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Pneumatology in Luke-Acts and Baptism: An Explanation of the Samaritan Believers Who Had Not “Received the Spirit” (Acts 8:4–17)

Mark P. Surburg

On the day of Pentecost, Peter announced that those who are baptized “will receive the gift of the Holy Spirit” (Acts 2:38).¹ Later there are Samaritans who believe and are baptized (Acts 8:4–13). When the Jerusalem church sends down Peter and John, however, they find that the Spirit “had not yet fallen on any of them” and instead, “they had only been baptized in the name of the Lord Jesus” (Acts 8:16). The apostles lay their hands on the Samaritans, and through this the new believers receive the Spirit. It seems that Baptism had apparently *not provided the Spirit* to the Samaritans (and instead hand-laying later does this), so there are believers in Jesus Christ who *had not received the Spirit*. This presents an obvious challenge for Lutherans who confess the Small Catechism’s explanation of the Third Article of the Creed.²

The apparent contradiction of Peter’s words about Baptism continues in chapter 10, when as Peter shares the gospel with the Gentile Cornelius and those gathered with him (Acts 10:19–20), the Holy Spirit falls on all who hear the word and they begin to speak in tongues (Acts 10:44–46). Peter then commands that they are to be baptized (Acts 10:48), and so there is immediate reception of the Spirit apart from Baptism, which is then added later. Finally, Paul later meets a group of twelve individuals who at first are described as disciples (Acts 19:1), but know only the baptism of John (Acts 19:3). Paul provides instruction (Acts 19:4), and the group receives Baptism (Acts 19:5). Then, they receive the Holy Spirit through Paul’s hand-laying, and begin to speak in tongues (Acts 19:6). It appears that hand-laying here provides the Spirit instead of Baptism, and this is accompanied by speaking in tongues.

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² *Luther’s Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 2017), 17.

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This study will examine the pneumatology of Luke-Acts and the way this determines the understanding of Baptism in Acts. It will show that when Acts 8:4–13 is understood within Luke’s pneumatology, the Samaritans can have faith through the presence and work of the Spirit. They *can also* be described as individuals who have not “received the Spirit,” because for Luke, “to receive the Spirit” has a specific meaning related to *the activity of the Spirit*, and not the mere presence or absence of the Spirit.

Pneumatology in Paul and in Luke-Acts

When considering the relation between the Holy Spirit and Baptism in Acts, it is necessary to read the accounts mentioned above on the basis of the pneumatology found throughout Luke-Acts, without importing the pneumatology of Paul or the rest of the New Testament. Paul’s highly developed theology of the Spirit has shaped much of the dogmatic tradition of the church. Though never losing sight of the corporate aspect of the church, Paul describes the significance of the Spirit *for the individual*. He says in Romans 8:9, “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.” Confession of Jesus as Lord is possible only by the work of the Spirit (1 Cor 12:3). Paul repeatedly discusses the presence (1 Cor 3:16; 6:19; 2 Cor 1:22) and activity of the Spirit in the individual (Rom 8:16, 26; Gal 4:6).

By contrast, one has difficulty finding explicit references to the Spirit’s work in converting individuals and creating faith in Acts. The connection between the Spirit and faith is not left in doubt since Luke describes Stephen as “full of faith and of the Holy Spirit” (Acts 6:5) and Barnabas as “full of the Holy Spirit and of faith” (Acts 11:24). The example that most closely approximates the Spirit’s work in conversion occurs in the circumstances of Peter’s preaching to Cornelius (Acts 10:43–46) and his description of this at the Jerusalem Council (Acts 15:7–8). In the event with Cornelius, the preaching of the gospel, the work of the Spirit, and faith coincide. Though not explicitly stated, the conclusion must be that the Spirit has worked faith in the hearers.

Luke’s primary interest when he speaks about the Spirit is elsewhere. He focuses on *groups of people*, and he has chosen a narrative format to describe theologically the work of the Spirit in expanding the church. Even the individuals mentioned are almost always part of a larger group.³ Luke’s approach is different from, but complementary to that of Paul.

³ Cornelius (Acts 10:24, 44); Lydia (Acts 16:15); the Philippian jailer (Acts 16:32–34); Dionysius and Damaris (Acts 17:34); Crispus (Acts 18:8). The twelve disciples at Ephesus are a

Background in the Old Testament and Second Temple Judaism

Scholarship has appropriately called Luke's pneumatology the "Spirit of prophecy," and has noted how it is rooted in the way that Second Temple Judaism viewed the work of the Spirit.⁴ In Max Turner's careful and precise work, he has defined the "Spirit of prophecy" as "a semi-stable concept that we can trace from pre-Christian Judaism through to the targums." The concept is "that of the Divine Spirit communicating revelatory knowledge, or wisdom, or some other special enabling closely associated with one or both of these, including certain types of inspired speech."⁵

Within the Old Testament, the most common activity of the Spirit is that he causes individuals to prophesy (אָנָּבִי) and to speak (דַּבֵּר or אָמַר) the word from Yahweh.⁷ The Spirit instructs the people (Neh 9:20) and admonishes them through the prophets (Neh 9:30). The Spirit also provides the wisdom needed for craftsmanship to Bezalel (Exod 31:1–5; 35:30–34), and will give wisdom, understanding, and knowledge to the Davidic descendant (Isa 11:1–2). The eschatological gift of the Spirit will enable God's people to walk in his statutes (Ezek 36:27). The Spirit also creates life (Job 33:4; Ps 104:30). It is notable that the Spirit very rarely causes miraculous actions. This is the case with Samson (Judg 13:25; 14:6, 19; 15:14–15) and Ezekiel (whether physically or in a visionary manner).⁸

In light of this Old Testament background, it is not surprising that Second Temple Judaism, along with later Rabbinic Judaism and the Targums, continued to associate the Spirit with divine inspiration, revelation, wisdom, and knowledge.⁹ Although this basic point is acknowledged, there has been sharp disagreement between Robert Menzies and Max Turner about the exact form of this Spirit of prophecy and its relation to Luke's theology of the Spirit.

Menzies has argued that "the literature of intertestamental Judaism consistently identifies experience of the Spirit with prophetic inspiration," which includes special

group of nameless individuals (Acts 19:1–7). The three exceptions are Saul/Paul (Acts 9:17–18), the Ethiopian eunuch (Acts 8:35–39), and Sergius Paulus (Acts 13:12).

⁴ See Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield: Sheffield Academic Press, 2000), 20–79 for a survey of scholarship.

⁵ Turner, *Power from on High*, 91.

⁶ Numbers 11:17, 25; 1 Samuel 10:6, 10; 19:20, 23; Joel 2:28.

⁷ 2 Samuel 23:2; 1 Chronicles 12:18/MT 12:19 (verb implied); 2 Chronicles 15:1–7; 20:14–17; 24:20. Such speaking is prophecy and identified as such in 2 Chronicles 15:8. See also Zechariah 7:12; Ezekiel 11:5.

⁸ Ezekiel 2:2; 3:12, 14, 24; 8:3; 11:1, 24; 37:1.

⁹ Robert Menzies demonstrates this general truth in great detail (Robert P. Menzies *Empowered for Witness: The Spirit in Luke-Acts* [Sheffield: Sheffield Academic Press, 1994], 48–101).

knowledge and understanding and “is almost always related to inspired speech.”¹⁰ He maintains that Second Temple Judaism was reluctant to associate the Spirit with miraculous deeds, and did not view the Spirit as having ethical or soteriological significance. In his view, “the Jews of the pre-Christian era generally regarded the gift of the Spirit as a *donum superadditum* [“a gift added over and above”] “granted to various individuals so that they might fulfill a divinely appointed task.”¹¹ For Menzies, the “Spirit of prophecy” had a largely fixed and traditional understanding in Judaism, and Luke actually rejected a portion of the early church’s understanding (works of power) in order to retain this Jewish view.¹²

Turner argues convincingly that the “Spirit of prophecy” was not a fixed and rigid concept in Second Temple Judaism.¹³ Instead, he identifies four “prototypical” gifts that would have been widely recognized in Second Temple Judaism as included in the general concept of the “Spirit of prophecy”: (1) charismatic revelation and guidance; (2) charismatic wisdom; (3) invasively inspired prophetic speech; and (4) invasively inspired charismatic praise.¹⁴

In charismatic revelation and guidance, the individual receives revelatory knowledge from God that has “as its content either foreknowledge of the future, or revelatory insight into some aspect of the present world or the heavenly realm.”¹⁵ Turner says that this is the most common gift associated with the Spirit in Second Temple Judaism as well as Rabbinic Judaism.¹⁶ The second, charismatic wisdom, is “an event in the psyche of the individual in which the cognition is perceived to be altered by God thereby enabling improved analysis of a particular situation or handling of a skill or problem.”¹⁷ This can be either a single charismatic event, or an ongoing infusion of wisdom. This is the second most common gift found in Second Temple Judaism and the Targums, and it frequently does *not* produce prophecy or

¹⁰ Menzies, *Empowered for Witness*, 102.

¹¹ Menzies, *Empowered for Witness*, 102.

