

How many people received the Baptism of the Holy Spirit in Acts 2?

Answering this question gives us an excellent opportunity to show why it is necessary to use good principles of hermeneutics when searching for the truth on any subject. Since this subject is not a salvation issue, i.e. the answer does not effect our salvation; nor is it a fellowship issue, i.e. we can and should maintain our fellowship with Christians who may differ with us on this question, we should, therefore, be able to study this question with less emotion and more objectivity.

We will be using several Bible Study Prerequisites (principles of Hermeneutics) as we proceed. For a list and detail description of each of these Prerequisites go to my blog at: cliffbaird.wordpress.com and double click on the title *Hermeneutics*. A very short summary of these prerequisites is contained in Appendix B.

We will be using these guidelines because every subject in the Bible is important. Remember God does not use any *filler* in the Bible. If every subject in the Bible is important then it behooves us to use great care in our efforts to learn what the Holy Spirit says to us on any subject.

Bible Study Prerequisite 1: We must, of course, love the truth or we will receive the condemnation promised in 2 Thessalonians 2:10-11. Loving the truth means we must change our minds on a given subject when, and only when, the evidence warrants such a decision. This question of The baptism of the Holy Spirit is like any other, as far as our attitude is concerned, i.e. if our minds are already made up and we are unwilling to change our mind based on the evidence, then we may as well not study this issue.

Bible Study Prerequisite 4: We must always read the context of *all* the scriptures on any subject *before* we make up our minds as to the truth on that subject. The subject of who received the baptism of the Holy Spirit in Acts 2 is no different.

Since Luke wrote both the gospel of Luke and then later the book of Acts to the same person, Theophilus, and both books have information for us to study, we will start with the pertinent passage from the gospel of Luke, i.e. Luke 24:30-53. Our purpose here is to learn who received the promise that the Holy Spirit would come on them with power. This promise is in verses 48 and 49. Christ is here speaking and He uses the pronoun "you" to describe those who would receive the Holy Spirit. To find out who Jesus is speaking to we must go back through the narrative and find the specific persons to whom He is speaking. That is, we must go back through the narrative following the pronouns until we find the place where the pronoun is identified by a specific group of people.

Verse 30 picks up the story of the two disciples after meeting Jesus on the way and not recognizing him they walked and talked with Jesus all the way to Emmaus. In verse 30, the pronoun "He" refers to Christ and the pronoun "them" refers to the two disciples Jesus walked with from Jerusalem. Please read the following carefully:

30 When he [Jesus] was at the table with them, he took bread, gave thanks, broke it and began to give it to them. 31 Then their eyes were opened and they recognized him, and he disappeared from their sight. 32 They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" 33 They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together 34 and saying, "It is true! The Lord has risen and has appeared to Simon." 35 Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread. 36 ¶ While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." 37 They were startled and frightened, thinking they saw a ghost. 38 He said to them, "Why are you troubled, and why do doubts rise in your minds? 39 Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." 40 When he had said this, he showed them his hands and feet. 41 And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate it in their presence. 44 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." 45 Then he opened their minds so they could understand the Scriptures. 46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, 47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. 48 You are witnesses of these things. 49 I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." 50 ¶ When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. 51 While he was blessing them, he left them and was taken up into heaven. 52 Then they worshipped him and returned to Jerusalem with great joy. 53 And they stayed continually at the temple, praising God.

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Please remember that the Holy Spirit chose each of the words used here. The choice of pronouns and not a descriptive noun was His choice. At any verse the Holy Spirit could have chosen to use *The Eleven* rather than the pronoun *they* or *them*. He did not, therefore we cannot. This choice of words was not a whim of Luke's, it was a divine selection by the Holy Spirit. God, through the Holy Spirit always chooses the best words to convey God's thoughts. He chose *they* and *them*. We must understand the passage using the words He chose, not the words we wished He had chosen.

