

# **Divine Energy**

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## **of the Holy Spirit**

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**Including  
“My Upper Room Experience”  
By DAVID ALSOBROOK**

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**"My Upper Room Experience"**  
**By DAVID ALSOBROOK**

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Will you help me spread this vital message?





## **One The Full Pentecost or What Is the Gift of the Holy Spirit?**

One hot afternoon a few summers ago I was resting in my room during a series of meetings. As I lazily leafed through my Bible reading randomly selected passages I fell upon Acts 2. For many years I had known the historical account of the initial outpouring of the Holy Spirit upon the followers of Jesus. I started to pass on by the second chapter of Acts when I sensed an inward nudging to remain there.

That day I learned something from Luke's account of the first descent of the Holy Ghost upon the Church which deeply intensified my understanding of the wonderful experience we call "the baptism with the Holy Spirit." You may be very familiar with these four verses, like I was, and tend to think you know it, too! A fuller understanding, perhaps, awaits you in this chapter.

May the Lord teach us His Word in clarity and may we have ears to hear what the Spirit is saying in regard to "the full Pentecost." I will share it with you the way He shared it with me.

Accept what He makes real to you; shelve the rest.

### **The Day of Pentecost Was Fully Come (Acts 2:1)**

*"And when the day of Pentecost was fully come, they were all with one accord in one place."*

On this particular afternoon the phrase "the day of Pentecost was fully come" kept repeating in my spirit, especially the words "fully come" until a phrase (THE FULL PENTECOST) registered inside me. I was made to know the full pentecostal experience affects the full person. The apostle identified the three parts of man in I Thessalonians 5:23: "...your whole *spirit*, and *soul* and *body*..." Each of the three verses in Acts 2 (verses 2,3 and 4) has an application to each realm of man's being. Verse 2 (the rushing, mighty wind) corresponds to the enduement of POWER in the believer's *spirit*. Verse 3 (cloven tongues of fire) refers to the PURIFICATION of the believer's *soul*. Verse 4 (speaking with other tongues) describes the supernatural EXPRESSION in the believer's *body*. Thus, there is power, purging and expression in this baptismal experience.

I want to be clear from the outset: *this is not an exhaustive treatise on the Person and work of the Holy Spirit* Nor is this study the only meaning of the text. We could study the passage from its historical perspective (showing how the Feast of Pentecost was sandwiched between Passover and Tabernacles with its related meanings). We could study the wind and the fire which came on that day as the fulfillment of the cloud and fire on Mt. Sinai at the dispensation of the law or that later came as the coronation of glory on Solomon's temple. The glorious Pentecost of the church age is far more entailed than this volume presents. Only a few truths are endeavored here.

### **They Were All with One Accord in One Place**

In a symphony all the instruments must be correctly sounded in perfect harmony and tonal pitch. The 120 had continued in prayer and



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supplication for ten days. Perhaps their number had been larger at the beginning of their prayer time, as Paul informs us that our risen Lord appeared to more than 500 brethren on one occasion and Olivet seems the only place where the risen Savior appeared that would be large enough to accommodate that many (see 1 Corinthians 15:6 with Acts 1:6-12). It was on Olivet that Jesus commanded them to *"wait for the promise of the Father, which saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence"* (Acts 1:4-5)

After beholding His ascension the disciples left Olivet and returned to Jerusalem where they went into a large upstairs room. Sometime during the ten days of prayer Peter addressed them concerning a replacement for Judas Iscariot. At whatever point this occurred, the group numbered *"about an hundred and twenty"* (Acts 1:15).

If our supposition is correct, there were about 380 (since 500 heard Christ's instructions at Olivet) who quickly tired of the continual waiting in prayer. The glorious spectacle of the Ascension and the sure promise that an enduement of power awaited them in Jerusalem were not enough to keep the majority during the long hours which stretched into days.

It is for certain the 380 received the Holy Spirit later as soon as the exciting news of His outpouring reached their ears, (because Paul refers to them years later as "brothers in Christ"), but where were they on that unique day? They missed the initial outpouring with its singular events.

The 120 who did remain in the upper room *"were all with one accord in one place"* on that day. Jesus earlier promised *"for where two or three are gathered*

*together in My name, there am I in the midst"* (Matthew 18:20). The Greek verb for "are gathered" denotes a oneness of purpose even more than a oneness of place (which is also implied). The 120 were all "with one accord" as well as in one place. This unison came about in the only way It can come into being: by united, fervent prayer and worship! As we get our hearts aligned with the Father they will knit with each other. In this unity of heart and mind the Lord Jesus came into their midst in the Person of the Holy Spirit.

### **The Enduement of Power upon the Believer's Spirit (Acts 2:2)**

*"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."*

The first thing that happened was "a sound from heaven" which came suddenly. The first sign of restoration in the valley of dry bones was "*a noise*" (Ezekiel 37:7). When Israel was liberated from seventy years of exile their mouths were "*filled with laughter*" and their "*tongues with singing*" (Psalm 126:2). Likewise Jeremiah had predicted "*Again there shall be heard...the voice of joy and the voice of gladness...*" (Jeremiah 33:10-11). When restoration comes the first sign is holy noise. Every revival in church history has been marked by joyful and protracted singing.

In this case the sound was that "as of a rushing mighty wind." The adjectives "rushing" and "mighty" speak of speed and power. God is doing a quick and powerful work in the lives of His people when He fills them with His Spirit. The word "wind" is noteworthy inasmuch as Jesus likened the moving of the Holy Spirit to wind in John 3:8. The same word for "wind"

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can also be translated "spirit" throughout the New Testament. The wind of Acts 2:2 was a supernatural force proceeding directly from heaven. Jesus had gone away into heaven and now the Paraclete had come from heaven (see John 16:7). The Holy Spirit *"proceedeth from the Father"* (John 15:26). Jesus promised *"if I depart, I will send Him unto you."*

The wind currents denote power and force. Life came to the defeated army of Ezekiel's vision in this manner: *"Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army"* (Ezekiel 37:9-10). The Hebrew word for "breath" and "wind" is also the same word and is elsewhere translated "spirit" the same as it is in Greek.

Thus it is clear that the wind of the Holy Spirit came for an enduement of power in the realm of the disciples' spirit. Jesus had instructed them to tarry in the city of Jerusalem until they were clothed upon with power from on high shortly before He was carried up into heaven (see Luke 25:49-50). At Olivet He promised them *"...ye shall receive power after that the Holy Ghost is come upon you."* (Acts 1:8). The word for "power" in the Greek is similar to our word "dynamite" in English. It refers to tangible, literal power and ability. The source of this tangible, literal power is the Holy Spirit who anoints believers with His power. We must be careful to always recognize that the power which flows through a vessel does not originate within that person. Power belongs unto God (Psalm 62:11), but He generously gives it to the faint (Isaiah 40:29).

### **The Wind Filled the Room First**

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The wind "*filled all the house (lit., room) where they were sitting.*" It was at this precise moment that the disciples were immersed into the Holy Spirit! The word *baptizo* means to "wholly or entirely cover." This is the verb Jesus used in Acts 1:5.

The wind filled the chamber as they were wholly and entirely covered with the Holy Spirit. Verse four does not tell us they were "baptized with the Holy Ghost," but distinctly says they were "filled with the Holy Ghost." This may seem trivial, but the words are different in the Greek (as we will see) to denote a separate effect. The 120 were baptized in the Spirit in verse two and filled with Him in verse four. The Holy Spirit filled the room where the believers were (thus immersing them into Himself) *before* He filled the believers who were in the room!

If a person sits in an empty swimming pool which suddenly fills, that individual will be wholly and entirely covered with water (immersed). If he or she does not swim out of the water, the person will eventually be filled with water! This crude analogy serves our purpose to illustrate one difference between the baptism into the Holy Spirit and the filling with the Holy Spirit. The filling is the overflow of the immersion. The immersion predicates the infilling and is the reason why there is one baptism into the Spirit followed by many subsequent fillings with the Spirit in the believer's earthly walk.

I have run across precious children of God who have been immersed into the Holy Spirit, but have not drunk in of His fullness. I think it is indeed *possible* to have a partial dimension of this wonderful experience in God.

This is not His design, but do not belittle a partial experience as this can hinder one from receiving the full.

In the new birth experience the individual receives a spirit born of God. This pure, undefiled spirit is empowered with God's ability in the baptism with the Holy Ghost. *"And with great power gave the apostles witness of the resurrection of the Lord Jesus"* (Acts 4:33). Much has been emphasized throughout this century concerning the power dimension of the baptism. Comparatively little has been noted on the next phase of our study: *purging*.

### **The Purification of the Believer's Soul (Acts 2:3)**

*"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."*

In the realm of the soul (the ego, containing the emotions, the will and the intellect) the baptism with the Holy Spirit does a purifying work of God's wonderful grace, transforming human nature. This work is both critical and continual; that is, there are definite separate experiences of God's sanctifying fire in our lives in addition to a continual growing into His nature.

Often Christians are adverse to references about God's fire due to the scriptural teaching about the fire of judgment. In my book *Have You Ever Heard Of Heavenfire?* we also explore the scripture references concerning the positive aspects of God's fire of purification and protection.

Sodom and Gomorrah were judged by fire and again this earth will be judged and purged with fire. Yes, fire denotes punishment—but punishment for the ungodly. For the Christian, fire speaks of purification and protection. Fire denotes the warmth of God's being—Love. When you deeply love the Lord He will walk with you in sweet communion and at

times there will be an inner warmth akin to burning (see Luke 24:32). John told his hearers the Messiah would baptize them with the Holy Ghost AND WITH FIRE. In both Matthew 3:11-12 and Luke 3:16-17 the verb "baptize" is singular in the original and speaks of a singular immersion into the Holy Spirit and fire. John went on to immediately stress the burning of the chaff in individual lives.

I believe it is definitely outside the context of his statement to apply the threshing of the chaff from the wheat to the future judgment on the world. Jesus spoke of the future judgment when He discussed the parable of the wheat and the tares. The Baptist, however, was speaking of the results which occur concurrently with and subsequently to the baptism into the Holy Spirit and fire: *"...He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire"* (Matthew 3:11-12).

As we are aglow and burning with the Spirit (Romans 12:11, *Amplified*) we will be purged like gold. The fire will separate the dross from the metal; and chaff from the wheat; the impure from the pure; the carnal from the spiritual.

It is interesting to notice that the fire came upon the 120 in the form of the tongue. The word for "tongue" in verse 3 is the same word for "tongues" in verse 4, but denotes the speech organ in our mouths (see chapter 4).

Thus we see there is a purging for our soul which manifests its impurity in our speech. The dedicated prophet, Isaiah, had this problem and so did God's people in his day. I submit to you that the situation has not changed. Christians sin more with their

mouths than with their hands and feet. Listings of sins prevalent in the New Testament assemblies are full of terms which denote sinful speech. Ephesians 4:25-32 is one example. Paul preceded his rebuke against thievery with *"put away lying, (and) speak every man truth."* He follows it with *"let no corrupt communication proceed out of your mouth... Let all bitterness, and wrath, and anger, and clamour and evil speaking, be put away from you..."* He groups *"foolish talking (and) jesting"* alongside of *"fornication, and all uncleanness, or coveteousness"* (Ephesians 5:3-4). Backbitings and tumults have no place in our lives (see Colossians 3:5-9).

*"WOE IS ME! FOR I AM UNDONE: BECAUSE I AM A **MAN** OF UNCLEAN LIPS, AND I DWELL IN THE MIDST OF A PEOPLE OF UNCLEAN LIPS: FOR MINE EYES HAVE SEEN THE KING, THE LORD OF HOSTS"* (Isaiah 6 5). Only when we get into the presence of the Lord do we behold the exceeding sinfulness of sin in our speech. But there is good news: **THE FIRE OF GOD!** *"THEN FLEW ONE OF THE SERAPHIMS UNTO ME, HAVING A LIVE (burning) COAL IN HIS HAND, WHICH HE HAD TAKEN WITH THE TONGS FROM OFF THE ALTAR. AND HE LAID IT UPON MY MOUTH, AND SAID, LO, THIS HATH TOUCHED THY LIPS: AND THINE INIQUITY IS TAKEN AWAY AND THY SIN PURGED"* (Isaiah 6:6).

*"...the fire devoureth the stubble, and the flame consumeth the chaff..."* (Isaiah 5:24) so that our speech is seasoned with grace (see Colossians 4:7).

The following axiom can be demonstrated in numerous ways: **Any iniquity in the soul will be manifested in the speech.** Lovelessness will be manifested in critical speech; fear will be manifested in fearful speech; uncleanness will be manifested in unwholesome words, etc. The words may be spoken



privately, but they will be spoken. A pure heart will be manifested by pure speech (see Matthew 12:38). When God gives the Holy Spirit to people He purifies their hearts (see Acts 15:8-9).