¹² Since Luke describes how Jesus went “in the power of the Spirit” (ἐν τῇ δυνάμει τοῦ Πνεύματος) (Luke 4:14), and Peter says that God anointed Jesus “with the Holy Spirit and with power” (Πνεύματι Ἁγίῳ καὶ δυνάμει) (Acts 10:38), Menzies is forced to employ the unpersuasive argument that Luke has a “highly nuanced usage of πνεῦμα and δύναμις” which actually separates the Spirit from exorcisms and miracles (Menzies, *Empowered for Witness*, 102).

¹³ While the term “Spirit of prophecy” is common in the Targums (Menzies, *Empowered for Witness*, 90–94), within Second Temple Judaism it is only found in *Jub.* 31.12 (along with the similar “prophetic Spirit” [τὸ . . . προφητικὸν πνεῦμα] twice in Philo, *Fug.* 186) (Turner, *Power from on High*, 86).

¹⁴ The term “prototypical” is drawn from the study of semantics and indicates the items which would normally be regarded as belonging to a particular class (Turner, *Power from on High*, 86).

¹⁵ Turner, *Power from on High*, 86. Examples of this include *1 En.* 91.1; *4 Ezra* 14.22; *Jub.* 31.12; *Bib. Ant.* 9.10; 28.6; *1QS* 8.16; *CD* 2.12; *Sir.* 48.24; *Philo, Jos.* 116–117; *Somm.* 2.252; *Spec. Leg.* 4.49; *Vit. Mos.* 1.175.

¹⁶ Turner, *Power from on High*, 94.

¹⁷ Turner, *Power from on High*, 95.

inspired speech.¹⁸ The third, invasively inspired prophetic speech, is immediately inspired by the Spirit.¹⁹ Finally, invasively inspired charismatic praise is “an event of doxological speech, typically (but not necessarily) addressed to God and regarded as immediately inspired by the Spirit in a way closely related to ‘invasive prophetic speech.’”²⁰ This is rare in Second Temple Judaism (but see *1 En.* 71.11 and *Bib. Ant.* 32.14).²¹ Turner concurs with Menzies “that there was no lively interest or widespread desire to associate the Spirit with works of power in the ITP period.”²² On the basis of the examples we have seen in the Old Testament related to Samson and Ezekiel, however, it is not surprising that it was still present.²³

It is highly significant that in Isaiah 11:1–2, in addition to being the Spirit of wisdom, understanding (רוּחַ הַבִּינָה וְהַבְּיָנָה), and knowledge (דַּעַת רוּחַ)—all classic elements of the “Spirit of prophecy”—the Spirit upon the Davidic figure is also “the Spirit of counsel and *might*” (רוּחַ עֲצָה וְגִבּוֹרָה), as this one then slays the wicked (Isa 11:4). This language is the basis for the description of the Elect One in *1 En.* 49.2–3 (who is also the “Anointed One”; see *1 En.* 48:10; 52:4), and the Messiah in *Ps. Sol.* 17:37, whom God made “powerful in the holy spirit and wise in the counsel of understanding with strength and righteousness.”²⁴ Finally, the connection between Spirit and power is seen in the Qumran fragment 4Q521 (the *Messianic Apocalypse*) which says that “upon the poor he will place his spirit, and the faithful he will renew with strength” (2 II, 6).²⁵ There is ample evidence in Second Temple Judaism that the concept of the “Spirit of prophecy” did not exclude works of power.

Since the “Spirit of prophecy” grants charismatic wisdom, one would expect this wisdom to impact people and lead to ethical restoration that reflects God’s will. Menzies grants that this view is found in *Wisdom of Solomon* (such as Wis 9:17–18)

¹⁸ Turner, *Power from on High*, 96–97. Examples include *Jub.* 40.5; *Jos. Asen.* 4.7; Josephus, *Ant.* 10.239; 1QH 12.11–13; *1 En.* 49.2–3; 61.7, 11; *Pss. Sol.* 17.37; 1 QH 9.32; *Sir.* 39.6; *T. Levi* 2.3; Philo, *Gig.* 23–29, 47; *Wis.* 7.7, 22.

¹⁹ Turner, *Power from on High*, 98. Examples include *Jub.* 25.14; 31.12; *Bib. Ant.* 28.6; Josephus, *Ant.* 4.119; 6.222–23; Philo, *Rer. Div. Her.* 265; *Vit. Mos.* 1.175, 277.

²⁰ Turner, *Power from on High*, 100.

²¹ Turner, *Power from on High*, 100.

²² Turner, *Power from on High*, 105. ITP stands for “Intertestamental Period.”

²³ Turner, *Power from on High*, 106. In *Biblical Antiquities* 27:9, the Spirit of the Lord clothes Kenaz, and in 27:10 this is then called being clothed with the “Spirit of power” as he helps kill a large number of Amorites. In *Bib. Ant.* 36.2, Gideon puts on the Spirit of the Lord and is strengthened. Just as the Old Testament associated the Spirit with creating life, 2 Bar. 21:4 says that the Spirit was involved in the act of creation and 23:5 says that God’s Spirit creates the living.

²⁴ Turner, *Power from on High*, 115. Text cited from James H. Charlesworth, ed., *The Old Testament Pseudepigrapha Vol. 2* (New York: Doubleday, 1985), 668. It also provides the content of 1QSb5.24–25.

²⁵ Turner, *Power from on High*, 116. Text cited from Florentino Garcia Martinez, *The Dead Sea Scrolls Translated*, 2nd ed., trans. Wilfred G. E. Watson (Leiden: E. J. Brill, 1996), 394.

and in the Qumran (such as 1QH 7.6–7). Menzies minimizes this evidence by arguing that Wisdom of Solomon is atypical among Diaspora literature and that the Thanksgiving Hymns are not representative of the Qumran material.²⁶ Instead, they both represent the culmination of a process of development.²⁷ Turner, however, has shown that this understanding of the Spirit is seen elsewhere.²⁸ There is no real doubt that Second Temple Judaism could and did understand the Spirit of prophecy to have an ethical and soteriological role.

Menzies has argued that based on the Jewish background of the Spirit of prophecy, in Luke’s view, the disciples received the Spirit as a prophetic *donum superadditum* which assisted in the missionary work of the church and so was a benefit for others.²⁹ The Spirit was the source of insight and especially *inspired speech* that served the missionary work.³⁰ The work of Turner has shown instead that the Jewish background enabled Luke to see the Spirit of prophecy as the source of revelation and wisdom. This could result in speech, though it need not, and instead could guide decisions made in the life of the church. In addition, this wisdom and insight provided by the Spirit helped to shape, change, and enable Christians to live in ways that reflected God’s will as they lived in the salvation God had provided to them. We will see that while Luke does emphasize the manner in which the Spirit empowers the proclamation of the gospel, his description of the Spirit is not limited to this. The Spirit also plays a role in the life of the Christian.

The Baptism by John

The starting point for understanding the Spirit and Baptism in Acts is John the Baptist’s ministry of “a baptism of repentance for the forgiveness of sins” (βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν) (Luke 3:3).³¹ In their use of water, the ritual washings

²⁶ Menzies, *Empowered for Witness*, 58–58, 62, 80, 82.

²⁷ Menzies, *Empowered for Witness*, 80.

²⁸ Philo says in *Gig.* 55 that the divine spirit is with a man “conducting him in every right way,” and here, the context of *Gig.* 23 and 26–27 makes it clear that the referent is the Spirit (Turner, *Power from on High*, 124). In *T. Sim.* 4.4, the ethical qualities of being good, full of compassion and mercy are attributed to Joseph, “one who had within him the Spirit of God.” Text cited from James H. Charlesworth, ed., *The Old Testament Pseudepigrapha Vol. 1* (New York: Doubleday, 1983), 786. Likewise, *T. Benj.* 8.3 describes the individual who “has no pollution in his heart, because upon him is resting the spirit of God” (text cited from Charlesworth, *The Old Testament Pseudepigrapha Vol. 1*, 827). (Turner, *Power from on High*, 126–127.) Finally, Turner points again to the important Isaiah 11:1–4 text and those based on it (*1 En.* 49.2–3; *Pss. Sol.* 17.37; 18.7; 4QpIsa^a 3.15–23), noting that the Spirit causes the messianic ruler to act in righteousness (Isa 11:3–4) (Turner, *Power from on High*, 132–133).

²⁹ Menzies, *Empowered for Witness*, 227.

³⁰ Menzies, *Empowered for Witness*, 45.

³¹ The phrase is best understood to mean “a baptism which expresses repentance” (Robert L. Webb, *John the Baptizer and Prophet: A Socio-Historical Study* [Sheffield: Sheffield Academic Press,

of the Old Testament provided a rich background for biblical language about washing and cleansing of sin, and the eschatological outpouring of the Spirit.³² While washings continued to be very common in Second Temple Judaism,³³ it seems clear that “John derived the conception of his prophetic symbolism not from any existing rite but from the Old Testament prophecies themselves.”³⁴

John announced, “I baptize you with water [ὑδατι], but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire [ἐν πνεύματι ἁγίῳ καὶ πυρὶ]” (Luke 3:16). While fire can be purifying (Mal 3:2), the burning and destruction of the fruitless tree in Luke 3:9 and the chaff in Luke 3:17 indicate that it is an image for judgment here.³⁵ In this eschatological event, John says the coming one would give the Spirit to the repentant, and judgment to the unrepentant.