Verse 33 is the key for our query. A group is identified as the two disciples from Emmaus plus the Eleven apostles plus those with them. How many were in the group we are not told but we know it was more than just the apostles. Acts 1:21-22 says that Matthias and Barsabbas was also with them. This group is the group represented by the "they" and "them" in verse 36. From this point on the group does not change. As you read each verse notice there is no additional definition of the number or members of the group. Therefore when Jesus speaks to the group in verses 48 and 49 using the word "you" he is talking to the same group, the entire group. Therefore the promise of the reception of the Holy Spirit was to the entire group identified in verse 33.

I sincerely beseech you to please read the above verses again following carefully the definition of the plural pronouns from verse 33 through verse 49. At what point is the pronoun refined to mean only the apostles? Unless we have contextual evidence to the contrary we must allow the definition given in verse 33 to stand.

Does Luke contradict himself when he wrote Acts 1? Does Acts 1 say or imply that only the apostles were promised the baptism of the Holy Spirit? Let us look at the context in detail.

Our context in Acts starts at 1:1 and goes through 2:21. In this context we have two groups identified, those who saw Jesus after His resurrection and those who heard Him before His ascension. Both of these groups are only identified as the apostles.

*1 ¶ In my former book, Theophilus, I wrote about all that Jesus began to do and to teach
2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. 3 After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.*

In his first letter (the Gospel of Luke) Luke had told Theophilus about all that Jesus did until He was taken into heaven including His promise to send the Holy Spirit, Luke 24:49. In Acts Luke was recapping the details just before the ascension. Before his ascension Jesus gave instructions to the Apostles. After the crucifixion He showed himself to "*these men*," meaning the Apostles. And He gave many convincing proofs to the apostles that He was alive. In this context Luke is only talking about the Apostles. Should we conclude that only the Apostles saw these proofs of the resurrected Jesus? Of course not, we have many scriptures that the proofs of his resurrection was given to many people, i.e. over 500 at one time, 1 Corinthians 15:6. Almost automatically we allow the Holy Spirit to enlarge the number mentioned in Acts 1:2 (the apostles) to include those mentioned in other scriptures, probably because we know these other scriptures so well. But the logic is the same for both those who saw Jesus and those who heard Jesus. If other scriptures can enlarge the number of people who saw the proofs of His resurrection, then other scriptures must also be allowed to enlarge the number of people who heard Jesus give the promise of the Holy Spirit.

Since the New Testament was not completed when Luke wrote Acts (and the written letters not well known by this early date), let us just consider how Theophilus would have understood Acts 1. Theophilus would have read Luke 24:33-40 and known that Jesus appeared to more than just the apostles and would simply have understood that Luke was being specific, not exclusive, when he said "apostles." This fact makes it more likely that the same reasoning would hold for those who heard him, i.e. the apostles mentioned in Acts 1 vs. the larger group mentioned in Luke 24.

In addition to Luke 24 mentioned above we will be examining Acts 1:21-22, 2:16, 11:16 and John 13-16.

4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptised with water, but in a few days you will be baptised with the Holy Spirit." 6 ¶ So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" 7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority. 8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." 9 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. 10 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. 11 "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

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All these pronouns, they, them, their, you, etc., all refer to the Apostles. They are the only people mentioned. In this context the Holy Spirit has identified the people in the group who were talking to Jesus and watched as he ascended into heaven. Only the Apostles are named. But if only the apostles received the promise, Matthias did *not* receive it because he was not an apostle at the time the promise was given in 1:5. But he did actually receive the Holy Spirit, Acts 2:14. Is Matthias an example of someone receiving the baptism of the Holy Spirit without having received the promise? Yet we know both Matthias and Barsabbas were present when Jesus made the promise, Acts 1:21-22. So either we have an example of Matthias receiving the Holy Spirit without having received the promise, or we have Barsabbas receiving the promise (at the same time as Matthias) yet not receiving the Holy Spirit. If we just let the Bible speak to us and take the words for what they say then both Matthias and Barsabbas received the promise in Luke 24 and Acts 1. Therefore they both received the baptism of the Holy Spirit in Acts 2:1-4.

