

ALL ABOUT SPEAKING IN OTHER TONGUES

Irene Bonney Faulkes



All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

This is a work of non-fiction

Notice Of Copyright

Except where otherwise noted the Scripture quotations contained herein are from the New Revised Standard Version Bible, copyright © 1989 by the division of Christian Education of the National Council of the Churches of Christ in the U.S.A. and are used by permission. All rights reserved.

Bible Abbreviations Used

ASV	_____	American Standard Version
BAR	_____	Barclay
BBE	_____	1965 Bible In Basic English
CASS	_____	Cassirer
CEV	_____	Contemporary English Version
EMTV	_____	English Majority Text Version
ESV	_____	English Standard Version
GNB	_____	Good News Bible
GW	_____	God's Word
KJV	_____	King James Version
LITV	_____	Literal Translation of the Holy Bible
MKJV	_____	Modern King James Version
NASB	_____	New American Standard Bible
NIV	_____	New International Version
RWP	_____	Robertson's Word Pictures
VWS	_____	Vincent Word Studies
YLT	_____	Young's Literal Translation

Contents

Author's Preface

All About Speaking In Other Tongues

Acknowledgments

[1 Upon All Flesh](#)

[2 A New Day](#)

[3 More About The Work Of The Holy Spirit](#)

[4 Some Specifics](#)

[5 The Promised Comforter](#)

[6 Speaking In Tongues In The Book Of Acts-Chapters 2 & 8](#)

[7 Speaking In Tongues In The Book Of Acts- Chapters 9, 10 & 19](#)

[8 Ministering The Baptism](#)

[9 About Receiving This Gift](#)

[10 Actually Receiving](#)

[11 The Baptism And Tongues With Gifts Of Tongues/Interpretation](#)

[12 Ministering The Baptism](#)

[13 The Holy Ghost In Truth](#)

[14 Old Testament Worship](#)

[15 Worship After The Day Of Pentecost](#)

[16 Speaking In Tongues To God In Prayer, Worship & Intercession](#)

[17 The Necessity For Prayer In The Holy Ghost](#)

Ministering The Baptism (Supplement)

Author's Preface

The word of God has a reason and an answer to all the questions that Christians and non-believers could ask regarding the Baptism in the Holy Spirit. In this book many of these questions are answered in a clear Biblical way. It is a concise explanation of the subject, written after fifty years in the Ministry in thirteen countries seeing with husband around 1,000,000 speaking in other tongues, as well as many healings and miracles, with raising of the dead.

I trust the Lord will use this book to clarify the Biblical foundation of the Baptism in the Holy Spirit with the sign of speaking in tongues. Many familiar objections to this truth are answered from the Word of God. Disputants are shut up to what the Bible says about their objections. Thus it encourages each one to receive the promise of the Father (Acts 1:4), having shed all doubts

May all those who read the book gather inspiration, counsel or instruction from its pages from our experience of seeing the book of Acts by the Holy Ghost continued to day. This is to be for the church until Jesus returns to take us all to heaven.

Irene Bonney Faulkes D.D.

'All About Speaking In Other Tongues'

Dramatic, miraculous and heavenly can best describe the events of the day when the Holy Spirit came down to dwell in believers and in the church of the Lord Jesus Christ. The vital need is to grasp the truth about Him and of the revealed power of that Divine Holy Spirit. The promise and fulfillment leap out from the Scriptures. This book targets the truth for believers today. Is there to be a repeat of Pentecost? The author agrees with Scripture that there can be no cessation. The scriptural foundation for the power of Pentecost is defended. Errors in practice are exposed. Carnal worship under the old covenant is to be replaced by the Spiritual under the new. All believers need that dynamic Holy Ghost baptism, speaking in tongues. Prayer and worship are to be supernatural.

Acknowledgments

I wish to acknowledge thanks to God for my parents, Arthur and Maud Martinson, who were among the earliest Pentecostals of Brisbane and who made sure I followed the ways of the Lord. Arthur was born Auguste, in Estonia and grew up in the Russian Orthodox Church. He was born again while fighting in France in the British Army during World War I, when the Gypsy, Smith, from England, preached to the troops.

And for my late husband, Cec Bonney, whose ministry in the Holy Ghost was amazing to me.

My grateful thanks are also to my husband Peter Faulkes who labored very long on the computer for the preparation of the ebook and its cover.

Irene Bonney Faulkes D.D.

Chapter 1

Upon All Flesh

Faith and hope lived once again in the hearts of the eleven apostles. Jesus had risen from the dead. He met with them from time to time over a period of forty days. He spoke often of the kingdom of God.

His main concern for them was that they receive the promise of the Father. This was the outpouring of the Spirit upon all flesh as prophesied by Joel. Jesus gave them the wonderful news of this promise. The promise was not only for these eleven. It was to be for all the disciples of Jesus in every generation.

The glad news they heard is recorded in Acts 1:4,5: ‘...He commanded them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptized with water, but you shall be baptized with the Holy Spirit”...’

According to the dictionary, *baptizo*, from which comes baptized, means ‘to make fully wet’. This is explanatory of both water baptism and the baptism with the Holy Spirit also, because in that experience, rivers of living water are to flow out from within (Jn.7:38,39).

Paul also states the baptism with the Holy Spirit is the promise: ‘In him you also, when you had heard the Word of truth ... and had believed in him, were marked with the seal of the promised Holy Spirit’ (Eph.1:13).

According to Paul’s statement, they first of all heard the word, then believed in him and after that they received a mark, the seal of the Holy Ghost. This relates back to the first occasion when there were believers who were filled with the Holy Ghost, speaking in other tongues (Acts 2:4).

The experience of the Ephesians can be designated as having neither one nor two parts but comprising both. Believing in Christ and receiving the seal of the Holy Ghost are not synonymous and do not occur at the same moment.

The great promise of the Old Testament was that there would be a New Covenant, one of mercy and of the Holy Spirit. It would incorporate salvation for Jew and Gentile. Jesus Himself expected the great promise of the Father to be the fulfillment of Joel 2:28&29 where God said: ‘I will pour out My Spirit on all flesh’.

Then Came John

John's ministry to the nation of Israel was one of repentance and baptism in water as a sign they did repent. In Luke 3:16, he answered the questions of the people regarding whether he was the Christ, as they wondered at his ministry. His reply was this: ‘... I indeed baptize you with water; but One mightier than I is coming whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and with fire’. EMTV

John was given the revelation as to what would be the high point of the ministry of Jesus from heaven to people on earth.

It did not happen during the years of Christ's ministry leading up to His betrayal. Nothing approaching this took place at His death or after His resurrection, when for forty days He remained on earth, showing Himself to His disciples as well as to many other followers. Rather, it related to His ministry that began after His glorification at the Father's right hand.

Without His ministry as Priest with the sacrifice of Himself on the Cross and the triumph and benefits of His resurrection, there would have been no salvation for Jew or Gentile (non-Jew). He was the Lamb slain before the foundation of the world.

Calvary was never an after thought. God had planned it back in the ages of eternity, before the world and man were created. The cross opened the door of redemption and salvation for us, made necessary because of Adam's fall into sin. With it came all the promises of the gracious God to His children.

After Jesus was taken up into heaven, to sit in power, authority and glory at the Father's right hand, He poured out the Holy Spirit. There was a sound as of a rushing mighty wind that filled the house or Temple, particularly where they were praying (Acts 2:1-4). The sound of this supernatural wind was heard all over Jerusalem, being 'noised abroad' KJV. The power of the Spirit came as the presence of God filled the disciples. The Holy Ghost began flowing like a river from within them as He came, bringing mighty power.

Manifested tongues of fire sat on each one in vision form. Then they were baptized with the Holy Ghost.

The Helper

John's Gospel indicates that Jesus promised to send them the Advocate, Helper, Comforter or Counselor from the Father. He said: 'But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify about Me' EMTV (Jn.15:26)

We can be sure this verse is for all who believe. The Bible shows it was not just the eleven close apostles of Jesus who received the beginning of the fulfillment. Rather, on the Day of Pentecost there were one hundred and twenty disciples who experienced the outpouring of the Holy Spirit.

Later, even Gentiles who had not heard teaching from the lips of Jesus received the promise. This took place in the house of Cornelius (Acts 10).

Further reading in the book of Acts gives certitude that the 'you', means all believers are to receive the baptism with the Spirit, just as we believe 'you' is for any who believe on the Lord Jesus Christ. Paul and Silas said as much to the jailer with: 'Believe on the Lord Jesus, and you will be saved ...' (Acts 16:31).

Consideration must be given to a verse used to lead sinners to Christ, that of Romans 10:9: ‘... If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved’.

All of the passage from which this verse comes is part of what God gave directly to the Children of Israel (Dt.30:11-14), except that the specific is added: ‘Whoever calls upon the name of the Lord shall be saved ...’ (Rom.10:1). Whoever means you as regards salvation and according to Peter also has reference to being baptized with the Holy Ghost. He preached repentance and gave assurance with ‘you will receive the gift of the Holy Spirit’.

The thrust of his message was the promised outpouring of the Spirit that so many witnessed on the Day of Pentecost.

A favorite topic in our churches is love. Jesus gave a new commandment to us ‘that you love one another, even as I have loved you’ (Jn.13:34,35). We know that each one who is in the church of Jesus Christ, regardless of denomination, is included in the ‘you’.

We therefore are to recognize all believers should be included in the ‘you’ used in Acts 1: 5:

‘... You will be baptized with the Holy Spirit ...’ The promise ‘by the Holy Spirit (or “by means of the Holy Spirit” VWS), through whom Jesus had given commandments’ is portrayed in Acts 1:2.

He gave this not because now the anointing of the Spirit was on Him, but within the scope of His divine authority. God, the Holy Spirit also, would exercise His divinity and that because He was coming through the Son.

This promise is repeated by the Spirit through Peter when he gives it to all in that sermon on the day of Pentecost as it is written:

‘Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children and for all who are far away, everyone whom the Lord our God calls to him” (Acts 2:38&39)’.

All who repent are afterwards to be baptized in water and then to receive the gift of the Holy Spirit. It is for all. It is for you.

Still For Today

Was Peter's preaching only for the listeners? The Holy Spirit showed the very opposite when the words sounded out: ‘everyone whom the Lord our God calls to him’.

The call was not only to those who would be the believers of the first generation. Their children were also included. Peter made a point of decreeing that it was for ‘everyone’, the believers of every generation. Believers today certainly would object to anyone telling them that they have not been called, when all of us love to use Romans 8:28 that lets us know God is working all things together for our good, even we ‘who are called according

to his purpose?. We, the called ones in this verse surely are identical to the called ones whom Peter addressed!

There is not a possibility that the promise is unavailable for the whole period during which the church will exist on earth. We have no doubt that repentance and baptism in water is for the span of history. In like manner, the promise of the Spirit extends to each successive generation.

We must be consistent in our understanding of God's Word. There is no suggestion that Peter intended verses 38 and 39 for his hearers, and only verse 38a for us. Every word in those verses is also for us today.

The Holy Spirit through the Word from God has made it clear for all who believe in Jesus that there is not only forgiveness of sins but also the gift of the Holy Spirit in the same way the one hundred and twenty received at Pentecost.

We should notice that they had been continually in the temple praising and blessing God (Lk.24:33). This was in their daily and native language, possibly Aramaic. That kind of worship and prayer was not good enough. It was necessary for them to be filled with the Holy Ghost to receive the supernatural language of heaven, even though the Holy Ghost uses earthly-based speech or languages. We also need to come further than worship in our own language and enter the God-given way of worship that is supernatural and heavenly orientated.

Jesus Promised Power

We look at is Acts 1:8: 'But you will receive power when the Holy Spirit has come upon you'.

There is this translation:

'But you will receive power when the Holy Spirit has come upon you'. LEB

Again, 'But you will receive power when the Holy Spirit comes to you'. GW

The original Greek reads liked this:

"But ye shall receive power at the coming of the Holy Spirit upon you ...' Interlinear Scripture Analyzer.

We note this regarding the KJV – 'Literally, as it is translated in the margin, "Ye shall receive the power of the Holy Spirit coming upon you."

Without a doubt, power is given when the person is baptized with the Holy Spirit, speaking in other tongues. This is verified again by the following from RWP:

'Simultaneous in time with the preceding verb "shall receive".'

We do not need to seek for power after being baptized with the Spirit. It is given at the time we begin to speak in tongues. It also necessitates a continuation of being filled with the Holy Ghost day after day, week after week, month after month and year after year.

Nevertheless, the power of the Holy Ghost will always be present if these conditions are even partially fulfilled. Alongside this being filled there will accompany certain gifts of the Holy Ghost. The necessary ones are those applicable to the person's placement in the body of Christ.

The power has been sent. We do not need to expect it to come at some future date. We have it. As stated above, we need to be enjoying the rest of the Holy Ghost language as a habit of life.

The Holy Ghost came from heaven on the Day of Pentecost. He came to stay with the church. He did not return to heaven and so will not descend again. He is here. Therefore He does not need to be poured out upon us as occurred on that first occasion.

The apostles viewed each one's receptivity of the baptism with the Spirit as:

'For He had not yet fallen on any one of them, but they were only being baptized in the name of the Lord Jesus' LITV (Acts 8:16 in Samaria).

Perhaps they used 'fallen on' as the Samaritans were a mixture of another race and the Jewish. Then they said this in the house of Cornelius:

'Surely no one can withhold the water for these people to be baptized, who have received the Holy Spirit as we also did' LEB (Acts 10:47)'.

'No one can refuse to baptize these people with water. They have received the Holy Spirit in the same way that we did.' GW

Unfortunately, I with other brethren did not check the real meaning of 'power' in the Greek. It has been the custom to infer that we are all to have a power that should produce 'signs and wonders' and 'healings, miracles and raising from the dead'. This has meant that most have never understood the real meaning of these blessed words Jesus spoke that include all believers of every generation. The fundamentals in relation to the original and wonderful outpouring of the Spirit have been lost to us. Nevertheless, they are still in place for us today.

Meaning Of 'Dunamis'.

The actual meanings from a dictionary, of *dunamis* in the original and translated merely 'power' are: 'potential power in reserve, power to do miracles, authority, mighty work' and most importantly, 'the miracle itself'.

When we look at all these meanings, we are faced with the fact that the doing of miracles is mentioned only once. We can consider each specific one, commencing with 'potential power in reserve' and identified as 'the miracle itself'. This would refer to what happens in our inner beings: '... that according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through His Spirit' (Eph.3:16).

This power is *dunamis*, being 'potential power'; 'power to do a miracle', supplied by the Holy Spirit.

It also means 'the miracle itself' and this gives credence to the blessing of praying in other tongues, the miracle and source of power, as being the instrument of this strength within. To speak in an unknown language is to perform a miracle for oneself. The miracle itself is speaking in other tongues.

They did the miracle by speaking in other tongues and the miracle itself was speaking in other tongues.

This leaves us with the evident fact that Jesus implied the *dunamis* they would receive was incorporated in speaking with other tongues.

In fact, this translation in English bears it out strongly:

'And they were all full of the Holy Spirit, and were talking in different languages, as the Spirit gave them power' BBE (Acts 2:4).

It is evident that the power Jesus promised is in other tongues.

The power He gave is seated in our prayers in other tongues all our lives on this earth. It is not power to heal the sick or perform miracles. We have an example of what the attitude should be in relation to healings, miracles and casting out of demons.

He had sent out seventy to preach in Luke 10 and as shown in v.17, they came back glad that they cast out devils. Then He said to them: 'I saw Satan fall, like the lightning from heaven'. He was about to bind Satan on the cross. He would cast off the principalities and powers that would come. All of His work on the cross was for we believers and not on account of Himself.

He told them not to rejoice in that but rather that their names were written in heaven. The inheritance of heaven is of more importance than the salvation we enjoy on earth. Here we experience and view heaven's glory as if looking through sunglasses.

We all should rejoice more that we are going to heaven than at all the healings, miracles and casting out of demons we may see or perform.

He gave His disciples then 'authority' to heal. When Peter healed the lame man at the Gate Beautiful (Acts 3:1-10), it was not the first miracle he had performed. He had previously used authority from Jesus to do this. The disciples were given authority by Jesus and apparently in some Divine manner, He would be with them in His own power. This is obvious from the account above where the seventy came back rejoicing.

Now after Pentecost there is a different order provided for healing the sick and casting out devils. Previously when they healed people they had still been under the Old Testament, the Law. After being filled with the Holy Ghost on the Day of Pentecost they as believers came under the New Covenant.

Followers of the Lord Jesus Christ in this new and different era, are not given authority but the infilling of the Holy Ghost so that the Spirit can give His gifts of power, viz. faith, healing and miracles 'as He wills' (1 Cor.12:8-11). Jesus said that all power and authority is given to Him.

Prevalent teaching on the authority of the believer is based on the original author about 'The Authority of the Believer' was E.W. Kenyon. He was a Christian Science educated Baptist minister not filled with the Holy Ghost. There has been a popular following of his beliefs through our own preachers who plagiarized or copied such teaching. It is not Scriptural and should be shunned and not believed.

God's people are thus encouraged to read all books on the various doctrines taught erroneously world-wide. Heresies have invaded our churches. Millions of precious new converts and older believers have been led astray. There is mass ignorance of the truths of the gospel and of the instructions of the Holy Spirit given doctrine in the epistles. Churches, Pastors and people are floundering in a tempestuous sea that has engulfed us all. Let all listen to the voice of Jesus from His Word in the New Testament and disregard those other voices that bring winds of doctrine contrary to the Bible.

Keeping this in mind, we do well to look at various verses throughout the book of Acts and also within the epistles.

Power comes when we are baptized with the Spirit. This power or *dunamis* is provided in the speaking of other tongues. is the sole reason for *dunamis*.

When it comes to ministry by those with any of the four main gifts of Christ, it is said of Stephen: 'And Stephen, full of faith and power, did great wonders and miracles among the people' MKJV (Acts 6:8).

God produced power when Paul ministered: 'And God did works of power through the hands of Paul' *dunamis*: 'And may the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit' (Rom.15:13) and: 'And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power' (1 Cor.2:5).

There are to be 'workers of *dunamis*' in the body of Christ 'Are all apostles? Are all prophets? Are all teachers? Are all workers of power' (1 Cor.12:29), which is a gift of the Spirit: Apostles, being gifts of Christ are to exercise this: 'Truly the signs of the apostle were worked out among you in all patience, in miracles and in wonders, and by works of power.' (2 Cor.12:12).

From the above Scriptures we surely are able to understand that the *dunamis* did not reside in the actions of men in preaching itself or in gifts of the Spirit. As Jesus had said, *dunamis* or power resides in speaking with other tongues – and that continually as Paul did.

The doing of miracles of faith and healings is the result of the manifestation of gifts by the Holy Ghost. They are not necessarily the 'power' promised by Jesus. These gifts spring from the Holy Spirit's power within that is enabled to be directed by Him to a manifestation, whether for healing or in some other gift.

This is clarified by the LITV of: ‘And to each one is given the showing forth of the Spirit to our profit’ (1Cor.12:7). The Spirit by His power already within, then acts in a showing forth of His gifts, as also:

‘And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal’ KJV (1 Cor.12:6,7).

‘Power in reserve’ can be seen as showing that this power mentioned in Ephesians, is abiding within the recipient, ready to be initiated as the need arises. It cannot be denied on a search of all Scriptures using *dunamis* that this power is the product of praying in other tongues. As seen above, gifts of power from the Holy Ghost and ministry gifts of Christ are not general. That Jesus baptizes us to be given power in speaking with other tongues is for each believer, even though millions do not avail themselves of this grace of God.

Now we see that the gospel is the *dunamis* of God for salvation and the meaning there is ‘might, miracle, power, mighty work’.

‘Power to do miracles’, if it is applicable in this way, is the only reference to anything like signs and wonders. Rather, it connects with the power resident in the Spirit who is within. This is ‘fanned into fresh life’ Cass, through prayer. We are to follow ‘stir up the gift of God that is in you’ KJV or obey this: ‘... keep constantly blazing the gift of God which is in you through the imposition of my hands ...’ (2 Tim. 1:6).

Many have said this gift was one of ministry that was imparted through the laying on of hands. Rather, it is evident Paul is referring to the baptism of the Holy Ghost received by Timothy as others did through him in Acts 19:6. He was a father in the Lord to Timothy as he declared with: ‘... I sent you Timothy, who is my beloved and faithful child in the Lord ...’ (1 Cor.4:17).

When Paul penned his second letter to Timothy he stresses the importance of keeping the gift of the Spirit blazing within. This is always by much prayer in other tongues, as Paul said of himself, ‘I thank God that I speak in tongues more than all of you’ (1 Cor. 14:18). A further thought that the gift of the Holy Spirit is to be stirred up can be traced in v.20 of Jude, ‘praying in the Holy Ghost (other tongues)’. Praying in tongues is a miracle. Our God desires us to have this miracle at work in our lives. This kind of prayer can be our daily miracle. What greater miracle can there be?

‘Mighty work’ has reference to every work of power that the Holy Spirit is able to perform within us. We need first of all to ‘build up ourselves’ (1 Cor. 14:4). The resurrection of Jesus Christ from the dead was by the great power of God (*kratos ischus*) and its result is ‘... the immeasurable greatness of his power *dunamis* for us who believe ...,’ and this is to be experienced by believers personally before there is a display to sinners in the portrayal of the gospel.

We have been blinded by the notion that ‘power’ refers only to wonderful healings and miracles. In fact this ‘power’ has as its base, praying in other tongues or languages that is

to personally benefit us. Then the Holy Ghost wills to have His manifestations through the nine gifts He gives. They produce signs and wonders, healings, miracles and supernatural workings as weapons for both the church as a whole and for the ministry gifts of Christ to operate as He has ordained.

The Miracle Of Being Filled

In actuality, to see people born again and filled with the Holy Ghost, is far more glorious than seeing the lame walk and the blind see with other kinds of healings. We ourselves have seen much of both with greater glory and a far greater demonstration of God's power in the multitudes of people being baptized with the Spirit.

'The miracle itself' portrays the very power that Jesus was speaking about as being necessary for all who are born again, whether they will accept this belief or not. That power is in the miracle of speaking or praying in other tongues. First and foremost, the result is to be that Spiritual working of God that is greater than we could ever imagine. The Spiritual life of the believer is more important to Him than the manifestation of His power for others, wonderful as that is. We should not miss this emphasis that is in the Word.

The experience of the baptism can be illustrated by looking at believers as trees, who stand by the waters of the Holy Ghost, as it were. This is the Holy Ghost from heaven. The Spirit has come. Our roots are grounded in those living waters. They flow through our beings as the sap of the Spirit, first in salvation and then in a further explosion of the baptism. It is all based in the tap root, this being salvation and its flowing out in the river of the Holy Ghost. The Spirit then maintains the growth.

Jesus promised power. We should respond by saying, 'Yes, Lord, I believe that this miracle of speaking in other tongues, is the supernatural miracle that we all must emphasize. I recognize that I was born again in a supernatural way and I will put my belief about supernaturally praying into practice. I give myself as Paul did, to much prayer with my spirit, in other tongues'. He said, 'I thank God that I speak in tongues more than all of you' (1 Cor. 14:18).

The message of the Holy Spirit from Peter comes across the centuries to us today as being 'and you shall receive the Holy Spirit. For the promise is for you and your children, and for all who are far away, as many as the Lord our God shall call to Himself' (Acts 2:4,16,33,39; see 1:4,8).

He is not referring to salvation, or the born again experience. He is explaining what they themselves had experienced as it is cited in Acts 2:3,4, this being the gift of the Holy Spirit. With regard to salvation, he preached to the crowd about the need to repent and be baptized for the remission of sins.

They Spoke In Tongues

Considered Strange

A crowd gathered when the sound of the outpouring went out. They were in the temple precincts for the celebration of the feast of Pentecost. It was such a strange sound. It is still considered strange today, even by many children of the Lord.

To not listen when God speaks indicates a refusal to hear or understand. This has confirmation in 1 Corinthians 14:21,22: 'In the law it is written: "With men of other tongues and by strange lips I will speak to this people; and yet not even in this way will they hear Me", says the Lord'. EMTV

That means tongues are a sign of God's power not to them who have faith but to the unbelieving. Some translations are: 'Then strange languages are not meant to warn believers' but 'to interest the unsaved'. It remains so in our day and in our churches. I have seen the unsaved come into meetings, see and hear and immediately believe in Christ and also receive the Holy Ghost.

Tongues are indeed the evidence and sign of the baptism with the Holy Ghost as many do say. However, tongues or languages signify much more. They are the outflow of the Holy Ghost who has come to reside within, in power and to manifest His gifts(1 Cor.12:8-11).

A river always has an outlet, through its mouth. In a sense, these rivers of the Holy Ghost emerge through the mouth of the recipient. He speaks in other tongues. A river continually is flowing out through its mouth. This describes the experience that is intended by God. We are to know a life of the out-flowing of the Spirit. He is to come out of our innermost beings, or spirits, as Jesus declared. He is to continue in His action as rivers within. The provision of the Lord Jesus is that we are involved in prayer of the Spirit, in worship and in intercession. The river is to flow throughout one's life in order that the supernatural acts of God can be initiated and gifted while we are here on earth.

Unknown Languages

They were all speaking languages never learned, many of which were understood by those who came running at the sound, crowding around in turbulence. The one hundred and twenty disciples were blessed with heaven's abundant gift in accordance with God's promise given nearly nine hundred years previous to this when the prophet wrote it down as words from God: 'I will pour out my spirit on all mankind...' NAS (Joel 2:28). The promise itself was to the believing remnant of Israel (v.32), 'the survivors whom the Lord calls'.

Some were speaking short sentences in other tongues. There was undoubtedly a loud noise. To the onlookers they appeared drunk, speaking such strange tongues as they were with peculiar actions.

Peter explained it by saying Jesus was lifted up to heaven and was now at God's right side. He said, '... and having received from the Father the promise of the Holy Spirit, he has poured out this that you now see and hear' (Acts 2:33). We need to note that the on-

lookers were all Jews, those of God's Old Covenant people but the majority in Israel would never believe.

Another fact was that the speaking with tongues on this occasion was in languages known and understood by many of the listeners. From the experience of listening to multitudes, one can assume that each of the one hundred and twenty spoke at least one different new language. Listed in the Bible are fifteen that were recognized by the listeners. Therefore it seems obvious that as well as these fifteen, there were one hundred and five other languages spoken, which were not known to the bystanders.

It is not recorded on any other occasion where believers were filled with the Spirit that the onlookers understood what was being spoken. It can only be a sign and not a language for preaching to unbelievers, even though on that day some languages were understood. Apparently it was rather common later on as a sign for unbelievers. Paul evidences this by writing that 'tongues, then, are a sign not for believers but for unbelievers' (1 Cor.15:22).

The occurrence on Peter's day was an introductory occasion for the world and for the church. It was during the feast of Pentecost which thousands had attended from many parts of the Roman Empire where various languages were in use. Surely the time had arrived for fulfillment of this Jewish feast given by God to Israel, that was only for the period extending from Mt. Sinai's Law to the death of Christ. Moses, the lawgiver, inaugurated the celebration of the natural feast as a type. He was only a servant in the house. Christ was a Son over the house 'whose house we are', thus able to glory in the Spiritual anti-type of the feast (Heb.3:1-6).

Tongues of Angels

In 1 Corinthians 13:1 Paul writes 'if I speak in the tongues of mortals and of angels'. Therefore, it is apparent that speaking in tongues can not only be the languages of men but also that of angels. Some people think this speech of angels shuts out the devil from understanding prayers. There is no scriptural basis for that and it is not important.

Praying in the Spirit ascends to God who hears and answers. Satan's understanding or otherwise cannot be an obstacle to these prayers.

My Personal Experience

I myself have listened individually to many thousands who have been baptized with the Spirit as on the day of Pentecost, hearing them speak in other tongues. As far as I could judge, they all spoke languages that were different. Generally, I myself, or other persons present, did not even know any of the languages. Occasionally a language would be known to someone.

During these years there have only been a few times when I myself have understood the language spoken. It is always easy to distinguish other languages as such, even if sounding strange. New foreign languages always tend to sound peculiar. In Australia I have heard tongues that included some foreign words I knew.

Indonesia provided me with a few evidences of God's power when I heard on different occasions, tongues from the Spirit that were English. One was when an old woman from a kampong used some English. A kampong is a settlement with primitive housing. We conducted a prayer meeting that she attended. As we were praying she had a wonderful infilling of the Holy Ghost. Suddenly a Chinese man came over to my interpreter and excitedly said she was speaking Mandarin. She was an uneducated woman, a Javanese, with no knowledge of any language other than Javanese. The three of us were enthralled at such a demonstration to us by the Spirit.

Her language changed as she continued to speak in tongues, lost to all but God Himself while glorifying Him. My interpreter who was Dutch educated then informed me: 'She is now speaking Dutch'. Then her language altered again. It was not necessary for anyone to say to me, 'This is English'. I was awed as I listened.

She was saying in English, 'Come, Lord Jesus, dress me', repeating it with appropriate actions, and of the Spirit. Every time she said 'dress me' she would run her hands up the long batik material that covered her legs. Then she would lift up her hands to say, 'Come, Lord Jesus'.

It was a marvelous indication of the reality of the Spirit. This was His manifestation in that place.

For me personally it was even more wonderful. One week previous to this, many miles away and where this woman had not been in attendance, I had preached on the subject, 'The Spirit and the Bride say, "Come". Even so, come Lord Jesus' (Rev. 22:16, 20). The emphasis had been on the blessedness of the Bride's saying with the Spirit, 'Come' and the necessity for the Spirit's preparation of the Bride.

Here was this woman acting it out in the Spirit while praying in other tongues!

Before prayer, there should be teaching about the baptism of the Spirit to the people, the basis being the Word of God. This is a general necessity, whether it be of long duration or for just a few minutes. It depends on the grasp of the subject that is needed by each particular congregation. No one is an authority on the born again truth without having experienced it. That person who has not known salvation cannot teach anyone about being born again.

Many times preachers themselves do not know Jesus Christ personally as their Savior. As a result, all over the world churches are full of people who are not born again. Other times, a scant attention is given to proclaiming the gospel clearly.

Despite this situation, we listen to the words of Jesus that we are to preach the gospel and realize it must be done.

The baptism with the Spirit has the same application. A person who has not experienced the baptism of the Spirit that must include speaking in other tongues cannot teach about it as either a doctrine or an experience. Therefore, we should listen to those who have the experience that is based on sound Bible teaching.

The Only General Manifestation

Speaking in tongues is the only sign and the only general manifestation that comes with the infilling of the Holy Ghost. On that Day they appeared drunk to the onlookers. This leads to an understanding that there were other physical and supernatural actions in their bodies given by the Holy Ghost. It can happen that bodily movements, such as with the hands, move under the power of the Holy Ghost. Such should not be quenched or stopped then, or at any time in the future.

Sometimes there will be demons leaving due to previous bondages and they may cause actions. The Holy Spirit delivers and controls when that person yields to His operation in other tongues. We should never fear demonic forces or consider them as having great power. Rather the power of sin in all and even as a possibility in each believer is far stronger and incipient than demonic intrusion.

Having observed falling over or getting slain for forty years, I believe that often people and pastors are satisfied with this to occur because they do not really desire the scriptural infilling of the Holy Ghost that always has speaking in other tongues. If they do desire it, they often do not know how to receive such wondrous manifestations of the Spirit. They miss out on the wonders of real Holy Ghost power.

Falling over or being slain generally is not Holy Ghost power. Pastors in countries where people are often demon possessed due to their heathendom recognize the demonic when they see someone fall. We have observed a demon possessed woman who on deliverance laughed as we saw here. Our enquiry elicited the fact that the command had been given for the demon to cause her to laugh on leaving. This is peculiar but strange things occur many times.

One must consider the strong possibility that it is only of the soul. The major exponent of such experiences declared, 'You put out your hand (to minister it) and breathe out'. Even Watchman Nee, as a Brethren baptized with the Spirit said that soul experiences actually were to be considered as of the demonic. Jesus told Peter that what was of man was of Satan. We are to be directed by the Holy Ghost and be involved only with the Holy Ghost who works in our spirits.

The only time falling over is mentioned in the Scriptures is in connection with speaking in other tongues, quoted here:

'For with stammering lips and another tongue He will speak to this people.

To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.

But the Word of Jehovah was to them precept on precept, precept on precept; line on line, line on line; here a little, there a little; that they might go, and fall backward, and be broken and snared In the Law it is written, and taken' MKJV (Isa.28:11-13).

This is quoted in part by Paul; "By other tongues and other lips I will speak to this people, and even so they will not hear Me, says the Lord." So that tongues are not a sign to those who believe, but to those who do not believe ...' (1 Cor.14:21&22).

We Are To Covet Holy Ghost Manifestations

Thus a common Australian occurrence is not endorsed by the Word of God. Also, many are looking for excitement to keep the crowd and this is worldly and carnal. We fail to find in the New Testament that the apostles and their co-workers took this view. There is a call from God today to follow His Word. However, falling over can be a sign that the power of God through the Holy Ghost is working in that person, whatever the reason for being on the ground.

Often the general denominations such as Protestant, Main Line, Charismatic and even many a Pentecostal, will settle for anything that looks miraculous and emotional, as long as there is no speaking in tongues. As the Word of God declares, such thinking and actions are not Spiritual but carnal and worldly, consistent with being infants in Christ, acting like men. A reading of the verses in 1 Corinthians 2:12-3:3 would bear this out, quoting: "The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (ESV (v.14)). We need the Holy Ghost power of speaking in other tongues.

One wondered for a long time that famous men of God in the denominations wrote good books about the Holy Spirit and yet refused to accept speaking in tongues. Then realization dawned. The carnal nature within them was allowed to take precedence over their limited understanding of the Word of God.

There is a subtle opposition to prayer or worship in the Spirit that is in other tongues. The evangelist with gifts of faith, healing and miracles, may through those gifts, produce marvelous signs and wonders in the physical bodies. There is a tendency, even desire many times, to have people falling over and on their backs. They are then covered with cloths some even tumbling in a pile. As all matters are to be decent and in order, one fails to see how a falling over that requires cloths could be in that category.

Presumably, the injunction from Paul about order seems to be followed in relation to tongues only but he says: "... Forbid not to speak with tongues" then "Let all things be done decently and in order" KJV (1 Cor.14: 39&40). There is a general tendency to undervalue speaking in other tongues.

Without any doubt, there is more glory to be found in other tongues prayer and worship than in falling over and certainly than can be experienced in ordinary singing with music.

Folk surely need ministries in the Holy Ghost from those with the three gifts mentioned, in order to be baptized with the Holy Ghost and to be healed – most times. It is not necessary to fall over to be baptized or healed, as we have proved in maybe thousands of meetings. There is this that those who are demon possessed will often fall.

We do not really need to have a minister release 'power' on us in order to fall over, every week in the year as is common in some churches in Australia. It does attract the people who love it, even though it is not to be found in the pages of the Bible. God has graced us with the supernatural and heavenly prayer and worship in tongues.

The Lord has given a means for each one of us to edify ourselves. As Paul declares, it is by praying, singing psalms, hymns, spiritual songs and thanks in other tongues. That should be our regular experience, when alone and also in harmony with the saints in a meeting.

One can only view this matter from the point of view that people are happier to be ministered to and to fall over rather than to pray or worship in other tongues. This gift is from God. It was said by Paul to have attracted unbelievers. It does so today.

If more importance is attached to public prayer and worship in other tongues, where the folk decently and in order are so in the Spirit that it is far more glorious than falling over, all would be amazed. Every time a person speaks in tongues it is the Holy Ghost. Each one should advance in experiences of such prayer and worship.

There are times when one is so engulfed in speaking supernaturally that even one's mind seems to be full of heavenly glory. This occurs without the mind being aware of anything in words of one's natural language.

The glory of God is manifested within as we pray in other tongues. We are 'changed from glory to glory, as by the Spirit of the Lord'. This change I believe accompanies our spirits into heaven.

Tongues

It is amazing that the many subjects contained in the Bible are taught in seminaries, bible schools and churches world-wide, except one entitled 'Tongues'. There seems to be a prevalent antipathy to the possibility of the general use of tongues or languages in our churches. Hence it is relegated to the back bench, as it were.

When we consider the number of times it is used in New Testament compared with those of other important words, it is astounding that the importance of tongues or languages is lost.

Instances of use of these words are far less and they are of most important subjects. Such are: 'prayer' 17 times; 'music' nil; ordinary 'singing' nil; 'baptism in water' in meaning about 3; whereas 'tongues' have a mention of 20 times.

The matter must be dealt with as of the highest of values for the ongoing life, power, supernatural and increase in the church of Jesus Christ. Otherwise, we deprive ourselves of this grace of God for us. It plays a prominence in the riches of heaven that are laid up for us in Christ Jesus.

Its significance lies in that it is the foundation of the manifestation of the power of God through the power of the Holy Ghost both in the personal life of the believer and in the true life of the local and world-wide church.

Because it is said to be by the Lord, the Spirit (NRSV), we should consider the considerable content of the two epistles of Corinthians in which Paul relates much about the Spirit. Quite a deal of the material has regard to the miraculous and supernatural prayer and thanksgiving in other tongues. The baptism with the Spirit from the Lord Jesus has precipitated the possibility of the wide usage of this kind of tongues in prayer. Paul also speaks much of the Holy Ghost given gift of tongues.

It indicates that Paul knows that it is the exercise of this prayer language in particular, that will effect first of all a glory within one's spirit. Then as progression over the years is made in many alterations of the languages in one's prayer, changes are made from glory. This surely is heavenly glory for us.

In view of this, it is apparent the church is missing out on the glories of heaven to be experienced now in her meetings. Let us follow the Word of Christ, daringly, boldly and with faith. We ourselves have experienced on very numerous occasions, the blessing, the beauty and the glories of heaven through prayer in other tongues. We have seen many in meetings also know this glory.

May Faith Arise!

The only general phenomenon in the Scriptures for the infilling of the Holy Ghost is speaking in unknown tongues. Being slain or clapping of hands and shaking are never even mentioned. We should not consider it necessary to fall over, clap the hands or shake. It is possible that Holy Ghost power may be so strongly on a persons that the arms or hands would move.

Paul said that their experience when they became believers was with the Cross (not through water baptism) and in having the Spirit (Gal. 3:1,2). For him, that always involved speaking in tongues.

There is another time recorded after Pentecost when the place was shaken and they were all filled again with the Holy Ghost (Acts 4:31). Again there was speaking in tongues as even non-Pentecostal scholars will say.

We cannot go beyond what the Bible teaches. We are shut in to the Scriptures. We dare not invent our own manifestations or leave out any God has given to the church for all who believe. There comes to all a warning not to add to or take away from the prophecy of the book, (Rev. 22:18) and surely it applies to the whole of the Bible, the Word of God. Psalm 138:2 shows: 'Your word is above all your name'. His name reveals His Person. Yet higher still is His Word.

As believers, we must not imagine our own kind of God, our own kind of Jesus Christ or our own kind of Holy Spirit with our own variety of manifestations. That would be gods of our own making and it is idolatry.

We reach out to the Lord in the spirit area that is of our innermost being. Hebrews 12:18 reads: 'You have not come to something that can be touched' i.e. anything in the area of the senses. Verses 22,24 tell us: 'You have come to the city of the living God, the

heavenly Jerusalem, to God the judge of all and to Jesus, the mediator of a New Covenant'.