(In my book on *Heavenfire* I refer to some other aspects of the fire at Pentecost and so will not elaborate now. For example, why did the onlookers who quickly assembled after the disciples spoke in tongues not see the flames of fire atop the 120? Was the fire solely of a spiritual quality? I think it would be outside the scope of this message to deal with these questions here.)

### **The Physical Expression in The Believer's Body (Acts 2:4)**

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

"They were *all* filled"—none were excluded as God is no respecter of persons (Acts 10:34) and commands all to "*be filled with the Spirit*" (Ephesians 5:18). The filling of the Spirit is a luxurious necessity. The enduement of power is necessary for giving supernatural witness of the resurrection of the Lord Jesus (Acts 4:33). The Word of God is spoken boldly in the face of severe opposition when the believer is filled with the Holy Ghost (Acts 4:31). God is magnified (Acts 10:46); His wonderful works are spoken to Him in thanksgiving (Acts 2:11; 1 Corinthians 14:17); the believer is built up in the inner man (Jude 20-21; 1 Corinthians 14:4) and many other wonderful things occur.

The word "filled" (*pleetho*) means "to be satisfied as when an acute thirst is quenched" as much as it means "to fill to capacity; to overflow."

## *The Full Pentecost or What Is the Gift of the Holy Spirit?*

Have you been filled with the Holy Spirit to the point of spiritual satisfaction? Has your inner man drunk enough to quench all thirst? (Of course, you will be thirsty later, and the need is to "be being filled" with the Spirit as Ephesians 5:18 says in the original language.)

God promises complete satisfaction if we hunger and thirst for righteousness (Matthew 5:6). If we are hungry He promises to fill us with good things, but if we are self-satisfied He will send us away empty (Luke 1:53).

The obvious observation from dealing with hundreds, even thousands, of Christians on this vital issue is they have never received the Holy Ghost to the point of complete spiritual satisfaction. Perhaps a partial, rather than a full Pentecost has been experienced? Often we find the chief culprits in keeping believers back from a glorious experience with God are these two enemies: *ignorance* and fear.

Ignorance is dispelled by the proper teaching of God's Holy Word. No Christian need say "I have not so much as heard whether there be any Holy Ghost" with the abundance of material at our hands. My information came as a result of intensive study in the Book of Acts and other books of the New Testament. I came to a conviction of the reality of Pentecost in the pages of God's Word. Many times I have asked a candidate for the baptism with the Holy Spirit if he or she has studied the Scriptures on the subject. Almost half of the time the answer is negative. *Those who do not base their experience solely and squarely on the infallible Word of God are easy prey for the father of lies a few hours later.* He tells them "you did not receive the baptism" and they believe it. Confusion sets in their minds and agony in their hearts.

## *Divine Energy of the Holy Spirit*

Fear is overcome by realizing that the Heavenly Father will not give his son or daughter a serpent when asked for a fish. Surely Jesus used this analogy for those in the church age who would be afraid of receiving the wrong spirit when praying for the baptism in the Holy Spirit. In Luke 11:11-13 He asked, *"...how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"* after He said, *"If a son Shall ask bread of any of that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?"*

In the previous chapter our Master compared demons to *"serpents and scorpions"* (see Luke 10:17-20). Sometimes Christians hear about a person who was obviously demonized and spoke in counterfeit tongues. Afraid such a thing may occur to them, they fail to BOLDLY ask the Father for the gift of the Holy Ghost.

While it is certainly correct that Satan has imitated all the gifts and fruit of the Spirit (he will even counterfeit Christ at the end of this age), he can only do this to the Simons of our day (see Acts 8:15-20) who are looking for power to make themselves great. *"And seekest thou great things for thyself? seek them not"* (Jeremiah 45:5). Most of the Christians I have counseled, however, are not seeking God for more power in order to become famous, but in order to become more like Him. Those sincere hearts may rest assured in the words of Jesus: *"If any man thirst, let him come unto Me, and drink"* (John 7:37).

Any son of God by reason of the new birth may ask the Heavenly Father for the Holy Spirit and receive the *Holy Spirit*, not an evil one, because the Father gives only good and perfect gifts (James 1:17).

When a believer asks the Father for the Holy Spirit baptism that person must not doubt, hesitate in fear, or be double-minded about wanting this deeper experience with God. *"For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord"* (James 1:6-7).

### **And Began to Speak with Other Tongues**

Notice, the Scripture tells us when they started to speak with other tongues, but does not tell us when they stopped. Nominal ministers search the New Testament in vain looking for support of their invalid position. The only verse they can come close to is 1 Corinthians 13:8 where Paul tells us *"tongues shall cease."* That we have not yet seen Him face to face proves that tongues, prophecy, knowledge, faith, and hope are still needed as the remainder of chapter shows. The gifts are the realm of the "in part" and help us "see through a glass darkly." When we see Him we shall be like Him and not need this divine enablement of supernatural utterance any longer. Then we will know Him as fully as He now knows us. But until then we need each and every gift He has provided for His Church.

The word "tongues" (*glossa*) simply means "languages" (see chapter 4) and were obviously languages none of the speakers had ever studied or known. Some of the hearers on the initial day of Pentecost recognized the wonderful works of God spoken in *their native tongues which caused them to marvel "Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites...we do hear them speak in our*

*tongues the wonderful works of God"* (Acts 2:7-11).

Notice, "*we do hear them speak in our tongues (languages) THE WONDERFUL WORKS OF GOD.*" The 120 believers were speaking not to the hearers, but to the Father concerning His wonderful works (creations). "For he that speaketh in a tongue speaketh *not unto men, but unto God*" (1 Corinthians 14:2). The disciples were speaking in languages they had never spoken previously; they were totally under the Spirit's inspiration. As they yielded their mouths to the Lord He filled them with understandable utterances to those who were from foreign countries. The feast observers heard the Galilaeans, who were noted for their unscholastic ignorance, speak fluently in the pilgrims' languages.

This, indeed, was a miracle. Paul later affirmed "... *tongues are for a sign*, not to them that believe, but to them that believe not..." (1 Corinthians 14:22). Not for "a sermon," but for "a sign" to the unbeliever. A sign is a supernatural event that causes a person's mind to vainly search for a logical explanation!

The supernatural sign was followed by a messianic sermon through Peter (vs. 14-36). Only through preaching in the known language, using his understanding, was Peter able to adequately present Jesus to these devout Jews. Three thousand were saved from their crooked generation that same day (vs. 40-41). The conviction that accompanied the miracle of tongues seized the undivided attention of honest hearts who believed in the coming of *Masiach*. Jesus of Nazareth, whom God raised up, is both Lord and Christ.

It is noteworthy that the 120 did not "preach the Gospel in tongues" as has been sometimes stated. They merely spoke of His wonderful works in praise and thanks to Him. Those who witnessed this

supernatural utterance were thus prepared for the preaching which followed. Faith that Jesus is the Messiah came by hearing the Word preached and confession of that faith followed in baptism (v. 41).

When an individual speaks in tongues he *"verily givest thanks [to God] well"* (1 Corinthians 14:17).

### **As the Spirit Gave Them Utterance**

Those who have been around for awhile will appreciate the following observation.

In the old time pentecostal meetings the last part of verse 4 ("the Spirit gave them utterance") was often recited to candidates desiring to receive the Holy Ghost. "Just let the Holy Ghost talk" one would be advised. Added to this instruction were testimonies of those, who upon receiving the Holy Ghost, "tried to speak in English for three days but couldn't..." Believers were even urged, in some cases to grit their teeth and say absolutely nothing as they "tarried." Consequently, there were multiplied thousands of Christians who tarried for the baptism with the Holy Spirit for years. Many never received the Holy Ghost and gave up trying to receive. A "price tag" for the free gift of God (see Acts 8:20) was affixed. The price might include weeks of fasting, nights of praying and years of beseeching before the blessing would be bestowed.

How foreign this is to Scripture's plain teaching:

1. On not one occasion did the apostles instruct new believers to tarry for the Holy Spirit baptism (see Acts 8, 10 and 19).
2. After the Holy Spirit was given on the day of Pentecost He was received either through sovereign outpouring (Acts 10:44-46) or by laying on of hands (Acts 8:17; 9:17; 19:6).

3. Jesus clearly implied that the Father is more willing to give the Holy Spirit to His children than His children are willing to receive the Holy Ghost (Luke 11:11-13).

Contrary to "letting the Holy Ghost talk" the believers are the ones who spoke in tongues in each incident and according to Paul's teaching (see Acts 2:4; 10:46; 19:6; 1 Corinthians 14:4, 13-18). The Holy Spirit does, of course, speak (see John 16:13; Acts 10:19; 13:2; Revelation 2:7, 29; 3:6). In each reference to His speaking in the New Testament, however, it refers to His speaking to the inner man (with the *possible* exceptions of the audible voice at Jordan, on the mountain, and on the road to Damascus).

In the recent moving of the Holy Spirit in what has been termed "the Charismatic movement," the above truth of the believer's speaking in tongues has been taken, in some instances, to the exclusion of the Holy Spirit's enabling. God's Word gives us the perfect balance. At the initial outpouring of the Holy Ghost the Scripture records:

**"And Began to Speak with Other Tongues..."**

The Bible is clear: the disciples began to speak with other tongues! But how did they do it? Were they instructed to say "banana, banana, banana, banana" until they began speaking "bananaramakasandrapphoopala?" This is the instruction many in the charismatic realm have received. I know of actual instances where ministers have said, "When I lay hands on you the Holy Spirit will come upon you. I will start speaking in tongues and you *try to say the same things I say.*" Peter and John did not do that in Samaria; nor did Paul ask them to mimic him at Ephesus.



## *The Full Pentecost or What Is the Gift of the Holy Spirit?*

Confused and bewildered Christians have frequently come to me asking: "Do I just make up syllables and speak in gibberish like I used to in the sandbox?"

*How we have cheapened the priceless gift!*

*Please, brethren, I beseech you, notice the remainder of verse 4:*

### **"...As the Spirit Gave Them Utterance."**

The verb *gave utterance* literally means "to speak forth freely without pain"! (*Bengel*). This word is "used *not of ordinary conversation*, but of the utterances of the prophets"! (*Expositor's*). I use the word "banana" in ordinary conversation.

How unlike the promptings of one well-known ministry who instructed candidates in one campaign to repeat "banana" over and over shortly before I arrived.

In the original the verb "gave utterance" denotes inspiration that wells up out of the heart through the mouth. The Greek teaches a speech that bubbles rather than babbles.

May God grant us wisdom to stop swinging the pendulum from one extreme to the other and may we, like they, speak with other tongues as the Spirit gives us the divine ability to do so.

Power, Fire, and Tongues. This is the promise of the Father to every child of God. If you will ask with an honest heart in full assurance of faith you will receive the Dove and not a serpent.

*When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the*

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*wilderness a pool of water, and the dry land springs  
of water.*

*—Isaiah 41:17-18.*

## Two

# What Must a Person Do to Receive the Baptism With the Holy Spirit?

People often ask, "How can I receive the baptism in the Holy Spirit?" My reply is quite simple: "Desire more of God!"

Jesus expressed the same point this way: *"If any man THIRST let him come unto Me, and drink...this spake He Of the Spirit..."* (John 7:37,39).

It is interesting that our Master taught that the Holy Spirit is available to "any man" who will:

1. thirst (desire)
2. go to Jesus (the only Source)
3. drink (receive)

Let us focus our attention on the word "thirst." Thirst is a strong word that denotes an acute desire to satisfy one's physical appetite for water. Jesus promised "living water" on at least two occasions: to the Samaritan women in John 4:10 and to the Jewish feast observers in John 7:38.

The Samaritan woman, who continually came to "Jacob's well," may picture an individual who does not know the Lord Jesus but is seeking to fill the inner desire in his life with waters of deception. Jacob means "deceiver, trickster." She indeed drank from Jacob's well, as much figuratively as literally, drawing from the illusionary waters of sin. Every "well" of the world is nothing more than an empty illusion. Jesus offers the sinner a drink of living water which, He promised, will "spring up into everlasting life" (John 4:14)

To the devout Jews observing the feast in Jerusalem Jesus promised, "*He that believeth on Me as the scripture hath said, Out of his belly shall flow rivers of living water*" (John 7:38).

The supernatural INFLOW which occurs at salvation is precisely what Jesus promised in John 4. Notice: "...*the water that I shall give him shall be IN him a well of water...*" (verse 14).

The supernatural OUTFLOW which occurs in the experience of the baptism with the Holy Spirit fulfills His John 7 promise. Notice: "...*OUT of his belly shall flow rivers of living water...*" (verse 38).

In both instances the offer is made good only to those who "drink" (John 4:14; 7:37). This involves RECEIVING.