It is in the setting of John’s baptism that Jesus receives his messianic anointing with the Spirit. The Spirit descends on Jesus “in bodily form, like a dove,” and the Father’s statement, “You are my beloved Son; with you I am well pleased” (Luke 3:22), identifies Jesus as both the Davidic Messiah³⁶ and the Servant of the Lord.³⁷

1991], 186). While self-administered ritual washings were common in Judaism, John’s baptism was unique because he administered it to others (180).

³² See Webb, *John the Baptizer and Prophet*, 96–108, for a discussion of Old Testament washings. The Old Testament speaks about washing and cleansing of sin (Pss 26:6; 51:2, 7; 73:13; Isa 1:16–17; Jer 4:14) and the eschatological washing/cleansing Yahweh will enact (Isa 4:4; Ezek 36:25). The prophets speak of how God will pour out his Spirit (Joel 2:28–29; Isa 32:15; 44:3; Ezek 39:29). Especially notable in relation to John’s baptism is Isaiah 44:3, “For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.”

³³ See Webb’s discussion of washings in Second Temple Jewish literature and at Qumran in *John the Baptizer and Prophet*, 108–162. It is unlikely that proselyte baptism was an established conversion ritual in the pre-Christian period. See John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus. Vol. 2 Mentor, Message, and Miracles* (New York: Doubleday, 1994), 52, and Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 76–82.

³⁴ G. W. H. Lampe, *The Seal of the Spirit: A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers*, 2nd ed. (London: SPCK, 1967), 25.

³⁵ Greek grammar allows “Spirit” and “fire” to be understood as separate actions (a baptizing with the Spirit and a baptizing with fire) (see evidence cited by Webb, *John the Baptizer and Prophet*, 290 n. 7), and the context (3:9, 17) indicates they should be understood in this way.

³⁶ Luke’s wording (σὺ εἶ ὁ υἱός μου) is not identical with LXX Psalm 2:7 (Υἱός μου εἶ σύ). However, Luke 1:32–33, 35, 68–70, and 2:10–11 have created the Davidic expectation, and Psalm 2:7 is directly quoted and applied to Jesus in Acts 13:33 (just as Ps 2:1–2 is quoted and applied in Acts 4:25–26).

³⁷ Luke’s wording in 3:22 (ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα) does not match LXX Isaiah 42:1 “my chosen, my soul has accepted him” (ὁ ἐκλεκτός μου προσεδέξατο αὐτὸν ἢ ψυχὴ μου). However, the descent of the Spirit upon Jesus corresponds to the statement in Isaiah 42:1, “I have put my Spirit upon him” (ἔδωκα τὸ πνεῦμά μου ἐπ’ αὐτόν), and at the transfiguration, as the words are repeated,

More important for the purpose of this study is the fact that in Luke 4:18 Jesus quotes Isaiah 61:1 (“The Spirit of the Lord is upon me, because he has anointed me” [ἔχρισέν με]), and applies these words to himself (Luke 4:21). In addition to designating Jesus as the messianic Servant, the endowment of the Spirit provides power for Jesus’ work.³⁸

St. Augustine commented that it would be absurd to believe that Jesus first received the Spirit at his baptism.³⁹ Jesus, who was conceived by the work of the Holy Spirit (Luke 1:35), did not cease to possess the presence and work of the Spirit prior to his baptism.⁴⁰ Instead he receives the Spirit for a new nexus of activities, just as he will again at his ascension (Acts 2:33). These multiple occasions of “receiving the Spirit” will prove important for understanding the Christians’ experience of the Spirit in the Book of Acts.

The Outpouring of the Spirit at Pentecost

There is little doubt that Luke intends the reader to see a correspondence between the descent of the Spirit on Jesus at his baptism and the outpouring of the Spirit on Pentecost. Jesus who received the Spirit for his ministry in the setting of John’s baptism has completed his work and, as the ascended and exalted Lord (Acts 2:33), pours out the Spirit in fulfillment of John’s words about how the coming one will baptize with the Spirit (Luke 3:16; Acts 1:4–5). This correspondence indicates that the work of the Spirit poured out by the ascended Christ is grounded in the work Jesus did during his ministry by the power of the Spirit. It does not mean that Jesus’ reception of the Spirit becomes the paradigm for each individual Christian life.⁴¹

Luke has “my chosen One” (ὁ ἐκλελεγμένος) (9:35) using a participial form. See also Arthur A. Just Jr., *Luke 1:1–9:50* (St. Louis: Concordia Publishing House, 1996), 161–162.

³⁸ See the references to the Spirit and power in Luke 4:14 and Acts 10:38.

³⁹ *On the Trinity*, 15.46. This text is cited by A. Theodore Wirgman, *The Doctrine of Confirmation: Considered in Relation to Holy Baptism as a Sacramental Ordinance of the Catholic Church; with a Preliminary Historical Survey of the Doctrine of the Holy Spirit* (London: Longmans, Green, & Co., 1902), 47.

⁴⁰ This is seen in the repeated references to how Jesus as a youth was “filled with wisdom” (πληρούμενον σοφίας) (Luke 2:40), displayed amazing understanding about the Scriptures (Luke 2:47), and “increased in wisdom” (προέκοπτεν [ἐν τῇ] σοφίᾳ) (Luke 2:52). We have already seen the tight connection between the Spirit of prophecy and wisdom/insight. This is also confirmed by John the Baptist. If the forerunner was “filled with the Holy Spirit, even from his mother’s womb” (Luke 1:15), and “became strong in spirit” (ἐκραταιοῦτο πνεύματι) (Luke 1:80) before his ministry began, we should expect nothing less from the coming one who was conceived by the Spirit.

⁴¹ Arguments for this view such as in Ervin (Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit: A critique of James D. G. Dunn, Baptism in the Holy Spirit* [Peabody, Mass.: Hendrickson Publishers, 1984], 5–6) and Shelton (James B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts* [Eugene: Wipf and Stock, 1991], 49) ignore the

The ascension and the promise of the Spirit unite the end of Luke (24:44–52) and the preface and recapitulation with which Acts begins (1:1–11). In this way, both prepare for the critical explanation of Pentecost: the risen and exalted Christ has poured forth the Spirit (Acts 2:33). The condensed statements of Luke 24:48–49 are explained fully by those in Acts 1:4–5, 8. Jesus says that they are witnesses (Luke 24:48) and that he will send “the promise of my Father” (τὴν ἐπαγγελίαν τοῦ Πατρὸς μου) on them (Luke 24:49). In Acts 1:4, he then tells them to wait for “the promise of the Father, which . . . you heard from me” (τὴν ἐπαγγελίαν τοῦ Πατρὸς). Jesus then explicitly identifies the content of the promise as the Holy Spirit by indirectly quoting John the Baptist’s words (Luke 3:16): “for [because; ὅτι] John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (Acts 1:5).⁴² In taking up John’s words, Jesus leaves out any mention of fire because his words focus upon the promise for the disciples.⁴³

Jesus tells the disciples in Luke 24:49 that they are to remain in the city until they are “clothed with power from on high” (ἐνδύσθητε ἐξ ὕψους δύναμιν). Acts 1:4–5 has revealed that the “promise of the Father” is the Holy Spirit. Acts 1:8 then explains that the Spirit is the source of the power, and this will enable their witness (cf. Luke 24:48): “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” The statements in Luke 24:48–49 and Acts 1:4–5, 8 leave no doubt that the primary focus of the Spirit’s work is to grant power to the witness about Jesus Christ.⁴⁴ But this does not yet explain the character and nature of how the Spirit will work. This occurs on the Day of Pentecost as the disciples are filled with the Holy Spirit.

uniqueness of Christ who *alone* fulfills the Scriptures by his reception of the Spirit, and is the only one who receives power to carry out God’s saving work.

⁴² Haulotte has noted the subtle manner in which this is done in 1:5, and then how in 11:16, it becomes a direct statement from Jesus. See Edgar Haulotte, “L’Impact du baptême de Jean sur la vie de l’Eglise primitive selon les Actes des Apôtres,” *Cahiers Bibliques Foi et Vie* 7 (1969): 56–67, 58.

⁴³ Luke 12:49–50 with its language about fire and the baptism with which Jesus must be baptized (βάπτισμα δὲ ἔχω βαπτισθῆναι) indicates that Jesus himself has received the fiery judgment on the cross, and so there is nothing but the blessing of the Spirit for those who believe in him. James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching of the Gift of the Spirit in Relation to Pentecostalism Today* (London: SCM Press, 1970), 42–43, and Just, *Luke 1:1–9:50*, 154–156. Instead of the fire of judgment, John’s words are fulfilled by the “tongues as of fire” (γλῶσσαι ὡσεὶ πυρός) (Acts 2:3) that accompany the outpouring of the Spirit on Pentecost.