All these are invisible. All are outside of the use of our five senses. Our mind cannot imagine God the Judge or Jesus the Mediator. They are heavenly. We approach heavenly things in our spirits that are at the centre of our human existence and that have been made partakers of the divine nature. We are to rise in faith to approach Jesus who is in heaven. There is no human source for us. These matters concern heaven itself and are not based on earth. It is a mistake to imagine there could be a human element in our approach to the throne of God through Jesus Christ.

The anointing of the Spirit is always within (1 Jn. 2:27). It is not shown as outward and visible operations. The expression is often obvious and visible. Externals such as in the Old Testament order, being mere shadows, have no place in the New Testament church.

The general practice of the early church, as shown in all of Paul's epistles, was that they prayed often in the Spirit, that is praying mainly in other tongues. Tongues were the common denominator. This is verified by a close study, and even a casual one, of all the mentions about prayer, being filled with the Spirit or in the Spirit, and in relation to edifying oneself.

Power given according to Acts 1:8, at the time when we are baptized with the Spirit, lies in speaking in other tongues.

Signs And Wonders

Signs and wonders the Bible way are those given in the great commission to the church by Jesus. 'And these signs will be with those who have faith: in my name they will send out evil spirits' BBE. Here is a good translation for the remainder: 'they will speak in new tongues. They will place their hands on sick people, and they will get well' GNB (Mk 16:16-18). The base of it all is Holy Ghost speaking in tongues.

The book of the Acts verifies this. It is full of these signs and wonders. We read 'how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit' (1 Thes.1:5). When the first gospel preachers told out the good news of salvation through Jesus Christ, the power of God worked through them as a witness to the truth.

We should expect our God to add His witness to the proclamation in our day as He did according to these wonderful words: 'God also confirmed the Word by signs, wonders and various miracles, and gifts of the Holy Spirit' (Heb.2:4).

Many signs and wonders with miracles and gifts are seen throughout the treatise of Acts. They do not include such as was seen in the 'Laughing Move' or many Latter Rain operations that have been absorbed by the Charismatic bodies of believers. 'Jesus Christ is the same yesterday and today and forever' (Heb.13:8) and it still holds for the present time with regard to manifestations in our meetings.

We need the Holy Ghost and power just as the disciples and folk received in the old days of the present Pentecostal and Charismatic outpouring. Our lack is such that

necessity arises for us to experience as much more of the Holy Ghost manifestations in His purity.

Chapter 2

A New Day

The Day of Pentecost brought in a new kind of people of God. A new day had arrived for God's chosen believers under the gospel.

As well as being for the church, the promised Holy Ghost in the manner the one hundred and twenty received is for each believer personally. The baptism with the Spirit is the doorway to a life in the power of the Spirit, and it is not the goal. It is different from the experience of salvation. No one can receive this baptism unless he or she does have salvation within.

It comes through believing with the whole being in Christ who died on the Cross for us who are sinners. Peter preached, 'There is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved' (Acts 4:12). That one who has Christ has eternal life.

Was Acts 2:4 Ever To Be Repeated?

We have only to read through the book of Acts to see that God indeed did repeat it on other occasions through the ministry of His servants. We note in particular chapters 8, 10 and 19 where different people were baptized with the Holy Ghost. The promise of the baptism with the Spirit still stands. Scripture shows there is no verse that says it is not for today.

The command He gave to His early disciples still remains as a promise for the whole of the church age. God continually wants us in every generation to know that He 'poured out His Spirit upon all flesh' on that wonderful Day of Pentecost as precursory for all of His people. Peter declared this when he stood up and preached to the crowd that had gathered. He quoted Joel 2:28-32. Here is part of it from Acts 2:17-21: 'In the last days it will be, God declares "that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy". Then everyone who calls on the name of the Lord shall be saved.'

There is a glory to the word 'prophesy'. The meaning of the word is 'to speak or sing by inspiration (in prediction or discourse)'. On that day, they were speaking by inspiration as a discourse, or in other words, they spoke. It was not their own language but the language of the Holy Ghost. That is it was speech in other tongues.

Some people understand some of the languages they spoke by the Holy Ghost. This is what they said in wonder about what they heard:

‘And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language’ RV (Acts 2:6); and ‘... We do hear them speaking in our tongues the mighty works of God’ (v.11).

These words were because they spoke by the inspiration of the Holy Ghost, in other tongues or languages. They were words of a discourse or speech, all about the wonders of God.

They were prophesying as Joel said they would. Peter then goes on to explain that they were prophesying, when he said this:

‘And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy ...’ MKJV (Acts 2:17).

This kind of prophesying was through other tongues or languages that flowed in the Holy Ghost from within them as they were baptized with the Spirit, the gift of Jesus from the Father. This prophecy is to be distinguished from the gift of prophecy, in one’s own language, that is a gift, not of Jesus, but of the Holy Ghost (1 Cor.12:10 – tongues, given by the Spirit).

There is not a gospel preacher or believer who would dare deny the message of salvation to a seeking soul who calls upon the name of the Lord. However, that portion of Peter’s words to the attentive crowd is but a part of the whole. If it remains for our belief today then so does the rest of his address. That brought the outpouring of the Spirit promised in the previous age to be a then present and indeed continuing fulfillment. If we believe one verse is for today we must believe our faith can cling to all.

The promise experienced by the one hundred and twenty disciples in that upper room has been given to you and to me. If you are called into the kingdom, born again of the Spirit and redeemed by the blood of Jesus Christ then the promise is for you. The gift of the Holy Spirit is for the one whose sins are forgiven. This experience in the early church is not something for the first century only. It is to be repeated in your own experience. It was not withdrawn when the apostolic ministries of Paul and Peter and the others had ended.

When they died the promise did not cease but continued to be completely relevant for the on going message of the church of Jesus Christ. Early history books show that believers had the same experience for up to two hundred years.

The Prototype

What God did on the Day of Pentecost by pouring out His Spirit as the promise was the prototype, the model for all time. It is to be expected that the outpouring of the Spirit will follow this pattern until Jesus comes. It is the foundation of the gifts of the Spirit.

The baptism with the Spirit generally comes as a different or later experience than that of being born again of the Spirit. It could be said to be the outflow of the well of salvation that is placed within when Christ by His Spirit indwells the one who believes.

That indwelling does not include water baptism or speaking in tongues. Nowhere in the book of Acts or the Epistles, about the early church, is there a verse saying you must be baptized in water or baptized with the Spirit, speaking in tongues, to be saved.

This being baptized with the Spirit must occur only on the experience of Titus 3:8, 'He saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit.' Notice that it is not water of baptism but of rebirth.

That is different from being filled with the Spirit as in Acts 2:4. In the new birth we are renewed by the Holy Spirit. In other words, it is something occurring within. It is not by means of material water, but by the water of the Word of God, the Seed put within. Also, it is a miracle within whereby the Holy Spirit renews our dead spirits with the life of Christ, without our speaking in tongues.

Being filled with the Spirit is given by coming to the Lord Jesus Christ for it in an attitude of faith. Spiritually we drink from Him so that out from our innermost beings will flow the river of the Holy Ghost that was first poured out on the Day of Pentecost.

This river is sourced in heaven, flowing from the throne of God. It is not a natural river but Spiritual. It flows in the middle of the city of God. The city also is heavenly. It is that Mount Zion, the church of the Lord Jesus Christ, the new Jerusalem. We have come to that city and partake of its supplies.

Happenings such as being slain or laughing, which are emotional and not supernatural, can never take the place of speaking in tongues. The scriptural way is always speaking in tongues. This is to be the believer's present experience as is shown in 1 Corinthians 13:8-10 that includes this hope, 'When everything is perfect, then we will not need these gifts that are not perfect'.

A clear translation about this matter is: 'There are gifts of speaking in different languages, but these gifts will end. There is the gift of knowledge, but it will be ended. These things will end, because this knowledge and these prophecies we have are not complete. But when perfection comes, the things that are not complete will end'.

We still enjoy the things that are 'not complete', and indeed God has these supernatural gifts for the present, all of them having been given for this dispensation. Let us appreciate God's great gifts. Let us thank God for all the works and things that He does. We dare not repudiate His gifts.

The New Covenant Of The Spirit

The great promise of a New Covenant given in the Old Testament to Israel by the prophets was a covenant of the Spirit. It was not a covenant of Divine healing, signs and wonders or prophecies but the Spirit Himself who came in the baptism with the Spirit.

This was made to the natural remnant of natural Israel and by extension, it includes Gentiles. Together, they would become the Israel of God, (Gal.6:16) and made into one.

This is by being created 'in Himself one new man in place of the two, as one body' (Eph.2:14-16).

One prophecy given about a New Covenant disclosed such a one whereby the law would be written on the heart. This is quoted by the writer of Hebrews: 'the Holy Spirit also witnesses to us for after He had said before, "This is the covenant ... I will put My laws into their hearts, and in their minds I will write them" (10:15,16).' It is a New Covenant that God has given so that all believers, both Jew and Gentile, can be recipients of all of its many blessings, becoming the new nation and people (1 Pet.2:9).

Jesus is its mediator. He is the One of whom God said: 'I have given you as a covenant to the people, a light to the Gentiles' (Isa.42:6). The New Covenant or Testament was given through the blood of the Lamb of God, Jesus Christ. He is the Savior by whom salvation has come and is given.

The Spirit is the one who makes this possible, as it is a covenant of the Spirit with the Word in the heart. Isaiah's great prophecy includes these words: '... "As for me, this is my covenant with them", says the Lord: "this is my covenant with them, my spirit that is upon you, and my words that I have put in your mouth" ...' (Isa.59:14).

He also speaks of salvation that is effected by the Spirit as a 'well of salvation'. Jesus gives of the water of life, eternal life. We are born of the Spirit and the Holy Spirit is in us as this well. It is the experience of every child of God. John explains it by saying that believers have an unction (anointing) from the Holy One, who is Christ (1 Jn.2:20). We are joined to Him by the Spirit and are found as believers, in Christ, who is in God.

Acts 2:4 And The New Covenant Of The Spirit

Because the New Covenant is one of the Spirit, the baptism with the Holy Ghost is important. It was the heaven-given introduction to this covenant. Most believers know the importance of the role of the Holy Spirit for today in the church. Believers are born of the Spirit, sanctified by the Spirit and have His witness within that they belong to the Father.

The Holy Spirit has been sent and is even now working throughout the whole church. Despite this there often is opposition and antagonism when the experience of the baptism with the Holy Spirit of Acts 2:4 is preached in our day. This unbelief closes the door to the manifestation of the gifts of the Holy Ghost also, even though they were often found in the early church.

For a couple of centuries, it was the normal experience to be filled with the Spirit as in Acts 2 where they 'began to speak in other tongues'. That was the beginning of this 'filled with the Spirit'. We cannot separate being filled with the Spirit from speaking in other tongues.

Stephen was said to be a man 'full of faith and of the Holy Spirit' (Acts 6:5). Obviously he prayed in other tongues. The fullness was manifested in ministry by his being full of 'grace and power' (v.8). This was evidenced by different manifestations of the Spirit's power as he ministered.

Present day believers will be wondering why many parts of the church of Jesus Christ in various denominations, do not include the baptism of the Spirit with its speaking in other tongues in their doctrines, as well as the nine gifts of the Spirit.

History has the answer. For at least twelve hundred years, until the time of Martin Luther in Germany, the visible and organized church in its Western and Eastern forms was in a very backslidden state. It followed traditions and beliefs of men, rather than the Word of God. Generally, this is still the case.

We today have inherited such history. It has taken the last six centuries for various denominations to form, based on aspects of the gospel that were neglected all those hundreds of years. It has taken all that time for various basic doctrines of the New Testament to be revitalized and once again believed in sufficiently for some to obey.

One of those basic doctrines of the New Testament gospel is Jesus' gift of the baptism with the Spirit and its speaking in new tongues. This opens the way for the nine gifts of the Spirit whose usages are clarified in the teaching of 1 Corinthians chapters 12-14. All of these gifts are gifts of power (*dunamis*).

Should we in the church of Jesus Christ personally and individually expect to experience in our lives, the power of Pentecost? Yes, indeed. The blessing and power of Pentecost must come in a manner similar to that in which it was first received in the book of Acts. How else could we have it?

Some may not see the difference between receiving Christ for salvation, when one is made a new creature in Christ Jesus, and an experience of receiving the baptism with the Spirit. To understand it requires a widened view on the topic about believers' various experiences with the Holy Spirit. We look first of all at the life of Jesus.

The Holy Spirit's Work Relating to Jesus

At His Conception

Regarding the conception of the divine Son of God as a human being, Luke elucidates the manner in which the Holy Spirit came upon Mary so that she conceived Jesus. Then from His birth the Spirit was with Him in a special way.

At His Baptism

As Jesus came up out of the waters of the River Jordan, He saw the Holy Spirit like a dove coming upon Him, in a different way. This was in a powerful anointing to be with Him in His humanity, for the purpose of His ministry on earth.

How The Holy Spirit Works In Us

The Spirit Within Us

The work of the Spirit in us as believers can be viewed in its diversities. The Holy Spirit dwells in each one who is born again, as indicated by: 'But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness' (Rom.8:9,10). This is about the well of salvation in all who have been born again of the Spirit.

The Fruits Of The Spirit

Similarly the fruits of the Spirit are different operations of the Holy Spirit at various times. Paul shows this when he recognizes that ‘the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control’ (Gal.5:22,23). These are not the indication of natural human characteristics of goodness. They are not the products of the natural human nature of the believer, which nature has been crucified with Christ. Rather, they are a harvest of growth stemming from the Holy Spirit, who lives within the child of God. The grace of God has brought salvation and because the Spirit dwells within the believer, as they yield to Him there are resultant fruits. These qualities are those of the Spirit Himself. This is a work of the Holy Ghost that is different from the manifestation of His power (*dunamis*) that comes with the experience of the baptism of Pentecost.

Baptized With The Spirit, A Different Experience

This baptism is the river of the Holy Ghost. The well of salvation, the Spirit of Christ within, has become a river. The connection with being born of the Spirit is a vital one. As Jesus let Nicodemus know, the new birth is from heaven and not of earth.

There is a birth from the Spirit that makes the believer to be of the Spirit. He now has a Spiritual nature, being a new creation in Christ Jesus. He has a new nature inside of him, a ‘creature’ that is spiritual and born of heaven.

This same Spirit of the new birth is to operate in another way. He who is within as a well springing up into eternal life is to begin to flow like a river. This is different from salvation sent by God, although the same Spirit is involved in another kind of bestowal. The Holy Ghost baptism is another gift, one from Jesus Christ.

At first He comes in salvation. Then He is given to flow like a river in what the apostles termed ‘receiving the Holy Ghost’. Paul on one occasion asked, ‘Have ye received the Holy Ghost since ye believed?’ KJV (Acts 19:2). These twelve men were considered believers but the power of the Spirit appeared to be missing. It was indeed so. They had not heard of the Holy Ghost.

Paul immediately ensured that they received this blessed promise. He laid hands on them and the Scriptures says: ‘When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied’ (v.6).

Once he heard them speaking in other tongues, Paul was satisfied that the second experience was theirs, in accordance with all that the Lord had done in the lives of others who had received. This included he himself. It was a repeat of Pentecost, such being the foundation.

People believed on Christ and at some later time, received a different and another new experience. It is seen to be a gift that is received at a given time with the specific ability to speak in new tongues or languages.

The baptism with the Spirit is meant to be the normal experience in a Christian's life. It was not unique to the experience of those who met on the Day of Pentecost, as five

other incidents in Acts would indicate. Also, the church of Corinth had this same experience in their midst years later. The experience of Acts 2:4 cannot be considered as unique. It is to be common to all believers, with no room for pride.

Actual Fulfillment Of Two Feasts

The fulfillment of each Old Testament type in the Jewish system of worship was not merely played out with a once only occurrence. The benefits would continue forever.

The Feast of Passover

Jesus Christ was crucified on the Day of Passover, in fulfillment of the Passover Feast (Lev.23:5-8;Ex.25:15-22;1Cor.5:7) - but now we see Him 'continually hanging on the Cross' for us, as shown by the Greek tense in Galatians 3:20, 'With Christ I hang (present continuous tense) upon the Cross'.

He was and is and always will be our Passover Lamb, slain for us. We continually feast upon Him who is the Bread of Life, whose shed blood continually cleanses us from sin. Christ died to redeem for Himself a people holy unto the Lord, hence the putting away of leaven (a type of sin).

We know that the feast of Pentecost as recorded was a type (Lev.25:15-22; Ex.25:16a.). Its fulfillment also on the actual day of Pentecost, was activated in the sending of the Holy Spirit. This day was the completion of the harvest period associated with the Old Testament feast. This harvest is on-going. Souls are being brought into the Kingdom of God, century after century.

The Holy Spirit continually is convicting unbelievers of sin and He comes into their lives as the Spirit of Christ at conversion. Then He is to come upon them continually in supply as believers, in an infilling of the Spirit as on the Day of Pentecost.

The Feast of Tabernacles

Regarding the feast of Tabernacles, it is apparent that the outpouring of the Spirit is to be related to its fulfillment. (See Lev.23:23-32,33-42;Ex.23:16). This is determined because on the last day of the feast of Tabernacles just prior to His crucifixion, Jesus made a loud announcement to the people gathered for that feast.

He was preparing them for the outpouring of the Spirit He would send after His return to heaven. He also informed them how it would happen personally.

So He shouted the call: 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the Scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit' (Jn.7:37-39).

The priests customarily poured out water every day of the feast. It was drawn from the Pool of Siloam. On the seventh day, it was poured out seven times, reminding us of the fall of Jericho in the book of Joshua.

For the Jews of Jesus' day it denoted prayer for the outpouring of the Spirit, promised in the Old Testament. They, however, had no idea what that outpouring would mean.

Pictures of water in the Old Testament as being the Holy Spirit are drawn in two places (Ezek.47;Zech.14:8). There was to be a river of water flowing and this represented the promised outpouring of the Spirit.

Those who would revel in this river would only be a remnant of Israel's nation. No one really understood anything about this. Jesus magnified it as something wonderful and important for the thirsty.

Another picture we see is that Jesus Christ as the fulfilled Temple of glory, on that last day of the feast, told them that He was the source of these promises of the Spirit. Those who believed on Him were to come to Him and drink. He was Ezekiel's 'Temple', who tabernacled amongst us but who was established in heaven in power as the One who sent the river of the Holy Ghost down to His church.

This feast was one of ingathering, when they gave thanks for the harvest they had reaped. The outpouring of the Spirit, as seen in the book of Acts, resulted in great harvests of souls and local assemblies of the saints. We celebrate world-wide harvest continually.

The people dwelt in booths, to commemorate life in the wilderness where one generation wandered before entering the promised land, (Lev.23:41-43). They had been delivered from their bondage in Egypt.

The huts reminded them how God provided for them in the wilderness while they lived in tents. God 'tabernacled' amongst them in the earthly Tent or Tabernacle of Moses.

God provided for us while we were in the wilderness of sin with the promise of the Savior who has already appeared. God then 'tabernacled' amongst us in the Person of Jesus Christ, when He came to earth (Jn.1:14).

Moreover, God 'tabernacles' amongst us today by His Spirit. He no longer dwells between the cherubim of an earthly temple. That will never exist again. We now, His people, are the temple of the Holy Ghost:

'... For we are the temple of the living God; as God said, "I will live in them and walk among them, and I will be their God, and they shall be my people" (2 Cor.6:16).'

We also have been delivered from the bondage of sin and Satan, our Egypt (this world), and have gone through the wilderness of wandering away from God. It was here, on this earth where we sinned, that the Rock, Christ, was struck in His death on the Cross.

We have crossed Jordan, particularly to be through the baptism with the Spirit. We have entered the land of our inheritance.

It is the Spiritual land of Canaan, a land that flows with the 'milk and honey' of the abundant Spiritual provisions of God. In this land there are the blessings of the Spirit, being those most to be desired.

These are our treasures we seek while journeying here below on our way to heaven, that glorious future and eternal abode.

Scripture does not indicate a future fulfillment of the feast of Tabernacles in this world. It has been fulfilled.

Israel's Journey Through The Wilderness

God Performed Miracles

One is amazed at what God did for the Children of Israel on their journey to the land of Canaan, their entry into it and their occupation of it. A reading of the whole account in the Pentateuch awakens marvel at the miraculous power of God.

He exerted His might to get His people out of Egypt. When we trace their history over the centuries, the story flows with one miracle after another. Their journey through the wilderness until they were given possession of the land was replete with wonders.

When the conquest was completed by Joshua, the fruition of their hopes gave them enjoyment of the bounties there. They were enabled by their Jehovah to occupy all that had been promised to Abraham.

The wonderful things God did for that Israel and for those, His people then, can be expected to be excelled under the New Covenant. We should not hesitate to enjoy His Spiritual provisions of salvation and all that it means.

Included is the miracle of the new birth and then the miracle of being baptized with the Holy Ghost. It is not for us to query what God desires. When Moses struck the rock in the wilderness and out gushed a stream of billions of liters of water, the astonishment of the Children of Israel would have been indescribable.

When they gathered miracle manna from heaven sufficient to eat for seven days of the week, we as the true Israel of God should not wonder at having miracle prayer provided for us.

Daily, we can edify ourselves by praying in other tongues for our Spiritual growth even as they miraculously could feed their natural bodies. If we consider Canaan to be a type of heaven then we are in the wilderness of this world and need our supplies from a heavenly source.

Those Israelites would have thought the miracle common place after so many years. Sometimes prayer in other tongues appears common place. They received heaven's provision daily and we will have our miracles if we pray each day in other tongues.

We should not wonder at the supernatural praying in other tongues God provided through the outpouring of the Holy Ghost that continues today. Cessation of this gift is not an option as the Bible is silent about any such idea. Unbelief has caused it to cease over the centuries. Men prefer the natural, external and sensual.

The Law At Mt. Sinai

An interesting point is that they were not given the Law while inhabiting Canaan. It was in the Wilderness that God called Moses up on to Mt. Sinai, which is in Arabia, far

from the land. At the time God gave Moses the pattern for the Tabernacle and its worship, with the priesthood and sacrifices. That mountain relates to being in slavery and not in freedom. Their condition for all time, even once in the land, was that of weakness and slavery of the carnal and the flesh (Gal.4:24,25). We who are now in the Spiritual Canaan, are free from the Law and condemnation. We are no longer slaves to sin and carnality as Paul remarks in Galatians 5:13: 'For you, brothers were called to freedom; only do not use freedom for an opportunity for the flesh, but through love serve one another.' BBE and, 'The Lord and the Spirit are one and the same, and the Lord's Spirit sets us free' CEV (2 Cor.3:17).

A look at Mt. Sinai on Google Earth, reveals the blackness on the top of the mountain that still remains from the time when God came down to meet with Moses: 'Now Mount Sinai was wrapped in smoke, because the LORD had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently' (Ex.19:18).

The altar can also be seen where under Aaron, the Children of Israel sacrificed the golden calf and danced their drunken orgies before it. This is when Moses was still in the presence of Jehovah who is Spirit, and who was above the mountain, amidst the tremendous power in nature He created and displayed. We still have that tendency they followed, even in our churches, to step aside from the given Spirit provision to an involvement of another kind. Some are worshipping God who is in the Sanctuary of heaven, through Christ, as He has ordained. Others have set up some kind of a golden calf as the centre of worship in self-will.

We Approach The Heavenly Sanctuary, In Spirit

The basis of approach to God is that Jesus Christ is there for us and that this provision is by His blood. Our requests, needs and worship before God are grounded on salvation. This is by faith and not works. Another gracious benefit is that we are 'in Christ' and stand there 'in Him'. Our prayers and worship must indeed ascend to God as in heaven and not here.

The writer to Hebrews succinctly treats these matters in the following verses: 'Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God ... Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need' (4:16); 'When Christ went through the tent and entered once and for all into the Most Holy Place, he did not take the blood of goats and bulls to offer as a sacrifice; rather, he took his own blood and obtained eternal salvation for us' GNB (9:11,12).

This place is the heavenly Sanctuary. That is where the presence of God dwells. We have His grace and the liberty to approach Him there as we are in a position of favor, having been justified by His blood. This is how the writer to the Hebrews detailed it: 'Therefore, brothers, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He inaugurated for us, through the veil, that is, His flesh'; 'let us approach with a true heart in full assurance of faith ...' EMTV (Heb 10:19,20,22).

All worship as a personal act of obeisance directed to God is to be in 'Spirit and in Truth'. Anything else means there is some golden calf that has been raised in a similarity to what Aaron made for Israel to worship. We should be in fear and awe before God as the writer says: '... Let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire' (Heb.12:28,29); or 'we serve God acceptably with reverence and godly fear EMTV'.

The God, the Christ, who poured out His wrath and vengeance upon the land of Israel, Jerusalem and the Temple, from A.D. 66 to 70 (73) and who made an end to the nation, the city, the Temple and with the people dead or in captivity, is the same One we serve. We are under His grace but if He did such things to the wickedness of Israel should we not be all the more fearful of despising that grace? After all, Jesus Christ is coming without there being any signs to precede that event and we are to be watching for Him. This calls for diligent preparedness. The words 'acceptably' and 'awe' give the wrong sense of the Greek in some translations and real meanings are set out here:-

Awe, rather fear, is apprehension of danger as in a forest and VWS shows these remarks: "The phrase "with pious care and fear" is not explanatory of acceptably (as in the KJV). These are to accompany acceptable service ... They do not imply a cringing or slavish feeling, but grow out of the warning in Heb.12:25, "for if they did not escape" which runs through the two following verses, and implies that the catastrophe of Heb.12:27, "the removal of what is shaken", will be final, leaving no more opportunity to retrieve the refusal of God's invitation to the privileges of the New Covenant, or the relapse into the superseded economy of Judaism.' We are not to bring anything from the Old Covenant of Judaism into our practice of the gospel under the New Covenant. The warnings resound!

Our God Is A Consuming Fire

He is 'a consuming fire', a God of strict justice. He will not hold with the despising of His grace and will judge all apostates. This revelation is given under the gospel. So awful was our sin that divine justice made Lord Jesus Christ a propitiatory sacrifice. He gave His soul and body as an offering for sin. This shows the justice of God. Fire always has a connection with sin and judgment, along with propitiation for our sin.

At the time of the first Burnt Offering we are told that 'fire came out from the Lord and consumed the burnt offering and the fat on the altar; and when all the people saw it, they shouted and fell on their faces' (Lev.9:24). This signified the turning away of God's wrath from them and His acceptance of the atoning sacrifice.

These are the factors to be emphasized in the appearance of the fire. Jesus said about judgment: 'I came to set fire to the earth, and I wish it were already on fire' (Lk.12:49).

As this is so, why do we dare set in motion in our churches, anything that is at variance with the gospel of Christ? Sometimes the world's music we hear as we go to our assemblies, seems like the rebellious acts of Saul. When Samuel arrived he heard a sound he did not wish to hear. It was the lowing of cattle that should have been slaughtered. Samuel then said to King Saul: '... Surely, to obey is better than sacrifice, ... For

rebellion is no less a sin than divination, and stubbornness is like iniquity and idolatry. Because you have rejected the Word of the Lord, he has also rejected you from being king' (1 Sam.15:22,23).

Are we showing rebellion and contrariness to the will of God for us in our Christian experiences? We surely have been living under His mercy and grace! We need more of it so that we are enabled by His Spirit to know His desires and to operate within the scope of His determined and declared will. It is that we are a holy people, consecrated and separated unto God in all things.

Our Need of the Spirit

The Holy Spirit is He who is our Helper and Sanctifier. There does arise, generation after generation, those who are given Spiritual insight enough to receive from Christ of the ever-flowing rivers of living water and to act with holiness. The river flows from the throne of God and refreshes the heavenly city of Zion, to which we have come. Its waters reside in our hearts, first in salvation and then through the outpouring of the Holy Ghost given nearly two centuries ago. Even this miracle is there, waiting for a place of delivery in the human heart prepared by the Spirit of the Lord. Having the river flowing from the Holy Ghost through prayer in other tongues is the basis of Spirit gifts.

His grace is shown to us as we appear to stumble along with our incapacities, our weaknesses, failures, lack of discernment of the Word, yes even in our rebellion and pride of the carnal nature. The Word of Christ through the Spirit is the enabling power to effect changes. His grace is needed to encourage us to walk in His ways. The power of the Holy Spirit is our reliance for this. We will never find any capacity that originates in us. We are incomplete without Him in anything that touches Spiritual requirements.

The accomplishments of the Holy Ghost through the servants of the Lord in the book of Acts are for us today. Over a period of fifty years, we have seen these same signs and wonders accompany our preaching of the Word in thirteen countries. They have been promised by Jesus.

There would not be a church in the whole of Christendom, that does not feature the great commission of the Lord Jesus Christ in its tenets. Obedience is given to His command He gave with these words:

'And He said to them, Going into all the world, preach the gospel to all the creation'
LITV (Mk.16:15)

However, when it comes to faith in promises He continued to give, disbelief prevails. These verses are included in that last command of the Lord Jesus:

'And *miraculous* signs will follow to those believing these things: in My name they will cast out demons; they will speak new tongues;

'they will take up serpents; and if they drink any deadly thing, it will not hurt them. They will lay hands on the sick, and they will be well' MKJV (Mk.16:17,18).

For those who do endeavor to follow the pathway of obedience in the matter of the signs, there is often an understanding as to what is actually conveyed by the Lord. The disciples discovered this:

‘... They proclaimed everywhere, the Lord working with them and confirming the Word by *miraculous* signs following. Amen’. (v.20).

The author of Hebrews exemplifies the means by which these signs were to follow. It was not to be by a mere laying on of hands and pronouncing ‘In Jesus’ name’. It was as he wrote:

‘God *also* bearing *them* witness, both with signs and wonders, and with different kinds of miracles and gifts *of the* Holy Spirit, according to His own will?’ MKJV (Heb.2:4).

We are obligated to obey Him in every way possible.

Chapter 3

More About The Work Of The Holy Spirit

The basis for receiving the gift of the Holy Spirit is the work of Christ on the Cross including His resurrection. Its merits are for us. As with all of God's blessings, it is given to us through faith. The world, or the unbeliever, cannot receive this baptism. Jesus said in John 14:7 regarding the Spirit of Truth, that the 'world cannot receive Him'.

Creation

Before the outpouring of the Spirit at Pentecost and after His resurrection, Christ breathed on and imparted the Holy Spirit to ten of His disciples, who had believed in Him as having risen (Jn.20:20-23). They were believers. It reminds one of the creation in which the Almighty God breathed into the first man, Adam, so that he became a living soul, in the image of God (Gen.2:7).

In another facet of meaning to this, that Christ breathed on His disciples, it is that He in doing so placed Himself on a level with God. As Jehovah, breath went out of Christ to reproduce the divine image in His disciples. The breathing from this angle, was that regarding the new birth. Thomas was not there but he believed as He confessed when he saw Jesus.

Something happened to the disciples by His breathing the Holy Spirit on them before Pentecost. The Holy Spirit even in the Old Testament acted within the hearts of people, 'And you gave your good spirit to be their teacher'; 'and gave witness against them by your spirit through your prophets ...' (Neh.9:20,30).

In the New Testament Peter informs us of His work that had been exerted in the prophets, '... who prophesied of the grace ... that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory' BBE (1 Pet.1:11).

The disciples of Christ had confessed Him to be the Lord. They were made participants by faith in Him as risen Lord. Believers are a new creation, born of the Spirit. When Jesus breathed on His disciples it was not about the fullness of salvation as we know it, but neither can the action of Jesus be merely a type. This is one of the many proofs showing we do not have to speak in tongues to be saved.

Jesus did not do anything in His ministry that could be considered a type of some future event. Christ Himself is the great Anti-type of the history and ritual of the Old Testament. He breathed on them, to give them a real experience as He then said 'I send you'. He meant it for then as He did not say, 'I will send you'.

When He breathed on them He was performing a Spiritual act within them. It was not merely a sign. It also pointed to what would occur on the Day of Pentecost when the Spirit would come as wind. He was imparting to them a real experience. Jesus always gave and still gives experiences.

This incident of breathing as told by John related to the message of his Gospel. The disciples had already partaken of new things that were different from what all the saints and prophets had previously seen under the Old Testament.

Regeneration for the disciples is presumed before the Cross throughout the Gospels. With regard to His breathing on them, Jesus had indicated already that they were clean by His Word (Jn.15:3), so the implication is that they were born again at the time Jesus so spoke. The first fruits from the dispensation of the Holy Spirit historically began on the Day of Pentecost.

When He breathed on them they received something unique. The experience with His ten disciples had meaning as follows.

Jesus came unto His own and they did not receive Him. Only a remnant would believe. The prophet Ezekiel had used similar words in relation to breathing and spirit (37:9,10). It concerned the nation of Israel. The natural Israel had rejected Jesus by the time John's Gospel was ending. Now Jesus' ministry on earth had finished and natural Israel in turn was rejected. The nation of Israel came to life in a new form.

Jesus told Peter that on the rock Christ Jesus, with Peter as the stone, He would build His church (Mt.16:18). It was Peter who preached to the crowd, as Christ began this building, when three thousand were added to the first disciples gathered there, to form the nucleus of the church of Jesus Christ. This is the re-formed church, the re-formed Israel. It is the church of the New Testament, including saved Jew and Gentile. Just as God in Ezekiel gives prophetic signs and breath of a nation re-living, so Christ prophesied and breathed in the New Testament, the re-formed Israel now re-living as the church of Jesus Christ.

He did this by first telling Peter what would happen and then later breathing on the disciples as in Jn.20:21,22:

'When he had said this, he breathed on them and said to them, "Peace be with you. As the Father has sent me, so I send you. Receive (the) Holy Spirit ..."' The article 'the' is not in the original Greek. This implies that the gift bestowed was not that of the personal Holy Spirit, but rather an earnest of that gift; an effusion of the Spirit. This effusion of the Spirit was imparted within them.

His ministry would continue later from His glorified position in heaven, beginning at Pentecost. As He breathed on them, for one thing, He was reviving Israel as in Ezekiel. Israel now would consist of the remnant of the Jews and believing Gentiles. His ministry would continue first of all through His disciples and then through the true church, 'As My father has (past tense) sent me, I am (now) sending you'.

The ultimate glorification of Jesus began at the resurrection even though He was glorified during His sufferings for us. It was consummated on His ascension.

John has implicitly stated that the glorification of Jesus would bring about the outpouring of the Spirit, as quoted here: 'the Holy Ghost was not yet given because Jesus was not yet glorified' (Jn.7:39).

After the resurrection Jesus had a Spiritual body that was composed of different elements, and He 'the last Adam was made a quickening spirit' (1 Cor.15:44,45). On being resurrected, He was already glorified and able to breathe Spirit. He was qualified to breathe on His disciples and His ascension initiated His glorification in heaven and this He was able to pour out the Spirit.

We are born again of the Word and of the Spirit, from above. Jesus also said that we are born of water and of the Spirit. Some verses speak of water and the Word in connection with the forgiveness of sins, cleansing and being born again. Water can also typify the Holy Spirit. We are saved through the washing of rebirth and renewal of the Holy Spirit which means we are born again of the Spirit.

As the new birth is totally Spiritual with no physical elements, water baptism has no importance to being born again. We are born of the Word of God and of the Spirit and natural water of baptism does not produce, contribute to or affect the Spiritual new birth.

Also it is the Holy Spirit who makes us a new creature in Christ Jesus. This can have no connection with speaking in tongues. We are born of the Spirit and it is a miracle which happens within our spirits that were dead (Eph.2:1). We are born of God. It is a secret, mysterious operation of the Holy Spirit within us.

It is thus obvious that we do not need to be baptized in water or to speak in tongues to be born again. That would make salvation to include works that we are required to do but it is 'By grace you are saved through faith and not through works' (Eph.2:8,9). Those blessings become part of our experience after we are born again as we obey the Lord Jesus Christ in our new way of life in Him.

Go Ye Into All the world And Preach

They were commissioned to go. The gospel of salvation is for the unbelievers, for all the world to hear. It is for those who dwell in the darkness of sin. When there is faith in Christ alone, the light of this gospel has penetrated their hearts and they are translated out of the kingdom of darkness into the kingdom of light (2 Cor.4:4; Col.1:13).

The message to the unsaved is to be about the One who has been appointed by God as Judge of the living and the dead, the One of whom all the prophets gave witness. He will give forgiveness of sins to all who believe in Him.

New Tongues For Believers

Were not the one hundred and twenty who gathered daily in the upper room already all believers? Even the thief on the Cross received salvation before the Day of Pentecost. Those gathered together on the Day of Pentecost were believers. Jesus gave a promise to them, being: 'These signs shall follow them that believe. They shall speak with new tongues' (Mk.16:17). This verse is found in the majority of ancient manuscripts. All those

things promised by Jesus, were consistently performed in the book of the Acts. Those things are still happening.

Attention to the words of Jesus in His dialogue on prayer by the children of God gives certain assurances to them (Lk.11:5-13). Persistence in prayer is rewarding. When there is diligent and prolonged attention to any request, God will give His answer. The final request dealt with is that of asking for the Holy Spirit.

Jesus tells of a specific gift the Heavenly Father has for His children. It is the gift of the Holy Spirit who is the infilling of the child of God on asking for this. It cannot be overemphasized that the Holy Spirit is already within that believer. He is not poured out again to come upon him when he partakes of the baptism with the Holy Ghost. Jesus teaches this in v.13: 'If you then, who are evil, know how to give good gifts to your children, how much more will the Heavenly Father give the Holy Spirit to those who ask him!'

When a person is saved, the Spirit of Christ, as the Holy Spirit, comes into the heart. It is Christ who is received as Savior. After that, the believer is to ask the Father for the gift of the Holy Spirit. Our Heavenly Father gives to them who ask Him. It is only the believer who can call Him, 'Heavenly Father'. It is only a believer who is able to ask the Father for the Holy Spirit.

Therefore, it is only after being born again, that as a believer, a person is able to request the experience of being baptized with the Spirit.

Salvation is on-going as well as happening in an instant. At the time we accepted Christ, only some benefits of Calvary were performed through the Holy Spirit at one time. For example, we were sanctified then and yet now are being sanctified. Therefore, it should be and is a simple matter that Christ can give salvation at one time, and the baptism of the Spirit at a later date. All believers are not at the same state of sanctification. Those who live more sanctified lives, have no cause for pride. It is all by grace.

The fullness of the Holy Spirit is to be an on-going operation. Receiving Christ and His salvation is the Spirit's work. The gift of the Holy Spirit in the baptism of the Spirit is a different experience. This is shown by the Scriptures in the whole account of the Spirit's manifestation in the lives of the believers of the New Testament church. The early church experienced the Spirit in a 'Spirit-ual' sense that was vital. Their lives were changed in a greater way through the outpouring of the Holy Spirit, as evidenced by many references to Scripture.

Old Testament Ordinances

Blood Of The Offerings

In the Old Testament symbolic ordinance, the priest was to offer a sin offering (Lev.14:17-21). He was to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed. Also it was to be placed on the thumb of his right hand and on the big toe of his right foot. These were acts that typified the

realities of the New Testament. Then he was to put some of the oil on the said lobe of the ear, the thumb and the toe.

