

THESIS ABSTRACT

Masters of Arts in Biblical and Theological Studies

Adventist University of Africa

Theological Seminary

Title: THE BAPTISM OF THE HOLY SPIRIT: A COMPARATIVE ANALYSIS OF ANTHONY D. PALMA'S PENTECOSTAL APPROACH AND ELLEN G. WHITES'S INTERPRETATION

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This study addresses the lack of a systematic comparative theological analysis between Pentecostal and Seventh-day Adventist perspectives on the baptism of the Holy Spirit, specifically through the writings of Anthony Palma and Ellen G. White.

The study employed a comparative analysis methodology to examine and contrast the theological perspectives of Anthony Palma and Ellen G. White on the baptism of the Holy Spirit. Utilizing an interpretive approach to the writings of Palma and White, the research focused on four key areas: presuppositions, subsequence and separability of Spirit baptism with respect to conversion, the initial physical evidence of Spirit baptism, and the results of Spirit baptism. The study systematically analyzed each author's position across the four categories, then synthesized the findings to uncover deeper theological patterns and relationships that influenced their positions.

The comparative analysis revealed both convergences and divergences in their theological perspectives on the baptism of the Holy Spirit. Despite denominational differences, both uphold the authority of Scripture as foundational, reflecting a shared Protestant commitment to *sola scriptura*. However, their distinct hermeneutical methods—Palma’s narrative-theological focus versus White’s systematic synthesis—lead to differing conclusions.

Palma distinguishes Spirit baptism from conversion and identifies speaking in tongues as normative initial evidence, aligning with classical Pentecostalism’s emphasis on charismatic gifts. In contrast, White emphasizes the fruit of the Spirit as the true evidence of the baptism of the Spirit. She further identifies this fruit as the character of Jesus Christ which everyone who has been baptized in the Spirit must exemplify.

Both theologians view Spirit baptism as transformative and empowering, but Palma prioritizes external manifestations for mission, while White highlights internal sanctification and reflection of the character of Jesus. These differences illustrate broader tensions between charismatic expression and moral formation within Christian pneumatology, shaped by differing interpretive frameworks.

This study contributes to contemporary theological discourse by illuminating both shared foundations and critical differences in Pentecostal and Adventist understandings of Spirit baptism. It highlights the potential for constructive dialogue between these traditions, rooted in a mutual commitment to the authority of Scripture. The research challenges assumptions that Adventists neglect the doctrine of Spirit baptism, revealing instead a rich, though terminologically distinct, pneumatological framework. It also underscores a shared belief in the transformative evidence of the Spirit’s presence—whether expressed through charismatic gifts or moral character.

Finally, the study demonstrates how hermeneutical method profoundly shapes doctrinal outcomes, reinforcing the importance of methodological clarity in interdenominational and academic theological engagement.

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A thesis

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of the requirements for the degree

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Dedication

This thesis is dedicated to my wife, Namonda, for her endless encouragement, sacrifices, and belief in me even during the most challenging times. To my children, for their positive influence during the writing process.

I also dedicate this work to the administration of the Midlands West Zambia Conference of the Seventh day Adventist Church for their support in allowing me to take time off from my work and pursue this course of study. You have been a huge blessing to this journey.

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CHAPTER 1

INTRODUCTION

Background to the Problem

The baptism of the Holy Spirit has been a topic of significant theological interest and exploration within Adventism¹ and Pentecostalism². Pentecostals, on the one hand, have regarded the doctrine of the baptism of the Holy Spirit as a ‘crown jewel’ of their doctrines³ because of its functions within Pentecostalism. Shane Clifton identifies four of such functions of the doctrine of the baptism of the Holy Spirit within the realm of Pentecostalism. Its first function was that it helped to create and bring the Pentecostal community together.⁴ Secondly, the doctrine was able to describe the Pentecostal experience in both structured and flexible ways.⁵ Thirdly, the cognitive function of this doctrine was able to symbolically embody Pentecostal

¹ Arthur Patrick, “Early Adventists and the Holy Spirit,” *Adventist Record*, December 4, 1999, 6.

² Aleksander Skoe Gulvik, “Spirit Baptism in the Pentecostal Movement And the Inauguration of the Kingdom of God” (MF vitenskapelig høyskole, 2023), 26, accessed April 9, 2025, <https://mfopen.mf.no/mfxmli/bitstream/handle/11250/3097208/1010%20Gulvik%2C%20Aleksander%20Skoe.pdf?sequence=1&isAllowed=y>.

³Macchia states that “I have come, therefore, to hold that a Pentecostal theology can benefit from a thorough reexamination of the crown jewel of our theological distinctives, both in terms of its distinct focus and its broader boundaries.” Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, ePub Edition. (Grand Rapids, Michigan: Zondervan, 2009), 2026.

⁴ Shane Clifton, “The Spirit and Doctrinal Development: A Functional Analysis of the Traditional Pentecostal Doctrine of the Baptism in the Holy Spirit,” *Pneuma* 29, no. 1 (2007): 14.

⁵ Ibid.

identity and worldview.⁶ Finally, its communicative role was evident in the manner in which the doctrine exhibited global explanatory power, serving as the cornerstone for the extraordinary expansion of Pentecostalism during the twentieth century.⁷ In a similar vein, J. Rodman Williams rightly states that within Pentecostalism the doctrine of baptism in the Holy Spirit is very central.⁸

This study examined the perspectives of four Pentecostal scholars who have contributed to the discourse on the baptism of the Holy Spirit. Following a critical evaluation of their respective theological positions, one scholar has been selected to serve as the primary point of comparison with Ellen G. White in the context of this thesis. Among them was William W. Menzies, who draws his pneumatology mainly from the book of Luke and argues that the baptism of the Holy Spirit does not have a soteriological function in the life of the believer. According to him, the baptism of the Holy Spirit is more charismatic than soteriological.⁹ He posits that the Spirit descends upon believers as a wellspring of prophetic insight, thereby enabling them to fulfill their divinely ordained responsibilities.¹⁰

⁶ Shane Clifton, "The Spirit and Doctrinal Development: A Functional Analysis of the Traditional Pentecostal Doctrine of the Baptism in the Holy Spirit," *Pneuma* 29, no. 1 (2007): 14.

⁷ *Ibid.*, 15.

⁸ Williams, Rodman J. "Baptism in the Holy Spirit." *Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess, (Grand Rapids, Mich: Regency Reference Library, 1988), 40–48.

⁹ William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundation of Pentecostal Experience: A Call to Evangelical Dialogue* (Grand Rapids, Mich: Zondervan, 2000), 55.

¹⁰ Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts*, T & T Clark academic paperbacks (London ; New York: T & T Clark International, 2004), 177.

Apart from Menzies, there was another Pentecostal scholar, Simon Chan, who argues that there is no consensus among them on the doctrine of the baptism of the Spirit. He disagrees with Menzies on the issue of soteriology. Contrary to Menzies, Chan believes that the baptism of the Holy Spirit is part of the sanctification process and thus soteriological. He posits this argument due to his conviction that baptism in the Holy Spirit constitutes a sacrament of confirmation, which elucidates the Pentecostal notion of the second work of grace.¹¹ So Chan also sees the baptism of the Holy Spirit as the second work of grace which according to him is “part of conversion or Christian initiation.”¹²

Wolfgang Vondey, another Pentecostal Scholar contends that to understand the baptism of the Holy Spirit, one must look to the day of Pentecost because it is the root symbol.¹³ The highlight of the day of Pentecost was the gift of speaking tongues. In this vein, Stanley Horton argues that Speaking in tongues highlights the observable and profoundly personal nature of the baptism in the Holy Spirit, the primacy of affections over doctrine, and the significance of the charismatic dimension in Pentecostal theology.¹⁴

¹¹ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, repr., Journal of Pentecostal theology Supplement series 21 (Sheffield: Sheffield Acad. Press, 2003), 90.

¹² Ibid.

¹³ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel*, 1 [edition]. (New York: Bloomsbury, Bloomsbury T&T Clark, An imprint of Bloomsbury Publishing Plc, 2017), 84.

¹⁴ Stanley Horton, ‘Spirit Baptism: A Pentecostal Perspective’ in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand (Nashville, Tenn: Broadman & Holman Publishers, 2004), 48.

But prominent among the Pentecostal Scholars is Anthony D. Palma, a Theologian who has had a long and distinguished career as an educator, especially as a professor of New Testament, Greek, and theology.¹⁵ He has served on a number of Assemblies of God faculties, including that of its seminary. Palma argues that the baptism of the Holy Spirit is a metaphor that means an “immersion in the Spirit”¹⁶ which comes as a Post conversion experience¹⁷ received by the laying on of hands¹⁸ and that glossolalia¹⁹ “is the only manifestation associated with Spirit baptism in the book of Acts”²⁰

On the other hand, Seventh day Adventists also uphold the significance of the baptism of the Holy Spirit. They believe that the baptism of Water and the baptism of the Holy Spirit belong together.²¹

¹⁵ Anthony Palma demonstrated a strong commitment to education, pursuing extensive theological and academic training throughout his life. He began his studies at the Central Bible Institute (later Central Bible College) in Springfield, Missouri, in 1944. From 1945 to 1947, he attended the Eastern Bible Institute, now the University of Valley Forge, before returning to Central Bible Institute from 1948 to 1949, where he earned a Bachelor of Arts in Bible. His academic pursuits continued with a Master of Arts in Education from New York University in 1957. He subsequently obtained a Bachelor of Sacred Theology (STB) from New York Theological Seminary in 1960, followed by a Master of Sacred Theology (STM) in 1966 and a Doctor of Theology (ThD) in 1974, both from Concordia Seminary in St. Louis, Missouri.

See Glenn W. Gohr, “Dr. Anthony Palma (1926-2023): Assemblies of God Minister, Educator, Author,” Blog Website, *Flower Pentecostal Heritage Center*, April 6, 2023, accessed May 31, 2025, <https://ifphc.wordpress.com/2023/04/06/dr-anthony-palma-1926-2023-assemblies-of-god-minister-educator-author/>.

¹⁶ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 7.

¹⁷ *Ibid.*, 30.

¹⁸ *Ibid.*, 22.

¹⁹ “Glossolalia” is a technical term often used for speaking in tongues; it is a combined form of the Greek words lalia (“speech,” “speaking”) and glossa (“tongue,” “language”).

²⁰ Palma, *Baptism in the Holy Spirit*, 51.

²¹ General Conference of Seventh-day Adventists, ed., *Seventh-Day Adventists Believe: Updated since the 2005 General Conference Session*, sec. ed. (Boise, Id: Pacific Press Publishing Association, 2005), 217.

Baptism of Water is therefore incomplete without the baptism of the Holy Spirit. This is because the new birth occurs simultaneously with the baptism of the Holy Spirit as the gift of God's personal presence (Acts 2:38).²² The “baptism of Water and of the Spirit” in John 3:5 together represent being “born again.”²³

Several scholars in Adventism have written on the baptism of Holy Spirit but with differences. For example, Dennis Smith wrote that “Water baptism and Spirit baptism are two separate experiences.”²⁴ But this position was disputed by Ron E.M Clouzet, an Adventist scholar, who argued that this was a Pentecostal idea.²⁵ He held that Water baptism and Spirit baptism come as one.²⁶

But the most authoritative writer on the baptism of the Holy Spirit was Ellen G. White. She was a prominent Christian author, speaker, and co-founder of the Seventh-day Adventist Church. She lived in the 19th century and is considered one of the most influential figures in the history of the Adventist movement. She helped to clarify and confirm the distinctive doctrines of the Seventh-day Adventist Church²⁷ such as the second coming of Jesus, the Sabbath and the ministry of Christ in the heavenly sanctuary.

²² Fernando L. Canale, “Doctrine of God,” in *Handbook of Seventh-Day Adventist Theology*, Commentary reference series v. 12, ed. Raoul Dederen (Hagerstown, MD: Review & Herald Pub. Association, 2000), 134.

²³ Francis D. Nichol, ed., “Water and of the Spirit.[John 3:5],” in *Seventh-Day Adventist Bible Commentary (SDABC)*, Revised., vol. 5 (Washington, DC: Review and Herald Pub. Association, 1980), 928.

²⁴ Dennis Smith, *The Baptism of the Holy Spirit* (USA: Dennis Smith, 2008), 26.

²⁵ Ron E. M. Clouzet, *Adventism's Greatest Need: The Outpouring of the Holy Spirit* (Nampa, Idaho: Pacific Press Pub. Association, 2011), 121.

²⁶ *Ibid.*, 119.

²⁷ Denis Fortin, “Ellen G. White’s Ministry in the Seventh-Day Adventist Church” (Presented at the World Evangelical Alliance, Andrews University, August 7, 2007), 8.

Her counsels also helped to prevent the church from receiving error contained in the book *The Living Temple* by John Harvey Kellogg.²⁸ Ellen G. White has written quite extensively on the baptism of the Holy Spirit. She remarked at one point that the baptism of the Holy Spirit was necessary for God's work to be advanced with vigor.²⁹ Ellen White emphasized the role of the Holy Spirit in various aspects of the Christian life, including conviction of sin, sanctification, and guidance. She believed that the Holy Spirit worked to bring individuals to a deeper understanding of God's will and a more profound experience of His grace.

While there has been substantial research on the Baptism of the Holy Spirit within both Adventism and Pentecostalism, there is a relative dearth of comparative studies specifically examining the perspectives of Adventist and Pentecostal theologies. What comparative research have been conducted on the doctrine of the baptism of the Holy Spirit? The Literature review below surveys some of these studies that have been conducted.

Literature Review

Most comparative studies on the baptism of the Holy Spirit with respect to Pentecostalism started with the release of James Dunn's PhD dissertation in 1970 by SCM Press in the United Kingdom, followed by its subsequent publication by Westminster Press in 1977 in the United States.³⁰

²⁸ Gerhard Pfandl, "Ellen G. White's Contributions to the Seventh-Day Adventist Church," *Ministry Magazine* 87, no. 6 (June 2015): 14–16.

²⁹ Ellen G. White, *Evangelism*, Christian home library (Hagerstown, MD: Review and Herald Pub. Association, 2002), 66.

³⁰ Walter C. Kaiser JR, "The Baptism in the Holy Spirit as the Promise of the Father: A Reformed Perspective," in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand. (Nashville, Tenn: B&H Publishing Group, 2004), para. 1.

Dunn's findings ignited a generation of Pentecostal scholars who endeavored to develop replies.³¹ An earlier pamphlet by John R. W. Stott, titled “The Baptism and Fullness of the Holy Spirit,” was published by InterVarsity Press in 1964, based on a talk delivered by Stott at the Islington Clerical Conference on January 7, 1964.³² But it did not receive many reactions as compared to Dunn’s work. For about five decades, this discourse has engaged the hearts and minds of numerous Evangelical and Pentecostal intellectuals and adherents. So what did Dunn say about the Pentecostal doctrine on the baptism of the Holy Spirit? The following section answers this question.

James D.G Dunn’s Rebuttal to Pentecostal Theology on Spirit Baptism

Dunn contends in his book that the Pentecostal position is flawed, concluding that the baptism of the Holy Spirit does not occur subsequent to conversion.³³ It is an integral aspect of the conversion process.³⁴ According to him the baptism in the Spirit represents God's act of acceptance, forgiveness, purification, and salvation.³⁵ Dunn further posits that Pentecost represents a crucial juncture in salvation history, signifying the beginning "of a new age and covenant, not for Jesus, but for his disciples."³⁶

³¹ Dale M Coulter, “The Baptism in the Spirit: Another Work of Grace?,” *Firebrand*, June 21, 2022, para. 1, accessed May 5, 2025, <https://firebrandmag.com/articles/the-baptism-in-the-spirit-another-work-of-grace>.

³² Kaiser JR, “The Baptism in the Holy Spirit as the Promise of the Father: A Reformed Perspective,” 1.

³³ James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster Press, 1970), 22.

³⁴ *Ibid.*, 36–37.

³⁵ *Ibid.*, 82.

³⁶ *Ibid.*, 40.

He posited that Jordan played a role for Jesus analogous to that of Pentecost for the disciples.³⁷ Dunn posits that Jesus inaugurated the new age and covenant through his baptism in the Spirit at the Jordan, which the disciples later replicated at Pentecost.³⁸ Dunn insisted that the recognition of the messianic age, initiated by Jesus' representative death, led to the expansion of the new covenant at Pentecost.³⁹ This covenant, he argued, once confined to a single representative, now encompassed all individuals who demonstrated faithfulness and obedience in Jerusalem.⁴⁰

These conclusions by Dunn attracted some responses from Pentecostal Scholars. The first Scholar to respond to Dunn was Roger Stronstad who argued that the conclusions drawn by Dunn were wrong because Dunn regarded Luke as a source of historical accounts, while regarding Paul as the authority on theological matters.⁴¹ This error in methodological approach, Stronstad argues, leads many to the interpretation of Luke's data on the Holy Spirit as if authored by Paul.⁴² Stronstad clearly did not accept a Pauline lens to be used while reading the narratives of Luke in Acts. Dunn read this rebuttal by Stronstad.⁴³

³⁷ James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster Press, 1970), 40.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Roger Stronstad, *The Charismatic Theology of St. Luke*, 8. print. (Peabody, Mass: Hendrickson, 2005), 9–10.

⁴² Ibid.

⁴³ James Dunn, "Baptism in the Holy Spirit: Yet Once More—Again," *Journal of Pentecostal Theology* 19, no. 1 (2010): 33.

In response Dunn contended that he was constructing a composite representation of the Spirit's function in the salvation process by integrating the diverse language and concepts "of Paul and John with those of Luke."⁴⁴

The second scholar to respond to Dunn was Howard M. Ervin. He firstly rejected the association of Pentecost with the commencement of the new age and covenant.⁴⁵ Ervin believed that this association contradicted covenantal assumptions present in both testaments.⁴⁶ Secondly, Ervin argued that the lack of water baptism in the context of Pentecost challenges the conversion-initiation paradigm.⁴⁷ Finally He argued that in the framework of the conversion-initiation hypothesis, if Pentecost represented for the disciples what the Jordan represented for Jesus, then Pentecost should not be interpreted as their new birth.⁴⁸

In his rebuttal, Ervin observed that the methodology of biblical interpretation of Dunn was inadequate because it was limited only to the Bible and logic.⁴⁹ He argued that the Pentecostal method of biblical hermeneutics is not only limited to Bible and logic [as in the case of Dunn] but it is also anchored on Personal experience.⁵⁰ Ervin also criticizes Dunn for indicating the Samaritan believers of Acts

⁴⁴ James Dunn, "Baptism in the Holy Spirit: Yet Once More—Again," *Journal of Pentecostal Theology* 19, no. 1 (2010): 34.

⁴⁵ 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), 15.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid., 23.

⁵⁰ Ibid.

8 were not Christians until after they received the Holy Spirit following the prayers of Peter and John.⁵¹

Contrary to the assertion by Dunn that the response of the Samaritans was defective and thus explaining why they never received the baptism of the Spirit, Ervin correctly argues that the Samaritans' response transcended mere intellectual assent, as evidenced by their public commitment to Jesus by baptism, which the apostles recognized as authentic.⁵² They not only believed Philip, but also accepted him as he proclaimed the gospel.⁵³

William Atkinson gathered responses from Stronstad and Ervin, along with contributions from other Pentecostal scholars⁵⁴ regarding Dunn's work, and compiled them into an article that conducted a comparative analysis of the Pentecostal interpretation of the baptism of the Holy Spirit and the Evangelical perspective represented by James Dunn.

William Atkinson's Comparative Study

This investigation was prompted by the reactions to Dunn's research on the baptism of the Holy Spirit. Atkinson, a Pentecostal himself,⁵⁵ examined the reactions of his fellow Pentecostal scholars to Dunn's work. He analyzes and differentiates their

⁵¹ 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), 25.

⁵² *Ibid.*, 28–35.

⁵³ *Ibid.*

⁵⁴ Some of these Pentecostal Scholars include the following: David Petts, *The Baptism in the Holy Spirit in relation to Christian Initiation*, MTh dissertation, Nottingham University, 1987; Robert Menzies, *The Development of Early Christian Pneumatology*, Sheffield: JSOT Press, 1991; James Shelton, *Mighty in Word and Deed*, Peabody, MA: Hendrickson, 1991.

⁵⁵ William P. Atkinson, *Baptism in the Spirit: Luke-Acts and the Dunn Debate* (Cambridge, U.K: Lutterworth Press, 2012), 1.

reactions to the evidence presented by Dunn. So how did Atkinson evaluate these responses?

Atkinson did not have a serious issue with Stronstad. He actually concurs with Stronstad that Dunn's principal deficiency in his comprehensive approach to Luke's pneumatology is the use of Pauline perspectives in interpreting Lukan Pneumatology.⁵⁶ Atkinson says that Stronstad's most significant contribution to the discourse with Dunn is the emphasis on Luke 4:16-30 as the place where Luke most distinctly articulates his interpretation of the events surrounding Jesus at the Jordan.⁵⁷

The next response that Atkinson assess is that of Ervin. Atkinson considers Ervin's biblical interpretation methods to be inferior to Dunn's⁵⁸ because in addition to scriptural interpretation and logic, Ervin uses personal experience to formulate the idea of the baptism of the Holy Spirit.⁵⁹ Atkinson asserts that human experience should alone inform exegesis, rather than dictate it.⁶⁰ Atkinson, however, commends the exegetical acumen of Ervin, particularly about Acts 8:14-25.⁶¹ The exegetical analysis conducted on Acts 8:14-17 indicated that the Samaritans' reaction to Philip's preaching was adequate, contrary to Dunn's assertion that their response to the gospel was flawed.⁶²

⁵⁶ William Atkinson, "Pentecostal Responses To Dunn's Baptism in the Holy Spirit: Luke-Acts," *Journal of Pentecostal Theology* 3, no. 6 (1995): 99.

