



# *1 Corinthians*



“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.” - Ephesians 3:20-21

# **Tongues and Prophecy in the NT Church:**

# Tongues in the Church:

**The Holy Spirit speaking through you in a language you do not know**

*“And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because *each one was hearing them speak in his own language*. And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” - Acts 2:4-13



# **Tongues in the Church:**

**The Holy Spirit speaking through you in a language you do not know**

“There are doubtless many different languages in the world, and none is without meaning, but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. - 1 Corinthians 14:10-11

“Therefore, one who speaks in a tongue should pray that he may interpret.” - 1 Corinthians 14:13



# Tongues in the Church:

**What is being said are prayers, praise, thanksgiving, or prophecies:**

**“both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” - Acts 2:11**

**“For if I pray in a tongue, my spirit prays but my mind is unfruitful. What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say “Amen” to your thanksgiving when he does not know what you are saying? For you may be giving thanks well enough, but the other person is not being built up.” - 1 Corinthians 14:14-17**



# Tongues in the Church:

**What is being said are prayers, praise, thanksgiving, or prophecies:**

Likewise the Spirit helps us in our weakness. For ***we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.*** - Romans 8:26

For one who speaks in a tongue ***speaks not to men but to God*** - 1 Corinthians 14:2



# Tongues in the Church:

**The speaking is a passionate religious experience:**

“But others mocking said, “***They are filled with new wine.***” - Acts 2:13

“If, therefore, the whole church comes together and ***all speak in tongues***, and outsiders or unbelievers enter, ***will they not say that you are out of your minds?***” - 1 Corinthians 14:23

“Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with ***groanings too deep for words.***” - Romans 8:26



# Tongues in the Church:

Often happens along with prophecy

(All of 1 Corinthians 14)

“And when Paul had laid his hands on them, the Holy Spirit came on them, and they began ***speaking in tongues and prophesying.***” - Acts 19:6

“And they were all filled with the Holy Spirit and ***began to speak in other tongues*** as the Spirit gave them utterance... ***“this is what was uttered through the prophet Joel:*** “And in the last days it shall be, God declares, that ***I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy...***” - Acts 2:4, 15-18

# **Prophecy in the Church:**



# Prophecy in the Church:

**Everyone could prophecy, but some were especially known for this:**

***your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.***” - Acts 2:15-18

# Prophecy in the Church:

**Everyone could prophecy, but some were especially known for this:**

***"You can all prophecy* one at a time" - 1 Corinthians 14:31**

***"I want every one of you to speak in tongues, but I would rather have you all prophecy."* - 1 Corinthians 14:5**



# Prophecy in the Church:

**Everyone could prophecy, but some were especially known for this:**

“Every *man/husband who prays or prophesies* with his head covered dishonors his head, but *every woman/wife who prays or prophesies* with her head uncovered dishonors her head.” - 1 Corinthians 11:4-5

*All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.* - Acts 1:14

*“On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. He had **four unmarried daughters, who prophesied.**”* - Acts 21:8-9

# Prophecy in the Church:

**Everyone could prophecy, but some were especially known for this:**

***“Having gifts that differ*** according to the grace given to us, let us use them: ***if prophecy, in proportion to our faith***; if service, in our serving; the one who teaches, in his teaching; the one who encourages, in his encouragement; the one who gives, in generosity; the one who gives aid, with zeal; the one who does acts of mercy, with cheerfulness.” - Romans 12

# Prophecy in the Church:

**Prophecies were advise/encouragement related to specific situations for building up and strengthening the Church, or evangelism:**

***“the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.” - 1***

**Corinthians 14:24-25**

***And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words.” - Acts 15:30-33***



# Prophecy in the Church:

**Prophecies were advise/encouragement related to specific situations for building up and strengthening the Church, or evangelism:**

“Now in these days ***prophets came*** down from Jerusalem to Antioch. And one of them named Agabus stood up and ***foretold by the Spirit that there would be a great famine over all the world*** (this took place in the days of Claudius). So ***the disciples determined, every one according to his ability, to send relief to the brothers*** living in Judea.” - Acts 11:27-29

# Prophecy in the Church:

**Prophecies were advise/encouragement related to specific situations for building up and strengthening the Church, or evangelism:**

While we were staying for many days, ***a prophet*** named Agabus came down from Judea. And coming to us, ***he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"*** - Acts 21:7-1

# Prophecy in the Church:

**Prophecies were advise/encouragement related to specific situations:**

**“Timothy, my son, *I am giving you this command in keeping with the prophecies once made about you, so that by recalling them you may fight the battle well*, holding on to faith and a good conscience” - 1**

**Timothy 1:18-19**



# Prophecy in the Church:

**Revelations and prophecies in Church services were different than the prophets who wrote Scriptures:**

“knowing this first of all, that ***no prophecy of Scripture comes from someone’s own interpretation.***” - 2 Peter 1:20

“Let two or three prophets speak, and let the others weigh what is said.” - 1 Corinthians 14:29

“If a revelation is made to another sitting there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged,” - 1 Corinthians 14:30-31

“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.” - 1 John 4:1

# **Prophecy in the Church:**

**Revelations and prophecies in Church services were different than the prophets who wrote Scriptures. All of Paul's writings directly overrule prophecies:**

“If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. If anyone does not recognize this, he is not recognized.” - 1 Corinthians 14:37-38

# Prophecy in the Church:

“Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good” - 1 Thessalonians 5:19-21

# Prophecy in the Church:

## Why does this matter?

“Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good” - 1 Thessalonians 5:19-21

### **1 Corinthians 14:**

**1** Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy...

**5** Now I want you all to speak in tongues, but even more to prophesy...

**39** So, my brothers and sisters, earnestly desire to prophesy, and do not forbid speaking in tongues.



“Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted.

