the practice in Acts 8, and is not mentioned in the Acts 19 account.²³

Outside of these four reception accounts, the only other similar instance of the practice associated with Spirit reception is when Ananias lays hands upon Paul so that he might be healed and receive the Holy Spirit (9:17). Spirit reception is not narratively detailed in this account, but it can probably be inferred from the context.²⁴ In the larger context of Luke-Acts, the practice of laying on of hands is used in a variety of ways beyond Spirit reception. The first occurrence of this practice is associated with healing (Luke 4:40), and this is the majority usage throughout Luke-Acts (Luke 4:40; 5:13; 13:13; Acts 9:12, 17; 28:8). Luke also uses the practice for conveying blessings (Luke 18:15) and commissioning individuals for service (Acts 6:6; 13:3), though this latter usage may indeed overlap to some degree with Spirit reception, since essential to Christian mission and ministry for Luke is empowerment (Keener 2012:passim). The witnesses to this practice in first century Christianity exist beyond Luke-Acts and reflect similar usages as well.²⁵

Historically, the practice has precedent from multiple sources in the pre-Christian Hebrew Scriptures. Laying on of hands was used for blessing (Gen 48:14ff), consecration (Num 8:10), commissioning (Num 27:18, 23), possibly healing (2 Kgs 4:34), and its results could be wisdom (Deut 34:9).²⁶ Similar practices are also found in early Judaism.²⁷ It may be said of this practice that it was firmly integrated into early Christianity from its Judaic origins and, as in Judaism, maintained a variety of functions.

Laying On of Hands and Spirit Reception

Much like baptism, scholarly opinion has widely diverged over the years on the precise relationship between laying on of hands and Spirit reception.²⁸ A number of these positions will be briefly considered.

In mid 20th century, N. Adler tied the second reception of the Spirit, what he described as the empowering reception rather than the justifying first reception, to the practice of laying on of hands. This second reception he equated with confirmation (Adler 1951:91-101). He delineated the first and second receptions as merely receiving the Spirit in the first reception versus becoming “full” of the Spirit in the second (Adler 1951:91). Rather than understanding the second reception as confirmation, Lampe views laying on of hands as a type of ordination for those in apostolic ministry, and, as such, related only indirectly to Spirit baptism (Lampe 1951:69-77).²⁹

Others want to deem the reception accounts in Acts 2 and 10 as ‘exceptional’ and suggest that the accounts in Acts 8 and 19, the accounts with the act of laying on of hands, as representative of ‘usual’ Spirit reception.³⁰ In a similar manner, Richard Rackham delineates accounts based on the presence of the rite. For Rackham, it is the very absence of laying on of hands that makes Acts 2 and 10 extraordinary since the conveyance of the Spirit takes place in the absence of such a rite (Rackham 1964:116-17).

In the circumstances above, these various positions represent a desire to dictate arbitrary classifications, such as ‘exceptional’, or anachronistic ecclesial concerns, such as confirmation or ordination, as the hermeneutic lenses for interpreting both event and action. The prioritization of particular elements and pericopes in these various approaches risks silencing the diverse witness of these four accounts. The presence or absence of an element in these accounts, such as the laying on of hands, may have as much to do with the sources Luke is utilizing as with any particular theological or ecclesial concern of his.³¹

A non-deterministic conceptual symbolic understanding of laying on of hands and the intimate relationship it has with prayer is probably more appropriate

in these contexts. J.E.L. Oulton suggests that the laying on of hands is a symbolic representation of what an individual is praying for: “The human symbolic act answering to the Heavenly act prayed for” (Oulton 1954:236-240). Similarly, Hull (1967:109) closely intertwines the functional relationship of prayer and laying on of hands by citing Augustine’s rhetorical question “What else is the laying on of hands but prayer over a man?” (*De Bapt.* iii.16). While Rudolph Gonzalez probably goes too far associating laying of hands with the tongues of fire at Pentecost (González 1999:154-155),³² what may be said with certainty is that there is a close relationship between laying on of hands and prayer.³³

Laying On of Hands Conclusions

This rite is certainly present in some of the Spirit reception accounts (Acts 8 and 19), while not present in others (Acts 2 and 10). The practice was not out of place in the early Church, given its roots in Judaism and intimately connected with prayer at some level. While Luke does link it to reception in Acts 8 and Acts 19, he clearly conceives of the practice in much broader terms than only Spirit reception, given his flexibility of usages. Given these observations, not too much weight should be accorded its presence (or absence) in the various accounts.