If the scriptures provided no other information about this discussion with Jesus just prior to His ascension, in Acts 1, or if the word "only" had been used, then we would have to conclude that only the Apostles received the promised power from the Holy Spirit. But we must allow the Holy Spirit to enlarge this group if He so desires just as He did when telling us in other scriptures about how many different people saw Jesus after His resurrection, 1 Corinthians 15:5-8, etc. We have previously looked closely at Luke 24:30-53 which enlarged the group who received the promise to all those with them at the time. Must we choose between Luke 24 and Acts 1 as to who received the promise to be "clothed with Power from on high." If both scriptures are inspired and true we can only conclude that the Holy Spirit came on those mentioned in both passages and that Luke was only emphasizing the apostles in Acts 1, not limiting the group to only the apostles. Luke did the same thing in Acts 1:3 when he only identified the apostles as seeing Jesus after the resurrection, not intending to limit the group who saw Jesus to only the apostles, else he would have used the word "only" somewhere in the context.

12 ¶ Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city. 13 When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. 14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers. 15 ¶ In those days Peter stood up among the believers (a group numbering about a hundred and twenty) [verses 16 through 19 are skipped for convenience] 20 "For," said Peter, "it is written in the Book of Psalms, "May his place be deserted; let there be no-one to dwell in it," and, "May another take his place of leadership.' 21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, 22 beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."

When they chose someone to replace Judas, they chose from men "who have been with us the whole time the Lord Jesus went in and out among us, 22 beginning from John's baptism to the time when Jesus was taken up from us" This simply states that these two men, at least, were with the Apostles the whole time, even when Jesus promised the baptism of the Holy Spirit earlier in chapter 1 verse 5 and in Luke 24:49. Notice how explicit Luke was in describing the group from which Judas' replacement must come. He could have said "we must choose one:

- 1) who has been with us, or
- 2) who is of our number, or
- 3) who is a follower of Jesus, or
- 4) who is one of us, or
- 5) who was with us almost all the time, or
- 6) who was commonly with us, or
- 7) a dozen other expressions.

But the Holy Spirit decided to explain it this way: "who have been with us the whole time the Lord Jesus went in and out among us, 22 beginning from John's baptism to the time when Jesus was taken up from us." Leaving no room for doubt as to the extent of the companionship between The Eleven and Matthias and Barsabbas. There was never a time when these two were not with Jesus, unless Jesus was alone, or named a few to accompany Him, i.e. praying in the garden of Gethsemane (Matt. 26:37) or the event of the transfiguration, etc. If the apostles, as a group, were with Jesus then these two were also with Him. When Jesus spoke the words recorded in Acts 1:5 and 8 He used the pronoun "you." Since the apostles as a group were there, Matthias and Barsabbas were also there. He could have very easily said "you apostles" or "you eleven" if He had wanted to restrict His words to only the Apostles. He did not so choose, therefore we cannot!

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23 So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias. 24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen 25 to take over this apostolic ministry, which Judas left to go where he belongs." 26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

1 ¶ When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

The pronouns again are most important in these verses. The usual English rule of grammar is that any pronoun stands for the noun preceding it most closely. Only sufficient evidence to the contrary can override this rule. So we must examine this possibility first, i.e. does the word "they" in verse one refer only to the Apostles mentioned at the end of verse 26 of chapter one, or to the larger group mentioned verse 1:15? We conclude that the "they" of verse 1 refers to the larger group in verse 1:15 because:

- 1) We have proven beyond a reasonable doubt that the promise was given to a much larger group than just the apostles and we know God always keeps His promises and
- 2) If the "they" refers only to the apostles then Matthias received the baptism of the Holy Spirit without having received the promise. This contradicts the traditional view that only the apostles received the promise of the power of the Holy Spirit. This points out that the traditional view implies that either Matthias received the Baptism without the promise of Barsabbas received the promise without actually receiving the Baptism.