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. ***Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.*** And surely I am with you always, to the very end of the age.” - Matthew 28:16-20

## ***teaching them to obey everything I have commanded you***

“And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal” - Luke 9:1-2

And they departed and went through the villages, preaching the gospel and healing everywhere. - Luke 9:6

“After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Go your way... Whenever you enter a town and they receive you, eat what is set before you. Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’” - Luke 10:1-9

“And when they heard it, they lifted their voices together to God... And now, Lord, look upon their threats and *grant to your servants to continue to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus.*” - Acts 4:24-30

“Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, “Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ***And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.***”

So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.” - Mark 16:14-20



“Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.” - John 14:10-12

“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.” - John 14:12

**“For *they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons—[none, indeed,]* except those that are sent into others by themselves, if they can even do so much as this. *Nor can they cure the weak, or the lame, or the paralytic, or those who are distressed in any other part of the body, as has often been done in regard to bodily infirmity.* Nor can they furnish effective remedies for those external accidents which may occur.**

***And so far are they from being able to raise the dead, as the Lord raised them, and the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity—the entire Church in that particular locality entreating [the boon] with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints”* - Iraneus Against the Heresies Book 2, XXXI (Iraneus lived 130-203 AD)**

This, too, I may confidently say: He who has likened the unity of our body throughout its manifold and diverse members to the compacting together of the various gifts of the Spirit... ***Let Marcion then exhibit, as gifts of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart;*** let him produce a psalm, a vision, a prayer —only let it be by the Spirit, in an ecstasy, that is, in a rapture, ***whenever an interpretation of tongues has occurred to him; let him show to me also,*** that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. ***Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty,*** and they agree, too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit - Tertullian, The Five Books Against Marcion, Book 5, Chapter 8 (Tertullian lived 160-230 AD)

“Not everyone who speaks in the Spirit is a prophet but only the one whose behavior is the Lord's. So the false prophet and the prophet will be recognized by their behavior...

You shall not listen to anyone who says in the Spirit, "Give me money, or something;" but if he is asking that something be given for others who are in need, let no one judge him.” - Didache 11.12 150-200 AD



“But thus far we have been dealing only in words: we now proceed to a proof of facts, in which we shall show that under different names you have real identity. ***Let a person be brought before your tribunals, who is plainly under demoniacal possession. The wicked spirit, ordered to speak by a follower of Christ, will as readily make the truthful confession that he is a demon***, as elsewhere he has falsely asserted that he is a god...

What clearer than a work like that? ***what more trustworthy than such a proof?*** The simplicity of truth is thus set forth; its own worth sustains it; no ground remains for the least suspicion...

***For what argument can you bring against a thing that is exhibited to the eye in its naked reality?***

Why, ***all the authority and power we have over them is from our naming the name of Christ***, and recalling to their memory the woes with which God threatens them at the hands of Christ as Judge, and which they expect one day to overtake them. ***Fearing Christ in God, and God in Christ, they become subject to the servants of God and Christ. So at our touch and breathing, overwhelmed by the thought and realization of those judgment fires, they leave at our command the bodies they have entered***, unwilling, and distressed, and before your very eyes put to an open shame.

- Tertullian, Defense/Apology, Chapter 23, written around 198-204 AD

# 1801 American Revival Movement

"Excitement mounted, and amid smoke and sweat, the camp erupted in noise: the cries and shouts of the penitent, the crying of babies, the shrieking of children, and the neighing of horses..."

"Then the tumultuous bodily "exercises" began. Along with the shouting and crying, some began falling. Some experienced only weakened knees or a light head (including Governor James Garrard). Others fell but remained conscious or talkative; a few fell into a deep coma, displaying the symptoms of a grand malseizure or a type of hysteria..."

# 1801 American Revival Movement

“Many fell to their knees, crying for forgiveness. People counseled one another on spiritual matters. They sang, shouted, danced, groaned or wept uncontrollably. Some fell into deep comas.”

“The number who fell may have reached 1,000 - estimates ranged from 300 to 3,000.”





What famous revival movement pictured here was defined  
demons cast out of people who would collapse and start  
prophesying once they rose up?





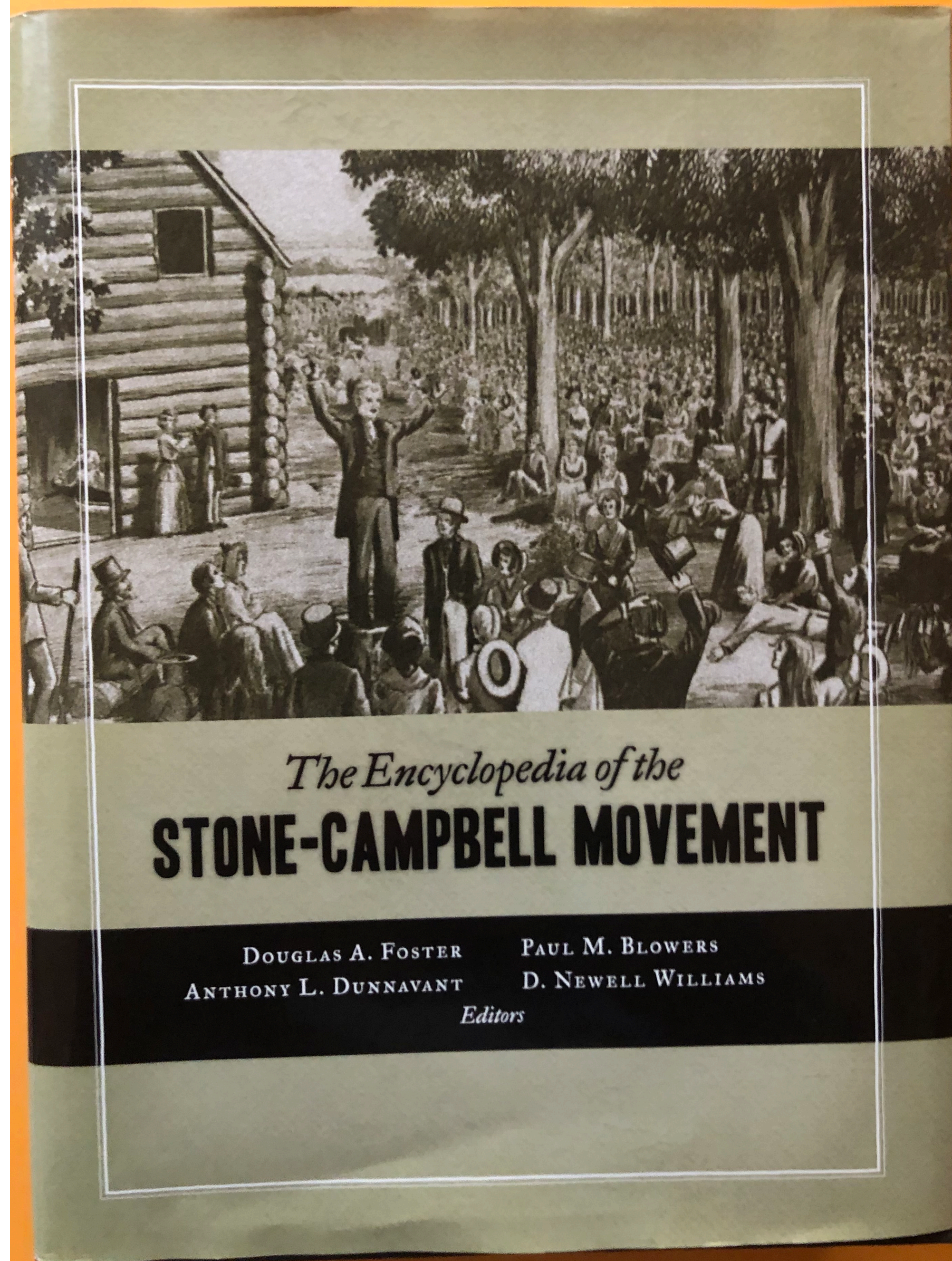
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Church  
of  
Christ