Two requirements Jesus gave for experiencing the baptism with the Holy Spirit are to "thirst" and "drink" (or to DESIRE and to RECEIVE).

### **A Striking Illustration from Nature About Thirst**

David, "*a man after God's own heart*" (1 Samuel 13:14), invested much time in God's presence. His psalms reveal periods of acute and intense longing for God. His insatiable thirst was as strong for God as the yearning for water is to a journeying deer. While he was a shepherd boy David had noticed the leaping antelope traversing large expanses of land. After hours of such activity, thirsty and in search of streams, the tongues of the panting antelopes would hang from their mouths.

Later, after years of engagement in royal duties, the king remembered scenes from his boyhood and likened his intense desire for God's refreshing presence thusly: "*As pants a hart for rippling brooks,*

*What Must a Person Do to Receive the Baptism With the Holy Spirit?*

*So pants my soul my GOD for You. My soul is thirsting for my GOD;—When can I come, Oh Source of Life. And see the face of GOD?" (Psalm 42:2-3, Fenton Bible)*

During more than thirteen years in the traveling ministry, I have prayed for countless numbers of people to receive the baptism in the Holy Spirit. Repeatedly, I have noticed a striking difference between a THIRSTY SOUL and a CURIOUS ONE.

As soon as I lay my hands upon a believer to receive the Holy Ghost I can tell at once if there is a "connection" in the spirit realm with that person. Invariably a connection means that person is open and hungry for more of God.

Many times the lack of a "connection" reveals the candidate has more mental curiosity than spiritual hunger. Mental curiosity should not be confused with true spiritual hunger.

Furthermore, one should not assume all spiritual needs will be instantly met after receiving the gift of the Holy Ghost. The spiritual enablement needed for maturity is greatly enhanced when one receives the baptism with the Holy Spirit, nevertheless, spiritual maturity only comes by patient continuance in the things of God.

Nor should one mistakenly suppose that satanic opposition in the Christian walk will cease after the fullness of the Spirit has been received. Our Example encountered tremendous temptation only weeks after the Dove settled upon Him (see Matthew 3:16-4:3). This principle applies to Jesus' followers as well!!

The baptism with the Holy Spirit helps provide the necessary equipment to make one a true overcomer, but does not guarantee that those who

are baptized into "the cloud" will not be "overthrown in the wilderness" if they later rebel (see 1 Corinthians 10:1-5).

There are many scriptures where God promises us total spiritual fulfillment in His presence. To those who are wandering in a religious wilderness full of drought and barrenness He promises: *"I will make the wilderness a pool of water"* (Isaiah 41:18) and *"streams in the desert"* (Isaiah 35:6). There is *"fullness of joy"* in His presence (Psalm 16:11).

The baptism with the Holy Spirit provides the deep inner release of the spirit of man into the Spirit of God. Limitless discourse in the language of the Spirit fulfills the spiritual longing for communication with God. Praying in the Holy Ghost on a regular basis enables a believer to be edified and built up where it counts the most—in the spirit realm.

Total freedom in Christ awaits every child of God who cries out for complete release.

### **Specific Instructions for Receiving the Baptism**

Some definite instructions that may help you receive the mighty Holy Ghost baptism are:

1. Be sure you have been born of the Spirit.

If not, you can open your heart to Christ right now. Sincerely turn from your sins and ask Jesus to cleanse you from them with His precious blood. See these scriptures: John 6:37; Revelation 3:20; Romans 6:23; 10:9-10. If you are a Christian, but have unconfessed sin in your life you must renounce it at once.

2. Personally accept the gift of the Holy Spirit as a promise from God for YOU.

## *What Must a Person Do to Receive the Baptism With the Holy Spirit?*

Jesus referred to this unique experience as *"the promise of the Father"* (see Acts 1:4-5). Paul tells us *"God cannot lie"* (Titus 1:2) so we can be assured *"the Heavenly Father will give the Holy Spirit to them that ask Him"* (see Luke 11:11-13).

### 3. Accept Jesus as your Baptizer.

Realize it is He alone who can perform this mighty event. No man can immerse you into the Holy Spirit, absolutely not! In the Book of Acts Peter, John, Ananias and Paul laid hands on people to receive the Holy Ghost, but Jesus is the One who actually performed the immersion. John the Baptist said, *"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I...He shall baptize you with the Holy Ghost, and with fire"* (Matthew 3:11).

### 4. Ask the Father in Jesus' Name for the Holy Spirit.

If God is your Heavenly Father (through the new birth) you may ask Him for the Holy Spirit. He is more willing to give you this heavenly gift than you are to receive it! (see Luke 11:11-13; Acts 8:20).

### 5. Purpose to fully yield yourself to the Lord.

Although the Book of Acts tells us the initial recipients of the Holy Ghost "tarried" (waited) for ten days in prayer prior to the first outpouring in the Church age, there was no time after the day of Pentecost when people were instructed to tarry for the Holy Ghost (see Acts 8, 10, 19). (The purposes of tarrying in Acts 1 were to get the 120 of one mind so they could all receive at once and so the Old Testament type of Pentecost could be fulfilled.) You must prayerfully yield yourself in worship and adoration unto the Lamb of God and have your mind set on heavenly things.



6. Expect to receive when you ask.

Jesus told us to believe we receive what we pray for the moment we pray. If we do this we will receive what we have asked for (see Mark 11:23).

7. Cooperate with the Holy Spirit as He comes upon you.

Different people experience different feelings when they receive the baptism in the Holy Spirit. Some calmly receive the experience with little, feelings. One thing is certain: you will know when the Spirit comes upon you! At that point yield your entire vessel to the Lord. As you yield you will have a desire to speak sounds you have never spoken before. In childlike faith speak those syllables until you have freedom and liberty in tongues. You will be speaking directly to God in a language He perfectly understands. You will be speaking mysteries!

After you have received the baptism in the Spirit make it a part of your daily devotional habit. Pray with your spirit by speaking in tongues just as you also pray with your mind in English (see 1 Corinthians 14:14-15).

### Three

## Some Commonly Asked Questions and the Bible Answers

I would like to answer some commonly asked questions about the baptism with the Holy Spirit. Although I believe these answers are based solely on the Word of God, I ask you to inquire of the Lord about them and look to Him for inner confirmation. *"And it is the Spirit that beareth witness, because the Spirit is truth"* (1 John 5:6).

*Q: Can the Book of Acts be used for doctrine? My minister says it is a historical book rather than a doctrinal epistle. He says we should base doctrine solely upon the epistles of the New Testament. What is your answer?*

A: In recent years seminaries have stressed repeatedly the above position. Your pastor is accurately reflecting his seminary training, but let us honestly look to the Scriptures. We will even go to an epistle, in fact, a "pauline epistle" and see what Pauline—oops! I mean Paul—said concerning the basis of Bible doctrine: *"All scripture is given by inspiration of God, and is profitable for doctrine..."* (2 Timothy 3:16).

Although theologians tell us we must base all doctrine on the epistles, we see the chief epistle writer said we are to base doctrine upon "ALL SCRIPTURE."

If we, as a church, had a clearer understanding of the epistles (letters) in the New Testament we would see there is, indeed, a so-called "epistular

foundation" for the baptism with the Holy Spirit and the troublesome problem many have with speaking in tongues.

Furthermore, Paul taught the church is *"built upon the foundation of the apostles and prophets"* (Ephesians 2:20). The Book of Acts is the only record of their activities in the early Church in the entire New Testament. It is the only record of practice and example which we are given. (For example, notice Acts 15 where the apostles and prophets gathered together to decide whether Gentile believers would be required to be circumcised.)

*Q: Why do some teach that a person must speak with other tongues when receiving the Holy Spirit baptism? Must an individual speak with tongues in every instance?*

*A: In the Book of Acts we have four distinct instances where people were baptized with the Holy Spirit. They are: 2:1-4; 8:15-17; 10:44-46; 19:1-6. In addition to these four distinct instances there are two less distinct possibilities. They are 9:17-18 (where Ananias laid hands on Saul) and 18:25-26 (where Aquila and Priscilla expounded unto Apollos the way more completely).*

*In the four distinct instances speaking with tongues is the common denominator in three of them: 2:4; 10:46; 19:6. Speaking with other tongues is not mentioned as such in 8:14-17, but let us examine the text closely: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the*

*Holy Ghost."*

In the above passage (8:14-17) there is no mention of the believers in Samaria speaking with other tongues when they received the Holy Ghost. As we continue on down the passage, however, there is an interesting point to be made:

*"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (8:18-21).*

It is clearly obvious even to the casual reader that Simon saw something unusual happen when the apostles laid hands on the believers. It was so unusual, and clearly supernatural, that he even offered money to the apostles if they would give him the same ability to minister the Holy Spirit. As a magician and a sorcerer, Simon was naturally curious about the supernatural. Long before Philip had visited his city he had practiced sorcery on many of the townspeople. They would pay him well for his demonized trickery.

Under Philip's ministry the whole city witnessed the true miracle power of Jesus Christ in setting the oppressed free from Satan's hold. Multitudes of Samaritans were converted and water baptized. Simon himself "believed also" and "was baptized" wondering with amazement at the miracles accomplished through Philip (8:12-13).

Either his conversion was false or Simon was still bound by spirits of his past. Peter discerned "the bond of iniquity" (or "chain of sin") that still held him

(verse 23). Now to the interesting point in Peter's rebuttal to Simon:

*"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this MATTER: for thy heart is not right in the sight of God" (8:20-21).*

We previously noted that Simon witnessed the occurrence of a supernatural happening when the believers received the Holy Ghost. He was willing to pay handsomely for the ability to see the same event transpire through his hands.

If you notice that I capitalized the word MATTER in the above quote. I did it for a particular reason. THE WORD "MATTER" IN VERSE 21 IS THE WELL KNOWN GREEK WORD *LOGOS*! It is the exact same word used in verses 4, 14, and 25 of this same chapter where it is correctly translated "word" in reference to "the word of God." *Logos* means "word, expression, speech" according to the Greek dictionaries.

Peter literally said to Simon, "You have no right to claim what is being spoken here." Isn't that amazing?

Speaking with tongues is supernatural utterance. I firmly believe the Lord has shown me through the original language that Simon wanted the power to make people speak forth in a supernatural utterance when he laid hands on them!

The Bible frequently tells us, *"Out of the mouths of two or three witnesses every word must be established"* (Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:10). Bible teachers have long held this principle applies in Bible interpretation (as well as in matters of church

discipline, etc.).

The Holy Spirit gave us three witnesses in the Book of Acts that speaking in other tongues occurs as the common manifestation when an individual is baptized into the Holy Spirit. (As we previously noted these occurrences are mentioned in 2:4; 10:46; 19:6). Because we are given three plain witnesses (as well as the somewhat obscure witness in chapter eight) concerning speaking with other tongues in the baptism in the Holy Spirit, we are safe to conclude it is scriptural to teach people they will speak in other tongues when the Holy Ghost comes upon them.

This answer would not be complete without noticing the other two places where the baptism in the Holy Spirit may be inferred as having possibly occurred.

In Acts 9:17-18 a reluctant disciple went to Saul of Tarsus and said, *"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."*

Notice please, that we are not told what happened or what did not happen when Ananias laid hands on the blinded man in regards to the Holy Spirit baptism: *"And immediately there fell from his eyes as it had been scales: and he receive sight forthwith, and arose, and was baptised."* After this Paul ate some food. The Bible is positively silent here concerning Paul's baptism into the Holy Spirit. We know for certain that the scales fell from his eyes and that he was water baptized. Nothing else is said until we come to First Corinthians where Paul gave his apostolic blessing on the practice of speaking with other tongues for ministry use in the church and for devotional use in the prayer closet (see chapter 14). I would like to point out, for the benefit

of most who do not know this fact, that Paul did not actually say, as the King James Version incorrectly renders it, *"I thank my God I speak with tongues more than ye all"* (1 Corinthians 14:18), but actually said, *"I thank my God by speaking with tongues more than you all."* That's considerably different! The previous two verses (14:16-17) bear out that Paul is discussing the giving of thanks to God in tongues. Obviously the Corinthians knew little about the devotional use of this unique prayer tool.

Let's look at the other place where some have inferred that an individual received the baptism in the Holy Spirit. In Acts 18:25-26 Apollos was instructed in the way of God more perfectly by the husband/wife team of Aquila and Priscilla. Because we are told Apollos knew only "the baptism of John" (verse 25) some teach that Aquila and Priscilla ministered the baptism in the Holy Spirit to Apollos. That this position can be substantiated or repudiated is not within the context of the passage at all! Therefore, it would be wholly isogetical to suggest that Apollos supposedly received the baptism in the Holy Spirit and did not speak in tongues.