Glossolalia³⁴

The presence of *glossolalia* is identifiable in three of the four reception accounts (Acts 2:4; 10:46; 19:6). In Acts 2, these ἐτέραις γλώσσαις (“other tongues”) come in response to being filled with the Holy Spirit (2:4), and are probably foreign languages previously unknown by the speakers (as implied by the amazement and questions in 2:6-12).³⁵ Tongues similarly come in response to receiving the Spirit in both Acts 10 and 19, although it is not clear whether foreign languages are in view in these accounts.³⁶ The response of tongues in Acts 10 is associated with worship (10:46), while *glossolalia* in Acts 19 is associated with prophecy (19:6). Witherington rightly suggests that the “fact (and evidential value)” (Witherington 1998:572n46) of tongues and prophecy in 19:6 are what Luke is concerned about rather than the content of these manifestations. Such an observation may equally be applied to Acts 10 (regarding the tongues and worship).

These instances of *glossolalia* serve as evidence of Spirit reception, which for Luke is intimately tied to empowerment for mission (Acts 1:8). Tongues is particularly appropriate as evidence, since little else better represents empowerment to cross cultural barriers than the ability to speak languages one has not yet learned through the Spirit’s inspiration.³⁷ Craig Keener is right to acknowledge that tongues

serves as an evidence of baptism of the Spirit based on its intrinsic relationship to the essential purpose of baptism by the Spirit: namely, prophetic empowerment for cross-cultural mission (Keener 2012:830). While proponents such as Dunn want to suggest that tongues is implicitly present in Acts 8 (Dunn 1975:188),³⁸ Keener is rightly skeptical of the implicit inclusion of tongues in 8:17, given how anxious Luke would be to report something that is such an obvious symbol of prophetic empowerment (Keener 2012: 828). Its absence in Samaria is just as likely due to its absence in Luke's sources rather than a necessary presence or absence in history.³⁹

Beyond Luke's usage of tongues, the only other first century witness to the practice is found in Paul's letters (1 Cor 12:10, 28, 30; 13:1, 8; 14:2-6, 13-14, 18-23, 26-27, 39) and its presence is only in response to Corinthian abuse of the practice. Some argue for a distinct difference between Lukan and Pauline tongues, but the number of correspondences between the two reported phenomena make such a claim implausible.³⁹ Beyond the first century, claims continue throughout the early Church Fathers from figures such as Irenaeus (*Her.* 5.6.1; Euseb. *H.E.* 5.7.6), Tertullian (*Marc* 5.8), Novatian (*De Trinitate* 2.9), and Ambrose in as late as the fourth century (*The Holy Spirit* 2.150).⁴⁰

Various backgrounds have been suggested for understanding the phenomenon of tongues. Leisegang suggested the background of tongues was derived from γλῶττα βακχεῖα of Greek prophetism (Leisegang 1922: 118f).⁴¹ Despite such suggestions by Leisegang and others, most parallels in Greek paganism are weak with the best parallels coming from the magical papyri (Williams 1975: 16-32), but even these are mostly third century or later. Both Spirit-filled praise and ecstatic experience were present in early and Hellenistic Judaism but in no way were they a central element in worship.⁴² Rather than being a derivative or adopted practice, it seems *glossolalia* was quite a distinctive aspect of the early Christian movement, particularly when it manifested in known foreign languages previously unknown to the speaker. As such, Gunkel appropriately suggests tongues were both the most striking and the most characteristic gift of the early church (Gunkel 1979: 31-33).

Glossolalia and Spirit Reception

Since the rise of Pentecostalism at the turn of the 20th century, the association between *glossolalia* and Spirit reception has been under heavy debate. While tongues as 'initial physical evidence' later became the predominant view, some early Pentecostal advocates including Agnes Ozman, F.F. Bosworth, Minnie Abrams, and possibly even William Seymour, denied tongues as "necessary

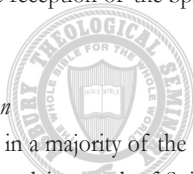
evidence of the seminal experience” (Keener 2012: 826) as described in Acts.⁴³ Charles Parham would, from the beginnings of the movement, champion the understanding of tongues as ‘initial evidence’ and this became the predominant view within Pentecostal circles (Jacobsen 2003: 48-49).⁴⁴ Many classic Pentecostals and later Pentecostal scholars like Robert Menzies and Roger Stronstad would go on to defend tongues as the definitive manifestation one should expect (Menzies 2004:255) and “the sign of being baptized in the Holy Spirit” (Stonstad 2010:188).⁴⁵