**“Cane Ridge Meetinghouse:** Earliest historic site of the Stone-Campbell movement”

**Cane Ridge Revival:** Most famous camp meeting... hosted by the Presbyterian Church in Cane Ridge, Kentucky, and its pastor, Barton W. Stone, August 6-12, 1801...

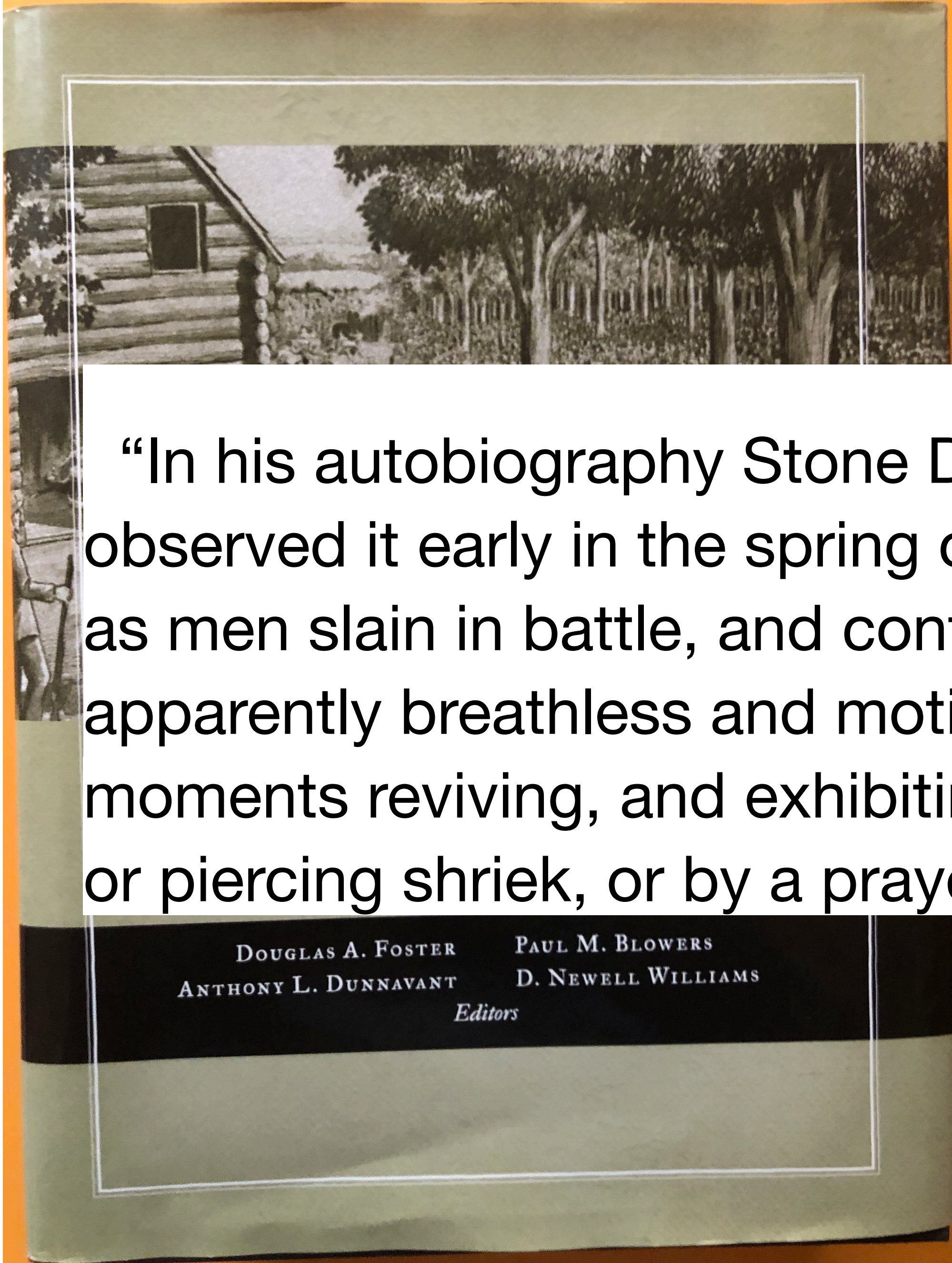
***People began falling, a phenomenon that had marked the revival movement”***

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“In his autobiography Stone Described the phenomenon as he first observed it early in the spring of 1801. ‘Many, very many fell down, as men slain in battle, and continued for hours together in an apparently breathless and motionless state - sometimes for a few moments reviving, and exhibiting symptoms of life by a deep groan, or piercing shriek, or by a prayer for mercy most fervently uttered...”