Furthermore, it is easy to see that the early church viewed the speaking with other tongues as the evidence that a person had indeed received the Spirit. Peter's Jewish companions were astonished that the Gentiles had received the Holy Spirit. How did they know? *"For (because) they heard them speak with tongues..."* (Acts 10:46).

*Q: Must a person be a Christian before receiving the baptism with the Holy Spirit?*

*A: Definitely. There is only one example where people received the Holy Spirit who had not previously believed upon the Lord Jesus Christ and*

been water baptized. I refer, of course, to the household of Cornelius who were the first Gentiles who received the Holy Ghost! Just prior to going to Cornelius' home the apostle Peter saw a vision of unclean animals and was told to kill and eat them. God showed Peter, through this vision, that he was not to regard any man as common or unclean (see Acts 10:1-20).

Even in this unusual text we see that the Holy Spirit fell on the Gentiles only *after* they had heard a considerable amount of Gospel (see verses 34-43). Peter had told them about the remission of sins because Jesus had been crucified and raised from the dead. As these hungry hearts heard the message of the cross they obviously believed what they heard Peter say and accepted it in their hearts immediately. Faith came to the household of Cornelius by hearing God's Word (Romans 10:17).

Peter later testified to the apostles and prophets at Jerusalem council, *"And God which knoweth the hearts, bare them witness, giving them (the Gentiles) the Holy Ghost even as He did unto us (the Jews); And put no difference between us and them; purifying their hearts by faith"* (Acts 15:8-9).

God Himself interrupted Peter's message *"while Peter yet spake these words the Holy Ghost fell upon all them which heard the word"* (Acts 10:44). *In all other instances* in the recorded Scripture, however, we see the Holy Ghost was received by people who had previously committed their lives to the Lord Jesus Christ. I will give you the references here and let you look them up in order to save space:

1. The recipients on the day of Pentecost were already followers of Jesus Christ before they received the gift of the Holy Spirit.

See Luke 10:20; John 20:22



Compare Matthew 16:16-17 with Romans 10:9-10

2. The recipients at Samaria had previously believed upon Jesus and had been baptized with water in His name.

See Acts 8:16 (also notice verse 5-8:12-14)

3. The Ephesians were called "disciples" (Acts 19:1) who had "believed" (verse 2). The verb "believed" is in the aorist tense showing that conversion had taken place. Although they had not been water baptized properly they were gladly baptized with water (verse 5) and then received the Holy Ghost (verse 6).
4. Jesus taught the Holy Spirit would come to give aid to His followers and could not be received by the world: *"Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you"* (John 14:17). Furthermore, He said, *"If a SON shall ask...a FATHER...how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"* (Luke 11:11, 13).

The above examples likewise prove regeneration precedes immersion into the Spirit. The baptism may be received simultaneously after the new birth, but is a distinct work of grace.

*Q: Must a person be water baptized before receiving the Holy Ghost?*

A On the day of Pentecost Peter preached a glorious sermon about Jesus (see Acts 2:14-36). The men who heard him were pricked in their hearts and asked Peter and the other apostles, *"Men and*

*brethren, what shall we do?" Peter\* answered them:*

*"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (see Acts 2:37-38).*

The outline Peter gave here is plain to see:

1. repentance (and belief)
2. water baptism
3. reception of the Holy Spirit

We should notice, of course, that Peter got this so-called "formula" rearranged by divine intervention in Acts 10:44-48! Still, God does work by a pattern, or general outline, as revealed in 1 Corinthians 3:10-15 and Hebrews 8:5. He is, however, a sovereign God who does whatever He pleases in heaven and in earth (see Psalm 135:6). He is a God who loves variety, as seen in the word "diversities" in 1 Corinthians 12:4-6. He creates no two snowflakes alike. He wants each of us to work out our "own" salvation (see Philippians 2:12-13).

In the previous chapter I gave seven instructions for receiving the Holy Spirit. These are only meant as "general" instructions. You may receive some "specific" ones from the Father just for you!

In direct answer to the question we advise people to be water baptized (which is a "burial" for the old man and a "resurrection" for the new man—Romans 6:3-4; Colossians 2:11-12) as soon as possible after

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\* It is interesting to notice that God used Peter to open the door of salvation to the Jews in Acts 2 and to the Gentiles in Acts 10. Perhaps Jesus did mean that a small rock (Peter) would open up the kingdom of heaven so the Church could be built upon a large rock (Christ)? This truth has certainly been twisted from the clear meaning of Matthew 16:13-19, but let's not be guilty of reaction and miss revelation.

they believe upon Jesus (notice that the Philippian jailer and his family were baptized during the middle of the night—Acts 16:33-35).

I accept the validity of those who receive the gift of the Holy Spirit before they are baptized with water. Such was my case. Nevertheless they should be water baptized just as soon as the opportunity is presented. It was only a few days after I received the Holy Ghost that I knew I needed to be water baptized even though the church I was raised in did not emphasize the need for water baptism. (We went for years between baptismal services in our particular faith.) As I faithfully studied the Scriptures I saw the importance of water baptism as practiced by the early Church.

*Q: Does a Christian have the Holy Spirit prior to receiving the baptism with the Holy Spirit?*

A: The Word makes it clear that anyone who is born of God has a measure of the Holy Spirit inside him or her. Jesus promised if anyone would open the door He would come in that individual (Revelation 3:20). John tells us in no uncertain terms: "*Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit*" (1 John 4:13; see also Romans 8:9).

Yet the Scripture does differentiate between one who is BORN of the Holy Spirit (John 3:6) and one who has RECEIVED the Holy Spirit. Let's look at one or two examples.

In Acts 8:5-17 we see the account of Philip's evangelistic efforts in Samaria. In verse 5 he preached Christ. In verse 6 the people gave heed with one accord. They obviously repented and believed on Jesus and were baptized in water as we are clearly informed in verse 12. This shows the regenerating power of the Holy Spirit was evidently

at work in Samaria before Peter and John came down to their city to pray for them to receive the Holy Ghost. Notice especially verse 16: *"For as yet He was fallen upon NONE OF THEM: only they were baptized in the name of the Lord Jesus."*

Another clear example is that of the physical disciples of Jesus Christ. Their names were written in heaven (Luke 10:20). The risen Savior "breathed upon them" (or better, "into them") in John 20:22. They received a definite working of the Holy Spirit at this time, in my view, probably actual regeneration (although I freely acknowledge this is supposition based on inference). They clearly had not received the baptism with the Holy Spirit, however, as seen in the clear instructions of Jesus: *"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father...ye shall be baptized with the Holy Ghost not many days hence"* (Acts 1:4-5).

The Spirit indwells us at salvation and infills us to overflowing at the baptism.

*Q: My pastor teaches against speaking in tongues. Because of his position I have not shared my experience concerning the baptism with anyone. I do not want to usurp his authority. Some of my prayer group partners (I attend a home prayer meeting for my spiritual food) have told me I am quenching the Spirit by my silence. What would you advise me?*

A If you really want to know my advice I'll gladly give it to you! Leave your church. Go somewhere that the Bible is accepted more fully. You won't find a perfect place, but you will find a place where you can worship God more completely in spirit and in truth.

I too, began this walk as a denominational charismatic. It wasn't long before I had to choose

whether I would obey God or man. I commend you for not doing the foolish thing I did: I tried to get everyone in the church baptized in the Holy Spirit! Although the idea was commendable the attitude was not. I WAS GOING TO CHANGE MY CHURCH WHETHER THEY LIKED IT OR NOT, BLESS GOD! I now wince at the results.

You find yourself at a serious crossroad. Will you go ahead and pay the cost in Pentecost? Or, will you draw back to the dead tradition of your religious heritage? I will pray you will make the correct decision. Please consider Hebrews 13:13 and Mark 8:38.

One cannot be ashamed of Jesus in any role in which He ministers to us. He's my Savior, Baptizer, Healer, Deliverer, and much more. I'm not ashamed of Jesus, nor of the words He gives me when I pray in tongues. Jesus died publicly bearing our shame. Let's now go outside the camp of religious bondage, gladly bearing whatever reproach is heaped upon us for Him.

*God abhors all compromising of His Word.* He says, "*Buy the truth, and sell it not*" (Proverbs 23:23).

I hasten to add that there may be someone reading this who is in another position: your pastor does not endorse the full gospel nor does he oppose it. May God give you the wisdom, love and boldness you need to obey God in whatever course of action He leads you to follow. If your pastor is open, I suggest (and this is only one brother's view) that you remain in your denominational church for a season and give God a little time to work. There are, however, many pastors who, in reality, are closed to the things of the Spirit, but say otherwise in order to keep their members who receive the Holy Spirit baptism.

I pray you will correctly discern between the two by exercising your spiritual senses (see Hebrews 5:14).

*Q: I am a Spirit-filled believer. I believe in tongues and pray regularly in tongues. But I have a question. Why did God choose tongues since they have caused such division in the Church for years and years?*

A: I could ask you the same question about the cross. Why did God choose the cross? The cross has been a source of annoyance to the world for almost 2,000 years. Why did God choose what Paul described as both "a stumblingblock" to the unbelieving Jews and "foolishness" to the unconverted Greeks? (see 1 Corinthians 1:23). The answer can be seen in that a crossless Christ is the only "Christ" the world will recognize: "Jesus was a great moral teacher." "Jesus was a true prophet in touch with divine consciousness." But when you tell them the truth that Jesus can save no one *apart from His cross* they are offended.

This is the wisdom of God in that Christ's death, burial, and resurrection sets Jesus apart from all the other "messiahs"!

The same principle is true of tongues. Any Christian will admit to wanting the fullness of the Spirit. Most claim in no uncertain terms that they are filled with the Holy Spirit. But when it comes to tongues they whine, "Do I have to speak in tongues?"

God's wisdom in choosing tongues is clearly seen in James 3:1-12. The curtain is drawn back and we see the tongue is the most unruly member in our entire body (so it isn't the stomach, after all!).

In order to be filled with the Holy Spirit we must yield our whole being to God as fully as we can. Then we must do a most undignified and pride

deflating thing—we must talk as Someone else gives us the words to say! Believe me, those words only sound lovely to someone who is tuned in to the Holy Spirit! Speaking in tongues is very "unreligious"!

One day I remarked to a brother in Christ, "The devil sure fights tongues, doesn't he?" "No!" came his emphatic answer, "he's got the Christians doing it for him."

(Please don't think I'm saying the tongue is conquered when you have spoken in the Spirit. The lists of vocal sins in Spirit-baptized churches abound in the New Testament (see Ephesians 4:25-31; Galatians 5:15; Colossians 3:8-9; James 3:9-10). But one thing that has happened for sure is: your tongue has been submitted to the Lordship of Jesus when you yielded to the Holy Spirit's control. The most unruly part of your body has had to hand the reins over to Another. He will deal with it when it isn't speaking in supernatural utterances, also, and ultimately tame the tongue with your cooperation.)

*Q: Where is there evidence in the epistles that the gift of the Holy Spirit is subsequent to regeneration?*

A: In Ephesians 1:13-14 Paul clearly says those believers were sealed with the Spirit and received the earnest of their inheritance (which is the baptism with the Spirit) *"after that [they] believed."*

*Q: In Ephesians 4:5 Paul said there is "one baptism." Why do you and others teach more than one?*

A: Paul gives a list which was practiced as an early Church creed in Ephesians 4:4-6. Notice he first said there is "one body," but elsewhere clarified that the "one body has many members" (Romans 12:4; 1 Corinthians 12:12). There is likewise "one baptism" composed of several immersions:

*Some Commonly Asked Questions and the Bible Answers*

1. water baptism (Matthew 28:19; Mark 16:16; Acts 2:38)
2. baptism with the Holy Spirit and fire (Matthew 3:11-12; Acts 1:4-5; 10:44, etc.)
3. baptism into sufferings for Christ (Matthew 20:22-23; Luke 12:49-50; 1 Peter 4:13, etc.)

Furthermore, one of the six foundational principles of our faith includes *"the doctrine of baptisms"* (Hebrews 6:2). The teaching of baptisms (plural) is the total baptism (singular) referred to in the Ephesian creed.

*Q: What other terms are synonymous with "the baptism in the Holy Spirit?"*

A: Other terms synonymous and/or interchangeable with the baptism in the Spirit are:

- the promise of the Father (Acts 1:4-5)
- the gift of the Holy Ghost (Acts 2:38; 8:20; 10:45; 11:17)
- the Holy Spirit fell (Acts 8:16; 10:44)
- the Holy Spirit came (Acts 19:6)
- filled with the Holy Ghost (Acts 2:4)
- receive the Holy Ghost (John 7:39; Acts 2:38; 8:17; 19:2)
- the Holy Ghost was given (Acts 8:18; cf. John 7:39)

*Q: Why did John say "the Holy Ghost was not yet given" (7:39) when the Old Testament clearly teaches the Holy Spirit was here? (see Genesis 1:2; 6:3; Exodus 31:1-6, etc.).*

A The Holy Spirit was indeed present and operating on the earth from Creation forward. He is referred to almost 100 times in the Old Testament. David prayed, *"Take not Thy Holy Spirit from me"*



(Psalm 51:11).