⁴⁴ The disciples are twice described as “witnesses” (Luke 24:48; Acts 1:8), “power” is mentioned twice (Luke 24:49; Acts 1:8), and Acts 1:8 plainly states that the Spirit will be the source of power for witness out into the world.

The inception of the Pentecost event is announced audibly with “a sound like a mighty rushing wind” (Acts 2:2) and visually through “divided tongues as of fire” (Acts 2:3) distributed on each of the disciples. The language of “wind” calls to mind the Spirit, and the reference to “fire” becomes a fulfillment of Luke 3:16. The disciples are “filled with the Holy Spirit” (ἐπλήσθησαν πάντες πνεύματος ἁγίου) (Acts 2:4) and begin to speak in other tongues (ἑτέραις γλώσσαις) as the Holy Spirit gives them the ability to speak. Acts 2:8 explains that these “tongues” are the human languages of the Jews from foreign areas present in Jerusalem. The disciples speak of the mighty deeds of God in these foreign languages, thus demonstrating the work of the Spirit in and through them.

Peter’s address in this setting of the Spirit’s Pentecost activity is the key text for understanding the pneumatology of Acts. Just as Jesus’ quotation of Isaiah 61:1–2 (with 58:6 added; Luke 4:18–19) in his Nazareth synagogue address (Luke 4:16–30) is programmatic for the Gospel of Luke, so also Peter’s quotation of Joel 2:28–32 (LXX 3:1–5; Acts 2:17–21) in his speech (Acts 2:14–40) is programmatic for Acts.⁴⁵ The text explains that it is as the Spirit of *prophecy* that the Spirit will empower the witness about Jesus Christ.

In response to the charge that the disciples are inebriated (Acts 2:13, 15), Peter replies that the events are instead what Joel had said in 2:28–32 (Joel LXX 3:1–5). Several alterations to the LXX text help to emphasize his point. Where the LXX 3:1 had “after these things” (μετὰ ταῦτα), Acts 2:17 has “in the last days” (ἐν ταῖς ἐσχάταις ἡμέραις) which demonstrates the eschatological character of the event.⁴⁶ The text of Joel already identifies Pentecost as the event in which God pours out the Spirit on all flesh (ἐκχεῶ ἀπὸ τοῦ πνεύματός μου) so that the sons and daughters prophesy (προφητεύσουσιν). It also speaks of young men seeing visions and old men dreaming dreams (Acts 2:17/LXX Joel 2:28). While LXX Joel 3:2 goes on to speak about God pouring out the Spirit (ἐκχεῶ ἀπὸ τοῦ πνεύματός μου) on male and female servants, Acts 2:18 makes these *God’s* servants (twice adding μου), instead of being merely a sociological category.⁴⁷ Then, most importantly, the text of Acts 2:18 adds “and they shall prophesy” (καὶ προφητεύσουσιν) so that 2:17a and 2:18b now form an inclusio in which it is twice stated that the Spirit is poured out and God’s people prophesy.

The quotation of LXX Joel 3:1–5 and the modifications made to it in Acts 2:17–20 demonstrate that the character and nature of the Spirit’s work will be as the *Spirit*

⁴⁵ The point is widely acknowledged. See, for example, Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation; Volume Two: The Acts of the Apostles* (Minneapolis: Fortress Press, 1990), 29–30.

⁴⁶ This change makes explicit what is already implicit in the broader context of Joel 3:1–2 (LXX 4:1–2).

⁴⁷ Turner, *Power from on High*, 270.

of prophecy. There is nothing in the programmatic text of Acts 2 that leads us to expect the Spirit's work in Acts to be understood along the lines of Ezekiel 36:25–27 in the way that Paul does.⁴⁸ Instead, as Turner has demonstrated, in the Book of Acts the Spirit's work regularly corresponds to the quotation of Joel in 2:17–20 and the concept of the Spirit of prophecy as it existed in Second Temple Judaism. The Spirit provides revelation through visions and dreams.⁴⁹ He provides revelatory words and guidance, supplies charismatic wisdom or revelatory discernment, and inspires invasive charismatic praise.⁵⁰ The Spirit also causes charismatic preaching or witness.⁵¹

In addition to explaining the outpouring of the Spirit that has occurred (Acts 2:1–5), the quotation of LXX Joel 3:1–5 provides the foundation for Peter's sermon in the final verse: "And it shall come to pass that everyone who calls upon the name of the Lord [πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου] shall be saved" (LXX Joel 3:5/Acts 2:21). Peter proclaims that Jesus, who was killed by crucifixion (Acts 2:23), has been raised from the dead by God (Acts 2:24–32) and exalted to God's right hand (Acts 2:33–35) as Lord and Christ (Acts 2:36). While κυρίου in LXX Joel 3:5 translates יהוה of MT 3:5, the verse is now applied to the risen Jesus who is Lord.⁵²

The remarkable claim about Jesus which identifies him with Yahweh is heightened by Peter's statement in Acts 2:33: "Being therefore exalted at the right hand of God [τῇ δεξιᾷ οὐν τοῦ Θεοῦ ὑψωθείς], and having received from the Father the promise of the Holy Spirit [τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς], he has poured out [ἐξέχεεν] this that you yourselves are seeing and hearing." Before the ascension, Jesus had twice told the disciples to await the promise of the Father (Luke 24:49; Acts 1:4), and explained that this promise is the Holy Spirit (Acts 1:5, 8). Now, as the ascended and exalted Lord, Jesus himself has

⁴⁸ For an example of an attempt to read the text in this way, see Dunn, *Baptism in the Holy Spirit*, 47–49. Menzies (*Empowered for Witness*, 187) and Turner (*Power from on High*, 352) are both correct in rejecting this.

⁴⁹ Acts 7:55–56; 9:10–18; 10:10–20; 16:9–10; 18:9–10; 22:17–18, 21; 23:11.

⁵⁰ Revelatory words and guidance: Acts 8:29; 10:19; 11:12, 28; 13:2, 4; 15:28; 16:6–7; 19:21; 20:22–23; 21:4, 11. Charismatic wisdom or revelatory discernment: Acts 5:3; 6:10; 13:9–10. Invasive charismatic praise: Acts 2:4; 10:46; 19:6.

⁵¹ Charismatic preaching or witness: Acts 1:8; 4:8, 31; 6:10. The terms and analysis are from Turner, *Power from on High*, 349–350.

⁵² Romans 10:13 applies LXX Joel 3:5 to Jesus as Paul speaks about faith in Jesus (Romans 10:9–11). Rowe demonstrates how Luke in the Gospel has already developed the Christology narratively through the use of κύριος, and so this is not unexpected. See C. Kavin Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke* (Grand Rapids: Baker Academic, 2006).

received this promise of the Father, and has poured out the Spirit on the disciples in fulfillment of his words (the verb ἐκχεῶ is used in Acts 2:17, 18, and 33).⁵³

In response to the hearers' question, "What shall we do?" (Acts 2:37), Peter exhorts them to invoke the name of the Lord Jesus for salvation (cf. Acts 2:21) by being baptized: "Repent and be baptized every one of you in the name of Jesus Christ [βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ] for the forgiveness of your sins, and you will receive the gift of the Holy Spirit [λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος]" (Acts 2:38). Peter promises not merely the forgiveness of sins, but also the gift which is the Holy Spirit.⁵⁴ He explains this further by adding: "For the promise [ἡ ἐπαγγελία] is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself" (Acts 2:39). The language of "promise" identifies the Spirit received by believers as the same Spirit poured out on Pentecost (Luke 24:49; Acts 1:4; 2:33).⁵⁵ This means that the Spirit promised to believers in connection with Baptism is the Spirit understood according to the concept of the Spirit of prophecy. As Acts 1:8 has indicated, the Spirit working in this way provides power for the witness of the church.

The Spirit and Baptism

There is little doubt that this is the primary emphasis in Luke's presentation of the Spirit. Does it, however, exhaust what Luke shares about the gift of the Spirit?⁵⁶ The text of Acts indicates that it does not. The first thing to note is the manner in which the Spirit is given *in the setting of conversion and Baptism*. This is the case in the programmatic Acts 2:37–42, and repeats in 8:4–17 (Samaria), 9:17–18 (Paul),

⁵³ Jesus' words in Luke 24:49 await full explanation in Acts 1:4–5, 8. However, the statement "I will send the promise of my Father" expresses a truth that is not explained until Acts 2:33. It is Jesus himself (note the emphatic form ἐγὼ ἀποστέλλω) who sends the Spirit. Keener has emphasized the importance this has for understanding the relation between Luke's Christology and pneumatology. See Craig S. Keener, *Acts: An Exegetical Commentary, Vol. 1 Introduction and 1:1–2:47* (Grand Rapids: Baker Academic, 2012), 957.

⁵⁴ The phrase τὴν δωρεὰν τοῦ ἁγίου πνεύματος should be understood as an exegetical genitive; see James Hope Moulton, *A Grammar of New Testament Greek, Vol. III Syntax* (Edinburgh: T & T Clark, 1963), 214. Acts describes the Spirit as the "gift" in 8:20; 10:45; and 11:17 (referring to the Pentecost event itself).