5 ¶ Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. 6 When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. 7 Utterly amazed, they asked: "Are not all these [men] who are speaking Galileans? 8 Then how is it that each of us hears them in his own native language? 9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11 (both Jews and converts to Judaism); Cretans and Arabs— we hear them declaring the wonders of God in our own tongues!"

We must note at this point that the word "men" in verse 7 is not in the Greek. This probably explains why the ASV, KJV, NKJV and all four Interlinears leave it out and translate the phrase as "are not all these who speak Galileans?"

12 Amazed and perplexed, they asked one another, "What does this mean?" 13 Some, however, made fun of them and said, "They have had too much wine." 14 ¶ Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These men are not drunk, as you suppose. It's only nine in the morning! 16 No, this [i.e. Holy Spirit baptism, not laying on of hands] is what was spoken by the prophet Joel: 17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. 19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. 20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. 21 And everyone who calls on the name of the Lord will be saved."

Some have wondered about the use of the word "men" in verse 15, thinking that it implies that only the apostles actually received the baptism of the Holy Spirit. We must note the neither of the two Greek words meaning *man* (*ανηρ*, *ανθρωπος*) is present in the text and the pronoun is exactly the same as is in verse 7. That is probably why the ASV, NASB, KJV, NKJV and two of the four interlinear checked simply translate the pronoun as *these*, not *these men*.

Verse 16 says "This is what was spoken by the prophet Joel." Once again the pronoun is very important. When Luke said "This is what ..." What did the pronoun "this" stand for? Obviously the only thing that had happened was a sound like a violent wind, the baptism of the Holy Spirit and the resultant speaking in tongues. That was the event that caused the crowd to gather and the questions to be asked. *This* event, the baptism of the Holy Spirit, was what Joel was talking about. Joel said "God will pour out His spirit on all flesh," Luke said the baptism of the Holy Spirit was that event which Joel predicted.

It is well known that when Luke explained Joel's prophecy saying the Holy Spirit would be poured out on *all flesh* it was not meant literally, else every person alive would have received this baptism. Since it is figurative, what does it mean? The most probable explanation is that *all flesh* means a group less than all people, but large enough to be representative of all, would receive this baptism. We are told enough about this representative group to know that it must contain at least one each from the following

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groups: sons and daughters, young men, old men, and servants (both men and women). Since the event in Acts 1:1-4 is the same event Joel is prophesying about it must have touched or effected all the groups listed. Just the twelve apostles cannot fulfill that requirement. Therefore the pronoun *they* in Acts 2:1 must point back to the whole group in Acts 1:15. This is supportive of all the previously presented evidence that implies more than the apostles received the baptism of the Holy Spirit in chapter 2 verses 1-4.

Some have said Joel's prophecy was fulfilled by the laying on of hands which included all the types of individuals mentioned in the prophecy. That is an interesting idea but one nowhere verified by scripture. This is the only place in the New Testament Joel's prophecy is mentioned. Joel's prophecy is nowhere tied to the laying of hands. It is nowhere explained as referring to the laying on of hands. Joel's prophecy says that God will "pour out my Spirit" which is an action from God to those He chose. The laying on of hands is an action from one human to another, one at a time, and is nowhere associated with Joel's prophecy. I know of no one that takes the position that the baptism of the Holy Spirit and the laying on of hands is the same thing or has the same results, therefore the "pouring out of my Spirit" in Joel's prophecy is the same as the baptism of the Holy Spirit and has no connection with the laying on of hands as both the act and the results are different.

Luke did not say "this is the beginning of Joel's prophecy" or "This is the first part of Joel's prophecy..." or "This is the start of Joel's prophecy." He said "this is that which hath been spoken through the prophet Joel" (ASV) or "this is what was spoken by the prophet Joel" (NKJV, NIV). The event that happened is the event Joel said would happen. The baptism of the Holy Spirit was the fulfillment of Joel's prophecy, else The Holy spirit made a mistake when He told Luke to write "this is that"!

One other scripture, Acts 11:15-17, must be examined in connection with the baptism of the Holy Spirit in Acts 2.