The remainder of John 7:39 answers your question: *"The Holy Ghost was not yet given; because that Jesus was not yet glorified."* John obviously refers to the Holy Spirit's vital role in administering the provisions of the cross (i.e., regeneration, sanctification, infilling, etc.). The Holy Spirit had not yet been given for that specific purpose.

That the Holy Spirit was present prior to the glorification of Jesus is easily evidenced. Jesus only performed miracles by His anointing (see Matthew 12:28; Acts 10:38) and told the disciples *"He (the Holy Spirit) dwelleth with you"* before He commanded them *"Receive ye the Holy Ghost"* (John 20:22).

Tie this in with John 16:7 and you will see the full picture. The Holy Spirit, in His specialized role as the Paraclete (Comforter, Helper, Advocate, etc.) could not come to do this particular ministry to the disciples as long as the physical Person of Jesus Christ was with them. This is why Jesus told them it was better for them that He go away (first to the cross and then to the Father) so the precious Paraclete could come in His place (see also John 14:26; 15:26).

On the day of Pentecost the Holy Spirit was given to man in a way in which He had never before come. The promise Jesus gave His disciples a few hours before His arrest was fulfilled: *"...if I go not away, the Comforter will not come unto you; but if I depart, I will send Him to you."*

*Q: In the Old Testament we read of different persons who were filled with the Holy Spirit. The Bible clearly says "And Joshua the son of Nun was full of the spirit of wisdom for Moses had laid his hands upon him" (Deuteronomy 34:9). Of Bezaleel we read that God "filled him with the spirit of God" (Exodus*

35:31). *"The Spirit of God came upon Saul" and he prophesied (1 Samuel 10:10). John the Baptist was filled with the Holy Spirit from His mother's womb (Luke 1:15,41). Why should we think those who were filled with the Holy Spirit in the Book of Acts received any different type of experience?*

A: The Old Testament refers to particular persons who were filled with the Spirit on different occasions. *"The Spirit of the Lord began to move" young Samson at various times in his childhood (Judges 13:25). Later the Spirit of God came mightily upon him giving him supernatural strength to destroy the Philistines (see Judges 14:6; 15:14-17). It should be noted, however, that Samson only knew the power of the Spirit in a military sense. His character was left untouched as the whole of Judges 16 indicates.*

The Holy Spirit filled Joshua, as you pointed out, but only for "wisdom" in leading the nation of Israel into the promised land after the death of Moses. Bezaleel was anointed for only one specific purpose: to build the tabernacle furnishings. The Spirit of God came upon Saul, too, but he did not know His continual abiding as seen in 1 Samuel 16:14.

You pointed out about John's filling in Elisabeth's womb. It is obvious that the Messiah's forerunner was the last of the Old Testament prophets. The last, in this case, was also the first as Jesus said none who had been born of women were greater (see Matthew 11:11-13). Notwithstanding, the least who is born of the Spirit (and thus entered the kingdom) is greater than was John.

That dedicated man was surely filled with the Holy Spirit in a most unique way (in the womb) but *John himself admitted that he had never been baptized with the Holy Spirit!* Let's notice this truth carefully:

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In Matthew 3:11-12 John the Baptist preached the Messiah would perform a mightier baptism than he could perform. Whereas John baptized the penitent with water, Jesus would baptize them with the Holy Spirit and fire.

In the very next two verses (Matthew 3:13-14) we see where Jesus came to John to be baptized with water. *"But John forbade Him saying, I HAVE NEED TO BE BAPTIZED OF THEE, and comest Thou to me?"*

John, who coined the term we use most often concerning this experience (the baptism with the Holy Spirit), admitted that he needed Jesus to baptize him! Jesus never baptized anyone with water (John 4:1-2) because others can do this, but only He can baptize an individual into the Holy Spirit. John knew this fact which he clearly taught (see also Luke 3:16-17; John 1:33).

The truth is obvious: John (who was "filled with the Holy Spirit") as much as said he needed the baptism with the Holy Spirit. This proves *the old covenant filling is not to be equated with the new covenant immersion!* The Old Testament experience was far inferior to the mighty baptism of the Holy Ghost which was initially given on the day of Pentecost!!

*Q: Will a person who has received the baptism with the Holy Spirit stay continually full of the Spirit?*

A: In Acts 4:31 we see that some of those who were baptized with the Holy Spirit in Acts 2:1-4 were once more *"filled with the Holy Ghost and spake the word of God with boldness."* In like manner, Paul was given a fresh infilling in Acts 13:9 when dealing with a sorcerer. In fact, the Greek says, *"...having just been filled..."*

After a believer has been initially immersed into

the Holy Spirit there are many subsequent refillings as that individual walks with the Lord (see also Acts 3:19).

Although a person will manifest the physical expression of tongues upon receiving the initial experience of the baptism (Acts 2:4; 10:46; 9:6), the subsequent fillings will not necessarily be manifested with tongues. The Greek of Ephesians 5:18-19 says, *"...be being filled with the Spirit speaking to your souls in psalms, hymns, and spiritual songs..."*

*Q: Can a Spirit-baptized Christian speak in tongues on a daily basis or must a believer wait for an unusually strong anointing in order to pray in tongues?*

A: A large segment of the historic pentecostal movement taught and believed that a Spirit-baptized believer could only speak in tongues occasionally (such as in a great campmeeting service, etc.). This teaching was due to a lack of proper understanding of the clear teachings of Paul in 1 Corinthians 14. Overemphasis on the emotional aspects of the Spirit's filling also contributed to the erroneous assumption that a person must "feel the Spirit" before speaking in tongues. Most of the pentecostal movement has, in recent years, reversed this former unscriptural position. One of the leaders acknowledged that much of the value of tongues in the practical aspects of edification and prayer had been overlooked and almost neglected by the majority of his brethren.

A poll conducted by a large evangelical magazine revealed that *fewer than 20%* of the pentecostals/charismatics who were polled regularly spoke in tongues in private prayers. My brethren, these things ought not so to be!

## *Divine Energy of the Holy Spirit*

Paul said, *"I will pray with the spirit...I will sing with the spirit"* (1 Corinthians 14:15). (He explained, in the previous verse that his spirit prayed when he prayed in tongues.) Notice that Paul said, *"I WILL"* (pray in tongues). Once a believer has been baptized by Jesus into the Holy Spirit and *"made to drink"* (1 Corinthians 12:13) by this supernatural utterance he or she may speak in tongues later by exercising the will. This is true of the believer's prayer life as long as fellowship with God is maintained (see Acts 5:32).

Speaking in other tongues is a direct line of communication to God and will build that individual up in the inner man (see 1 Corinthians 14:2, 4). The Holy Spirit abides with the believer on a continual basis (see John 14:16). He is ever ready to lend a helping hand to one's prayer life (see Romans 8:26).

Don't allow wrong teaching to rob you of tremendous spiritual benefit.

*Q: A few years ago I experienced tremendous waves of peace and joy while in prayer. I have never spoken in tongues, but am sure I was filled with the Holy Spirit. Why do some insist upon speaking in tongues?*

*A: On the day of Pentecost Peter answered the onlooker's inquiry as to "what meaneth this?" (Acts 2:12) with a beautiful answer in response to the phenomenon of tongues speaking. "He (Jesus) hath shed forth this (the Holy Spirit), which ye now SEE and HEAR" (Acts 2:33). In what ways can the Holy Spirit be both "seen" and "heard?" The Holy Spirit, like the wind, is invisible. His effects upon people, however, are not! Just as Simon "saw that through the apostles' hands the Holy Ghost was given" (Acts 8:18) and as Isaiah promised "For with stammering lips and another tongue will He speak to this people.*

*To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing"* Isaiah 28:11-12). The onlookers saw the stammering lips and intoxicated behavior of the 120 and heard the supernatural utterances in tongues (see Acts 2:8-11,13,15).

I do not question the validity of your precious experience with the Lord when "waves of peace and joy" flooded over you. But should you equate this experience with the baptism in the Holy Spirit? Let's see what the Scriptures teach us about love, peace, and joy.

LOVE is a characteristic of one who has been truly born of God. *"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love"* (1 John 4:7-8). If a person does not have God's love in his heart that individual should seriously consider the merit of his salvation experience. When a person is born of the Holy Spirit (at conversion) the love of God is poured into the heart (Romans 5:5). Of course, a believer can experience more of the love of God as he or she grows in grace. God is love and the more of God we have the more of His love we have. Tremendous love is experienced in the baptism, but is nowhere given as the evidence of the baptism. Rather, love is the evidence of conversion.

JOY comes with the assurance of salvation. When one's name is written in heaven the joy of salvation is experienced (see Luke 10:20 and Psalm 51:12). In Acts 8:5f Philip preached Christ in Samaria. Many people turned from their sins and believed upon Jesus Christ. Luke records *"there was GREAT JOY in that city"* (Acts 8:8). We are informed eight verses later, however, that none of the

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Samaritans had received the Holy Ghost: "*For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.*" (Acts 8:16). It is true, however, that a Christian will experience more joy when that person has drunk of the new wine Jesus makes!

PEACE is a characteristic of God which is given to a repentant sinner at conversion. "*Therefore, being justified by faith we have PEACE...*" (Romans 5:1). Peace comes by the blood of His cross (Colossians 1:20). Peace is part of our inheritance (see Romans 14:17; Hebrews 7:2). It is true that peace flows like a river in the baptism with the Holy Spirit for many of God's dear people, but, like love and joy, is not the evidence of the baptism.

## Four Interesting Insights From the Greek

We want to examine some key words in the Scriptures in the original language to help us achieve a fuller understanding of the baptism with the Holy Spirit.

There are five Greek sources here employed. They will be abbreviated as follows:

*Thayer's Greek-English Lexicon of the New Testament* will be signified as *Thayer's*. *Vine's Expository Dictionary of New Testament Words* will be shortened to *Vine's*. *Bengel's New Testament Commentary* will be simplified as *Bengel's*. *The Expositor's Greek Testament* will be noted as *Expositor's*. *Vincent's Word Studies of the New Testament* will be abbreviated as *Vincent's*.

Furthermore, the serious student will gain considerable insight from using the Bible to check all references for each word. To see how a particular word is used in a particular verse sheds much light.

**keyword:** "filled"

**transliteration:** *pleetho*

**usage:** This word is used 24 times in the New Testament. It is used of furnishing a hall with guests (Matthew 22:1); of people who were filled with

- fear, (Luke 5:26)
- madness, (Luke 6:11)
- wonder, (Acts 3:10)



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— indignation, (Acts 5:17)

— envy, (Acts 13:45)

— confusion, (Acts 19:29)

This word is used in connection with persons who were filled with the Holy Spirit in Luke 1:15, 41, 67; Acts 2:4; 4:8,31;9:17; 13:9.

### **definition:**

*Thayer's:*

1. to satiate (satisfy)
2. to fill; to take possession
3. to complete; fill up

*Vine's:* "to make full, to fill to the full"

**insight:** When a person is "filled with the Holy Spirit" that individual will experience total satisfaction and completeness in God's presence.

**keyword:** "utterance"

**transliteration:** *apophthergomai*

**usage:** This word is used only three times in the entire New Testament and all of them in Acts. In 2:4 it is rendered "utterance"; in 2:14 it is translated "said"; in 26:25 as "speak forth."

### **definition:**

*Vincent's:* "to utter. It is used by later Greek writers of the utterances of oracles or seers."

*Bengel's:* "to speak forth freely without pain"

*Expositor's:* "used not of ordinary conversation, but but of the utterances of the prophets"

**insight:** In each place this unique word is employed we see it refers to special speech. Peter's sermon on the day of Pentecost was spoken in this fashion as was Paul's utterances of words of life. The 120 spoke

forth the supernaturally inspired utterances in this way.

**key words:** "cloven tongues"

**transliteration:** *diamerizo glossa*

**usage:** The word *diamerizo* translated in Acts 2:3 as "cloven" is used 12 times in the New Testament. It is translated as "divide(d)" in Luke 11:17-18; 12:52-53; 22:17. It is rendered "parted" in Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24 and Acts 2:45. The word "tongues" is the same that appears in Acts 2:4 "speak with other tongues" and will be studied later. The word means, simply, "to divide or partition" (Strong's).

**definition:**

*Vincent's:* "tongues parting asunder"

**insight** The "tongues of fire" were thoroughly partitioned and divided to the top of each head of the initial recipients of the Holy Spirit. Each could see the fire on top of his brother's head, but not the flame atop his own! The cloven tongues "*like as of fire*" were "not consisting of fire, but resembling fire" (*Vincent*). This was, in fact, the spiritual fire Christ said He desired to throw upon the earth in Luke 12:49-50.