Under the New Covenant we come to the 'blood of sprinkling' that Jesus shed. It is applied to us. Then the Holy Spirit fills us. The reality of what happened to the one cleansed in type under the Old Testament is that now, our Spiritual ears are sprinkled with blood and then the Holy Spirit gives us an ear to hear His voice.

The thumb signifies for us all actions we do in natural life and in Spiritual ways. The blood of Jesus is to cover such and the Holy Spirit is to work through us. In relation to the toe, our ways now are under the blood and the Holy Spirit guides us and makes us walk in the ways of the Lord. Our feet become beautiful feet that carry the gospel.

Oil Typifies The Holy Spirit

The priest's action typified the oil of the Holy Spirit being placed upon the blood of the Cross that has washed the sinner clean. Aaron and his sons were consecrated as priests of Jehovah. They were to be consecrated as priests standing for the sinful people, as mediators before the Lord (Lev.8:6-30).

It was by washing, clothing and being anointed. Then the sacrifices were offered. Blood and oil were sprinkled in atonement. Anointing oil and blood were sprinkled on Aaron and his sons and on their garments. The blood was taken from the altar. It showed their acceptance with God through the blood of the atonement.

Oil, symbol of the Holy Spirit, was sprinkled upon them so as to endue them with necessary graces. It was sprinkled upon their garments also, showing that the anointing was for them to stand in the office of priest. Aaron was a type of Jesus (Heb.5:4,5) and he and his sons were never types of anybody today but we can catch a glimpse of the New Testament manner for us in God's way for them.

Moses officiated as mediator of the Old Covenant, the Mediator of the New being Jesus. He is also Priest after the order of Melchizedek, as well as being the offering.

When He was offered as a sacrifice for sin it also was by oil as well as blood, as the Holy Spirit worked in the redemptive act of Jesus on the Cross.

Atonement And Infilling

Jesus made atonement for our sins on the Cross and cried out, 'It is finished'. He arose from the grave and ascended because this atonement had been effected.

As Priest after the order of Melchizedek He then sent the Holy Spirit to remain on the earth in relation to us. However in heaven the Holy Spirit is one with Christ who is the fountain. He is Omnipresent.

When we receive Christ as Savior, the blood of His atonement becomes effective for us. Then He fills us with the oil of the Holy Ghost. Throughout our lives here below, the blood of Christ keeps on cleansing us from all sins as we confess them.

In addition, we can be continually filled with the Spirit. The oil of the Spirit is to flow as the lamp within us is replenished often. A lamp stood in the Holy Place of the Tent of

Meeting. It was to burn continually and was to be tended night and morning. Daily we should experience this. We should continually tend our lamps.

The heart attitude of Mary must also be found in us. She was given a message by the angel that was contrary to human reason. It meant that the Lord was going to do something with her contrary to custom and apparent morality. Yet she replied, 'Be it done to me according to your word.'

Many times praying in other tongues does not seem to suit man's reasoning powers. This is when our faith in the Word of God must be operative.

Our guidance should not come from carnal reason and vain tradition but from the Word of God and the Spirit. Let us by faith enter in to the promises of God in a greater way. Peter had been timid but on the Day of Pentecost he became bold in front of the crowd. We need Holy Ghost boldness to stand for what the Word declares and also to witness for Christ.

On the Day of Pentecost when the Holy Spirit was poured out for the first time, He certainly was sent to remain and operate in the church until Jesus comes again. He is the One who convicts of sin and brings us union with Christ, so that we are justified. His sanctifying work in the saint is to be continuous. He works with and in the blood of Christ that cleanses from sin.

Baptized Into The Body

Baptized in the Spirit we are baptized into the body of Christ, as Paul makes clear with: 'for in the one Spirit we were all baptized into one body were ... and we were all made to drink of one Spirit' (1 Cor.12:13). As stated previously, we drink of the Spirit when we receive the Holy Spirit, or in other words, are baptized with the Holy Ghost.

How can we operate with power as members of the body of Christ unless we are baptized with the Holy Spirit? Supernatural manifestations of the Spirit in His gifts call for a baptism of the Spirit in extra-ordinary power (*dunamis*) as the foundation.

Every operation of a gift is supernatural (1 Cor.12-14). For this we need a supernatural baptism of the Spirit, with its supernatural accompaniment of speaking in other tongues.

Baptized Into Christ

There is also a baptism into Christ and that is what Galatians 3:27 declares: 'As many of you as were baptized into Christ, have clothed yourselves with Christ'. That is not the baptism of the Spirit. It concerns the death of Christ on the Cross and our burial and resurrection with Him, because '... all of who have been baptized into Christ Jesus were baptized into His death' (Rom.6:3). Putting on Christ is a Spiritual act.

Therefore being baptized into Christ is a Spiritual act. It is not an act that involves the natural and material, such as water.

This is not water baptism. Christ was not baptized in the tank of water where we submit to immersion. He was baptized into death, for us, on the Cross. It is that baptism in which we participate.

When baptized in water as a confession of faith to all, we were not baptized into Christ. It cannot be emphasized enough that such baptism occurred on the Cross, with Christ. As Paul says: ‘... I have been crucified with Christ’ (Gal.2:19) and also this: ‘When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead’ (Col.2:12).

This is not water baptism. It happened on the Cross.

Another significant fact is that Christ was not in the tank of water where we submitted to immersion. How then could baptism with Him occur there? No, He was baptized into death, for us, on the Cross and it is that baptism in which we participate.

Being baptized into Christ Jesus signifies that ‘our old man was crucified with Him, that the body of sin might be done away with ...’ Rom.6:6. This is not speaking about being baptized into the Body of Christ, the church. It is speaking of the death with Christ of the sinful old man, or as stated in many places, ‘the flesh’. The carnal nature, the old man or the flesh interchangeable. It has nothing to do with water baptism. Water baptism is the natural type of the Spiritual act.

It is the Spirit who produces fruit in all saints, and who gives His gifts of 1 Corinthians 12 to those baptized with the Spirit. In relation to the body, on the glorious day of the return of Christ He will quicken the mortal bodies of all believers (Rom.8:23). This will be the redemption of our bodies.

Whether baptized with the Spirit or not, we all stand on common salvation ground. All believers have Christ Jesus ‘who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord”.’ (1 Cor.1:30,31).

Different Works Of The Holy Spirit

Many of these works of the Holy Spirit are not something that happened once for all at one specific time. Cleansing, sanctification, fruit-producing, and the redemption of our bodies are acts that are continuous or for the future. The Holy Spirit is continually working in our lives and with a variety of operations.

Therefore we should not find it difficult to see the difference between receiving Christ for salvation when the saving benefits of Calvary are applied, and another experience of receiving the baptism with the Spirit. This is always accompanied by other tongues.

The Spirit lives in the Christian believer and yet there is a baptism of the Spirit for each believer. This baptism is not the same as the experience of salvation. It is an extension of salvation that is the work of the Spirit of Christ. It is a gift from Jesus. It is to be received with the scriptural sign of speaking in tongues. This gift is the source of our power and also the foundation for the Holy Ghost to grant His gifts.

Chapter 4

Some Specifics

Believers receive the Holy Spirit, as Paul worded it. He is a Person and not an influence or power. Generally speaking, there is never a seeking of tongues. Neither can it be said that the seeker desires it because he does not want to be left out of the group's experience. I have never found these things to be the case because the Holy Spirit teaches Truth to the people. However, it must be emphasized that the manifestation of the Holy Ghost's operation in the gift of the Spirit from Jesus, the Holy Spirit baptism, is speaking in other tongues. It is nothing more and nothing less.

Sometimes when people signify their intention of obeying the Word of God and are willing to receive the Holy Ghost, there is hesitancy and doubt about speaking in tongues. This generally occurs in those who have been saved for a while, in those who have heard wrong teaching about the subject or even in those who have sought before but unsuccessfully. If the person happens to be a new convert, he will just believe as we have often witnessed. The surrender of that one is beautiful to see as he reaches out to Jesus Christ and begins speaking in other tongues. He has not had wrong teaching or heard doubts!

In one meeting a woman from heathendom came forward for salvation and yes, the Lord was confirming the Word with gifts of the Holy Ghost, words of knowledge and of healings and miracles. She found Christ and I merely began to instruct her about receiving the Holy Ghost, when she spontaneously commenced speaking in other tongues.

Of all the multitudes I have seen baptized with the Spirit I can only emphasize that people do not request the baptism of the Spirit so as to be fully involved in a church's experience. A person will ask God for it because he personally is touched by God and because he desires it for himself. It is to be his choice as an individual, not because the church may follow its doctrine.

Jesus is One of variety. John knew this when he wrote: "This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written" (Jn.21:24). Each person in receiving salvation, the baptism with the Spirit, healing or a miracle or having demons cast out, is in confrontation with Jesus Christ. He is the only One who knows how exactly He will work and act.

The Reason Saul and Daniel Fell To The Ground

We can regard the experience of Saul of Tarsus as one that was quite different from others. He was pursuing Christians and even killing them. He saw supernaturally a bright light from heaven. On trial much later, we have his record of the event: "When at midday along the road, your Excellency, I saw a light from heaven, brighter than the sun, shining

around me and my companions. When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, “Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.” I asked, “Who are you, Lord?” The Lord answered, “I am Jesus whom you are persecuting. But get up and stand on your feet” (Acts 26:14-16). They merely fell over, neither backwards nor forwards. Seemingly they collapsed to the ground. Saul was commanded then to stand up.

Saul, as a sinner, fell to the ground and was then converted. That manifestation was due to his evil ways (Acts 26:13-19). After conversion, his baptism in water and baptism with the Holy Ghost, he used a different name, Paul, that reflected his inner change. Later, when called to appear before King Agrippa, as a prisoner, he recounted his story as told in the words of the above seven verses. Included was the command of Jesus to him in the vision he had: ‘Now stand up. I have appeared to you, because I have chosen you to be my servant. You are to tell others what you have learned about me and what I will show you later’ CEV (v.16).

Daniel’s experience was somewhat similar according to his statement that was: ‘Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength’ KJV (10:8). This reveals a vision somewhat similar to Saul’s in that he obviously did not have the strength to stand. Daniel recognized his own sin and corruption that deprived him of strength. The actions around ‘being slain in the Spirit’ are based on what happened to Saul of Tarsus – and by inference, Daniel. The Bible examples were not ‘in the Spirit’ but they fell as caused ‘by the Spirit’ due to the inherent evil in man. No man has seen God at any time in accordance of which Paul himself said: ‘Only God lives forever! And he lives in light that no one can come near. No human has ever seen God or ever can see him. God will be honored, and his power will last forever. Amen.’ BBE (1 Tim.6:16).

This completely overturns the idea that the falling is ‘in’ the Spirit and that it is to be desired. We are in the Spirit when we do not walk in the flesh, or according to the evil, carnal nature. Prayer in other tongues is ‘in the Spirit’.

The carnal man in the believer loves physical demonstrations in spiritual matters, such as falling over and seeking after signs and wonders, healings or miracles. He shows this preference rather than for those graces given by the Holy Spirit of God in spiritual form. The unbeliever can be expected to find attraction in these but will the believer be excused by the Lord?

‘Slain In The Spirit’ Experiences

Observation enables one to deduce that ‘being slain’ can have several causes. It can be psychologically, hypnotically and even demonically induced. It may be effected as a learned behavior and group orientated pattern. We need to get back to the Scriptures alone as the basis of all. Sometimes there are demon possessed who will fall to the floor. Even occult involvement in the past may result in the person being on the floor. I personally am not inclined to see it as an experience magnifying the power of God unless it be in deliverance and salvation as a result. The Holy Spirit is operating in the seeker but

there can be various effects, depending on his or her background. When God is dealing with a person, the past can catch up with such a one, in the sense that there may be incursions of the demonic from previous sins of the darker kind. Our sin has in the past separated us from our God. We are by nature proud and rebellious and often still love our own way more than that of the Lord.

We were all under the power of the prince of the air, he who is working in the children of disobedience. When the power of the Holy Spirit begins to move in the heart, anything that has been a bondage of Satan in a peculiar way produces a conflict. The person deep down is loathe to surrender to the Spirit. The dark powers within also may be stirred up enough to cause resistance. Thus the person falls to the floor.

This is not a blessing in itself. The blessing is that the Holy Spirit works within and releases that person. To fall over can become an anticipation and a habit. If the habit is one to meet with the Lord there is not a need to be slain to do so. In fact, such a demonstration, as well as being unscriptural, is unnecessary. I myself do not get slain and neither do I encourage others to do so. Despite this belief and action, I would have seen and experienced in a life-time, so much of the glory of the Lord in myself and others while being in the Spirit that it becomes indescribable.

It is different with regard to speaking in tongues that is contrary to human reasoning and carnal thinking. It is not as exciting to the onlookers as it is to see people 'slain'. Rather, it is heavenly. We should not look for excitement or carnal manifestations but for the Lord and the heavenly.

So it is not necessary to be, as it is called, 'slain in the Spirit' to be baptized with the Holy Ghost. God effects power all by Himself!

If the Spirit is working in that person, they could find themselves on the floor because of demonic activity that has been there in their lives. Perhaps the Spirit is working against the demon producing physical reactions. It should never be thought as 'slain in the Spirit'. There could be rebellion in the heart (a common enough sin) and it is leading to an unconscious rejection of what the Spirit is beginning to accomplish. In fact, according to the Scriptures, there is no such 'slain' experience as a blessing from God. It is always the safest course to follow the Word implicitly.

My ministerial experience has been that there are four reasons that may cause a natural falling over. The first one is that the person knows it is expected. There are always catchers in position! Secondly, it can be psychological and habitual, or even a soulish necessity placed on the person by past submission to always falling. As a third instance, it may be rebellion and lack of surrender to the Spirit while last of all, it could be that there are definitely demons. I have seen people fall to the ground under this latter and even crawl like snakes, or roll. Of course, there are preachers who do use a little gentle persuasion in the form of a push on the forehead! I have also seen this purely under God's power. Holy Ghost power may slay and physically effect people.

Speaking in tongues under extended anointing is far greater and more blessed than a mere falling over experience. Tongues is the Bible way of being filled with the Spirit. This kind of praying and glorifying of God will bring freedom, cleansing, deliverance and blessing to the whole being. Paul was so filled that he could say he spoke in tongues more than all the Corinthians.

Quite often those who are 'slain' never know the power of the Holy Ghost through great liberty with speaking in other tongues as we have noticed on attendance at many churches. Being filled with the Spirit with its result of speaking in tongues was the common experience on the Day of Pentecost, throughout the book of Acts and all the way through the Epistles, as well as for the first two centuries of the church.

Speaking in tongues to God is awesome and blessed. It is far higher than being slain, a common enough experience in many places, even though it is not regarded as an expectation in the Scriptures, let alone one that should be common.

The Glory Of God

When born again, the light from the gospel of the glory of the Christ shines into our hearts. If 'slain' one at the same time may be touched by the glory of Christ. Generally it is a soulish and psychological experience. On being baptized with the Spirit, at that time we are filled with the glory, which is the presence of God that formerly was manifested by the created pillar of fire and cloud of glory in the tabernacle, (Ex.40:34,38;2 Cor.6:16). We are now the temple of the Holy Ghost and He is Creator.

As rivers of the Spirit continue to flow from within, we experience more and more infillings of the Holy Ghost. They take us from glory to glory. Blessed is the person who receives. He will find a wider communion with God because praying in tongues deepens fellowship with Him.

We are to be filled with God by His Spirit, whose manifestation at that time is speaking in other tongues. Soulsh effects must cease sooner or later. There may be evidences of the power of the Holy Ghost manifested in bodily demonstrations. It is 'power'. Also, there is a variety of manifestations from the Spirit in His gifts (1 Cor.12:7-13). The gifts are to be spread around different members of the Body of Christ and are to benefit all: 'The Spirit has given each of us a special way of serving others' CEV (1 Cor.12:7).

Weird occurrences in meetings that fail to exalt Jesus Christ and His Word or that tend to look for some 'new' thing, even to the extent of allowing strange bodily actions, must be eliminated. They are not from the Holy Spirit but are either fleshly (carnal) happenings or perhaps what is worse, have a demonic source.

There will never be such a work of demons in the midst of a pure Christ-exalting, Word of God adherence and a reverence of the Holy Spirit except in the case of the demon-possessed needing deliverance. The Word gives Christ the pre-eminence. The Holy Spirit has come to show us the things of Christ and not those of Himself.

We see His manifestations and know that they are from Him who is the Third Person of the Godhead. In all this, there is to be an awe, fear and reverence for the Three-in-One, Father, Son and Holy Ghost.

One day the Spirit will so work on our bodies, whether decayed in the ground, burnt by fire or still alive when the Lord comes, that He will bring forth immediate miracles. All the redeemed in an instant, will be given redeemed and immortal bodies from the atoms of the old. What greater miracle than this can we anticipate? How wonderful and marvelous. Indeed it is awesome to contemplate about such anticipated events.

Therefore it should not be thought impossible that the Spirit can so work within us and on our bodies now for us to be able to pray in unknown languages.

Paul's experience with God continued to unfold as a believer and a servant of the Lord as an apostle. He has recorded in his epistles the things he learnt about Christ during the vision and all those spiritual truths that the Lord showed him later on throughout his life and ministry. We do well to take full note of everything he taught. It is all for our benefit now.

There was an occasion when Paul was caught up into the third heaven,, whether in or out of the body he did not know. In that manifestation of the Spirit he saw and heard. At the time, he was in the Spirit (2 Cor.12:2-4). We can gain little information from this account as to what his physical reaction was. We do know that his mind was so taken over by the glory of heaven that ineffable truth was conveyed without the ability or permission for him to give utterance concerning it.

Spirit given dreams and visions are part of the outpouring of the Spirit. I myself can testify to this. We all may wonder when contemplating Peter's experience who on one occasion was in a trance.

He said: 'I was in the town of Joppa and was praying when I fell sound asleep and had a vision. I saw heaven open, and something like a huge sheet held by its four corners came down to me. When I looked in it, I saw animals, wild beasts, snakes, and birds. I heard a voice saying to me, "Peter, get up! Kill these and eat them." But I said, "Lord, I can't do that! I've never taken a bite of anything that is unclean and not fit to eat." The voice from heaven spoke to me again, "When God says that something can be used for food, don't say it isn't fit to eat." This happened three times before it was all taken back into heaven' CEV (Acts 11:5-10).

On another occasion, an angel visited him in prison and released him. While in a vision and as he thought so, he walked out and found out that it was reality and he was free (Acts 12).

Reactions In People

We discovered many years ago that some different manifestations in the bodies of people seeking the baptism, or seeking for the Spirit, were reactions and possibly the flesh (carnal nature), or unbelieving rebellion. As the Holy Spirit moved upon them, quite often they did not know what to do with this overwhelming supernatural power.

Their reactions were physical, such as falling, shaking, quivering, crying or yelling. Instead of a full surrender to the Holy Spirit, they reacted primarily in the physical realm. This kind of experience kept them out of the ultimate blessing, until they were instructed correctly and urged to respond to the Spirit with a surrender of speaking in tongues.

There is an inward war for all of us, even regarding Spiritual matters. It is not against the devil. Rather, our warfare consists in this: 'For the flesh has desires against the Spirit, and the Spirit against the flesh; because these are opposite the one to the other; so that you may not do the things which you have a mind to do' BBE (Gal.5:17). The flesh is the carnal nature.

Another reason for many physical manifestations is that the people have not been taught the Word of God so that faith and obedience result. The infilling of the Spirit is an experience that touches one's inner being, even as that of being born again was. It can also be such an overwhelming experience that emotions are deeply moved as well, along with the operation of the Spirit in the spirit area of being.

Again, the human psyche (soul or mind) may be in fear, guilt or too much longing for a manifestation, instead of following the Word of God and the Spirit. Whatever the reason, wise instruction will set everyone on the right path. Obedience to the Word of Christ is demanded by Him.

Quite often people have manifestations due to the touch of the Spirit. Sometimes it is when they enter into a new experience with God. Even in the case of sinners, it is possible for them, in their sudden confrontation with the Eternal God, to evince all manner of physical manifestations. This could be through feelings of guilt, rebellion, having been in the occult or it could be demon power.

We are reminded of the sermon of Jonathan Edwards, Presbyterian, who when he preached on 'Sinners In The Hands of An Angry God' caused some to cling to the pillars of the church in fear. The Wesleyan meetings and Great Awakening of the U.S.A. provoked different and demonic manifestations. Finney's preaching being somewhat rude and demonstratively pointed, awoke strange actions by different people.

Physical acts or soulish feelings do not necessarily mean a surrender to God. Felix became afraid when he heard Paul preach the gospel (Acts 24:25). This soulish reaction did not end in his believing in Christ. Ananias and Sapphira because of their sin, knew the Spirit's operation and fell down dead under the judgment of God (Acts 5). That manifestation was due to their iniquity and was not a blessing from the Holy Ghost. Instead, it was a condemnation.

Many times, people's emotions have been so torn by life that when God touches them, they respond through those torn emotions. Such need the cleansing power of the blood of Jesus, of the Spirit and the Word and the fullness of the joy of the Lord. They need to be loosed (released) by Christ from their sins and the guilt, in the same manner that smokers are delivered from smoking or others from drinking. They need to know the power of the blood of Jesus to cleanse from sin and to set the sinner free.

The Spirit's Manifestations And Demons

There were often manifestations of a different kind when the Holy Ghost worked, even the case of unclean spirits coming out of people during Philip's meetings. Luke relates: 'For unclean spirits came out from those who had them, crying with a loud voice; and a number of those who were ill and broken in body were made well' BBE (Acts 8:7).

Many times I have seen and heard reactions in people afflicted with demons. Sometimes they acted strangely before deliverance. Other times they screamed or fell to the floor as the demons left. The manifestation was satanic or demonic. The power of God set them free and then they would be baptized with the Spirit. That particular manifestation of the Spirit was speaking in other tongues.

When someone mightily being blessed, starts to fall, I may place a chair under him to sit upon. He then responds greatly to the Spirit. He will speak for a long time in other tongues in a mighty baptism of the Spirit. This speaking in tongues releases the Holy Spirit from within.

Some may marvel that there can be demons with the manifestation of the Spirit filling believers so that they even begin to speak in other tongues. When this occurs, the demons are leaving as the person is filled with the Holy Ghost.

An explanation is that it is the spirit that is redeemed. The carnal nature is still existent. When the past has been one where demons have invaded the soul, sometimes the experience of the new birth is not sufficient in itself to cause a release in the soul from the attacks of demons because they have a stronghold there, even though there is salvation and deliverance from the power of sin.

It is possible that the person himself, as he continues to surrender to the Spirit and begins even baby language of speaking in other tongues, will find the demonic influence departs.

When ministering to that person, one should act wisely enough to quietly command all demons to go in the name of Jesus. They will go easily in such circumstances. It is wise not to give demons or the devil any prominence. All eyes should be on the Lord Jesus Christ. Other instances of demonic activity will require a deeper counseling with the person and perhaps a little more extensive expulsion of the demonic powers, always only in the Name of Jesus by the power of the Holy Ghost.

Rivers of Living Water

The most wonderful work of the Spirit for a believer is the infilling that is to absorb his being. It will flow out from within as rivers of the Holy Ghost and is not to be an isolated experience. It must happen continuously. It flows with speaking in tongues. We should be so filled that year by year there will be changes in the languages given by the Spirit.

The work of the Holy Spirit is to lift us up experientially into heavenly places in Christ Jesus. Our position is that we are already seated with Him there. Sometimes as we pray in

the Spirit, we will discover an ecstasy, some anointings or definite realizations of being in the presence of God. Heaven will seem very close.

Praying in tongues enables us to minister to the Lord in prayer and worship that can never be undertaken naturally. We build ourselves up according to Jude 20. We are edified to bless others in a wonderful and supernatural way. We do not need to go to a preacher to get his (so called) anointing.

Prayer

Praying in the Spirit is the command of the Lord: 'Pray in the Spirit at all times in every prayer and supplication. To that end keep alert ...' (Eph.6:18). Any other kind of prayer is not catered for. All varieties must be in the Spirit which implies that praying in other tongues would be the normal medium, although not the only one. This kind of praying is in line with Paul's teachings that show clearly he was very much given to praying in other tongues.

There is emphasis in many Scriptures on the need for the power of the Holy Spirit in praying. His power in prayer operates through us as we pray in other tongues and in our own language, from the Spirit of God alone.

Most believers are loathe to use much speaking in tongues in prayer. Some reasons are fear and rebellion but a major reason is unbelief or even sloth. Due to much antagonism over the years from many denominations and churches to speaking in tongues, caution overplayed itself. Pastors, believers and churches have allowed a certain fear and obligation to those opponents as fellow believers in Christ and this brought with it a spirit of compromise and rejection in the matters of the Holy Ghost infilling.

There is also this, that we are prone not to believe that it is the Spirit of God Himself praying through us and using our lips when we allow our spirits to pray in other tongues.

It Is The Holy Ghost!

This is our privilege, blessing and marvel. We often witness about Jesus Christ having saved us and who dwells within. Surely we should also give praise to the Holy Ghost because He abides within as our Advocate.

Many are used to offering praise in a hymn that has the refrain: 'Praise Father, Son and Holy Ghost. Amen'.

Let us realize that it is commendable and obligatory to give honor to the Holy Ghost as a Person who indwells us and with whom we have communion and fellowship. This is not given to Him as being in us but as One of the Trinity, who is Omnipresent and in particular, who is from Christ.

One benediction first written by Paul and often recited in various churches at the close of the service is: 'May the grace of our Lord Jesus Christ, the love of God the Father and the fellowship or communion of the Holy Ghost be with you all. Amen'.

During many hours of praying in other tongues, there may still arise a measure of unbelief in the heart. This calls for a need to remember that 'God has not given us a spirit of fear' (2 Tim.1:7).

We should know at all times that this is the Spirit praying and that His prayers are far more effective than what we may pray from our minds.

Many Believers Pray From Their Own Needs

They direct their prayers to God from the emotional base of worry, trouble and unbelief. The will of God for them personally, the church and for others is unknown to a large degree.

The Holy Spirit knows the will of God. He is in direct contact with the Father on the throne and ministers to us and through us, at the same time that our Mediator in heaven, Jesus Christ, acts there on our behalf.

We need the supernatural workings of the heavenly Persons in the one yet triune God even as we pray. Praying in tongues as the Spirit wills is God's plan through which His supernatural power can work in us and where ever He wills.

The word 'tongues' as by the Holy Ghost, is mentioned up to twenty times in the New Testament.

That shows its importance.

These gifts of Jesus and of the Spirit have never been retracted.

All the commands and promises of the Lord that He gave before He went back to heaven or through the apostles He left behind, are most important. So much so that Jesus said:

'Those who love me will keep my word, and my Father will love them, and we will come to them ... Whoever does not love me does not keep my words; and the Word that you hear is not mine, but is from the Father who sent me' (Jn.14:23,24).

Obedience shows the measure of our love. We are to do what He has said because love to Him is shown in obeying His teachings. He has taught us about the baptism with the Spirit and the gifts. He who has said, 'If you love me, keep my commandments' should not be spurned in any way.

Any glimpse at the greatness of our God from creation or in the activity of heavenly bodies as well as that of life on earth, is sufficient for us to consider His greatness as supreme. We ourselves as His children, while appreciating that He is our Father, can only be in submission and reverence while performing our obeisances to Him in the Spirit.

The evidence of Scripture and the actions of the Holy Ghost in the book of Acts in and through all those believers and apostles, is most apparent. Many misunderstood this or even are blind to it, not having had the truth preached clearly to them.

There has been often more importance given to having bodily healings and signs and wonders, with prophecies, rather than to what the Bible teaches. The relevance of the

Holy Spirit baptism with its prayer, worship, intercession, singing and giving of thanks in other tongues is missed. Instead there often is a tendency for people and preachers to follow a right or wrong teaching of the gospel. Human ideas are declared.

Sometimes we lust for signs and wonders, with healings and prophecies rather than for what God has ordained in His Word. We have 'itching' ears, KJV, says Paul. He has shown us how we all need the power of the Holy Ghost that is cemented into speaking in other tongues. We should know that Satan hates our speaking in tongues more than other gifts and graces of the gospel that God has provided.

Like Paul, we should say: 'I thank God I speak in other tongues more than you all' (1 Cor.14:18). It was the reason that the Holy Ghost given revelations, gifts and fruit of the gospel were granted him in his ministry. Even Peter acknowledged Paul had wisdom that he himself did not have. Wisdom is from the Holy Ghost 'through the Spirit is given to one a word of wisdom' (1 Cor.12:8 'we speak *the* wisdom of God in a mystery' (1 Cor.2:7). This was the gospel.

The Personal Need For Holy Ghost Intercession

Generally we were never taught the availability and importance of the Holy Ghost acting as our Comforter, or Advocate or Helper, all three translations identifying the meaning of the Greek, that is *parakletos*. I myself have spent a life-time among the Pentecostals and Charismatics and have never heard it taught that I or anyone personally, should realize the reason we have been given this wonderful Third Person of the Trinity in power.

Paul informs us with these words: 'Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

'And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

'And we know that for those who love God all things work together for good, for those who are called according to his purpose.

'For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers' ESV (Rom.8:26-29).

We note from v.29 what our destiny in Christ really is. It is not that we are destined to reign but rather that we are destined to be conformed to the image of his Son, that is in a likeness. Image for us does not have the same intensive meaning as it does when spoken about Jesus Christ, as conveyed correctly to us in Hebrews 1:3: 'Who being the brightness of *his* glory, and the express image of his person' KJV that is translated in the ESV with: 'He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high'. We can see the difference from us in the Person that the Lord Jesus is. We do not share the throne with Him as I have heard a popular preacher say on television.

Here beautifully Paul pictures the Holy Spirit taking hold at our side at the very time of our weakness (associative instrumental case) and before too late.

Then we look at v.28. Prayer and intercession by the Holy Spirit for us to the Father orders our affairs so that indeed all things do work together for our good.

This leaves us with vvs.26&27 that deal with the matter of intercession by the Holy Ghost. He is within us for this matter as we were baptized with the Spirit according to Acts 2:4, speaking in other tongues. He is the One with Divine omnipotence and omniscience in our case to bring about the will of God for us personally.

So what kind of prayers will we engage it in other tongues so that He is alongside us from within us, to advocate for us before the Father God, or to comfort and help us.

Let us remember that the principles of the kingdom of God and of Heaven are found in these verses:

‘No one is able to serve two lords; for either he will hate the one, and he will love the other; or he will cleave to the one, and he will despise the other. You are not able to serve God and wealth ... For after all these things the nations seek. For your heavenly Father knows that you have need of all these things. But seek first the kingdom of God and His righteousness, and all these things will be added to you’ LITV (Mt.6:27-33); and ‘For the kingdom of God is not eating and drinking, but righteousness and peace and joy in *the* Holy Spirit’ (Rom.14:17).

We briefly list reasons that surely will arise in our lives for which we should approach the throne of God through Jesus Christ our Mediator in heaven with the Holy Ghost such a One within us.

a. Spiritually we need His help, personally, in our families, churches and ministry because first and foremost before anything else in life, we are to: ‘If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth’ KJV (Col.3:1,2). The gospel message is that Christ died for our sins and rose again for our justification. This obviates attention to success, prosperity and health as being the identifiable needs of a believer. Such an idea is not part of the gospel as is wrongly taught world-wide by many Charismatic and now Pentecostal preachers. It is a false gospel, different from that taught by Paul and so can be classed as this:

‘I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed’ KJV (Gal.1:6-9).

b. We often do have physical and material needs. The Holy Spirit will intercede for us in relation to such. They could be about need for a job or career, or partner for marriage.

All aspects of our lives fit into the picture - personal, family life, church brethren and situations, financial, health, deliverance from a habit, a prevailing sin that controls us, sorrow, business, protection from danger - whatever. The Scriptures do say: 'I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need' ESV (Ph.4:19). Then the Apostle Paul, who had the true gospel, did advise us: 'I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need' (v.12).

After all, the main consideration and focus of our lives is to be Jesus and His relationship to us - not ours with Him or with others as He has told us in these words: 'He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take up his cross and follow Me is not worthy of Me' MKJV (Mt.10:37,38); and 'No servant can serve two masters. For either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon. And being money-lovers, all the Pharisees also heard all these things. And they derided Him. And He said to them, You are those who justify yourselves before men, but God knows your hearts. For that which is highly esteemed among men is abomination in the sight of God' (Lk.16:13-15).

We take comfort in these words: 'Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"' ESV' (Heb.13:5,6).

With regard to prayers of request and intercession, we are to ask in our own language, in the Name of Jesus, before the throne in heaven. Then we should allow the Holy Ghost to present the case to the Father as our Advocate. This occurs when we in faith, begin to pray definitely and distinctively for a particular need. Sometimes the Holy Ghost will cause us to pray about a certain thing, perhaps knowingly, in other tongues. There will always be an answer to our prayers in this manner. It will be not according to our will but the will of God. Oh, the joy and privilege of being given this grace in prayer.

Chapter 5

The Promised Comforter

Necessity calls for us to establish the truth of the baptism with the Holy Spirit in that its miraculous manifestation is always speaking in other tongues or languages. It is an experience and its importance must be made clear from Scripture.

Supernatural? Or IN Faith?

Many times people have told me glowingly that they have the baptism of the Holy Spirit when they had not. At some time during their prayer time they had received an ecstatic experience even though not speaking in tongues. Sometimes they rested on the ground of a faith only experience and this led them to say they had it.

Let it be emphasized that all believers, baptized with the Spirit or not, have the Holy Spirit, that is, the Spirit of Christ. Nevertheless, it is correct in relation to the baptism of the Holy Spirit and in accordance with the way the Apostle Paul phrased it to ask, 'Have you received the Holy Spirit since you believed?'

Evidently the term, 'receiving the Holy Spirit', meant the same experiences of the apostles and disciples on the Day of Pentecost, and of Paul (Acts 2;9:17;9:2).

This was the outpouring of the Holy Spirit as promised by the Father. It is a different experience from being saved.

The truth regarding the Holy Spirit as taught by Jesus and the apostles was lost to the church after a couple of hundred years. It has been gradually restored but has met with opposition.

Some believers are not able to see the Spiritual truths of the baptism with the Spirit and its speaking in tongues, as well as the manifestation of the gifts of the Spirit (1 Cor.2:3,14,15). With all this in mind, we will see what Jesus said about the Holy Spirit.

This is found in the Gospel of John, chapters fourteen to sixteen.

John Chapters 14 & 15

He promised another Advocate, Counselor or Helper would come to replace His physical presence (v.16). He said in the verse following that this One is the Spirit of Truth.

Then He stated that the Spirit would only come to a certain class of people. He would not come to the world, those who are unbelievers or unsaved. Jesus said that kind of people could not receive the Holy Spirit. The unbeliever is to receive Jesus as Savior, who comes to him as the Spirit of Christ.

Jesus, when instructing His disciples, foretold the outpouring of the Spirit who would come at Pentecost in believers. The subject matter of Jesus' teaching in these verses was that on returning to His Father, He would send the Comforter, the Holy Spirit, to take His place.

This One would not speak about Himself but about the Savior. He would lead those early disciples in particular, into all Truth. They were to be the first holders and heralds of the gospel. The Holy Spirit would be in them to bring conviction to their audience. He would give them words to utter when brought before their persecutors.

Obviously Jesus was speaking about the baptism with the Spirit. This also is from Jesus even as is salvation. It is through his Name alone we are saved. Then we are born of the Spirit, receiving the Spirit of Christ. Plainly the baptism involves the Holy Spirit, but in a different operation.

The first operation of the Spirit is when Jesus Christ becomes personal Savior and Lord. The second is on receiving the baptism with the Holy Spirit that is the infilling of the Holy Ghost.

It should be made very clear that the receptivity of the baptism with the Holy Spirit does not implicate anything to do with maturity, holiness, scriptural knowledge or spiritual progress after receiving Christ. God's grace bestows it to the undeserving. It is possible that some believers without the baptism of the Spirit show more of these four qualities in their lives than some others baptized with the Spirit. That should never be but the facts speak for themselves.

Jesus said, 'We will come' (Jn.14:23). It is Father, Son and Holy Spirit who come. This Holy Spirit (v.26), to be sent by the Father, will teach and bring Christ's words to remembrance. Such would be the blessing for all believers of future ages. Because each believer is indwelt by the Holy Spirit in salvation, there is some Spiritual understanding about these matters all over the Christian church even today.

Being filled with the Spirit is better than not being filled. Those filled with the Holy Spirit through the baptism, often experience that the Holy Spirit lights up the Word of God so that it lives as never before. This results when not taking a verse out of its place.

The Word burns, it divides, it convicts, it cleanses, makes holy and reveals Christ in a new way. These days, there is a lack of the Word for many in personal devotions and even in church life.

This is due mainly because of the emphasis on 'Praise and Worship with the Music ministry Team!' Also, the preaching of the Word is neglected in its replacement with other and popular themes, such as prosperity, health, relationships, positivity, Israel the nation and the psychology of self.

Paul commanded Timothy: '... Preach God's message. Do it willingly, even if it isn't the popular thing to do. You must correct people and point out their sins. But also cheer them up, and when you instruct them, always be patient' CEV (2 Tim.4:2). This is what we preachers should obey.

Jesus says that the Spirit of Truth will bear witness of Him (15:26). The Spirit does not testify of Himself. The experience of the baptism with the Spirit, is to make Jesus more real.

He is to be glorified. He is to be exalted. He is to be testified about to the world. Signs are to follow the preaching of His message of salvation.

Jesus Christ is to have the pre-eminence in all things (Col.1:18). It is not given to the Holy Spirit to have such pre-eminence. This was a major failure in the Toronto Blessing that resulted in the introduction of demonic errors. This is still evident in those places following that pathway. The emphasis was on the Holy Spirit rather than on Christ, who is the One to be exalted by us.

John 16

In this chapter, as we peruse it in more detail, we discover that Jesus is preparing the disciples for that time in the future when He would leave them. Then the hatred of the world and of the Jews would be directed towards them.

He told them He had overcome the world and that after He went away, He would send them another Helper. Much of the chapter is taken up with the effects this would have on them.

He disclosed the specific work that the Holy Spirit would do in the world. Without the outpouring of the Spirit or the sending of Him, who is the promise of the Father, this work could not be done. Neither would the disciples benefit in the ways He was indicating. He came on the Day of Pentecost.

John 16:8-11 states: 'He will convict the world of sin, and of righteousness, and of judgment; of sin, because they do not believe in Me; and of righteousness, because I go to my Father and you see me no more; of judgment, because the ruler of this world has been judged'. Every person who is born again, has known conviction of sin. This is the work of the Holy Spirit.

The Father draws but the Spirit works in the heart to show the terrible and awful sinfulness of the whole being, that is unable to help itself. The sinner in his confession unto salvation, acknowledges the righteousness of Christ because of the confession of His name, 'Jesus'. He recognizes His power and authority as Lord of the life, because Christ paid the price of redemption for his sin when He died on the Cross.

It is obvious that in those places or countries where the baptism with the Spirit is emphasized, whether through preaching or practice, there is a work of the Holy Spirit in the giving out of the gospel that definitely brings conviction in a wider sense. This has resulted in many souls coming into the Kingdom.