While these scholars are certainly observing a significant element of Spirit reception in Luke-Acts, such a strong position is simply not warranted from the textual evidence. If one holds such a position, *glossolalia*’s presence must consequently be read into the Acts 8 account despite Luke’s silence on this subject.⁴⁶ Unfortunately, this is not what the text recounts and, if this was Luke’s *intent* as Dunn has claimed (Dunn 1975:189), why would Luke make it implicit here where all the rest of the occurrences are explicit? More likely, as Keener has noted (Keener 2013:1529), is that Luke would want to include tongues at every opportunity allowed by his sources given his symbolic use of tongues as empowerment for cross-cultural mission. Similarly, Max Turner, in critiquing Gunkel, rightly notes that, if *glossolalia* were such an essential element of the Spirit’s work, then one would expect it to have manifested in Jesus’ ministry at some point (Turner 1981:133).

The flaw of such a position is not the recognition of *glossolalia* as a significant element in most Spirit reception accounts, since such an observation is certainly based in the evidence of its presence in 75% of these accounts. Instead, the flaw is in suggesting that it is a *necessary* element in *every* Spirit reception. *Glossolalia* is certainly an important element for Luke. C.K. Barrett rightly observes, “Speech is in Acts the characteristic mark of the Spirit’s presence, sometimes in glossolalia (2.4; 10.46; 19.6), sometimes in prophecy (2.17, 18; 11.27; 13.1-3; 21.(4), (9), 10, 11), sometimes in proclamation (e.g., 4.31)” (Barrett 1998:lxixiv). But even to associate empowered speech with Spirit reception in no way requires *everyone* to manifest such a phenomena. Keener is correct to nuance these manifestations: “tongues speech evidences the experience of the baptism in the Spirit (i.e. reveals its purpose and function), not the individual recipients of this baptism; it thus need not occur on every occasion to maintain its symbolic function” (Keener 2012:827). The essential thrust of these accounts is the reception of the Spirit, not the various phenomena that may or may not manifest.

Glossolalia Conclusion

Glossolalia is present in a majority of the reception accounts in Acts (2:4; 10:46; 19:6) and, where mentioned, is a result of Spirit reception. Different versions



of *glossolalia* may be present in the various accounts with both foreign languages and ecstatic/angelic speech as possibilities. A similar phenomenon appears in the Pauline letters as well as throughout the Church Fathers. While some have argued for a variety of backgrounds for this phenomenon, it appears to be a distinctive characteristic of the early Christian church. In early Pentecostalism, views on the relationship between *glossolalia* and Spirit reception were varied, but it was eventually prioritized as the definitive sign of Spirit baptism for the individual. While the claims of this perspective are understandable, the evidence for such a position is lacking. Rather than *the* definitive mark of Spirit reception, it would be better understood as a normal, or even regular (but not necessarily mandatory), sign of Spirit reception and empowerment.

Conclusion

Throughout this study, the various reception accounts in Acts 2, 8, 10 and 19 have been examined through the investigation of three elements: water baptism, laying on of hands, and *glossolalia*. A strong diversity in accounts was demonstrated with each of the elements, and the relationship of baptism, laying on of hands, and *glossolalia* to Spirit reception was examined.

Rather than something like a ‘normative’ order, or ‘paradigmatic’ account, or ‘essential element’, we instead have a diversity of witnesses that need to each be respected. While there may be a ‘normal’ order or ‘regular’ inclusion of an element, none of it is necessarily deterministic or even, dare I say, normative. The diversity of the witnesses speaks to something legitimate: a diversity of experience. This diversity need not be minimized.

Yet, even in the face of diversity, there is much in common with these accounts. Each of these accounts is corporate, and all received the Spirit. Each account demonstrated the word of God moving unimpeded into new people groups and the commissioning of native people groups for empowered ministry. The order (with baptism), manner (by laying on of hands), or result (in tongues) are not the point of the narrative; they are a product of the narrative focus—a Spirit reception that results in empowerment for mission. F. Büchsel, in discussing tongues and prophecy, notes that these signs of the Spirit must not be mistaken for the Spirit’s essence. To make such a mistake he likens to mistaking “mere froth of the Spirit for the flood” (Büchsel 1926:262). The same may be said with all of these elements, lest we hinder the movement of the Holy Spirit by pronouncing the Spirit’s activity as illegitimate in the absence of any one of our own pet theological priorities. As Gunkel once noted, “Wo Geist Gottes, da Reich Gottes” (Gunkel

1888:59). Let us pursue God's Kingdom and let His Spirit blow as He will, even, at times, in spite of our biased expectations and theological presuppositions.