⁵⁷ *Ibid.*, 98.

⁵⁸ *Ibid.*, 102.

⁵⁹ *Ibid.*, 100.

⁶⁰ *Ibid.*, 101.

⁶¹ *Ibid.*, 104.

⁶² *Ibid.*, 102-103.

The third evaluation that Atkinson gives is on the response of Petts. According to Atkinson, Petts's response is commendable due to his impartiality and receptiveness to Dunn's perspective.⁶³ Atkinson is pleased that Petts concurs with Dunn regarding the inclusion of the baptism of the Spirit in the conversion process.⁶⁴ However, Petts contests Dunn's assertion that Spirit-baptism, as depicted by Luke, is not necessarily concurrent with initial faith.⁶⁵

Afterwards, Atkinson assesses Menzies' reaction. Atkinson asserts that Menzies possesses a lesser comprehension of Luke 1-2, Luke 4:18-19, and Acts 18:24-19:1 compared to Dunn.⁶⁶ Atkinson contends that Menzies' conclusion regarding the Ephesian disciples' conversion in Acts 19:1-5 being distinct from their baptism in the Holy Spirit is based on an unstable premise.⁶⁷ Atkinson, however, praises Menzies for his assertion that the baptism of the Holy Spirit at Pentecost did not have a salvific purpose, as the outpouring at Pentecost presupposed individuals who were already servants of God.⁶⁸

Atkinson summarizes the principal Pentecostal reactions to Dunn's writings by assessing Shelton's response. According to Atkinson, Shelton does not engage

⁶³ William Atkinson, "Pentecostal Responses To Dunn's Baptism in the Holy Spirit: Luke-Acts," *Journal of Pentecostal Theology* 3, no. 6 (1995): 107.

⁶⁴ *Ibid.*, 105.

⁶⁵ *Ibid.*, 106.

⁶⁶ *Ibid.*, 114.

⁶⁷ *Ibid.*

⁶⁸ *Ibid.*, 111–114.

significantly with Dunn's arguments.⁶⁹ Atkinson contends that Shelton charges Dunn with interpreting Luke as though his statements were authored by Paul.⁷⁰

However, Shelton contends that another issue arising in the discourse on the baptism of the Holy Spirit is Luke's vagueness in elucidating these topics.⁷¹ Shelton contends that Luke is vague, lacking clarity in defining the relationship between conversion and Spirit-reception, as this is not his principal focus.⁷²

The main reason for the comparative study that Atkinson did was to get a clearer Pentecostal response and understanding to the claims that Dunn made. Dunn clearly did not accept that the baptism of the Spirit was distinct and separate from conversion. He believed as explained earlier that this baptism was a part of the process of conversion. Almost all the responses that Atkinson received were validating the Pentecostal position which maintains that that baptism in the Spirit is distinct from conversion, and is 'charismatic' in nature. Atkinson has clearly observed that some of the responses given to Dunn are not satisfactory. For example, the study conducted by Atkinson showed that there is more biblical sense to believe that the baptism of the Holy Spirit is part of the process of conversion as argued by Dunn. The Pentecostal response to this argument was weak.

Atkinson, however, seems to be attracted to the argument by Petts who argues that the Samaritans received the gospel preached by Phillip in good faith as opposed to Dunn who argues that their reception of the gospel was defective. The real argument here is that if the reception of the gospel by the Samaritans was effective,

⁶⁹ William Atkinson, "Pentecostal Responses To Dunn's Baptism in the Holy Spirit: Luke-Acts," *Journal of Pentecostal Theology* 3, no. 6 (1995): 115.

⁷⁰ Ibid.

⁷¹ Ibid., 116.

⁷² Ibid.

then the implication is that it is possible to receive the gospel without receiving the baptism of the Spirit. This would then mean that it is possible to become a Christian without receiving the Holy Spirit. This is what Dunn argues against.

This is what makes him to maintain that Samaritans were defective in their reception because it is not possible to become a Christian without the baptism of the Holy Spirit. So what was the real issue about the Samaritans? This matter will be settled in chapter 4 of this thesis.

The limitation of Atkinson's study is that it exclusively examined the responses of Pentecostals. Dunn's theology, embodying the Methodist tradition, indicates that the comparative analysis between Dunn and Pentecostal scholars was fundamentally an examination of Methodist theology on the baptism of the Holy Spirit in relation to Pentecostalism.

This study was hence restricted to two Christian faiths. The Seventh-day Adventist perspective was not included in this study. Wayne A. Grudem recognized the necessity for this study to encompass a diverse array of denominational perspectives.⁷³ Consequently, he conducted a comparative study that was more denominationally representative than Atkinson's research.

Wayne A. Grudem's Comparative Study

Wayne A. Grudem did a comparative study in his book entitled: *Are Miraculous Gifts for Today?*. This book arose out of some 17 hours of face-to-face discussion with the authors of the essays in the book, with much labor before and after.⁷⁴ He coordinated and edited an extensive formal debate by four representative

⁷³ Wayne A. Grudem, ed., *Are Miraculous Gifts for Today? Four Views, Counterpoints* (Grand Rapids, MI: Zondervan Pub, 1996), 10–13.

⁷⁴ *Ibid.*, 17.

perspectives on cessationism, whose positions are described as "Cessationist"⁷⁵ (Richard Gaffin, Jr., Westminster Seminary), "Open But Cautious"⁷⁶ (Robert Saucy, Talbot Seminary), "Third Wave"⁷⁷ (C. Samuel Storms, Vineyard) and "Pentecostal/Charismatic"⁷⁸ (Douglas Oss, Central Bible College, A/G). The purpose of the study was to deal with the following issues⁷⁹:

(1) baptism in the Holy Spirit and the question of postconversion experiences;

⁷⁵ The cessationist perspective contends that supernatural gifts of the Holy Spirit are no longer present today. Gifts such as prophecy, speaking in tongues, and healing were limited to the first century, utilized during the apostles' establishment of the churches while the New Testament was incomplete. This is a clearly articulated and frequently upheld stance within evangelical academia. See Wayne A. Grudem, ed., *Are Miraculous Gifts for Today? Four Views, Counterpoints* (Grand Rapids, MI: Zondervan Pub, 1996), 10–13.

⁷⁶ According to Grudem the *Open But Cautious* are believers who neither belong to the Cessationists, Pentecostals, Charismatics nor to the Third Wave. These are on middle ground. They are receptive to the potential of miraculous gifts in contemporary times; nonetheless, they express apprehension regarding the abuses observed in groups that engage in such practices. They do not believe that speaking in tongues is prohibited by Scripture; nonetheless, they perceive many contemporary instances as inconsistent with scriptural standards. Additionally, some express worry that it frequently results in division and adverse outcomes within churches today. They believe that churches ought to prioritize evangelism, biblical study, and steadfast obedience as essential components for personal and congregational growth, rather than focusing on supernatural gifts. *Ibid.*, 11.

⁷⁷ One missions professor at Fuller Seminary named the third movement "The Third Wave." It started in the 1980s and was different from the Pentecostal and charismatic movements. Wagner called the charismatic movement the second wave and the Pentecostal movement the first. Third Wave believers say that all believers should be given the spiritual gifts found in the New Testament and that the gospel should usually be backed by signs, wonders, and miracles, just like it was in the New Testament. But they teach that all Christians are baptized in the Holy Spirit when they become Christians and that any experiences after that are better called "fillings" or "empowerings" with the Holy Spirit. They believe that the gift of tongues still remains, but they don't stress it as much as Pentecostals and charismatics do. *Ibid.*

⁷⁸ According to Grudem Pentecostal means any religion or group that has roots in the Pentecostal movement that started in the US in 1901 and believes the things listed below: All of the gifts of the Holy Spirit talked about in the New Testament are still relevant today. Christians should seek baptism in the Holy Spirit as an empowering experience after conversion. When baptism in the Holy Spirit happens, people will speak in tongues as a "sign" that they have received this experience. The word "charismatic" according to Grudem is used to describe any group or person that has roots in the charismatic renewal movement of the 1960s and 1970s and wants to use all the spiritual gifts listed in the New Testament, such as healing, miracles, prophecy, speaking in tongues, interpreting, and telling the difference between spirits. There are different ideas among charismatics about whether baptism in the Holy Spirit happens after conversion or before and whether speaking in tongues is a sign of baptism in the Spirit. Charismatics have mostly avoided starting their own groups because they see themselves as a force for change in the Protestant and Roman Catholic churches that are already in place. *Ibid.*

⁷⁹ *Ibid.*, 16.

- (2) the question of whether some gifts have ceased;
- (3) a discussion of specific gifts, especially prophecy, healing, and tongues;
- (4) practical implications for church life;
- (5) dangers of one's own position and that of the others.

Following a thorough examination of perspectives by the four authors, Grudem synthesized their points of consensus and divergence. The analysis revealed a greater number of areas of disagreement compared to those of agreement.⁸⁰ A pertinent disagreement related to this study concerns the baptism of the Spirit. Grudem posed the inquiry: Is there a singular empowering work of the Holy Spirit following conversion? While one perspective identifies a pattern in the book of Acts where Christians undergo a singular empowering work of the Holy Spirit, distinct from conversion, and views speaking in tongues as the indicative sign of this experience, other authors do not recognize this pattern.⁸¹ They do not advocate for Christians to pursue a singular experience that is separate from conversion or from the multiple instances of empowerment that may occur throughout the Christian journey.⁸²

While this study was very significant in fostering theological dialogue with other denominational groups, it did not have an Adventist Scholar. Dr. Gaffin is a minister in the Orthodox Presbyterian Church, Dr. Saucy is a member of a Conservative Baptist church, Dr. Storms is an associate pastor of the Metro Vineyard Fellowship and Dr. Oss is a member of the Assemblies of God church. All Scholars

⁸⁰ Wayne A. Grudem, ed., *Are Miraculous Gifts for Today? Four Views, Counterpoints* (Grand Rapids, MI: Zondervan Pub, 1996), 341-347.

⁸¹ *Ibid.*, 345.

⁸² *Ibid.*

were non-Adventist. Therefore, the limitation of this study was that it lacked an Adventist position.

Chad Owen Brand's Comparative Study

A study comparable to the one conducted by Grudem was carried out by Chad Owen Brand.⁸³ This study presents Dr. Chad's examination of the perspectives of five theologians, detailing their interpretations of "baptism in the Holy Spirit" as informed by their respective church traditions. Walter Kaiser advocates for a Reformed perspective;⁸⁴ Stanley M. Horton articulates the case for classical Pentecostalism;⁸⁵ Larry Hart offers a dimensional Charismatic perspective;⁸⁶ H. Ray Dunning provides a Wesleyan assessment,⁸⁷ and Ralph Del Colle examines the view of Holy Spirit renewal within the Roman Catholic Church.⁸⁸

The study was broadened and more representative than Dr. Grudem's study. Dr. Brand selected five experts from five Christian traditions instead of four. The Catholic perspective was also used in this study. The study served as a valuable contribution to historical theology, with each author articulating significant

⁸³ Chad Brand, ed., *Perspectives on Spirit Baptism: Five Views* (Nashville, Tenn: Broadman & Holman Publishers, 2004).

⁸⁴ Kaiser JR, "The Baptism in the Holy Spirit as the Promise of the Father: A Reformed Perspective," in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand. (Nashville, Tenn: B&H Publishing Group, 2004), chap. 1.

⁸⁵ Stanley M. Horton, "Spirit Baptism: A Pentecostal Perspective," in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand. (Nashville, Tenn: B&H Publishing Group, 2004), chap. 2.

⁸⁶ Larry Hart, "Spirit Baptism: A Dimensional Charismatic Perspective," in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand. (Nashville, Tenn: B&H Publishing Group, 2004), chap. 3.

⁸⁷ H. Ray Dunning, "A Wesleyan Perspective on Spirit Baptism," in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand. (Nashville, Tenn: B&H Publishing Group, 2004), chap. 4.

⁸⁸ Ralph Del Colle, "Spirit Baptism: A Catholic Perspective," in *Perspectives on Spirit Baptism: Five Views*, ed. Chad Owen Brand. (Nashville, Tenn: B&H Publishing Group, 2004), chap. 5.

perspectives on the evolution of the doctrine of the baptism of the Holy Spirit and experience across various traditions.

This was an unexpected yet favorable development, as it contextualized each essay within an appropriate historical framework. The authors meticulously addressed their historical contexts, making the theological dialogue, cross-pollination, and spiritual interdependence among these traditions distinctly evident.

The study's limitation, however, lies in Dr. Brand's failure to assess the positions presented by the authors. He intentionally allows the reader to draw their own conclusions. Although Dr. Brand's study was more comprehensive than Dr. Grudem's, it still excluded an Adventist perspective due to the absence of an Adventist scholar.

Mihai-Iulian Grobnicu's Comparative Study

One of the latest comparative studies on the baptism of the Holy Spirit was done by an Orthodox theologian by the name of Mihai-Iulian Grobnicu. His work appeared as an article in the *International Journal of Orthodox Theology*.⁸⁹ He did a comparative study on the baptism of the Holy Spirit by comparing the theological understanding of Symeon the New Theologian⁹⁰ and Pentecostal theology on the baptism of the Holy Spirit.

⁸⁹ Mihai-Iulian Grobnicu, "Baptism in the Holy Spirit – An Analysis of the Doctrine at Symeon the New Theologian and in Classical Pentecostal Movement," *International Journal of Orthodox Theology* 7, no. 4 (2016): 166–204, accessed April 29, 2025, <https://www.scribd.com/document/479195497/Mihai-Iulian-Grobnicu-Baptism-in-the-Holy-Spirit-pdf>.

⁹⁰ Saint Symeon the New Theologian (949–1022) was an Eastern Orthodox monk and poet, recognized as one of the four saints canonized by the Eastern Orthodox Church and bestowed with the title of "Theologian," with John the Apostle, Gregory of Nazianzus, and Saint Hesychius the Priest of Jerusalem. "Symeon the New Theologian," Wikipedia, accessed 30 April 2025, <http://www.en.wikipedia.org>.

The research indicates that both Symeon the New Theologian and Pentecostals discuss a baptism that occurs subsequent to water baptism.⁹¹

Both describe this as a baptism that surpasses water baptism.⁹² The primary distinction between the two is that Pentecostals primarily associate the baptism of the Spirit with charisma and speaking in tongues, whereas Symeon the New Theologian links the baptism of the Holy Spirit to salvation.⁹³ For Symeon the New Theologian, all aspects of the baptism of the Spirit are intrinsically linked to salvation.⁹⁴ Symeon the New Theologian posits that this baptism does not confer new grace or experience; instead, it is associated with complete sanctification.⁹⁵ The continuous actualization of the grace received by Christians through baptism in infancy is the central argument presented.⁹⁶

Grobnicu finished his study by expressing satisfaction that discussion between the Orthodox Church and the Pentecostal movement is feasible, since they have a similar understanding about certain aspects of the theology of the baptism of the Holy Spirit.⁹⁷ He notes that both the Orthodox Church and the Pentecostal movement advocate for their adherents to undergo the baptism of the Spirit.⁹⁸ This, in the author's perspective, is praiseworthy. Comparative studies can foster dialogue, particularly when the points of consensus and contention are recognized. This

⁹¹ Grobnicu, "Baptism in the Holy Spirit – An Analysis of the Doctrine at Symeon the New Theologian and in Classical Pentecostal Movement," 199–200.

⁹² Ibid.

⁹³ Ibid., 200.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid., 201–202.

⁹⁸ Ibid.

comprehension of various domains can facilitate dialogue and discourse. This can result in a deeper and clearer comprehension of these matters.

This study, like all similar studies, did not incorporate an Adventist perspective. No extensive study has been conducted to compare Pentecostal theology on the baptism of the Holy Spirit with the Seventh-day Adventist perspective.

Evaluation

The literature review effectively highlights the extensive academic interest in conducting comparative theological studies on the baptism of the Holy Spirit across various Christian denominations. It underscores the dominant role Pentecostal theology has played in shaping this discourse, often serving as the benchmark against which other denominational views are assessed. This prominence has led to a rich body of comparative studies that have contributed significantly to theological clarity and fostered constructive interdenominational dialogue.

The review demonstrates that scholars from multiple Christian traditions have participated in this dialogue, helping to refine denominational positions and deepen mutual understanding. These contributions have undoubtedly enriched the broader conversation surrounding the doctrine.

In summary, while this literature review has showcased a well-established and fruitful field of study, it has identified a critical gap: the noticeable absence of Seventh-day Adventist scholars in this comparative theological discourse. Despite the denomination's robust theological framework and the significant writings of figures such as Ellen G. White, Adventist perspectives on the baptism of the Holy Spirit remain underrepresented in existing comparative studies. This omission suggests a lack of scholarly engagement between Adventist and Pentecostal theologians on this

specific doctrine and highlights the need for a focused study that brings the Adventist voice into the conversation.

Statement of the Problem

Since the 1970s, considerable scholarly attention has been given to comparing Pentecostal theology—particularly its understanding of the baptism of the Holy Spirit—with that of other Christian denominations. While these comparative studies have enriched theological discourse, a significant gap remains: no comprehensive comparative analysis has been conducted between a Pentecostal scholar and an Adventist scholar on this doctrine. Specifically, there is a lack of scholarly work examining the theological foundations, similarities, and differences between the views of Ellen G. White, a central figure in Adventist theology, and Anthony D. Palma, a key Pentecostal theologian. This gap limits a fuller ecumenical and doctrinal understanding of the baptism of the Holy Spirit across denominational lines. Therefore, the problem this study seeks to address is the absence of a systematic comparative theological analysis between the Adventist and Pentecostal perspectives on the baptism of the Holy Spirit, with particular focus on the teachings of Ellen White and Anthony Palma.

Purpose of the Study

The purpose of this study was to conduct a comparative theological analysis of Anthony D. Palma's Pentecostal interpretation and Ellen G. White's Seventh-day Adventist understanding of the baptism of the Holy Spirit. The central research question guiding this investigation was: What theological similarities and differences exist between Palma's and White's perspectives on the baptism of the Holy Spirit? By addressing this question, the study aimed to illuminate areas of doctrinal agreement

and divergence, thereby contributing to a clearer understanding of the theological distinctives and shared convictions within Pentecostal and Adventist traditions.

Additionally, the study sought to identify patterns and interrelationships within these theological positions, offering insights into how each tradition conceptualizes the work and significance of the Holy Spirit within the broader framework of Christian pneumatology

Significance of the Study

The comparative analysis of Anthony D. Palma's Pentecostal approach and Ellen White's Seventh-day Adventist interpretation of the baptism of the Holy Spirit is significant for its potential to promote interdenominational dialogue, provide theological clarity, guide practical applications, enrich academic scholarship, and contribute to a more holistic understanding of this pivotal doctrine within Pentecostalism and Adventism. Another significant contribution of this study lies in its practical relevance for Adventist evangelists and pastors. By examining the theological distinctions between Pentecostal and Adventist perspectives on Spirit and water baptism, the study offers insights that can inform more effective and respectful engagement with Pentecostal believers—particularly those who hold the view that baptism in the Holy Spirit renders water baptism unnecessary.

Delimitation of the Study

While various Christian traditions offer differing interpretations of the baptism of the Holy Spirit, this study was deliberately limited to the distinctive theological beliefs and practices of Pentecostalism and Seventh-day Adventism. The comparative analysis was confined to these two traditions, excluding other denominational perspectives such as those found within mainline Protestantism or the Roman

Catholic Church. Furthermore, the study focused specifically on the interpretations of Anthony D. Palma and Ellen G. White.

Although diverse theological perspectives exist within both the Pentecostal and Seventh-day Adventist traditions, the research did not extend to a comprehensive analysis of those additional viewpoints. However, selected references to other voices within Pentecostalism and Adventism were included where necessary to clarify and contextualize the positions of Palma and White.

Methodology

This study used the method of comparative analysis to examine and contrast the views of Anthony Palma and Ellen G. White on the doctrine of the baptism of the Holy Spirit. Comparative analysis is a methodological approach that involves the systematic examination of two or more subjects to identify their similarities and differences.⁹⁹

The study was based on an interpretive approach to theological texts, aiming to identify, analyze, and compare the presuppositions and doctrinal positions each author holds in relation to this significant pneumatological topic.

The initial phase of this research involved conducting a background study to establish and justify the necessity of the investigation. This was followed by a comprehensive literature review that traced existing comparative studies on the topic of the baptism of the Holy Spirit. Within this review, five significant scholarly works on the subject were critically evaluated. This evaluation revealed a substantial gap in

⁹⁹ Indeed Editorial Team, "What Is Comparative Analysis and How Is It Used?," *Career Development*, April 10, 2025, para. 1, accessed May 14, 2025, <https://www.indeed.com/career-advice/career-development/comparative-analysis#:~:text=Comparative%20analysis%20is%20the%20process,and%20form%20strategies%20in%20response.>

comparative theological analyses, particularly those that juxtapose Adventist and Pentecostal perspectives.