**keyword:** "tongues"

**transliteration:** *glossa*

**usage:** This word is used 50 times in the New Testament. It is used of the literal speech organ many times and of the normal languages used by people in everyday conversation a number of times. It is mainly used, however, of the supernatural utterances spoken by the divine enabling of the Holy Spirit. The references are noted according to each category: *Used of the literal tongue:* Mark 7:33, 35;

Luke 1:64; 16:24; Acts 2:26; Romans 14:11; 1 Corinthians 14:9; Philippians 2:11; James 1:26; 3:5, 6, 8; 1 Peter 3:10; 1 John 3:18; Revelation 16:1. *Used of known languages in everyday conversation:* Romans 3:13; (1 Corinthians 13:1); Revelation 5:9; 7:9; 1:11; 11:9; 13:7; 14:6; 17:15. *Used of supernatural utterances in languages unknown by the speaker:* Mark 16:17; Acts 2:4, 11; 10:46; 19:6; 1 Corinthians 12:1, 28, 30; 13:1; 13:8; 14:2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 26, 27, 39.

**definition:**

(all sources): "the tongue, language(s)"

**keyword:** "gift"

**transliteration:** *dorea*

**usage:** This word is used in connection with the Holy Spirit baptism in Acts 2:38; 8:20; 10:45; 11:17.

**definition:**

*Thayer's:* "freely, for naught, gratis, gratuitously"  
(all other sources confirm this definition)

**insight:** The Holy Ghost is a free gift of God purchased solely by the work of Christ on the cross. We cannot earn, merit, or purchase the gift of the Holy Spirit. We can only freely accept and receive the gift which this experience and Person truly are.

**keyword:** "receive"

**transliteration:** *lambano*

**usage:** This word is used in Acts 2:38; 8:15, 17; 10:47; 19:2

**definition:**

*Thayer's:*

1. to take with the hand, lay hold of
2. (not applicable to our study)

3. to take what is one's own, to take to one's self, to make one's own
  - a) to claim, procure for one's self
  - b) to seize, lay hold of, apprehend to get possession of, obtain

(all other sources confirm this definition)

**insight:** This verb shows that the free gift of the Holy Spirit must be actively desired, not passively wished for. We must seize, lay hold of, claim, and take what is ours by birthright—the promise of the Father!

**keyword:** "baptize"

**transliteration:** *baptizo*

**definition:**

*Thayer's:*

1. to dip repeatedly, to immerse, submerge
2. to cleanse by dipping
3. to overwhelm

*Vine's:* "to baptize, primarily a frequentative form of *bapto*, to dip..."

*Bengel's:* "abundantly impart"

*Expositor's:* (on Acts 1:5) "The insertive...may be meant to draw a distinction between the baptism with water and the baptism *in* the Spirit."

**insight:** Jesus tenderly immerses His disciple into the Holy Spirit. He dips the believer into the Holy Spirit as He abundantly imparts the Holy Spirit to the thirsty believer.



## **Five**

# **My Upper Room Experience**

The Word of God should be the sole basis for all doctrine and belief. I have given you much teaching from the Holy Scriptures in the previous four chapters concerning the gift of the Holy Spirit.

After considerable prayer and meditation I am definitely led by the Lord to share my experience of receiving the baptism with the Holy Spirit way back in April 1970.

But first let me go back even farther—to August 1969 when an evil spirit appeared to me during a transcendental meditation exercise in my "psychedelic" bedroom. It was a hideous looking thing—a conglomerate of several animals—with an evil grin and a high, shrill voice. It laughed at me mockingly and said, *"I'VE GOT YOU AND I'M GONNA KILL YOU!"* Several times it repeated this threat jumping up and down with an evil glee.

Instantly I knew I was its prisoner. The next few weeks were filled with despair and morose. A melancholic atmosphere enveloped me like a suffocating blanket. My dreams were often filled with screams which awakened the rest of the family. Unhealthy desires grew stronger and stronger in my head. Fantasies of suicide began to play in my mind. Walking down a street an inaudible voice would dare me, "Go ahead...jump in front of that car, NOW!!" It took all the reserves of ingrained self preservation to resist such impulses.

I went to my father, an ordained denominational minister, and told him my sad story. He looked at

me with pity. His eyes teared and his voice choked. "Son," he said without any trace of hopefulness, "I wish I could afford to get you the kind of professional help you need. All I can do is pray for you that you'll give your heart to Jesus and live for Him."

I knew my father believed in a literal devil (which I had often disputed with quotes from Buddha). I also knew I now believed in him, too. "Why didn't Dad pray for me?" I thought to myself as he turned away. I knew why instinctively: he was scared of the demon almost as much as I was! A few days later he counseled me in my bedroom.

"I wish I had the power to command the evil spirit to leave you," he said, "but I don't have that gift." I explained to him how my eyes burned when I tried to read the Bible, how my voice choked when I tried to pray the night before. "I guess God is through with me because I have been so bad and rebellious." Dad assured me that wasn't the case at all; however, I had yielded so much to the devil that he had taken a strong hold over me. "I will bathe you in prayer each day, David. I will bring you to Jesus just like the father whose son was grievously tormented by an evil spirit."

I pray no one reading these words will misunderstand what I am preparing to say about my father. He loved me dearly and had disciplined with the rod throughout my rebellious years. I had caused both my folks much anguish and turmoil through my insolence and prideful rebellion. They would plead for hours with me until, as Dad says, "we were blue in the face."

I love my father and am deeply thankful for the straight Gospel he preached all the years I was growing up. I remember his hard work and sacrificial service to the Lord. But, I must tell you, that I felt he

## *My Upper Room Experience*

let me down when I confided to him about the demon's appearance.

I could not understand his vacillation and powerless counsel. "Why doesn't he cast the demon out like Jesus did when He was here?" I wondered. I was to find the answer to that question the following spring when I experienced the baptism with the Holy Spirit in a friend's bedroom...but more of that later.

I went through several months of mental torture before I was finally saved on November 30, 1969. During this desolate period in my life I attempted to read the Bible often—but not without a strange burning in my eyes. I frequently attempted to pray and ask God's forgiveness of my sins, but not without a strange constriction in my windpipe (especially when I tried to pray in the name of Jesus Christ). I knew there was satanic bondage in my life, but didn't know how to shake it loose from me.

From mid-August until the last of November I lived in the greatest despair I have ever known. Life was a burden. It may seem hard for you to believe all this, especially when you realize I was only 15 years old, but I had yielded all to the devil. And he wanted me dead. Like a ravaging wolf he attacked for one sole purpose: to steal, to kill, and to destroy (John 10:10). I would go for days at a time in total desperation when the pressure was almost too much to bear.

Occasionally the pressure would ease a little. There would be a day here or a day there when I'd think, "at last this nightmare is over." Without warning the tranquility suddenly popped and the awful pressure hit me with even greater force than before.

Some days, when the pressure got real bad, I would try to not think about the Lord at all. I would



read my Confucius collection or listen to acid rock. Sometimes I would sit in a lotus position with palms upward chanting my mantra. Or, I would calmly smoke a cigarette looking at a beautiful West Texas sunset vainly hoping to ease my troubled mind.

None of this helped at all. Like a bad dream that goes on and on I felt myself spiraling downward with not one single ounce of hope. Those were the longest and most awful months I have ever lived!

### **November 30, 1969**

One evening I went to our church to attend a special meeting. A Denver youth group had come down to Amarillo to share their witness. Many of the kids told about their former bondages. Like myself some had rebelled against the church and gone into the far eastern philosophies which were so popular among America's youth in the late sixties. Like myself they had come to the end of a dead end street with no way out. A few even publicly admitted that they, too, had once contemplated suicide.

I said to myself, "It's now or never." somehow knowing this was my final chance to get right with God. I now sincerely believe that I would have become one more teenage statistic had I not repented that night. Like the lamb which strayed to the edge of the cliff, the Good Shepherd reached me just before I went over the precipice. Praise God!

### **Insatiable Hunger**

I went home bravely purposing I would read all the Bible through from Genesis to Revelation even if it took the rest of my life! Each year I had heard Christians make New Year's vows to read through the entire Bible in a particular year. Usually by springtime the project was abandoned amidst boring

genealogies in the Old Testament.

I still remember a promise I made the night I got saved: "Lord, if You will help me read ALL the Bible, I will, Lord. Please help me get through the boring parts." I was to learn quickly, however, that no part is boring when the Holy Spirit teaches the reader.

Rather than taking the rest of my life to read "cover to cover" it took only six weeks! Thinking I might have missed one or two points the first time through (how fast we learn!) I thought I'd read it through again and again. And then once more. Rather than going down, my grades actually jumped to straight A's! My memory became sharp and clear as God washed my mind in the pure water of His Word.

Another good thing about reading the whole of God's Word is you must read the parts you don't understand as well as the parts you do. The Book of Acts bothered me most. I still remember the low feeling I'd get each time I came to the end of John.

I would say to myself, "Only 28 chapters until Romans." Why did I feel this way about Acts?

I had been taught all my life that our church was the closest church to the New Testament. Acts was different from my denomination, but it was in the New Testament! God had created a supernatural hunger in my heart for His Word and was now revealing His Word to me as I faithfully read the Bible. I became a little uncomfortable when contrasting the striking differences between the New Testament and my church!

"I am a Christian first AND A SECOND!" I often said to those who inquired about my denominational status.

A few weeks after this uncomfortable situation I

finally came to terms with God. "OK," I said in surrender, "I'll believe whatever Your Word teaches even if my church doesn't teach it." To this day I believe that one decision, more than anything else, is the reason why I am a full gospel minister.

The decision to believe all God's Holy Word teaches, irrespective of man's theology, cost much initially but has paid bountiful dividends many times over since. The Lord truly rewards those who diligently seek Him. All my life I had been told I could take God at His Word; I found out He would take me at mine, too!

### **Now I Have a Question for You!**

It was only a few days after I stopped wrestling with God about His Word versus my church when I ran into an interesting fellow!

I was walking home from school one spring afternoon and was customarily passing out gospel tracts to those I encountered. My youthful habit was to hand someone a tract and ask point-blank, "Are you saved?" (I firmly believed in "the direct approach.") One thing about it: I always knew at once if the individual was saved or not!

On this particular day I spotted a guy whom I recognized from biology class. "Are you saved?" I queried as he took the tract. "I sure am!!" he replied emphatically. (And I knew he was as he raised his hands praising God on the busy sidewalk!)

"Now, I have a question for you, brother. HAVE YOU BEEN FILLED WITH THE HOLY GHOST?" The question caught me by surprise. I shrugged my shoulders a little and said, "I guess so."

"Well, you haven't received the Holy Ghost if you're guessing about it," he said with authority.

"Right here in the Book of Acts it says, *'they were all filled with the Holy Ghost and began to speak with other tongues.'*" To my amazement Eugene pulled out a Gideon Testament and started flipping pages. (I thought I was the only student at Tascosa High bold enough to carry a New Testament to school!)

We came to a fork in the road where we had to part to go our separate ways. Lingering there I asked my new friend question after question about the baptism with the Holy Spirit. I also drilled him about miracles and supernatural signs from the Lord. He told me of one healing after another he had personally witnessed. Finally, about an hour and a half later, we forced ourselves to say goodbye. The last thing we did was to agree to meet each other before biology class the next morning.

### **Dad Was Not Excited**

My parents wondered why it was almost 5:30 before I got home that afternoon to which I happily answered about my new friend. Mom and Dad looked happy to hear this news as I had lost all my old friends months earlier. "What church does he belong to?" Dad asked.

It dawned on me only then that I had not asked my new friend what label he wore. This much I did know—he was different!

"Is he a fine Baptist boy, son?" Dad asked.

"Oh no! He's definitely not a Baptist. I can always spot that kind" (no offense intended).

"Maybe a consecrated Methodist, then?"

"Nope!" I said emphatically.

I thought a moment or two longer until a light turned on inside. "Dad, I think I know what he is now—what you've always called 'a holy roly.'"

"Do you mean A HOLY ROLLER?" Dad asked in astonishment.

"Yes, I think that's what he is because he says he's got 'the baptism' and 'speaks in tongues.'"

Mom and Dad gave each other the certain kind of look only parents can give to one another when they're worried about a child!

Clearing his throat slowly and speaking in a deliberate tone usually reserved for sermons, Dad said, "Son, don't you have anything to do with Eugene. The boy is emotionally unbalanced and needs professional help."

That reminded me of what he had said about me eight months earlier when I was lost as a goose so I knew I'd better avoid Eugene, especially after Dad told me how "holy rollers get down on the floor and roll over and over as they foam at the mouth." Mom had heard of one Pentecostal church which had altars more than three feet wide. She supposed the extra width was needed for rolling, although her informant had not specifically said so.