Some look at all the errors and we know they exist. There is one thing we cannot overlook and it is this. The grace of God brought salvation to those multitudes in the various continents, because they called upon the Name of the Lord (Jesus) to be saved (Rom.10:13). Maybe some were left as babes. Jesus did say about such: 'But whoever is a cause of trouble to one of these little ones who have faith in me, it would be better for him to have a great stone fixed to his neck, and to come to his end in the deep sea' BBE (Mt.18:6).

The disciples were hearing new and wonderful truths from Jesus as He spoke. He told them that the Holy Spirit would guide them into all the truth (Jn.16:13). He would speak that which He hears in heaven. He was to disclose what is to come and certainly He did so to Paul, Peter, James, John, Matthew, Mark and Luke.

After Pentecost when they were baptized with the Holy Ghost, they began to understand many of the truths taught by Jesus. They were given by the Spirit new insight into the wondrous salvation God gave in His grace. They authored many manuscripts. Today, the Holy Spirit teaches us from their knowledge. He desires to guide us also, into all that truth.

The mistakes many make, including the Charismatics and those from the Mainline churches, are twofold. There is addition of men's ideas and also partial removal from the thoughts and purposes of God as disclosed in the New Testament Scriptures.

Then again, and this is common to all denominations and groups, there is a pursuance of some error because of miscomprehension about the deep divide between the Old and the New Covenants. Many are still inclined to follow Law, dead institutional practices or the operations of the Spirit upon the Old Testament prophets.

Failure to grasp the significance, the importance and the glory of the ministration of the Spirit in the gospel brings error, heresy and loss.

There is somewhat of a veil covering faces so that their gaze at Christ and His gospel is blurred, as was the case with the Children of Israel. Any portion of veil must be removed from our sight so that there remains a full grasp of the glories of the Spirit's operations in all aspects of the gospel. We are co-heirs with Christ and should share in His wisdom and grace for us. We are to be guided into more and more truth that has been conveyed to us in the Scriptures. Prejudices and doctrines that have already taken hold in our minds contrary to the Word of Christ, must be discarded. Such exist world-wide.

Jesus spoke these words: '... To you it has been given to know the mysteries of the Kingdom of heaven, but to them it has not been given. For whoever has, to him more shall be given, and he shall be in abundance; but whoever does not have, even what he has shall be taken away from him' (Mt.13:11,12). These solemn words should alert us to the danger of following our own imaginations and ideas about the Scriptures. It is possible that certain truths can slip away from us leaving bare bones of the gospel without any juicy meat.

'He will glorify Me,' said Jesus (Jn.16:14). The Spirit will take from the things of Christ, and show them to us. These words spoken by the Lord, in the translation of Cass. are wonderful: 'That which he will proclaim he will be drawing forth from what is my very own'. If we desire to know more of Christ, our Helper, the Holy Spirit, is on hand to open our eyes.

Christ is to be glorified above the Holy Spirit. He is the Lamb upon the throne. It is He who wrought the work of salvation on the Cross. Christ is the central theme of the whole Bible. We love, honor, obey and even fear the Holy Spirit, and He is very God,

One of the Trinity. The Holy Spirit is to be worshipped but in the church, He is there for us to give prominence to Christ who died for us on the cross and rose again so that we can be justified.

We must avoid any tendency to remove Jesus Christ from that position of power, authority and exaltation, that He has been given by the Father. He is above all others and even though we are co-heirs with Him, we as a collective body only, share with Him in His sole and whole entirety. None of us is equal to Him in any way, not being even a 'little Christ'. His exaltation is due to His humbling Himself (even while being God), to become first of all, one 'taking the form of a slave', then of 'being born in human likeness' and lastly as one who 'became obedient to the point of death, even death on a cross' (Ph.2:5-10). We are to have that mind of humility one to the other. Such will also be averse to placing ourselves on the level of Christ when it is said we can have 'the same anointing' as He did. That is verging on blasphemy of the Son of God and hopefully not of the Holy Ghost.

John The Baptist And Jesus

John the Baptist signified what the important work of Jesus in His ministry would be towards us after our sins had been dealt with by His crucifixion. He gave a parallel regarding his ministry and that of Jesus'. He said: 'I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire' (Mt.3:11,12).

Notice should be taken of v.12 as it is overlooked when making mention of the fact that Jesus baptizes with the Holy Ghost and fire. This leads to a mistaken idea about the baptism with the Spirit today, when fire is mentioned. The fire John indicated was that of judgment to come upon the Jews. They experienced a severe and devastating judgment in A.D. 70. John prophesied that when Jesus came and the Holy Spirit was outpoured, He would also cause separation to occur in the nation of Israel. Those who would not listen would be judged with a fiery judgment. When some would recognize Christ in repentance and faith, their destiny was to be His children. The baptism with the Holy Ghost would be for them.

In any case, the word baptize comes from *baptizo* that means 'to make fully wet', as said on the first page of this book. It is impossible to have getting wet and burning with fire in the same experience as many are teaching!

Jesus merely said that He would baptize them (and us) with the Holy Ghost. Surely the fire on the Day of Pentecost was meant in fulfillment of John's prophecy, who had said as written above. Fire burns the chaff. The chaff of Israel that also had been in the hearts of the disciples, being true Jews looking for an earthly Messiah, was removed. Such ideas once and for all were plucked from their thinking. They never mentioned such hopes again as had often been expressed previously. This prophetic verse is illuminating: 'You will go up in flames like straw and hay! You have rejected the teaching of the holy Lord

God All-Powerful of Israel. Now your roots will rot, and your blossoms will turn to dust' CEV (Isa.5:24).

John declared that Jesus was the Lamb of God who takes away the sin of the world. When he referred to Jesus as He who was to baptize with the Holy Ghost, it is obvious that He was not speaking about sin or the need for salvation. He did so when He pointed to Jesus as being that Lamb. No, John was emphasizing, under the power of the Spirit of God Himself, that a great experience would come to believers, from Jesus Christ, who would baptize them with the Holy Ghost and fire.

This experience would not take away our sins. The Savior, Jesus Christ, as the Lamb offered in atonement, took away sin on the Cross. John preached that those who would believe on Him were to receive forgiveness of sins. After being exalted at the right hand of God, then He would be engaged in His office of High Priest for us before God. He, the Baptizer, would baptize believers in the Holy Spirit.

He wants preachers to be full of the Holy Ghost, speaking in other tongues. There is a reference to fire in the Psalms, in relation to creation: 'He makes winds his angels, and flames of fire his servants' (Ps.104:4). It is quoted in the New Testament. This translation giving a clearer understanding, reads: 'And when God speaks about the angels, he says, "I change my angels into wind and my servants into flaming fire" CEV' (Heb 1:7). The verse is not necessarily speaking about men or preachers but also is about angels.

God's preachers are to be full of the Holy Ghost even as Stephen was (Acts 6:5). They are not spoken of as fire but called to be lights as Paul said of himself and Barnabas: 'The Lord has given us this command, "I have placed you here as a light for the Gentiles. You are to take the saving power of God to people everywhere on earth" CEV' (Acts 13:47).

Light is something shed upon the dark heart of sinful man when the gospel is preached of Christ, the world's Light. It should be preached in the power of the Holy Ghost, as the apostles did. Paul said of himself: 'My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power' (1 Cor.2:4). There are different ministries for us all in the body of Christ.

John's ministry climaxed with baptism in water. He preached. He even prophesied. Great crowds gathered and many repented. Then he baptized those ones in water.

The ministry of Christ on earth was like that of none other. He died on the Cross. He arose from the dead. He went up to heaven. The highest level of this ministry of His would be in heaven as the Great High Priest.

There was a glorious thing that He would perform. He would pour out His Spirit. Believers were to be baptized with the Holy Spirit. John had heralded what Jesus was to do. Jesus Himself said this about it: 'For the baptism of John was with water, but you will have baptism with the Holy Spirit, after a little time' BBE (Acts 1:5).

In this baptism, the Holy Spirit fills us. He is a Person. He is not a mere influence. It is the Person of the Holy Ghost from heaven. There is an immersion in the Holy Ghost

when being filled. Each believer as shown elsewhere, has the Holy Spirit within as a well of living water.

In this new experience, the river begins to flow from the well. It rushes and flows to such an extent within that the whole spirit (not bodily as in water baptism) is immersed in or baptized with the Holy Spirit. As baptism is an immersion, the naming of it as such indicates an immersion by the precious Holy Ghost of the believer's spirit. What a glorious truth and experience of the rushing of the Spirit as of a dam bursting. How often do we under-play such a gracious gift by our Heavenly Father.

We can be healed of sicknesses in our material bodies. In view of miracles of healings that do occur, it is easy to understand the miracle enabling us to speak in other tongues with words placed in our vocal chords and on our lips by the Holy Ghost.

The diverse ways of the Spirit can be likened to a room full of shelves. The shelves are full, indicating His fullness. We are given different items from the shelves.

Chapter 6

Speaking In Tongues In The Book Of Acts-Chapters 2 & 8

Five Times

There are five instances recorded in Scripture where people received the baptism of the Holy Spirit. These are all found in the book of Acts. There are three times when Scripture clearly states they spoke in other tongues as they received the Holy Spirit.

It is scriptural to say that three times is proof people receiving the Spirit should speak in tongues, because the Bible itself says: 'In the mouth of two or three witnesses let every word be established' (2 Cor.13:1;Dt.19:15).

We will examine these for three definite witnesses, as well as two others which we can assume, correctly, also to be witnesses. The five references in the book of Acts are featured below and in the next chapter..

Acts 2 Explained

We cite the first occurrence from the beginning of Acts (Ch.2). It was on the Day of Pentecost. The eleven with all the others, making a count of one hundred and twenty, were willing to obey Jesus. They believed Him when He said they would be baptized with the Spirit. We too, must believe and not be full of doubt. We either believe or don't believe. It is far better to believe the words of Christ.

After Passover, Pentecost And Tabernacles

Historically, the Day of Pentecost had come. Just as Jesus was sacrificed on the Cross as the Passover Lamb for us on the Great Day of the feast of Passover, so Jesus poured out the Holy Ghost and began to give the baptism on the Day of Pentecost (meaning 'fifty'), exactly that number of days after Passover and the resurrection.

Jesus was crucified on Passover day. Thus each of the two feasts had its fulfillment, which fulfillment still carries over for our benefit, whether it is to believe in Jesus Christ, the Passover Lamb, or to receive the Holy Ghost in our personal Pentecost.

The outpouring of the Spirit also has a connection with the feast of Tabernacles, because it was on the last day of that feast when Jesus gave the call to believers to have rivers of living water flowing from within them. It can be said that the feast of Tabernacles had its fulfillment in the atonement on the Cross and in the outpouring of the Spirit that came with great joy.

When this feast was first introduced to Israel, Moses gave instructions for the keeping of it during the seventh month (Lev.23:24-44). On the first day of that month, the Children of Israel celebrated the feast of Trumpets (v.24). On the tenth day, was the day of Atonement as instructed by the Lord: 'Now on the tenth day of this seventh month is the Day of Atonement' (v.28).

The feast of Tabernacles was on their New Year's Day. It was the expression of joy for all the mercies and blessings of the previous year. At this time, all the fruits of the earth were gathered in. There was also the expectation of the divine blessing for the following year.

Believers participated in an atonement, that made by Christ on the cross. This is followed by their entering into the joy and blessings of the anti-type in salvation, of this feast of Tabernacles. Such come to us because of what He accomplished on the cross.

As to the feast, the significant character of the seventh month was indicated by the trumpet-blast, that called the congregation to present itself before Jehovah on that first day, in order for Him to give them the promised blessings of His grace under the Old Covenant.

On one occasion in Kerala, India, as I was praying, the Spirit of the Lord filled me to such an extent that while speaking in other tongues, He was giving me visions. The first one was where I seemed to be twirling around, not holding a silver trumpet, but with a golden one. I was to sound it loudly.

It amazed me that it was a golden one. The requirement given Moses designated the use of silver: 'Have someone make two trumpets out of hammered silver. These will be used to call the people together and to give the signal for moving your camp' CEV (Num.10:2). Here in my vision it was of gold. My cry also would be to people.

Silver speaks of redemption for them that came with visible salvation and cleansing by the blood of slain animals. To us, it comes with invisible force by the Holy Spirit despite the means of salvation having been visible on the historical cross. Gold represents the heavenly.

I was to trumpet out the Word of Christ and the gospel, that really is heaven's declaration for the blessing of mankind. It is the gospel of our Lord and Savior Jesus Christ, that word 'being nigh us and in our mouths'. There comes an invitation to call upon His Name and be born again from above. Surely the implications of the fulfillment of the feast of Tabernacles and the Jubilee was being pronounced by the Holy Ghost to me personally. The will of God is the declaration of the gospel of deliverance from sin, involving its tenets revealed in the Epistles. We cannot omit the inclusion of the command to be filled with the Holy Ghost. He confirms this as given in the power of the Spirit with healings.

All this I saw in vision form, the harvest of souls, captives set free, the juice of the grape released in the Spirit and His signs of healings.

In the days of Moses, there was a blowing of the trumpet that he instituted. It was done every year on the day of atonement, that fell on the tenth day within the seventh month.

It was kept to secure to the congregation the complete atonement for all its sins, and the wiping away of all the uncleannesses which separated it from its God. On this day of

atonement, the High Priest as the representative of the people would go in behind the veil into the Holy of Holies, the earthly presence of God. It was merely a shadow or foreshadowing of what Jesus would do in the heavenly Holy place.

This was the only time when entrance was allowed into the Holy of Holies and its purpose was that atonement could be made for the sins of the people. Their sins would be covered for a year only. Jesus Christ has made atonement for our sins on the Cross. Our sins have been removed forever. He has entered into heaven itself on our behalf, through the torn veil of His flesh. He has opened the way for us by His blood.

Thus was brought a foretaste of the blessedness of life in fellowship with the Lord in Israel's feast of Tabernacles, that commenced five days afterwards. All harvest of the produce of the land had been gathered in.

From the fifteenth day of the month they celebrated this feast for seven days. Its connection was with that harvest. The purpose was fellowship with the Lord. They had complete rest on the first and eighth day. For seven days, they dwelt in booths made of branches. They ate the fruits of the land, rejoicing with great joy before Him.

It reminds us of the rest for the people of God under the gospel. The Holy Spirit's coming bequeathed a harvest of souls and brought great joy and rejoicing in the 'rest' of the gospel.

We who enjoy the fruits of the gospel have His rest forever. We have entered the land of rest wherein we have fellowship with the Father and with His Son, Jesus Christ our Lord (1 Jn.1:3).

At that time, they also remembered from whence they had been delivered by their redemption out of Egypt through the power of God. They thought on His grace and care that gave them booths to dwell in during their wandering in the wilderness despite their unbelief. We who have salvation, have been brought out of the kingdom of darkness into the kingdom of the Son of God, who has brought redemption.

The feast of Tabernacles typified salvation and the Spirit in that first outpouring in Acts, bringing the actual promised blessings of God's grace.

God shows us from the material feasts of the old covenant that there are Spiritual fulfillments under the new. Paul explains that 'the kingdom of God ... is righteousness and peace and joy in the Holy Ghost' (Rom.14:17).

There is an amazing pattern that emerges in all God did for the nation of Israel. Nothing happened by chance. He planned it all and there are many types indicative of future fulfillment for the church of Jesus Christ. Gentiles are gathered in with the remnant of Israel, all converted to Christ in this dispensation of grace. The wonderful pattern is fulfilled in such people today.

Israel experienced another blessing in the fiftieth year being the year of Jubilee. It also had this blowing of trumpets. It has relevance to the conversion of many from the nations to the faith of Christ. This feast is said to begin: '... By the blowing of a great

trumpet on the tenth day of the seventh month, which is also the Great Day of Forgiveness, trumpets are to be blown everywhere in the land. This fiftieth year is sacred ... it is a time of freedom and of celebration ...' CEV (Lev.25:9,10).

It was the year of grace under the Old Covenant when they proclaimed liberty throughout the land to all of the inhabitants (Lev.25:10). It typified the grace of the gospel under the New Covenant. Jesus announced it when He entered a synagogue in Nazareth and was given a scroll of the book of Isaiah to read: 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor' (Lk.4:18,19). Jesus said He came to bring deliverance to the captives, those of us in sin who hear His call for salvation.

The Spirit was upon Him in a way quite differently from the experiences the Prophets and Kings were given. With the latter, He came upon them at specific times to empower or enable them to do mighty acts, to pronounce judgment or to prophesy. Jesus as the Son of God and Son of Man, needed that anointing of the Spirit not specifically to perform His miracles but for this reason.

His humanity, being in subsistence to His divinity that He always had even on earth, needed the Holy Spirit to come upon Him in a way that superimposed the Spirit upon His human nature.

At the time of His baptism in water by immersion, the Spirit descended from heaven like a dove to come upon Him. This was (a) without measure in filling Him and (b) so that there was such a mingling of the Spirit with Christ in His humanity that the source of the Spirit for us becomes Christ Himself forever.

Luke's Gospel is the only one explaining the descent with an indication concerning 'bodily', when it is written: 'And the Holy Spirit descended upon him in bodily form like a dove ...' (3:22). There is a doubt that the form was that of a dove. Rather, the descent may have been like a dove in its quietness and peace. However, the Holy Spirit of God evidently took on 'bodily form', as it is clearly said.

There is thus a case for this explanation that the bodily form was taken by the Spirit so as to coalesce with the humanity of Christ. Christ was filled with the Holy Ghost without measure and this would indicate such a filling that the Holy Ghost in His eternality and infinity, so anointed and filled Christ that there was forever a union concerning His humanity. Therefore, the Holy Ghost also has understanding as Christ does, of us as men.

Here is a wonderful indication of the love, mercy and grace of the Holy Spirit for us, along with the Father and also the Son. Because Jesus could say, 'I and My Father are one' and as the Holy Ghost is one of the three Persons in the Godhead, there is also union between all three.

Jesus Christ when baptized was the Son, who still had Deity as well as being human. The Holy Spirit was with Him in His humanity all through human growth. Now the Holy

Spirit is anointing and filling Him as having humanity for ministry and fulfillment of the purpose of His birth. This Jesus is the most Wonderful and Glorious of Beings. No wonder we exalt and adore Him, along with the Father and the Holy Ghost. The Father gave the Son and the Holy Ghost was there from conception in this person of Jesus. Now this Jesus, human and Divine, has the anointing of the Spirit Who came to Him.

It is thus inappropriate to say we can be anointed as Jesus was. The Holy Ghost will never come to us in bodily form like a dove. He has come to us in Spirit form, as the Holy Spirit, sent by Jesus Christ in heaven. We will never have that same anointing Jesus did. It would be presumption and blasphemy to even consider that the Divine could ever be in that union with our humanity as was the case with Jesus Christ.

So we can never be anointed 'like' Jesus was with the 'same anointing' that He had. After all, He is the Anointer of us who become anointed and that basically is in the salvation experience as the apostle declares: 'But you have been anointed by the Holy One, and all of you have knowledge (1 Jn.2:20); and 'But you have had the Holy Spirit poured out on you by Christ, and so all of you know the truth' GNB. Then we have this - RWP comments: 'But the best MSS. read *pantes* rather than *panta*, "Ye all know it." This anointing is open to all Christians, not just a select few'.

Obviously the above show that the anointing relates to the Acts 2:4 experience when the Spirit was poured out. It is Christ who anoints us in this experience that is for all but which the majority decline to receive.

For us, we have an infilling of the Holy Ghost within our spirits and even though we are to be 'filled with the fullness of God', it does not mean all of His Divine perfections.

There are boundaries for us according to this, learned from the verse: 'And out of His fullness we have all received, and grace upon grace' EMTV (Jn.1:16). We are given the partial and requisite graces from His fullness.

With Christ there was no limitation. He is the Source and we are merely those who drink. With us, we as creations of God and new creations in Christ Jesus, are creaturely whereas Christ is Creator and upholds all of creation in His hands.

Jesus revealed Himself as coming to bring the gospel for the repentant, that would give freedom and liberty to the captives of sin and the oppressed of Satan. Such a gospel was to extend far beyond the time of its announcement. It would be for the whole period of the grace of the Lord for all who were to believe on Him. That time will end when He descends to take His bride, the redeemed church, to heaven to be with Him forever.

His arrival will be heard by all prepared believers. They will hear His word of command, His voice coming as Archangel and sounding as God's trumpet. The Lord Jesus is that Michael, the Arch or great Angel (Angel of the Lord), 'who is the supporter of the children of your people' (Dan.12:1). This Prince of the House of David (Mt.1:1), King Jesus, acts for His children or believers birthed out of Him, He who has natural descent from the people of Israel.

Quoted now is this:

‘Because the Lord Himself shall descend from heaven with a word of command, with voice of an archangel, and with trumpet of God, and the dead in Christ shall rise first.’ EMTV (1 Thes.4:16).

The same Christ who went up with a shout will return with a shout: ‘God is gone up with a shout, Jehovah with the sound of a trumpet’ ASV (Ps.47:5).

These verses all carry the proof that the Names above, belong to Christ. It is borne out again by looking at the vision of John who said: ‘I ... heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega ...’ KJV (Rev.1:11).

The Ascension of Jesus

The disciples had busied themselves for the period after His ascension by being continually in the temple, praising God (Lk.24:53). On the Day Of Pentecost that the Jews were still celebrating, the one hundred and twenty disciples were all together in an upper room of the Temple.

Suddenly, from heaven came a noise like a violent, rushing wind, filling the whole house where they were sitting. They were not even kneeling! There is no performance of any acts of religion here.

A great moment of astonishment happened when ‘divided tongues, as of fire, appeared among them, and a tongue rested on each of them’ (Acts 2:3). This was in vision form.

The tongues of fire are never recorded as being repeated on later occasions. The presence of God was manifested in the Old Testament Tabernacle as fire. Here, the Holy Ghost appeared in a mystical fashion in ‘tongues of what appeared to be flame, separating so that one settled on each of them.’ TCNT

Throughout the Old Testament (Old Covenant) times, fire was a significant manifestation of the presence of God, on Mount Sinai, in the Tabernacle of Moses and in their worship for the consumption of animal sacrifices. Fire also came down from heaven in response to the sacrifices of individuals, such as Elijah, Gideon and Manoah. Here in Acts is the final appearance of fire recorded in the Bible.

There are two covenants, one of Law and one of the Spirit. The New Covenant of the Spirit began on that day where they were gathered in a public area of the Temple. Then the literal fire and visible manifestation of tongues of fire ceased for all time. It then becomes speaking in tongues under this New Covenant.

We cannot underestimate the importance God attaches to speaking in other tongues. He gave this miracle for His people. We must appreciate His grace in this.

Relevant Points In Acts 2

We note the following:-

1. They were all filled with the Spirit, and it does not say, that they were all saved, or born again, or sanctified. As has been mentioned, the eleven would appear to have

already been born again, at the moment when Jesus breathed on them and said, 'Receive you the Holy Spirit.' This was on a previous occasion, after His resurrection. They fully believed on Him and rejoiced when He showed them both His hands and His side (Jn.20:22). They others were also clean by His Word.

2. They began to speak with other tongues. They began. They began to speak and with other tongues.

3. It was the Spirit who was giving them utterance. This bears a relation to the confusion of languages that had resulted from the Tower of Babel, Genesis 11. A curse now becomes a blessing.

Every time someone is baptized with the Spirit, to this very day, everything in 1, 2 and 3, will be repeated.

Now we will notice the following factors:-

a. There was great noise.

b. This caused crowds to gather around the place where they were. Speaking in other tongues does not necessarily frighten away the unbelievers. Most times they are not frightened. If some are frightened we know it is not God who has given such a spirit of fear, rather the enemy.

c. They were bewildered. The supernatural acts of God are so foreign to mankind that even the most godly will marvel at His 'strange' acts as the Scripture calls them.

d. There were those who heard someone speaking in his own language. There are fifteen kinds of people mentioned, Therefore at least fifteen kinds of languages were spoken, plus many more.

e. They could hear them glorifying God.

f. The Scripture does not say they were preaching in other tongues or that the listeners understood that they were preaching to them.

g. There were fifteen known languages. The Scriptures do not say how many other languages were used.

h. In that crowd of many thousands, it would have been impossible for them all to hear amongst the one hundred and twenty voices speaking loudly in another tongue, a sermon or teaching in any specific language. The languages given by the Holy Ghost were not for preaching. There were those who caught enough of their particular language to hear that the speaker of that language was glorifying God. A few thousand people would be unable to properly identify or understand languages spoken at the same time by one hundred and twenty people.

Peter then stood up and addressed the crowd probably in the common language of the day, Aramaic. Those who say such 'other languages' were just for that time and were used for preaching when considering the above facts have to agree that their beliefs are wrong.

Known languages are sometimes given even today. We ourselves have heard people being baptized with the Spirit speaking English, which language they did not know. It has indeed glorified God and His works.

On one occasion in a meeting in Java where I was being translated by an ex-Professor of Science, whose English is superb, God did a mighty miracle.

The congregation of about three hundred had just been miraculously and all at one time, baptized with the Holy Spirit. Their Pastor confirmed this. When all was quiet, a man spoke for a few minutes in English, which both my interpreter and I, of course, understood. The kind of English used was that with an educated Australian accent. Generally, educated Asians speak English with an American or English accent.

The same man then interpreted this English tongue speaking in Indonesian. My translator was amazed. He said to me, 'He is saying in Indonesian exactly what he said in English'. Then he asked the man in front of the whole congregation: 'Do you speak English?' 'No,' came the reply. On questioning the congregation it was verified that he could not speak English.

The man had been used in the gift of tongues, in a language he did not know, English, and in the gift of interpretation, in his own language. According to the learned University Professor, the interpretation was exact.

I think the Australian accent the Holy Spirit enabled the man to use was a glorious manifestation of His power to me personally.

They Were Not Drunk

As the disciples continued praying in other tongues, some of the crowd, even though perplexed, wanted to know what was going on. They were the genuine inquirers. Others mocked. We know that there are some, even believers, born again, who do likewise today.

Mockery and scorn today say: 'It is of the devil.' Why attribute the wonderful works of God to the devil? It is Mr. Doubt refusing to believe it is for today. 'Whatsoever is not of faith, is sin' (Rom.14:23). Jesus said it would indeed be the Holy Ghost, no demon.

Many of the onlookers did think the one hundred and twenty were drunk, full of sweet wine. This was because they were speaking languages the onlookers knew they had never learned. Being drunk on wine can produce hilarity even talkativeness.

The believers had the joy of the Holy Spirit. We are not to be drunk with wine but to be filled with the Spirit. The followers of the Laughing Move used to say they were drunk with the Spirit. They have merely glanced at the command to be filled with the Spirit and failed to read the whole verse, either carelessly or deliberately (Eph.5:18b).

Its true understanding discloses that the apostle had reminded them that once they were darkness, but now they were to live as children of light. They were to have nothing to do with the fruitless deeds of darkness. Heathendom and drunkenness were part of their past lives.

He tells them to be very careful how they lived. He goes on to say, in this context 'Do not get drunk with wine, for that is debauchery; but (instead) be filled with the Spirit' (Eph.5:18).

Drunkenness from wine cannot be carried over to our being filled with the Spirit in a statement of 'drunk with the Spirit'. Being drunk, is darkness, a work of the flesh, having debauchery, and is full of evil. It leaves people with hang-overs, inability to function properly and causes depression. Being filled with the Spirit is light. It is of the 'Holy Spirit, and it leads to His righteous fruit.

The following shows the reaction of all that crowd - '... And were confounded, because they were hearing each one speaking in his own language.' EMTV (Acts 2:6).

The Greek word for 'confounded' means 'confounded or confused'. They were in consternation and perplexity as they kept on hearing these languages from the Holy Ghost. This was not a miracle performed on their ears. The coming of the Holy Spirit was to the believers, to the church and not to unbelievers. Therefore it was the believers and not those others who received miracles. The unbelievers did not have any miracles. Afterwards, the Holy Spirit worked on them at the preaching of Peter in their local language. Then many of them were convicted by the Spirit through the word of the gospel and converted.

There is a strong possibility that there were physical actions other than speech in other tongues, that physically uses the vocal chords, tongue and lips. Those whose descent is from the English-speaking people use gestures. Probably this is the case with other languages that many speak in other tongues. As has been obvious many times, some folk do have great physical demonstrations, by the Holy Ghost. One cannot deny this. Such would give an appearance of drunkenness.

They were prophesying according to Joel and Peter's words when he addressed the people in his own language.

This is also declared in Acts 2:11 in that people heard in their own language 'the great works of God'. To prophesy is to use inspired elevated language in a discourse. It covers not only the gift of prophecy in one's own language given by the Holy Ghost as discourse. Obviously it includes in its meaning, a discourse also supernaturally given but through the baptism with the Spirit, given by the Lord Jesus. This discourse was understood by some but not so by those who spoke the languages by the Holy Ghost. Joel's prophecy was thus fulfilled in their speaking with other tongues.

Peter Preached In His Own Language

After all this happened, Peter, who doubtless had been speaking for some time in one or more of the languages known to the crowd, stood up to preach. He did not preach in other tongues. Peter used the common every-day language, probably Aramaic, when he preached to them. If the other tongues were given to preach to the crowd, why did Peter preach in every-day speech?

The Promise

Peter's message in a major way related to what the crowd had heard and witnessed. He showed that it had been promised by the prophet Joel. It was not only for the Jews but also for the Gentiles. Whoever called on the Lord would be saved. This had been the purpose of God all along, even as Isaiah prophesied: 'It is too light a thing that you should be my servant to restore the survivors of Israel; I will give you as a light to the nations' (Isa.49:6).

Joel's prophecy said that it is for the last days and that it would be a general outpouring for all mankind. Without a doubt it is to extend to this day and generation. The term 'all mankind' cannot be said to have been exhausted at the time of the outpourings in the early church. A chief feature was that it would include the Gentiles who did become the majority of those so blessed. Supernatural utterances with visions and dreams are to be included, even for us who live in those last days that began at Pentecost.

It is a general part of evangelism to have the unsaved call upon the name of the Lord Jesus for salvation. Peter had used such as this in his sermon, when he said: 'Then everyone who calls on the name of the Lord shall be saved' (Acts 2:21). This being the case, we can hardly dismiss the rest of his sermon from being for today, particularly that part which concerned the outpouring of the Spirit. Where is it specifically recorded that it would not be for us?

He stated that the promise is 'for you', that is those who were listening. He included 'and your children'. This would be the next generation, that certainly extended beyond the times of the apostles who generally had passed away long before the children did.

He went on to say: 'And for all who are far off, as many as the Lord our God shall call to Himself'. We, today, are 'far off', in a different generation than those of that day. Many of us are geographically far off. We have been called by the Lord our God, and certainly are included in the 'as many'. Therefore the promise of the baptism with the Holy Spirit is for you. It is for all who believe in Jesus, having called upon His name.

After informing the listeners that they should repent and be baptized in water, he enunciated in clear tones who would be the recipients of the promise of the Father. This was the experience that they had received in the upper room. His explanation as to who would be the recipients, was as conveyed by the Holy Spirit through him. Jesus had told His disciples that this same Holy Spirit would lead them into all truth.

Peter had been given the keys of the kingdom by Jesus. This meant that the Kingdom of God and of heaven would be introduced by him, to both Jew and Gentile.

The Spirit enabled him to give the news with a clarion call. It comes to us across the centuries, because he was not just informing those listeners but us as well. We also listen to the same gospel message. With regard to the experience of the Day of Pentecost, the call was also directed to everyone who believes in the Lord Jesus.

He showed this very clearly in that portion covering verses 38-39. In respect of the 'gift of the Holy Spirit', he said it was 'the promise' regarding four kinds of people. It was for

those listening. 'To you' was the term he used. Then he included 'your children' who comprised the next generation.

The third typed 'all who are far away'. If that meant time, it would cover centuries and if it be taken geographically, it covers people of all nations, even those far way from Jerusalem. He makes the promise accessible for all believers of all time, when he states: 'everyone whom the Lord our God calls to him' (v.39d).

A contemplation of this latter verse gives undeniable proof that the experience of the baptism with the Holy Ghost was never to cease. It gives complete assurance that it is for every believer and also being for today. Therefore, it is neither logical nor correct to even suggest there could be a cessation of this wonderful gift from the Lord Jesus Christ, by the Father. There is a general concurrence amongst many theologians and church leaders that the gift went out with the apostles. It is said that they were the ones who were in dire need of the power that came because they had to commence the church and give us the New Testament.

The above verse alone, apart from history, exempts such reasoning as holding any truth. The next generation, their children, would have outlived that of their parents who were in the same one as the apostles. So here is Peter, telling them, in effect, that this gift of the Holy Spirit, with its speaking in other tongues, would not die out when he and the others left the scene of time.

Now we must consider the remainder of the designated promise that it was directed to those 'far away'. Whether it be in time or geographically, we today fit that category, being in a different generation and in distant lands.

As to the last premise, surely we who at this time believe in the Lord Jesus Christ can be categorized as having been called by the Lord our God to Himself. If we suggest that we are not of those who have not been called, then we are still in our sins and on our way to hell. Surely we dare not follow such errant unbelief, unless it be to our eternal peril. No, we recognize by the Word and the Spirit that we are born again, saved, washed in the blood and called by God, elected as some would say, correctly I would think.

The conclusion is obvious. All those, all of you in this latter class have also been promised the baptism with the Holy Ghost, the promise of the Father, that had as its accompaniment, speaking in other tongues from the Spirit. Praise the Lord for His grace to all of us. It is advisable to read Acts 1:4,5,8; 2:4.

This is the first occasion of the baptism with the Holy Ghost.

Acts 8 Explained

The second occurrence of the baptism with the Spirit is when Philip went down to preach Jesus Christ in Samaria. Signs followed his ministry and many miracles and healings took place. The whole city turned to Christ. Philip baptized them. Such new believers were filled with the joy of salvation. They were in need of another dimension of the grace of God in salvation. The apostles on hearing the news, recognized this.

To Non-Jews By Descent

These people were now saved and new believers. They were born again. Otherwise Philip would not have baptized them. They were not Jews, but rather descendants of colonists brought in by the Assyrians in ages past, adhering to a form of the Jewish religion. They could be said to be half-breeds, of a mixture of Jews and Assyrians, following a polluted Judaism.

Until Acts 8, it was Jews only who received this outpouring of the Spirit as they did at the first. There were three thousand who continued steadfastly in the apostles' doctrine, meaning that they practiced it. This is indicated by: 'And they were continuing in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers' EMTV (Acts 2:42).

They heard all of the teaching the apostles had at that time. It included the experience of the disciples on the Day of Pentecost. The multitude of Jewish believers had also experienced the same baptism with the Holy Ghost. They all, those disciples and the ones being added to the church daily, were 'one heart and one soul'. This also indicated that they were baptized with the Spirit.

The experiences the disciples had included speaking in other tongues. There can be no doubt about it. This fact added to other times in Scripture, identifies at least six instances of speaking in tongues in the New Testament. That is sufficient to provide Scriptural teaching about the necessity of speaking in tongues today.

We give attention to the subject of breaking of bread and its meaning. We quote RWP with: 'The same verb *klao* is used of breaking bread at the ordinary meal (Lk.24:30) or the Lord's Supper (Lk.22:19)'. It is generally supposed that the early disciples attached so much significance to the breaking of bread at the ordinary meals, more than our saying grace, that they followed the meal with the Lord's Supper at first, a combination called agape or love-feasts. "There can be no doubt that the Eucharist at this period was preceded uniformly by a common repast, as was the case when the ordinance was instituted" (Hackett). This led to some abuses as in 1 Cor.11:20. Hence it is possible that what is referred to here is the Lord's Supper following the ordinary meal' and Page with: 'To simply explain it as "The Holy Communion" is to pervert the plain meaning of words, and to mar the picture of family life, which the text places before us as the ideal of the early believers'.

Although Jews had received the Acts 2:4 experience, the Samaritans had not 'received the Holy Spirit' as the Bible says, or in other words, 'been baptized with the Holy Spirit'. This further experience was to be the portion of the Samaritans also. On reading the story, we grasp the fact that it was after the salvation experience and not at the time of salvation.

The apostles in Jerusalem heard that the city had received the Word of God. The people knew salvation through Jesus Christ. The Holy Spirit had not yet fallen upon any of these new converts. Philip divulged the news of salvation only and obviously did not

have the ministry for the new converts to be baptized with the Holy Ghost. Nevertheless, they anticipated the promise was for them also.

News went up to Jerusalem that these Samaritans were already saved, and baptized in water. Then two of the apostles, Peter and John, were sent down to Samaria.

These two were with Jesus at the incident of the woman at the well of Samaria. She believed on Him. At that time, He stayed in the city for two days and many more Samaritans believed in Him (Jn.4:39-41). By now the apostles recognized, or were instructed by the Spirit, that the promise should be extended outside of Jewish believers to encompass the Samaritans.

It would appear that the laying on of hands for the baptism with the Spirit accompanied the particular ministry gift of Christ which is that of an apostle. It should extend to pastors or even evangelists.

On arrival in the city, Peter and John laid hands upon the people, apparently doing so one by one. The people received the Holy Spirit. By now it would have been some days at least since they had all accepted Christ and been born of the Spirit. The news had first of all to reach Jerusalem. Then it would have taken some time for the apostles' journey.

Therefore, it was definitely a different experience from that of being born again, as it took place sometime afterwards.

That it was not just a faith experience where one by faith assumes God has given something of the Holy Spirit in unseen spirit only, is evidenced by the fact that: 'Simon saw ... that the Spirit was bestowed through the laying on of ... hands' (Acts 8:18). Our natural eyes do not see what takes place in the Spirit realm. We can only see what takes place in the area of the senses that our bodies possess. He obviously saw them using their mouths to speak in tongues.

Because Peter and John who were sent by the apostles, came down to pray for the people that they might receive the Holy Spirit, we can be certain that they come to minister the same experience they all had received.

The Scriptures portray in a most assuring manner that this was the case. The term: 'For He had not yet fallen upon any of them' is used.

In Acts 10:44,46 where it is related that the 'Holy Spirit fell upon' others, they clearly spoke in tongues. Our assumption that in Samaria they spoke with tongues even though it is not stated, is most decidedly an actuality.

The first outpouring of the Spirit with the first class of people was manifested with tongues of fire. This time, there were tongues without manifestation in visions of fire. They received the infilling of the Holy Ghost which is expressed in the supernatural Holy Ghost inner Spiritual experience, with the rivers of the Spirit flowing out by speaking with other tongues in prayer, praise, worship and intercession.

Speaking in other tongues is always continuous when being filled with the Spirit on a day to day experience. It is the only Scriptural and common manifestation that follows a new infilling of the Holy Ghost.

Tongues that the believers spoke as the Holy Ghost gave utterance so far have been apparent with the early disciples and this group, on the occasions mentioned. This is not the gift of tongues that is from the Holy Ghost but part of the baptism, the gift of the Lord Jesus.

The outpouring in Samaria is the second occasion of the reception of the baptism with the Spirit.

Tongues As Prophecy

Joel has prophesied, as spoken by God, that the 'sons and daughters will prophesy'. On the day of Pentecost, after they were all filled with the Holy Ghost, Peter preached to the crowd in his own language. He declared by Holy Ghost teaching within him that what they heard was the fulfillment of the verses in Joel.