Drawing from the identified gap, the research delineated four key focal points which would serve as objects of comparison for the study. These focal points included: (1) the presuppositions influencing one's interpretation of the baptism of the Holy Spirit; (2) the question of subsequence and separability of Spirit baptism in relation to conversion; (3) the role of initial physical evidence in Spirit baptism; and (4) the results of Spirit baptism.

Subsequently, the study examined Anthony Palma's views on each of these four dimensions, followed by a parallel analysis of Ellen White's position on the same. A detailed comparison was then undertaken to identify both the convergences and divergences in their theological stances. However, the research extended beyond mere comparison; it sought to synthesize deeper patterns and relationships emerging from these similarities and differences. This synthesis yielded profound insights into the underlying theological frameworks of both Adventism and Pentecostalism. It also illuminated the foundational causes behind their divergent understandings of the baptism of the Holy Spirit.

The study concluded with a summary of its major findings and a restatement of its central arguments. Finally, it presented four key implications derived from the research and offered five specific recommendations for further theological inquiry and ecumenical engagement.

Order of Chapters

Chapter 1 served as the introduction to the study, outlining the background and context of the research. It also presented a preliminary review of relevant literature, articulated the problem statement, defined the purpose and significance of

the study, described the research methodology, and identified the study's delimitations. Chapter 2 was dedicated to an in-depth study of Palma's theological framework concerning the aforementioned aspects, while Chapter 3 did the same for Ellen White.

Chapter 4 carried out a systematic comparison between the two theologians, highlighting both areas of convergence and divergence in their views.

The chapter also identified patterns and relationships drawn from the similarities and differences between the two authors. Chapter 5 provided a summary of the study's key findings and concluded the research by presenting its implications and offering a set of recommendations based on the analysis.

CHAPTER 2

ANTHONY D. PALMA'S PENTECOSTAL APPROACH

The objective of this chapter is to examine Palma's Pentecostal interpretation of the baptism of the Spirit, analyzing his underlying presupposition. Specifically, this study will investigate the concepts of subsequence and separability in relation to the baptism of the Holy Spirit, as well as the initial physical manifestations associated with this experience. Additionally, the chapter will explore the various purposes and outcomes of Spirit Baptism as understood by Palma.

Historical Development of the Doctrine of Baptism of the Holy Spirit in Pentecostalism

The historical development of the theological notion of the baptism of the Holy Spirit strongly aligns with the advancement of the Pentecostal movement. This movement originated from discussions and experiences concerning the doctrine of the baptism of the Holy Spirit. The distinction between Spirit baptism and Water baptism is initially conceptualized within the context of the "Catholic sacraments of baptism and confirmation."¹ From ancient times it was believed that the laying on of hands during confirmation brought the gift of the Holy Spirit. Currently in Catholicism the performance "of the sacrament of Confirmation" clearly demonstrates that it results

¹ James D. G. Dunn, "Spirit-Baptism and Pentecostalism," *Scottish Journal of Theology* 23, no. 4 (November 1970): 397.

"in the special outpouring of the Holy Spirit," which was previously bestowed upon "the apostles on the day of Pentecost."²

This two-stage notion of salvation temporarily vanished as a result of the Reformation's repudiation "of Confirmation as a sacrament" and its shift in focus "from sacraments to preaching" Scripture.³ The concept resurfaced among the Puritans who believed that there was "distinction between the initial act of faith and the sealing of the Spirit."⁴ The development of the doctrine of the baptism of the Holy Spirit gained momentum with John Wesley's teaching on "entire sanctification". It is important to state here that for John Wesley entire sanctification was the same as Christian perfection. He expressed this truth in a letter to Walter Churchey in which he referred to both entire sanctification and Christian perfection as pure love.⁵ Wesley went on to teach that entire sanctification was the second work of grace.⁶ This teaching sparked controversy with many theologians trying to understand whether it was a crisis or process.⁷ The concept of "entire sanctification" also acquired further subtleties.

² "Article 2: The Sacrament of Confirmation," in *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II.* (Washington, DC: United States Catholic Conference, 2000), no. 1302.

³ Dunn, "Spirit-Baptism and Pentecostalism," 397.

⁴ The comment is made in the footnote. J.K. Parratt, "The Witness of the Holy Spirit: Calvin, The Puritans and St. Paul," *The Evangelical Quarterly* 41, no. 3 (September 1969): 163.

⁵ John Emory, ed., *The Works of the Reverend John Wesley, A.M.*, vol. 7 (New York: Waugh and T. Mason, 1835), 82.

⁶ William M Arnett, "The Role of the Holy Spirit in Entire Sanctification in the Writings of John Wesley," *The Asbury Seminarian* 29, no. 2 (1974): 8.

⁷ In Wesley's understanding of "entire sanctification or Christian perfection," crisis and process are inseparable. However, he did anticipate a crisis during the process, regardless of whether the term "crisis" or "process" was employed. *Ibid.*, 10–11.

One prominent observation was the inclination to address the Wesleyan conflict "between crisis and process" through an increasing focus on the immediate nature of the "second blessing" as a "second definite work of grace."⁸

Charles Finney also believed in the concept of entire sanctification (or Christian perfection) and linked it to the baptism of the Spirit.⁹ He believed that the baptism of the Spirit was a blessing that "was received after conversion."¹⁰ His teaching and experience of the baptism of the Holy Spirit was a great boost to the revivals that America experienced in the nineteenth century. Some have characterized these revivals as intentionally emotional and designed to generate high excitement.¹¹ This is understandable because Charles Finney's baptism of the Holy Spirit was grounded in emotional experiences.¹² Due to the extent of his revivals in the country, his evangelical views formed "a national religion of the United States."¹³

Reuben A. Torrey is widely regarded as one of the most esteemed non-Pentecostal scholars who made significant contributions to the development of the idea of the baptism of the Holy Spirit, alongside notable figures such as John Wesley and Charles Finney.

⁸ Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Baker Academic, 2011), 68.

⁹ Charles G. Finney and Timothy Lawrence Smith, *The Promise of the Spirit*, [1st ed.]. (Minneapolis, Minn.: Bethany Fellowship, 1980), 261–262.

¹⁰ *Ibid.*, 262.

¹¹ Merrill F. Unger, *Baptism and Gifts of the Holy Spirit* (Moody Press, u.s., 1995), 8.

¹² After receiving "a mighty baptism of the Holy Ghost unexpectedly" Charles Finney explains that he felt "like a wave of electricity, going through and through" him. He continues to explain that he "wept aloud with joy and love" and "literally bellowed out the unutterable gushings of" his heart. Charles G. Finney, *Memoirs of Rev. Charles G. Finney* (New York: A.S. Barnes & Company, 1876), 20–21.

¹³ William Gerald McLoughlin, ed., *Modern Revivalism: Charles Grandison Finney to Billy Graham*, Reprint. (Eugene, OR: Wipf & Stock, 2004), 66.

The establishment of the majority of the theoretical foundation upon which charismatic Pentecostalism has constructed the idea of the baptism of the Holy Spirit may be attributed to his contribution. Torrey refuted the notion that Spirit baptism was linked to the process of regeneration. He argued that Spirit Baptism was distinct from, subsequent to, and supplementary to His regenerating work.¹⁴ According to him, this baptism does not directly pertain to the purification from sin. It pertains to gifts for service rather than to character traits.¹⁵ Torrey argued that it is possible for an individual to undergo regeneration through “the Holy Spirit” without undergoing baptism “with the Holy Spirit.”¹⁶ Regeneration, according to him, involves the bestowal of life, resulting in salvation for the recipient. But Spirit baptism, Torrey believed, involves the conferral of power that equips the receiver for service.¹⁷ During his era, there was a gradual shift from emphasizing purity to emphasizing power in terms of the aim of Spirit baptism. This would prove very significant in the formulation of the doctrine of Spirit baptism in Pentecostalism.

In his preaching, Torrey did not place a lot of emphasis on tongues in relation to the baptism of the Holy Spirit¹⁸ because he believed that not everyone baptized by the Spirit should speak in tongues. Tongues were not the only sign that someone had received the baptism of the Holy Spirit.¹⁹

¹⁴ Reuben A. Torrey, *What the Bible Teaches* (New York: Fleming H. Revell Company, 1898), 271.

¹⁵ *Ibid.*, 273.

¹⁶ *Ibid.*, 271–272.

¹⁷ *Ibid.*, 271.

¹⁸ Roberts Liardon, *The Azusa Street Revival: When the Fire Fell; [an in-Depth Look at the People, Teachings, and Lessons]* (Shippensburg, Pa: Destiny Image Publ, 2006), 46.

¹⁹ Reuben A. Torrey, *The Person and Work of the Holy Spirit* (New York: Fleming H. Revell Company, 1910), 184.

Torrey held that the unique manifestations of baptism with the Holy Spirit vary among individuals.²⁰ However, by the conclusion of the 19th century, there emerged a question among certain individuals, posing the possibility of a singular Spiritual gift, potentially representing a specific “manifestation of the Spirit”, which may serve as an “initial evidence of Spirit-baptism.”²¹

Charles Parham considered as the “father of Pentecost” took interest in the question of the initial evidence of Spirit-baptism and led his students through an assignment to discover the evidence that is associated with Spirit baptism.²² They later came to conclude that “every recipient of the baptism of the Spirit spoke in tongues.”²³ However, this conclusion fails to provide an explanation for the instance of Jesus. He received the baptism of the Spirit, however, there is no documented evidence of him speaking in tongues as an initial indication of his baptism by the Spirit. The conclusion made by Parham and his students would then be used to form a firm foundation for the formulation of the doctrine of the baptism of the Holy Spirit in Pentecostalism.

William Seymour, an African American preacher, played a significant role in popularizing the doctrine of the baptism of the Holy Spirit. He initiated a Pentecostal movement by conducting revival meetings in a “former Methodist church building” located “at 312 Azusa Street” in Los Angeles, California in 1906.²⁴

²⁰ Reuben A. Torrey, *The Person and Work of the Holy Spirit* (New York: Fleming H. Revell Company, 1910), 183.

²¹ Thomas Allan Loder, *An Examination Of The Classical Pentecostal Doctrine Of The Baptism In The Holy Spirit: In Light Of The Pentecostal Position On The Sources Of Theology* (Allan T. Loder: Self Published, 2000), 40.

²² Liardon, *The Azusa Street Revival*, 63.

²³ *Ibid.*, 72–73.

²⁴ *Ibid.*, 88.

This location emerged as a prominent hub for the Pentecostal movement, as a significant number of individuals who had undergone the baptism of the Holy Spirit experienced a profound sense of vocation towards engaging in missionary endeavors. A portion of individuals departed for Scandinavia, China, India, Egypt, Ireland, and several other countries and regions.²⁵

At present the doctrine of the baptism of the Holy Spirit among Pentecostals summarily reads as follows:

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4– 10,28), but different in purpose and use.²⁶

The theology of the baptism of the Holy Spirit in its current form amongst Pentecostals is a product of many theological insights provided by different scholars. But prominent

Palma's Presuppositions and Hermeneutical Method

Emmanuel G.M. Kollie characterizes presuppositions as ideas and beliefs, or opinions presumed to be correct and utilized in everyday circumstances prior to the verification of their proof²⁷ and he accurately contends that they influence the manner in which scholars of Scripture understand the Bible.²⁸ Kollie concurs with Fernando Canale, who similarly asserts that theological understanding invariably

²⁵ Roberts Liardon, *The Azusa Street Revival: When the Fire Fell; [an in-Depth Look at the People, Teachings, and Lessons]* (Shippensburg, Pa: Destiny Image Publ, 2006), 105.

²⁶ William W. Menzies, *Bible Doctrines: A Pentecostal Perspective*, ed. Stanley M. Horton (Springfield, Mo: Logion Pr, 1993), 134.

²⁷ Emmanuel G.M. Kollie, "Implications of Presuppositions on Biblical Interpretation: A Case Study of John Calvin and Jacob Arminius' Views on Divine Redemption," *Insight: Journal of Religious Studies* 13 (December 2017): 1.

²⁸ *Ibid.*

relies upon the presuppositions individuals adopt in their decoding of data.²⁹

Presuppositions are at the very beginning of any theological engagement. Thomas Aquinas warned by quoting Aristotle that “a slight initial error eventually grows to vast proportions.”³⁰ If a Bible scholar comes with wrong presuppositions into the study of the word of God, that scholar has already lost the battle.

Prior comprehension of Palma's presuppositions is crucial to properly evaluate his theology of Spirit baptism. By comprehending his underlying assumptions, it becomes feasible to have a profound grasp of the factors that shaped his theology of Spirit baptism.

In his book, Palma presents thirteen “presuppositions and key hermeneutical points” that guided his interpretation of the baptism of the Holy Spirit.³¹ These assumptions and hermeneutical considerations do not adhere to a specific hierarchy of importance or a strictly logical sequence. Furthermore, there is some degree of overlap and blending between the ideas.³² This research will only discuss five out of the thirteen. The selection of the five presuppositions from the original set of thirteen, is an attempt to prioritize depth over breadth in analysis. These five were chosen because they encapsulate the core themes and theological concerns relevant to the research, while the remaining eight are closely related and conceptually overlapping. Including all thirteen would have introduced redundancy without significantly enhancing the analytical depth of the study.

²⁹ Fernando Luis Canale, *Basic Elements of Christian Theology: Scripture Replacing Tradition* (Silver Spring, MD: Andrews University Lithotech, 2005), 20.

³⁰ Aristotle, *De Coelo*, 1,5,271b8-13, quoted in Aquinas Thomas, *On Being and Essence*, trans. Maurer Armand, 2., rev. ed., *Mediaeval sources in translation 1* (Toronto: Pontifical Inst. of Mediaeval Studies, 1983), 28.

³¹ Palma, *Baptism in the Holy Spirit*, 5–8.

³² *Ibid.*, 5.

In the first presupposition, Palma assumes that an individual biblical writer must be “understood on his own terms.”³³ He disputes the idea that the Bible constitutes a systematic theology, arguing against the necessity of applying a Pauline framework to Luke or vice versa. This preconception leads him to assume that Paul's mention of receiving the Spirit differs from Luke's mention of receiving the Spirit. Thus, Palma argues that the interpretation of receiving the Spirit in Luke differs from the one in Paul.³⁴

Secondly, Palma holds that various biblical authors frequently exhibit distinct emphases.³⁵ For example, according to Palma, the Gospel according to John places significant emphasis on the divine nature of Christ while Paul and Luke, promotes the concept of justification via faith and the dynamic nature of the Holy Spirit's mission respectively.³⁶ And so among the three, Palma believes the one who is outstanding on the work of the Spirit is Luke and therefore he deserves more attention on the study of the work of the Spirit than the others.³⁷

Palma posits a third premise, which asserts that, typically, seemingly irreconcilable contrasts are characterized by complementarity rather than rivalry or contradiction.³⁸

³³ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 6.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

Additionally, Palma acknowledges the historical-critical as a “method of interpreting Scripture”³⁹ and he accepts redaction criticism in its basic thrust as “a legitimate and necessary undertaking.”⁴⁰ He, however, does not accept redaction criticism in its radical form. Finally He also supports the use of narrative analogy as a Pentecostal method for comprehending the concept of Spirit baptism, drawing from the narratives found in the book of Acts. In other words, Palma utilizes historical precedent as a means of establishing the theology of the baptism of the Holy Spirit.⁴¹ With these presuppositions stated, the paper will now look at Palma’s understanding of the Old Testament basis of Spirit baptism.

Old Testament Basis of Spirit Baptism

Palma asserts that the Old Testament contains two promises regarding the Holy Spirit.⁴² The first promise is presented within the biblical text of Ezekiel 36:25-27. He posits that the aforementioned promise indicated the process of regeneration and emphasizes the need to distinguish it from the baptism of the Holy Spirit.⁴³ Palma contends that regeneration is contingent upon the presence of the Holy Spirit.⁴⁴ The second promise of the Holy Spirit according to Palma is documented in the book of Joel 2:28-29. Palma argues that this promise was not intended for regeneration, but rather for an empowerment leading to prophesying and charismatic work.⁴⁵

³⁹ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 6.

⁴⁰ *Ibid.*, 7.

⁴¹ *Ibid.*

⁴² *Ibid.*, 8–9.

⁴³ *Ibid.*

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

It is this second part of the promise of the Holy Spirit that Palma describes as Baptism in the Holy Spirit.⁴⁶

Thus, it is evident that Palma identifies two distinct functions of the Holy Spirit. The initial task results in the process of regeneration, and the subsequent task accomplished by the Holy Spirit culminates in the baptism of the Holy Spirit and is intended for empowerment. With this background Palma concludes that the reception of the Holy Spirit on the day of Pentecost was not a fulfillment of Ezekiel 36:25-27 but Joel 2:28-29. He argues that the reception of the Holy Spirit on that day was to empower them to prophesy and not to regenerate them. He further believes that Spirit Baptism comes as an experience that “heightens and intensifies the work of the already indwelling Spirit.”⁴⁷

Terminologies for Spirit Baptism

Palma believes the term Baptism of the Spirit encompasses two distinct “experiences of the Spirit.”⁴⁸ First he believes that the term baptism by the Spirit involves the incorporation of an individual “into the body of Christ (1 Cor. 12:13)”, and secondly “baptism in the Spirit”, “empowers a person (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; also refer to Luke 24:49; Acts 1:8).”⁴⁹ So throughout his book, Palma talks about Baptism in the Spirit instead of Baptism of the Spirit.⁵⁰ He, however, believes that Spirit Baptism is interchangeable with terms such

⁴⁶ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 8-9.

⁴⁷ *Ibid.*, 12.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*, 13–15.

as “Spirit coming, or falling upon”, “Spirit poured out”, “Promise of the father”, “Promise of the Spirit”, “Gift of the Spirit”, “Gift of God”, “Receiving the Spirit”, “Filled with the Spirit.”⁵¹

Subsequence and Separability

Palma posits that, for the believer, the baptism in the Holy Spirit is a unique and recognizable charismatic experience produced by the Spirit, different from His role in regeneration.⁵² The key element in his argument is that the work of the Holy Spirit in regeneration is different from the work of the Holy Spirit during the baptism in the Holy Spirit. He further argues that such an experience is distinct from the conversion experience both logically and theologically, although it may occur straightaway on conversion or sometime at a later period.⁵³

To prove that the baptism in the Holy Spirit might occur either immediately after conversion or at a later period, Palma appeals to five instances in the book of Acts.⁵⁴ The first one is the day of Pentecost in Acts 2:1-4, seconded by the Samaritan experience of Acts 8:14-20. The third one is the experience of Saul of Tarsus in Acts 9:17 and the fourth one is about Cornelius and his household in Acts 10:44-48. The last one is that of the Ephesian Men in the book of Acts 19:1-7. These five instances form the biblical foundation for Palma’s theology on the subsequence and separability of the baptism of the Holy Spirit with respect to the work of regeneration (or conversion). These instances will be analyzed in depth in chapter four.

⁵¹ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 10-12.

⁵² *Ibid.*, 16.

⁵³ *Ibid.*

⁵⁴ *Ibid.*, 17–31.

The next aspect of Palma's argument is to now look at what he argues to be the identifying mark of the experience of the baptism of the Holy Spirit.

Initial Physical Evidence

The argument of Palma which has so far been presented is that the distinct work of the Spirit that is separate from regeneration happening at the time of the baptism of the Spirit is identifiable. Before turning to the Pentecost of Acts 2 to identify the initial physical evidence of the baptism of the Spirit, Palma seeks to show that the main work of the Spirit in the Old Testament was “that of giving inspired utterance.”⁵⁵ Interestingly and surprisingly, Palma develops the idea of oral inspiration and argues that it is this inspiration that led Eldad and Medad (Numbers 11:26), Balaam (Numbers 24:2-3), Saul (1 Samuel 10:10) and his messengers (1 Samuel 19:20), to make prophetic utterances.⁵⁶ He then argues that oral inspiration “is the link that connects Old Testament oracular utterances with (1) Joel's prediction that one day all God's people would prophesy (Joel 2:28–29) and (2) Moses' intense desire—Moses himself being a prophet—that all God's people might prophesy (Num. 11:29).”⁵⁷ It is from this understanding that he will form an Old Testament basis for an initial physical evidence of the outpouring of the Holy Spirit.

With the idea of oral inspiration, Palma then uses mainly the approach of narrative theology and redaction criticism to analyze glossolalia for the Disciples at Pentecost (Acts 2:1–21), Cornelius's Household at Caesarea (Acts 10:44–48), the Samaritans (Acts 8:14–20), Saul of Tarsus (Acts 9:17), and the Ephesian Disciples

⁵⁵ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 35.