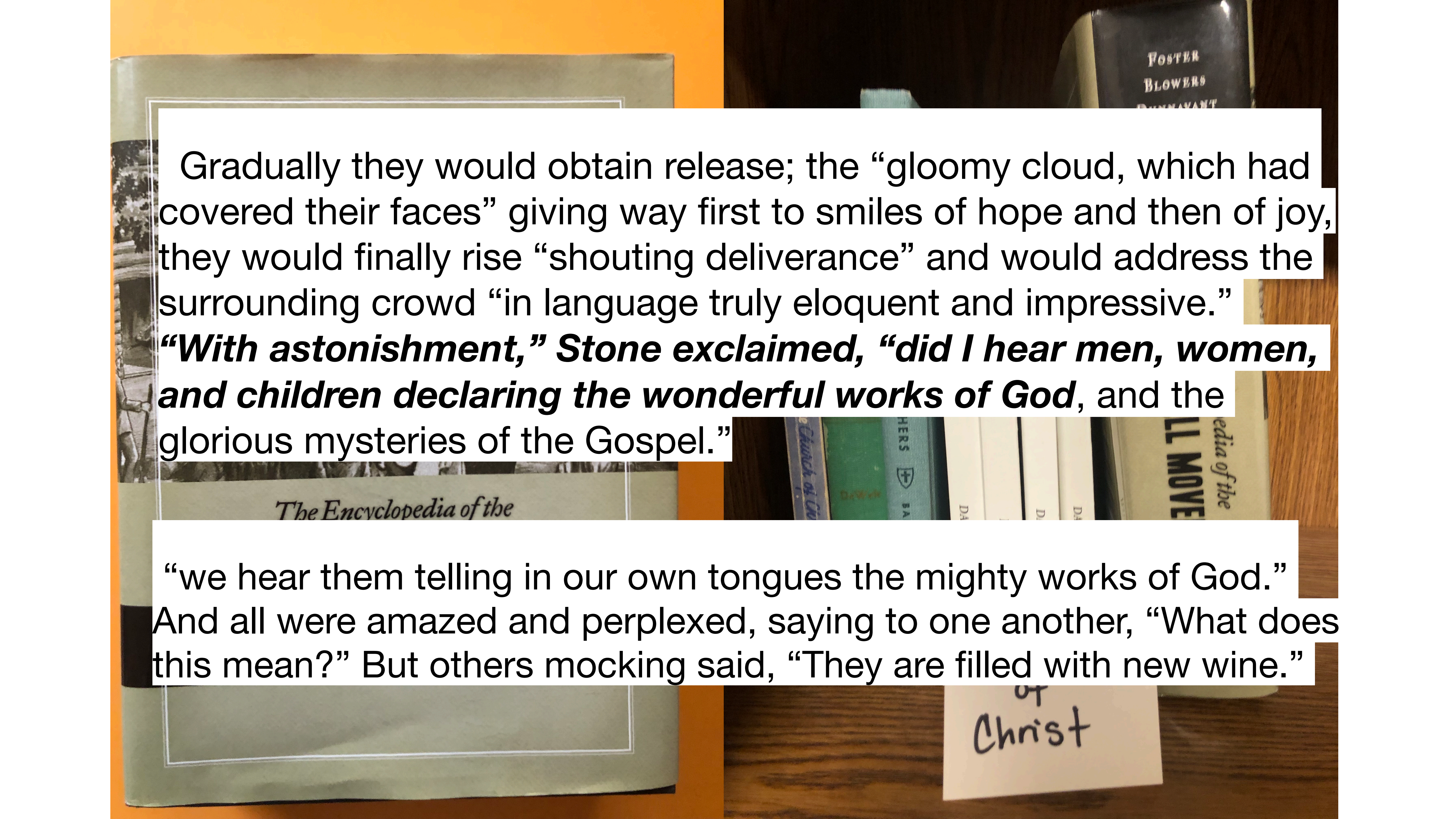
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EERDMANS



The background is a collage. On the left, there's a photograph of a stone archway. To the right, there are several books. One book at the top right has the author 'FOSTER BLOWERS' visible. Below it, a book spine says 'The Encyclopedia of the'. Another book spine further down says 'Church of Christ'. At the bottom right, a book spine says 'ALL MOVE'.

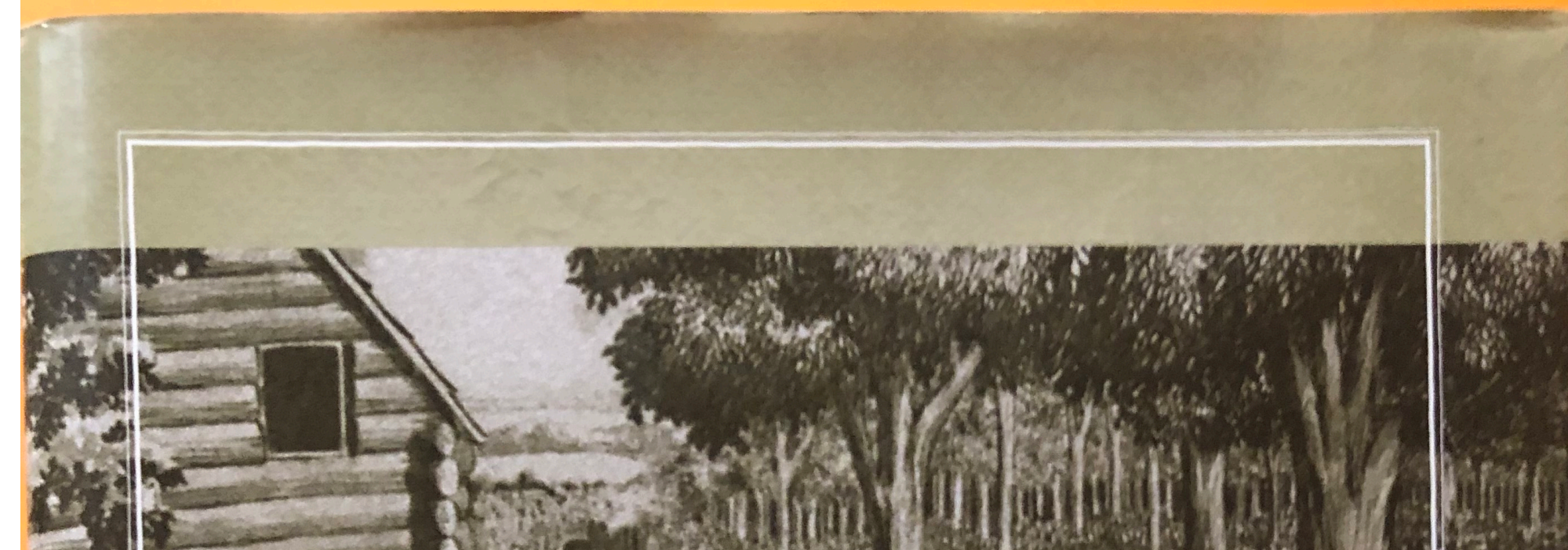
Gradually they would obtain release; the “gloomy cloud, which had covered their faces” giving way first to smiles of hope and then of joy, they would finally rise “shouting deliverance” and would address the surrounding crowd “in language truly eloquent and impressive.”