He said:

'But this is that which was spoken by the prophet Joel:

And it shall be in the last days, says God, I will pour out of My Spirit upon all flesh. And your sons and your daughters shall prophesy ... ' MKJV (Acts 2:16,17).

He had already heard what the crowd was saying;

'Cretans and Arabians, we hear them speaking the great things of God in our own languages' MKJV (Acts 2:11).

He therefore explained that the tongues or languages heard as all the disciples spoke by the Holy Ghost, was in actuality, 'prophesying'.

The word to 'prophecy' means 'to speak under inspiration, either a discourse or prediction from God'.

They by inspiration, but in some cases at least, it being understood because they were using languages known to those particular listeners, were in reality prophesying. They had declared the wonders and the great acts of God. That was by discourse, albeit in other tongues or languages that were not understood.

We have missed this fact in the past.

When we think on it, we can see that they were all actually prophesying to fulfill what Joel had said hundreds of years previously. Thus there are two kinds of prophesying. This kind that occurred on the Day of Pentecost, in other tongues, as well as those tongues that are a gift of the Holy Ghost :

'to another prophecy ... and to another kinds of tongues; and to another the interpretation of tongues ... But the one and the same Spirit; and to another the interpretation of tongues' MKJV (1 Cor.12:10,11).

There are two kinds of prophesying, one in other tongues as the gift of the Lord Jesus and another in one's own tongue as a gift of the Holy Ghost where the interpretation as a gift, reveals its nature as being that of a discourse.

There are two kinds of tongues, one that can be as prophecy, prayer, worship, intercession or giving of thanks, as from the Lord Jesus. The other is tongues as a gift from the Holy Ghost, which gift is to be used in meetings and to be interpreted by that gift of the Holy Ghost, viz. interpretation of tongues.

Believers on being baptized with the Holy Ghost do not receive at that time, any gift of tongues from the Spirit.

Chapter 7

Speaking In Tongues In The Book Of Acts-Chapters 9,10 & 19

The third instance of someone being baptized with the Spirit is in Acts 9:1-18. This was in the case of Saul.

Saul's Experience

Saul had a vision of Jesus when he was on his way to the city of Damascus. He did not know who this Being was. In his sinful state, he fell to the ground. Some say incorrectly, 'was slain'. As he was a sinner at the time, his experience cannot be any basis for a supposed 'falling over or slaying power' from the Holy Ghost. On hearing the Voice say: 'I am Jesus', he obeyed all that the Lord Jesus said. He went into the city where he prayed without eating for three days.

Saul was given grace although a murderer and great sinner. Jesus Himself called him to salvation in the middle of his journey. He became a believer. He was born again. At the time when he saw the glaring light that was brighter than the sun at noon, he was struck blind. In the city, the Lord spoke to Ananias, sending him to praying for Saul (Acts 9:10-17).

He, in obedience, prayed for Saul so that he might regain his sight, and be filled with the Holy Spirit. Then, having already believed, he received this different experience of being filled with the Holy Spirit. In the vision given to him, he spoke to Jesus as Lord. This showed his newly-found faith in Christ who also told him that he was a chosen vessel and that he would be a light to the Gentiles.

Three days had elapsed after his conversion before he was filled with the Spirit. This is indicative of two definite experiences as the infilling of the Holy Ghost was given subsequent to his conversion. It was an experience similar to that known by those others previously.

Luke has used these phrases about the experience: 'baptized with the Holy Ghost', 'the Spirit was given', 'receive the Holy Spirit' and 'fallen upon them'.

Without a doubt, when Paul was filled with the Holy Spirit, he also could be said to have 'received the Holy Spirit' and to have had 'the Holy Spirit bestowed upon him'. It showed features of the pouring out as on the Day of Pentecost.

With regard to Paul's experience, it cannot be denied that he spoke in tongues even though it does not state so specifically in the account there. Nevertheless, that he spoke then in other tongues cannot be gainsaid. Those portions of the book of Acts that mention speaking in other tongues, are clear indication that the general belief of all the apostles and believers was that being filled with the Holy Spirit meant speaking in other tongues.

Some years later, he expressed his appreciation of praying in other tongues in this fashion: 'I thank God, I speak in tongues more than you all' (1 Cor.14:18). He is not

mentioning the gift of tongues. Rather it is the prayer language from the Holy Ghost, that is the supernatural one of other tongues or languages. This capacity for such prayer was the measure of Paul's Spirituality, showing the place of the Spirit and His given varieties of tongues in his private prayer life.

Paul's life consisted of much praying, singing and praising in other tongues. This speaking in tongues is a prayer or worship language given for the use of the believer through the baptism with the Spirit that is granted by Jesus, the Baptizer.

This is the third time of such an occurrence.

In The House of Cornelius

The next occasion of the outpouring of the Spirit is in Acts 10. Peter was given a vision. He obeyed even though it was contrary to his Jewish beliefs. As instructed, he went down to the house of Cornelius, who had been a heathen Gentile, but now acknowledged the God of Israel. He was not circumcised and neither was he a Jewish proselyte and showed fruits of righteousness as a result of his faith. God would send him in return an abundance of blessing as reward.

The theme of the chapter centres on the unusual event of the Spirit falling upon Gentiles for the first time. The history making event took place in the house of this Cornelius who was a Roman Commander of a hundred soldiers from Italy. He and his family, although not in Judaism, would sit in the seats of the synagogue. They worshipped God and feared Him, being part of a small company who did so in different parts of the Roman Empire. Luke records that he prayed to God while begging His mercy and gave generously to the Jewish poor. These two religious acts were considered important by the Jews.

One afternoon while he was performing his prayers he had a vision of an angel who spoke to him. The angel told him how his prayers and alms had ascended to heaven and were a memorial in the presence of God. He instructed Cornelius to send for Peter⁸ and informed him of the address in these words:

'Send men to Joppa for a certain Simon who is called Peter; he is lodging with Simon, a tanner, whose house is by the seaside' (v.5,6). This led to the dispatch of two of his slaves and one of his soldiers to Peter.

In the meanwhile, Peter in the house in Joppa, was up on the flat roof the next day praying. While there the Spirit was preparing him for the call from Cornelius. He fell into a trance and the vision given him identified a sheet in which were unclean animals, being let down from heaven. The verses here allow us to look into the vision and see his reaction and God's will for him:

'Then he heard a voice saying, "Get up, Peter; kill and eat." But Peter said, "By no means, Lord; for I have never eaten anything that is profane or unclean." The voice said to him again, a second time, "What God has made clean, you must not call profane." This happened three times, and the thing was suddenly taken up to heaven' (Acts 11:13-16).

Peter was extremely puzzled and while thinking about the matter, the Spirit spoke to him and said there were three men looking for him and that He, the Spirit, had sent them. Peter went below and on hearing their story concerning Cornelius and the directions given him by an angel, invited them inside.

They all set out the following day for Caesarea and the house of Cornelius. Praise the Lord that the Holy Ghost will also reveal marvels about His will to us as we pray and are in the Spirit.

One thing is that He may well reveal to us that we could have a 'Peter' heart in relation to other believers and preachers, when the Lord looks on them with favor as He did with Cornelius!

The chapter relates the string of events that included Peter speaking to the whole household on arrival in a wonderful message concerning Jesus of Nazareth.

He told of His death 'by hanging him on a tree'. They heard the glad news of how God raised Him on the third day; how He appeared to those of His followers who were chosen by God as witnesses. He preached forgiveness of sin through His name.

The subsequence of this was, to Peter, a dynamic and unforeseen explosion of prayers in other tongues from all who were in the household of Cornelius listening to the word of the gospel.

This was an amazement to him and those fellow Jewish believers who accompanied him. They heard these Gentiles praying in other tongues.

They were not proselytes. They had not publicly declared any belief in the Lord Jesus Christ and yet they had been baptized with the Holy Ghost in the same manner as those Jews had been.

Peter's remarks following this astounding receiving of the Holy Spirit is declared as: 'Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have' (Acts 10:47).

They were then given baptism in water by immersion, in the name of Jesus Christ that meant they had believed in Him for salvation. Peter did not have any idea that while he was preaching to them, the Holy Spirit was silently convicting them of sin and of righteousness. He was not a witness to the faith being planted in their hearts for salvation. Yet this is what happened as they listened.

Then God gave witness to this by pouring out His Spirit upon them, the first of the Gentiles to receive the Word of Christ.

The beginning of the next chapter in Acts signifies that the whole church in Judea recognized this was so.

In the gathering with Cornelius were his relatives and close friends. Peter commenced preaching the gospel. Verses 44-48 show how the 'Holy Spirit fell upon' all those who

were listening to the message. The 'times of the Gentiles' had been ushered in with these former heathen.

Holy Spirit Before Water Baptism

Obviously in their hearts the people believed in Jesus as they listened to Peter preaching the gospel of Christ. God bypassed the act of baptism in water immediately after conversion, as He did in the case of Paul (Acts 9:17,18).

They were sitting and not kneeling. As they were sitting and listening they were baptized with the Holy Spirit.

Peter and his friends knew the Holy Spirit had been poured out upon the Gentiles also, because they 'heard them speak with tongues'.

This was an outpouring similar to what took place on the day of Pentecost. They were speaking with tongues and exalting God. How do we know? Because those who were with Peter heard them speaking with tongues.

They recognized that the Gentiles had 'received the Holy Spirit just as we did'. It was a tongues speaking experience. Then the new believers were baptized in water later.

Explained In Acts 11

When Peter was explaining this outpouring to the apostles and brethren in Acts 11, he said this: "Then I remembered the Word of Lord, how He said, "John indeed baptized with water, but you shall be baptized with the Holy Spirit" (v.16)".

He tied it in with the words of Jesus. In the following verse, he uses Holy Ghost given logic: 'If therefore God gave them the same gift as He gave us ...' This clearly indicates that Peter now recognized the same promise given to Jews was also for Gentile believers as testified to in Acts 15:12.

All Spoke In Tongues

There is no verse in the whole of the New Testament where it indicates even any one person was baptized with the Holy Spirit, unless they spoke in tongues.

To put it more exactly, nowhere is it stated that anyone received this Holy Spirit experience without speaking in tongues! Obviously, all spoke in tongues. You, too, if you have not done so, can be certain this is for you also.

This is the fourth time. So far, on these four occasions there is evidence that they spoke with tongues as they were baptized with the Holy Spirit. Twice the Scriptures emphatically state that they did indeed speak with tongues. 'In the mouth of two or three witnesses, let every word be established.'

At Ephesus

The fifth time the promise of the Father was received, is found in Acts 19:1-6 where a few disciples were shown that they must receive the baptism with the Holy Spirit. Paul had gone to Ephesus.

He found disciples that he knew these were believers in Jesus. He discovered they had been baptized in water according to John's baptism. They may have been Gentiles. The incident shows that no one has to speak in tongues to be saved.

It was obvious to Paul that they lacked something, so he questioned them as to whether they had received the Holy Spirit, or he could have heard it from Apollos. In Acts 18:25,26, He asked: 'Have ye received the Holy Ghost since ye believed?'

Some translations say, 'Did you receive the Holy Spirit when you became believers?' or 'Did you get the Holy Spirit', 'when you first believed'.

The question would have been senseless if Paul thought to believe in Jesus as Savior was to automatically receive the Holy Ghost as many today think it means.

Paul saw the lack and there is still a need today in believers who have not received the Holy Ghost in this way. This is relative whether the person has been saved for many years, months, days or minutes. For such believers to admit such a condition takes the grace of humility. In addition, there is a mind-set that has been inculcated by teaching that in act, is contrary to the Word of the Lord as we read it in the New Testament and indeed in the Old Testament book of Joel.

I have prayed with pastors and their wives as well as ordinary believers, all of whom had struggled for ten, twenty, thirty or even fifty years in the hope of receiving. Others had not believed it was for today.

On realizing their need and as they in faith came to Jesus, He filled them with the Spirit and I heard them speaking in other tongues.

A most blessed experience was on the occasion that I heard a man who had hoped to receive for fifty years in a Pentecostal church, gloriously receive the Holy Ghost and pray in other tongues. It was for him, a most overwhelming and joyous occasion.

Paul knew that they did not know about the Person of the Holy Spirit. He realized their baptism in water lacked something. Even though they had received John's baptism, he rebaptized them in the name of the Lord Jesus. Then he laid hands on them and the Holy Spirit came upon them, or as one translation says, 'descended on them'.

These believers experienced what the disciples had in Acts 2:4, when they were all filled with the Holy Spirit and began to speak in other tongues. They were speaking with tongues and also prophesying that is the telling out of divine messages. Both of these actions are supernatural. The latter is not preaching although prophecy in his own language can come into a preacher's message from the Word.

The verbs 'speaking' and 'prophesying' are in the imperfect tense. This indicates that these happenings are to be for a very long time in history. They will not cease until Jesus comes again.

That they spoke with tongues and prophesied is clearly stated. This was the fifth time.

On Five Occasions To Different Peoples

We can now identify five types of people who received. First of all, there were the original apostles and disciples of Jesus, all Jews by descent and religion. Then there were the general Jews, some by descent and others by religion. After that, there was Paul, a Jew. This was followed by the Samaritans, possibly non-Jews, and then by the Gentiles in the house of Cornelius. In Ephesus, they were probably Gentiles, but there could have been Jews as well.

As we look at this variety of people, we cannot say as some do, that each group represented all the classes of people to whom God would give the gospel. They state that the outpouring of the Spirit for these was to verify God's inclusion of that class, whether Jew or Gentile, in His salvation. They would have us believe this was the reason each group received the outpouring of the Spirit like this.

This is proved wrong because the Holy Spirit was still being given as Peter testified many years later at the Council in Jerusalem. He said that: ‘... The Gentiles would hear the message of the good news and become believers. And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; and in cleansing their hearts by faith he has made no distinction between them and us.’ (Acts 15:7-9).

Awareness as to the significance of the phrase, ‘He made no distinction between them and us’ will establish this truth, that the experience was not for the apostles so as to commence the church and then give us the New Testament Scriptures. Those gathered with Cornelius were not apostles. Both they and the apostles were given equal favors from God. He categorizes us as being on the same level in grace for all of His gifts that were distributed freely under the New Testament message.

All there listened then to Barnabas and Paul declaring God's workings among the Gentiles. The responsibility rested on James to stand up after that and declare what the Holy Ghost was just revealing to him. It was about the prophecy of Amos 9:12 concerning the fact that the Messiah would come and sit on the throne of His father, David. This had happened as Simeon revealed when he held the baby Jesus in his arms (Lk.1:21). In accordance with all this, James said:

‘... “And I will rebuild the dwelling of David, which has fallen: from its ruins I will rebuild it, and I will set it up, so that all other peoples may seek the Lord — even all the Gentiles over whom my name has been called”. Thus says the Lord, who has been making these things known from long ago.’

Peter realized that God had testified to the Gentiles by giving them the Holy Spirit. This testimony by God is still to be given in our day. There is neither mention by James, Peter or Paul nor anywhere a verse of Scripture that indicates God would not give the Holy Spirit in the same manner now. He is the One who is calling people, Jew and Gentile to Himself. He desires Gentiles to seek Him. What He did in the days of Acts for them He still wills to perform in the church of Jesus Christ today.

Both the Corinthian and the Galatian churches received the pouring out of the Spirit upon them at a later date. These churches had mostly Gentiles as well as some Jewish believers.

Baptism In Water

The Bible On Rebaptism

Acts 19 has the only record in the Bible of anyone being re-baptized. When Paul discovered they had not had the usual water baptism common to all the churches then, he re-baptized them in the Name of the Lord Jesus. John's baptism was not sufficient being only a baptism of repentance. It was not fit for believers in Jesus.

Paul's action does not indicate that there exists today the necessity to re-baptize any person. Primarily this is because no one is baptized with John's baptism. Neither is there any rule from Scripture to re-baptize anyone to add the Name, the 'Lord Jesus Christ'.

But Immersion!

Archaeologists have discovered the early church had large fonts in which to immerse the believers in water baptism. The word comes from the Greek baptizo, meaning 'to dip, plunge or immerse' as a cloth is immersed to be dyed. We understand that Bible baptism always means immersion.

Baptism in water in the name of the Lord Jesus is one of being plunged under water as a confession of one's personal faith in the death and resurrection of Christ. It is after being born again. In the house of Cornelius they were baptized by immersion after they had become believers and had been baptized with the Holy Ghost. That same thing often happens today.

Christening cannot be called Bible baptism even though it is recognized as church baptism. It is actually christening which is a sprinkling and not a plunging.

Therefore anyone who sees the biblical truth of baptism to mean immersion and submits to that Sacrament, is not undergoing re-baptism. He is being truly baptized after being born again in obedience to the Bible way.

Therefore We Speak in Tongues

God's Gift Includes Speaking In Tongues

From the evidence in the previous sections it can be seen that speaking in tongues is part of the baptism with the Holy Spirit. Unless we speak in tongues, therefore, we have not yet been baptized of the Spirit.

Many a person has said, 'I am baptized with the Spirit, but I don't speak in tongues yet'. To that brother or sister we say, 'Praise God, you have experienced the Spirit. Thank God He is real to you and has blessed you. Right now you can receive the Bible way'.

Fruit And Power - From the Same Holy Spirit In Different Operations

A believer may have received many blessings from the Lord without speaking in tongues. The grace of the Father will bless His children. If he does not speak in tongues,

the believer needs to add that greater dimension of the supernatural. He should receive the baptism with the Spirit that always includes speaking in tongues.

Some have great objections to speaking in tongues, thinking it peculiar. Throughout the Bible, many prophets were required to do and see peculiarities. All Christians, including those of us who speak in other tongues, believe implicitly the Word of God is the revelation from God Himself. We know it is infallible and should accept speaking tongues because it promotes such.

However, such believers without the baptism and all those with the baptism who do not pray in other tongues, are missing out on the power of God. His miraculous power as a normal experience, is missing from their lives. This general Holy Ghost power resident in prayer with other tongues, is greatly missing from churches world wide.

Quite often those believers who do not follow the path of the things of the Holy Ghost that always includes speaking in other tongues and the gifts of the Spirit, will point the finger at what they consider to be lack of fruit in the lives of those baptized with the Holy Ghost believers who have at least entered into the power of God.

First of all, these latter are following the power line of the gospel that is a different area from the truth and grace lines. The non tongues speaking believers in Christ surely are following some truth and some grace. It is to be hoped that this is the position likewise regarding the believers of speaking in tongues. All do have some fruit in their lives due to the fact that the Holy Spirit of Christ is in them. All believers are born of the Spirit with the Spirit of Christ dwelling within. They, and all believers including the tongues speaking ones, are under the process of Romans 8:4 that says: 'In order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit' ESV

Without making any excuse for carnality being followed in the life, we must acknowledge these words by the apostle John: 'If we say that we have fellowship with Him, and we walk in darkness, we lie and are not practicing the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of His Son Jesus Christ cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous that He may forgive us the sins, and may cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us' LITV (1 Jn.1:6-10).

Every believer, tongues speakers and the other kind, has the love of God within, as says: 'And hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us' ESV (Rom.5:5), because believers have this: 'Since, therefore, we have now been justified by his blood' (v.9).

This also is for all kinds of true believers in Christ: 'For freedom Christ has set us free' (Gal.5:1), that is applicable to all in relation to: 'But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such

things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit' (5:22-25).

Often those who have spoken in other tongues with the baptism, do not continue in that experience. If they do, it may be a spasmodic one. All do have some fruit. Who are we to judge the motives of any heart? Then again, how can we assume that fruit of the Spirit in lives, is more important than the power of the Holy Ghost brought by the baptism? In essence, it has to be said that neglect of both is to allow sin and disobedience.

One thing that does have chief import is that we are participants in Romans 8:4 quoted above. That is basic to salvation, whereas the display of fruits and power are not necessarily so. If we do not speak in tongues but experience this verse, we have salvation and are on the right track.

Also, if we do speak in tongues we have the same experience as the others. However, having the power of the Holy Ghost should have a more inward working and indeed it does if the believer persists in prayer in other tongues as stated in: 'Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us' (Eph.3:20). This power is *dunamis*, that is translated 'power to do a miracle' or 'the miracle itself'. Such occurs in the baptism with the Spirit as Jesus stated emphatically, these words: 'but you will receive power, the Holy Spirit coming upon you' LITV (Acts 1:8). They spoke in other tongues on that Day of Pentecost when they were filled with the Holy Ghost. They performed the miracle that was so to speak. The Lord desires to do something within us that is beyond our imagination or desire.

It is obvious from the above that the excuse for not receiving the power of Pentecost that many use is unscriptural. It should never be said, 'But where is your fruit', as all have some fruit. I do say, however, that indeed those with the power of the Holy Ghost should have more fruit within than others. As for what is visible to others from both parties, one is unable to look into the heart of another and surely are forbidden to judge in that manner.

We pose some questions in relation to the kind of thinking that would always point to 'fruits'. Are all such obeying the following verses? Let us read: 'In brotherly love to one another, loving fervently, having gone before one another in honor; in diligence, not slothful, fervent in spirit, serving the Lord; in hope, rejoicing; in affliction, enduring; in prayer, steadfastly continuing' LITV (Rom.12:10-12).

'Fervent' means 'to boil', 'seethe or bubble' and quite often has to do with the emotions and mental state of mind or innermost being. 'Spirit' is the renewed creation within, from which Paul says he prays much and in other tongues. One surely does observe that tongues speakers are more apt to fit into this idea of being 'fervent in spirit, serving the Lord' than those who do not. The same applies to 'loving fervently' that has been apparent to me for many years among tongues speaking believers. This does not make anyone better than another. We are all on salvation ground and we dare not compare ourselves with others. We can, however, make a comparison between different classes of others and excluding one's own person.

Then there is this: 'And to esteem them very abundantly in love, because of their work; be at peace among yourselves; always rejoice ye; continually pray ye; in every thing give thanks, for this is the will of God in Christ Jesus in regard to you. The Spirit quench not; prophesyings despise not; all things prove; that which is good hold fast; from all appearance of evil abstain ye' KJV (1 Thes.5:14-22).

It cannot be denied that all New Testament believers were under two injunctions. They should bear the fruits of the Spirit in their lives and they should also have the power of the Spirit working within. Both these are exclusive of the nine gifts of the Holy Spirit that come into the subject of the body of Christ, which is another matter. We are to follow the same course today.

Chapter 8

Ministering The Baptism

It has been my personal experience that many believers need to have the baptism with the Spirit ministered to them. There are some who will receive as they pray alone.

There Are Those Who Must Minister The Baptism!

Does not the same thing prevail when it comes to believing on Christ as Savior? Do not the majority of those who come to Christ do so because someone or some preacher has ministered the Word of God and salvation to them? When believers are baptized in water, are they not ministered to? Is not the Word of God ministered to God's children for spiritual growth? The same applies in the matter of the baptism.

Many times people who have been unsuccessful in receiving have said to me: 'Maybe God does not love me', or 'Perhaps I am too great a sinner', or 'Could it be my involvement with the occult in days past that stops me from receiving?' Sometimes they remark: 'Perhaps it is not the right time. I must await God's timing'.

Then, on other occasions, I have met with believers who are working for God, living a holy and Christian life. They are faithful in church attendance, reading the Bible and praying. Still, they have not yet received.

Because they know their lives up to that point show certain maturity, many times they settle for the opinion that everybody is not supposed to speak in tongues when they receive. Some will even say: 'I did receive but without speaking in tongues'. The dilemma with which they are faced is understandable.

To all of these precious ones let us say: 'Yes, speaking in tongues does accompany being baptized with the Spirit'. 'Yes God does love you. You have not failed Him. His blood has washed you clean. The occult involvement is of the past and has nothing to do with your not yet receiving. Now is God's time because the Bible says that "Now is the acceptable time, now is the day of salvation". You can receive right now'.

The Occult

Regarding any past involvement in the occult that has not produced demon possession, I have found such participation will not stop them receiving the baptism. I have prayed with thousands whose experiences were such. The Lord promised to baptize believers in the Holy Ghost, without there being any conditions apart from being blood-washed. It is a gift of grace from the Lord Jesus Christ.

The Bible principle is that the converts who were heathen burn their occult charms (Acts 19). New converts such as these flood the Asian churches and we see the Lord fill them with the Holy Ghost. They will change their names that were heathen into those of Christian backgrounds and also remove idols and charms.

As most people need someone to minister them the baptism of the Spirit, it is for us who minister to ensure that we are continually filled with the Holy Ghost, praying in other tongues, and that we know the right ways and say the right things.

Four times in the Bible we find the expression, 'The just shall live by faith'. Being baptized with the Spirit occurs through faith. It is not by works of any description. Prayers, praise or fasting are not the means. No one can pray or fast to be saved. It is by grace through faith given by God. Neither are we to pray, praise or fast in order to be baptized with the Spirit. It is a gift from God through our Lord Jesus Christ who waits to impart. We are saved by grace through faith and we are baptized with the Spirit by grace through faith. As Paul wrote: 'So then, faith comes from hearing the message, and the message comes through preaching Christ' GNB (Rom.10:17).

No one should have any sense of condemnation. Some believers try hard to be rid of such feelings. The Bible does say that being in Christ Jesus means there is no condemnation for us. The Lord wants all believers to be baptized with the Spirit. One of the purposes of this book is that those who have not received can be helped to receive. Also it is to help those who would minister, so that they can be assisted in their ministry. As well, it is to enable those who have doubts to stand on the Word of God in faith. It is also, hopefully, to answer the arguments of those who oppose.

Gifts Of Faith And Miracles

How are we to minister the baptism? Through the gifts of faith and miracles.

We have often prayed for people, pastors and pastors' wives in Pentecostal churches in a certain country who had been in the ministry for years, even as long as twenty years. They were not yet baptized of the Spirit. When we ministered to them, they always received instantly.

The gift of faith apparently operates in such a way that the person being ministered to receives divine-given faith. I have often seen people receive who have said to me: 'I didn't really want it', or 'I didn't believe I would receive it'. Or they have expressed wonder that they received! After many years of our waiting on God, it has now become normal in the meetings that one hundred per cent of those coming forward receive the baptism at that time. All receive through faith and the gifts of the Spirit working through us.

We Are Not Required To Tarry

The story in Acts presents us with the fact that they tarried or waited for a period of time. Jesus had indeed commanded His disciples to tarry until, as He said, they were endued with power from on high. This they did.

The question arises as to why the disciples tarried. In their minds they were tarrying or waiting for the Holy Ghost to come from heaven. Their tarrying was not a measure undertaken by them to receive. It was done at the command of Jesus. Whether they realized it or not, they had to tarry or wait for the coming of the Day of Pentecost. The outpouring of the Spirit was to be the fulfillment of the feast of Pentecost.

After that first outpouring, no one in the book of Acts ever tarried. We do not need to tarry. The early Pentecostals, of whom I was one, did not know any other way. So we tarried. It is not necessary.

Tradition

Christendom has set days and dates as a time-clock in the church calendar. There is Christmas Day, Good Friday, Easter Sunday, or Passover as some people call this season. Also, there is the day of Pentecost and others.

There sometimes has crept into some churches the idea that when we celebrate these dates and times, we must also follow what they did before Pentecost. That is, we should fast and pray for ten days preceding the day. There is no record in the Bible at all that any of them fasted in the upper room. They praised the Lord, and doubtless prayed. We do not need to fast and pray for ten days. God's way is for the person to simply receive.

The Reality

On that first glorious Day of Pentecost in the church's history, the outpouring of the Holy Ghost was sent down from heaven to this earth. The Holy Spirit has never left. He has been here all through the centuries until now.

Therefore, we do not need to tarry for Him to come. We do not seek for Him to come down from heaven. He is here. The Comforter has come. The Holy Spirit has come. He is in the temple formed as the church of Jesus Christ. We do not have to tarry or wait for the Holy Spirit come.

The practice of tarrying came into being in U.S.A. in the early 1800's under the Primitive Methodists. They tarried for the supposed blessing of tearing up the roots of sin from one's nature. They called this blessing, the baptism of the Spirit. They had wonderful and powerful meetings, even though it was unscriptural teaching. It is amazing that God blesses people who call upon Him, despite the error and confusion in some doctrines. All of us can say 'Amen' to that. God delights to bless us. The early Pentecostals to a large degree followed on from Methodism and the Holiness churches.

Fasting and praying, the singing of choruses, playing of music in the background, crying, shouting, and repetitive praise such as 'Hallelujah' are forms of works, when they are used as efforts to receive anything from God. Such an accompaniment is not necessary.

Let it be understood that by faith one simply receives. God is the one who gives, but we must receive.

The Carnality Of Man

Human reasoning can always find a way to oppose what God would do in this gift of the Spirit. Whatever is of man is of Satan, as Jesus told Peter when He rebuked him after His declaration that He would be going to the Cross (Mk.8:33).

Back in the Garden of Eden, Satan had deceived Eve. Adam listened to her and as they both desired to know the forbidden, they ate of the Tree of the Knowledge of Good and Evil. They received a carnal mind or nature.

Therefore, we must not allow the human mind from the sin of Adam transmitted to us, to gainsay the Word of God. The carnal mind is opposed to the things of the Spirit. This is the reason even men of recognized Spiritual knowledge and stature refuse speaking in tongues. This is often brought about through wrong teaching. The devil hates speaking in tongues.

Paul declared how difficult it can be for all of us to follow the mind of Christ when he wrote: 'Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God' (Rom.8:7,8).

All believers in Jesus Christ can walk in some areas of their Spiritual lives according to the carnal mind, or the flesh. It is against God. Satan is behind the heresies, untruths and worldliness that oppose the Holy Ghost in His manifestations.

Spiritual Prayer

Speaking in tongues plays a very important part in Spiritual things and also has a dynamic effect in the 'air' (or atmosphere) where the power of Satan works towards us (Eph.2:2). The use of prayer in other tongues is a major force for pulling down the strongholds of Satan in lives and in churches. Paul affirms this in the following words:

'For the arms with which we are fighting are not those of the flesh, but are strong before God for the destruction of high places;

'Putting an end to reasonings, and every high thing which is lifted up against the knowledge of God, and causing every thought to come under the authority of Christ' BBE (2 Cor.10:4,5).

Our weapons are to include extraordinary gifts in relation to the Spirit. Such are the gifts of the Spirit but in particular, prayer in other tongues from the Spirit performed in private prayer or even in that of congregational prayer.

I have seen demons in people become greatly upset when those around them spoke in tongues. Yet at the mention of the blood of Jesus there had been no reaction. The demons left at the Name of Jesus, uttered in a command of faith as the gifts of miracles and faith came into operation from the preacher who had used other tongues.

Satan knows where the power of the church lies, and in which operation of the Spirit. As the Spirit of God manifests Himself through the believer in praying in other tongues, according to the will of God, the Father above hears and answers the cry of the Spirit.

The weapons of our warfare are mighty through God to the pulling down of strongholds. These weapons are supernatural. One of them is prayer in the Spirit which includes praying in other tongues.

In heathen lands in particular, there is much activity by demon powers. Satan can counterfeit the scriptural and Holy Ghost speaking in tongues. He does do this. Christians in those lands have often heard this from pagan temples. However, Satan cannot affect the fulfillment of God's promises in a blood-washed child of God. It is the Holy Spirit who fills the blood-washed and gives the miracle to them of speaking in other tongues. The source is never Satan. It is always God Himself.

Believers need never fear they could receive a demonic spirit as they seek God for the baptism with the Spirit. This is an impossibility. With full assurance of faith believers approach the throne of God. Obedience to the Word of God ensures that it is God who responds. Following exactly the Word of God and its promises assures us that God will answer according to that Word. The promises given through the apostles still stand. None have ever been repealed. We can stand on this verse: 'For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God' (2 Cor.1:20).

Sometimes onlookers see error in churches and denominations other than their own. We should remember that even though Paul was not guilty of forming plans on worldly principles (2 Cor.1:17), there can come into the church such plans or tainted and heretical moves supposedly of the Spirit. Others see even Holy Ghost manifestations as being not from heaven but even from hell. The false apostles in the Corinthian church were doing and saying wrong things, with many people accepting them as being true apostles.

We should do nothing less than Paul did by following the Word of the gospel and preaching Jesus Christ. He did not expound on philosophy, psychology, humanism or prosperity, shaking and falling over instead of Christ and the outpouring of the Spirit that includes speaking with other tongues. David had a longing that pined for God as he wrote in one of his Psalms. He wanted it sung in the Tabernacle. It goes like this:

'As a deer longs for flowing streams, so my soul longs for you, O God. My soul thirsts for God, for the living God.

When shall I come and behold the face of God?' (Ps.42:1,2)

Do we have that kind of a hunger for the true God and His Word? Or are we content to remain aloof from the fount of living waters? Do we wish to continue shunning the gracious infilling of the Holy Ghost that He has promised and never retracted?

There were not too many others, if any, of David's generation who desired such a connection with God. Many kept the feasts, offered sacrifices and appeared before God in the Temple or Tabernacle, and had respect to the Shekinah Glory. David had a longing for a deeper experience with and knowledge of God. That was only by the Spirit. He was in a way, a man born before the times of the outpouring of the Spirit, yet he had a passion towards his God. How much more should we.

According to Paul, it is God 'Who has anointed me and who has stamped me with His seal and gave me the Spirit as a pledge on my heart' (2 Cor.1:21,22). This refers to being baptized with the Holy Ghost. It is to receive what God has promised.

We can call it 'the sign of the Holy Spirit of hope, Which is the first-fruit of our heritage' BBE (Eph.1:13,14), or: '... You have been sealed with the promised gift of the Holy Spirit, the pledge of the inheritance which is to be ours ...' Cass. The Old Testament gave hope or promise of the Holy Spirit.

The sign or seal was given first on the Day of Pentecost (Acts 2:4). It included speaking in other tongues. The whole experience is a first-fruit, pledge or even guarantee of our inheritance waiting for us in heaven for eternity. Tongues alone are not the sign or seal. It is the baptism with the Holy Spirit who flows out from within as other tongues, that is the seal.

The power of God is the criterion and not men's wisdom as Paul declared:

'In order that your faith might not be in the wisdom of men, but in the power of God' EMTV (1 Cor.2:5). Those who seek for something other than the exact promises of God, are following the wisdom of men and not the power of God. Those believers follow in this, the spirit of the world ruled by Satan, instead of knowing the things freely given by God.

The revelation of His promises comes from the Word as received but only in context and through the Spirit. There should not be any revelation that comes either from wrong exegesis of the Scriptures or from a source outside of the Bible. Even following wrong customs and traditions of our fathers in the church down the centuries will lead us astray.

There are many old traditions in Pentecostal churches as well. Some blindly follow these traditions and refuse to see the truth. Sadly, others hang onto their traditions and add error from the Charismatic move and Latter Rain groups, many of whom now include ideas from the teaching on the Tabernacle of David. Any errors have no true Bible base. Many of us add error but will rarely change from error to truth. Other churches have their errors.

In the history of the church one finds bursts of restored Bible truths and experience and on every occasion it becomes the beginning of a new denomination or organization. These then become bogged down in traditions of their own making.

Peter says of this: 'Knowing that you were not redeemed with corruptible things, like silver or gold, from your futile way of life handed down from your forefathers ...' EMTV or 'received by tradition from your fathers' (2 Pet.1:21). Why should believers follow wrong tradition? Sadly, we do to some extent.

We often see that the truths churches once had are removed and greater darkness comes. Jesus emphasized a principle of divine operation when He said that if believers had certain truths, they would receive more. If they let truths depart they would then have little or nothing and they would lose the former things.

It would appear, sadly, that world-wide, the majority of Pentecostal and Charismatic churches are not tongues speaking and neither are they able to have their people filled with the Holy Ghost according to Acts 2:4 and this is a sad state.

There is also this that in some countries there is the repetitious saying of 'Hallelujah' and 'Praise the Lord'. Being repetitious they become useless and uninspiring. Jesus says: 'And in your prayer do not make use of the same words again and again, as the Gentiles do: for they have the idea that God will give attention to them because of the number of their words' BBE (Mt. 6:7). There are better ways and they are Holy Spirit and Bible ways.

We Pentecostals and Charismatics, world-wide, have settled for rock music, jumping up and down and often night-club scenes of darkened auditoriums with flashing lights in churches of worship.

Many of us have followed and allowed the 'slain' experience taking the place of tongues speaking. Crowds will rush forward to fall over and be healed, over and over. There is a carnal excitement in this. Many desire instead, words of knowledge, healings and personal prophecies. These are provided by the Word but not in prominence.

When there is the operation of the Holy Ghost through prayer, worship and intercession in other tongues in churches, there is no excitement but just awe and wonder at the Holy Ghost power.

Why are we depriving our churches of this power and of the Word?

Chapter 9

About Receiving This Gift

Let me state definitely that one does not have to speak in tongues to be saved. There is not a Scripture to be found that hints at such a thing. Neither is the baptism of the Spirit the second blessing or sanctification. The baptism with the Spirit is the promise of the Father that is a continuation of the experience of salvation itself. It is to be received. Certain basic principles can be followed as set out below.

Only To Ask and Believe

A principle of faith is involved. Let us look at Mark 11:24 that reads: 'Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours'.

So you can make the request, 'Lord, I ask for the baptism of the Spirit'. Then on the authority of the Word of God, you believe you have it already, before there is any sign or feeling.

It does not depend on our feelings. We do not know the Holy Spirit is in us because we feel it, although feelings do get touched. We know He is there because God says so.

Neither does receiving the baptism necessarily depend on our desire. I have known folk to receive who had no desire as they later told us. Feelings are not to be the basis for receiving and neither can desire be such. It is the touch of the Holy Spirit in lives that is all important. The Spirit works deeply within the person in response to the Word he or she has heard.

What is required is obedience to the Word of God which commands us to 'be being filled with the Spirit' (Eph.5:18). It is present continuous tense in the Greek. Their being filled with the Spirit on the Day of Pentecost involved speaking in other tongues.

The same applies to us. Once the miracle has commenced there must be consistent praying in order to receive 'a continuous supply of the Spirit' (Phil.1:19) or 'the giving of the stored wealth of the Spirit' whose source is heaven itself. As we believe we reach out in faith. Our wills obey God. We do what the apostle Paul did. He said, 'I will pray with the Spirit' (1 Cor.14:15).

The emphasis is always to be on obedience, faith and the will and not on feelings or works of religion. As well, we should realize that the baptism with the Spirit is not meant to be the culmination in the believer's walk with the Lord. Rather, it is to be the entrance into a rich life in God. We are to be so filled with the Spirit of God that it is our common experience to be praying to the Lord in other tongues.

Experience is important as Paul stated about experiencing knowledge: 'to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God' (Eph.3:19). The baptism with the Spirit is the experience of being sealed. A seal is an imprint made upon wax. The baptism is the imprint made upon us who have God's great salvation. It shows clearly that He owns us. It is added to the salvation experience.

The Well Of Salvation

The Spirit Within

The Holy Spirit is in every believer. We are born of the Spirit. Isaiah 12:2,3 teaches us that the Lord God 'has become my salvation. With joy you will draw water from the wells of salvation'. There is within each believer, a well of salvation. The well is the Spirit of Christ. It is as Jesus told the woman of Samaria, 'The water that I will give will become a well of water springing up to eternal life' (Jn.4:14). This comes as the Spirit, being clearly shown in Romans 8:9, 'But if anyone does not have the Spirit of Christ, he does not belong to Him'.