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

(Acts 19:1–7).⁵⁸ He concludes from this analysis that the act of speaking in tongues is a direct and tangible manifestation “of the baptism in the Spirit.”⁵⁹ His conclusion agrees with Menzies who equally concluded from the study of the passages given that the doctrine of tongues as initial physical evidence of Spirit baptism is a good conclusion to draw from the fact that the Pentecostal gift is prophetic and the fact that tongues-speech is evidence of the same.⁶⁰ This research will now analyze Palma’s interpretation of the outcomes of the baptism of the Holy Spirit.

Outcomes of Spirit Baptism

Palma discusses six results of what happens when a person has been baptized in the Holy Spirit.⁶¹ First, the baptism in the Holy Spirit gives power for witnessing. The Spirit baptism in Pentecostal circles according to Palma is primarily focused on the “evangelization of the world”⁶², as outlined in Acts 1:8. Palma believes that the worldwide evangelization by Pentecostals in the twentieth century is testimony to “the reality of the Pentecostal experience.” But he laments that modern church historians and missionaries have been slow to acknowledge the tremendous contribution of the Pentecostal movement in spreading the gospel. Secondly, Palma believes that it is the baptism in the Holy Spirit that gives power to perform miracles.⁶³

⁵⁸ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 36-49.

⁵⁹ *Ibid.*, 52.

⁶⁰ Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts*, Journal of Pentecostal theology Supplement series 6 (Sheffield: Sheffield Academic Press, 1994), 251.

⁶¹ Palma, *Baptism in the Holy Spirit*, 55–60.

⁶² *Ibid.*, 55.

⁶³ *Ibid.*, 56.

He observes that the miracles recorded in Acts most certainly are done by the power of the Holy Spirit.⁶⁴

Third, the ministry to the church. Palma upholds Turner's view that although the empowerment for mission is the primary focus of the Spirit's gift to the disciples in Luke 24:49 and Acts 1:8, it cannot be asserted that the Pentecostal gift was solely for the purpose of witnessing.⁶⁵ Therefore, Palma believes that the Book of Acts not only mentions that the Spirit is given to believers for their personal benefit and to strengthen them for service, including witnessing and performing miracles, but it also highlights that the Spirit provides the disciples with wisdom and guidance in church concerns.⁶⁶

The fourth result that Palma gives for the baptism in the Spirit is glossolalia. He again upholds that speaking in tongues is the direct, observable, and outward sign that the fullness has occurred.⁶⁷ This according to him, it is the pattern observed on the day of Pentecost.⁶⁸ Besides showing that glossolalia is the initial physical evidence for the baptism in the Spirit, Palma also shares three reasons why glossolalia

⁶⁴ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 56.

⁶⁵ Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke - Acts*, repr., *Journal of Pentecostal theology Supplement series 9* (Sheffield: Sheffield Academic Pr, 2000), 344.

⁶⁶ Palma gets this point from Act 5:3,9 and Acts 15:28. He also observes that the Spirit also provides the church with encouragement, wisdom, and counsel (Act 6:3,5; Acts 9:31; Acts 11:24,28; Acts 13:52; Acts 15:28; Acts 20:28), as well as offering personal direction (Acts 20:23; Acts 21:4,11). Palma, *Baptism in the Holy Spirit*, 57.

⁶⁷ Ibid.

⁶⁸ Ibid.

was ordained for the day of Pentecost.⁶⁹ First, glossolalia was intended to draw attention to the start of a new age in God's relationship with his people.⁷⁰

Secondly, Palma believes that the manifestation of glossolalia on the Day of Pentecost emphasized the missionary command that Jesus had previously given to the disciples⁷¹. Thirdly, Palma explains that glossolalia was also given for the personal edification of the disciples.

According to Palma, the fifth outcome of baptism in the Holy Spirit is the revelation of the full range of Spiritual gifts to the recipients.⁷² And finally, Palma argues that the result for Spirit baptism is righteous living.⁷³ He posits that the ramifications for virtuous living are inseparable from Spirit baptism.⁷⁴

⁶⁹ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 57-58.

⁷⁰ *Ibid.*, 58.

⁷¹ Interestingly, Palma does not believe that glossolalia was given for the preaching of the word. He separates the preaching of Peter in Acts 2:14-39 from speaking in tongues. His argument is that speaking in tongues was intended to grab the attention of the people that were present. This point will be cardinal in chapter four after considering the purpose that Ellen White gives for glossolalia.

⁷² Palma, *Baptism in the Holy Spirit*, 59.

⁷³ *Ibid.*, 60.

⁷⁴ *Ibid.*

CHAPTER 3

ELLEN G. WHITE'S ADVENTIST APPROACH

This chapter aims to analyze Ellen White's Adventist view of Spirit baptism, focusing on her foundational presupposition. This study will examine the principles of subsequence and separability about the baptism of the Holy Spirit, along with the early physical manifestations linked to this experience. The chapter will examine the diverse goals and results of Spirit baptism as interpreted by Ellen White. It is essential to commence with the historical context that influenced Ellen White's comprehension of the theology of Spirit baptism.

Historical Developments within Adventism

This section's objective is to identify and demonstrate how certain events during the early years of the seventh day Adventist church shaped Ellen White's view of Holy Spirit baptism. The section will discuss three of those events.

The Message of the 1888 General Conference

The message of 1888 at the general conference described by Ellen White as a highly valuable message to His followers via Elders Ellet Joseph Waggoner and Alonzo Trevier Jones¹ would later influence Ellen White's views on the baptism of the Holy Spirit. The message "presented justification through faith in the surety."²

¹ Ellen G White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press Publishing Association, 1923), 91.

² *Ibid.*, 91–92.

The message was not really a new message because it had been there even before the session of 1888.³ It appeared new because the pioneers of the Seventh day Adventist church did not regard the message of righteousness by faith and other teachings⁴ as distinctive teachings of the church. Some teachings like the gifts of the Holy Spirit were in fact rejected to be included in the doctrines of the church.⁵ The identity of the church was tied to those early doctrines of the church also described as the landmarks or pillars.⁶

The message of righteousness by faith preached by Jones and Waggoner was connected to the reception of the Holy Spirit (baptism of the Holy Spirit). Jones believed that for the baptism of the Holy Spirit to come, the message of righteousness by faith needed to be preached and accepted first.⁷ Waggoner before 1888 had already published a book entitled *Thoughts on Baptism*, in which he argued that baptism of the Holy Spirit and the baptism of Water are different and separate.⁸

³ George R. Knight, *From 1888 to Apostasy: The Case of A.T. Jones* (Washington, DC: Review and Herald Pub. Association, 1987), 40.

⁴ During the initial stage of the church, the founding fathers of the church did not pay much attention to teachings such as the nature of the Godhead, the nature of Christ at the incarnation, “the personality and deity of the Holy Spirit”, the finality of the atonement, and the doctrine of righteousness by faith. George R. Knight, ed., *Seventh-Day Adventists Answer Questions on Doctrine*, Annotated ed., Adventist classic library (Berrien Springs, Mich: Andrews University Press, 2003), 28.

⁵ George R. Knight, *A Search for Identity: The Development of Seventh-Day Adventist Beliefs*, Adventist heritage series (Hagerstown, MD: Review and Herald Pub. Association, 2000), 60.

⁶ Some of these distinctive teachings included the second coming of Jesus, the ministry of Jesus in the heavenly sanctuary, the Sabbath, the ten commandments, the three angels’ messages. *Ibid.*, 74–89.

⁷ Knight, *From 1888 to Apostasy*, 167.

⁸ Joseph Harvey Waggoner, *Thoughts on Baptism* (Battle Creek, Michigan: Seventh-day Adventist Publishing Association, 1878), 55.

In letter 57 addressed to Elder O. A. Olsen in 1895, Ellen White pointed out that the message of the righteousness of Christ that Jones and Waggoner presented was the third angel's message in precise, unmistakable lines⁹ and that its proclamation would be attended with the Holy Spirit.¹⁰ She also wrote to Uriah Smith in letter 96 of 1896 that the opposition to the message that was beared by Jones and Waggoner resulted in the obstruction of the extraordinary power of the Holy Spirit that God desired to bestow to the church.¹¹ Likewise, Ellen White in letter 51a of 1895 mentioned that “Again and again the Spirit of the Lord came into the meeting with convincing power” but some of the people who were present chose to rebel against the message. Ellen White, Jones, and Waggoner committed the subsequent three years to orchestrating revivals at camp meetings and notable churches nationwide, ensuring the benefits of this increased emphasis on Christ and His righteousness were preserved.¹²

Thus, it can be inferred that the proclamation of Jesus Christ's righteousness in 1888 was closely linked to the Holy Spirit. According to Ellen White, the reception of this message would have resulted in the attendees of the General Conference that year experiencing a baptism of the Holy Spirit.¹³ The preaching of this message by Ellen White resulted in her experiencing a heightened level of the workings of the Holy Spirit.

⁹ Ellen G. White to Elder O. A. Olsen, “Rejecting the Light,” *Letters and Manuscripts* 10 (May 1, 1895): 46.

¹⁰ White, *Testimonies to Ministers and Gospel Workers*, 91–92.

¹¹ Ellen G. White to Uriah Smith, “Letter 96,” *Letters and Manuscripts* 11 (June 6, 1896): Para.4.

¹² Robert W. Olson, “1888-Issues, Outcomes, Lesson,” *Ministry Magazine* 61, no. 2 (February 1988): 7.

¹³ Ellen G White, *Selected Messages Book 1*, vol. 1 (Washington, DC: Review & Herald Pub. Association, 1958), 234.

This message reiterated Ellen White's emphasis on the baptism of the Holy Spirit. There is very little that she wrote about the Holy Spirit before 1888. Most of her writings on the Holy Spirit came “during the 1890s.”¹⁴

Holy Flesh Movement

The preaching of Alonzo T. Jones and William W. Prescott in 1892 marked the emergence of the Holy Flesh Movement. These individuals espoused the belief that the Holy Spirit was on the verge of descending and advocated for bodily healing as a manifestation of the Spirit's power.¹⁵ The movement gained a lot of momentum between 1897 and 1900 especially with A.F Ballenger and Mrs S.M.I. Henry being at the forefront of the movement.¹⁶ In 1900, R.S. Donnell, the president of the Indiana conference, together with his entire executive committee, and nearly all the pastors in the conference, had embraced the beliefs of the Holy flesh movement.¹⁷ By this juncture, the doctrines of the movement had undergone a broadening beyond the original teachings initiated by Jones and Prescott. In his work, Douglass provides a concise summary of these erroneous teachings as follows:

(1) the impartation of the Holy Spirit was primarily for physical manifestations and miracles rather than character preparation for service; (2) perfectionism (understood as “holy flesh”) in the sense of not being able to sin because no temptation now arises from within; (3) Jesus was born with “sinless flesh;” (4) the Holy Spirit insulated Jesus at conception from the law of heredity; (5) sealed people will not die; and (6) sealed people are healed physically as well as spiritually.¹⁸

¹⁴ George R. Knight, *From 1888 to Apostasy: The Case of A.T. Jones* (Washington, DC: Review and Herald Pub. Association, 1987), 169.

¹⁵ Gary Land, *Historical Dictionary of Seventh-Day Adventists*, Historical dictionaries of religions, philosophies, and movements no. 56 (Lanham, Md: Scarecrow Press, 2005), 135.

¹⁶ Knight, *From 1888 to Apostasy*, 169.

¹⁷ Herbert E. Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White* (Nampa, Idaho: Pacific Press Pub. Association, 1998), 198.

¹⁸ *Ibid.*, 199.

The main assumption of the movement was that the “baptism by the Holy Spirit would bring both victory over sin and “salvation from sickness”.”¹⁹ Thus they believed that the baptism of the Holy Spirit would make their bodies holy and similar to the human nature that Jesus had which they believed was prelapsarian. They believed that if a body was made holy in this way that body would be healed of any disease and would not die.

In addressing this heresy, the Lord showed Ellen White that the assumption of the holy flesh movement “in regard to holy flesh” was a fallacy²⁰ and that the doctrine on “holy flesh” was “an error.”²¹ She declared to the Indiana conference constituency meeting that there was no “thread of truth in the whole fabric”²² of their doctrine. With these revelations from the Lord, Ellen White would now write on what the baptism of the Holy Spirit does. This will be dealt with later in this chapter.

¹⁹ Gary Land, *Historical Dictionary of Seventh-Day Adventists*, Historical dictionaries of religions, philosophies, and movements no. 56 (Lanham, Md: Scarecrow Press, 2005), 135.

²⁰ Ellen G White, *Selected Messages Book 2*, vol. 2 (Washington, DC: Review & Herald Pub. Association, 1958), 32.

²¹ Ibid.

²² Douglass, *Messenger of the Lord*, 199. Quoted in G. A. Roberts, “The Holy Flesh Fanaticism,” E. G. White Estate Document File 190

The Ralph Mackin Story

Ellen White received a visit from Mr. and Mrs. Mackin on November 12, 1908.²³ They asserted that they had received baptism of the Holy Spirit.²⁴ They recounted to Ellen White how the Holy Spirit had used them.²⁵ She was informed that they possessed the ability to communicate in tongues and would only take action upon receiving instructions from the Holy Spirit.²⁶ The couple believed that Ellen White had received revelation from the Holy Spirit regarding their mission to visit her, leading them to seek her affirmation and endorsement of their ministry.

At the end of the interview, Ellen White advised them against fanaticism and refrained from providing them with words of support and praise in response to their story.²⁷

²³The interview that Ellen White had with this couple was recorded steno-graphically by Clarence C. Crisler who at that time was serving as the “leading secretary” for Ellen White. Ellen White’s son Arthur Lacey White was also present during the interview which took place at Ellen White’s Elmshaven home. Arthur Lacey White, *Charismatic Experiences In Early Seventh-Day Adventist History* (Silver Spring, MD: Ellen G. White Estate, 2018), 19.

²⁴The couple told Ellen White that they received the “same experience” found in Acts 2 which is the baptism of the Holy Spirit. They further told her that “when that promised power came” upon them they started speaking in tongues. *Ibid.*, 20.

²⁵During the interview, they informed Ellen White that they had been granted the ability to expel devils and that the Holy Spirit would tell them if the demons had vanished or not when they prayed. *Ibid.*, 22.

²⁶During the interview they narrated to Ellen White how they would receive specific instructions from the Holy Spirit on what to do. Mrs Mackin for example narrated to Ellen White how she was told by the Holy Spirit to go on stage during the campmeeting. She didn’t have a song but she claimed that the Holy Spirit would tell her what to sing. After singing her song there was a confusion at the camp site and she was consequently arrested. Towards the end of the interview, Arthur White asked them to spend a few days at before they would go. The response was strange. Mr Mackin in response said “If the Holy Spirit tells us that our work is done now, we will go; if He tells to tarry, we will tarry. It [The Holy Spirit] leads us.” *Ibid.*, 21–24.

²⁷ *Ibid.*, 25–26.

Nevertheless, upon their departure, they disregarded the admonition she conveyed to them and instead proceeded to San Jose, exacerbating the situation through their ministry.²⁸

Two weeks after the interview with Mr and Mrs Mackin, Ellen White received a vision from the Lord concerning them. She wrote to them that in their study of the Bible and the testimonies they had come to “wrong conclusions.”²⁹ In the vision, she also saw that the gift of tongues that Mrs Mackin claimed to have received and the songs she purported to have been dictated by the Holy Spirit were “not in accordance with the genuine work of the Holy Spirit”.³⁰ She rebuked them that their work was bringing in another “phase of fanaticism” and that their claim to have power to cast out demons was based on their “influence over the human mind” leading people to believe that they were under the possession of demons, and that the Lord has designated you as His agent to expel these demons.³¹ The couple was firmly warned by Ellen White that they had started “on a false supposition.”³²

After addressing erroneous theologies regarding the baptism of the Holy Spirit and revealing false experiences associated with it, Ellen White was now in a more advantageous position to offer valuable insights on the doctrine of the baptism of the Holy Spirit to the Seventh-day Adventist Church.

²⁸ Arthur Lacey White, *Charismatic Experiences In Early Seventh-Day Adventist History* (Silver Spring, MD: Ellen G. White Estate, 2018), 27-28.

²⁹ Ellen G White, *Selected Messages Book 3*, vol. 3 (Washington, DC: Review & Herald Pub. Association, 1980), 376.

³⁰ Ibid.

³¹ Ibid.

³² Ibid., 3:377.

The Presuppositions and Hermeneutical Method

This section analyses the presuppositions of Ellen White and shows how these presuppositions show her understanding of the subject of the baptism of the Holy Spirit. The teachings of Ellen White on the baptism of the Holy Spirit have heavily impacted and affected the position of the Seventh-day Adventist church so much that it can be argued that her teachings on this subject is the teachings of the Seventh-day Adventist church on the topic.

There are several presuppositions that Ellen White held for the Bible which significantly affected her understanding of the Bible. An understanding of some of these presuppositions will help clarify why she believed in what she believed. This paper will not cover all the presuppositions she held but will focus on those that elucidate her beliefs regarding the teaching of the baptism of the Holy Spirit. One of her presuppositions was that the Bible is the infallible word of God. She wrote that “Man is fallible, but God's Word is infallible”³³. She believed it was a divine revelation³⁴ and the authority on all matters of faith and practice³⁵.

³³ Ellen G White, *Selected Messages Book 1*, vol. 1 (Washington, DC: Review & Herald Pub. Association, 1958), 416.

³⁴ She states that “The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all `given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.” Ibid., 1:26.

³⁵ The Bible, Ellen White says, is “the revealer of doctrines” Ellen G White, *The Great Controversy* (Mountain View, CA: Pacific Press Publishing Association, 1911), vii. and “the standard by which all teaching . . . must be tested.” *The Great Controversy*, vii. “True Christianity receives the Word of God as the great treasure house of inspired truth and the test of all inspiration.” White, *The Great Controversy*, 193. “The Bible, and the Bible alone,” she emphasizes, “is our rule of faith.” Ellen G White, *Counsels on Sabbath School Work* (Washington, DC: Review and Herald Pub. Association, 1938), 84. And she calls for a return “to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty.” White, *The Great Controversy*, 204,205.

She often stated that her own writings were secondary to the Bible³⁶ and were meant to lead people back to the Scriptures.

Secondly, Ellen White also held the presupposition that the Bible is all sufficient for faith and practice. She, therefore, held the belief in "Sola Scriptura" or Scripture alone as the standard for truth. She stated that there is "need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty."³⁷ She advised that extra-biblical sources must be tested with the Bible.³⁸

Another presupposition held by Ellen White is the unity and harmony shown in the Bible. She observed that the Word of God constitutes a flawless chain, with each segment interconnecting and elucidating the others.³⁹

³⁶ "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light." Ellen G White, "An Open Letter from Mrs. E. G. White to All Who Love the Blessed Hope," *Review and Herald*, January 20, 1903, para. 9. However, the fact that the Ellen White calls her writings a lesser light does not abolish the need for the spirit of prophecy. She states that "The fact that God has revealed His will to men through His Word, has not rendered needless the continued presence and guiding of the Holy Spirit." *The Great Controversy*, vii.. This guidance after apostolic times has been called "Spirit of Prophecy." She claims that the Bible as well as the writings of the Spirit of Prophecy are inspired by the Holy Spirit: "The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy." *Selected Messages Book 3*, 3:30. Therefore if both the Bible and the spirit of prophecy are authored by the same spirit, it follows that both are leading to the greater light Jesus Christ. John the Baptist was also "the lesser light, which was to be followed by a greater light[Jesus]" *Review and Herald*, April 8, 1873. Ellen White regards her writings to be revelations from God. She states: "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision." *Testimonies for the Church Volume 5*, vol. 5 (Mountain View, CA: Pacific Press Publishing Association, 1882), 67. In a letter addressed to Edson and Willie White, She relates that God's angel told her, "In all your communications, speak as one to whom the Lord has spoken. He is your authority." Ellen G White, "Dear Children Edson and Willie White," *Letter 186*, 1902, para. 2. The distinctive inspiration that underpins her writings has elevated them to a status superior to all others in regard to the Scriptures. Therefore, Ellen G. White's writings as the Spirit of Prophecy should be regarded as more authoritative in biblical research than other resources and commentaries. She herself still recognizes the Bible as the supreme norm by which everything ought to be tested, emphasizing that "The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested (1 John 4:1, Isaiah 8:20 quoted)." *The Great Controversy*, vii.

³⁷ White, *The Great Controversy*, 204.

³⁸ *Ibid.*, 595.

³⁹ Ellen G White, *Early Writings* (Washington, DC: Review & Herald Pub. Association, 1882), 221.

She understands that the authors of the Bible lived in different time periods⁴⁰, and had different jobs, social status, and levels of knowledge and Spirituality.⁴¹This explains why the books of the Bible have a noticeable difference in writing style and cover many different topics.⁴²

So while these writers used “different forms of expression”⁴³ they nevertheless brought out “the same truth.”⁴⁴ It thus follows that Paul and Luke had the same truth concerning the work and infilling of the Holy Spirit. She further writes that “as presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each.⁴⁵ But in all these varied aspects of truth there is “a perfect harmony through all.”⁴⁶ The perfect harmony is not only seen among the writers but also among the two Testaments-Old and New.

⁴⁰ Ellen G White, *The Great Controversy* (Mountain View, CA: Pacific Press Publishing Association, 1911), v.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Ibid.