⁵⁵ Keener, *Acts: An Exegetical Commentary, Vol. 1*, 987; Friedrich Avemarie, *Die Taufereählungen der Apostelgeschichte: Theologie und Geschichte* (Tübingen: Mohr Siebeck, 2002), 180.

⁵⁶ Menzies is the chief example of a scholar who answers in the affirmative. He maintains that "the gift of the Spirit does not constitute a Christian," and that the "Spirit is a supplementary gift given to Christians who have already been incorporated into the community of salvation." See Menzies, *Empowered for Witness*, 211.

10:44–48 (Cornelius and the Gentiles), and 19:1–7 (“disciples” in Ephesus).⁵⁷ This fact suggests that the gift of the Spirit is part of receiving salvation as a Christian.

Confirmation of this is found in Acts 2:17–21, 38–40. The texts of both LXX Joel 3:1–5 and Acts 2:17–21 presume that individuals upon whom the Spirit has been poured (Acts 2:17–18/Joel 3:1–2), call on the name of the Lord and are saved (Acts 2:21/Joel 3:5). Acts 2:38 promises the Spirit to those who are baptized. Those who receive the “promise” of Acts 2:39—namely, the Spirit of prophecy—are believers whom “the Lord our God calls to himself” (ὄσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν). The promise of the Spirit cannot be separated from salvation. In the same way, Luke provides a summary of Peter’s exhortation in the words, “Save yourselves from this crooked generation” (Acts 2:40), and Turner points out that this “would appear to be a poor one, missing the essence of his speech, if the gift of the Spirit is not truly part of the ‘salvation’ envisaged at all, but merely an ‘additional gift’ empowering witness to others.”⁵⁸

Acts narrates many conversions. Both Avemarie and Turner have observed that what it does *not* contain are examples where those who are converted and have received the gift of the Spirit then engage in active witness.⁵⁹ Instead, immediately after the outpouring of the Spirit on Pentecost, Luke narrates the ideal religious life of the Jerusalem church, which includes the sharing of possessions (Acts 2:42–47). Luke leaves no doubt that this is the work of the Spirit since in chapter 4, after narrating how the place where the disciples were was shaken “and they were all filled with the Holy Spirit” (Acts 4:31), he once again describes how the church shared possessions in common (4:32–37).⁶⁰ The work of the Spirit cannot be limited to prophetic empowerment for mission. The Spirit also enables Christians to live in the salvation they have received.⁶¹

⁵⁷ The variations that occur in these texts have already been noted. Here, it is sufficient to observe that all of these instances combine conversion, Baptism, and the gift of the Spirit.

⁵⁸ Turner, *Power from on High*, 353.

⁵⁹ Avemarie, *Die Taufzählungen der Apostelgeschichte*, 145–146; Max Turner, “Empowerment for Mission? The Pneumatology of Luke-Acts: An Appreciation and Critique of James B. Shelton’s *Mighty in Word and Deed*,” *Vox Evangelica* 24 [1994]: 103–122, 115–117.

⁶⁰ The significance of this repetition for understanding the work of the Spirit is noted by Nikolaus Adler, *Das erste christliche Pfingstfest: Sinn und Bedeutung des Pfingstberichtes Apg 2, 1–13* (Munich: Aschendorf, 1938), 138.

⁶¹ As mentioned earlier, the Spirit is linked with faith in the description of Stephen (Acts 6:5) and Barnabas (Acts 11:24). Acts 9:31 speaks of how the church lives “in the comfort of the Spirit” (τῇ παρακλήσει τοῦ ἁγίου πνεύματος), and 13:52 states that disciples “were filled with joy and with the Holy Spirit” (ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου).

In the texts considered thus far, we have seen an ample sampling of the language that Luke uses to describe the giving and receiving of the Spirit.⁶² Turner argues convincingly that spatial references, such as when Jesus says that “the Spirit of the Lord is upon me” (Πνεῦμα κυρίου ἐπ’ ἐμέ), provide the starting point for understanding.⁶³ In these, “The assertion that the Spirit is ‘on’ a person, or ‘in’ him, are simply two different spatial metaphors denoting the same reality: *viz.* that God’s Spirit is at work in and through the life of one so described.”⁶⁴ This understanding leads to the recognition that language about the Spirit coming upon, being poured upon, being given, or received are dynamic metaphors that correspond to the spatial, static metaphors. They are metaphors of inception and so, “To say that at a particular point in time the Spirit ‘came upon’ someone is to say that *from* that moment the Spirit commenced (in some sense) to be active in him; or, at least, to be active in a new *way* in him.”⁶⁵

More than One Reception of the Spirit

The example of Jesus proves important in demonstrating there can be more than one reception of the Spirit, and that each one can be *related to different activities*. Jesus, who was conceived by the Spirit (Luke 1:35), has the Spirit descend upon him at his baptism (Luke 3:22), and later describes this as being anointed by the Spirit (Luke 4:18). This action designates Jesus as the messianic Servant and indicates the divine source of power for his work. Then Peter announces at Pentecost that, as the one exalted to the right hand of God, Jesus received the Holy Spirit whom he has poured out (Acts 2:33). As the exalted Lord, Jesus now has the authority and commission to administer the work of the Spirit among God’s people. Turner provides precision when he comments, “the phrase, ‘to receive (the) Holy Spirit’ has a common connotation (it always means the beginning of some new nexus of activities of the Spirit in a man) but it has several different denotations (or

⁶² Christ baptizes (βαπτίζω) and individuals are baptized with the Spirit (Luke 3:16; Acts 1:5; 11:16). The Spirit is received (λαμβάνω + πνεῦμα) (Acts 2:33, 38; 8:15, 19; 10:47; 19:2), is a gift (δωρεά) (Acts 2:38; 8:20; 10:45; 11:17), and is given (δίδωμι + πνεῦμα) (Acts 5:32; 8:18; 11:17; 15:8). The Spirit is poured out (ἐκχέω) (Acts 2:17, 18, 33; 10:45), comes upon (ἐπέρχομαι) (Acts 1:8), (ἔρχομαι + ἐπί) (Acts 19:6), and falls upon individuals (ἐπιπίπτω) (Acts 8:16; 10:44; 11:15).

⁶³ Other examples include the Spirit being upon Simeon (πνεῦμα ἦν ἔπι αὐτόν) (Luke 2:25) and the Spirit being in Jesus as he was full of the Spirit (πλήρης πνεύματος ἁγίου) (Luke 4:1). Similar language is found in the Old Testament where the Spirit is “on” Moses (Num 11:17), and “in” Joseph (Gen 41:38), Joshua (Num 27:18), and Daniel (Dan 5:11). See Max Turner, “Spirit Endowment in Luke/Acts: Some Linguistic Considerations,” *Vox Evangelica* 12 (1981): 45–63, 48.

⁶⁴ Turner, “Spirit Endowment in Luke/Acts,” 48.

⁶⁵ Turner, “Spirit Endowment in Luke/Acts,” 49 (emphasis original).

referents) depending on which particular area of activity of the Spirit in a person is in mind.”⁶⁶

When this understanding is applied to the Pentecost event, the context demonstrates that what the disciples received (and what is promised in Acts 2:38 to those who are baptized) is the Spirit’s activity included in the concept of the Spirit of prophecy as understood by the early church. The Old Testament and Luke’s Gospel demonstrate that Pentecost was not the first time that God’s people had received the Spirit’s presence and work.⁶⁷ Instead, Pentecost and the gift promised in Acts 2:38 is the exalted Christ giving (Acts 2:33) this eschatological activity of the Spirit to *all of God’s people* (Acts 2:17–18). In this activity, the primary focus is the Spirit providing power to the church for witness. But the Spirit is also the means by which the saving work is delivered (Acts 2:21, 39), and he enables Christians to live in the salvation they have received.

Many have seen the statement in Acts 2:4, that the disciples “were all filled [*ἐπλήσθησαν*] with the Holy Spirit,” as being fundamental to understanding the pneumatology in Acts. On this view, the verb *πύμπλημι* describes a literal and continual “filling” with the Spirit.⁶⁸ This, however, fails to acknowledge the metaphorical character of the language. Luke regularly uses the verb in the aorist indicative or participle in contexts where a speech event follows immediately thereafter (Luke 1:41, 67; Acts 2:4; 4:8, 31; 13:9).⁶⁹ Here, “what is meant is that the Spirit was the immediate inspiration of the speech event specified.”⁷⁰ For this reason, it can happen to the same individual on multiple occasions.

⁶⁶ Turner, “Spirit Endowment in Luke/Acts,” 59. He goes on to add: “The phrase ‘to receive the Spirit’ is thus a relatively ambiguous metaphor: its precise referent in any instance is only recoverable by an examination of the context in which the assertion is made” (60). For example, one will not claim that the referent of the exalted Jesus receiving the Spirit (Acts 2:33) is the same as that of a believer receiving the Spirit (Acts 2:38).