All who believe have the Spirit of Christ. He is already within. In Romans 10:6-9 we are told to say, 'Who will ascend into heaven? (that is, to bring Christ down) ... the Word is near you, on your lips and in your heart (that is, the Word of faith which we preach)'. This Word is Christ, who is Spirit. He is within us and He is the hope of glory for us.

The River Of The Holy Ghost

The baptism with the Spirit concerns not a well but a river. Doubtless the river flows from the well or spring within us. We ask Jesus for the baptism. We believe we have received. Then a river begins to flow. It is the river of the Spirit. It flows from within us. Faith accepts that this is so, not waiting for feelings or emotions to arise.

We do not wait for the Holy Spirit to come from heaven. He descended on the Day of Pentecost. He is with us to remain. On a personal note, He already is within us, even nudging us continually to remind us that we are the children of our Heavenly Father, who cry, 'Abba, Father'.

On the last day of the feast of Tabernacles as the ritual of pouring out water by the priests was taking place, Jesus stood up to make an announcement as in:

'While Jesus was standing there, He cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the Scripture has said, "Out of the believer's heart shall flow rivers of living water"'. (Jn. 7:38,39).'

These words ring in our hearts. You, the seeker, have asked of the Lord. Further, you believe that you have received. Now has come the moment to drink. With your spirit, drink of the Holy Spirit, in an act of faith and deliberate action. The Holy Spirit has begun to flow like a river as you drink.

Works Of Faith

Now James 2:26 says that 'faith apart from works is dead'. In many places, I have seen local pastors and believers acting faith on the lame, for instance, who have been commanded to walk in the Name of Jesus.

I remember doing this myself. There was a woman who was lame. We said, 'Walk, in Jesus' Name'. She was then encouraged to commence walking in Jesus' Name.

With a response in faith, she began to walk. She was totally healed. Faith acts.

So it is with the baptism of the Spirit. To receive there has to be the moment for faith to act. The works of faith are not the religious or Spiritual efforts that work up emotions, faith or feelings, or even anointings.

It has nothing to do with repeating 'Hallelujah', 'Thank you Jesus', or either music or singing choruses as a means of receiving the baptism of the Spirit. They are in effect, works of religion as also is fasting. Religious works are almost void of the Holy Spirit. They are not the operations of faith and we know that 'whatever does not proceed from faith is sin' (Rom.14:23).

It is not necessary to even attempt to bring down the anointing! This is really an effort to get oneself into a so-called state to receive, or even worse, attempts to move God to act. Such works are dead works of religion.

It has nothing to do with psychology or auto-hypnosis. Neither does it indicate any supposed super-Spirituality. It is not copied or learned. It is a Spiritual action and the source is God Himself.

It is unnecessary and even wrong to visualize Jesus. The blood of Jesus has opened the way for us to approach by faith the throne of grace in heaven.

We draw near to Him and drink from Him. We are drawn into His Presence by faith, or we move into His Being in Spirit. Another truth is that He, by His Spirit is within us. You seeking believer, must act, with faith.

There Must Be Speech

In Acts 2:4, Luke relates that 'they were all filled with the Holy Spirit, and (they) began to speak in other tongues, as the Spirit gave them utterance'. The action of faith by the believer is that he or she opens the mouth as if to speak. The action of the Holy Ghost is in causing speech to begin. In a supernatural and miraculous way, at that moment, He produces speaking in tongues. In other words He does a miracle in the mouth and the words are there as the believer says them. The person begins speaking as the Bible has related.

No one can mimic truly, speaking in other tongues. No one can speak another tongue at length without the operation of the Holy Ghost. Some may be able to say two or three words they have heard others say. But to copy a language is impossible. We should not mimic others at any level. We surrender to the Holy Spirit and the words we speak are His. This is a mighty miracle of God, even as being born again is. This time, it is a miracle manifesting power from the Holy Ghost, who is not the power but the Giver of power. The power is His miracle that He gives to us.

Let us note:-

- a. The Holy Spirit does not speak.
- b. We must speak.
- c. To speak we must use our voice-box, tongue and lips.

d. As we begin to speak, the Holy Spirit is there to give utterance.

e. They obviously did not say repeatedly, 'Hallelujah' or 'Praise the Lord' at that time in their own language. They did not use their native language. They began to speak in tongues.

f. They began to 'speak' in other tongues. That is all the Bible says they did. Speaking is not shouting or whispering. It is to use a normal voice in speaking. It is not wrong to shout or whisper but the most appropriate thing to do is to speak.

g. There is no mention of an accompanying demonic activity. The Bible relates that the onlookers thought they might be drunk - due no doubt to the fact that to them it was so strange to hear these men speaking gibberish or languages they did not know. The Bible way is to speak in other tongues. There obviously also were other physical demonstrations by the Holy Ghost.

h. Some do become quite emotional. That could be due to former demonic influences in their lives or former hurts, scars and a history of emotional upset in their lives. Then again, others may laugh, which could be the natural result of their experience. These things should be left behind. The one thing to do is to speak in tongues. Incidentally, when a person newly receives, one allows a certain freedom of action and expression even if it disturbs others.

i. If demons automatically go out when the person begins to speak in tongues, and there is a brief period of shrieking, yelling or screaming or even of falling down, the one ministering quickly commands demons to leave and never return, in Jesus' Name. Then the person must be encouraged to speak for a long time in other tongues.

j. If correctly taught, most people will speak in tongues easily, in a moderate tone of voice and with a fluency that should accompany the new language of the Spirit.

k. The beginning of speaking in tongues should be extended as soon as possible into speaking, with faith and the will, many new words. 'Just speak and keep on speaking in tongues.'

To be Pentecostal is to speak in other tongues, according to Acts 2:4. Saying 'Hallelujah' or 'Praise the Lord' does not make a person Pentecostal. Clapping the hands, laughing, falling over, shaking or yelling does not make a person Pentecostal. People can do all the above things and it will not make them in any way Pentecostal. The Bible sets out the experience on the Day of Pentecost as being the Pentecostal way. Then they only spoke in other tongues.

According to the Bible, we can only be called Pentecostal if we follow the gospel, speak often in other tongues and go on to the gifts of the Holy Ghost as shown in 1 Corinthians 12-14. Believers in the book of Acts were called 'Christians' and not 'Pentecostals'.

'Hallelujah' is not speaking in tongues. It is a word in the Hebrew language meaning 'Praise to Jah'. To speak in tongues to the Lord is a far greater experience than repeating

'Hallelujah'. It is strange, in view of its prevalence amongst some Pentecostals, that 'Hallelujah' is not used throughout the New Testament until Revelation 19:3, after this present world is judged and the church is in heaven. It is then that the Lord Jesus Christ hands over the kingdom unto the Father (1 Cor.15:24). In the Old Testament its rather rare appearances had regard to the victories of warfare.

Stammering As A Beginning

It does happen sometimes that the person begins to stammer. This is scriptural, as is found in: "Truly, with stammering lips and with alien tongue ... this people, to whom he has said, "This is rest; give rest to the weary; and this is repose".' (Isa.28:11,12). That this relates to speaking in other tongues is confirmed by Paul.

Further reading of Isaiah gives us these words: 'Do and do, rule on rule, a little here, a little there, so that they will go and fall backwards, be injured and snared and captured.' The message becomes one of law and doing, falling over backwards and being in captivity.

When Paul carries the verses over unto the gospel age, the meaning calcifies into the hearing of and receiving the Spirit in the Bible fashion, and receiving rest while praying in other tongues. Thus falling over backwards in this era of grace, indicates a non-compliance with the Word of Christ.

To someone who has spent a life-time amongst Pentecostals and Charismatics, it is obvious the use of 'Hallelujah' and falling over, as well as music, has taken the place of a fundamental and wide operation of the Spirit of God. This lack is in both individuals and churches.

According to Scripture and experience, praying in the Spirit is a wonderful Spiritual, emotional and physical rest. It can never cause a nervous break-down. Mental illness has other causes.

The peace of God can fill the one praying thus, through this rest and this repose. God has promised that there is His Spiritual rest for the people of God whatever form it takes and whichever the means He has instituted for it to come to us. The Holy Spirit focuses on the rest of God in Hebrews 4.

The person who begins to stammer should persevere with a definite speaking by using tongue, lips, mouth and voice. Then he will find himself speaking a clear language. Most people will not stammer but will immediately begin speaking in other tongues as they listen with faith to correct teaching. This must be from a person who is full of the Holy Ghost as being the ongoing and continual experience.

It is very strange that the Bible says, 'they will go and fall backwards' as being something contrary to the will and way of God. This was because they did not receive the right message, which was the outpouring of the Spirit with speaking in tongues as the only sign and general phenomenon.

Falling backwards, as commonly occurs around Australia, is thus not a sign of the blessing of God, according to this Scripture. The practice is to always have a catcher so that they will not hurt themselves! These verses in Isaiah mention that very thing – ‘go and fall backwards and be injured - and snared’.

In any case, throughout Scripture, when people did fall at the presence of God or angels, they generally fell forwards on their faces. They were then set on their feet.

Speaking in Tongues Can Never Be A Learned Behavior

It is a miracle by the Holy Spirit. Let it also be emphasized that the person is not out of control! In that area he is mentally whole.

If people are taught to speak in tongues as a mimic, they are not speaking in tongues by the Spirit. It is false. When believers are told to say, ‘Hallelujah’ or ‘Ba, ba, ba’ as in certain places, they may never speak proper tongues by the Spirit.

The one ministering should understand enough to give correct teaching and also should expect miracles from the Lord.

True and supernatural speaking in tongues can never be thought to be mechanical, a sham or a mimicking. It is not from one's own mind. If there does appear to be certain speaking in tongues with some which sounds similar to that heard by others, generally the person can be said not to be speaking from his spirit by the Spirit.

What happens is that because of lack of faith he does not wish to leave the area of his mind and/or soul. He has not learned to be totally in the area of his spirit. To attempt to teach a person to speak in tongues is wrong. Nobody can be taught to speak in tongues.

Emotional And Physical Performances

Shaking, jumping, loud clapping and other strange emotional clamor show a lack of surrender to the Holy Spirit within. Shaking, clapping and other emotional works are not from the Holy Ghost. Inspiration springs from Him but not all of our actions are from Him.

The Holy Ghost does not produce these things. The people themselves are doing such things because they are copying others, following unclear instructions, may have had demonic or very sinful pasts, try to follow their own minds, or are not in a place of absolute surrender to the Holy Spirit.

It could be the frenzy worked up by the individuals that is like the frenzy of those who worship spirits other than God. There is no mention in the Word of God of any kind of frenzy. The Holy Spirit came on Jesus like a gentle dove.

We all are creatures of soulish emotion. Emotions are part of the human make-up. However, the Holy Spirit flows from our innermost being, meaning the spirit not the soul, John 7:38,39. The ‘innermost being’ (translated in the KJV by ‘belly’), is the area of our spirits and is not the source of the soul or its emotions.

The Bible sign of being filled with the Spirit is speaking in other languages and not shaking, falling over, jumping, slapping, laughing, crying or any other emotional activity.

Paul said, 'My spirit prays'. To receive blessing only in the soul or emotions, stops the person from receiving proper infillings of the Holy Ghost.

In Acts 2:4, 'they began to speak in other languages'. It is clear from this verse that they spoke in other languages only, not using their own. Again, they were sitting. They did not use 'Hallelujah'.

There is no mention in the New Testament of any person, group or church calling out 'Hallelujahs' at any time, let alone all the time in an excessive manner.

It is evident from Acts 2:4 that they did not shake, clap, jump, falling over, get 'slain in the spirit (soulish)' or speak any word from their own minds or in their own language.

They were speaking from their spirits by the Holy Spirit, in other languages. Each received a language and not two or three words. Each received a language from the Holy Spirit specifically for that person. Every language is different.

No one can learn to speak in tongues by the Spirit. They can be taught the ways of the Word, the Spirit and faith but they can never be taught to pray in other tongues. If such a thing happens they are not speaking in supernatural other tongues.

Sometimes the mind of a person tries to produce words he hears. That is a useless exercise. Far better to surrender to the Spirit and just speak out the tongues that He places within the mouth. This always occurs without the individual knowing what he or she is going to say.

Also, it is good to remember that a foreign language always sounds strange to our ears. It often does not even sound like a language! Praise God for the way He works.

The Bible does not say we must speak at length in tongues to be able to say, 'I have received'.

There is one translation of Acts 2:4 that says: 'They began to speak short, pithy sentences'.

Receiving means there is always to be the miracle of speaking in tongues. It is imperative that there is much speaking in this new language, whether at that time or when in the home. We have known some to spend hours yielding in this way to the Spirit.

The miracle we have received in the baptism of the Spirit is that we speak in other tongues. This is the heavenly gift to us.

Chapter 10

Actually Receiving

Now to actually receive.

You should be in an attitude that will receive from the Lord. You drink in the Holy Spirit with your spirit. At that moment, the Spirit begins to flow like a river from within. You believe it, despite any lack of feeling. We are not operating through emotions but through faith.

As you drink, the Spirit gives you His empowered ability to speak in tongues. You are still in the realm of faith and now in the control of the Spirit for the infilling. By an act of faith, with an act of your will, you begin to speak in tongues. The voice-box, tongues and lips have a miracle happen to them. You must open your mouth and with your will determine to use your voice-box, your tongue and your lips.

At that very second, the Holy Spirit will act in response to faith. The words begin to flow from Him. Miracles have taken place. Besides the miracle that is the Person of the Holy Spirit, there is the miracle of speech and an unrecognized miracle in the brain. The Spirit of God has caused the right side of the brain to produce speech while leaving the normal left side used in speech, to remain dormant. It is supernatural prayer. There is a deep miracle of the Spirit's flowing from within.

Oh, marvelous grace! While you do your part which is as described, the Holy Spirit does His wonderful, supernatural act. He gives you utterance because He is filling you and flowing like a river from deep within your innermost being. The Holy Spirit gives you the ability to speak unknown languages.

When we pray or worship in other tongues, it is by-passing the ego and the use of that part of our mind that enables us to produce known speech. The words and language come from the mind of the Holy Spirit and not from our minds. This is ecstasy which is without ego and it is supernatural.

Therefore we do not understand a word we are saying. We will never understand what we say unless a supernatural interpretation in our own language is given to us. Our spirit is praying, not our minds. As the Scripture says, it is that 'no man understands', including the one speaking.

Once we begin to speak as the Spirit is flowing and giving the utterance, we must keep on speaking in tongues. Do not stop speaking. The Spirit will not cease His flowing in this way as long as by faith we keep on drinking of the Spirit.

Faith continues to receive. Faith yields to the Spirit. Faith speaks in this supernatural way of new tongues. It allows the Spirit to give more words. Faith and submission to the Spirit is what is required of us. This means that we speak in tongues, as this is what the Spirit desires. To submit to Him in this instance means that we speak as He gives the words.

Yielding To The Spirit Rather Than Emotion

Sometimes when people receive a mighty touch of the Spirit, they begin to weep. In effect, they are yielding to their emotions rather than yielding to the Spirit. If we yield to the Holy Spirit in this infilling we will cease our emotional excesses from the soul and speak in tongues from our spirits. Being emotional is not a fault. There can be any number of reasons at the root, one even being the overwhelming realization of the Spirit's touch. Then our emotions may be such that they are tinged by our very humanity, weak as it is.

God is a God of holy emotion and that involves His attributes. He has love, wrath, compassion, joy and pity, amongst other emotions. At some stage although not necessarily at the time of receiving the baptism, we all need to have our emotions stirred for God. David prayed: 'Out of the depths have I cried unto thee, O Lord.' (Ps.130:1); 'My soul shall be joyful in the Lord.' (35:9); Also, he wrote: 'Put my tears into Your bottle; Are they not in Your book?' (56:8).

Some will receive without showing any emotion. Let me say that once their praying has finished and they start sharing their experiences their faces show evidence of the glory of God. There is joy, an emotion. The Holy Spirit produces joy.

A point is that we receive an experience in the baptism of the Spirit, whether having emotion or not. We need the supernatural. Westerners are turning to Eastern religions, to Yoga, to Meditation and to New Age because they feel the need to experience something. All of those things are demonic.

We as believers in Christ are to have experiences. Paul was a man full of experiences, as his epistles show. He experienced the presence of Christ, the infilling of the Holy Spirit, visions, being caught up into the third heaven, the love of God in Christ, redemption, forgiveness of sins, gifts of the Spirit, tongues speaking, sufferings, winning souls, planting churches, ordaining preachers, a knowledge of his departure from this life, and much joy with many sorrows.

Years ago in a certain country, as I preached on the Baptism with the Spirit and invited the people to come forward to receive from Jesus (not from or through me), they would bunch together, standing in front of me.

Invariably they would commence crying. The answer to this was to give clear instruction. I discovered they were crying because they thought their tears would be in God's bottle, or that they had been taught in the past, to be emotional. Sometimes, they would be asking the Lord to wash them clean.

My only recourse to that was to speak the Word of God. When mention was made to them of the cleansing power of the blood of Jesus and of the necessity of yielding to the Spirit, they would all receive, sometimes by the hundreds at a time. It was glorious to hear the noise of speaking in other tongues and to see the people of Christ being given the Holy Ghost by Him.

Speaking in tongues on being heard, should cause us to say in wonder, 'It is the Holy Ghost', because that is exactly who it is.

Wrong Spirits.

Jesus was teaching His disciples about prayer. He ended His discourse by saying emphatically that the Father would never allow any wrong spirit to enter (Lk.11:11-13). Jesus said an earthly father will not give a snake instead of a fish, or a scorpion instead of an egg to his child. A snake in Scripture typifies satanic forces or demons.

Then He went on to say: 'If you, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to those who ask Him?' It is not possible to receive a wrong spirit at such a time.

A person wanting to be filled with the Holy Ghost speaking in other tongues will not have demonic speech. His experience will be with the Spirit and not with any demons from Satan.

It is not possible that the millions of believers who love the Lord Jesus and who have asked the Father for the Holy Spirit, would have received something from the devil. If we receive what the Word says is the sign, it is always from God.

We also notice from this passage that the Holy Spirit is given to the believer or as is stated to the child of our Heavenly Father. The believer is to ask for the Holy Spirit. Once more, this endorses the scriptural teaching that it is believers who receive a baptism in the Holy Spirit.

I have often seen or heard evil spirits leaving a person as the Holy Spirit was filling him or her. The spirits screamed as they left as one did on leaving the boy who, his father said, often fell into the fire (Mk.9:26). We have found it often sufficient to encourage these people to speak in other tongues. The operation of the Holy Spirit in this way gives them complete deliverance, because of the authority Jesus has given us in His name as we are full of the Holy Ghost.

There are occasions when a person falls to the floor, even in the middle of a demonstration of the Spirit in a meeting. Perhaps a demonic power has caused him to fall. We have had to quietly command those spirits to depart in the Name of Jesus. After deliverance, he or she will rise to their feet.

The Anointing Remains

After believers receive the Holy Spirit as they did in the early church, the Scripture brings assurance that 'the anointing which you received from Him abides in you' (1 Jn.2:27). That anointing regarding truth stays, as well as the anointing in the baptism of the Spirit.

The ability to pray or worship in other tongues remains in the believer. This often must be stirred up as Paul said to Timothy in relation to certain other gifts. It is applicable for prayer in other tongues also.

He was to 'stir up the gift of God that was in him' (2 Tim.1:6). You must stir it up, by faith.

Paul said, 'I will pray with the spirit' (1 Cor.14:15). The will acts to pray in this way. Faith moves. The Holy Spirit flows.

You, too, can receive now

It is for you to follow what has been ministered above. You can drink of the Spirit and immediately begin to speak in other tongues. The Holy Spirit who is in you as a well, will begin to flow like a river.

As we are filled with the Spirit and pray in other tongues, we will not be able to understand with our minds what we are saying (1 Cor.14:2). The verse shows also that we are speaking to God. He understands, and that is what matters.

Generally, neither will anybody else understand, unless it is a language they already have learned, and so can distinguish the words as they hear the person speaking.

How wonderful to be able to pray in this supernatural way to God Himself who knows what is being said.

We should not give in to our carnal disbelief, fear, doubts or to the devil working through others, who would like to do all in his power to stop us. He cannot if we act in faith.

Chapter 11

The Baptism And Tongues With Gifts Of Tongues/Interpretation

Sometimes there is confusion about the difference between the gift of tongues and the tongues we receive when we are baptized with the Holy Spirit.

Some think the gift of tongues is the tongues language spoken in accordance with Acts 2:4. Because of this they have settled for an experience without speaking in tongues as a sign they have received. They argue that they received the baptism with the Spirit, but there were no tongues. It was not necessary, they say, as not everyone receives the gift of tongues.

They are correct in saying that not everyone receives the gift of tongues. Reading the list set out in 1 Corinthians 12:4-11 makes us all aware of the fact that the ministries and gifts are distributed to each one individually. Also the Word of God clearly states 'to another' is given one gift and 'to another' is given perhaps some other gift.

The Two Compared

Baptism With the Spirit

The baptism with the Spirit is a gift also, but it is Jesus Christ who is the Giver of the baptism and not the Holy Spirit. John prophesied that one was coming after him, who would, 'baptize you with the Holy Ghost and fire' (Lk.3:16). Jesus is the Baptizer.

The accompanying feature of the baptism is that 'they began to speak with other tongues'. As the two gifts, the baptism and the gift of tongues are given by two different Persons of the Godhead so the features of each are different.

The baptism with the Spirit provides a supernatural prayer and worship language. It is directed to God. This will be until Jesus comes or we die. It is meant to be used and increased thus continually edifying the one who prays. This language flows from within because Jesus said so: 'Out of our belly shall flow rivers of living water' KJV (Jn.7:38). 'Belly' is better translated 'heart which is the Bible term for 'spirit'.

The original Greek for 'innermost being' (belly) comes from the Hebrew word used in Exodus 17:6, for the water coming 'from within it', i.e. the rock that was smitten. This was to give millions of liters of water to the Israelites who had no supply in that terrible wilderness of Arabia. God told Moses to 'Strike the rock, and water will come out of it, (the interior of the rock)'. This portion of the Law was probably read at the feast that Jesus attended. The expression 'from within him', relates to the interior cavity of the rock, from which the water came. 'Innermost being' has no connection with the stomach.

It is applied first of all to Christ Himself, then to the man whose thirst He quenches, and whom He indwells by His Spirit when he is born again. It has a far deeper meaning than from the stomach of a person, as has been said.

A better translation is: 'Have faith in me, and you will have life-giving water flowing from deep inside you, just as the Scriptures say' CEV Jn.7:38.

Jesus is the one who gives the baptism with the Spirit as an experience. Unless it relates to the field of experience, there is no reality. We are to experience this wonderful gushing forth of the Holy Ghost from within. If not, it is merely a Bible truth that becomes a philosophy, without deeply moving lives. Praise God, the baptism is an experience and a reality.

As has been proved in the earlier chapters of this book, the baptism with the Spirit is accompanied by speaking in tongues similar to the first experience of it in Acts 2:4.

These tongues are the manifested power of the Spirit.

It is the Holy Ghost.

When we receive the born again experience, there is great evidence, as the Scriptures state: 'The Spirit Himself bears witness with our spirit that we are children of God' (Rom.8:16). There is also evidence when we are baptized with the Spirit. That always involves speaking in tongues. To be filled with the Spirit means we speak in other tongues.

May I say that I have never seen it fail that those who sought the scriptural baptism of the Spirit, spoke in other tongues. But it is not the gift of tongues. Rather, it is part of the gift from Jesus of the baptism. It is the supernatural prayer and worship language of the Holy Ghost. Over a period of time the language should extend to include a numerous variety.

What Are These Tongues?

These tongues are the out flowing of the river from within, as given by the Holy Ghost. The river is to continue flowing in this manner until we leave the world. It begins with the baptism given by Jesus as we went to Him and drank of His precious Holy Spirit.

There is not a verse of Scripture that implies this ability to speak in other tongues will ever be taken away from the baptized believers walking with Christ, while here below.

When that which is perfect is come, which includes the redemption of the body to immortality in the perfection of the habitat which is heaven, there will be no need to speak in tongues.

Then will tongues cease as Paul taught: '... But when the perfect comes, the partial will be done away' (1 Cor.13:10). This includes praying in tongues, as well as the different gift of tongues.

Speaking in tongues is God's grace to us. Surely we can thank Him for His unspeakable gift of Jesus Christ to us who also baptizes us in the Spirit so that we pray in tongues. Let not the fear of man bring us a snare!

Dare we creatures have a conflict with God? We may engage in quarrels with one another but never with Him. Can the thing made speak against He who made it? Paul speaks of this subject when he deals with election:

‘You will say to me then, “Why does He ...? For who resists His will?” On the contrary, who are you, O man who answers back to God? The thing molded will not say to the molder, “why did you make me like this” ... will it?’ (Rom. 9:19,20).

Through the means of other tongues, oh, glorious sound to the baptized, we pray, we intercede, we worship, we adore, we praise and we commune with the Holy One. Sweet hour of prayer that passes in such a fashion. Speaking in tongues is the supernatural language of the Spirit who inspires this.

Tongues For Prayer And Worship

Speaking in tongues is for prayer or as an exercise in worship and can happen any time throughout the day or night. With the exercise of the gift of tongues, there is a limit to its being in meetings.

Speaking in tongues as a prayer language imparted when baptized with the Spirit, is often volitional, depending on the person's will. We decide to sing hymns or choruses, so we sing. We decide to pray in our own language. We do so. We follow the habit of reading the Bible. We determine to witness for Christ, so we speak about Him to others.

We decide to speak in tongues in prayer, and we do so. It is as simple as that. We cannot, however, obviate the glorious possibility that without our knowing why, there will come times of such refreshing from the presence of the Lord that we feel impelled to cry out to Him in other tongues. Then it seems to be spontaneous. Our hearts are stirred.

The anointing just seems to drip all over us, as it were, although it is actually within. We cannot refrain from speaking in tongues. ‘It is like the precious oil upon the head, coming down upon the beard, even Aaron's beard, coming down upon the edge of his robes. It is like the dew of Hermon coming down upon the mountains of Zion.’ (Ps.133:2,3a). We need fresh supplies of the Spirit of Jesus Christ even as Paul discovered (Phil.1:19).

Although natural man does not desire it, worship and singing in other tongues is far more profitable and biblical than singing hymns or choruses. Many such consist of sentimentality that is void of deep Spiritual truths and that contain little biblical, gospel or doctrinal content. The failure of we Pentecostals and Charismatics has been to leave the area of spirit filled with the Holy Spirit to that of soul filled with humanity and emotion. This is seen in singing repetitively. How can continued repetition of the same song or a string of songs naturally sung be better than those that are inspired by the Spirit and that are in the Holy Ghost Himself? They are songs from Him.

Beyond this lies the apparent will and desire of our God who prefers our worship to be in Spirit. After all His being and personality is Spirit. When Jesus gave a startling revelation to the woman of Samaria, He said these words: ‘God is Spirit: then let his worshippers give him worship in the true way of the spirit’ BBE (Jn.4:24). Should we not comply with what Jesus said our Father desires?

Sometimes mankind has made such a god of intellect that the value of the spirit is disregarded. The spirit is that part of us which God has created to communicate with Him. The Holy Spirit will produce far better prayers and worship from His mind, through our spirits, than ever we can produce from our own minds and souls.

It is not merely speaking in other tongues. It also implies that one becomes so in touch with the Lord that there is a resultant anointing that lifts one up into something sweet and precious indicating an unusual presence of the Lord in this anointing. It becomes the very gate of heaven.

There will often be the quickening of verses of the Word of God to one's heart at the time of prayer results in a renewed and increased anointing. One hungers for God Himself. This kind of praying in other tongues is again a different sphere of the Holy Spirit's operations. We should experience it often.

Particularly in this day of extensive education for much of society, the natural intellect is revered and exalted by mankind. The mind and reason are emphasized. It is found even in the church's understanding of Christian things, particularly in the area of prayer. This is despite the fact that we have a supernatural new birth.

God says that we do not know what we should pray as we ought (Rom.8:26). So we need the mind of the Spirit to come to our assistance. Elsewhere, it is clearly shown that it is the Holy Spirit who teaches us Spiritual things.

Undoubtedly, the intellect, the mind and reason are gifts of God. As we use them with a surrender to the Lord, the Holy Spirit comes in with His anointing, power and enabling in different areas of thought. He uses and quickens our faculties.

In the case of speaking in tongues, He uses the faculty in regard to our speech organs, without our cognitive powers. This supernatural way of praying is a means of communing with God in the Spirit, from our spirits. It is the only means of being filled with the Spirit. This also includes the Word of Christ being absorbed in one's life.

The Gift of Tongues

Regarding the gift of tongues, we read this: '... to another various kinds of tongues ...' (1 Cor.14:10). It is indeed a gift, not received by all, and is a gift given by the Holy Spirit.

When this gift operates, it does so with an anointing coming upon the person for a short time, perhaps two or three minutes. It has a different manner of operation from that of speaking in tongues as prayer or worship, given at the time of being baptized with the Spirit. Whereas praying in tongues as a prayer or worship language seems to spring or gush from within, as a gift operating in the church, the gift of tongues seems to spout upon us from above. It does not occur every day of the week or at every meeting with the one person. It happens on certain occasions.

There is a point in time when the person automatically concludes the message of this tongues language. With this gift of tongues from the Holy Spirit, as the Scriptures direct, there should be an interpretation. Prayer or worship in other tongues can occur in a

meeting if all so engage, without any interpretations. A single person should not be praying in tongues aloud for all to hear. Contrary to this, the gift of tongues is meant to be heard and the intention always should be for it to be interpreted. It can be by the person speaking in tongues or by another.

The gift of tongues is an entirely different aspect of speaking in tongues.

First of all, this kind is a gift of the Spirit, as already said. In other words, the Holy Spirit gives this gift, as He gives the other eight gifts of the Spirit, to those who have the prerequisite of being baptized with the Spirit.

It is those baptized of the Spirit, perhaps with certain other graces or ministry gifts, who heal the sick, perform miracles, discern spirits, receive words of knowledge and words of wisdom, who prophesy and who are used in the gift of tongues.

Also, it is not entirely volitional. It is sometimes a sovereign act of the Spirit in its operation, although we are to chase after it as with other gifts.

Only the minority of God's people receive this gift, seemingly. Personally, I do not see any reason why there should not be a general bestowal of this gift. Of course, in a crowd of many thousands, there would be limitations and maybe prohibition.

In relation to the baptism everyone who believes in the Lord Jesus Christ as Savior is supposed to receive and could and should receive the tongues language.

As with all gifts, one must receive it, or take it, through faith or by the means of faith. Not in faith. 'In faith' could imply it is merely in the realm of faith, and to such an extent that it remains hidden in the mists of obscure spirit, an unbiblical and mystical experience without any substantiality or tangibility.

Through faith implies the manner in which it is received. It points to an experience that is evident and can be heard and in this manner, invading the area of the senses from the spirit realm.

The Operation of Gift Of Tongues

In any kind of gift including a message of prophecy, none should be lengthy, unless there is prophecy that occurs in preaching. These gifts should function generally as a short and inspired message for that particular meeting. The gift of tongues coming as a message should be interpreted (1 Cor.15:27,28). In fact, if the person with an utterance that is the gift of tongues knows there is no interpreter present, or feels he would not have the anointing to interpret, he should keep silent. In that case, he could speak in tongues quietly to God.

A Rule For The Gift Of Tongues

It is advisable when operating this gift, never to give more than three utterances (1 Cor.14:27). In general meetings as described in the fourteenth chapter of 1st Corinthians, the idea is that ordinary members, who are not the ministry gifts of Christ (Eph.4:11), should not monopolize gifts in the meetings. This is how love acts: 'Love is not ... rude. It does not insist on its own way' (1 Cor.13:5).

There are limits to the usage of the gift. It should be obvious that one meeting could not be taken up with incessant operations of this gift. However, would that there were such an effusion of the Holy Spirit that the whole assembly became full of the Spirit to such an extent that they were willing and able to be used there and then in the gifts of tongues, interpretation or prophecy!

The purpose of the manifestations of the gifts of the Spirit is to edify all. The wonderful thing is that there is profit for us. They are for our good.

This is surely the grace of God. We see this in these words: 'But to each one the manifestation of the Spirit is given for the profit of all' EMTV (1 Cor.12:7).

To this end the things that are done must be intelligible to all and performed in love that thinks of others.

The gift of tongues is to be sought after. We are told to 'set your hearts on possessing the greater gifts' Bar (1 Cor.12:31). We are commanded by the Spirit to 'desire earnestly Spiritual gifts' (1 Cor.12:14). How obedient are we?

The gift is to operate mainly in the assembly of the saints. It can operate in our private prayers also, with interpretation. Sometimes in a service a person will have a song in the Spirit that is the gift of tongues. It may be in one's native language. However, there are times when it could be sung in other tongues. In that case the person himself or another person would have the interpretation, to be sung in the native language. On such an occasion it can be that it is as if the song comes straight from heaven.

We Should Seek To Interpret

There should be one who interprets (1 Cor.14:27). This can be the person who has just given a message through the gift of tongues, or it can be some one else who receives the interpretation by the Spirit. If one receives the gift of tongues, he should pray that he can also interpret, (v.13). It must be interpreted, 'so that the church may receive edifying' (v.5).

Interpretation is an explanation. According to 'Thayer's Greek-English Lexicon, it is 'about what has been spoken more or less obscurely by others'. Therefore it is quite in order if the interpretation of tongues is not the same length as the message of the gift of tongues.

An onerous sense of responsibility or a fear that it may not be interpreted should not cause the one operating the gift of tongues to hesitate to speak out. The rule would apply only if a person used the gift of tongues in meeting after meeting, without an interpretation.

Being zealous to receive this gift, we should seek to 'abound for the edification of the church'. We should be eager for the assembly of the saints to receive all that the Spirit would give them. Also, we should not fear but rather have faith that the Spirit will move upon some who would interpret. The one used in the gift of tongues is commanded to pray that he may interpret (v.13).

As worship, prayer or singing in other tongues by every one at the same time, is addressed to the Father, it is not necessary for such to be interpreted. The gift of tongues only requires interpretation.

Speech Patterns In Interpreting

Sometimes people interpreting use the King James Bible language, with its thou and thee. Other times one hears simple words or learned language. There are occasions when the speech is quite ungrammatical. This should not surprise us. An interpretation is what it says, that which the person explains with his own characteristic mannerisms of speech, through the Holy Spirit.

It is still a supernatural function, because the thoughts come from the Holy Spirit who also inspires the speech. This happens from one's spirit and not from one's soul, which is the source of the emotions and human thinking. It flows from spirit, to soul, to mind, to tongue in a split second. The Holy Spirit does not use us as if we are mere channels or pipes. In some supernatural and inexplicable way, He is in a measure, intertwined with our beings.

When we consider the language of the Bible, we have to agree that there are many different literary forms. For instance, there is the apocalyptic language of the books of Revelation, Daniel and even parts of Isaiah and Ezekiel. We look at the poetic language of the Psalms and the other books of poetry in the Bible, and find the use of meter and parallelism.

We are not amazed to find Jesus Himself using graphic language, parables and proverbs, while the writers of the Gospels use their own individual styles in the recording of all that transpired. Peter wrote in a simpler style than did Paul, who even used the Greek form of question and answer in the book of Romans.

Gifts of interpretation and prophecy, as also the others, are meant to operate in the church now for us. They were never dispensed with by God so as not to be operative in this our day.

They were placed in the church, to be there until Jesus comes.

We In Him And He In Us

God does not use us as if we were mere inanimate pipes through which His blessings flow. We are made in His image with distinct personalities and different lives. Isaiah 40:31 may help clarify the matter. It reads, 'those who wait for the Lord, will gain new strength'. One translation says, 'Those who entwine themselves with Jehovah'. The Hebrew root means 'to wait or to look for with much expectation'.

This waiting involves the very essence of a person's being, his spirit. Psalm 130:5 says: 'I wait for the Lord, my soul (*psuche*) waits'. Although translated soul, *psuche* means breath, by implication spirit. We wait with in faith for the Lord to act. It is from our spirit and not our emotions or mind. In this we entwine ourselves with Him.

When one interprets tongues, it also involves the very essence of his recreated being. It will be in the area of our spirits.

The gifts of tongues and interpretation combined are similar to prophecy which is in the known language. The message is directed to the congregation of believers, as well as to any unbelievers who are there.

Particularly in both interpretation and prophecy, it is necessary to be able to distinguish between one's spirit and soul (emotions and mind). Both gifts operate from one's spirit and not from one's soul. Wrong prophecy is directed from the soul and often is pure emotion. Constant prayer in other tongues brings more depth to the exercise of these gifts in public

Control

This does not mean to say that we cannot stop ourselves from speaking in tongues. In a prayer meeting at church or in the privacy of our own homes, perhaps the Spirit's moving is so great that we feel we cannot stop ourselves. When we do cease, the anointing lingers, and we want to keep on praying in other tongues. We can cease if required.

Always, all things in meetings are to be done decently and in order. God is not a God of confusion or chaos but of order and of peace. At all times, 'the spirits of prophets are subject to the prophets' (v.32). We are never out of control of ourselves, neither are we a vacuum.

Speaking In Tongues Not To Be Forbidden

Speaking in tongues in a church or prayer meeting is not forbidden in the Word of Christ. In fact, the injunction is, 'and do not forbid to speak in tongues' (1 Cor.14:39). This direction was given for those who gathered together in fellowship. It applies both to the gift of tongues and to speaking in tongues, aloud. Paul then went on to write: 'But let all things be done decently and in order'.

Order would inform us that we should never over-emphasize any gift of the Spirit and disregard preaching the truths of the Word of the gospel.

Love

Love is not a gift as some say. It is a fruit of the Spirit. Perhaps we should add that love and courtesy will always consider the brethren. Both the gift of tongues and speaking in tongues, two different kinds of anointing, are meant to be used and useful in the assembly of the saints.

The great love chapter, 1 Corinthians 13, is placed between chapter 12 on Spirituals and chapter 14 on prophecy, tongues and church order. Therefore, its main import is meant to concern those specifics. The reason for the love chapter was that the manifestations of the Spirit in the church in Corinth and for us today, are to be appropriated and used in love.

Love is the way to operate: all gifts. 'Pursue love and strive for the Spiritual gifts' (1 Cor.14:1).

That there is a difference between the tongues given in the baptism with the Spirit given by Jesus and the tongues given in the gift of tongues given by the Holy Spirit, is further obvious by the following.

The former are used for personal devotion, in prayer, thanksgiving, intercession, worship, hymns, psalms, spiritual songs and praise. They are given when a believer is initially filled with the Spirit. One cannot be filled with the Spirit without speaking in tongues.

There is no case of such in the New Testament. Always there was speaking in other tongues. The life of the believer should be constantly adorned with this kind of tongues in his prayer life and communal life with other believers in meetings. This will occur when all together will pray in other tongues or worship in other tongues. They do not need to be interpreted and could never be interpreted as a general rule.

One over the years should have prayed in perhaps hundreds of different languages at length. They could never be interpreted because we are praying secrets or mysteries unknown to us, in a heavenly language, (1 Cor.14:2).