***“With astonishment,” Stone exclaimed, “did I hear men, women, and children declaring the wonderful works of God, and the glorious mysteries of the Gospel.”***

“we hear them telling in our own tongues the mighty works of God.” And all were amazed and perplexed, saying to one another, “What does this mean?” But others mocking said, “They are filled with new wine.”

of  
Christ





But Peter, standing with the eleven, lifted up his voice and addressed them... this is what was uttered through the prophet Joel: 'And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and ***your sons and your daughters shall prophesy***, and your ***young*** men shall see visions, and your ***old*** men shall dream dreams; even ***on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.*** - Acts 2:11-18

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He reported that their appeals to others were “solemn, heart-penetrating, bold, and free.” Noting he was amazed at “the knowledge of gospel truth displayed” in their addresses, he observed that, hearing their appeals, others would fall down “into the same state from which the speakers had just been delivered.” - The Encyclopedia of the Stone Campbell Movement

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“Of the two main streams of the movement, one was led by Kentucky preachers Barton Warren Stone and John Mulkey, and the other by Thomas and Alexander Campbell, a father and son team in Bethany, Virginia... the Cane Ridge Meetinghouse had become the center of a vibrant movement that was enjoying rapid growth...

When Barton Warren Stone and Alexander Campbell met for the first time in 1824, they recognized that the principles of the "Christians" and the "Disciples" were strikingly similar...

***The American religious movement that resulted from this merger never agreed on an exclusive name.*** Alexander Campbell preferred "Disciples of Christ," whereas his own father and Walter Scott both had a strong attachment to the name "Christian." ***Stone and Mulkey also insisted on the name "Christian" and their churches were usually designated "Church of Christ" or "Christian Church." Stone's congregation at Cane Ridge was referred to as the "Church of Christ at Cane Ridge."*** - Christians on the Oregon Trail: Churches of Christ and Christian Churches in Early Oregon 1842-1882, Jerry Rushford























# MULKEY CEMETERY

## Historical Notes

You are standing at the entrance of Mulkey Cemetery, one of hundreds of pioneer cemeteries that commemorate the settlers who began arriving in Oregon in the 1840's.

Mulkey Cemetery is named for Philip Mulkey (1802-1893), a Kentucky preacher and farmer who arrived in Oregon in 1853 at the age of 51 with his wife and many of his 9 children. Within two months, he and his wife, Martha, made their way to the Federal Land Office in Roseburg where they staked a claim to 320 acres of land west of Eugene. Philip and his family farmed and preached; he was the first traveling preacher in Lane County. Thirty years after he arrived, eighty-one year old Philip Mulkey wrote to a niece of the positive aspects of Oregon life — a pleasant climate with fertile soil that grew all kinds of fruit, a community with fine churches and splendid schools.

For the Mulkeys, however, the first decade in Oregon had been tragically marked by the death of Philip's wife Martha and three of their grandchildren, all between 1862 and 1865. Their graves alongside several other burials placed on top of this hill eventually led to the informal designation of the area as "Mulkey Cemetery". The choice of the hilltop for a cemetery reflected the pioneer fear of the Willamette River, and perhaps memories of the floods in the Midwest in the 1840's that had added to the motivation of those who chose the Oregon Trail.

By the late 1870's, there were more than 25 graves in this small country cemetery. Five of the seven Mulkeys buried there were children. In the 1880's, aging Philip and his second wife, Phoebe Mulkey, joined three other pioneer couples, John and Elizabeth Bailly, T. J. Lindly and his wife Mary, and Edward Hawkins and his wife Nancy, in deeding land for the cemetery. In 1891, the area was laid out in the plat you see to the right and the name "Mulkey Cemetery" was formally recorded for the first time.

The simple stone marker for Philip Mulkey in the northeast corner of the cemetery that invites onlookers to "Meet Me There" now rests where Mulkey undoubtedly once stood to take in the panoramic view of the Cascades, South Hills and the Coastal Hills as well as the young orchards of cherry and pear trees planted by his neighbor, Edward Hawkins.

Edward Hawkins came to Oregon as a child with his parents and grandparents in 1845. Both his father and sister died in the crossing. His mother married the wagonmaster who brought the Hawkins family safely to Oregon after a portion of the party broke away from the original group and became the "lost wagon train of 1845". In Oregon, Edward's family settled in the Corvallis area where he grew up and farmed for about 20 years. After the death of his first wife in 1884, he remarried and moved his family to Eugene where the orchards he planted became the distinguishing landmark for the hillsides around the Mulkey Cemetery. Edward's son, Virgil Hawkins, managed the orchards until his death in 1956, after which the orchard was subdivided. This area is still known as "Hawkins' Heights".