She wrote that “the Old and the New Testament are inseparable.”⁴⁷ This inseparability is divine because “The Old and New Testaments are linked together by the golden clasp of God.”⁴⁸

Finally, Ellen White approached the study of God’s word through the historical grammatical method.⁴⁹

This is deduced from the hermeneutical procedures that she followed.⁵⁰ She upheld literary analysis, form analysis, theological analysis of biblical books, Diachronic (thematic) analysis and history of the canon.

⁴⁷ Ellen G White, *EGW SDA Bible Commentary*, vol. 5 (Washington, DC: Review & Herald Pub. Association, 1956), 1094.

⁴⁸ *Ibid.*, 5:1047.

⁴⁹ Historical grammatical (also known as Historical Biblical) is defined by Richard M Davidson, as “the attempt to understand the meaning of biblical data by means of methodological considerations arising from Scripture alone.” “The Bible and Hermeneutics: Interpreting Scripture According to the Scriptures” (Presented at the 2nd Symposium on the Bible and Adventist Scholarship, Juan Dolio, Dominican Republic: Andrews University Press, 2004), 43.

⁵⁰ *Ibid.*, 45–46. Davidson highlights five hermeneutic procedures that are followed in the historical grammatical method. These include literary analysis, form analysis, theological analysis of biblical books, Diachronic (thematic) analysis and history of the canon. A study of her writings shows that Ellen White was faithful to these procedures. For example, on literary analysis, she wrote that we “should learn to view the Word as a whole, and to see the relations of its parts.” *Education*, pg 190. She also encouraged Bible readers to “learn the full meaning of the words of truth” *Review and Herald, October 9, 1883*. As far as form analysis is concerned Ellen White accepted that the Bible contains parables, typologies, symbolisms, prophecies, wisdom writings, narratives. On typologies she wrote concerning the disciples that their faith in Christ was founded “by the types and prophecies of the Old Testament.” *Desire of Ages*, Pg. 799. She further wrote that the Old Testament “is as verily the gospel in types and shadows as the New Testament is in its unfolding power.” *Testimonies for the Church, Vol 6, Pg. 392*. On theological analysis of biblical books, she was clear when she wrote that different Bible writers “present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another.” *Selected Messages Book 1, Pg. 25*. Further she wrote that “each gospel is a supplement to the others . . . every truth a development of some other truth,” *Education, Pg. 123, 124*. In line with Diachronic (thematic) analysis she showed that a biblical theme can be synthesized by by “comparing Scriptures referring to the same subjects” then “you will see beauty and harmony of which you have never dreamed.” *Testimonies for the Church, Vol 4, Pg 499*. Finally Ellen White recognized the role of the Holy Spirit during the process of canonization. She also recognizes the closed canon. She writes that: “In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the

Old Testament Basis for Spirit Baptism

The Old Testament forms a basis for the promise of the baptism of the Holy Spirit for Ellen White. She refers to the baptism of the Holy Spirit which the apostles received on the day of Pentecost as the former rain. This is in reference to the Old Testament prophecy of Joel 2:28-29. She states that when the day of Pentecost came, the disciples were “baptized by the Spirit of God.”⁵¹

But what really happened on that day was that there was an “outpouring of the Spirit”⁵² which was “the beginning of the early, or former, rain.”⁵³ This indicates that the outpouring of the Spirit, known as the former rain, was really synonymous with the baptism of the Holy Spirit. Therefore, it can be inferred that when Ellen White refers to the former rain, she is actually referring to the baptism of the Holy Spirit. Given that the promise of the former rain is based on the Old Testament, it can be argued that the baptism of the Holy Spirit was a prophecy in the Old Testament.

It is also important at this point to establish the fact that as far as Ellen White was concerned, the latter rain is also the baptism of the Spirit. She equated the latter rain also known as the “blessing of God”⁵⁴, or the “refreshing from the presence of the Lord”⁵⁵ to the baptism of the Holy Spirit. Therefore, both the former rain and the latter rain are all baptisms of the Holy Spirit. Separating the teaching of the baptism of the

Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.” *Great Controversy*, Pg. viii

⁵¹ Ellen G. White, “The Power of the Holy Spirit,” *Manuscript Releases* 12, no. 977 (1990): 257.

⁵² Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Association, 1911), 54.

⁵³ Ibid.

⁵⁴ White, *Selected Messages Book 1*, 1:190.

⁵⁵ Ibid.

Holy Spirit from the former and latter rains of Joel 2:28-29 creates uncertainty regarding the coherence of these concepts. This leads us to consider other terminologies that Ellen White used to refer to the baptism of the Holy Spirit.

Terminologies for Spirit Baptism

As seen in the preceding section, Ellen White employed several phrases to denote the baptism of the Holy Spirit such as former rain and latter rain. This section will examine other terminologies she employed to denote the act of being baptized by the Holy Spirit.

These expressions will aid in identifying the subject of the baptism of the Holy Spirit in cases when she did not explicitly include the phrase "baptism of the Holy Spirit" in her writings.

Throughout her writings she interchanged Spirit baptism with several other terms. Some of the terms that she interchangeably used with Spirit baptism include "sanctification of the members of the church"⁵⁶, "Gift of the Spirit"⁵⁷ or "Giving of the Spirit."⁵⁸ She also regarded the divine presence of the Spirit as baptism of the Spirit.⁵⁹ In some places she would speak of the divine presence as "the indwelling of the Spirit."⁶⁰

⁵⁶ Ellen G White, *Testimonies for the Church Volume 6*, vol. 6 (Mountain View, CA: Pacific Press Publishing Association, 1901), 86.

⁵⁷ Ellen G White, *Testimonies for the Church Volume 8*, vol. 8 (Mountain View, CA: Pacific Press Publishing Association, 1904), 22.

⁵⁸ *Ibid.*

⁵⁹ White, *Testimonies to Ministers and Gospel Workers*, 169.

⁶⁰ *Ibid.*, 507.

On March 22, 1892, she expressed the necessity for the church to be prepared for the baptism of the Holy Spirit, referred to as “the heavenly dew”⁶¹ and “the showers of the latter rain.”⁶² She persisted in stating that “the latter rain”⁶³ will occur, and that “the blessing of God”⁶⁴ would saturate every soul that is cleansed of all impurities.

On that day, she encouraged the members of the church to surrender their lives to Christ in order to be prepared for the “time of refreshing”⁶⁵ that would come from the presence of the Lord. She used all these five expressions to refer to “the baptism of the Holy Spirit.”⁶⁶

Clouzet observes that Ellen White's use of the word "blessing of God" to describe the baptism of the Holy Spirit may have been inspired by her Methodist upbringing.⁶⁷ His point is that Methodists frequently used the phrase "the blessing of God" as a "code for the baptism of the Spirit."⁶⁸ While it may be true that her theology was influenced by her Methodist background, it must be firmly stated that the foundation of Ellen White's theology was formed by the teachings of the Millerite movement. Butler correctly states that Millerism “provided the seedbed of enthusiasm

⁶¹ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Pub. Association, 1946), 701.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ron E. M. Clouzet, “Implicit Trust,” in *Adventism's Greatest Need: The Outpouring of the Holy Spirit* (Nampa, Idaho: Pacific Press Publishing Association, 2011), para. 4.

⁶⁸ Ibid., 3–5.

and ecstasy which”⁶⁹ Ellen White “came to personify.”⁷⁰ Knight explains that she was so “zealous for the advent truth preached by Miller”⁷¹ that she started to pray to earn money so that she could “spread the advent doctrine.”⁷²

There are several other terminologies she employed for the baptism of the Holy Spirit.

She described the coming of the latter rain (which has already been shown as equal to the baptism of the Holy Spirit) as “bestowal of spiritual grace in extraordinary measure upon God's church.”⁷³ She also described the baptism of the Holy Spirit as to be “imbued with the Spirit of God”⁷⁴ This can simply be understood as the infilling of the Holy Spirit. The other term she used for the baptism of the Holy Spirit is “the holy unction from God.”⁷⁵ And finally she also described the baptism of the Holy Spirit as “be endued with power from on high.”⁷⁶ The subsequent issue pertains to the timing of this baptism. Is it a distinct and unique experience from conversion? Which occurs first, Spirit baptism or Water baptism? The subsequent section will elucidate Ellen White's responses to these inquiries.

⁶⁹ Jonathan M. Butler, “Prophecy, Gender, and Culture: Ellen Gould Harmon [White] and the Roots of Seventh-Day Adventism,” *Religion and American Culture: A Journal of Interpretation* 1, no. 1 (Winter 1991): 4.

⁷⁰ Ibid.

⁷¹ George R. Knight, *Meeting Ellen White: A Fresh Look at Her Life, Writings, and Major Themes* (Hagerstown, MD: Review and Herald Pub. Association, 1996), 17.

⁷² Ibid.

⁷³ White, *The Acts of the Apostles*, 54.

⁷⁴ Ellen G. White, “Confessing Christ,” *Review and Herald*, May 10, 1892, para. 4.

⁷⁵ Ellen G. White, “A Missionary Appeal,” *Review and Herald*, December 15, 1885, para. 2.

⁷⁶ Ellen G. White, “Consecration and Diligence in Christian Workers,” *Review and Herald*, June 24, 1884, para. 14.

Subsequence and Separability

Ellen G. White did not explicitly address the theological issue of the subsequence and separability of the baptism of the Holy Spirit in relation to conversion. However, an examination of her writings reveals her position on this matter. In one notable passage, White emphasizes the importance of praying daily for the baptism of the Holy Spirit,⁷⁷ drawing a parallel to Jesus Christ, who, she suggests, also received the Holy Spirit on a daily basis.⁷⁸

The notion of a repeated, daily reception of the Spirit baptism suggests a post-conversion experience, implying that the baptism of the Holy Spirit may occur after both conversion and water baptism. Such a view aligns with the argument of Palma, who maintain that the baptism of the Holy Spirit is both separate from and subsequent to conversion. Some Seventh-day Adventist pastors have similarly interpreted White's writings as supportive of this theological stance.⁷⁹ This raises a critical question: Did Ellen White truly advocate for a post-conversion, separate experience of the Holy Spirit's baptism?

To address this question, it is necessary to examine additional statements from White that clarify her theological position. White consistently maintained that baptism—encompassing both water baptism and the baptism of the Holy Spirit—is an integral aspect of the conversion experience.⁸⁰ In her view, water baptism serves as an

⁷⁷ Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Association, 1911), 50.

⁷⁸ Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald Pub. Association, 1900), 139.

⁷⁹ Smith, *The Baptism of the Holy Spirit*, 27. Dennis Smith, an Adventist Pastor, claims that when Ellen White emphasized the necessity of the baptism of the Holy Spirit for the church, she meant that the "Christian does not automatically receive the baptism of the Holy Spirit at conversion or water baptism. If that were the case, Ellen White would not tell Christians that this is an experience they need." This is a pure Pentecostal doctrine that is not different from the teachings of Palma.

⁸⁰ White, *Evangelism*, 306.

outward sign that an individual has come under the authority and control of the Holy Spirit.⁸¹ According to White, the transformative work of the Holy Spirit occurs when the individual receives the Spirit,⁸² which she equates with the baptism of the Holy Spirit. Therefore, water baptism symbolizes that the recipient has already received the Holy Spirit and is living under His influence.

White further elaborates that at the moment of accepting Christ, the believer receives the Holy Spirit.⁸³ This initial reception of the Spirit is what leads an individual to pursue water baptism. She explains that through water baptism, the believer is formally united with the Holy Spirit⁸⁴ and consequently sealed for redemption.⁸⁵ Thus, within her theological framework, the baptism of the Holy Spirit is not distinct from conversion but is inherently embedded within it.

If, as Ellen G. White asserts, the baptism of the Holy Spirit is not a separate or subsequent event from conversion but rather an integral part of it, then her frequent exhortation for believers to seek the baptism of the Holy Spirit daily requires further examination. This apparent tension is clarified in a passage where she compares the spiritual condition of the believer to that of a "leaky vessel."⁸⁶ She warns that those who become careless in their spiritual responsibilities may lose the indwelling

⁸¹ Ellen G. White, *Evangelism*, Christian home library (Hagerstown, MD: Review and Herald Pub. Association, 2002), 307.

⁸² Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1898), 172.

⁸³ Ellen G. White, "The Holy Spirit Agrees with the Word.," Letters and Manuscripts Volume 9, Ms 1, 1894 (Ellen G. White Estate, 1894), para. 4.

⁸⁴ White, *Evangelism*, 316.

⁸⁵ See Ephesians 4:30;NIV "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

⁸⁶ Ellen G White, *Mind, Character and Personality.*, vol. 1 (Nashville, Tenn: Southern Publishing Association, 1977), 102.

presence of the Holy Spirit, just as water escapes from a vessel with cracks.⁸⁷ This metaphor illustrates the believer's ongoing need for spiritual renewal. Consequently, White urges continual prayer for a fresh infilling of the Holy Spirit in order to sustain His abiding presence.⁸⁸ This daily seeking does not imply that Spirit baptism is separate from conversion, but rather a repeated renewal of the Spirit's influence and power in the believer's life.

In conclusion, Ellen White did not teach that the baptism of the Holy Spirit is separate from conversion. Rather, she saw it as an essential element of the conversion process. However, she also recognized the human tendency to lose spiritual sensitivity and connection with the Holy Spirit. In such cases, believers are encouraged to seek renewed experiences of the Spirit. These subsequent experiences do not imply a separate baptism in the theological sense but are moments of spiritual revival and re-commitment. Thus, any instance in which the baptism of the Holy Spirit is received after water baptism should be understood as a renewal of the original experience rather than a distinct, subsequent event. In line with her teaching the Seventh-day Adventist Church holds that water baptism and Spirit baptism belong together.⁸⁹

Initial Physical Evidence

As previously noted in the discourse on the historical developments of the theology of the baptism of the Holy Spirit, there were manifestations inside the Seventh-day Adventist Church that individuals regarded as evidence of the baptism of the Holy Spirit. Ellen White vocally addressed this matter, admonishing all those who

⁸⁷ Ellen G White, *Mind, Character and Personality.*, vol. 1 (Nashville, Tenn: Southern Publishing Association, 1977), 102.

⁸⁸ White, *The Acts of the Apostles*, 50.

⁸⁹ General Conference of Seventh-day Adventists, *Seventh-Day Adventists Believe*, 217.

exhibited these spurious manifestations and false tongues .⁹⁰ This necessitated Ellen White's clarification regarding the authentic evidence of receiving the baptism of the Holy Spirit. Due to the deceptive evidences of Spirit baptism, she dismissed the dependence on emotions and impressions as proof of being baptized by the Spirit.⁹¹

Rather than identifying glossolalia (speaking in tongues) as the primary evidence of the baptism of the Holy Spirit, Ellen G. White emphasized the manifestation of the fruit of the Spirit as the true indicator of such an experience.⁹² She maintained that individuals who have received the baptism of the Holy Spirit will inevitably exhibit the fruit of the Spirit in their lives. White grounded her perspective in the biblical text of Galatians 5:22–23, which enumerates nine characteristics of the Spirit's fruit. An observation of these attributes suggests that they collectively reflect the character of God.⁹³ Timothy Selinger agrees with this observation that all the nine attributes of the fruit of the Spirit in Galatians 5:22-23 are the very attributes that are ascribed to God.⁹⁴ In White's view, the nature of these virtues—such as love, joy,

⁹⁰ Ellen G White, *Testimonies for the Church Volume 1*, vol. 1 (Mountain View, CA: Pacific Press Publishing Association, 1855), 411–415.

⁹¹ *Ibid.*, 1:413.

⁹² White, *Christ's Object Lessons*, 65.

⁹³ The nine attributes all point to the character of God. For example, concerning Love the Bible in 1 John 4:8 says “God is love.” Concerning Joy the Bible in Psalm 16:11 says “in your presence there is fullness of joy” suggesting true joy is found in God. Concerning Peace the Bible in Ephesians 2:14 says “For He Himself is our peace.” Concerning Longsuffering the Bible in Numbers 14:18 says “The Lord is longsuffering.” With respect to Kindness it is written in Isaiah 54:8 that “everlasting kindness” is of God. Regarding Goodness the Bible in Psalm 100:5 says “The Lord is good.” Concerning Faithfulness, Deuteronomy 7:9 says “God is faithful.” Regarding Gentleness, 2 Samuel 22:36 says “Your gentleness has made me great.” Jesus in Matthew 11:29 further declared that “I am gentle in heart.” And finally regarding self-control, 2 Timothy 1:7, says that the Spirit of God is a Spirit of self-control. These nine attributes reflect the very character of God. This is the fruit that the spirit produces in a person that has been baptized by the spirit.

⁹⁴ Timothy Selinger, “A Biblical Overview of the Concept of Fruit with an Emphasis on the ‘Fruit of the Spirit’ in Galatians 5” (Master of Arts in Religion, Andrews University, 2019), 69–85, accessed March 13, 2025, <https://digitalcommons.andrews.edu/theses/140/>.

peace, and patience—corresponds directly to the nature of God Himself; that is, these qualities are not merely ethical ideals but are emblematic of the divine character.

In conclusion, the fruit of the Spirit represents the fundamental essence of the Christian life. The apostle Paul enumerates nine distinct aspects of this fruit; however, it remains a singular entity that must be considered in its entirety. All virtues enumerated in Galatians 5:22-23 are exemplified in Jesus Christ. The fruit of the Spirit represents the life of Jesus Christ within us, facilitated by the baptism of the Holy Spirit.

So for Ellen White the evidence of the baptism of the Spirit is a character that is conformed to the image of Christ.⁹⁵ Having looked at the baptism of the Spirit, the research will now turn to the results of the same.

Outcomes of Spirit Baptism

Ellen White was unequivocal regarding the consequences of Spirit baptism. She acknowledges that the baptism of the Holy Spirit at Pentecost profoundly influenced the substantial increase in baptisms.⁹⁶ She observes that the massive baptisms that occurred that day were the consequence of the Holy Spirit's powerful workings on the disciples.⁹⁷ The coming of the Holy Spirit on that day gave power to proclaim the gospel. The message that needed to be spoken that day was so magnificent that everyone in attendance had to hear it. But there was a problem: the majority of those in attendance that day were not locals of the region. Because of this, they were unable to understand the disciples' language.

⁹⁵ Ellen G. White, "Confessing Christ," *Review and Herald*, May 10, 1892, para. 4.

⁹⁶ White, *The Acts of the Apostles*, 46.

⁹⁷ *Ibid.*

The Holy Spirit bestowed the gift of languages on the disciples to help them overcome their language barrier.⁹⁸ With this ability, everybody who were present that day could hear the gospel preached. Thus, according to White, the primary aim of tongues on the day of Pentecost was to communicate the gospel.⁹⁹

This research does not focus on the gift of tongues; however, it is important to note that Ellen White did not perceive the gift of tongues as a fundamental result of Spirit baptism.

The preceding section on evidence of Spirit baptism has established that the authentic evidence of Spirit baptism is the fruit of the Spirit, which fundamentally represents the expression of God's character. According to Ellen White, one outcome of Spirit baptism is the acquisition of spiritual gifts.¹⁰⁰ All individuals baptized by the Spirit get one or more Spiritual gifts from the Holy Spirit. These gifts vary among individuals. One cannot prescribe the nature of the gift bestowed by the Spirit of God. The Spirit bestows according to His will.¹⁰¹

The investigation done in this research shows that she wrote more on the results of Spirit baptism than the evidence for it. She did not include a special chapter on the results of the baptism of the Spirit in most of her books like Palma did. However, a meticulous examination of her works indicates that she presented substantial knowledge regarding the consequences of the baptism of the Spirit. Some of the outcomes of Spirit baptism she discussed include:

⁹⁸ Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Association, 1911), 39.

⁹⁹ Ibid.

¹⁰⁰ Ellen G. White, "The Gifts of the Spirit," *The Signs of the Times*, March 15, 1910, para. 3, accessed March 19, 2025, <https://m.egwwritings.org/en/book/820.20924#20925>.

¹⁰¹ Ellen G. White, "The Madison School: An Appeal for Encouragement and Aid to Be given to the Burden-Bearers in the Nashville Agricultural and Normal Institute at Madison, Tennessee," *Special Testimonies*, no. 11, Series B (1908): 26.

- Provision of all necessary chances and resources for the preaching of the gospel.¹⁰²
- The enlightenment of obscured minds with the radiant truths of the Sun of Righteousness, igniting within them a fervent understanding of eternal truths.¹⁰³
- Deep comprehension of the delights of redemption deeper than ever before.¹⁰⁴
- Backslidden ministers and members arising from their backsliding.¹⁰⁵
- Elevation of the church to its rightful position and equipment of the people of God for the conflict of the last days.¹⁰⁶
- Church members becoming “true missionaries for God.”¹⁰⁷
- Accompaniment of God’s mission with power.¹⁰⁸
- With the baptism of the spirit, the instruction of children in the path of the Lord will prove effective.¹⁰⁹
- God’s people speaking His words with power.¹¹⁰

¹⁰² Ellen G. White, “The Importance, Work, and Influence of the Holy Spirit; The Third Angel’s Message To Be Proclaimed; Comments on the Avondale Property,” *Manuscript Releases 2* (1987): 12.

¹⁰³ *Ibid.*, 14.

¹⁰⁴ Ellen G. White, “Ecstatic Experiences in the Early Days,” *Manuscript Releases 5* (1990): 231.

