

H. An examination of the passages dealing with the filling of the Holy Spirit.

The Pentecostals and Neo-Pentecostals believe that the filling of the Holy Spirit and the baptism with the Holy Spirit refer to the same event. Therefore, they believe that when the Bible speaks about the filling of the Holy Spirit, it is speaking about the baptism with the Holy Spirit. However, the filling of the Holy Spirit is different than the baptism with the Holy Spirit as it is defined by the Pentecostals and Neo-Pentecostals. The ~~filling~~ filling of the Holy Spirit is the act of the Holy Spirit whereby He controls the believer in Jesus Christ. Paul makes this clear in Ephesians 5:18 when he commands the Ephesian believers not to be "drunk with wine," i.e., under the influence or control of wine in which there is "excess," i.e., unrestrained behaviour, but to be "filled with the Spirit," i.e., to be under the influence or control of the Holy Spirit. The N. T. tells us three things about this control that the Holy Spirit is to have over the believer in Jesus Christ.

1. The Holy Spirit is to control the believer's person continually throughout his entire Christian life.

Note: The verb that is translated "be filled" in Eph. 5:18 is a present imperative and should be translated "be ye continually filled." This means that the believer's person is to be controlled by the Holy Spirit continually throughout his entire Christian life. This contradicts the definition of the baptism with the Holy Spirit given by the Pentecostals and Neo-Pentecostals, for they say that the baptism with the Holy Spirit "is an instantaneous" (once for all) "experience...distinct from and subsequent to the experience of the new birth." Therefore, the filling of the Holy Spirit and the baptism with the Holy Spirit as defined by the Pentecostals and Neo-Pentecostals cannot refer to the same event.

2. The Holy Spirit is to control the believer repeatedly so he will be able to perform the special tasks the Holy Spirit wants him to perform (Acts 2:4; 4:8; 4:31; and 13:9).

Note: The verbs that are translated "filled" in these passages are in the aorist tense in the original Greek - a tense which describes momentary or snapshot action, and not continuing action like the tense of the verb in Ephesians 5:18. This means that the believers in these passages were controlled by the Holy Spirit from the time they started to perform the special task the Holy Spirit wanted them to perform until the time they finished it. Observe that the same believers who were controlled by the Holy Spirit in Acts 2:4 so they could perform the special task the Holy Spirit wanted them to perform were controlled by the Holy Spirit a second time in Acts 4:31; and that Peter who was one of the believers controlled by the Holy Spirit in Acts 2:4 so he could perform the special task the Holy Spirit wanted him to perform was controlled by the Holy Spirit a second time in Acts 4:8 and a third time in Acts 4:31. It is clear then that the Holy Spirit controls the believer repeatedly so he will be able to perform the special tasks the Holy Spirit wants him to perform. This contradicts the definition of the baptism with the Holy Spirit given by the Pentecostals and Neo-Pentecostals, for they say that the baptism with