End Notes

¹ These four passages have been selected because they are generally agreed to represent the primary accounts of "Baptism of the Holy Spirit" in Acts. These four accounts represent the most explicit accounts of Holy Spirit reception in Luke-Acts, where a confluence of reception language (λαμβάνω, πίμπλημι, δίδωμι, ἐκχέω, χρίω, ἐπιπίπτω, and ἔρχομαι) describes this Holy Spirit baptism. The convergence of these verbal ideas come together in these four pericopes in such a way not found elsewhere in Luke-Acts. While this subject is too robust to treat in detail here, it is worth noting that the subject of these verbs often dictates what verbal action is being used and this shows a remarkable consistency in the use of the metaphoric language for Spirit Reception activity across the accounts. When the subject is people (particularly groups of people in these accounts), they receive (λαμβάνω) the Spirit and are filled (passive πίμπλημι) by the Spirit. If God the Father is acting, he is either giving (δίδωμι) or pouring out (ἐκχέω) the Spirit, or anointing (χρίω) Jesus with it. Finally if the Holy Spirit is acting, he is either falling (ἐπιπίπτω) or coming upon people (ἔρχομαι). The correspondence of a subject to specific verbal actions in these contexts is quite striking. As such, this study has focused on the four corporate Spirit baptism events. Omitted from this study is Jesus' own water baptism, where Holy Spirit reception seems to be implied (Luke 3:21-4:1), as well as Paul's water baptism where Holy Spirit reception is promised but never explicitly stated (Acts 9:17-19). Finally, a case could be made for including the accounts of Acts 4 (4:8, 31) and Acts 13 (13:9, 52), although these (at least Acts 4:8 and 13:9) seem to parallel the individual fillings of John the Baptist (Luke 1:15), Elizabeth (Luke 1:41), and Zechariah (Luke 1:67) instead of the corporate outpourings of Acts 2, 8, 10, and 19. The account of Acts 4:31 is certainly corporate and warrants an investigation, especially given the seeming implication of this account is that individuals may receive multiple subsequent fillings, but such a study will have to wait until a later date. It was excluded from this investigation because of the absence of the various elements in that account.

² Interestingly, it should be observed that there is not an explicit record of the water baptism of the disciples and/or the 120, yet the Spirit is clearly poured out on all (παῖ, ὅτε) of them in 2:4. One could surely assume they received water baptism at some point during their time with Jesus (or even at the hands of John the Baptist), but any such conclusion is speculation in the absence of explicit textual evidence. Consequently, there would then be a significant delay between these individual's baptism and their reception of the Spirit. Given the uniqueness of Pentecost as the first corporate Spirit reception event recorded (depending how one handles John 20:22 of course), such a delay ought not to be considered normal (especially in light of the need for Jesus' ascension) but this delay (or even absence of water baptism) is often curiously not considered when scholars discuss the relationship between Spirit reception and water baptism.

³ Though it should be observed that explicit mention of repentance and Spirit reception is missing in 2:41. For those espousing a rigid formula from 2:38, the absence of these two elements in 2:41 is problematic. It can certainly be

assumed that both repentance and Spirit reception are present, particularly in light of the “welcoming” of Peter’s message and the love-filled life of the believers in 2:42-47, but an explicit mention of either of these elements is clearly missing from this account.

⁴ See also Thomas H. Tobin, *Paul’s Rhetoric in Its Contexts: The Argument of Romans* (Peabody: Hendrickson, 2004), 199; Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 201; Craig Keener, *Acts: An Exegetical Commentary* (4 Volumes; Grand Rapids, MI: Baker Academic, 2012-2015), 2:1527.