After Peter had experienced the baptism of the Holy Spirit in Cornelius' house he went to Jerusalem to explain the event to the Jewish brethren. As he "explained everything to them precisely as it had happened" (Acts 11:4) he said in chapter 11 verse 15:

15 "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. 16 Then I remembered what the Lord had said: 'John baptised with water, but you will be baptised with the Holy Spirit.' 17 So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?"

Why did Peter remember at this time what the Lord had promised to the apostles in Acts 1:5? If that promise was only to the apostles why remember it at all, especially here? What did the Lord's promise to the apostles have to do with these Gentiles who were not even Christians at the time Peter remembered it? This particular wording of the promise was only recorded in Acts 1:5. Is it possible that Peter was implying that the Lord's promise was even to the gentiles also? Why else mention it here if not to imply that the Lord's promise was indeed applied to these Gentiles in Cornelius' household? This fact proves beyond a reasonable doubt the notion that the promise was only for the apostles is false. If you can offer any other explanation for this "remembrance" please share it with me for consideration.

The Gospel of John

Some have claimed that the apostle John in his Gospel account of the promise of the Holy Spirit is only speaking to the apostles. On the surface this seems strange because the word *apostle* does not appear anywhere in the entire gospel, yet the word *disciple* appears 74 times. Does John at times address only the apostles, yes! But when he desires to do so John uses the phrase *the twelve*, as he does four times, John 6:67, 70, 71; 20:24. This establishes the fact when John wanted to speak to, or identify, the apostles he did so clearly, both at the beginning (chapter 6) and the end (chapter 20) of his gospel. When he does not so identify them we cannot be so bold as to help him out and do it for him.

Some have said that because John uses the word *chosen* in 6:70 referring to The Twelve then every time John uses the word *choose*, *chose* or *chosen* he is also referring only to the apostles. It seems reasonable that the exact opposite conclusion could also be reached thinking that the example of using "*the twelve*" would imply if the intent was to refer only to the apostles, this expression or one like it would be used. But when the word *disciples* was used it would be understood as meaning a broader group. It would be strange indeed if once having used *chosen you, the twelve* to be specific, then we are to understand the general term *disciples* to be restricted to the apostles with no contextual evidence to help us. Why use the word *disciples* at all, if *apostles* or *the twelve* was meant?

In addition to this evidence we have other scriptures to inform us that all Christians are *chosen*! See a longer list in Appendix C.

Matthew 22:14 "For many are invited, but few are chosen."

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Mark 13:20 If the Lord had not cut short those days, no-one would survive. But for the sake of the elect, whom he has chosen, he has shortened them.

Luke 10:22 "All things have been committed to me by my Father. No-one knows who the Son is except the Father, and no-one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

Luke 18:7 And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?

Ephesians 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

Ephesians 1:11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

Colossians 3:12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

See additional scriptures in Appendix C.

Summary

Prerequisite 5 is very important. We must make our decisions based on the evidence available. If you can think of more evidence on either side of this issue please share it with us for consideration for we too love the truth and only want to know it more perfectly. We sometimes wish certain ideas were explained more clearly, but we must remember that The Holy Spirit made the *best* choice for every word written. We can understand every word in the New Testament if we follow good Hermeneutics and persevere, Prerequisite 11.

Prerequisite 2 says we must pray for wisdom when studying a difficult or complex issue. This prerequisite is most important and helpful. It is very difficult if not impossible to arrive at the truth without constant use of this prerequisite. Using these practices we can say:

We have proven beyond a reasonable doubt that more than just the apostles received the baptism of the Holy Spirit in Acts 2:1-4. Our evidence consisted of:

- 1) Confirming that the promise to "be clothed with power from on high" (Luke 24:49, ASV) was given to all who were in the group named in Luke 24:33.
- 2) Demonstrating both Matthias and Barsabbas was present, though not named, with the apostles on every occasion mentioned in the Gospels and Acts 1, according to Acts 1:21-22.
- 3) Explaining the most probable explanation of the expression "all flesh" in Joel's prophecy (Acts 2:16-21) must include all the categories of people mentioned, at least those mentioned in the first sentence as defined by the Greek text, Acts 2:17.
- 4) Showing that Peter's remembrance of the Lord's promise as recorded in Acts 11:16 implies the Lord's promise from Acts 1:5 applied to more than just the apostles.
- 5) The promise of the Holy Spirit given by John in chapters 13-16 cannot be shown to be speaking only to the apostles, but is in harmony with the other evidence given in this paper.