⁶⁷ Adler contends that what was received was the Spirit himself, the Third Person of the Trinity; see *Das erste christliche Pfingstfest*, 91. Similarly, see Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: William B. Eerdmans, 1970), 163. But since the Spirit has always been the Third Person of the Trinity, the endowment of Moses (Num 11:17) or Simeon (Luke 2:25) could have been no less that of the Spirit himself. This cannot be what is unique about Pentecost.

⁶⁸ Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit*, 36; J. H. E. Hull, *The Holy Spirit in the Acts of the Apostles* (Cleveland: World Publishing, 1967), 69, 171.

⁶⁹ Acts 9:17 has the aorist subjunctive (*πλησθήης*) and the speech event does not follow immediately, but the proclamation in 9:20 is certainly a result of it. Luke 1:15 appears to be an exception since it uses the future indicative (*πλησθήσεται*) to describe that John the Baptist will be filled with the Spirit while yet in his mother’s womb.

⁷⁰ Turner, *Power from on High*, 167. This does not indicate a permanent and enduring state any more than when the people in the synagogue are “filled with wrath” (Luke 4:28) or those witnessing a miracle are “filled with awe” or fear (Luke 5:26).

In a related usage, the spatial metaphor “full of the Spirit” (πλήρης + πνεύματος) indicates that a person’s life and behavior demonstrated the presence and work of the Spirit. This is no different than the common use of πλήρης + a defining genitive to describe an individual.⁷¹ Here, the metaphor is used to refer to an ongoing and enduring situation.⁷² Luke’s application of this description to the choice of the seven (Acts 6:3, 5) suggests that being “full of the Spirit” distinguishes those who are especially identified by the Spirit’s work.⁷³ An individual whose life is described in an enduring way as being “full of the Spirit” can on multiple occasions be “filled with the Spirit” since “the two types of metaphors make different but complementary assertions.”⁷⁴

The Samaritan Believers in Acts 8

Thus far we have framed what “the gift of the Holy Spirit” entails within the pneumatology found in Luke-Acts. As noted in the introduction, Acts 2:38 seems to indicate that reception of the Holy Spirit will accompany the administration of Baptism. The events in chapters 8 (the Samaritans), 10 (Cornelius), and 19 (the “disciples”) present a more complicated picture. Closer examination, however, reveals that Pentecost and these accounts are in fact linked by multiple interlocking textual features, which lead us to *interpret them together* as unique and extraordinary events.

Pentecost (Acts 2:17, 18, 33) and Acts 10:45 are connected by the fact that the Spirit is poured out (ἐκχέω); these are the only occurrences of the verb with the Spirit. The Holy Spirit is described as “gift” (δωρέα) (Acts 2:38; 8:20; 10:45; 11:17; only occurrences in Acts); is “received” (λαμβάνω) (Acts 1:8; 2:33, 38; 8:15, 17; 10:47; 19:2; only occurrences of the verb with the Spirit); and “falls” upon people (ἐπιπίπτω) (Acts 8:16; 10:44; 11:15; only occurrences of the verb with the Spirit). There is also speaking in tongues (γλώσσαις) (Acts 2:4; 10:46; 19:6, and is suggested by 8:18). Acts 1:8 says the disciples will receive power when the Holy Spirit comes upon (ἐπέρχομαι) them at Pentecost, and in Acts 19:6 the Spirit comes upon (ἐρχομαι + ἐπί) the “disciples.” Finally, the laying on of hands to give the Spirit is present only in Acts 8:17–19 and 19:6.

⁷¹ Tabitha is “full of good works and acts of charity” (πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν) (Acts 9:36), which means that her life was characterized by these actions.

⁷² Luke’s lone use of the verb πληρῶω with the Spirit in Acts 13:52 (here in the imperfect) seems also to indicate an enduring quality of their life: “And the disciples were filled with joy and with the Holy Spirit” (οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου).

⁷³ Turner, *Power from on High*, 169. The same thing is seen in Barnabas (Acts 11:24).

⁷⁴ Turner, *Power from on High*, 169.

The description of Pentecost as unique and extraordinary needs little explanation since it is the eschatological outpouring of the Spirit prophesied by Joel and promised by Christ. Likewise, Acts 10 is God's dramatic action to include the Gentiles, and Peter explicitly compares the event with their own experience at Pentecost (Acts 11:15). We will see in the exegesis below that Acts 8 is the first movement of the gospel beyond the Jews to the Samaritans, who could be considered both Jew and Gentile, and with whom there had been a history of intense antipathy. The event of Acts 8 demonstrates God's acceptance of this mission. Finally, Acts 19 deals with the inclusion of a fringe element in early Christianity which shows that Jesus is the one who brings the eschatological reign of God and provides the correct understanding of John the Baptist.

In Acts 8:1, the persecution by Saul scatters the church in Jerusalem, apart from the apostles. Luke says that those who were dispersed "went about preaching the word" (Acts 8:4). He then provides Philip as an example of this as he goes to the city of Samaria and "proclaimed to them the Christ" (ἐκήρυσσεν αὐτοῖς τὸν Χριστόν) (Acts 8:5). At first, this may seem surprising since Philip was one of the seven selected in Acts 6:1–6 to administer the distribution of food to the needy, an activity that was set in contrast to the apostles who were to preach the word and not wait on tables (Acts 6:2). But the content of Philip's preaching⁷⁵ and the description of the miracles he performs⁷⁶ leave no doubt that this is true gospel ministry which must be placed on the same level as that carried out by the apostles.⁷⁷

As a result of Philip's ministry, the Samaritans believed (ἐπίστευσαν) and were baptized (Acts 8:12).⁷⁸ Even Simon, who previously practiced magic and received religious adoration, believed (ἐπίστευσεν) and was also baptized (Acts 8:9–13). The verb πιστεύω is the standard means by which Luke expresses saving faith in Christ,

⁷⁵ For example, Philip is provided as an example of those "preaching the word" (Acts 8:4), just as Paul and Barnabas are described as "preaching the word of the Lord" (Acts 15:35). Philip "proclaimed to them the Christ" (Acts 8:5), just as Peter (Acts 2:31, 36; 3:18, 20), the twelve apostles (Acts 5:42), and Paul (Acts 9:22; 17:3; 18:5, 28).

⁷⁶ The Samaritans "saw the signs that he did" (τὰ σημεῖα ἃ ἐποίει) (Acts 8:6), as did Simon (Acts 8:13). In the same way, Jesus was attested by signs (Acts 2:22), as were the apostles (Acts 2:43; 4:22, 30; 5:12), Stephen (Acts 6:8), and Paul and Barnabas (Acts 14:3; 15:12). Philip also performed "miracles" (Acts 8:13; δυνάμεις μεγάλας) like Jesus (Luke 10:13; 19:37; Acts 2:22) and Paul (Acts 19:11).

⁷⁷ This point has been affirmed by the following: V. J. Samkutty, *The Samaritan Mission in Acts* (London: T & T Clark, 2006), 155–157; F. Scott Spencer, *The Portrait of Philip in Acts: A Study of Roles and Relations* (Sheffield: Sheffield Academic Press, 1992), 53; Turner, *Power from on High*, 364; Avemarie, *Die Taufzählungen der Apostelgeschichte*, 88–89.

⁷⁸ James Dunn has denied that the Samaritans were actually believers in Jesus (*Baptism in the Holy Spirit*, 63–66). His arguments, however, do not withstand examination, and have been widely rejected.

and so it seems apparent that the Samaritans and Simon have converted and become Christians.⁷⁹

The fact that the Samaritans had received the word of God and believed in Jesus Christ was an event of great significance because of the relation between the Jews and Samaritans. After a detailed examination of this history, Samkutty says, “In brief, the Jewish-Samaritan relationship in the New Testament period was one of constant tension, hostility and religious animosity.”⁸⁰ Part of what fueled this was the ambiguous status of the Samaritans. They were not Gentiles because of their shared Jewish characteristics and background. At the same time, they were certainly not Jews.⁸¹

The apostles take action to verify the events in Samaria and to connect the Samaritan Christians to their leadership by sending Peter and John (Acts 8:14).⁸² It is important to recognize that Acts 8:14 does *not* describe the giving of the Spirit as the purpose of their trip, which was prompted by the report that the Samaritans had received the word of God.⁸³ Once there, they found a situation that needed to be addressed. Luke states that Peter and John “came down and prayed for them that they might receive the Holy Spirit [ὅπως λάβωσιν πνεῦμα ἅγιον], for he had not yet fallen on any of them [οὐδέπω γὰρ ἦν ἐπ’ οὐδενὶ αὐτῶν ἐπιπεπτωκός], but they had only been baptized [μόνον δὲ βεβαπτισμένοι ὑπῆρχον] in the name of the Lord Jesus” (Acts 8:15–16).