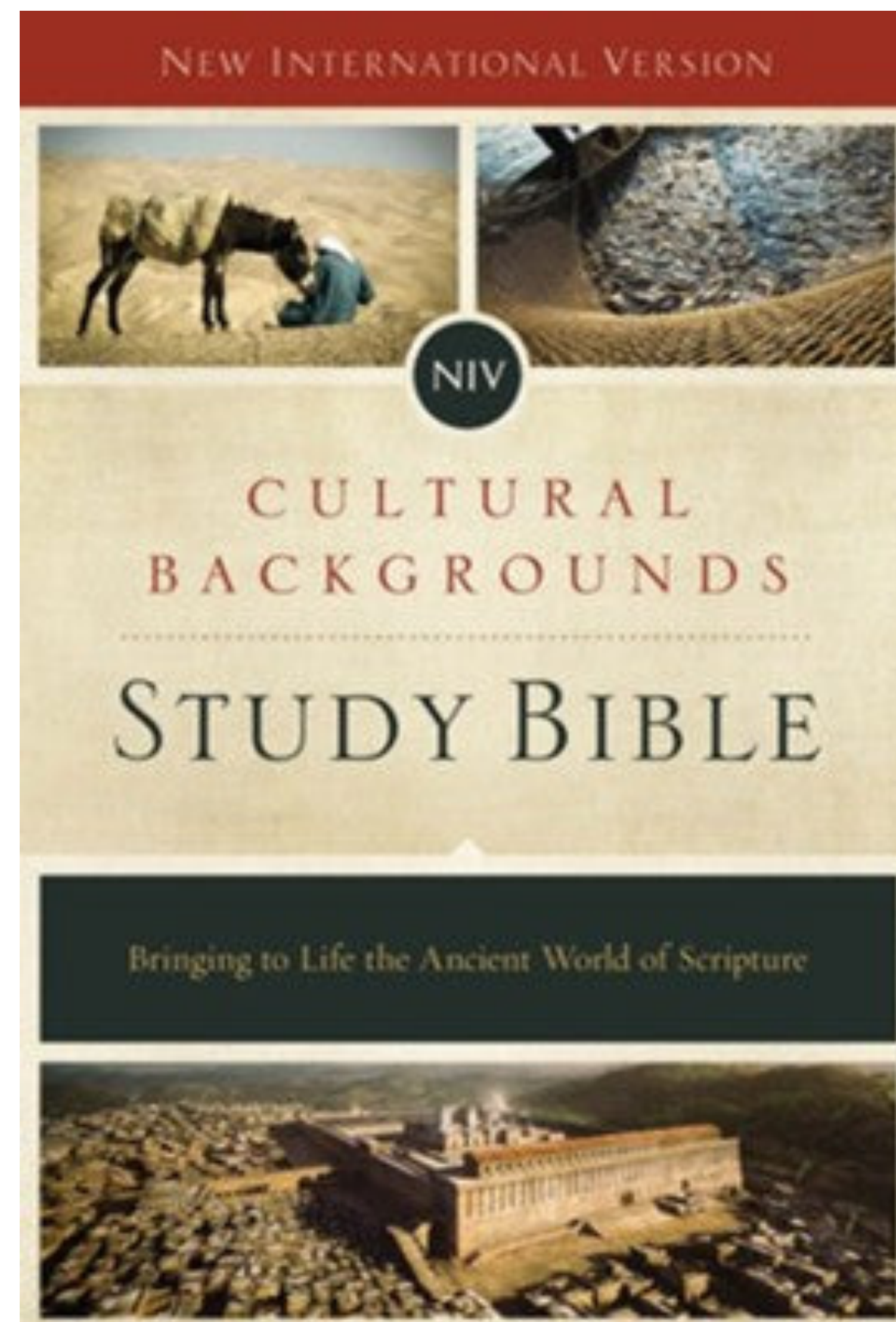
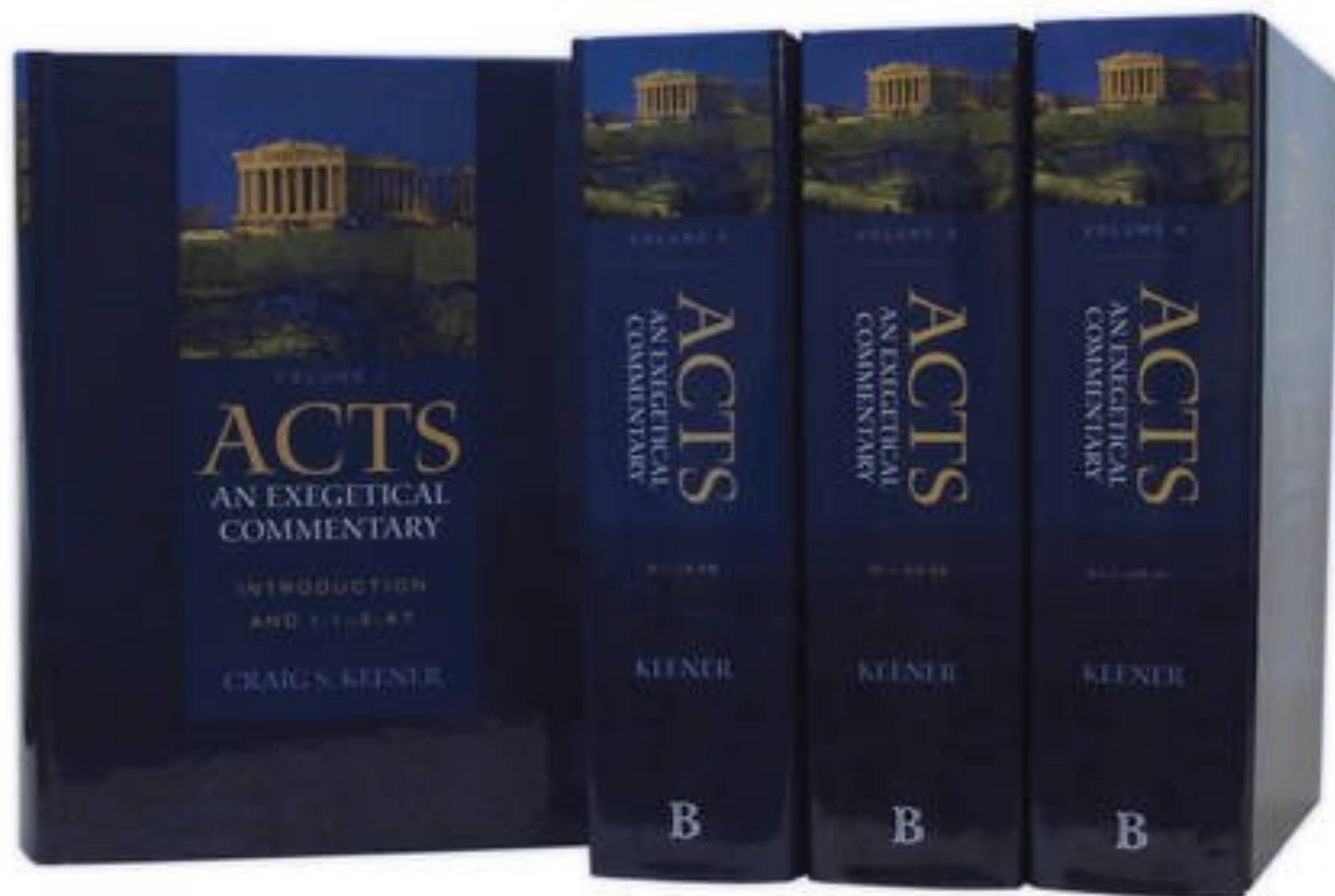


Philip Mulkey (1802-1893)

Courtesy of Lane County Historical Museum



“In necessary things, unity; in doubtful things, liberty; in all things, charity.”





(“were selling,” ἐπίπρασκον, imperfect active indicative, 2:45) their goods to meet others’ needs.