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Appendix A

A list of Greek Manuscripts and version starting a new paragraph with Acts 2:1

Eberhard Nestle's 1898 edition.

United Bible Societies, third edition.

United Bible Societies, Fourth corrected edition.

Stephens, 1550 edition, plus the Textus Receptus, 1624 edition.

All the standard versions, i.e. ASV, NASB, KJV, NKJV, NIV, WEY, YLT, RSV, etc.

Appendix B

Bible Study Prerequisites (principles of Hermeneutics)

Bible Study Prerequisite 1: We must, of course, love the truth or we will receive the condemnation promised in, 2 Thessalonians 2:10-11. Loving the truth means we must change our minds on a given subject when, and only when, the evidence warrants such a decision. This question of The baptism of the Holy Spirit is like any other, as far as our attitude is concerned, i.e. if our minds are already made up and we are unwilling to change our mind based on the evidence, then we may as well not study this issue.

Bible Study Prerequisite 2: Pray for wisdom. Remember what James says: "...you do not have because you do not ask," James 4:1-4.

Bible Study Prerequisite 3: Define your terms.

Bible Study Prerequisite 4: We must always read the context of all the scriptures on any subject *before* we make up our minds as to the truth on that subject.

Bible Study Prerequisite 5: We must make our decisions based on the available evidence.

Bible Study Prerequisite 6: The Bible is not only correct, it is complete, 2 Timothy 3:16-17.

Bible Study Prerequisite 7: When the Bible specifies something, all other things of like character are thereby excluded.

Bible Study Prerequisite 8: The words always taken literally unless contextual evidence exists to prove them figurative.

Bible Study Prerequisite 9: Always allow the simpler passages to explain the complex or difficult ones.

Bible Study Prerequisite 10: Ockham's razor. The simplest solution is always preferred.

Bible Study Prerequisite 11: Perseverance. We CAN understand it if we don't give up and continue practicing these prerequisites.

Appendix C

Use of the words choose, chose and chosen

Matthew 22:14 "For many are invited, but few are chosen."

Mark 13:20 If the Lord had not cut short those days, no-one would survive. But for the sake of the elect, whom he has chosen, he has shortened them.

Luke 6:13 When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:

Luke 10:22 "All things have been committed to me by my Father. No-one knows who the Son is except the Father, and no-one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

Luke 18:7 And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?

John 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

John 13:18 "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'

John 15:16 You did not choose me, but I chose you and appointed you to go and bear fruit —fruit that will last. Then the Father will give you whatever you ask in my name.

John 15:19 If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

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- Acts 1:2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.
- Acts 9:15 But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.
- Acts 10:41 He was not seen by all the people, but by witnesses whom God had already chosen —by us who ate and drank with him after he rose from the dead.
- Acts 13:17 The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country,
- Acts 22:14 "Then he said: "The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth.
- Romans 8:33 Who will bring any charge against those whom God has chosen? It is God who justifies.
- Romans 11:5 So too, at the present time there is a remnant chosen by grace.
- Romans 16:13 Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too.
- Ephesians 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love
- Ephesians 1:11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,
- Colossians 3:12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.
- 1 Thessalonians 1:4 For we know, brothers loved by God, that he has chosen you,
- 2 Thessalonians 2:13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.
- James 1:18 He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.
- James 2:5 Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?
- 1 Peter 1:2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.
- 1 Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.
- Revelation 17:14 They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings— and with him will be his called, chosen and faithful followers."