Paul says in v.5 'Now though it is my desire that all of you have the power of speaking in tongues ...' BBE and then saying in relation to gifts of the Spirit 'it would give me more pleasure to hear you prophesy'.

There were about 15,000 members there. He wanted every one to have that power of prayer in other tongues, at home and in the assembly.

However, most of the time in the assembly there would be their own language spoken whether it was a revelation, gift of wisdom from the Holy Spirit, a word of knowledge, gift of word of knowledge by the Spirit, a prophecy as another gift or teaching that would be based on the ministry gift of Christ given to a pastor-teacher, a grace for ministry to the saints.

A word of knowledge is always a given supernatural insight into some gospel truth revealed in the Bible. It concerns eternal truth and not a perceiving of a person's illness or need.

Those matters are not eternal but have to do with this temporary life. Such a knowledge of a person's illness or need is part of the gift of miracles from the Spirit. It is miraculous to know a person's illness and miraculous for that person to be healed.

On every occasion of an understanding by the Holy Ghost as to the need, there is always a display of the miracle power of God in that the person is miraculously healed or his need supplied. The people see it is happening or has happened. We have all been mistaken in our perceptions about the word of knowledge.

In verse 5 there are three supernatural gifts of the Holy Ghost given so that all may hear and be edified in that manner. They are still available today, never having been rescinded. We cannot cut these verses out of the Bible.

The first two gifts of the Spirit involve a supernatural insight by the Spirit into the revelation of the Word already given to Paul and the other apostles. We read it today. Then the Holy Ghost at His will, will give a Spirit of wisdom and understanding or knowledge into what the writers of our New Testament have been given.

The third one is prophecy and is for edification, exhortation and comfort to the believers. We do not need to know the future as would unbelievers who go to fortune tellers. Those who prophesy, and all can do so at some time, verse 31, are called prophets. Such believers have not necessarily been given the ministry gift of a prophet, by Christ.

Our understanding as to the difference regarding tongues, can be had by observing what Paul declares about 'will'. The gifts of the Spirit enumerated in chapter 12:8-10 are manifested at the will of the Spirit. This includes the gift of tongues. Our will does not decide to manifest such a gift. Rather the Holy Spirit wills us on certain occasions to utter tongues in the church that always should be interpreted by the gift of interpretation.

The difference in relation to tongues given in the baptism with the Spirit is that we at will, by the use of our own wills, pray in other tongues, or give thanks etc.

To declare such languages are gibberish indicates such a person has never visited other countries and heard other languages spoken by the natives of the particular place. One language to me sounds like crickets. Other languages seem not to be sensible or indeed languages. So speaking in other tongues has that kind of audible impact upon us as we listen.

We go beyond that and see the heavenly and supernatural glory of God revealed in such prayers. Oh, how marvelous is the grace of God to grant us this means of communion to and with Him. We are changed from glory to glory as by the Lord, the Spirit. It is glory.

Paul specifies this in 1 Cor.14:15 by 'I will pray with the Spirit'. He says in Romans 8:26 we do not know how to pray as we should but the Holy Ghost through us in our prayers in other tongues, knows the will of the Father. It is generally not revealed to us what that will is. We do not interpret those tongues.

In the meeting through the gift of tongues, we hear what the Lord is saying in this supernatural revelation by the tongues speaker and it is conveyed to us in the gift of tongues. These tongues have a different anointing than when we pray in other tongues.

Chapter 12

Ministering The Baptism

It is important to know that fasting by the minister or the person is not necessary to receive. We have never found it necessary to fast in order to see all the wonderful revivals we have been privileged to experience in ministry of fifty years. Beyond that is the knowledge that there is no disclosure in the New Testament that urges us to fast.

The Jews fasted in their scheme of religiosity but once into his apostleship, Paul did not fast. He suffered privations, including the going without of food. Missionaries living with the people, often suffer such. Many a poor pastor in the Third World could relate tales of hunger that he and his family endured. I was with one pastor in Indonesia who existed on two meals a day.

Fasting is a religious work. Such observance is not necessary to win divine approval. We have been 'justified by faith and stand in a position of favor with God' (Rom.5:2). The old order of law has finished and the new order of grace has come. His grace presides over our lives.

It was not until the time when 'The Didache' was composed, about the beginning of the third century, that fasting was used in connection with even baptism in water. 'The Didache' is the earliest writing on baptism, and came out of a remote part of the church.

The fact as in Acts 9:9 that Saul did not eat for three days before his baptism in water and baptism of the Holy Spirit, does not mean that he was fasting before baptism. If he were fasting, we must remember that he was a Pharisee. That sect were always fasting, as the Gospels indicate. Paul had yet to receive much revelation of the gospel from Christ. That would come later on, even in Arabia where he spent many years away from the other apostles.

There are manuscripts from the third century, giving the history of the rite of water baptism and what followed. After immersion, the candidate was anointed with oil and upon the laying on of hands, 'the Holy Spirit clothed him'.

That Paul ministered the Spirit when he laid hands on the Ephesian believers, is revealed in his letter to the Galatians. He says: 'He therefore who ministers to you Spirit, and works miracles among you, doeth he it by the works of the law, or by the hearing of faith? ... even as Abraham believed God' (Gal.3:5,6). Paul did this, 'even as Abraham (not God) believed'. His ministry to others was through faith, not because of obedience to the Law.

'By the Word "he" in this place, Clarke, Locke and many others, suppose that the apostle means himself. Bloomfield says that it is the common opinion of all the ancient commentators.'

Also, by the Spirit, we are to work the miracles, that being one of the gifts disclosed with the words: '... To another the working of miracles' (1 Cor.12:10). Paul 'worked'

miracles, as in the above mentioned verses. Obviously it was God who worked miracles through Paul in an unusual demonstration of His power on the occasion that Luke has inserted in his record the words:

‘God did extraordinary miracles through Paul, so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them’ (Acts 19:12).

Then there was Stephen, who ‘full of grace and power, did great wonders and signs among the people’ (Acts 6: 8); and Philip, of whose preaching it was said that the people believed on ‘seeing the signs that he did, for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured’ (Acts 8:6). Of course, we know that this was the operation of the Holy Spirit through them. Therefore, if a man ‘did signs’, a man (or woman) ‘ministers the Spirit’.

It is not impartation. There is an idea around the world that we can impart something to others. Different preachers are trying to impart being slain, laughter, the anointing or healing. We cannot impart anything from God as they are trying to do. This leaves us with the possibility that what is imparted is a zero or something from another source. However, their faith can and does result in a certain working of the Spirit in the person being prayed over.

Many take the idea of impartation from certain teachings regarding the laying on of hands on an animal in the Old Testament. It was done on the annual Day of Atonement, when one goat was sent out into the wilderness ((Lev.16:5-10). The sin of the people was laid upon it. This could not mean that everyone's sins were in actuality put upon this goat or into the animal. It meant the goat was taking their place in sin with its guilt. This was a type of Jesus as the Substitute for sinners, bearing the punishment of our guilt by ‘suffering without the camp’ KJV (Heb.13:12).

Thus sin was not imparted into Jesus. The letter to Rome makes it clear: ‘... He sent his own Son to be like us sinners and to be a sacrifice for our sin. God used Christ's body to condemn sin’ CEV (Rom.8:3). Christ was made in the likeness of that flesh which was sinful, He Himself being ‘holy, harmless and undefiled’ at all times. He took upon him our nature that was corrupt. His flesh in being like ours was without any sin. He was holy, harmless and undefiled.

This wonderful verse shines with His purity and willingness to suffer for us: ‘Christ never sinned! But God treated him as a sinner, so that Christ could make us acceptable to God’ CEV (2 Cor.5:21). The KJV gives a wrong slant when it reads: ‘For He has made Him who knew no sin, to be sin for us, that we might become the righteousness of God in Him’. He did not become Sin itself as some teach heretically. He, the Righteous One, was offered for our sin with all its guilt in sacrifice: ‘...He offered himself once and for all, so that he could be a sacrifice that does away with sin’ CEV (Heb.9:6). The lambs offered in the Old Testament were always spotless and without blemish. They typified the purity of the Lamb of God, Jesus Christ, in His being the offering for our sin.

We must understand Scripture correctly. Therefore, let us realize that we do not impart any Spiritual blessing held by ourselves into others. Impart means 'give share of (a thing to a person)'. We do not have the power to give a share of anything we have from God. It is never by our power but always that of the Spirit. Satanic demons can come into an operation of impartation by man and that would be as the preacher or person knowingly or unknowingly acts from the soul, it not being the Holy Ghost who is in his spirit.

Rather, a preacher must minister which means 'render aid or service to a person'. We render service to others by the laying on of hands in the Name of Jesus as He works through us and our God-given faith by His Spirit, so that Jesus Himself imparts whatever He wills according to the Word. This can be healing, the baptism with the Spirit or other Spirit-ual gifts.

The miracle on the lame man at the Gate Beautiful did not require an impartation. The record implies otherwise when it reads: 'I do not possess silver and gold but I will give you what I do have. In the name of Jesus Christ of Nazareth, get up and walk ...' (Acts 3:6). Peter then took him by the hand and helped him up, an action often done by those with gifts of the Spirit, such as faith and miracles. They are manifestations of the Holy Ghost.

This is what he had - the possession of grace and Spiritual gifts (2 Cor.6:10). By virtue of the power and authority of the Name (not by virtue of what was resident in Peter) the man walked. The 'name' stands for the revealed nature, character, office and authority of Jesus Christ and what He is.

Peter Spiritually stood in the presence, nature and authority of Jesus Christ by the Holy Ghost. The power of Christ flowed into the man, as out from the innermost being of Peter the river of the Spirit whose action it was. Peter did not impart this but his word was with power because of the Person and Presence of Jesus Christ, who then acted in healing through the Holy Ghost. 'Where the word of a king is, there is power' (Eccl.8:4). Peter could be said to have healed the man, but it happened as described above.

Neither Paul nor Peter have said they 'imparted' to others in the sense of its use today. Rather, Paul put it like this: 'As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.' EMTV 1 Pet.4:10). There is also the reminder to Timothy with: 'Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of the hands of the eldership' EMTV (1 Tim.4:14). VWS aptly describes it as: 'These prophecies were given by the Holy Spirit who bestowed "the gift", so that the gift itself and the prophecy concurred in attesting the candidate for ordination'.

The minister with gifts of the Spirit will have His witness within to act as he blesses people in the way testified by Paul. The onus is on him or on her to ensure that it is the Holy Ghost and not something from the mind or soul, as there is the possibility of such tendencies making an intrusion.

The Minister Is Used In Two Particular gifts

Gifts of Faith And Miracles

Two gifts of the Holy Spirit are involved in the ministering of the baptism with the Spirit. They are the gifts of faith and of miracles, with occasionally words of knowledge. Other gifts of the Spirit are not necessary. It would appear that there is no general necessity for the use of the word of knowledge in this context.

It goes without saying that the one who is to minister must be a frequent pray-er in other tongues. If not, it is almost certain that he will not be able to help anybody else and rather could be a hindrance.

Quite often the people receiving the baptism do so because of the gift of faith that operates through the servant of the Lord ministering.

The gift of miracles would be the one that operates to bring about speaking in tongues. Speaking in tongues is a sign and Jesus said, that these signs would follow them if they believe. This faith is given by the Holy Ghost.

The gift of miracles results in the miracle of receiving the baptism and it is supernatural.

It takes faith for gifts of the Spirit to become operative. 'Having then gifts differing according to the grace that is given to us, some have the gift of prophecy, according to the measure of faith' (Rom. 12:6). Let us not despise the grace of God or His gifts, whatever form they take, and however His gifts to us operate. If God has used us even once in any way, He has given us an impartation that remains within until we leave this earth. It is up to us to allow this to develop and grow through prayer and use.

Much needs to be said about the prayer life of the person ministering. There must be a praying in the Spirit (in other tongues) continuously and often. This entails praying deeply in the Spirit and receiving new anointings which often brings about yet another introduction into a language never before prayed. An edifying of oneself enables the liberty in the Spirit to flow to others. In addition, we should be ever increasing in the knowledge of Jesus Christ and the Word.

The anointing we have received within, abides. Timothy was somewhat timid in the use of certain gifts of ministry. Paul then wrote to him, saying, 'I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and a discipline' (2 Tim.1:6).

He was instructed elsewhere to use the gift given him through the prophesying that had gone out over him. Therefore, he was required to stir up all the gifts of ministry and also of the Holy Ghost that God by the Spirit had already granted him. Each believer should stir up continually each of his gifts.

There Is To Be Speaking In Tongues

We can cry shouts of 'Hallelujah' in exaltation of the Lord Jesus Christ. God wants us to speak in tongues by the Spirit, knowing assuredly it is the Holy Spirit's anointing on

the blood-washed saint. 'We have been made holy through the offering of the body of Jesus Christ once and forever' BBE (Heb.10:10).

The Holy Spirit is the river who flows from within. His mind it is that gives the speech and it is He who in some way forms the words on the lips and tongue and in the voice box. A wonderful miracle!

We Speak

It is necessary that the individual knows that he is the one who must do the speaking. It is not the Holy Ghost who does the speaking. He does the filling. Acts 2:4 declares that they were filled with the Spirit and (they) began to speak with other tongues as the Spirit gave utterance. The Holy Spirit did not do the speaking. He filled them. They did the speaking.

The person himself must speak. He must move his tongue and lips and let his voice box utter the sounds that come from the Holy Spirit. It is the Holy Spirit who fills us. We speak. We are not a pipe through which the Spirit flows. We are people being filled with Him.

We have the capacity to yield to Him in our spirits and in our speech. There is an intertwining of the Spirit with us.

Not Two Languages

It is not possible to speak two languages at the one time. In order to speak Hindi or Indonesian, one must stop speaking English.

Therefore, to commence speaking in tongues, it is necessary to cease speaking in one's everyday language. If our native language is English, we must refrain from using it or any other language we may know.

The Spirit's Work

There must be a letting go of the words which the mind produces and a surrender to the Spirit so that the words that are spoken are supernatural.

These words from the Spirit are not from our minds or through our ears and should be enunciated by the individual as they come from Him.

The mind can never understand what one is saying in other tongues. This means that the one praying does not understand what he is praying in other tongues. That is quite in order. The Holy Spirit Himself is filling the believer.

Pray A Long Time In Other Tongues

Having commenced, it is most advisable for the person to keep at it for as long as possible. Some who are baptized with the Spirit will go home and pray in other tongues, in a normal speaking tone or even very quietly, for hours. This is a wonderful experience for all to have. It means the Holy Spirit is continuing to flow like a river. We have known folk to do this in different places and countries. All should be encouraged to do likewise.

The believers are to be encouraged to speak often in other tongues, to worship in this way as much as possible and to press on to seek the manifestation of the gifts of the Holy Ghost. The anointing in one's life and ministry from this practice of praying will then increase and so will the flow of different Holy Ghost given languages.

It goes without saying, that the person baptized with the Holy Spirit has received the power of the Spirit to win others for Jesus Christ. This cannot be stressed enough. We are to minister to others, saved and unsaved. Let it be understood that we are not given miraculous tongues speaking in order to preach in that particular language. It could happen but it is most rare and there is no occurrence of it in the Scriptures. Sometimes when a person is using a 'tongue' or 'language' there are present those who recognize it.

Each person who is baptized with the Spirit should exercise faith to go out and win souls, knowing he has the power of the Spirit to do so. He can be used to win souls through this Holy Ghost power.

Always Tongues

There is not a recorded instance in the New Testament of the possibility of being baptized with the Spirit unless there is speaking in other tongues.

Therefore, we feel bold to say categorically that it was the customary practice for believers to receive the baptism of the Spirit as a distinct experience and in so doing to speak with other tongues. They were filled with the Spirit and they spoke in tongues as the Spirit gave utterance.

It is interesting to note that all the books of the New Testament were written by those who had the baptism with the Spirit and spoke in tongues.

INSTRUCTIONS FOR RECEIVING

We set out below an example of teaching that we have often used in the past. It works, under the anointing.

We must emphasize: 'You are coming to Jesus, not to me. Come to Jesus, to receive, not to pray. Come to Jesus and just receive from Him. You are to receive, as Paul said to do.

'Please don't pray just now. Look at me, please. It is important that you hear this. The baptism with the Holy Spirit is a gift. What do you do with a gift? (Hand a Bible or some object to someone in the crowd). Yes, it is to be received, just as this person took this Bible.

You must receive the baptism and receive it from Jesus. It is received not with your hands but with your spirit.

'This very second, drink of the Spirit who is already in you. (Ask of one or two, "The Holy Spirit is in you, is that true?"). Yes, because you are born of the Spirit.

He is in you as a well of salvation. Isaiah 12:2,3 tell us this and that we can draw water out of the wells of salvation.

We draw water from this well of the Holy Spirit within us, by drinking. Not as we drink water, but in a Spiritual way.

‘Jesus said, “If any man thirst, let him come unto Me and drink, and out from his innermost being will flow rivers of living water.”

As you are drinking right now, the rivers of the Holy Spirit are beginning to flow, from within you. Keep on drinking.

‘The rivers of the Holy Ghost are flowing from within you as you drink. You cannot see, feel or hear it. But in accordance with the words of Jesus, they are flowing.

‘Jesus said: “Whatever you ask in prayer, believe that you have received it, and it will be yours” in (Mk.11:24).

Soon we are going to ask Jesus in prayer, and our attitude must be, “I have it”, before there is any manifestation of it.

‘Jesus gives the gift of the baptism. The sign included in it is that we speak with other tongues. According to Acts 2:4 the disciples were filled with the Holy Spirit and they began to speak in other tongues. It was not the Holy Spirit who spoke. You must speak. ‘Faith without works is dead,’ (Jas.2:26). A work in this verse is a deed. Your work in this is the action you must take.

‘You begin to speak with other tongues. You, as it were, begin to make the action of speaking. No one can speak two languages at the one time. To speak in tongues, we must not be saying any words in our own known languages.

‘You say nothing from your mind, not even “Hallelujah”, or “Jesus”. They are words from your mind. You are not here to pray but to receive.

‘the miracle in this is that the words you will say come from the mind of the Holy Spirit.

‘You are to operate in faith. You act. You prepare yourself to use your voice box, to use your lips and your tongue. I think you should start with your voice box. That very second, in answer to faith the Holy Spirit will perform a miracle. We do not know how He does this miracle. It is His secret.

‘Our responsibility is to do our part. His is the infilling and miracle. Ours it is to drink and to speak. We by faith begin. That second, He puts His words in your voice box, on your lips and on your tongue. You must speak them: begin to speak them and continue speaking aloud.

‘If I whisper in other tongues (demonstrate by speaking a few words in other tongues in a whisper) no one could hear. I was whispering and not really speaking properly. According to the second chapter of Acts the one hundred and twenty spoke so loudly that they were heard by a great crowd.

‘Now I will speak in other tongues (demonstrate by speaking at a conversation level of tone, a few more words in other tongues). That is how you must speak. Do you believe you will? Amen. And do not stop speaking.

‘Let us all bow our heads in prayer. I will lead in a prayer of request, which I trust you will all follow. (Have the people follow you as you pray).

‘Then let us not say another word in our own language, not even “Hallelujah” or “Jesus”.

‘Let us act in all faith and begin to speak in new tongues’. It is unnecessary to pray like this except that it may be of help to some of the people.

Now To Pray.

(Have them follow you in this prayer):

‘Lord Jesus, thank you that your Holy Spirit is in me. I ask to be baptized with the Holy Spirit. I believe I have received. I drink of the Holy Spirit and there is a river of the Holy Ghost beginning to flow out from within me. I will begin to speak in new tongues’.

I deliberately leave out the saying of ‘Hallelujah’ as it is a custom in many places that instruction has been given to such believers, year in and year out.

My experience shows that in certain countries, it is a hindrance as the person is loathe to quit saying ‘Hallelujah’ (from his mind) and step out into speaking from his spirit as the Holy Spirit moves within him.

For a long time I have not used the above prayer as the people have generally been filled with the Holy Ghost almost immediately after the end of whatever teaching is given.

As the leader begins speaking in other tongues, many of the people, according to the clarity of instruction and the anointing that is present will begin speaking also. It can be that often they all begin to speak immediately.

I have often seen this occur, even in up to a few hundred beginning to speak in other tongues right then, as they were being baptized with the Holy Ghost.

For those who are not yet speaking.

In this situation, while someone else is standing behind the pulpit speaking in other tongues, the leader should lay hands on each person who has not yet been baptized of the Spirit.; then stay with each until he or she has received.

Sometimes it will then be necessary to take certain steps to help each one further.

Occasionally someone will say, ‘I cannot’. Depending on the leading of the Spirit and the circumstances, one can reply in different ways. It could be, ‘Let faith fill your heart. It is evident also that the apostle Paul would exercise his will to begin speaking in tongues. If you exercise your will in faith, and perhaps say aloud, “I will speak in other tongues” and if you surrender thus to the Holy Spirit, you will’.

On occasions, it pays to get the person definitely to pray in his own language. ‘I will speak in other tongues in Jesus’ Name’. This seems to release them from diffidence and unbelief. As you encourage them they will begin speaking. If they stop, then is the time to say, ‘Keep speaking’, or ‘Do not stop’.

In many cases one needs to encourage them with words of faith such as: 'You are already baptized with the Spirit. I can hear you speaking in tongues. Keep on speaking. Do not stop'.

Sometimes it is evident that the Holy Spirit is so working within them that the words He would say are in their throats or perhaps they have begun to speak albeit hesitatingly.

Then we help them by saying, 'Move your lips. Speak clearly'.

We never ask them to imitate us. Being filled with the Holy Ghost is not an imitation. It is the operation of the Spirit Himself. In an awesome miracle, He acts on the throat, tongue and lips as well as on part of the brain and even lungs.

In an act of faith we begin to speak in co-operation with Him. We do not, perhaps, recognize the operation of the Spirit and in fact generally we do not. We act in faith. The Spirit acts as a result of our faith. Our faith causes us to begin, as it were, the motions of speaking. Then the words flow from the Holy Ghost.

If they have been speaking softly for a while in other tongues, then it becomes helpful to say to them so that they hear clearly, 'Speak louder', or 'Don't whisper. Speak up'. Then they will be doing the works of faith for themselves.

I have found over the years that if I merely speak in tongues beside them it generally does not result in their receiving. They need to be ministered to by clear instruction in a language they can understand.

Paul recognized this. He has said: 'Yet in the church I would rather speak five words with my understanding, that I may teach others' (1 Cor.14:19). Then, and only then, when they hear someone else praying in other tongues do they seem to be encouraged to speak.

Chapter 13

The Holy Ghost In Truth

I feel it necessary to present what are deemed to be better ways regarding the manifestations of the Spirit. To do this, it will be necessary to pass on elucidations and obvious conclusions that we have come to see over the years. They include instances of common occurrences world-wide, whether right or wrong ones.

Jesus Bound The Strong Man

The incident when Jesus was accused of casting out devils by Beelzebub (Lk.11:14-22), was preceded by the events where the disciples desired He teach them how to pray. In verses 9-13, Jesus affirms that whoever asks, receives. Then He promises good gifts to God's children who ask the Father, and singles out the giving of the Holy Spirit. He gives illustrations of persistence and assures that whoever ask will receive.

He moves on to His next point so as to indicate the impossibility of anything demonic intruding into a gift from the Father. An ordinary father would not give a snake instead of a fish and neither will our heavenly Father allow a demon to infect His child who requests the Holy Spirit.

Jesus surely knew that He would be accused of casting out demons by Beelzebub, the ruler of the demons (v.15). When they actually made those remarks on seeing Him cast out a dumb demon, He could even read their thoughts. He made the point by positively stating that it was impossible for Him to cast out demons by Beelzebub for it would mean a division in that evil kingdom. Jesus, acting in the power of the Spirit, casting out evil spirits by the 'finger of God' was bringing in the Kingdom of God. That is also mentioned in Acts 10:38.

Jesus includes in His exposition, these vital words: 'But if I use God's power to force out demons, it proves that God's kingdom has already come to you. When a strong man arms himself and guards his home, everything he owns is safe. But if a stronger man comes and defeats him, he will carry off the weapons in which the strong man trusted. Then he will divide with others what he has taken' CEV (Lk.11:20-22).

Jesus Christ is the stronger One. Despite all of the devil's wiles, even though he was strong and guarded his house, this stronger Christ overcame him and defeated him on the cross. He even deprived the devil of all he trusted in. This victory was upon the cross and not in 'hell' as some say, even though Jesus never did descend there but rather, He ascended in Spirit to His Father.

Paul clearly defines the victory on the cross as: 'There Christ defeated all powers and forces. He let the whole world see them being led away as prisoners when he celebrated his victory' CEV (Col.2:15).. This verse is about the cross of Christ.

Because the curse of the Law we broke was against us, so the power of Satan was against us. Christ redeemed us out of the hands of the devil. Satan and all the powers of

hell were conquered and disarmed by the dying Redeemer. The first promise of our redemption in Genesis 3:15 that the bruising of the heel of Christ in his sufferings was the breaking of the serpent's head, was a decisive victory on the Cross.

Christ distributes the plunder, the souls of men, through the preaching of the gospel and the operation of the Holy Spirit. We have no need to 'bind the devil' and cannot do so. He has been bound already by the Lord Jesus Christ when He died on the Cross and rose again. The power of Jesus Christ has bound the strong man of the house. Due to mistaken ideas, there is a continual effort to 'bind Satan'. It was done by Christ on the Cross.

A practice that has been in operation for many years by some has been to cast down the strong demons of cities. It is based on an experience in the life of Daniel who had been fasting to receive an answer from God about his people. In vision, he was told how the prince of Persia withstood the One who came to bring Daniel understanding concerning the matter. This One was the Angel of the Lord, the manifestation of the Eternal Son of God.

There was a 'prince of Persia' who was the powerful spirit that stood beside the king of Persia and that kingdom to influence them against Israel. They directed against Israel the power existing in their heathendom. The Angel of the Lord came to dislodge this prince spirit from his position against Israel, that were relevant to the history of the various kingdoms arraigned against Israel.

This is an entirely different situation from which the church of Jesus Christ could find itself. We are not natural Israel. To apply it as relating to gospel activity is entirely inappropriate. The overcoming of any big demon power has no connection with the giving out of the gospel in the power of the Spirit by the messengers of the church of Jesus Christ. We have no need to bind prince spirits over cities to get people saved. It was never done in the early church.

The Lord Jesus Christ has dislodged Satan, his principalities and powers, from enforcing all their works on heathen and ungodly nations. His total control of nations is paralyzed, and many of their peoples are saved through the preaching of the Cross, particularly with the power of the Holy Ghost. We are in a different dispensation.

Also, the Son of God has been incarnated and does not appear as the Angel of the Lord. Instead, He being the exalted God-Man, has sent another Comforter here, the Holy Ghost. The weapons of our warfare, the power of the gospel, the gifts of the Spirit, the anointing, the Word of God, prayer, the Name of Jesus and the preaching of the message of salvation pull down the strongholds of Satan in the lives of saved and unsaved (2 Cor.10:4).

Satan is Powerless

One translation proving this states this about Satan through the crucifixion of Jesus: '... So that through death he might destroy the one who has the power of death, that is, the devil' (Heb.2:14). In effect, he was made powerless, had an end or brought to nought.

The same Greek word is translated like this elsewhere - 'Look, for three years I have come looking for fruit on this fig tree, and I haven't found any. Cut it down; why does it even waste the ground?' EMTV (Lk.13:7). The meaning is that it makes the tree to have no effect. It is 'barren and unfruitful'. Thus for us, Satan is powerless, or even paralyzed. He has been brought to nothing. He can have no effect on us. His efforts are barren and unfruitful. All this becomes true for us as we walk in the Spirit.

There is too much emphasis on what the devil is doing in us and around us. Our problem is not the devil or demons. It is that we face a war inside of us, between our carnal nature and the Holy Spirit. We should realize our position in Christ.

Then again, if Satan is bound, do we need to bind him? Are we not commanded to 'cast out devils', to 'resist the devil' and to 'tread upon serpents (demons)?' Jesus told His disciples: 'Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you' (Lk.10:19).

Transference of spirits

The laying on of hands can in no way cause a transference of evil spirits from either one to the other. However, there can be an entrance of evil spirits into the lives of individuals and assemblies. This does not come through the laying on of hands, but in other ways. It comes mainly because the yeast of sin or the yeast of doctrines of devils, working due to leaders or other individuals, has permeated the whole.

This is because of the openness of leaders or others, and thus members or assemblies, to such sin or doctrines. The Epistles of Corinthians and John and the books of Galatians and Jude clarify these matters.

Let us be confident and full of faith ourselves, in all matters, and also in the knowledge that there is no such thing as transference of spirits, as we lay hands on people, from us to them or them to us. Mark 16:18 declares that we tread upon spirits. In other words, in Jesus' Name we have authority over them. We have not been given a position of authority as Jesus holds that. He said: 'I have been given all authority in heaven and on earth' CEV (Mt.28:18). His authority or power is boundless in heaven and in earth. I have been given all authority in heaven and on earth!' CEV (Jude 24). Rather, He baptizes us with the Holy Ghost and as He has promised, we have thus received *dunamis*, 'the power to do miracles'.

Temptation

It comes because of a man's own lust, James 1:14; 4:1. In such a manner, Satan and his demons work, James 4:7. This is how the whole assembly is affected. Paul writes: 'Do you not know that a little leaven leavens the whole lump? ... Therefore purge out the old leaven ... not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' (1 Cor.5:6-8). Temptation is not from Satan. He is not working in us as believers. The Holy Spirit dwells within, having taken over from that spirit originating from the devil when we were born again. The Holy Spirit works in us and it is the spirit of Satan in the unsaved.

Comprehension grips us on close examination of these portions of Scripture: 'You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient' (Eph.2:1-3); 'But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him' (Rom.8:9).

Believers are not walking according to that spirit of disobedience. Formerly all lived in the lusts of the flesh and were by nature children of wrath. That spirit now working in the unsaved has ceased from working in us. We are no longer ruled by our lower nature because we are in the Spirit who dwells within. This conception that Satan is within sufficiently to whisper his thoughts in our minds cannot be true.

His attacks come from without through people, situations, heresies and as he moves in those unbelievers who may persecute us. This thought has its confirmation in this verse that has its origins in the persecutions and heresies confronting the believers in Ephesus: 'For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the Spiritual forces of evil in the heavenly places' or: 'We are not fighting against humans. We are fighting against forces and authorities and against rulers of darkness and powers in the Spiritual world' CEV (Eph.6:12). Our daily personal battle, if there is one and there would be, is within our beings and it is that 'the flesh lusts against the Spirit'.

Gill remarks that the Syriac, Arabic, and Ethiopic versions, and some copies, read 'you', instead of 'we'. This confirms the fact that this portion is not one to be used in saying that all of us are having a spiritual warfare daily and within. It proves that Paul was telling the Ephesians 'You are facing much persecution and heretical teachings and that is your warfare. You should remember that you are not really standing against people but that it is demonically inspired persecution afflicting you and that when wrong teaching creeps into your assembly, that also is demonic even though people bring it'. This places the right complex on the verses. We do not fight Satan every day, unless we want to tackle all the errors around our churches, which most do not. They are accepted, even though heretical. Most of us are not facing persecution. Paul even used this expression in the epistle, about 'being shaken by every wind of doctrine'!

An example of such attacks from the list of opponents is to be discovered in the church of Thyatira that had allowed such, in the form of heresy or doctrines of demons, to permeate the assembly. Christ's words were: 'But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden; only hold fast to what you have until I come' (Rev.2:24,25).

Only some in the church listened to those teachings of heresies that came through a person bringing doctrines of Jezebel, the evil idolatrous wife of King Ahab in olden times. The Lord did not charge them to cast out demons. What He did say was that they should continue to follow the truth. To those who followed these evil spirit onslaughts,

He gave severe warning. He called it Spiritual adultery to imbibe such teachings and condemned them to deadness of religion.

To clarify the verse about the church further, let us look at this translation: 'But I have this against you, that you tolerate your wife Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit fornication and eat things sacrificed to idols' EMTV. According to other sources also, it would appear that it was the wife of the bishop of that church whom he allowed to indoctrinate part of the church with idolatry and its accompanying evils.

To suggest a Jezebel spirit at large in some dominant women today is a total reversion of what it actually means and should never be said.

We believers have been made alive together with Christ and raised up together with Him, being made to sit together in the heavenly places in Christ Jesus. Christ is seated at the right hand far above all rule and authority and power and dominion. We are seated in Him in that position of authority and it is only 'in' Him. Every believer in Christ should receive the infilling of the Holy Ghost with its speaking in tongues.

Eastern Religions

It is by following eastern religions and philosophies, even New Age, that people empty themselves in meditation. In that way they give themselves over to Satanic spirits. They will then do strange things, like levitating, shaking, getting into a frenzy, shouting cries of exaltation of their guru, chanting mantras to a god or even speaking in tongues from the devil.

They may acknowledge Jesus Christ as a god, but they will never accept that He is the way, the truth and the life. We have asked them and they have denied His Deity. Let me quickly say that their physical acts are the from the works of Satan who is a liar, and not truth. Any such actions in those following certain meetings and moves in churches, are bound to be Satanic in origin. In fact, much of this has occurred spasmodically over the past sixty years or so to a greater or less degree.

Jesus Christ is Lord

Eastern religions and other philosophies, as well as New Age, are Satanically originated movements and have no connection with Jesus Christ, the blood of Christ, the Word of God, the gospel of Jesus Christ or holiness of life. It is possible for such beliefs to be present in saved people speaking with tongues by the Holy Spirit. This can affect their sincere experience with God. Such effects must be dealt with as the person repents of such ways.

It is noticeable that in our denominational or fundamental churches that there is a mixture of truth and error.

The same applies in the Charismatic and Pentecostal churches. I myself have been guilty and hopefully not so now, or not as much at this time. The mixture of such there tends to be given closer scrutiny by the church world. They can see when error and even demonic things creep in. However, all error in doctrines is 'of devils' and wrong

doctrines in believers, are of the world and sin. We are all, whether right or wrong, under the grace of the gospel.

Thus also in the areas that are not Pentecostal, there is as much error of another kind as there are in the places where they believe in the power of God. This power, demonstrated in speaking in tongues and the gifts of the Spirit, although scriptural and found in Charismatic circles, is neglected by that other majority. This is an anomaly and should be recognized by all who rightfully are making judgments.

Jesus Christ acted in the power of His Lordship during His ministry. An incident in His healing ministry shows how a woman pressed through a crowd, going against social custom, so as to just touch the border of His garment, in faith. Mark's Gospel records these words: '... At that moment Jesus felt power go out from him ' CEV (v.30). She was made well. The miracle is described like this: 'And straight away the fountain of her blood was stopped, and she had a feeling in her body that her disease had gone and she was well' BBE v.29).

His power (*dunamis*) had brought her healing through her faith. His power (*dunamis*) is given to us in the baptism of the Holy Ghost, as Jesus declared to the disciples who were with Him: '... But you will receive power when the Holy Spirit has come upon you' Acts 1:8). It is power from Him and it never becomes our power. It is always His but we have it, praise the Lord.

Jehovah Jesus, remains forever 'Jehovah Rapha' whose meaning is 'I AM the Lord who heals you'. He still heals sick bodies today. The healings are ministered by manifestations of the Holy Ghost in gifts of faith, healings and/or miracles. Faith without these gifts, can also bring healing.

Another instance showing the power (*dunamis*) in operation occurred. It revealed that Christ was the seat of *dunamis*. People were bringing their sick from villages far and wide. Then 'the power of the Lord was--to heal them' YLT (Lk.5:17). This power was His own, He being the divine Son and One of the Godhead. It is a remarkable verse as on other occasions, He did miracles by the 'finger of God' or because 'the anointing of the Spirit' was upon Him.

He desired to reveal Himself to the Scribes and Pharisees as well as those people gathering in that city, probably Capernaum. The revelation had unfolded completely by the time the healing of the lame man with the palsy was complete. This was the occasion on which four men lowered the man from the roof through opened tiles. He was on a little couch that was set down in front of our Lord. Everyone saw the power of the Lord displayed in the man being healed and walking.

Here was the proof that Jesus was their Lord, Jehovah and their God. He Himself announced it in these words: 'But that you may know that the Son of Man has authority on earth to forgive sins, He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house"' EMTV (Lk.5:24)'.

The power of God is manifested today in healing and in other ways, primarily in the born again experience from the power of God that brings salvation. It is seen in holy living and in the baptism with the Holy Ghost, accompanied by gifts of the Spirit.

Chapter 14

Old Testament Worship

To the question 'What is the chief end of man?' the theological answer is 'Man's chief end is to glorify God, and to enjoy Him for ever'.

If we glorify, or in particular, worship God, we certainly will find ourselves enjoying Him because 'in His presence is fullness of joy, and at His right hand are pleasures forever more' (Ps.16:11).

First Taught In Samaria

One of the purposes of God's giving the baptism with the Spirit is so that we can worship in the Spirit. This is what Jesus told the woman of Samaria.

He made this declaration to her in John 4:23,24, 'But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth'.

Jesus announced the introduction of a new kind of worship. Until that time, the worship of the Old Testament was on a different level. She was a harlot and the amazing grace of God reveals itself in this incident, where such a deep Spiritual truth is revealed to such as she was. This does not mean she was a worse sinner than we are, but the stigma of prostitution is there. There is grace to cover all of our sins, praise the Lord.

Old Testament Worship

The Patriarchs

First of all, there was the worship of the patriarchs, such as Abraham. Then there was the form of worship given to Moses for the nation of Israel. Lastly, there was the kind of worship enjoyed by King David.

The first mention of worship in the bible is found in Genesis 22:5 when Abraham, the most esteemed patriarch and 'friend of God', journeyed with Isaac to offer him as a sacrifice. He said to the servants: 'I and the lad will go yonder and worship'.

The Hebrew word used means 'to bow oneself down', 'to prostrate oneself' or 'to worship'. In fact, that is the meaning of worship wherever it occurs in the Old Testament in relation to the worship of God.

It obviously involved a literal falling down prostrate. In Moslem countries when they worship their form of our God, which is a powerful demon, they prostrate themselves on their knees, with heads touching the floor, and arms extended.

Moses And Aaron

When they gathered together all the elders and spoke to them and did signs in the sight of the people, they all believed, (Ex. 4:31). Then 'they bowed their heads and

worshipped'. They were still in the land of Egypt. When Moses instituted the Passover it is said that '... the people bowed low and worshipped' NAS (Ex.12:27).

This reverence given to God was probably in the kind suggested by Clarke who says it 'may probably refer to the eastern custom of bowing the head down to the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture and the most humble in which the body could possibly be placed'.

There is one hint of New Testament worship from those times that occurred after they crossed the Red Sea on dry land due to the miracle with the sea that the Lord performed. He also brought back the waters of the sea upon Pharaoh with his chariots and their drivers to their utter destruction. After this remarkable deliverance, Moses and the people of Israel sang a song to the Lord (Ex.15).

Moses would have composed it by Divine inspiration. He was the deliverer of the people of Israel, and was a type of Christ, our Redeemer. God had redeemed Israel out of Egypt, so they sang it with him. They were typical of us, the spiritual Israel of God redeemed by Christ. The deliverance from Pharaoh was effected by Christ, the Angel of the Lord. He went before the Israelites through the Red sea, and fought for them. The song is unto Him, the Lord, in all of its verses.