¹⁰⁵ Ellen G. White, “Reconversion and Rebaptism,” *Manuscript Releases 7* (1990): 267.

¹⁰⁶ White, “The Importance, Work, and Influence of the Holy Spirit; The Third Angel’s Message To Be Proclaimed; Comments on the Avondale Property,” 30.

¹⁰⁷ White, *Counsels on Sabbath School Work*, 155.

¹⁰⁸ White, *Evangelism*, 66.

¹⁰⁹ Ellen G. White, *Child Guidance* (Washington, DC: Review & Herald Pub. Association, 1954), 69.

¹¹⁰ White, *Testimonies for the Church Volume 8*, 8:22.

- God’s people advancing forward with the gospel, and the illumination of truth radiating like a burning lamp, extending to all corners of the globe.¹¹¹
- Impartation of wisdom to the church on how to address the problems of a world that is succumbing to sin.¹¹²
- Sweeping “back the mist and the cloud that Satan interposes” in congregations.¹¹³
- Catalyzing a revival of authentic faith and the execution of numerous spectacular deeds.¹¹⁴
- Divine illumination of the mind.¹¹⁵
- Unifying the church in mind and intent.¹¹⁶
- Seeing of one’s “own defects of character.”¹¹⁷
- Feeling of pity for the weakness of others.¹¹⁸
- Forgiving others as one would wish to be forgiven.¹¹⁹
- Dispels human imaginings and breaks “down self-erected barriers.”¹²⁰

¹¹¹ Ellen G White, *Foundamentals of Christian Education* (Nashville, Tenn: Southern Publishing Association, 1923), 532.

¹¹² White, *Testimonies to Ministers and Gospel Workers*, 459.

¹¹³ Ellen G. White, “Lessons from the Fifteenth of Romans,” *Sermons and Talks* 1 (October 20, 1906): 382.

¹¹⁴ White, *Selected Messages Book 2*, 2:57.

¹¹⁵ Ellen G. White, “The Promise of the Spirit,” *The Review and Herald* (June 10, 1902): 10, <https://m.egwwritings.org/en/book/821.21739#21740>.

¹¹⁶ *Ibid.*, 11.

¹¹⁷ Ellen G. White, “Pure and undefiled Religion,” *The Review and Herald* (April 10, 1900): 10, accessed March 18, 2025, <https://m.egwwritings.org/en/book/821.19169#19170>.

¹¹⁸ *Ibid.*

¹¹⁹ *Ibid.*

¹²⁰ Ellen G. White, *That I May Know Him* (Washington, DC: Review and Herald Pub. Association, 1964), 114.

After presenting the principal arguments of Palma and White, the study will now undertake a comparative analysis of the key issues articulated by both authors.

CHAPTER 4

COMPARISON OF ELLEN G. WHITE AND ANTHONY D. PALMA

This chapter presents a comparative analysis of the theological perspectives of Anthony Palma and Ellen G. White on the baptism of the Holy Spirit. Building upon the detailed examinations in Chapters 2 and 3, this chapter seeks to identify and evaluate both the convergences and divergences in their views on four key theological issues. These issues are: (1) the presuppositions that inform their respective understandings of the baptism of the Holy Spirit, (2) the concept of subsequence in relation to conversion, (3) the role and nature of initial physical evidence, and (4) the expected outcomes or results of the baptism of the Holy Spirit.

Chapter 2 provided a thorough exploration of Palma's pneumatology, examining his theological assumptions, his view on the timing of the baptism of the Holy Spirit in relation to conversion, his stance on initial evidence—particularly speaking in tongues—and the broader outcomes he associates with this baptism. Chapter 3 offered a corresponding study of Ellen White's theological framework, including the foundational beliefs that shaped her pneumatology, her position on subsequence, her perspective on physical manifestations, and her understanding of the spiritual outcomes of Spirit baptism.

This chapter now brings these two theological voices into direct dialogue. By comparing and contrasting their positions on each of the four issues, this analysis will highlight where Palma and White align in their understanding, as well as where

significant doctrinal and interpretive differences exist. The purpose of this comparison is not only to clarify the distinctions between these two influential thinkers but also to contribute to a deeper understanding of the broader theological discourse surrounding the baptism of the Holy Spirit.

Comparison on Presuppositions and Hermeneutical Method

This section will examine the similarities and differences between Palma and White concerning their underlying presuppositions.

Similarities

The first similarity is that both Palma and White believe in the inspiration of the Bible and hold it as the rule of faith and living. This is the very reason why they both trace their understanding of the teaching of the baptism of the Holy Spirit to the Bible. They additionally concur that the Bible does not contradict itself, but rather complements itself. Ellen White underscores the necessity of comparing Scripture with Scripture, arguing that in cases of misinterpretation, one must relinquish preconceived notions and permit the Bible to articulate its message independently.

This agreement about the Bible's inspiration and its authoritative role in dictating doctrine is significant since it establishes a shared foundation for discourse. It implies that any instruction presented must be based on the Bible. Both Palma and White deserve commendation for adhering to the principle of Sola Scriptura, which translates from Latin as 'by Scripture alone,' a tenet of the Protestant Reformation. This consensus on the inspiration and authority of the Bible indicates that dialogue between Pentecostals and Adventists is possible.

Differences

The key differences between Palma and White lies in hermeneutical approach and hermeneutical method. Palma does not accept that the Bible is a work of systematic theology and therefore his approach to establishing the doctrine of the baptism of the Holy Spirit is not very systematic in nature. His hermeneutic approach on the doctrine of the baptism of the Holy Spirit is informed more by narrative theology and historical precedence than by a systematic approach. This is the approach that makes him to see Acts 2 as programmatic. He argues that what happened on the day of Pentecost is an experience that each believer must go through. That experience according to him was the standard for every believer. Consequently, as the baptism of the Holy Spirit for the disciples on Pentecost occurred significantly after their regeneration, represented by Water baptism, it logically follows, per Palma's hermeneutic, that all Christians must undergo the baptism of the Holy Spirit subsequent to regeneration.

Ellen White, on the other hand, although not writing as a scholar upheld a systematic approach to the study of the Bible. She upheld William Miller's rule of Bible study that to understand theology, one must put together all the important Scriptures on the subject at hand and let each word have its rightful effect.¹²¹ She added that the bible must explain itself by consolidating all statements regarding a specific issue across multiple eras and contexts¹²² and then by comparing verse to verse, one will discover that Scripture serves as the key to interpreting Scripture.¹²³

¹²¹ Ellen G. White, "Notes of Travel," *The Review and Herald* (Hagerstown, MD, November 25, 1884), para. 24.

¹²² Ellen G. White, *Counsels for the Church* (Nampa, Idaho: Pacific Press Pub. Association, 1991), 266.

¹²³ Ellen G. White, "Search the Scriptures," *The Youth's Instructor*, July 24, 1902, para. 5.

One passage of Scripture will serve as a key to clarifying other passages, consequently illuminating the concealed significance of the word under investigation. Comparing many passages addressing the same subject and examining their perspectives will provide insight into the genuine meaning of the Scriptures.¹²⁴ This kind of approach to Bible study is truly systematic because it resonates well to the definition of systematic theology given by Wayne Grudem who viewed systematic theology as a kind of theology that entails gathering and comprehending all pertinent Bible texts on diverse themes, and then clearly summarizing their teachings so that we know what to think about each one.¹²⁵

Given that Palma use narrative theology and White adopts a more systematic approach to understand the doctrine of the baptism of the Holy Spirit, the pertinent question is which individual between the two is more likely to attain a superior understanding of this doctrine.

Assessments of the Methods

In assessing the hermeneutical methodologies employed by Anthony Palma and Ellen White, it is essential to evaluate both the strengths and limitations inherent in their respective approaches. This section considers the advantages and disadvantages of narrative theology and systematic theology, particularly in their application to the doctrine of the baptism of the Holy Spirit.

¹²⁴ Ellen G. White, *Christian Education* (Battle Creek, Michigan: International Tract Society, 1894), 85.

¹²⁵ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England : Grand Rapids, Mich: Inter-Varsity Press ; Zondervan Pub. House, 1994), 21.

One of the primary strengths of narrative theology is its use of biblical narratives to convey foundational theological truths.¹²⁶ Advocates of this approach emphasize that the stories contained in Scripture are not merely historical records but vehicles through which divine truth is communicated.¹²⁷ Consequently, it is incumbent upon the reader to extract theological meaning from these narratives and integrate such insights into daily life. A critical implication of this method is the necessity to interpret and apply biblical narratives in a manner that aligns with the original intentions of the biblical authors.

An additional advantage of narrative theology is its capacity to highlight the communal dimension of Christian faith.¹²⁸ In an era where religious belief is frequently perceived as an individualistic endeavor, narrative theology reasserts the biblical emphasis on God's covenantal relationship with a collective people.¹²⁹ By drawing attention to the communal aspects of salvation history, this approach fosters a richer understanding of the ecclesial and relational nature of Christian identity.¹³⁰

Despite these strengths, narrative theology is not without its drawbacks. One significant limitation is its reliance on the principle of analogy, which attempts to interpret historical biblical events through the lens of contemporary human experiences.¹³¹ The principle operates on the underlying assumption that either the

¹²⁶ Got Questions Ministries, "What Is Narrative Theology?," *GotQuestions.Org*, April 14, 2010, paras. 4–6, accessed July 14, 2024, <https://www.gotquestions.org/narrative-theology.html>.

¹²⁷ *Ibid.*

¹²⁸ *Ibid.*, 5.

¹²⁹ *Ibid.*

¹³⁰ *Ibid.*

¹³¹ Gerhard F. Hasel, *Biblical Interpretation Today* (Washington, DC: Biblical Research Institute, 1985), 75.

past must be interpreted in conformity with present realities, or that contemporary experience serves as a valid interpretive framework for understanding the past.¹³²

Anthony Palma exemplifies this approach in his argument that the experience of the disciples at Pentecost should serve as a normative model for Christians today.

However, this assumption is methodologically problematic. Contemporary human knowledge is often highly specialized and fragmented, which limits our capacity to fully comprehend and accurately analogize with past events.¹³³ Consequently, the principle of analogy can falter under scrutiny, leading to potentially flawed theological conclusions.¹³⁴

A further critique of narrative theology lies in its tendency to downplay the extraction of doctrines, rules, and principles from Scripture in favor of relational and experiential engagement.¹³⁵ While this fosters a dynamic and personalized interaction with the biblical text, it can also lead to theological imprecision. Certain proponents of narrative theology move too hastily from narrative to application, often bypassing rigorous exegetical and theological analysis. Palma, for example, concludes that the baptism of the Holy Spirit follows regeneration by directly equating the Pentecostal experience of the early disciples with that of contemporary believers, without systematically accounting for broader biblical testimony on the subject.

These limitations are addressed more effectively through the systematic hermeneutical method, which provides a structured and comprehensive framework for doctrinal formulation. The principal advantage of this approach lies in its methodical

¹³² Gerhard F. Hasel, *Biblical Interpretation Today* (Washington, DC: Biblical Research Institute, 1985), 76.

¹³³ *Ibid.*

¹³⁴ *Ibid.*

¹³⁵ Got Questions Ministries, "What Is Narrative Theology?," 3.

collation, interpretation, and synthesis of scriptural passages related to a given topic. By drawing together, a wide range of biblical texts, systematic theology enables the development of coherent and biblically grounded theological concepts. This approach is exemplified in Jesus' post-resurrection dialogue with the disciples on the road to Emmaus, where He employed scriptural references from Moses and the Prophets to explicate the truths concerning His death and resurrection.¹³⁶ Such a model supports the formulation of a consistent theological narrative rooted in the entirety of Scripture.

Nonetheless, systematic theology also has limitations. Chief among them is the absence of neatly packaged doctrinal chapters within the biblical text. The theologian must identify and integrate relevant passages, a process that demands careful hermeneutical discipline. When improperly executed, this methodology risks forming connections between unrelated texts, potentially leading to distorted theological conclusions.

In summary, while both narrative and systematic theology offer valuable insights, the systematic approach proves more effective in establishing a robust and balanced theological framework. Narrative theology can serve as a foundational element, providing the raw material for further doctrinal reflection. However, it is the view of this author that Ellen White's use of the systematic approach yields a sounder and comprehensive understanding of the baptism of the Holy Spirit.

A related distinction emerges in the hermeneutical methods employed by Palma and White, particularly in their respective use of the historical-critical and historical-grammatical approaches to Scripture. Palma's adoption of the historical-critical method aligns naturally with his narrative-theological framework.

¹³⁶ See Luke 24:27

As noted by theologian Gerhard Hasel, narrative theology is intrinsically linked to the historical-critical method, which seeks to reconstruct the historical context and meaning of biblical texts through critical analysis and comparison with contemporary events.¹³⁷

Ellen White, in contrast, explicitly warned against the use of the historical-critical method. Writing at a time when this method was gaining traction, she recognized its potential to undermine faith in Scripture as divine revelation.¹³⁸ According to White, the practice of "higher criticism" introduces conjecture and speculative reconstruction that ultimately diminishes the authority, unity, and transformative power of God's Word.¹³⁹ She argued that this method deprives Scripture of its ability to govern and elevate the human experience.¹⁴⁰ In her theological practice, White instead employed the historical-grammatical method, which emphasizes the importance of understanding the original grammatical and historical context of biblical texts without resorting to speculative or reductionist criticism.

The methodological choices of Palma and White are deeply intertwined with their broader theological perspectives. Palma's use of the historical-critical method reflects his commitment to narrative theology and the principle of analogy, which, as discussed, presents significant hermeneutical challenges when applied to the doctrine of the Holy Spirit. In particular, his unwillingness to integrate Pauline and Lukan

¹³⁷ Gerhard F. Hasel, *Biblical Interpretation Today* (Washington, DC: Biblical Research Institute, 1985), 77.

¹³⁸ Gerard P., "Ellen G. White on Biblical Hermeneutics" (Presented at the Theology of ordination study committee, General Conference of Seventh Adventists, 2013), 4, accessed December 15, 2015, <https://digitalcommons.andrews.edu/church-history-pubs/54>.

¹³⁹ Ellen G White, *Education* (Mountain View, CA: Pacific Press Publishing Association, 1903), 227.

¹⁴⁰ *Ibid.*

theological perspectives on the baptism of the Holy Spirit illustrates a fragmented approach that resists doctrinal synthesis. By treating Paul's and Luke's accounts as addressing separate themes, Palma forfeits the opportunity to construct a unified biblical teaching on the topic.

This author contends that such a methodological stance results in an incomplete and potentially flawed doctrine of Spirit baptism. In contrast, Ellen White's systematic and grammatical approach permits a holistic integration of scriptural testimony, resulting in a more consistent and biblically faithful doctrine. Her emphasis on character formation and sanctification as the primary outcomes of Spirit baptism reflects a comprehensive understanding that draws on the full breadth of biblical witness.

Comparison on Subsequence and Separability

This section will primarily focus on the differences between Palma and White regarding the concept of subsequence, as these distinctions carry greater theological significance than their areas of agreement. Nonetheless, a brief discussion of their similarities is also included for the sake of completeness.

Similarities

The main similarity on subsequence is that both Palma and White agree that baptism of the Holy Spirit can occur after water baptism (or after conversion).

Difference

The main distinction between Palma and White is that Palma posits the baptism of the Spirit as a separate event that occurs subsequent to conversion. He acknowledges, however, that both conversion and Spirit baptism are accomplished by the Holy Spirit.

Palma asserts that a believer is indwelt by the Holy Spirit at the moment of conversion. Subsequently, the Holy Spirit, while residing within a Christian, facilitates a distinct experience that enhances and intensifies its influence on the Christian. Palma considers this experience to be the baptism of the Spirit. This interpretation clarifies Palma's view that the baptism of the Spirit is distinct and follows the process of conversion.

Ellen White seemingly concurs with Palma that the baptism of the Spirit occurs is subsequent to conversion. Some Seventh day Adventists believe that Ellen White asserted that the baptism of the Spirit is subsequent to conversion. They contend that White shared a similar conviction with the Pentecostals regarding the doctrine of subsequence and separability. Their conclusion is based on a statement that Ellen White made in which asserts the necessity of seeking the baptism of the Spirit on a daily basis.¹⁴¹ However, a more thorough examination of this statement reveals a perspective that is different from the sense and interpretation that is given to it.

Ellen White asserted the necessity of daily baptism in the Holy Spirit not because this baptism is distinct and subsequent to conversion. White explicitly stated that the baptism of the Spirit and Water baptism occurs together. White additionally asserted that an individual receives the Holy Spirit upon conversion.¹⁴² Similar to Palma, she concurs that at conversion, the Spirit inhabits the heart of a believer.

¹⁴¹ Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Association, 1911), 50.

¹⁴² Ellen G. White, "The Holy Spirit and God's Word Agree," *Manuscript Releases* 14, no. 1093 (1990): 71.

She proceeded to elucidate that human beings are leaky vessels, and hence, the Holy Spirit may escape from them like to Water seeping from a defective container.¹⁴³ Consequently, as we are prone to losing the presence of the Holy Spirit, it is imperative to regularly seek His infilling and guidance. In this setting, she asserted the necessity of daily baptism in the Holy Spirit.

Ellen White perceived the infilling of the Holy Spirit at conversion as the baptism of the Holy Spirit. She considered any subsequent infilling of the Holy Spirit post-conversion as the baptism of the Holy Spirit. She notes that Jesus Christ underwent a renewed baptism of the Holy Spirit each day.¹⁴⁴ This is not due to Jesus losing the abode of the Holy Spirit. Rather, it is attributable to Jesus' essential reliance on the empowering presence of the Holy Spirit, whose influence must be continually invoked and engaged. His presence in the human heart is not inherent. The reception of the Holy Spirit during baptism does not guarantee its continual presence in an individual's heart on a daily basis. As Paul states in 1 Corinthians 15:31 that, "I die daily"; Ellen White remarked that while we should diligently pursue character perfection, we must recognize that sanctification is not an instantaneous endeavor, but rather a lifelong process.¹⁴⁵ Each day, the endeavor to surmount challenges must progress. Daily, we must resist temptation and achieve triumph over selfishness in all its manifestations.¹⁴⁶ We must receive the baptism of the Holy Spirit daily.¹⁴⁷

¹⁴³ Ellen G White, *Mind, Character and Personality.*, vol. 1 (Nashville, Tenn: Southern Publishing Association, 1977), 102.

¹⁴⁴ White, *Christ's Object Lessons*, 139.

¹⁴⁵ Ellen G White, *Historical Sketches of the Foreign Missions of the Seventh-Day Adventists* (Basel: Imprimerie Polyglotte, 1886), 181.

¹⁴⁶ *Ibid.*

¹⁴⁷ *Ibid.*

Having gotten thus far, it is now time to look at the teaching of subsequence in the context of the disciples in relation to Pentecost.

The event of Pentecost, as experienced by the disciples, should not be regarded as the initial reception of the Holy Spirit. Scriptural evidence suggests that the Holy Spirit was active in the lives of individuals prior to Pentecost. For instance, John the Baptist is described as being filled with the Holy Spirit even from his mother's womb (Luke 1:15). Moreover, there is indication that the disciples themselves received the Holy Spirit before Pentecost, as implied in John 20:22, where Jesus breathes on them and says, "Receive the Holy Spirit."

Palma interestingly does not accept that the Holy Spirit came upon the disciples when Jesus breathed upon them. He regards the statement "Receive ye the Holy Spirit" to be proleptic. His summary argument is that the statement was given in anticipation of the coming of the Holy Spirit on the day of Pentecost. To substantiate his claim, Palma gives an alternative translation to John 20:22 to prove that nothing happened to the disciples on that day in terms of receiving the Holy Spirit. He argues that the word ἐνεφύσησεν is not followed by the phrase "to them" or "in them". Therefore, according to Palma this passage will read as "He breathed [exhaled] and said to them, 'Receive the Holy Spirit'." The meaning of the text will then be different. It will imply that Jesus just sighed and told them to receive the Holy Spirit in view of Pentecost. On this point, Palma finds support from Turner who equally concedes that the absolute ἐνεφύσησεν may be translated "he expired a deep breath" rather than "he insufflated [breathed into] them."¹⁴⁸

¹⁴⁸ Max Turner, "The Concept of Receiving The Spirit in John's Gospel," *Vox Evangelica* 10 (1977): 29.

White, on other side, believes that after Christ breathed upon the disciples they truly received the Holy Spirit.¹⁴⁹ But she is careful to state in another place that this gift was not entirely received until after the ascension of Christ.¹⁵⁰ She was clearly pointing to the official coming of the Holy Spirit on the day of Pentecost. After reviewing the perspectives of both Palma and White regarding the statement of Jesus in John 20:22, one must consider the underlying question: What truly happened with the disciples? Was the Spirit received by them or not? The translation provided by Palma will undergo a concise evaluation prior to the author presenting his response.