The “forgiveness of sins” is explicitly associated especially with repentance in Acts (e.g., 3:19; 5:31; 11:18).<sup>1228</sup> Jesus’s final recorded Lukan command to his disciples was to preach repentance for the forgiveness of sins in Jesus’s name to all nations, starting (as they do here) from Jerusalem (Luke 24:47). Early Jewish sources often emphasize God’s forgiveness<sup>1229</sup> and pray for it.<sup>1230</sup> But forgiveness normally required confession and repentance.<sup>1231</sup>

II. BAPTISM<sup>1232</sup>

Scholars debate to what extent the forgiveness of sins is also associated with baptism, and the grammatical debate can become quite involved.<sup>1233</sup> Given the various texts surveyed above, it seems that “for forgiveness” is linked more often with repentance (though the grammar alone could not decide this), which is never missing when baptism and forgiveness are both mentioned (Luke 3:3; Acts 2:38) or even when forgiveness is mentioned without baptism. For Luke, however, baptism is not dissociated from repentance but constitutes an act of repentance; under normal circumstances, one does not separate the two (Luke 3:3; Acts 13:24; 19:4).<sup>1234</sup>

John’s mission was to bring Israel to forgiveness (Luke 1:77); he preaches a *baptism* of repentance for the forgiveness of sins (3:3) when he preaches repentance (3:8).<sup>1235</sup> Thus preaching repentance in Jesus’s name (ἐπὶ τῷ ὀνόματι, 24:47) is concretely expressed by summoning the repentant to baptism in Jesus’s name (ἐπὶ τῷ ὀνόματι, Acts 2:38), and baptism figuratively “washes away sins” (22:16).<sup>1236</sup> As in contemporary Judaism (below), a baptism of repentance was an act of conversion, though early Christians invited Jews as well as Gentiles to submit to it.<sup>1237</sup>

1228. With, e.g., Bruce, *Commentary*, 77; Dunn, *Acts*, 33; Bock, *Acts*, 144.

1229. E.g., *Jub.* 22:14; 1QH<sup>a</sup> VI, 24; *Exod. Rab.* 52:2.

1230. E.g., 4Q504 4 6–7; also the sixth benediction of the Amidah (Oesterley, *Liturgy*, 63); for a later discussion of prayer on the eve of Yom Kippur, see, e.g., *Lev. Rab.* 3:3.

1231. E.g., *Jos. Asen.* 11:18; *Sipra Behuq. pq.* 8.269.2.1; *Tg. Ps.-J.* on Lev 16:30; 1 John 1:9; for confession, see also, e.g., *Pss. Sol.* 9:6; *b. Sanh.* 43b; further comment at Acts 7:60.

1232. For studies of baptism relevant to Acts, see Mattill and Mattill, *Bibliography*, 290–93, §§4039–87; for a more recent but brief survey of views, see Powell, *Acts*, 74–75 (usefully highlighting, among others, Giles, “Exponent,” 194–205; Beasley-Murray, *Baptism*, 93–122).

1233. E.g., McIntyre, “Baptism and Forgiveness” (some of whose other points are stronger), cites the rule of concord to separate baptism and forgiveness in Acts 2:38, but Camp, “Reexamining Concord,” responds that ἕκαστος can serve as a plural pronoun. Grammar alone will not easily decide the theological point here. That εἰς in 2:38 may mean “for the purpose of” (cf., e.g., Dana and Mantey, *Grammar*, 104, §111.i) is far likelier than Mantey’s theologically determined “because of” (see Wallace, *Grammar*, 369–71, following Marcus, “*Eis*”; idem, “Elusive *eis*,” 44; against Mantey, “Causal Use of *eis*”; “*Eis* Again”). Moule, *Idiom Book*, 70, has “*with a view to, or resulting in.*”

1234. My concern here is exegetical only. That is, I am not addressing theological questions about how the church should deal with those incapable of being baptized (the oft-cited thief on the cross in Luke 23:42–43 might be relevant, though one could readily counter that the example precedes Christian baptism). More relevant is the spiritual conversion of Cornelius’s household before baptism (Acts 10:47). In view of the latter case, Luke probably would not attribute to baptism any mechanical efficacy for spiritual transformation (against such efficacy, see further, e.g., Stonehouse, *Areopagus*, 78, 83–84). But such questions remain peripheral to Luke’s central concern here, which is baptism as the standard *act* of conversion, by which one publicly confesses allegiance to Christ (even if one has already received the Spirit).

1235. The continuity between John’s practice and the early Jesus movement suggests that Jesus himself approved the use of baptism (cf. John 3:22; 4:1–2; France, “Jesus the Baptist?,” 107).

1236. John’s baptism prefigures even this element of proclaiming Christ, except that John proclaims the “coming one” (Luke 3:16) and Peter proclaims the one who has already come.

1237. That is, I understand Luke differently than I understand the Fourth Gospel (cf. Keener, *John*, 546–52); although I do not think that Luke presents baptism as itself regenerative (or that he anywhere addresses the question of regeneration, in any case), I do believe that he sees it as the decisive act of conversion (*pace*, e.g.,



Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We ***were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*** - Romans 6:3-4

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”

And Peter said to them, “***Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone*** whom the Lord our God calls to himself.” - Acts 2:36-39

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For ***in one Spirit we were all baptized into one body***—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” - 1 Corinthians 12:12-13

John's mission was to bring Israel to forgiveness (Luke 1:77); he preaches a *baptism* of repentance for the forgiveness of sins (3:3) when he preaches repentance (3:8).<sup>1235</sup> Thus preaching repentance in Jesus's name (ἐπὶ τῷ ὀνόματι, 24:47) is concretely expressed by summoning the repentant to baptism in Jesus's name (ἐπὶ τῷ ὀνόματι, Acts 2:38), and baptism figuratively "washes away sins" (22:16).<sup>1236</sup> As in contemporary Judaism (below), a baptism of repentance was an act of conversion, though early Christians invited Jews as well as Gentiles to submit to it.<sup>1237</sup>



In contrast to the wicked in John's preaching (Luke 3:7–9, 17), the repentant (in 3:3, 8, 11–14) would receive the Spirit (3:16). It seems no coincidence, then, that baptism becomes a normal prerequisite for the gift of the Spirit (though God did sometimes sovereignly vary the sequence, as in Acts 10:46–47). Jesus, the model, received the Spirit at his baptism (Luke 3:21–22), and even the expression “baptized in the Holy Spirit” suggests that it is an experience to which both John's baptism in water (3:16) and that of the apostles (Acts 2:41; esp. 10:47) points. (Conversely, Acts 10:44–48 shows that they are ontologically distinguishable,<sup>1238</sup> and 10:47 that water baptism could confirm the more critical experience with the Spirit that God had already granted.)<sup>1239</sup> Baptism was the act of repentance by which one embraced the eschatological gift<sup>1240</sup> and consequent empowerment to share the apostolic mission for cross-cultural testimony. Water baptism was meant to symbolize and (ideally) accompany the gift of the Spirit, however, not to



to believe that he was correct. Baptism appears as the accepted initiatory rite in our earliest Christian sources<sup>1242</sup> (e.g., Rom 6:3–4; 1 Cor 1:13–17; 10:2; Gal 3:27) and was used by John the Baptist as a moral purificatory rite before the Christians adopted it (Mark 1:4; Jos. *Ant.* 18.117, βαπτισμῶ). Instead of assuming that this distinctive, single initiatory baptism arose independently among John's and Jesus's followers

most striking is not the activity of baptism but its use for initiation specifically into the community of Jesus's followers, identifying them as a distinguishable sect within Judaism.<sup>1243</sup> That is, they practiced baptism “in the name of Jesus.”