⁵ These two positions are not an exhaustive treatment of the various ways these prepositions are treated but rather representative examples of how they are sometimes treated. For example, a third way not mentioned above is Lars Hartman’s suggestion that, beyond the standard use of εἰ in non-Lucan material (Matt 28:19; 1 Cor 1:13), Luke is attempting to make an explicit textual link to LXX Joel 2:32 with his use of ἐπι, in 2:38. While Hartman could be correct that Luke is intentionally making such a connection, such a connection does not necessarily run counter to Luke’s variability of style as Hartman suggests. Luke may have rightly seen the overlap of the semantic domains of these prepositions and chosen to vary his preposition for both stylistic reasons (without losing fundamental meaning) and to make the linguistic connection to Joel. See also Lars Hartman, *Into the Name of Lord Jesus: Baptism in the Early Church* (SNTIW; Edinburgh: T&T Clark, 1997), 37-44.

⁶ For more on this, see C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (2 vols.; Edinburgh: T&T Clark, 1994-98), 1:154; Hurtado, *Lord Jesus Christ*, 201; Keener, *Acts*, 1:984.

⁷ For more see Wayne A. Meeks, *The Moral World of the First Christians* (LEC 6; Philadelphia: Westminster, 1986), 99. See also Keener, *Acts*, 1:976.

⁸ For the various positions in this discussion, see Stanley E. Porter, “Mark 1.4, Baptism and Translation,” in *Baptism, the New Testament and the Church: Historical and Contemporary Studies in Honour of R.E.O. White* (ed. Stanley E. Porter, and Anthony R. Cross; Sheffield: Sheffield Academic, 1999), 81-98; G.R. Beasley-Murray, *Baptism of the New Testament* (New York: St. Martin’s Press, 1963), 18-31; Lawrence H. Schiffman, “At the Crossroads: Tannaitic Perspectives on the Jewish Christian Schism,” in *Aspects of Judaism in the Graeco-Roman Period* (ed. E. P. Sanders with A. I. Baumgarten and Alan Mendelson; Philadelphia: Fortress, 1981), 115-56; F.F. Bruce, *New Testament History* (Garden City: Doubleday, 1972), 156; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 41; C. H. J. Scobie, *John the Baptist* (Philadelphia: Fortress, 1964), 187-202; Keener, *Acts*, 1:977-82. See also, Robert L. Webb, *John the Baptizer and Prophet: A Socio-Historical Study* (JSNTS; Eugene: Wipf and Stock, 1991); Joan E. Taylor, *The Immerser: John the Baptist within Second Temple Judaism* (SHJ; Grand Rapids: Eerdmans, 1997).

⁹ This is observable in Luke 3:3, and Acts 2:38; 13:24; 19:4. For more on this, see Joel B. Green, “From ‘John’s Baptism’ to ‘Baptism in the Name of the Lord Jesus’: The Significance of Baptism in Luke-Acts,” in *Baptism, the New Testament and the Church*, 157-172.

¹⁰ Both Paul’s conception of baptism as participation in Christ’s death and resurrection (Rom 6) as well as baptism in the name of the Father, Son, and

Holy Spirit (Matt 28:19) are noticeably absent from Luke's conception. For a more complete discussion, see Beasley-Murray, *Baptism*, 93-122.

¹¹ See also Keener, *Acts*, 1:976, 982.

¹² See also Hurtado, *Lord Jesus Christ*, 203; also Keener, *Acts*, 1:984.

¹³ See also Keener, *Acts*, 1:920-22, 982-84.

¹⁴ Youngmo Cho also argues for a similar position in *Spirit and Kingdom in the Writings of Luke and Paul: An Attempt to Reconcile These Concepts* (PBMon; Waynesboro: Paternoster, 2005), 140-50.

¹⁵ While repentance is certainly present implicitly in these conversion accounts and in the act of water baptism (see above), it is difficult to accept a case for a *formulaic* understanding if an element of the formula is rarely mentioned. Repentance is mentioned after 2:38 (11:18, 13:24; 14:15; 17:30; 20:21; 26:18) but surprisingly it is not ever directly used of the actions of the converts in reference to the process of conversion leading to reception of the Spirit. The closest Luke comes to describe conversion with repentance in these Spirit reception accounts are in 11:18 and even then, it is on the lips of circumcised believers used in reference to the Gentile conversion after the matter has been settled. As Keener has noted of the Samaritan Spirit reception, "if the Samaritans' conversion is deemed inauthentic because Luke does not employ the term "repentance," very few converts appear anywhere in Acts" in Keener, *Acts*, 2:1518. Rather than use this term "repentance" exclusively, Luke appears to use other language to reflect repentance, such as the acceptance or welcoming of the Word of God (Acts 2:41; 8:14; 11:1).