The author finds one problem with the translation offered by Palma. This translation ignores the usage of this word by other writers. Interestingly this word appears only once in the New Testament. The term however appears three times in the Septuagint (LXX) of the Old Testament in Genesis 2:7, 1 Kings 17:21 and Ezekiel 37:9. In all of these three passages, the term exhibits a significant presence through the retention of ἐν. The ἐν in the term is self-evident in meaning. The ἐν cannot be ignored in the translation of the term. It is strange how Palma ignores the impact of the ἐν in the translation of the term. The ἐν clearly shows that the term could either mean breathe into or breathe upon. Douglas W. Balkler correctly suggests that the intent of the ἐν in the three passages is the breath entering or infusing, indicating that the term ἐνεφύσησεν is directly linked to the creation motif as found in Genesis 2:7, as well as to the concepts of restoration and resurrection in both I Kings 17:21 and Ezekiel 37:9.

¹⁴⁹ Ellen G. White, "Christ Our Example," *The General Conference Bulletin*, October 1, 1899, para. 12.

¹⁵⁰ White, *Christ's Object Lessons*, 327.

Therefore, in John 20:22, Jesus gave the disciples the Holy Spirit to help them carry out their mission. According to Genesis 2:7, God "breathed into" Adam "the breath of life." In John 20:22 (NKJV), Jesus "breathed on" the disciples "the Holy Spirit." The Holy Spirit changed them from terrified and discouraged disciples to strong witnesses to continue Jesus' work, just as the breath of life transforms dead dust into life. However, as White points out, this was only a partial infilling of the Holy Spirit, and the entire infilling would occur on the day of Pentecost. Considering that the Holy Spirit descended upon Jesus during his baptism and that Jesus had previously imparted the Holy Spirit to the disciples, how should we analyze the significance of the Holy Spirit's arrival at Pentecost?

The arrival of the Holy Spirit on Pentecost was a pivotal event. Pentecost signified the commencement of a new epoch. The era of the Holy Spirit. Pentecost signified the commencement of the proclamation of the Gospel. Jesus assured the disciples that they would be endowed with power. This power would enable them to serve as witnesses for Christ. The disciples would engage in preaching the gospel with maximum intensity, utilizing this power effectively. On the day of Pentecost, the fulfillment of the promise for this power occurred. Palma concurs with this as much as White does.

If the arrival of the Holy Spirit on Pentecost marked the commencement of an age, we must exercise caution in how we relate the events of that day to our own circumstances. We must exercise caution in constructing a theology surrounding that event. An inauguration occurs solo and heralds a new system. It is theologically unsound to assert that the inauguration must be replicated throughout every Christian's life whenever they receive the Holy Spirit. Currently, we no longer observe the phenomenon of fire topping the heads of those receiving the Holy Spirit,

as such manifestations have become unnecessary. During the inauguration of the old covenant in Exodus, Moses sprinkled blood on the people. Subsequent to that action, it was no longer required to persist in that endeavor. In conclusion, the arrival of the Holy Spirit on Pentecost signified the official manifestation of the Holy Spirit. He assumed His role as the third member of the Godhead. Following His arrival, circumstances would never resume to their previous state. The Spirit was poised to operate in accordance with the promise and directives of Jesus. He was not acting according to his personal preferences but was committed to operating within the will of the Lord Jesus Christ. Considering this, we can now briefly analyze a few more verses that are advanced for the subsequence of the baptism of the Holy Spirit.

The initial passage is Acts 19:1-5. Palma argues that the baptism of the Holy Spirit occurred subsequent to their reception of Water baptism or baptism of repentance. However, it is understood that during the period when these disciples were being baptized in Water, the Holy Spirit had not yet officially been given. John records in John 7:39 that “up to that time the Spirit was not yet given.” This of course does not mean that the Holy Spirit was totally absent at that time. John composed this paragraph almost sixty years subsequent to this the event.¹⁵¹ John was alluding to the official arrival of the Holy Spirit, which would take place on Pentecost. At the time of this episode, the Holy Spirit had not yet been officially bestowed. However, the Holy Spirit had already been active in the life of Jesus Christ. John explicitly documented the descent of the Holy Spirit onto Jesus in the guise of a dove during his baptism (John 1:32).

¹⁵¹ Francis D. Nichol, ed., “Of the Spirit. [John 7:39],” in *Seventh-Day Adventist Bible Commentary (SDABC)*, Revised., vol. 5 (Washington, DC: Review and Herald Pub. Association, 1980), 982.

It is plausible to believe that many had undergone John's baptism and had died prior to the official arrival of the Holy Spirit. The baptism sufficed for them at that moment, as God had already established His own order and timing. The disciples at Ephesus were fortunate to receive a complete baptism in the context of the Holy Spirit. It is comprehensible that they had never encountered the concept of the Holy Spirit, as it had not yet been publicly manifested by the time of their baptism. Their reception of the Holy Spirit subsequent to Water baptism does not substantiate a teaching asserting that Spirit baptism must invariably occur after Water baptism. That is a superficial method of formulating doctrine. These disciples did not receive the Spirit at the moment of their baptism for a specific purpose. The Spirit had not yet formally arrived. With his arrival, it became imperative for all individuals alive at that time who solely had Water baptism to also receive Spirit baptism.

The Water baptism administered by both John and Jesus' disciples was enough for the period. It adequately represented renewal during that period. However, following the definitive arrival of the Holy Spirit at Pentecost, baptism would never be the same. It would now encompass the reception of the Holy Spirit. This reflects the directive of Jesus that all individuals being baptized must do so in the name of the Father, the Son, and the Holy Spirit. The church is currently existing in the age of the Holy Spirit. All contemporary believers must have both Water baptism and Spirit baptism at the time of conversion.

The subsequent passage is Acts 8:14-20. This verse is a somewhat tricky one since at the time the Samaritans got baptized, the Holy Spirit had already formally come. They underwent Water baptism but did not receive the baptism of the Holy Spirit. This represents a robust position for Palma, who contends that the baptism of the Spirit occurs subsequent to Water baptism. This excerpt, on its surface, appears to

endorse Palma's perspective. There are several anomalies in this passage. But only two will be addressed because of their relevance to this thesis. The first anomaly is observed by John Stott.¹⁵² He observes that this is the first time that the disciples are dispatched to verify the report of conversion.¹⁵³ This is peculiar, given there is no instance in the book of Acts where the disciples are dispatched to ascertain whether a conversion has occurred. The second one is observed by Jan Paulsen. He observes that the usage of the adverb οὐδέπω [meaning “not yet”] in Acts 8:16 denotes an expectation that was withheld.¹⁵⁴ Both the baptism candidates and the observers anticipated that the candidates would receive the Holy Spirit following the Water baptism. However, this did not occur. These individuals were expected to receive the Holy Spirit, yet they did not. What is the reason? The Bible states it was withheld. Who retained it? It was unequivocally God himself. The key inquiry in verse 16 is why God refrained from granting the promise of the Holy Spirit

This question is not particularly significant for Palma, as he views this verse as the most persuasive proof that Spirit baptism is intended to occur after to Water baptism.¹⁵⁵ Consequently, Palma perceives no irregularity in this passage. He perceives it as the customary progression of events. Paulsen examines various potential explanations for the possible withholding of the gift.¹⁵⁶ According to Paulsen, some believe that the gift was withheld because Phillip did not put his hands

¹⁵² John R. W. Stott, *Baptism and Fullness: The Work of the Holy Spirit Today*, 2nd ed., Inter-
varsity Press pocketbook (London: Inter-Varsity Press, 1975), 31.

¹⁵³ *Ibid.*, 32.

¹⁵⁴ Jan Paulsen, *When the Spirit Descends* (Hagerstown, MD: Review and Herald Pub., 2001),
62.

¹⁵⁵ Palma, *Baptism in the Holy Spirit*, 22.

¹⁵⁶ Paulsen, *When the Spirit Descends*, 62–64.

on the believers. It is true that Jesus occasionally imposed hands on individuals for healing (Mark 6:5; 8:23, 25; Luke 4:40), as did His disciples (Mark 16:18; Acts 28:8). He also bestowed His blessings onto infants by laying His hands on them (Matt 19:13–15). In similar fashion the apostles designated seven individuals through prayer and the laying on of hands to address the material needs of the community (Acts 6:1–6). Following fasting and prayer, the church in Antioch also designated Paul and Barnabas as missionaries through the laying on of hands, subsequently dispatching them on their missionary journey (Acts 13:1–3). However, Paul advised Timothy on the careful choosing of elders, cautioning against the hasty laying on of hands (1 Tim 5:22).¹⁵⁷ However, these occurrences of the laying on of hands did not develop a doctrine that one must receive the laying on of hands to obtain the Holy Spirit.

Therefore, this rationale, that the Samaritans failed to receive the Holy Spirit because Phillip did not lay his hands on them, fails to meet the question's requirements because the issue in Acts 8:16 is about the absence of the Spirit, rather than the laying on of hands. Since the day of Pentecost, the imposition of hands to receive the Spirit has never been a prerequisite. Even Jesus, in John 20:22, did not impose hands upon the disciples for them to receive the Holy Spirit. The believers in Acts 10:44 received the Holy Spirit during Peter's sermon. They did not necessitate the imposition of hands.

Secondly, Paulsen elucidates that some contend the gift was withheld due to deficiencies in Phillip's teaching.¹⁵⁸ This response also fails to meet the question's requirements, as Acts 8:5-6 clearly states that Philip preached Christ, and his

¹⁵⁷ Clinton Wahlen, "Conversion, the Gift of the Holy Spirit, and New Testament Religious Practices," *Reflections* (Biblical Research Institute, April 2018), 62 edition, 2.

¹⁵⁸ Paulsen, *When the Spirit Descends*, 62–64.

preaching was accompanied by miracles. Moreover, Phillip in Acts 8:26 was directed by the angel to clarify the word of God to the Ethiopian eunuch. Regarding the message, Phillip was accurate. Thirdly, Paulsen presents another view held by some that the gift was withheld due to Simon Magus's insincere conversion.¹⁵⁹

It is accurate to assert that Simon Magus never genuinely believed in the Christian context, and consequently lacked the dedication that salvific faith entails. However, it is challenging to maintain the assertion that all Samaritan Christians lacked authentic experience solely due to Simon Magus. This failure does not manifest in large communal segments; just as authentic experience does not occur in communal segments. If these reasons do not elucidate why the gift of the Spirit was withheld, what then could have led to the withholding of the gift?

According to Clouzet, the answer to this question can be determined by examining the context.¹⁶⁰ The most pertinent context regarding this issue is historical. There is a significant theological consensus regarding the historical context between the Jews and the Samaritans. Palma and White concur that a historical rivalry existed between the Jews and the Samaritans.¹⁶¹¹⁶² The Samaritans and Jews were antagonistic adversaries, each possessing competing temples and asserting their status as God's elect.¹⁶³ John accurately noted in John 4:9 that "Jews do not associate with Samaritans."

¹⁵⁹ Jan Paulsen, *When the Spirit Descends* (Hagerstown, MD: Review and Herald Pub., 2001), 63-64.

¹⁶⁰ Ron E. M. Clouzet, "The Samaritan Puzzle," in *Adventism's Greatest Need: The Outpouring of the Holy Spirit* (Nampa, Idaho: Pacific Press Publishing Association, 2011).

¹⁶¹ Palma, *Baptism in the Holy Spirit*, 22-23.

¹⁶² White, *The Desire of Ages*, 183.

¹⁶³ Theological Advisory Group, *Baptism with the Holy Spirit: Have You Received It?*, Third. (Scott Theological College: Kijabe Printing Press, 1984), 20-21.

This rivalry required resolution, particularly as the Samaritans had embraced the message. What is the most effective approach to address the issue of rivalry now that the Samaritans have embraced the gospel?

Clouzet proposes that a method to resolve this rivalry and foster unity between the two factions was to withhold the promise of the Spirit, permitting the church in Jerusalem to dispatch the two disciples, Peter and John, to Samaria, thereby symbolizing the union of the two groups.¹⁶⁴ This union would subsequently catalyze the arrival of the Spirit. Clouzet posits that John's inclusion in this mission was strategic, as his last interaction with the Samaritans occurred mere weeks prior to Christ's death.¹⁶⁵

During that period, the Samaritans denied Jesus and His disciples' accommodation because of their profound bias. John, the esteemed disciple, believed that the most appropriate action at that moment would be for fire to descend from Heaven and incinerate these individuals (Luke 9:51-56). In a twist of divine irony, Clouzet notes that the Lord dispatched John to minister to the Samaritans, whose hearts had been opened; rather than praying for a consuming fire, John was to beseech for the descent of the Spirit's fire upon them.¹⁶⁶ According to Clouzet, this may have been the rationale for withholding the promise of the Spirit.¹⁶⁷

Some scholars have agreed with Clouzet that the holdup was not intended to establish a precedent for others to observe but as a divine verification that the

¹⁶⁴ Ron E. M. Clouzet, "The Samaritan Puzzle," in *Adventism's Greatest Need: The Outpouring of the Holy Spirit* (Nampa, Idaho: Pacific Press Publishing Association, 2011), para.1-2.

¹⁶⁵ Ibid.

¹⁶⁶ Ibid.

¹⁶⁷ Ibid.

Christian community existed as a united body of the Lord Jesus Christ without having second-rate Christians.¹⁶⁸ Others have further stated that Acts 8 highlights the value of conserving the oneness of the church within the community that was developing and embracing people who were of non-Jewish origin. In this particular circumstance, “the evangelism of a new territory” needs the consent of the mother church in order to be accepted into the greater community of believers.¹⁶⁹

Initial Physical Evidence of Spirit-baptism

What constitutes evidence of a person having received the baptism of the Holy Spirit? This section undertakes a comparative analysis of the perspectives offered by Palma and White, highlighting both the similarities and differences in their interpretations.

Similarities

Both Palma and White affirm that there is identifiable evidence indicating that an individual has received the baptism of the Holy Spirit. However, they diverge significantly in their understanding of what constitutes this evidence. The central point of contention lies in whether the primary sign is the manifestation of speaking in tongues, as some traditions uphold, or the demonstration of Christ-like character, as emphasized by others.

¹⁶⁸ Theological Advisory Group, *Baptism with the Holy Spirit: Have You Received It?*, 21.

¹⁶⁹ “A Church United,” in *Andrews Bible Commentary: Light, Depth, Truth, International Edition*. Ángel Manuel Rodríguez et al., eds., (Berrien Springs, MI: Andrews University Press, 2024), 1493.

Differences

Palma asserts unequivocally that the reception of the baptism of the Holy Spirit is accompanied by a corresponding initial physical evidence. He identifies speaking in tongues as the definitive sign of this experience, aligning with the classical Pentecostal doctrine of initial physical evidence.

The main argument of Palma on this one is that the experience of the disciples on the day of Pentecost in Acts 2 served as a pattern which all those who receive the baptism of the Spirit must follow. He regards Acts 2 as programmatic.¹⁷⁰ He sees this pattern repeat itself in the experience of the Ephesian disciples (Acts 19:1-7), the Samaritans (Acts 8:14-20), Cornelius's Household at Caesarea (Acts 10:44-48), Saul of Tarsus (Acts 9:17). It's strenuous, however, to see how he observes this pattern in some of the experiences mentioned because for example, Acts 9:17 does not record that Paul spoke in tongues immediately as an initial physical evidence that he had received the baptism of the Holy Spirit. It is true that Paul did speak in tongues some time later¹⁷¹, but the issue is that at the time he was receiving the baptism of the Spirit, there is no mention that he spoke in tongues to signal that the baptism of the Spirit had taken place. Similarly, there is no mention that the Samaritans in Acts 8:14-20 spoke in tongues after they received the baptism of the Holy Spirit. Palma turns to Simon and explains that "the only thing that could have arrested his attention was the unique phenomenon of speaking in tongues."¹⁷²

¹⁷⁰ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 49.

¹⁷¹ See 1 Corinthians 14:18 "I thank God; I speak with tongues more than ye all:"

¹⁷² Palma, *Baptism in the Holy Spirit*, 47.

This observation by Palma lacks direct scriptural back up. This pattern is, therefore, inconsistent with these passages of Scripture.

Ellen White on the other hand does not accept that speaking tongues is the initial evidence of the baptism of the Holy Spirit. She completely rejected the modern manifestation of tongues and rebuked the Adventists in Indiana conference who spoke in this unknown tongue.¹⁷³ She describes this unknown tongue as “unmeaning gibberish.”¹⁷⁴ According to her, speaking in tongues does not qualify as evidence of having received the baptism of the Holy Spirit because “impressions and feelings are no sure evidence that a person is led by the Lord.”¹⁷⁵

So, according to Ellen White, what is the evidence that someone has received the baptism of the Holy Spirit? She states that when the Holy Spirit is received there is a “transformation of the nature” of a person who receives him.¹⁷⁶ She also argues that the regenerating influence of the Spirit leads to renewal of heart and transformation of character.¹⁷⁷ She further contended that when the baptism of the Spirit takes place at individual level there will be fruit bearing.¹⁷⁸ In summary, her main point on the evidence of receiving the Spirit is the production of the fruit of the Spirit.

¹⁷³ Ellen G White, “Blessed Are the Pure in Heart,” *General Conference Bulletin* (Silver Spring, MD: Ellen G White Estate, April 23, 1901), para. 13.

¹⁷⁴ White, *Testimonies for the Church Volume 1*, 1:412.

¹⁷⁵ *Ibid.*, 1:413.

¹⁷⁶ Ellen G. White, “The Work of the Holy Spirit in Conversion,” *The Signs of the Times*, March 8, 1910, para. 7.

¹⁷⁷ Ellen G. White, *Steps to Christ* (Mountain View, CA: Pacific Press Publishing Association, 1892), 73.

¹⁷⁸ White, *Testimonies for the Church Volume 6*, 6:85.

She wrote that when “you receive the Spirit of Christ [baptism of the Holy Spirit]... you will grow and bring forth fruit. The graces of the Spirit will ripen in your character.”¹⁷⁹

It can, thus, be seen that for Ellen White, the evidence of the baptism of the Spirit at individual level is the change of character. Clouzet concurs with Ellen White when he argues that there are just “two overall manifestations of the Spirit: the fruit and the gifts.”¹⁸⁰ Clouzet correctly observes that “unlike Pentecostals and Charismatics who yearn for something tangible, we need to look for what the Bible offers. And the offer of the Spirit is a Christlike life—the fruit of the Spirit—and Christlike ministry—the gifts of the Spirit.”¹⁸¹ So the clearest evidence of the baptism of the Spirit is indeed the fruit of the Spirit as given in Galatians 5:22-23.

What makes Palma to insist on tongues as the initial evidence of the baptism of the Spirit is because of his paradigmatic understanding of Acts 2. He perceives the chapter as normative. Palma is accurate in noting that the disciples spoke in tongues subsequent to receiving the baptism of the Holy Spirit. The Bible shows about three instances in which the reception of the Holy Spirit was explicitly accompanied with glossolalia. The initial instance is found in Acts 2:1-6, where the one hundred and twenty disciples received the Spirit and talked in tongues. The second instance occurred in Caesarea (Acts 10:44-46), where Cornelius, along with his relatives and close companions, received the baptism of the Holy Spirit and spoke in tongues. The

¹⁷⁹ Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald Pub. Association, 1900), 65.

¹⁸⁰ Clouzet, *Adventism's Greatest Need*, 98.

¹⁸¹ *Ibid.*, 134.

third location was Ephesus (Acts 19:1-5), when certain disciples of John received the Holy Spirit and spoke in tongues.

Nonetheless, there are other locations where certain Pentecostal scholars contend that speaking in tongues occurred, but not explicitly referenced. For example, when the Samaritans accepted the gospel and received the Holy Spirit, an extraordinary event transpired (Acts 8:14-19). There is no assertion in the biblical text indicating that the Samaritans spoke in tongues upon receiving the Holy Spirit. What the passage says is that an extraordinary event occurred, prompting Simon the Sorcerer to seek the acquisition of this gift for personal use with monetary compensation. Palma asserts that this extraordinary phenomenon was glossolalia.¹⁸²

There exists a divergence of view among Pentecostal scholars on the manifestation of tongues as the initial physical evidence of the baptism of the Holy Spirit. William Seymour, a founder of the Pentecostal Movement, first embraced Charles Parham's doctrine that glossolalia serves as the biblical evidence of Spirit baptism.¹⁸³ Subsequent to an in-depth examination of the Bible and seeing the pain of racial prejudice from individuals claiming Spirit baptism, he determined that the baptism of the Spirit is predominantly manifested through a Holy life characterized by genuine love.¹⁸⁴ Speaking in tongues, Seymour argued, may indicate that an individual has been baptized in the Spirit; nevertheless, it is not the biblical evidence of such a baptism. Paul acknowledges speaking in tongues as a gift of the Holy Spirit. Upon receiving baptism with the Holy Spirit, individuals are endowed with Spiritual gifts as

¹⁸² Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, Mo: Gospel Pub. House, 1999), 49.

¹⁸³ Theological Advisory Group, *Baptism with the Holy Spirit: Have You Received It?*, 41.

¹⁸⁴ *Ibid.*

delineated in Scripture. One of those Spiritual gifts is the gift of tongues. The inference is that not everyone can get the gift of tongues after baptism in the Spirit, just as not everyone may receive the gift of pastoring following the same baptism. Every individual baptized in the Spirit receives Spiritual gifts bestowed by the Holy Spirit according to His will, and these gifts vary among individuals. Consequently, Paul asserted that not everyone can attain the gift of tongues.