What Luke emphasizes as included in the gift is more simply ascertained than questions of normative sequence. Complicating any attempt to create a mandatory sequence here, Luke clearly speaks of conversion (repentance and baptism) in this text;<sup>1323</sup> in context, he also clearly associates the gift with prophetic empowerment,<sup>1324</sup> which (elsewhere in Acts; cf. 4:8; 13:9; esp. discussion at Acts 8:14–17) apparently might not occur at the same moment yet was also part of the “gift” of the Spirit. Luke’s

# How do you know if someone has the Holy Spirit?

“you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ” - 1 Corinthians 1:6-7

“when you come together it is not for the better but for the worse.” - 1 Corinthians 11:17



# **How do you know if someone has the Holy Spirit?**

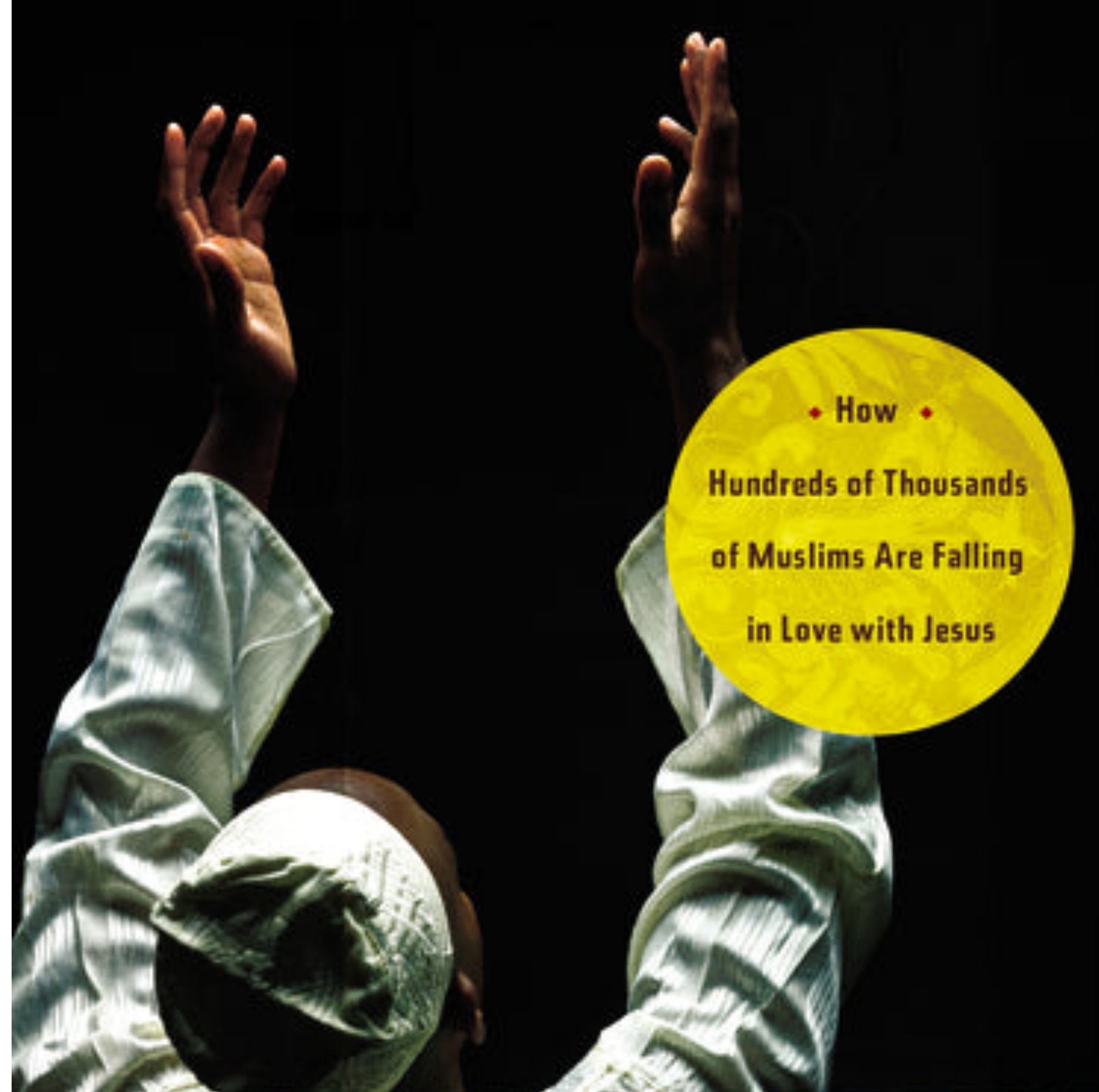
“If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.” - 1 Corinthians 13:1-2

# How do you know if someone has the Holy Spirit?

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’” - Matthew 7:21-23

“But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.” You may say to yourselves, “How can we know when a message has not been spoken by the Lord?” ***If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously,*** so do not be alarmed.” - Deuteronomy 18:20-22





♦ How ♦  
Hundreds of Thousands  
of Muslims Are Falling  
in Love with Jesus

# MIRACULOUS MOVEMENTS

JERRY TROUSDALE



“And he told them a parable to the effect that they ought always to pray and not lose heart.” - Luke 18:1

# How do you know if someone has the Holy Spirit?

“Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ***You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?*** So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. ***Thus you will recognize them by their fruits.***” - Matthew 7:15-20



# How do you know if someone has the Holy Spirit?

“You will recognize them by their fruits.” - Matthew 7:15-20

“Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

But ***the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control***; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.” - Galatians 5:19-23

# **The Holy Spirit**

“Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me, and I in him, he it is who bears much fruit. For apart from me you can do nothing” - John 15:4-5