¹⁶ Lampe makes clear his collapsing of baptism with reception of the Spirit when he acknowledges, "the reception of the Spirit is involved in the very notion of baptism if the rite represents Christ's baptismal anointing at Jordan," from "The Holy Spirit in the Writings of Saint Luke" in *Studies in the Gospels* (ed. D.E. Nineham; Oxford: Blackwell, 1957), 199.

¹⁷ Lampe, *Seal*, 33-37.

¹⁸ As Keener has succinctly argued regarding subsequence in general, "In fact, one could argue for some subsequence even in most cases of the first mention of people receiving the Spirit; in 2:4, 8:16-17, 9:17, and (by at least a few minutes) 19:6, receiving the Spirit followed faith, being absolutely simultaneous with it only in 10:44...To argue that 2:4 was merely an exception could make sense, if this were all one needed to argue; by contrast, to argue that up to 80 percent of the initial reception passages are exceptional renders the word "exceptional" meaningless," from *Acts*, 2:1524. See also Craig S. Keener, *Gift and Giver: The Holy Spirit for Today* (Grand Rapids: Baker, 2001), 162.

¹⁹ For a similar position, see Beverly Roberts Gaventa, *The Acts of the Apostles* (ANTC; Nashville: Abingdon, 2003), 139.

²⁰ See also James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (SBT; London: SCM, 1970), 55-72. Interestingly, Witherington holds a position similar to Dunn's when he acknowledges clearly something wrong in Acts 8, that

the Samaritan faith was not in the Lord but in Philip, and Simon “from first to last is unconverted.” See Witherington, *Troubled Waters*, 67.

²¹ For more on this see, Dunn, *Baptism*, passim.

²² See Acts 2:41; 8:12, 38; 9:18; 10:48; 16:15, 33; 18:8; 19:5.

²³ It is worthwhile noting that the other two accounts in Acts 2 and 10 are unmediated sovereign acts of God rather than Spirit reception through human co-participation with God. As such, its absence in these accounts should be unsurprising.

²⁴ For a discussion of this, see Stanley E. Porter, *Paul in Acts* (LPST; Peabody: Hendrickson, 2001), 93-94. See also Gordon D. Fee, “Paul’s Conversion as Key to His Understanding of the Spirit” in *The Road from Damascus: The Impact of Paul’s Conversion on His Life, Thought, and Ministry* (ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 1997), 166-83; idem, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), 705, 786.

²⁵ It is associated elsewhere with healing (e.g., Mark 5:23; 6:5; 7:32; 8:23; 16:18) and blessing/commissioning (e.g., Mark 10:13-16; 1 Tim 4:14); though the context of some usages is ambiguous (e.g., Heb 6:2; 1 Tim 5:22; 2 Tim 1:6) and may refer to Spirit reception. For surveys, see Robert F. O’Toole, “Hands, Laying On Of, New Testament,” ABD 3:48-49; also John E. Toews, “Rethinking the Meaning of Ordination: Towards a Biblical Theology of Leadership Affirmation,” CGR 22 (2004): 5-25.

²⁶ It could also arguably be used for the transference of the people of God’s sins to the scapegoat (Lev 16:21). Nothing comparable to this usage is found in the New Testament although someone may be able to mount a defense for an analogous usage with the strikingly similar phrase (e.g. Luke 21:12) in the arrest and crucifixion of Jesus (who theologically may be operating as scapegoat, i.e. Hebrews 9:11-10:17).

²⁷ For examples, see David Daube, *The New Testament and Rabbinic Judaism* (London: Athlone, 1956), 207ff; also Joachim Jeremias, *Jerusalem in the Time of Jesus* (Philadelphia: Fortress, 1969), 235-36.

²⁸ For a good summary of various positions, see François Bovon, *Luke the Theologian* (2nd ed.; Waco: Baylor University, 2006), 261-270.

²⁹ This interpretation emerges from his treatment of the accounts in Acts 8, 10, and 19 as exceptional. This presence of hand laying for him only affirms a dimension of ordination present in these accounts that is not present in Acts 2, which this interpretation itself only reinforces his division of paradigmatic (Acts 2) versus exceptional (Acts 8, 10, and 19).