### **Eugene Laughs Hard But I Get Mad**

The next day at school I failed to show up for our rendezvous. During biology class Eugene looked in my direction several times trying to get my attention, but I looked away each time. After the class I hurried out the door before he could get to me. At lunch he finally caught me as I was going out of the cafeteria.

"Hey, brother," I thought we had an appointment this morning." I turned to him and blurted out, "Why didn't you tell me what you holy rollers really do?" Eugene looked puzzled. "C'mon, now, you know what I'm talking about!" I said harshly. "Why didn't you tell me how you guys foam at the mouth, handle

snakes, and run off with pianos?" (I actually meant piano players.)

Eugene tried to maintain a serious look, but to no avail. He burst out laughing so hard he actually bent over spilling school books. This response only made me more upset. Suddenly it dawned on me. Eugene was laughing because it was untrue. In an instant I knew he had never rolled on the floor. I immediately asked and received his forgiveness.

For two weeks Eugene Galley and I became close friends as we shared and talked about the Lord. It was easy to see he really loved God. (Today he is a fine minister of the Gospel.) Eventually I resolved my problems with "the tongues issue" and decided I needed and wanted the baptism.

"Do you think I can receive the baptism with the Holy Spirit soon?" I asked Eugene. "Sure, there's a revival going on in our church." "Well, I'm pretty sure my folks wouldn't let me attend a holy roller meeting," I replied sadly. Suddenly an idea popped in both our minds.

### **Can I Spend The Night With 'Gene'**

I asked Dad a few evenings later as I massaged his neck and shoulders. Dad was dozing off and said, "yes dear," probably thinking I was mother. As soon as he dropped off to sleep in his recliner I rushed into the kitchen. "Don't fix me any supper, Mom, because Dad said I can spend the night with Gene," I explained (hoping she would not connect "Gene" with "Eugene").

As I walked to his home there was an effervescent joy bubbling in my heart. Somehow I knew something special was in store for me. There was no need to hurry yet my feet could not walk slowly. I arrived at his house right about suppertime, but I

hungered only for God. "Go on up to my room," Eugene instructed. I climbed the stairs to the very top—to what was once the attic of the large two-story house—and went into his bedroom. I chuckled to myself, "This is definitely the upper room of this house so I must be in the right place."

### **All About 'Tarryin'**

When Eugene came upstairs he said, "Now we'll get down to business. Read this and obey it." He shoved a Bible at me turned to the last chapter of Luke. He stressed that I would have to obey "every word" of Christ's commandment: *"...but tarry ye in the city of Jerusalem, until ye be endued with power from on high."* My facial expression revealed my disappointment over Luke 24:49. "What's wrong with you?" he asked, "are you afraid to tarry?" I replied that the "tarrying" part did not bother me. "What is it then?"

"Well, Eugene, it was hard enough getting permission to spend the night with you. I'm sure my folks won't let me go to Jerusalem."

He quickly assured me I didn't have to obey the part about "the city of Jerusalem" but only "tarry ye...until ye be endued with power." This made me feel considerably better. There was only one problem left—I didn't know how to "tarry" and told Eugene so. "Oh, that's simple," one fifteen year-old advised the other fifteen year-old, "'tarrying' is when you say 'Jesus, Jesus, Jesus, Jesus' over and over again. Or you can say 'glory, glory, glory, glory' or 'hallelujah, hallelujah, hallelujah.'" About any Bible word will do."

I quoted Matthew 6:7 in refutation of this policy but Eugene wouldn't budge. "Who knows more about this tarryin' business?" he asked, "you or me?"

After I agreed that he certainly knew far more

than I did we got down to earnest 'tarryin.' I knelt down beside the bed on my little denominational knees; closed my little denominational eyes; folded my little denominational hands and reverently repeated "glory" over and over again until all meaning of the word vanished completely from my mind.

I vaguely remembered how Paul called himself "a fool for Christ" and wondered if this label fit my description as I 'tarried' for the Holy Ghost. (I found out a few months later the old English word "tarry" simply meant "wait" which the 120 did for ten consecutive days as "they continued in prayer and supplication" (Acts 1:14). Prayer and supplication both employ many words; not one word or two words repeated over and over.)

Eugene, on the other hand, began speaking in tongues. It was the first time I had ever heard an actual utterance in tongues. Inside I knew it was real. "I wonder what he looks like when he's speaking by the Holy Ghost," I thought. I initially resisted the temptation to open my eyes, (thinking that prayer could only be exercised with closed eyes).

Finally, the curiosity overwhelmed me. Parting my folded hands, I slit my eyelids barely open and secretly looked at my friend. I was greatly surprised.

He looked just the same! I was expecting a transfigurational change of countenance, but there was none, except for a sweet and peaceful expression.

After a quick moment I shut my eyes again. Eugene stopped praying in tongues long enough to remind me to keep saying "glory" and to inform me that I might now add an occasional "hallelujah" or a "thank you, Jesus" to my repertoire. (I cannot write



these lines without laughing now, but it was plenty serious then!).

He, on the other hand, continued on in his prayer language totally oblivious to his night guest. After awhile I ventured another peek and this time noticed Eugene had indeed undergone a transformation of countenance. His eyelids seem to flutter and his face gave off a lovely glow. Soon he jumped up from his kneeling position and began dancing about his room with reckless abandon.

I had heard Eugene use the word "anointed" many times and felt this was surely "the anointing" upon him now as I sensed the awesome presence of a holy God in our midst!

My eyes were now completely open with wide-eyed amazement and I forgot all about my pretense of peeking. I arose from my knees and sat down on the edge of his bed watching a truly devout boy worship God with all his heart. His example taught me much that night about true worship.

At times his worship took on a mournful tone, which I understood to be intercession, as the Holy Spirit gave him utterance. (See pages 19-21 of *The Fields Are White* for another example of his prayer life.) His whole person (including emotions, but not limited to them) was actively engaged as a prayer and worship instrument of the Holy Ghost.

I have always been deeply grateful to God that the first Spirit-baptized believer He brought my way was such an on-fire Christian. I sometimes wonder what my impression would have been concerning the many claims made by full gospel people if they had been voiced the first time I heard them by a lukewarm claimant.

### **I'm Not an Apostle**

During one interruption I thought I would offer some advice as to why I was slow in receiving the Holy Ghost. "Brother," I ventured, "don't you think if you laid hands on me like Peter and John did in Acts 8 and like Paul did in Acts 19 I would receive the Holy Spirit much more quickly?"

Eugene looked pleased initially, as if I had complimented him. However, he quickly explained, "David, you don't realize what you're saying. Peter, John, Paul! Why they were APOSTLES. I'm only an ordinary Christian. You'll just have to tarry for the Holy Ghost like everyone else does today."

Somehow I knew his doctrine was not as right as his heart, but the latter was surely more effective in dealing with my obstinacy than the former was in hindering me from receiving the blessings of God.

A few years later Eugene traveled with me for a while in the ministry. One day he remarked, 'You know, David, I used to emphasize tarrying because I enjoyed waiting on the Lord. It was years before I realized I didn't have to have someone with me in the room who needed the baptism before I could wait on the Lord basking in His presence.'

### **Fear and Pride**

After a couple of hours I gradually stopped watching my fervent brother who seemed to forget all about me as I did him. I began to look instead inwardly as the Holy Spirit dealt with my heart. I saw the truth and it was ugly! *I was full of pride.*

Knowing the Bible says, "God resists the proud" I asked Him to cleanse me with the precious blood of Jesus from this awful sin. Immediately I sensed relief. A moment later a new realization dawned on me: I no longer cared about my denominational affiliation. My church tag no longer mattered as it

had before.

Up to this time I secretly felt that I was a little bit better than most Christians. No, I never said it vocally, but the attitude was surely there! I've noticed this same attitude among fine people in many different denominations.

Please don't misunderstand me now. I am not saying since God filled me with the Spirit I now see where my church was all wrong, etc. I thank God to this day for the strong salvation emphasis and the many other vital truths I learned in my church. I guess I'm saying that my church became a god to me and actually hindered me from receiving more of God.

If you've noticed, I've used the phrase "my church" a lot in the preceding statements. One of the things the Lord told me shortly after I received the baptism was, "I'm the only One in the New Testament who ever said "My Church." I looked through the concordance and found it to be so. Jesus Christ, who purchased the Church with His shed blood (Acts 20:28), is the only Person who has the right to call the Church His (see Matthew 16:18). Paul likewise affirmed "...*the church, which is His...*" (Ephesians 1:22-23).

I have since known some who have seen the truth of the baptism in the Holy Spirit, but have refused to receive this precious gift for one particular reason: "My church doesn't believe in it."

God wants us to fellowship regularly with other believers in a local expression of the Body of Christ as Hebrews 10:25 and many other verses teach. He does not want us, however, to become sectarian, narrow, or elite. He does not want us to elevate our particular group, no matter how much truth we may possess, above the level of His infallible Word. His

Word is perfect, but I've yet to see a church that was! (except by Christ's perfection in a legal and judicial sense).

Secondly, the Lord began to show me the awful fear that bound my heart strongly. I was downright scared! All this was new to me and beyond mental comprehension although my heart assured me it was so.

He ministered Luke 11:11-13 to me in a similar way which I shared with you earlier in this book. I realized my Heavenly Father could not give me a serpent or a scorpion (symbolic of evil). He could only give a son the good things of the Holy Spirit. The fear, which was based upon ignorance, was dispelled as soon as the light of this verse dawned in my heart.

You're probably thinking now that I finally received the baptism. Not quite!

### **Are You an Apostle?**

About 4:30 in the morning Gary, Eugene's oldest brother, and Dean, his friend, came home from a late nightshift where they worked. Wondering about the noise upstairs, Gary hollered, "What's going on up there?" Eugene stuck his head outside the bedroom door and said, "I've got a (my denominational label) up here tarryin'. C'mon up and pray with us." (I must admit when Eugene said he had a such-and-such, I felt like some sort of prized fish!)

As the two older fellows walked in the room they started laughing at us "kids" and our way of seeking the Lord. Dean looked at me straight in the eye and with an emphatic tone admonished me that I no longer needed to tarry.

"Have you asked your Heavenly Father for the gift of the Holy Spirit?" he inquired.

"About four hundred times," came my weary and honest reply.

"No one tarried after the day of Pentecost, brother. They usually received the Holy Spirit through the laying on of hands. Tell you what, Gary and I are going to lay hands on you in the name of Jesus. When we do we will be speaking in other tongues. You just yield yourself and let go. Then you will be filled with the Holy Ghost. Cooperate with Him and say whatever He puts in your mouth. You won't understand the new language you'll start speaking in, but God will."

"Now let me get this straight," I interjected, "you are going to lay hands on me and I'm going to receive the Holy Ghost?"

"That's right!" they both said.

I looked at one and then the other. The closest thing I had ever seen to an apostle were a few missionaries. They looked so ordinary. I finally had to ask one of them. "ARE YOU AN APOSTLE?"

"We're both called to preach, but don't know what our particular ministry gifts are yet," they explained, "but why do you think we have to be apostles? Can we get on with praying for you?"

### **I Saw a Well**

Eugene voiced no objection to the older Christians and I was eager to receive the Holy Spirit. It had been a great night seeking the Lord, but I had not yet found that which I sought.

As they gathered around me' praying in the Spirit, the Lord's presence became very real to me once more. After all, He is the Baptizer with the Holy

Spirit.

I became aware of His presence upon my face. My eyelids began to flutter apart from my voluntary involvement. Deep inside my abdominal cavity I felt something rising up within me.

All of a sudden I saw a well. I walked over to this well and looked down inside it. At the bottom there was a little bit of fresh water. This water started to bubble and foam. It came up the sides of the well very quickly. I shot my head back to avoid getting splashed in the face.

As I shot my head back the water gushed forth from the mouth of the well. I heard myself speaking some sounds I had never spoken before. The neat thing about it was these sounds did not originate within me, although they came out of me! Pure joy flooded me and I jumped up to my feet. I grabbed my brothers in Christ and hugged them. Genuine love filled my heart for them even though I had only just met two of them.

It was now almost 5:30 a.m. Everyone was tired. Gary and Dean walked on downstairs to go to bed. Poor Eugene was all worn out; he had worked so hard. No sooner had his head hit the pillow than he was fast asleep.

I was the only one still up. I couldn't sleep! Something in me had opened up that had never been opened before. I walked to the window and opened the shutters. Birds were singing as the dawning of a new day broke forth. I joined in with them singing a tune I had never sung before. The Lord gave me a new song.