There is, however, one piece of evidence that all individuals baptized in the Spirit may demonstrate. This represents the manifestation of the Spirit. All Christians born of the Spirit produce the fruit of the Spirit. Christians may possess several Spiritual gifts, but there is one common evidence of receiving the baptism of the Spirit. This evidence is the manifestation of the fruit of the Spirit. William Seymour perceived this fruit as an embodiment of love. Ellen White, however, regarded this fruit as the embodiment of God's character. Thus, to restrict the manifestation of the baptism of the Spirit to glossolalia only is to miss the whole point about the real evidence of the baptism of the Holy Spirit.

Patterns and Relationships

This section presents a synthesis of the patterns and relationships that emerge from the comparative analysis of Anthony Palma and Ellen White's theological perspectives on the baptism of the Holy Spirit. Drawing from the previously identified similarities and differences, the discussion aims to uncover deeper theological and methodological connections between their views. The analysis is organized around four key areas of comparison: (1) the presuppositions influencing their understanding of the baptism of the Holy Spirit; (2) the question of subsequence in relation to conversion; (3) the role of initial physical evidence; and (4) the perceived results of Spirit baptism.

By examining the recurring themes and contrasting emphases across these categories, this section seeks to clarify how each writer constructs their pneumatology and what this reveals about the broader theological frameworks of Pentecostalism and Seventh-day Adventism.

On presuppositions

A notable pattern that emerges in the comparative analysis of Anthony Palma and Ellen G. White is their shared presuppositional commitment to the authority of Scripture. Despite their differing denominational affiliations and theological emphases, both writers demonstrate a profound regard for the Bible as the ultimate source of doctrinal truth and spiritual authority. This mutual fidelity to the Bible reflects a broader historical continuity rooted in the principles of the Protestant Reformation, which emphasized *sola scriptura*—the belief that Scripture alone is the final authority in matters of faith and practice. Pentecostals, represented here by Palma, and Seventh-day Adventists, through the writings of White, both inherit this reformational legacy.

Consequently, their respective interpretations of the baptism of the Holy Spirit—though diverging in emphasis—are anchored in a shared theological posture that prioritizes biblical exegesis, and narrative continuity. This common ground establishes an important relational pattern in the analysis, highlighting that their differences arise not from a rejection of Scripture, but from distinct hermeneutical and theological frameworks within the same overarching commitment to biblical authority.

On Subsequence and Separability

The comparison on subsequence and separability reveals another significant pattern in hermeneutical approaches to Scripture, which in turn shapes their doctrinal conclusions. Palma, adopts a narrative-theological hermeneutic, prioritizing the accounts in the Lukan writings—particularly the book of Acts—without subordinating them to Pauline theology. He employs a form of narrative analogy, interpreting the disciples’ Pentecostal experience as a normative pattern for all believers, thus maintaining a clear distinction between conversion and Spirit baptism.

In contrast, Ellen White’s approach reflects a more systematic hermeneutical method, integrating various biblical texts into a coherent doctrinal synthesis. Her perspective allows Pauline theology—particularly its emphasis on the Spirit’s role in regeneration and sanctification—to inform and, in some cases, interpret Lukan narratives.

This methodological contrast reveals a deeper theological tension: the challenge of harmonizing diverse biblical genres and authors in doctrinal formulation. As such, the differing conclusions about the nature and timing of Spirit baptism are not merely doctrinal disagreements but are symptomatic of broader hermeneutical and methodological differences. This pattern illustrates how interpretive frameworks fundamentally shape theological outcomes, underscoring the critical role of biblical methodology in the development of pneumatological doctrines.

On Initial Physical Evidence

A clear pattern of agreement between Anthony Palma and Ellen G. White in their respective understandings of the baptism of the Holy Spirit is the conviction that such an experience must produce discernible evidence in the life of the believer. Both affirm that the indwelling of the Spirit is not a hidden or abstract phenomenon but one

that yields visible or experiential outcomes. However, their interpretations of what constitutes this evidence diverge, reflecting deeper theological orientations. Palma, grounded in classical Pentecostalism, identifies speaking in tongues as the normative initial evidence of Spirit baptism. His view emerges from a narrative-driven, normative reading of Scripture, particularly the book of Acts, and is shaped by a theological framework that emphasizes the continuation of miraculous spiritual gifts. This reflects a Pentecostal worldview in which supernatural manifestations are seen as signs of divine activity and authentic Christian identity.

In contrast, Ellen White proposes that the reflection of the character of Jesus—demonstrated through love, humility, and obedience—is the true evidence of the Spirit’s presence. Her emphasis points to a theological vision in which the essence of Christianity lies in moral transformation and Christ-likeness, rather than charismatic expression. The relationship between their views reveals a shared concern for experiential authenticity, while simultaneously highlighting a fundamental difference in what is considered the clearest indicator of that authenticity—the miraculous versus the moral. This contrast not only illustrates the theological priorities of Adventism and Pentecostalism but also underscores the broader tension between charismatic experience and ethical formation in contemporary pneumatological discourse.

On Results of Spirit Baptism

Both Palma and White affirm the essential role of the Holy Spirit in producing spiritual vitality, power, and transformation in the believer. However, their emphases reflect broader theological orientations of their respective traditions—Pentecostalism for Palma and Seventh-day Adventism for White.

A common pattern in both views is the dual result of Spirit baptism: empowerment for Christian witness and the formation of a sanctified life.

Palma and White agree that the baptism of the Holy Spirit is not merely a symbolic or internal experience, but one that manifests in external, observable changes. This theological alignment underscores the shared Christian conviction that the Holy Spirit empowers believers to live out and proclaim the gospel of Christ effectively.

However, within this shared framework, there is a distinct divergence in emphasis. For Palma, the manifestation of spiritual gifts, especially speaking in tongues and the performance of miracles, serves as key results of Spirit baptism. Palma views these gifts as not merely expressive but as essential signs that authenticate the Spirit's work in a believer's life, particularly in the context of evangelism and mission.

Ellen White, by contrast, places greater theological weight on the development of Christian character as the truest and most comprehensive result of the Spirit's baptism. This reflects a distinctive Adventist pattern where the ethical and transformative aspects of the Spirit's work are prioritized over charismatic signs. Her writings consistently associate Spirit baptism with obedience, humility, and Christlikeness, and she cautions against confusing emotional or sensational experiences with genuine spiritual transformation.

Thus, a key relationship between the two views is the complementary tension between charismatic expression and moral transformation. While Palma does not deny the importance of holiness, and White does not dismiss the empowering dimension of the Spirit, their theological weight falls differently: Palma toward power and manifestation; White toward character and sanctification.

This comparison reveals that both views understand Spirit baptism as transformative, but the focus of transformation differs. Palma sees transformation as empowerment for supernatural ministry; White sees it as a deepening of the inner life

in conformity to Christ. Together, their perspectives reflect a broader Christian spectrum of pneumatology—one that stretches from external signs and wonders to internal moral renewal.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This study has compared the views of Anthony Palma and Ellen White regarding their understanding of the baptism of the Holy Spirit. The key question for this research was to find out the primary theological differences between Ellen White's Adventist and Anthony Palma's Pentecostal perspectives on Holy Spirit baptism. The two scholars were chosen because of the important work that they have done on the understanding and development of the doctrine of the baptism of the Holy Spirit in their respective denominations. The work of Anthony Palma explores the theological understanding of Pentecostals on the baptism of the Holy Spirit. It's not really his writing that led to the development of this doctrine within the cycles of Pentecostalism. But his writing is an explanation of the Pentecostal understanding of the doctrine of the baptism of the Holy Spirit. Many within Pentecostalism have written on this topic with a bias towards the gift of tongues but Anthony Palma has been quite detailed on the topic of the baptism of the Holy Spirit as a whole. Therefore, this research found his writing more relevant to be used to understand the Pentecostal thinking behind the baptism of the Holy Spirit

Ellen white, on the other hand, is a huge pillar in Adventism as far as Adventist theology is concerned. She has served a very important role in as far as the development of Adventist doctrines is concerned. She was given a lot of visions and revelations that helped to clarify and confirm many of the doctrines and teachings that

are held by the Seventh day Adventist Church. Her role therefore in the development of Adventist doctrines is significant. Therefore, owing to the role that she played in the development of Adventist doctrines, she qualifies to represent the Adventist position and thinking behind the teaching of the baptism of the Holy Spirit. The table below summarizes the similarities and differences between Palma and White:

Table 1. Similarities

	Anthony Palma	Ellen G. White
Terminologies for Spirit baptism	Uses terms such as promise of the father, gift of the Holy Spirit, receiving of the Spirit, filled with the Spirit, and outpouring of the Spirit	Uses terms such as promise of the father, gift of the Holy Spirit, receiving of the Spirit, filled with the Spirit, outpouring of the Spirit
Presuppositions	Believes in the inspiration of the Bible	Believes in the inspiration of the Bible
Old Testament basis	develops the understanding of the baptism of the Spirit from the Old Testament	develops the understanding of the baptism of the Spirit from the Old Testament
Results of the baptism of the Spirit	power for witnessing	power for Christian witnessing

Table 2. Differences

	Anthony Palma	Ellen G. White
Work of the Holy Spirit	During baptism of the Spirit the work of the Spirit is different from the process of conversion	The work of the Holy Spirit is the same during the baptism of the Spirit and during conversion
Hermeneutic approach	Uses narrative theological approach and historical precedence	Uses systematic approach
Results of the baptism of the Spirit	The baptism of the Spirit does not lead to a holy life, nor does it bring about conversion.	The baptism of the Spirit constitutes an integral aspect of the conversion process, culminating in a life imbued with holiness.
Subsequence and Separability	Baptism of the Spirit is separate from conversion and comes after it	Baptism of the Spirit is part of the conversion process and occurs during the same process of conversion
Water baptism	Baptism of the Spirit is different from Water baptism but it may occur either before or after Water baptism	Baptism of the Spirit belong together. The two happen together
Initial physical evidence of Spirit baptism	Speaking in tongues is the evidence of receiving the baptism of the Spirit	The manifestation of the fruit of the Spirit, rather than the act of speaking in tongues, serves as the true indication of having received the baptism of the Spirit.
Method	Utilizes the historical critical method	Uses the historical grammatical method

Conclusion

This study set out to address the lack of a systematic comparative theological analysis between Pentecostal and Seventh-day Adventist perspectives on the baptism of the Holy Spirit, with specific reference to the teachings of Anthony Palma and Ellen G. White. Through a close comparative examination, the research has demonstrated a significant convergence in their foundational presuppositions—both Palma and White uphold the Bible as the ultimate authority and the standard rule of faith and practice. This shared commitment to the supremacy of Scripture provides a

common theological foundation despite their denominational and methodological differences.

The analysis has further revealed that the primary point of divergence between the two theologians lies in their respective hermeneutical methodologies. Anthony Palma's conclusion that the baptism of the Holy Spirit is a distinct and subsequent experience to conversion is grounded in his conviction that the events of Acts 2 represent a normative pattern for all believers. This position reflects Palma's narrative-theological approach, which emphasizes the prescriptive nature of biblical narratives, particularly within the Lukan corpus, and aligns with the principles of the historical-critical method. As a result, Palma maintains that glossolalia (speaking in tongues) serves as the initial physical evidence of Spirit baptism—a view consistent with classical Pentecostal theology.

In contrast, Ellen White adopted a different methodological orientation. She explicitly rejected the historical-critical method in favor of the historical-grammatical approach, which emphasizes the harmony and unity of Scripture. White's hermeneutical method was systematic in nature, involving the synthesis of various scriptural texts to construct coherent doctrinal positions. Rather than viewing specific narratives as normative in isolation, White integrated insights from across the biblical canon to develop a unified theological understanding.

A further methodological point of departure is their treatment of Pauline and Lukan writings. Palma advocates for a separation between Luke's narrative theology and Paul's epistolary theology, arguing that Luke should be interpreted independently to preserve the distinctiveness of his pneumatological perspective. In contrast, Ellen White, consistent with her systematic approach, taught that all scriptural passages relevant to a given doctrine must be studied collectively, irrespective of authorship.

She maintained that theological coherence arises from the integration—not separation—of biblical voices. In this respect, her approach is supported by scholars such as Don Stewart, who also affirm the importance of theological synthesis across biblical writers especially with respect to Paul and Luke

Stewart, argues that the Book of Acts shows how the Holy Spirit worked in the early church. In contrast, the Apostle Paul uses his writings to convey the significance of the Holy Spirit's workings. The writers have two distinct agendas in mind. One is describing, while the other is explaining. As a result, each writer's emphasis varies.¹ The writings of Paul are more prescriptive while those of Luke are highly descriptive. So reading the writings of Luke on the Spirit without reading the prescriptive statements of Paul on the same is incomplete. The teachings of Palma are incomplete because he seeks to solely build his doctrine on the descriptive writings of Paul. As a matter of fact, Paul did allude to the baptism of the Holy Spirit in 1 Corinthians 12:13 when he wrote that “For by one Spirit are we all baptized into one body,” The baptism mentioned here is the baptism of the Holy Spirit that accompanies water baptism. Water baptism holds no significance until one is baptized by the Holy Spirit.²

Stewart, also argues that it is essential to acknowledge that Paul and Luke were companions in travel and collaborators in the Christian ministry. In addition to the divine guidance of the Holy Spirit, which ensured they articulated God's intentions, it is highly probable that they engaged in discussions and comparisons of

¹ Don Stewart, “Do Paul and Luke Contradict Each Other Concerning How the Holy Spirit Works?,” *Blue Letter Bible* (June 9, 2020), accessed April 1, 2025, https://www.blueletterbible.org/Comm/stewart_don/faq/the-holy-spirit-how-he-works/17-do-paul-and-luke-contradict-each-other-concerning-the-holy-spirit.cfm.

² Francis D. Nichol, “Baptized into One Body.[1 Corinthians 12:13],” in *The Seventh-Day Adventist Bible Commentary*, Revised., vol. 6 (Hagerstown, MD: Review and Herald Pub. Association, 1980), 772.

their writings. There is no evidence to suggest any disagreement regarding the workings of the Holy Spirit between them.³ Luke gave the history of the growth and advancement of the New Testament Church in the book of Acts, but Paul provided the theology which must inform our understanding of the baptism of the Holy Spirit.

Through this comparative analysis, the study has illuminated both the foundational similarities and significant differences between Seventh-day Adventism and Pentecostalism in their theological understandings of the baptism of the Holy Spirit. The findings serve as a valuable scholarly resource for theologians and researchers within both traditions who seek to deepen their understanding of the convergences and divergences between these two Christian movements. As such, this research contributes to the broader field of comparative theology and offers a framework for further academic inquiry into Adventist and Pentecostal doctrinal intersections.

Moreover, the results of this study establish a meaningful point of contact between Adventist and Pentecostal theological perspectives. By identifying shared commitments—particularly to the authority of Scripture—as well as key methodological and doctrinal distinctions, this research opens a constructive pathway for theological dialogue between the two traditions on the subject of the baptism of the Holy Spirit. In this way, the study not only addresses a gap in the existing literature but also fosters interdenominational engagement.

In addition to its academic contributions, the findings have practical implications for ministry. Pastors, evangelists, and church leaders may find this study helpful in informing their approach when engaging with individuals from Pentecostal

³ Stewart, “Do Paul and Luke Contradict Each Other Concerning How the Holy Spirit Works?”

backgrounds. Understanding both the common theological ground and the points of divergence enables more respectful, informed, and effective conversations in evangelistic and pastoral contexts.

Finally, these findings provide a foundation for the implications and recommendations presented in the following sections, where the theological and practical significance of this comparative study is further explored.

Implications

This study's findings offer some important implications for modern theological debate and interdenominational interaction between Pentecostal and Seventh-day Adventist faiths. Some of them include:

Possibility for Scholarly Dialogue between Adventists and Pentecostals

A primary implication of this research is the recognition that, although there has been limited direct scholarly comparison between Pentecostal and Adventist understandings of the baptism of the Holy Spirit—particularly from within these respective denominational contexts—there exists genuine potential for constructive and fruitful academic dialogue. This possibility is grounded in a shared commitment to the authority and supremacy of Scripture as the foundation for doctrinal formulation. Both Pentecostals and Adventists maintain a high view of the Bible, which offers a strong basis for mutual theological engagement and the pursuit of greater clarity on pneumatological doctrines.

Reassessing the Adventist Engagement with the Doctrine of Spirit Baptism

The second implication challenges the prevailing assumption that Pentecostals uniquely emphasize the doctrine of the baptism of the Holy Spirit, while Adventists neglect it. The evidence presented in this study suggests that the Seventh-day

Adventist Church has, in fact, engaged extensively with the doctrine, though often using alternative terminology. Expressions such as “the promise of the Father,” “the refreshing from the Lord,” “the early rain,” and “the latter rain” are frequently employed within Adventist theology to describe the experience of the Holy Spirit’s outpouring. The issue, therefore, lies not in a lack of doctrinal attention, but in a divergence of language. Furthermore, it appears that some Adventist interpreters have employed these terms without recognizing their conceptual equivalence to what Pentecostals describe as the baptism of the Holy Spirit. This observation calls for a more nuanced understanding of Adventist pneumatology and greater terminological clarity.

Shared Affirmation of Evidential Transformation

This implication concerns the experiential and evidential nature of the baptism of the Holy Spirit. Both Palma and White affirm that the indwelling presence of the Spirit results in tangible, observable transformation in the life of the believer. It is not theologically credible, for both Palma and White, to claim that one can receive the Holy Spirit and remain unchanged. However, while both agree on the evidential nature of Spirit baptism, they diverge on the nature of that evidence. Palma typically point to charismatic manifestations such as speaking in tongues, while White emphasize moral transformation and the development of Christlike character. This shared emphasis on spiritual evidence, despite differing definitions, provides a point of convergence and opens the door to deeper theological reflection on the nature and purpose of the Spirit’s work.

Hermeneutical Method as a Factor Influencing Doctrinal Results

The final implication pertains to the role of the hermeneutical method in shaping doctrinal conclusions. The divergence between Palma's and White's understandings of Spirit baptism can be largely attributed to their differing hermeneutical methodologies. Palma's normative approach, which incorporates narrative analogy and prioritizes the descriptive accounts of Acts, leads to the conclusion that Spirit baptism is a distinct and often subsequent experience following conversion. Conversely, Ellen White's approach, which aligns with systematic theology and the historical-grammatical method, integrates various biblical passages into a cohesive theological framework, resulting in the view that Spirit baptism and conversion are intrinsically linked. This comparison highlights the crucial role of hermeneutical method in doctrinal formation. The method chosen for interpreting Scripture significantly influences theological conclusions, emphasizing the need for clarity, intentionality, and critical evaluation in methodological commitments. As such, hermeneutical method functions not merely as a tool but as a guiding trajectory that can determine doctrinal destination

Recommendations

Based on the findings and implications of this comparative study, the following recommendations are proposed for doctrinal clarity, theological education, and further research:

- i. It is recommendation given by this author is that the Seventh-day Adventist Church include a clearly defined section on the doctrine of the baptism of the Holy Spirit within its official manual of Bible doctrines. This addition would ensure that baptismal candidates receive

comprehensive instruction regarding the spiritual dimensions of baptism. Specifically, candidates should be taught that, in accordance with Matthew 28:19, baptism "in the name of the Father, and of the Son, and of the Holy Spirit" entails not only water immersion but also the reception of the Holy Spirit. Such doctrinal clarity would strengthen the Church's teaching on the baptism of the Holy Spirit and better align it with its broader soteriological framework.

- ii. Secondly, it is recommended that further scholarly research be done on the theological significance of being "baptized in the name of the Holy Spirit," as mentioned in Matthew 28:19. This line of inquiry may yield important insights into the doctrinal relationship between water baptism and Spirit baptism. Moreover, it could contribute meaningfully to the ongoing theological discussion regarding the separability or inseparability of the baptism of the Holy Spirit from conversion. Such a study would strengthen Adventist theology and offer an informed voice within broader Christian pneumatological debates.
- iii. It is further recommended that more focused research be conducted by Adventist theologians on the question of the separability of Spirit baptism from conversion. Current Adventist scholarship exhibits a lack of consensus on this issue, which underscores the need for rigorous biblical, historical, and theological analysis. A clearer denominational position on this topic would enhance doctrinal unity and inform both academic discourse and pastoral practice.
- iv. Another recommendation is for a renewed emphasis within Adventist theology and teaching that baptism symbolizes not only the believer's

union with Christ and the forgiveness of sins but also the reception of the Holy Spirit. Water baptism, therefore, should be theologically interpreted as a visible sign of Spirit baptism. This understanding would reinforce the theological unity between the external rite and the internal spiritual reality, fostering a more holistic view of the baptismal experience.

- v. Finally, it is recommended that the Seventh-day Adventist Church be more intentional in its use of the term “baptism of the Holy Spirit,” especially in contexts where alternative expressions such as “the latter rain,” “the early rain,” or “the refreshing from the Lord” have traditionally been employed. While these terms are biblically and theologically valid, consistent and deliberate use of the phrase “baptism of the Spirit” would promote clarity and coherence in doctrinal teaching, particularly in interdenominational and academic settings. This shift could also foster greater awareness among Adventists regarding the baptism of the Holy Spirit

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