³⁰ See Gonzalo Haya-Prats, *L’Esprit, force de l’Église. Sa nature et son activité d’après les Actes des apôtres* (LD 81; Paris: Cerf, 1975), 57; also Clayton David Robinson, “The Laying on of Hands, with Special Reference to the Reception of the Holy Spirit in the New Testament” (PhD diss., Fuller Theological Seminary, 2008), 266.

³¹ For a robust discussion of sources and the character of ancient historiography, see Keener, *Acts*, 1:116-147.

³² Rudolph Gonzalez equates the hands of the apostles in the rite with the tongues of fire at Pentecost but such a conclusion is problematic in the absence of either presence at the Gentile Pentecost (Acts 10) or an explicit acknowledgement by Luke. Additionally, the broad range of usage beyond Spirit reception for such a rite also inevitably speaks against such an interpretation. See Rudolph González, "Laying-on of Hands in Luke and Acts: Theology, Ritual, and Interpretation," (PhD diss., Baylor University, 1999), 154-55.

³³ The element of prayer in these reception accounts is a very real one as prayer seems to precede a significant number of these accounts (Acts 1:14; 8:15; 10:2) as well as in other Spirit reception contexts in Luke-Acts (Luke 11:13 [implicitly]; Acts 9:11). A wider examination of prayer in relationship to Spirit reception is certainly warranted but beyond the scope of this study.

³⁴ This investigation will only be summative due to the expansive secondary literature on the subject. Keener notes that this subject had more than a thousand sources in 1985. See Keener, *Acts*, 1:806; also Watson E. Mills, *Glossolalia: Bibliography* (SBEC, New York: Edwin Mellen, 1985).

³⁵ There are a number of positions on even this point. For a brief summary of the various positions, see Keener, *Acts*, 1:821-23.

³⁶ Witherington suggests that there were probably differences between the tongues in Acts 2 (foreign languages) and Acts 10 (ecstatic speech). He is silent on whether which he thinks is operative in Acts 19 though he does point to the expansion of this passage in the Western text (itp, vgmss, and Ephraem): "other tongues and they themselves *knew them, which they also interpreted for themselves; and certain also prophesied.*" See Witherington, *Acts*, 572n46; Bruce Metzger, *A Textual Commentary on the Greek New Testament* (London: UBS, 1971), 470.

³⁷ Keener, *Acts*, 1:805.

³⁸ James D.G. Dunn, *Jesus and Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM, 1975), 188.

³⁹ For a comparison of the usages in Luke and Paul, see Keener, *Acts*, 1:812-816.

⁴⁰ For a discussion of these, see R. L. Ruble, "A Scriptural Evaluation of Tongues in Contemporary Theology" (PhD diss., Dallas Theological Seminary, 1964), 17-25; Christopher Forbes, *Prophecy and Inspired Speech in Early Christianity and Its Hellenistic Environment* (WUNT 2.75, Peabody: Hendrickson, 1997), 76-84; Keener, *Acts*, 1:812-13.

⁴¹ Leisegang cited the following original sources for his conclusions: Aristophanes, *Ranae*, 357; Diodorus 4:66; Plutarch *De Pythiae Oraculis* 406.

⁴² For a summary of these various positions, see Keener, *Acts*, 1: 807-09.

⁴³ See also Cecil M. Robeck, Jr. "William J. Seymour and 'The Bible Evidence,'" in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (ed. Gary B. McGee; Peabody: Hendrickson, 1991), 81-89; Gary B. McGee, *Miracles, Missions, & American Pentecostalism* (AmSocMissS 45, Maryknoll: Orbis, 2010), 135; James Opp, *The Lord for the Body: Religion, Medicine, and Protestant Faith Healing in Canada, 1880-1930* (Montreal: McGill-Queen's University, 2005), 152; Estrela Alexander, *Black Fire: One Hundred Years of African American Pentecostalism* (Downers Grove: InterVarsity, 2011), 130-131.

⁴⁴ See also Douglas Jacobsen, *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* (Bloomington: Indiana University, 2003), 95-98, 288-90. Also Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Baker Academic, 1987).

⁴⁵ On this Menzies suggests one "should *expect* manifest tongues, and this manifestation of tongues is a uniquely demonstrative sign (evidence) that one has received the gift" (Menzies, *Empowered*, 255).

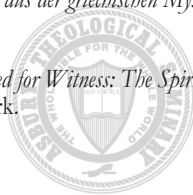
⁴⁶ For example, see Dunn, *Jesus and Spirit*, 188.

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