The statement that the Spirit “had not yet fallen on” the Samaritans contradicts the expectation created by Acts 2:38, and the absence of the Spirit in believers is not possible in Paul’s view (Rom 8:9). For this reason, some scholars have argued that the Samaritans had received the Spirit. What they had not yet received were dramatic and charismatic manifestations of the Spirit (the phrase “had not yet fallen on any of them” is often used as support for this interpretation).⁸⁴ Yet, the explicit

⁷⁹ See Acts 2:44; 4:4, 32; 5:14; 9:42; 10:43; 11:17, 21; 13:12, 39, 48; 14:1, 23; 15:5, 7; 16:31, 34; 17:12, 34; 18:8, 27; 19:2, 4, 18; 21:20, 25; 22:19.

⁸⁰ Samkutty, *The Samaritan Mission in Acts*, 77–78; see Samkutty’s examination of this history and the status of the Samaritans in 57–85.

⁸¹ Samkutty, *The Samaritan Mission in Acts*, 84; Spencer, *The Portrait of Philip in Acts*, 68.

⁸² The Jerusalem church does the same thing for the same reasons when it receives news about Christians in Antioch and sends Barnabas (Acts 11:22).

⁸³ I have only found this observation in Gerhard Delling, *Die Taufe in Neuen Testament* (Berlin: Evangelische Verlagsanstalt, 1963), 65; Turner, *Power from on High*, 360 n. 31; Laurence Decousu, “Liturgie baptismale et don de l’Esprit aux origines Chrétiennes: Une pneumatologie oubliée,” *Revue des sciences religieuses* 89 (2015): 47–66, 54. Scholars generally assume that Peter and John went to Samaria in order to give them the Spirit, but the text nowhere says this.

⁸⁴ J. E. L. Oulton, “The Holy Spirit, Baptism, and Laying on of Hands in Acts,” *Expository Times* 66 (1955): 236–240, 238; Michel Gourgues, “Esprit des commencements et Esprit des prolongements dans les Actes. Note sur la «Pentecôte des Samaritans» (*Act.*, VIII, 5–25),” *Revue Biblique* 93 (1986): 376–385, 378, 382.

statement about the absence of the Spirit (Acts 8:16), the prayer of Peter and John that they might receive the Spirit (Acts 8:15), and then the description that through the laying on of their hands the Samaritans received the Spirit (ἐλάβανον πνεῦμα ἅγιον) (Acts 8:17) leave no doubt that the Samaritans had not received the Spirit in the manner that Luke uses this phrase.⁸⁵

Peter and John pray for the Samaritans to receive the Spirit (Acts 8:15), and after explaining why this was necessary (Acts 8:16), Luke states, “Then they laid their hands on them [ἐπέτιθεσαν τὰς χεῖρας ἐπ’ αὐτούς] and they received the Holy Spirit [καὶ ἐλάβανον πνεῦμα ἅγιον]” (Acts 8:17).

The need for the Spirit to be given through hand-laying to those who had already been baptized marks Acts 8:14–17 as an exceptional circumstance.⁸⁶ An additional feature also marks this as an exceptional event. Acts 8:18 states that “when Simon saw that [ιδὼν δὲ ὁ Σίμων ὅτι] the Spirit was given through the laying on of the apostles’ hands,” he offered money to acquire this power. The fact that Simon could *see* the Spirit had been given indicates that there was some kind of perceptible manifestation of the Spirit’s presence.⁸⁷

It has been noted earlier that multiple interlocking textual features connect Acts 2 (Pentecost), Acts 8 (Samaritans), Acts 10 (Cornelius and the Gentiles), and Acts 19 (the “disciples”). These lead us to interpret them *together* as unique and extraordinary events. Since there is speaking in tongues (γλώσσαις) present in each chapter (Acts 2:4; 10:46; 19:6), it is highly likely this is also the case in Acts 8:17 (and

⁸⁵ Denying that the Samaritans had received the Spirit: Nikolaus Adler, *Taufe und Handauflegung: Eine Exegetische-Theologische Untersuchung von Apg 8, 14–17* (Münster Westf.: Aschendorffsche Verlagsbuchhandlung, 1951), 83; Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*, 2nd, rev. ed. (Collegeville, Minn.: The Liturgical Press, 1994), 31–32; Spencer, *The Portrait of Philip in Acts*, 213; Dunn, *Baptism in the Holy Spirit*, 57; Shelton, *Mighty in Word and Deed*, 130; Turner, *Power from on High*, 368–369, 373; Bruner, *A Theology of the Holy Spirit*, 175.

⁸⁶ So also Hull, *The Holy Spirit in the Acts of the Apostles*, 118; McDonnell and Montague, *Christian Initiation and Baptism in the Holy Spirit*, 35; Darrell L. Bock, *Acts* (Grand Rapids: Baker Academic, 2007), 330–331; James Hickenbotham, “Confirmation in the Early Centuries,” *The Churchman* 77 (1963): 84–91, 87; Laurence Decousu, “Imposition des mains et onction: recherches sur l’adjonction de rites additionnels dans les liturgies baptismales primitives – Première partie: L’imposition des mains,” *Ecclesia orans* 34 (2017): 11–46, 12–13; Delling, *Die Taufe in Neuen Testament*, 66–67.

⁸⁷ The perceptible character of the Spirit’s presence has been commented on by Richard F. Zehnle, *Peter’s Pentecost Discourse: Tradition and Lukan Reinterpretation in Peter’s Speeches of Acts 2 and 3* (Nashville: Abingdon Press, 1971), 128; Gourgues, “Esprit des commencements et Esprit des prolongements dans les Actes,” 382; Spencer, *The Portrait of Philip in Acts*, 213; C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles Vol. 1* (Edinburgh: T & T Clark, 1994), 413; Gregory Dix, “Confirmation, or Laying on of Hands?” *Theology Occasional Papers*, No. 5 (London: Society for Promoting Christian Knowledge, 1936), 18; Decousu, “Liturgie baptismale et don de l’Esprit aux origines Chrétiennes,” 54.

perhaps also the Spirit inspired praise of God and prophecy found in Acts 2:11; 10:46; 19:6).⁸⁸

Thus, Acts 8 is a “Samaritan Pentecost,” and it represents the first movement of the gospel beyond the Jews.⁸⁹ This is not an advance undertaken by the twelve apostles, and it is directed toward a group with whom the Jews shared a long and bitter opposition. The delay of the reception of the Spirit, the bestowal through hand-laying, and the likelihood of tongues and other manifestations of the Spirit show God’s approval of this development.⁹⁰ Lampe comments, “The original nucleus of the Church received the Spirit in the most striking and dramatic way at Pentecost, and at every turning-point in the missionary enterprise something in the nature of a Pentecostal manifestation of the Spirit occurs.”⁹¹ Attempts to discount this understanding regarding the exceptional circumstances are not persuasive.⁹²

Three features in Luke-Acts as a whole support the understanding of the Samaritans as a significant advance of the gospel that is marked by the reception of the Spirit in an exceptional manner. First, Acts 1:8 identifies Samaria as a destination between “in Jerusalem and in all Judea” and “to the end of the earth” in which the Spirit will give the disciples power to be witnesses. Second, Samaria has already been

⁸⁸ The presence of tongues is suggested by Adler, *Taufe und Handauflegung*, 84; Ferguson, *Baptism in the Early Church*, 184; Gustav Stählin, *Die Apostelgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1962), 122; Jürgen Roloff, *Die Apostelgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1981), 135; Ernst Haenchen, *The Acts of the Apostles: A Commentary*, trans. Bernard Noble and Gerald Shinn (Philadelphia: Westminster Press, 1971), 304; Bock, *Acts*, 332; John Fleter Tipei, *The Laying on of Hands in the New Testament: Its Significance, Techniques, and Effects* (Lanham, Md.: University Press of America, 2009), 194; Anthony Ash, “John’s Disciples: A Serious Problem,” *Restoration Quarterly* 45 (2003): 85–93, 87.

⁸⁹ Lampe, *The Seal of the Spirit*, 72; and Richard I. Pervo, *Acts: A Commentary* (Minneapolis: Fortress Press, 2009), 213.

⁹⁰ This point is emphasized by Craig S. Keener, *Acts An Exegetical Commentary Vol. 2, 3:1–14:28* (Grand Rapids: Baker Academic, 2013), 1521; Lampe, *The Seal of the Spirit*, 69; G. R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 1962), 118; Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: William B. Eerdmans Publishing Co., 1998), 289; Samkutty, *The Samaritan Mission in Acts*, 174; Oulton, “The Holy Spirit, Baptism, and Laying on of Hands in Acts,” 239.

⁹¹ Lampe, *The Seal of the Spirit*, 72. “Pentecostal” here has to do with the original Pentecost, not modern Pentecostalism.