Just about then something else happened. The Lord spoke to me! He promised:

*"As long as you stay humble and obedient unto*

*Divine Energy of the Holy Spirit*

*Me, it will always be this fresh"*

I've not always been humble and obedient, but  
whenever I have, **He has!**

## Six

# Additional Study on the Holy Spirit

In this chapter I would like to give the serious Bible student additional notes in outline form. These notes will help the believer develop a broader understanding of the Person and work of "The Helper."

### I. The Holy Spirit is God.

A. "Why hath Satan filled thine heart to *lie to the Holy Ghost...thou hast...lied unto God*" (Acts 5:3-4).

B. Mentioned in correlation with the Father and the Son (equal member of the Godhead). See Matthew 28:19; 2 Corinthians 13:14; 1 John 5:7.

C. God created all things; the Holy Spirit was the active agent in creation. See Genesis 1:2; Psalm 104:30; Job 26:13. For special insight compare Genesis 2:7 with Job 33:4.

1. The Father CONCEIVED creation and redemption.

2. The Son EXECUTED creation and redemption.

3. The Spirit ADMINISTERED creation and administers redemption.

D. God is worthy to be praised. Hence the doxology: "Praise Father, Son and Holy Ghost." Although He is not the focal object of worship (John 16:14), He is to be revered and honored in worship (2 Corinthians 3:17, NIV).

### II. The Holy Spirit manifests the characteristics of personhood.

A. The three requirements of personage are:

1. will



## *Divine Energy of the Holy Spirit*

2. Intelligence

3. emotion

B. The Holy Spirit demonstrates WILL in the following scriptures: Acts 13:2-4; 16:6-7; Romans 8:26-27; 1 Corinthians 12:11; 2 Peter 1:21.

C. The Holy Spirit demonstrates that He possesses INTELLIGENCE in the following verses: 1 Corinthians 2:10-12; John 16:13; 2 Timothy 1:7; Revelation 3:1.

D. The Holy Spirit reveals various EMOTIONS in these passages:

1. love—Romans 5:5; 2 Timothy 1:7

2. grief—Ephesians 4:30

3. joy—Romans 14:17

4. anger (vexation)—Isaiah 63:10

5. pleasure (approval)—Acts 15:28

III. The Holy Spirit can receive personal treatment.

A. The following verses show that the Holy Spirit can be dealt with as a person (in contrast to an impersonal force). The Holy Spirit can be:

1. followed—John 16:13; Romans 8:14

2. despised—Hebrews 10:29

3. heard—John 16:13; Hebrews 3:7-8; Revelation 2:7; 17, etc.

4. blasphemed—Matthew 12:31-32; Mark 3:29; Luke 12:10

5. resisted—Acts 7:51-52

6. quenched—1 Thessalonians 5:19

7. yielded unto—2 Corinthians 3:17

8. obeyed—Acts 5:32; 1 Peter 1:22

IV. The Holy Spirit performs specific tasks.

A. He *glorifies and reveals Jesus Christ* (John 16:14-15). He *Invites sinners to Christ* (Revelation 22:17).

B. He *convince sinners* they have sinned (see Genesis

### *Additional Study on the Holy Spirit*

- 3:6; John 16:7-11), and regenerates them (John 3:6,8).
- C. He *guides believers* into the truth of God's Word (John 16:13; 1 Corinthians 2:10-12; Mark 12:36; 1 John 2:20,27).
- D. He *shows things* to come (John 16:13; Acts 11:27-28; 20:23; 21:10-11; 1 Timothy 4:1).
- E. He *prays* and *intercedes* for and through believers (Romans 8:26-27; Jude 20-21).
- F. He *seals* those who believe on Jesus (2 Corinthians 1:22; Ephesians 1:13; 4:30).
- G. He *fills* those who ask the Father for Him (John 7:39; Luke 11:13; Acts 2:4, etc.).
- H. He *bears witness* of Jesus, of salvation, of God's leading of the resurrection, et al (John 15:26; 16:14; Acts 5:32; Romans 8:15-16; 9:1; 1 Corinthians 12:3; Galatians 4:6; 1 John 3:24; 4:13; 5:6-8).
- I. He *comforts* the saints (John 14:17, 26; 15:26; 16:7-8; Acts 9:31; Philippians 2:1).
- J. He *commissions* ministers of the Gospel (Acts 13:2-4; 20:28).
- K. He *sanctifies* believers (Romans 15:16; 2 Thessalonians 2:13).
- L. He *empowers* preaching of the Gospel (1 Peter 1:12).
- M. He *quickens* the mortal body through healing and resurrection (Romans 8:11).
- N. He *confirms* the Word with signs and miracles (Hebrews 2:4; Luke 24:49; Acts 1:8; 5:12).
- O. He *unifies* the church (1 Corinthians 12:13; Ephesians 4:3-6).
- P. He *inspires* men to speak and move in God's behalf (2 Chronicles 20:14-17; Nehemiah 9:20-30; Isaiah 59:21; Zechariah 7:13; Luke 1:70 with 2 Peter 1:21; 1 Corinthians 2:4; 2 Timothy 3:16).
- V. Symbols of the Holy Spirit given in the Bible.

## *Divine Energy of the Holy Spirit*

- A. wind—Ezekiel 37:5, 6, 8-10, 14; John 3:8; Acts 2:2
- B. rain—Job 29:21-23; Isaiah 35:6-7; 41:17-18; and Joel 2:23; Zechariah 10:1; John 7:37-39; water James 5:7
- C. oil—Exodus 25:6; 27:20; 37:29; 40:9; Leviticus 14:10-18; Psalm 23:5; 89:20; 92:10; 104:15; Luke 10:34; Hebrews 1:9; James 5:14.
- D. fire—Isaiah 5:24; 6:3-6; Matthew 3:11-12; Luke 3:16-17; Acts 2:3; Revelation 4:5
- E. wine—Psalm 104:15; Joel 2:24; Acts 2:13, 15
- F. dove—Genesis 8:6-12; John 1:29-34

I trust you will look up each of the references and allow the Great Teacher ( the Holy Spirit) to guide you into all the truth about Himself in the Word. For example:

I remember one day, while meditating on Genesis 8:6- 12, how the Holy Spirit opened the passage to me. I saw that the raven, later classified as unclean in Deuteronomy 14:14, typified an evil spirit. It flew about roaming the skies without returning to Noah. The dove, later used as a symbol of the Holy Spirit in John 1:29-34, did return to Noah twice (until she finally found a resting place).

The second time she returned she brought an olive leaf to Noah and evidently placed it in his palm as "he put forth his hand" to retrieve the dove on each occasion.

The Holy Spirit is faithful to come to us as we put forth our hands toward God in prayer and praise. He will leave the olive leaf (anointing) in our palm for service. The Spirit quickens us.

## **Seven**

# **Additional Study About Tongues**

In this book we have discussed much about tongues. Sometimes we are accused of doing little more than speaking in tongues or talking about them when we aren't! I have noticed that little is discussed concerning tongues among Spirit-baptized people in our private fellowship with one another.

Among other Christians, however, the issue of tongues comes up when a "tongues talker" is present. There are two reasons:

1. Christians are naturally and spiritually curious about tongues;
2. Spirit-baptized believers are eager to share their Pentecostal experience with fundamental/evangelical Christians.

As in the former chapter I would like to share additional study with you in outline form on the subject of tongues. Once again you will need to rely on your own diligence to look up the references and make additional notes. Points not included in this section may be previously covered in preceding chapters.

### **I. Tongues was prophesied in the Old Testament.**

A. In the earliest book actually penned we have a portion of Scripture spoken by the pre-incarnate Word about Himself in Job 29:21-23.

1. "Unto Me men gave ear" refers to the original disciples.
2. "...and waited..." refers to the 10-day period from the Ascension to Pentecost.

## *Divine Energy of the Holy Spirit*

3. "...and kept silence at My counsel..." refers to the "one mind and of one accord" state of Acts 2:1.
  4. "After My words they spake not again..." does not mean the disciples could never speak again, but that they could never speak again on their own initiative! They were not content to speak without the Spirit's utterance.
  5. "...and My speech dropped upon them." Tongues is the vocabulary of the Christ within released by the dunamis of the Spirit. Tongues are words that come from heaven and go back to heaven.
  6. "And they waited for Me as for the rain..." The 120 initial recipients did not know when the Holy Spirit would come, although they knew He would come "not many days hence." A farmer knows rain is on the way even though he cannot pinpoint the exact time.
  7. "...and they opened their mouth wide..." We are made "to drink into one Spirit" (1 Corinthians 12:13) by the supernatural ability the Spirit gives us. Our part is to open our mouths wide and let the Holy Spirit use us to speak. Psalm 81:10 has a correlation. No one can drink with his mouth closed!
  8. "...as for the latter rain." The Latter Rain is referred to in many scriptures (see previous chapter under "Symbols of the Holy Spirit").
- B. The prophet Isaiah predicted that God would speak to His people through tongues, but many would not hear Him! Isaiah 28:11-12 is confirmed by Paul in 1 Corinthians 14:21-22 as referring to tongues.
1. "Stammering lips" oftentimes occurs as the Holy Spirit comes upon a person just before they start speaking under His inspiration.
  2. "...and another tongue..." refers to a different language the Holy Spirit gives the speaker.
  3. "...will He speak to this people..." was fulfilled on the day of Pentecost when devout Jews from every nation under heaven heard the 120 speak in

## *Additional Study About Tongues*

tongues and mistook it for intoxication!

4. "To whom He said, "This is the rest..." we are told in Hebrews 4 God's ancient people could not enter the rest of Canaan through unbelief. The same is true of the rest of tongues. Tongues indeed is a rest to the believer who prays daily in them.
5. "...and this is the refreshing; yet they would not hear." Denotes the truth that the refreshing in Acts 3:19 is fulfilled when God sends Jesus to us in the Person of the Holy Spirit. Many Christians will not accept God's offer of "the refreshing" in fulfillment of Isaiah's prediction "they would (will) not hear."

### II. Some reasons why tongues was not experienced before the day of Pentecost.

- A. God's people were of one tongue (Hebrew) and spoke supernaturally in that language when the Holy Spirit came upon them prophetically (Numbers 11:24-30).
- B. The new covenant was for every tongue (Revelation 5:9-10); hence, tongues symbolizes the universality of Christ's salvation.
- C. The Holy Spirit was not given in the same sense under the old covenant. He did not abide upon a person for any length of time prior to Pentecost (with a few exceptions).
- D. It would have been outside of divine order for the feast of Pentecost to be literally fulfilled before the feast of Passover was literally fulfilled at the Cross.
- E. In all likelihood Jesus Himself did not speak in tongues. The words "ephatha," "talitha cumi," and "eli, eli, lemana shabakthani" were from an uncommon Aramaic dialect. Jesus was sinless and knew perfect communion with the Father without this enablement.

### III. Purposes of tongues:

- A. Supernatural, direct prayer—1 Corinthians 14:2; 13-15; Jude 20-21 (bypasses intellect).
- B. Communication of divine secrets—1 Corinthians

## *Divine Energy of the Holy Spirit*

14:2 ("mysteries" are spoken).

- C. Spiritual edification, upbuilding—1 Corinthians 14:4 (generates divine energy in the spiritual realm).
  - D. Giving of thanks to God—Acts 10:46; 1 Corinthians 14:16-18 (the often quoted 18th verse is mistranslated! Should read, "I thank my God by speaking with tongues more than you all.").
  - E. The believer's spirit blesses God—1 Corinthians 14:16.
  - F. Enables believer to exercise other gifts—Acts 19:6; 1 Corinthians 14:5 with 31.
  - G. Allows the Holy Spirit to use the intercessor more effectively—Romans 8:26-27 (groans, sighs, as well as tongues).
  - H. Unlimited vocabulary available with which to thank God—1 Corinthians 14:19 ("ten thousand words" are better than "five words" in private prayer).
- IV. The three formats of tongues:
- A. Tongues are for a SIGN to the unbeliever—1 Corinthians 14:22 with Mark 16:15-17 compare to Acts 2:11-12.
  - B. Tongues are for a GIFT to the Church—1 Corinthians 12:10 with 14:12. Not all believers will exercise the gift of tongues in the public assembly—1 Corinthians 12:28-30. Must be accompanied with sister gift of interpretation of tongues—1 Corinthians 14:5; 26-28.
  - C. Tongues are for an EDIFICATION to the believer—prayer tool as noted under III C above. I believe this is the most important of the three formats.

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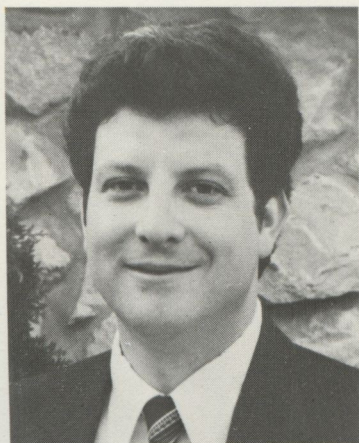
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