⁹² Both Dunn (*Baptism in the Holy Spirit*, 62) and Tipei (*The Laying on of Hands in the New Testament*, 199) argue that there are other instances which are significant advances, yet which do not display exceptional circumstances in the reception of the Spirit. However, the Ethiopian is a *single individual* who holds a peculiar status as a *eunuch*. This event does not rank as a watershed moment in Acts. Strangely, they argue that the Cornelius event (Acts 10:1–48; 11:1–18) disproves the approach, while the text quite explicitly indicates that Peter and the church considered it to be exceptional (Acts 10:45–48; 11:15–18). Finally, they point to Antioch (Acts 11:19–26) as another example which does not display exceptional circumstances. Yet, such a view ignores the obvious point that this follows immediately after the Cornelius event, which has already shown that God desires the inclusion of the Gentiles in the church.

the scene of a striking event at a turning point in the Gospel of Luke.⁹³ Finally, the Gospel of Luke has demonstrated a particular interest in the Samaritans.⁹⁴

At the same time, describing the reception of the Spirit in 8:14–24 as an exceptional circumstance does not yet explain how the Samaritans could believe and be baptized without receiving the Spirit. The key to understanding this is the recognition of the extent to which Luke describes, and the early church probably expected, a “Samaritan Pentecost.” A number of scholars have called attention to the dramatic character of the verb ἐπιπίπτω (“fall upon”).⁹⁵ It is used with the Spirit only in the events involving the Samaritans and the Gentile Cornelius (Acts 8:16; 10:44; 11:15). Acts 10:44–45 demonstrates that Luke uses this verb interchangeably with ἐκχεῖν, which was the verb used to describe Pentecost (Acts 2:17, 18, 33).⁹⁶ The use of ἐπιπίπτω in Acts 8:16 suggests that a dramatic outpouring of the Spirit and accompanying manifestations of the Spirit’s presence and work were expected at Samaria.

This can be further supported by a feature of Acts 8:14–16 that has not been previously observed. This text is notable because of the concentration of perfect and pluperfect tense verbs. Acts 8:14 uses δέδεκται to describe the fact that the Samaritans had received the word of God. In the twenty-four times that Luke-Acts uses δέχομαι, this is the only time it appears in the perfect.⁹⁷ Acts 8:16 has the pluperfect periphrastic form, ἦν . . . ἐπιπεπτωκός. In Luke’s eight uses of ἐπιπίπτω in Luke-Acts, this is the only instance of a perfect or pluperfect form. Finally, Acts 8:16

⁹³ After Jesus sets his face to go to Jerusalem (Luke 9:51), he sends messengers into a Samaritan village to make preparations, but “the people did not receive him” (Luke 9:53). In response, James and John want to call down fire from heaven and burn them up (Luke 9:54). In Acts, word that *Samaria had received the word of God* prompts the apostles *in Jerusalem* to send down Peter and John (Acts 8:14), who bestow the Spirit through the laying on of hands. Das (A. Andrew Das, “Acts 8: Water, Baptism, and the Spirit,” *Concordia Journal* 19 [1993]: 108–134, 130) and Samkutty (*The Samaritan Mission in Acts*, 175) call attention to these parallel features as well.

⁹⁴ In addition to their rejection of Jesus (Luke 9:51–56), there is mention of the good Samaritan in a parable (Luke 10:33–35) and the thankful Samaritan healed of leprosy (Luke 17:16).

⁹⁵ Tipei, *The Laying on of Hands in the New Testament*, 202–203, 213–214; Turner, *Power from on High*, 368–369; Gourgues, “Esprit des commencements et Esprit des prolongements dans les Actes,” 381–382; Decousu, “Liturgie baptismale et don de l’Esprit aux origines Chrétiennes: Une pneumatologie oubliée,” 53 n. 18; R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Columbus: Wartburg Press, 1944), 324.

⁹⁶ Acts 10:44 says that “the Holy Spirit fell on all who heard the word” (ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον), then Acts 10:45 says that Peter and those with him were amazed “because the gift of the Holy Spirit was poured out even on the Gentiles” (ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέχεται).

⁹⁷ This is all the more striking, because, when Luke includes the exact same phrase, “received the word of God,” in 11:1 to describe the report that came to the apostles and brothers in Judea, he uses the aorist (ἐδέξαντο).

goes on to describe Baptism using another pluperfect periphrastic form, *βεβαπτισμένοι ὑπήρχον*.⁹⁸ In the thirty-one uses of *βαπτίζω* in Luke-Acts, this is the only perfect or pluperfect form.

Thus, Luke has used the perfect tense to highlight the significance that the *Samaritans* had received the word of God in Philip's Acts ministry (Acts 8:14). He has used the verb *ἐπιπίπτω* (Acts 8:16), which is utilized in Acts to describe events identical to the Pentecost outpouring of the Spirit. He has employed the pluperfect twice (Acts 8:16) to emphasize that the Samaritans had in fact been baptized, but that the outpouring of the Spirit ("a falling upon"; *ἐπιπίπτω*) had not yet occurred. The Samaritans had believed in Jesus Christ and been baptized (8:12). Not only should the Samaritans have received the Spirit through Baptism, but as the gospel extended to this controversial group, this reception was most likely also expected to be one that was accompanied by Pentecost-like manifestations of the Spirit. It would not be surprising that a church that continued to experience conspicuous action by the Spirit, such as that narrated in Acts 4:31, would also expect this when *the Samaritans* believed in Jesus Christ and were baptized.

After Peter and John had arrived (Acts 8:15), they discovered that this had not happened. In order to address this anomalous situation, they prayed that the Samaritans might receive the Spirit (Acts 8:15) and laid hands on them (Acts 8:17). Then the Samaritans did receive the Spirit (Acts 8:17), and this fact was most likely demonstrated by Pentecost-like manifestations of the Spirit (such as tongues, and perhaps Spirit-inspired praise of God and prophecy). As argued earlier, this is what Simon saw (*ιδών* in Acts 8:18) that led him to think that the Spirit was given through the laying on of hands. Why does Luke not describe these manifestations and only leave them strongly implied? The most likely explanation is that since the Samaritans are only the first step outside of Judaism, he is reserved in his narration as he saves a full description (Acts 10:44–46; cf. 11:15–17) for the great leap forward as the Spirit compels the church to recognize God's acceptance of the Gentiles. There, Luke makes the identification between Pentecost and the events involving Cornelius and the Gentiles completely obvious.

The manner in which the event was expected to be, and is described as a "Samaritan Pentecost," aids in understanding the situation of the Samaritans after they believed and were baptized, but before Peter and John arrived to pray and lay on hands. Turner has correctly suggested that the best analogy for understanding

⁹⁸ The verb *ὑπάρχω* can be and is often used in Hellenistic Greek as a substitute for *εἶναι*. See *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 1029.2.

the Samaritan experience is that of Jesus' disciples prior to Pentecost.⁹⁹ He cogently argues that the disciples had experienced the work of the Spirit through Jesus' proclamation.¹⁰⁰ Turner is correct when he concludes "that Luke envisages the disciples to have experienced the Spirit as a divine presence addressing them, and consequently as a moulding influence upon them, long before they came to receive the Spirit at Pentecost; they experienced this through Jesus' powerfully charismatic ministry and proclamation."¹⁰¹

Conclusion

Understood within Luke's pneumatology, the Samaritans, like the disciples before Pentecost, can believe in Jesus Christ through the Spirit's work upon them. Yet, at the same time, Luke can also describe them as those who had not yet "received the Spirit." This is because, beginning at Pentecost, the phrase "to receive the Spirit" has the denotation of the *eschatological activity of the Spirit* poured out by the exalted Christ (Acts 2:33) who provides prophetic empowerment for mission, and does not refer to the mere presence of absence of the Spirit.¹⁰²

Though a lesser emphasis in Luke, this gift of the Spirit also brings salvation and enables Christians to live in the salvation they have received. However, in describing the exceptional events at Samaria, these do not factor directly into Luke's presentation. The Samaritans believed and had been baptized, but the Spirit "had not yet fallen on any of them" (Acts 8:16). They had not experienced their "Pentecost," and it did not happen until Peter and John addressed through hand laying the anomalous situation of baptized Christians who had not "received the Spirit." It was only then that they "received the Spirit," that is, they received the eschatological activity of the Spirit poured out by the exalted Christ (Acts 2:33). This was most likely accompanied by charismatic manifestations such as tongues and praise of God (Acts 8:18, and parallels with Acts 2, 10, and 19). In this way, God

⁹⁹ Max Turner, "Interpreting the Samaritans of Acts 8: The Waterloo of Pentecostal Soteriology and Pneumatology?," *The Journal of the Society for Pentecostal Studies* (2001): 265–286, 272.

¹⁰⁰ Turner, *Power from on High*, 333–334.

¹⁰¹ Turner, *Power from on High*, 337. Why does Luke not say that the apostles "received the Spirit" during this time? Most likely, it was so that this was not confused with the Pentecost gift of the Spirit poured out by the exalted Christ (Acts 2:33).

¹⁰² The explanation provided here is different from the one rejected earlier in which scholars have argued that the Samaritans had received the Spirit, but what they had not yet received were dramatic and charismatic manifestations of the Spirit. The difference is the understanding of what it means "to receive the Spirit." For Luke, this is far more than charismatic manifestations. Instead, the denotation of the term is the eschatological activity of the Spirit poured out by the exalted Christ (Acts 2:33).

dramatically demonstrated the validity of the gospel's expansion to the Samaritans. By receiving the Spirit, the Samaritans then certainly also possessed the Spirit's work in sustaining faith itself and aiding them to live in the salvation they had received.