The victory is painted by Paul in the New Testament through the Spirit: 'I want to remind you that all of our ancestors walked under the cloud and went through the sea. This was like being baptized and becoming followers of Moses ... That rock was Christ' CEV (1 Cor.10:2,3).

Moses' song included these sentiments: 'I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The Lord is my strength and song ... Pharaoh's chariots and his army he cast into the sea ... Who is like unto thee, O Lord, among the gods? Who is like you, majestic in holiness, awesome in splendor, doing wonders?'

When the judgments of God come upon our earth, for the destruction of evil, this song will be caroled according to the words of Revelation 15:3: 'And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous thy works, Lord God Almighty; just and true thy ways, thou King of saints' KJV.

There was another prophet in the midst at the deliverance through the Red Sea, Miriam, the sister of Aaron and Moses. She took a tambourine and all the women followed, plucking on their tambourines and dancing. Miriam sang a song under an anointing that came upon her.

Surely we who are filled with the Holy Ghost in a later day and that more blessed, can sing of victory in the Spirit of our God with a heavenly given language.

At a later time, Moses their leader was given the Law on Mount Sinai. The ceremonial law was the means whereby they as a nation could approach God. When this covenant with the people was sealed, Moses and the priests with elders, worshipped afar off

(Ex.24:1). We can picture the scene as they bowed down before the Lord. They were to worship no other god. God was the One to be worshipped. Their worship at that time, was to prostrate themselves, or to fall down face forward, flat on the ground.

Joshua And Others

Before the conquest of Jericho, when Joshua was contemplating its capture, a man stood before him with a drawn sword. He was the Commander of the army of the Lord. This was the Angel of the Lord, who was the Captain of the army of the Lord of hosts and co-equal with God. It is recorded that 'the Lord said' when He spoke to Joshua. The Lord's army was an angelic one (Josh.5:13-15).

Joshua fell on his face to the earth, and worshipped. He said this while being in deep reverence as an inferior to a Superior. He recognized the Man was a superior being even though he was yet totally unaware of this Being's greatness.

Then it was revealed that the One who revealed Himself to Moses as God (Ex.3:5), was present with him there. Even as Moses had been told to do, the Lord said to Joshua: 'Remove the sandals from your feet; for the place where you stand is holy ground'. This was a form of worship also. His feet were to rest on the dust of the earth that was made holy by the emanation from the One in the midst of the bush that was on fire.

The purpose here was to type the incarnation of this Great Being, who was the Son of God. He one day in the future, would grace this earth's scene and that would be brought about by the Holy Ghost. The body formed for the Son, although formed from dust out of which the body of Mary came through Adam, would be called 'Holy'.

This was the disclosure by the angel Gabriel to Mary: "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; therefore, also, that Holy Baby which is to be born shall be called the Son of God" EMTV (Lk.1:35).

There is a wonderful comment by RWP: 'A figure of a cloud coming upon her. Common in ancient Greek in the sense of obscuring. Here it is like the Shekinah glory which suggests it (Ex.40:38) where the cloud of glory represents the presence and power of God'.

This Shekinah in the Old Testament was the created presence of God. Now, with the conception for the Son, the actual glory of God in the Person of the Holy Spirit would create in the womb of Mary a body for the actual presence of God. This is the Word, who is God and who was made flesh. Even though of Mary's flesh, by the Spirit, darkness of sin in her was overcome by the Light of heaven, for the purpose of His coming into her body.

Joshua's experience of worship was barely touched by all of this wonder. There was little revelation of the Spirit and no Holy Spirit worship, just the posture of his body and the removal of shoes. This only concerned material things. We have come into Spiritual worship that connects with heaven.

In the past, quite a few such as Moses, Joshua, Balaam, Samson and Saul have experienced the Spirit of the Lord upon them. Moses had a certain fullness of the Spirit sufficient for the performance of the duties of his office. When the seventy elders were made participants of the Spirit on him, they prophesied: ‘... And when the Lord’s Spirit took control of them, they started shouting like prophets. But they did it only this one time’ CEV (Num.11:25).

‘And the Spirit of Jehovah came mightily upon him’ MKJV (Jud.1:6). One translation is, ‘rushed upon him’.

Samson and the others were not baptized with the Spirit as we are. With us, the Spirit is to flow out from within like a mighty river, manifesting His gifts of power as well as all of His gifts.

‘... He will come like a rushing stream, which the wind of the LORD drives’ ESV (Isa.59:19) or ‘The wind of the LORD pushes him’. GW

Jesus likened the wind to the Holy Spirit. When we are filled with the Holy Ghost, He flows like a river. There is a driving or pushing of that river so that the Spirit operates His manifested gifts through us, even His wonderful gifts of power.

Their prophecies did not have any connection with revealing the future. It was rather an ecstatic speaking out regarding divine things, in their own language. There was a certain parallel in this to that experienced in speaking in other tongues. This latter is also a speaking out of divine things, but in other tongues.

The Spirit of the Lord is said to have come upon Balaam. He was in sin, yet he prophesied blessings on Israel. In the book of Judges, the Spirit of the Lord is spoken of coming upon leaders for specific tasks such as making war. Worship for us has the knowledge of Christ, the revelation of the Word and the infilling of the Holy Ghost. Our prophecies are to come out of lives filled with the Holy Ghost as they were on the day of Pentecost. It was more than a coming upon them on that day. They were filled with the Spirit, speaking in tongues. For us also, it is not a coming upon but an infilling.

David’s Kind of Worship

David

Proceeding across the centuries to the times of David’s worship and that which he instituted for his nation, we look at the chronicles of his life.

Many of us often heard the story of David, King of Israel, even as children. It is fascinating. God directed the prophet to visit the house of Jesse because He had His own king as the choice for Israel. The outcome was that ‘then Samuel took the bottle of oil, and put the oil on him there among his brothers: and from that day the spirit of the Lord came on David with power ...’ BBE (1Sa 16:13). This was a new and more wonderful anointing for a leader of those days. No one previous to this had received these particular anointings that David had.

He was anointed by man with oil, a material substance. God's Spirit would come upon him to give abilities for the task ahead. We have the reality of this type that has come through the outpouring of the Holy Ghost.

In a Spiritual sense, something happened to David that had never happened to anybody previously. As we read his life's story, it is noticeable that he had the Spirit upon him to anoint him to a new kind of worship, with a kingly and a prophetic anointing. He was a notable exception in the whole era of the Old Testament. With regard to the New Testament all believers are to be filled with the Spirit to worship. This is one reason He has made us kings and priests serving His God and Father.

The anointing of the Spirit affected his personal life, his natural talents in composing poetry and music and in making war. It enhanced his skill for making instruments of music. By it, he became a good king, and a man seeking after God's will.

By faith, he prophesied of the Messiah who would come, (Ps.2), and of His death on the Cross, (Ps.22).

A Man Of War

Later, when he became king, he continued to be a man of war throughout his reign. David proclaims his victories in war given by his God. He was given strength to fight his way alone, through even a troop of enemy soldiers. When he attacked cities, God's help enabled him with his army of soldiers, to scale the walls. With words by the Holy Spirit, David says how in a prayer to God 'For by thee I run upon a troop; And by my God do I leap over a wall' ASV (Ps.18:29). We as believers will never enter into these kinds of experiences. Our help from the Lord comes in different form. Our song of praise will be at a variance with his.

His Music

David's talents for music were anointed by the Spirit. Even Saul, when terrorized by an evil spirit from the Lord, was calmed by David's skill of the harp and his singing. However, this music was part of the external form of worship. It did not approach the internal Holy Spirit kind that was revealed in the gospel of Christ.

By the Spirit of God, he had a new song of praise to God. He sang this song: 'He put a new song in my mouth, a song of praise to our God ...' (Ps.40:3). If we just read that Psalm or even sing it, we are not experiencing even what he did under the Old Covenant.

We under the new should have our own song to sing from the Spirit of God that He puts in our mouths. This will be different from that song of David's who urged the people then to 'give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness' (1 Ch.16:29). This was on the day when the Ark of the Covenant was brought to Zion. We will never enter David's Zion. We have already come to the New Testament Mt. Zion, that heavenly Jerusalem. His Psalm was directed to the 'seed of Israel his servant, the children of Jacob, his chosen ones' (v.13). Their worship was woven around this as in v.1: 'and they offered burnt sacrifices and peace offerings before

God? KJV but our worship revolves about Christ who was offered as the sacrifice for our sins. This is quite a different backdrop but it is our only one.

All believers love the Psalms. Sometimes it becomes the law of life. Such acquiescence would require obedience to v.29 above. Worship as a response to that injunction would still subject us to bow down as David did.

There is a contrary view of worship in the New Testament that indicates a difference and a wider application. It is to be rooted in the Holy Ghost who magnifies the Son. Jesus' words must be taken into account, that all worship is to be to the Father in Spirit and in Truth (who is Christ). The importance of the baptism with the Spirit and His gifts cannot be underestimated. We obey the directions of the Psalm but performance is according to the Word of Christ.

Acts In David's Worship

Besides bowing down, David also performed as acts of worship, words and songs of praise and glorifying and blessing the Lord with music and dancing.

There are two mentions regarding the times David danced (2 Sam.6:4;1 Chr.15:29). It happened when he brought up the ark of the covenant from the house of Oved-Edom to Zion, the city of David.

He leaped and danced before the Lord. He was dancing with all his might. He was wearing a linen ephod, the garment that denoted a man was a priest. David was acting as a priest, as head of the priestly nation (1 Sam.2:18). It is not stated that his dancing was done under the power of the Spirit of God. Accompanying the procession were singers with their leader. There was also an orchestra of musicians as appointed by David. (1 Chr.15:16).

The word 'dance' as David performed it, was 'to dance, move around, skip'. Any dance performed in our churches, that is redolent of the form of dance done by the stirred crowd in a Rock concert, has no similarity to his Old Testament variety, let alone Holy Ghost manifestations. In the Psalms, the psalmist exhorted the people to 'Praise Him ... In the dance' (Ps.149:23;150:4) and this was to be with a whirling motion done by a group, and not by couples or individually.

David testified telling how the Lord had turned his mourning into dancing. There was an operation of the Holy Spirit within him (Ps.30:11). It gave him deliverance from sorrow and caused him to dance with joy instead. There had been dancing at the time of Moses. Miriam and the women sang a song of triumph to the Lord as they whirled they played timbrels (Ex.15:2).

These dances were not in the power of the Holy Ghost but rather were merely the result of the blessings of God. Today, we are to render worship and praise to the Lord from the Holy Ghost who is within us during this dispensation because we are born again of the Spirit.

In the last words of David, he revealed himself as being anointed of God and the sweet psalmist of Israel. He said, 'The Spirit of Jehovah spake by me, And his word was upon my tongue' ASV (2 Sam.23:2).

At the time of worship when David built his tabernacle he introduced music, choirs, dancing and prophesying. David is known as the 'sweet singer (psalmist) of Israel' (2 Sam.23:1).

Undoubtedly there was that new kind of worship under David's leadership. The point that is forgotten now is that the same Holy Spirit Who was with them and led them then, although the same Person for us, was not then as He is now to us. He has descended in a new capacity as the Spirit of Christ Who was given the Spirit 'without measure'.

He is given through Christ, Son of God and Son of Man, our High Priest made like us to understand our humanity. The Holy Ghost, coming through Him, thus understands us. He is well able to be our Comforter, Helper or Counsellor. This is that Holy Spirit who now works in the church of Jesus Christ.

There is a beautiful promise given for us who are under the New Covenant of the gospel of Christ. It is this: '... He who is feeble among them in that day *shall be* like David, and the house of David *shall be* like God, like the Angel of Jehovah before them' LITV (Zech.12:8).

'In that day' is found twenty-two times in the book of Zechariah. It foretells the day of the gospel. His book prophecies about Jesus entering Jerusalem on an ass, about His being smitten as the Shepherd with the sheep scattered. It tells of the fountain of blood being opened for the cleansing away of sin. This verse also is about the believers under the gospel.

The smallest one, the feeblest one, the weakest one can be as David was. This is disclosed by him as he was on his death-bed. He said these words that did not speak of his great victories but of his experience of the Holy Ghost. They were:

'Now these be the last words of David. David the son of Jesse saith, and the man who was raised on high saith, the anointed of the God of Jacob, and the sweet psalmist of Israel:

'The spirit of the LORD spake by me, and his word was upon my tongue' RV (2 Sam.23:1,2).

We also are to know the Holy Ghost. We know Him specifically in the baptism with the Holy Ghost and as we pray, sing, worship or give thanks in other tongues, that also may be prophesying about God, as they did in Acts 2.

We are to experience the following:

'... Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

always giving thanks for all things to God *the* Father in the name of our Lord Jesus Christ...’ MKJV (Eph.5:17-19).

We sing psalms of the Spirit in other tongues, we sing hymns of the Spirit in other tongues. We sing Spirit given songs in other tongues from the melody in our spirits. We give thanks in other tongues to God through the Lord Jesus.

We are in the household of God today.

David was under the Old. We have something far better. The promise for us is fulfilled under the gospel and it is most glorious and wonderful.

It is in the Spirit that we are to worship but it often is not the case. In places, the Pentecostal and Charismatic churches are full of loud, screaming, strident and Spiritually destructive music.

Rock music is fragmented, coming from an evil and fragmented society. It shows rebellion, lust and is soulless, lacking peace. The world controlled by Satan is full of chaos. The church of Jesus Christ is to have ‘the unity of the Spirit in the bond of peace’ (Eph.4:3). That is the setting from God for us.] Has it become the case that idolatry in the form of music is replacing the wonderful operation of the Spirit? I fear so.

Despite such scenes and even all the many heresies with the doubtful ideas and emotionally based and carnal ways promoted in our churches, we can praise the Lord because His grace is evident. A trust in the Holy Spirit will result in His working wondrous things in the lives of members. God responds to faith.

Many folk are brought to Christ and often baptized with the Holy Ghost. The gospel has power. Christ is over His church, although error, wrong doctrine and waywardness quite often prevail. The gates of Hell cannot prevail against the church He Himself is building.

Doubtless an adherence to the Scriptural pattern for worship, order, ways and manner would result in a deeper commitment to Christ. The manifestations of the Holy Ghost would be more prevalent. Churches would be formed coming to maturity. There would be greater growth in grace and in the knowledge of the Lord Jesus Christ.

In other words, the supernatural and Biblical way would be far more successful and lasting than the proneness to descend to the introduction of the world’s ways. Pastors and evangelists, all of us, would do well to be followers of Paul even as he is of Christ.

Material worship today, is being under law and not under grace. In Christ we are not under law but under grace. The Word of God clearly shows that none of us previously loved God and that in effect, all of us did not keep the Law because we could not (1 Jn.4:10-13). Then it reveals that we know that we abide in Him, because He has given us of His Spirit.

Love is perfected in us because we believe the love God has for us and abide in love and in God.

This love in God and for God is an operation of the Spirit, and has little to do with shouting, very loud music or the utterances of loud 'Hallelujahs' and of 'Praise the Lord'.

Therefore, to take worship in the style of the world or of that previously prevailing under David's Tent or Tabernacle as an example, is to undervalue and underrate the Holy Spirit in relation to His own way of working.

So far we have investigated the manner of worship from the beginning until the times of David. There was the external order of priests and the offerings of burnt sacrifices under the Law of Moses. Added to this was David's order, rejoicing, dancing, singing and even prophesying, with musical instruments and choirs. They were all combined.

There was no covenant of the Spirit. That was yet ahead. God's people then were not born again. They were not filled with the Holy Ghost as today.

More Worship To Be Revealed

Even though David's manner of worship was a decided improvement on that which Moses had instituted, it was still in the order that preceded the one disclosed in the New Testament. The Holy Spirit was yet to introduce something new on the day of Pentecost. The song to (or of) the Lord in David's order was to be replaced by 'singing and making melody in your hearts' under the power and anointing of the Holy Spirit who was first poured out on the day of Pentecost.

The Gentiles also were brought into the blessings of the New Covenant with the remnant of Israel. It can be said that the Holy Ghost was poured out at a later date when Peter visited the house of Cornelius, which includes as a description, these words: '... And those of the circumcision believing were astonished--as many as came with Peter--because also upon the nations the gift of the Holy Spirit hath been poured out' YLT (Acts 10:45).

Worship to the Living God involves holiness before Him. We are washed in the blood of Jesus and have been clothed with the righteousness of Christ. There are such strong admonitions in the epistles against sin, worldliness and lack of holiness that are alarming. We do well to take special regard of the many such. Holiness of life is an imperative.

As the Spirit of God fills the believer, supernatural ways of expressing His worship are to be expected. The anointings of God are always supernatural, whether deep within or manifested in an outward form. They should not be tinged with the paranormal or New Age as has often occurred in recent times.

How the Lord will pass judgment in the end on such matters is beyond our thinking. We see what the Word does state but often the actions of Pastors, leaders and many believers are obvious in that they follow what are contrary to the Lord's commands. We all must beware.

There has never been any thought in the Old Testament or the New that the order of David's Tabernacle of worship, would be restored to the church. It disappeared at the

beginning of the New Covenant, never to be reintroduced. That was the carnal and worldly order as mentioned here:

‘For in the law there was a shadow of the good things to come; not the substance of the things themselves. Therefore, although the same sacrifices were every year offered, they could never perfect those who offered them’ Murdock (Heb.10:1).

James tells us that David’s Tabernacle has been restored:

‘Simon hath related to you, how God hath begun to elect a people for his name from among the Gentiles.

‘And with this the words of the prophets accord, as it is written:

“After these things I will return, and will set up the tabernacle (or house/kingdom) of David that had fallen; and will build that which was in ruins in it, and will raise it up:

“so that the residue of men may seek the Lord, and all the nations on whom my name is called; saith the Lord, who doth all these things’ Murdock (Acts 15:14-17).

We should not be following the Old Testament order as many today are practising. Our inheritance is not of the old but of the new. We are in the days when the Holy Ghost has been outpoured from heaven. We are to revel in His bounties.

The promise of the Spirit for this day of grace, has not been exhausted by anything scriptural that anyone has experienced supernaturally. We are to expect ways of worship that exceed anything we have ever known but always according to the New Testament pattern.

These ways come through the Spirit and eventually result in manifestations through us of His glory and grace.

At the same time, there must never be a disregard of the preaching of the truths of the Word of Christ. They are to have pre-eminence. Emphasis must be given to the manifestation of the gifts of the Holy Ghost.

Any revelation outside of the Word of Christ is to be rejected. Nevertheless, when it comes to experiencing the things of God, Paul did not have it all. Peter knew a greater understanding was given to that apostle than he himself had. Our personal walk with the Lord is unique according to grace supplied. Christ gives to every man ‘a measure of grace’. We are to walk in that grace and not according to our own way, will or ideas.

Chapter 15

Worship After The Day Of Pentecost

These orders of worship about which we have been speaking, have all passed away. There has come the great outpouring of the Holy Ghost 'upon all flesh'. It happened on the Day of Pentecost and initiated the new order of the gospel and its worship. This is not the worship of the Old Testament.

The church of Jesus Christ, washed in the blood of the Lamb of God, is to worship according to the New Testament ways because this church is under the New Covenant. The book of Hebrews describes it in much detail. Previously the mystery of the gospel was hidden. Now this mystery is revealed. It has brought about the ministration of the Holy Spirit to replace that of the letter of Law. I wonder how desirous we all are to enter into the New Testament manner of worship in Spirit and in Truth that Jesus conveyed as being demanded by God? Or are we all clinging to much of what was intended to pass away?

The outpouring of the Spirit on the day of Pentecost heralded something far greater than ever David experienced, despite all the wonderful anointings upon him. Great as David was, John the Baptist was greater still. The marvelous truth about us as believers, is shown in these words of Jesus: 'I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he' (Lk.7:28).

John was the greatest prophet until Jesus the Messiah came. Yet all now in the kingdom of God are greater than he, with greater blessings.

The position and work of John the Baptist with its great importance was still under the old order of things.

New Order

With the resurrection of Jesus Christ came the new order under the New Testament or Covenant. The weakest believer in Christ occupies a far more glorious Spiritual position than any under the Old. Abraham, the father of those of faith, could only have the gospel preached. A better day was to come when his promised descendant, Jesus Christ, would arrive. He gives the Spirit: 'And the purpose of it all was that Abraham's blessing should come to rest upon the Gentiles by virtue of their union with Christ Jesus, so that through faith we might receive the promised gift of the Spirit' Cass. (Gal.3:14).

We are heirs even in this world to much greater Spiritual blessings than Abraham enjoyed. Let our vision be on what God is doing and wants to do in this dispensation. David inaugurated a form of worship that inspires us to press on to the new ways of the Holy Spirit.

Old Testament Worship Has Passed Away

Worship as performed by the Patriarchs has been removed. That which was instituted by Moses under the Ceremonial Law has passed away. Also the worship initiated by David belongs to a bygone dispensation.

Worship In Spirit And In Truth

Now, at the present time, in this age, God delights in our worship in the Spirit and in Truth. He desires to see us entering into His courts, not only with praise, but with worship in the Holy Ghost. When David expressed his longing for the courts of the Lord it was relative to the Temple and the Tabernacle, God's meeting place with His people whose sins were covered by the blood of animals slain under the various ordained offerings. While that existed, there was no knowledge as to how there could be an entrance into the heavenly sanctuary. We, the redeemed, have that certain knowledge and right to enter, as conveyed in these words: '... Since we are full of confidence that, by virtue of the blood of Jesus, we can enter the sanctuary, this being the new and living way of approach ...' Cass. (Heb.10:19,20).

Our desires are towards the courts that are in heaven and not on earth.

It is indeed different today from that of David's day. The true Sanctuary in heaven is in contrast to the courts of David's day which were those of that king's material tabernacle. We have an entrance into the heavenly courts by the blood of Christ. There we are to worship in the Spirit.

Often we have ministered to churches where the majority or even all were baptized with the Holy Spirit after we preached. We then led them into worship in the Spirit. For this, the preacher or leader must be in the Spirit. He generally is to lead them into such worship. They cannot go beyond their leader. God desires a people who will worship Him and who will worship Him in Spirit and in Truth. Let us enter in with all of our hearts. This is what He requires.

Being filled with the Holy Ghost should lead us to worshipping in the Spirit in other tongues and to prophesying which includes prophetic songs. Come, let us be filled with the Spirit and worship the Lord. Let us excel in the gifts of the Spirit. Let us tell the gospel to many souls for the Kingdom of Jesus Christ. His is the harvest.

There is blessing for those who hunger and thirst after righteousness for they shall be filled. If we pray often in the Spirit, in other tongues, and worship in the Spirit, our experiences of worship, alone and in fellowship with others, will deepen for His glory. This includes being used by God.

While Jesus was hanging on the Cross, the veil of the temple in Jerusalem was torn in two from top to bottom. This was done by the hand of God. He was showing by this action that the old ordinances were done away with. He was pointing to an accessible Holy of Holies, not a carnal one on earth, but the true one in heaven. God makes this plain in the book of Hebrews.

We are shown that we are able to draw near the throne of grace in heaven. There we have a high priest, seated at the right hand of the throne of the Majesty. He is a minister in the sanctuary, the true tent which is set up not by man but by the Lord.

The ultimate of heavenly action by the saints is worship to the Lamb of God. It is not feeling good in oneself. It is not manifestations of the glory of God. It is not the wonderful sight the saints view or hear on earth. It is worship itself from the inner being, of the One who is the Light and Glory of heaven. The saints on earth join with the saints already in heaven in worship.

The New Covenant

The first covenant was not faultless, and therefore the New Covenant was provided (Heb.8:7). Still in the book of Hebrews, in 9:1, we see that the first covenant had ordinances or regulations of divine service. Its sanctuary was a sanctuary that was mundane, material, earthly or worldly. Also, it was a temporary kind of worship as in: 'The law has but a shadow of the good things to come instead of the true form of these realities' (Heb.10:1). 'Shadow' really means 'foreshadowing' and that is all it was until the establishment of the New Covenant.

The reality had not yet arrived. The form of worship throughout the whole of the Old Testament era was a foreshadowing. The reality of the desired worship still remained undisclosed. The good things to come were all that Jesus Christ brought through His death and resurrection. This is the New Covenant, to be written on our hearts. It is a covenant of the Spirit, and not of the Law or written code. Although there was a splendor in the old period, the new far excels the old (2 Cor.3).

This is a major reason that there are differences in believers' lives, in Pastors and in churches – that the covenant is written on hearts by the Spirit. There is no written code but only what the Spirit said in the New Testament. Truth is applied in varying sizes depending on one's ability to absorb, as the King grants. This implies that only the writing on our hearts by the Spirit is God's order for life and service. The writing is from the same Source but varies in breadth and depth of inscription individually.

Lives are different because as well as what is written by the Spirit, we receive grace given according to His measure. Also, we all allow the world, the flesh and the devil to intrude.

The present New Covenant has a glory that is far surpassing. It is also permanent. Under this New Covenant we have turned to the Lord, who is the Spirit, 'and where the Spirit of the Lord is, there is freedom'. In this we behold the glory of the Lord.

A New Way Of Worship

A new way of worship has been opened to us. The old way was one of material externals. The new worship is to be that of internal 'Spirituals' (1 Cor.12:1). Despite this new way of worship in Spirit and Truth as revealed by Jesus to the woman of Samaria, we, today, often love to follow the Old Testament externals, even to the extent of sometimes using incense and priestly garments, shofars, flags, loud drums and other

musical instruments pulsating in our ears. It may be possible in the midst of this to worship in the Spirit but that is doubtful.

Is it as the Lord said in Isa.29:13, 'these people draw near with their mouths and honor me with their lips, while their hearts are far from me, and their worship of me is a human commandment learned by rote', or 'their worship of Me is made up only of rules taught by men'. Leaders in the church must make the decision.

All the males in the nation of Israel bore the physical, external mark of circumcision. Calvary brought about a dramatic change as Paul, that former strict Jew, has declared: 'Now, he is a Jew who is one inwardly and circumcision is that of the heart not the letter' (Rom.2:29). Thus we are the true nation of Israel 'who worship in the Spirit of God' (Phil.3:3, Gal.6:16). God has brought us into a far more glorious way of worship in the Holy Ghost.

Throughout 1 Cor.11 to 14, Paul shows the way they worshipped and should worship. It is to be with holiness in love. All are to participate audibly at some time in the service, through prayer and prophecy. There is no mention of musical instruments. According to the revelation he received, true worship is by the Spirit. It involves Spiritual conduct of all as members of the Body of Christ. This is to be particularly followed with the celebration of communion, or the love feast.

It includes the manifestation of the nine gifts of the Spirit in the meetings and the participation of all, male and female, in the exercise of different gifts at various times. The manifestations of the Spirit are to have variety and they are provided for the good of the whole Body. Some members are to give revelations, prophecies and/or teaching. All are to be involved at some time in some place, even elsewhere if services attract thousands.

Finally, worship in the assembly of the saints is to be decent and orderly, without excess and revelatory messages are to be understood by all present. There should be no distinction between the brothers and sisters. All participate and all learn.

The cry for order is so loud sometimes that manifestations of the Spirit are stifled. On the other hand, people are given the so-called 'slain' experience, lying on the floor and then have their legs covered. Does this not indicate a lack of 'order' and 'decency'?

Praying to God can be in one's own language or quietly in other tongues. Worship is to be offered together in the Spirit. The medium can be other tongues as voices are raised in words or in songs of the Spirit. The Holy Spirit is to operate through all believers. Obviously, our churches fall far short of such a standard of dynamic power and glory. Televised churches are not necessarily planned according to Paul's methods.

It Is The Redeemed Who Must Worship

Worship is to ascend to the heavenly throne, even to that Lamb seated thereon. We can sing new songs of the Spirit to Him. They may be in other tongues or in our native language but they originate from the Holy Ghost who is in our spirits.

In the book of Revelation, a scene in heaven is featured of those before the Lamb on the throne. They are singing a new song. John describes it with: 'And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; because You were slain, and You redeemed us to God by Your blood, out of every tribe and language and people and nation; and have made them kings and priests to our God; and they will reign on the earth." ... saying with a loud voice: "Worthy is the Lamb who was slain ...' EMTV (Rev.5:9-11).

Worship And Praise Have A Voice

They who are redeemed must say so. So great is our God, so full of divine excellence, so wonderful and Almighty is He, that as we gaze upon Him, we must worship Him and in the Spirit. We must raise our voices.

In the Song of Solomon, which is a type of the love of Christ between Himself and His church, His loved one, He speaks to us. He speaks to us all, and He says: 'Let me hear your voice; For your voice is sweet' (2:14). The voice of love would respond to her Lord Jesus, in praise, worship and adoration. There are physical acts we may perform. We can raise the hands as Paul desired (men in Greek meaning men and women): 'I desire that ... the men should pray, lifting up holy hands without anger or argument' (1 Tim.2:8).

We are also exhorted to do this: 'Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name' (Heb.13:15). To obey the injunction we will not be silent. This praise is to be a sacrifice, an offering of something of value. It is to be vocal. We render our voiced praise and thanks to Him. It is offered to the Lord.

We can enter into anointed praise and a deeper worship of the Spirit in the assembly of the saints,, even singing together worship in other tongues. Then we all would experience being lifted up into heavenly places in Christ Jesus, which is our position as already given us. It is said that He has 'raised us up with him and seated us with him in the heavenly places in Christ Jesus' (Eph.2:6). This is a Spiritual grant we have and should enjoy.

Worship is directed solely to God. Therefore, when all are worshipping in other tongues, it does not matter if no one can understand with the mind. There is something in this that cannot be explained to those who have never experienced it. Once enjoyed, no one could ever be satisfied to worship the Lord only in the old, cold, formal, religious and carnal way.

We are not encouraging emotionalism. Emotion does play a part but rather it is to be the operation of the Holy Spirit so that we worship in the Spirit and in Truth. There are things the Lord does with the infilling of the Spirit that are perhaps uniquely given to individuals and to different assemblies because they will believe.

Many Pastors and churches teach that 'God dwells in the midst of the praises of His people' (Ps.22:3). However, the correct translation is as in the NRSV, 'He is enthroned on the praises of Israel'. Another one is: 'You sit as the Holy One. The praises of Israel

are your throne'. In those days, God dwelt between the cherubim in the Tabernacle in a created Shekinah glory. His throne is in heaven. He did not dwell in their praises. Today, God (Father, Son and Holy Spirit) does not dwell in our praises.

He dwells in the Body of Christ through the Holy Spirit, as His Temple. This is clearly stated: 'For we are the temple of the living God; as God said, 'I will live in them and walk among them, and I will be their God, and they shall be my people' (2 Cor.6:16). He dwells not in our praises but within us, individually and collectively. He deserves our praises and we honor Him with the sacrifice of our lips giving thanks to our God through Jesus Christ.

Another thing is that there can be a misconception regarding the glory of the Lord. Many subscribe to a notion that the glory must descend, or that the glory is in one part of the building or that we get into the glory. Glory is the excellence of Him who is proclaimed. Moses could not look at His real glory as it passed by. No man can see God.

The last time in the Bible we read about a manifested glory that could be seen was where there came a sound like the rush of a violent wind, and 'divided tongues as of fire appeared among them, and a tongue rested on each of them'. It seems that the Lord did this to close off His manifestation under the Old Covenant.

The Spirit is dwelling within us and we need to operate as if He is by faith. This faith, because we have the Word of God and are filled with the Holy Spirit, knowing what it is to pray in other tongues, will see the manifestation of the gifts of the Spirit. We will know the touch of the Spirit in our inner beings in a new way. This is the glory we have today. It is the power of God operative through the Holy Ghost. We should not go back to Old Testament experiences. We are in the gospel age of grace and the Spirit.

Worship And Prophecy

A time of worship in the assembly often includes a period of prophesying. All should seek this gift. Moses said when Eldad and Medad prophesied in the camp: 'Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them' (Num.11:29).

Even in David's time there were musicians who were to prophesy with lyres, harps (1 Chr.25). There were those who prophesied in giving thanks and praising the Lord. We are to worship under the New Covenant that has superseded the Old.

This is something different from what they enjoyed in David's time. That time and his tabernacle can never be restored, even as a pattern for worship. David's tabernacle is restored in meaning, by the bringing in of Gentiles to the Kingdom of Christ. We know this from the inspiration of the Spirit when the apostle, James, spoke out to the council in Jerusalem, that was considering the problem of the Gentiles who had come into the gospel.

He reminded them all that there was the promise by God given of old about the lineage of King David. The prophet had said: 'On that day I will raise up the booth of David that is fallen ... and rebuild it as in the days of old; and all the nations who are called by

my name' (Amos 9:11,12). Its meaning, although hidden previously, came through James to the church of Jesus Christ.

He brought that prophecy to bear on the bringing in of the Gentiles after the discussion as to whether the Gentiles should be circumcised and required to follow the Law of Moses. It is interesting that Peter defended the position of those from other races saved by faith, in that he asked this question: 'Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?' (Acts 15:10).

It is a contradiction to the belief that any believer in Christ, Jew or Gentile today, is bound to follow Law, its Jewish feasts and customs. God has made no distinction between Jew or Gentile. All are one in Christ Jesus under the better Covenant that is not eating and drinking but joy and peace in the Holy Ghost.

Barnabas and Paul then told of God's wonders among these Gentiles. James brought out the marvels of the fulfillment of God's covenant with David about his offspring whose kingdom would be established forever. He would build the house. This is none other than the Lord Jesus Christ, He to whom Gentiles would gather as promised. This represented the rebuilding of the house or hut of David for the purpose 'that all other peoples may seek the Lord – even all the Gentiles over whom my name has been called ...' which James proclaimed in very truth (Acts 15:17).

The restoration of David's tabernacle as a way of worship has no scriptural foundation. In relation to the belief that this mode of worship could be suitable for our day, it is startling to read how Hezekiah purified the Temple (2 Chr.29). In verses 25 & 26 we are told how 'he stationed the Levites in the house of the Lord with cymbals, harps and lyres, according to the commandment of David'. This preceded the offering of the burnt offering on the altar.

Then the Song of the Lord began, with trumpets playing. The whole assembly was in worship, while the singers sang along with the trumpeters throughout the course of the burnt offering. If we are to follow David's mode of worship it would necessarily need to include offerings of animals. This we cannot do.

Pentecost is about speaking in tongues, as in the New Testament, and never about music or the saying of 'Hallelujah' as some in their zeal for the Lord would perform. All of us can have a zeal that is misplaced even as the Jews themselves had.

The promise to pour out the Spirit was fulfilled on the Day of Pentecost. The Holy Ghost has never left the scene. He remains as the Advocate and Comforter, in place of the physical presence of Jesus. To love the Lord is to obey Him.

His Word commands us to be filled with the Spirit. This can be the experience only if we continuously pray in other tongues. God wants us to be a praying people, filled with the Spirit who knows the will of God. He is within and the Advocate through us to the Father as we pray in other tongues.

We can have the most wonderful fellowship and communion in a personal way as we ascend in Spirit to the throne of the Father. We exalt Him and acknowledge Him as our Father. There is our great High Priest and Mediator and Lover of our soul. The Holy Spirit within us is so real and intimate that He discloses His presence continuously within. The Spirit realm is the conscious abode. His overwhelming anointing fills one's being. Heaven pervades as we in Spirit are in communion with the Father, the Son and the Holy Ghost.

Many times we fail to have this intercourse. We settle to remain in natural thought and even songs of Christian content, perhaps happy in Christ and our salvation. Then again we merely follow along with our DVD and T.V. Christian programs. Nevertheless, these can keep us out of being in the Holy Ghost realm so that in the Spirit even as we continue with prayer in other tongues, we are experiencing our position of being seated in heavenly places in Christ Jesus.

Chapter 16

Speaking In Tongues To God In Prayer, Worship & Intercession

The grace or the ability of speaking in tongues is not a gift of the Spirit as already pointed out. It is the expression of being filled with the Spirit. There are other expressions that are His fruit. However, these have their origin in the operation of the Spirit as He works in the one who has the grace of salvation. Salvation is centered in Jesus Christ whose Spirit then abides within.

The Bible mention of being filled the Spirit relates to another experience. It comes not through the grace of salvation itself but as a result and is a further action with the Holy Ghost in His operation of power. The inclusion of speaking in tongues can be seen in this gift on examination of pertinent Bible verses. It first occurs with the initial infilling of the Holy Ghost. It was to be the doorway into a life time experience of being filled with the Spirit. Can one be filled with the Spirit without speaking in tongues? Do the Scriptures say that one can?

The command is, 'be being filled', 'by spirit' (Greek), or as some translations say, 'but be filled with the Spirit', or, 'but be getting filled in Spirit'. This is added: 'Speaking to yourselves in psalms and hymns and Spiritual songs, singing and making melody in your heart to the Lord' KJV (Eph.5:19). VWS comments: 'The A.V. is literally correct, but is open to the misinterpretation each one communing with himself.' This mistake will not be made if we consider that Paul said this: '... Let him speak to himself, and to God' KJV (1 Cor.14:24).

Paul wrote this to the Corinthian church (and to us) about the exercise of the gift of tongues from the Holy Spirit and not about praying in other tongues that is the gift of Jesus Christ in the baptism. If no one had faith to interpret, it is better not to use that gift was his instruction. In that case, the person who has the tongues to speak can speak them quietly – 'to himself'.

These verses show that if one can do so, then all of the believers can be speaking in other tongues, even quietly, together. It is really God to whom they are praying and not to themselves or to the One who is within. He is in His heavenly sanctuary, His throne the haven of all prayer that wings its way there in whatever form. We cannot commune with ourselves. Our communion is with the Holy Ghost. We are praying to the Father through the mediatorship of the Son in heaven. In every case, all must follow the leaders' wishes.

Prayer

To God

Devotional speaking in tongues is addressed to God, whether either as prayer, worship, or as intercession (1 Cor.14:2). This kind is not intended for the benefit of others. No one can understand, neither any listener nor the one so praying. How wonderful that it is addressed to our God understands!

Praying in other tongues means that in one's spirit, one speaks mysteries (1 Cor.14:2). There are mysteries of God that have never been revealed. Indeed eternity itself will never disclose to us all that God is. We are incapable of knowing many things. The Spirit reveals to our spirits glimpses of Him as He is, showing some mysteries of His glory. As we pray in tongues by the Holy Spirit, our spirits are speaking mysteries our minds cannot fathom. These are all heavenly.

We instance Paul's transportation, whether in or out of the body is not clear, when he '... heard inexpressible words, which a man is not permitted to speak' (2 Cor.12:2-4). Is it not possible to hear words from heaven in visions, like 'Come up here', as John heard in his vision (Rev.11:12)?

As we pray in tongues by the Holy Spirit, our spirits without mental cognition, can sometimes be imbibing revelations about the mysteries of the Cross of Christ, of the blood, of Christ and His atoning work, of heaven, of the church and our future state. Such glories would be unfolding in this form of prayer. Paul states: 'just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him' (1 Cor.2:9). Mortal minds can never gain a full insight into the things that are eternal and of the age to come outside of the Word.

Our human minds even with the illumination of the Holy Spirit are limited. We are confined to the realm of the senses, history, intellectual understanding, tradition, perception and knowledge among other things. We can read the Bible, with varying degrees of Spiritual understanding. We can be diligent Bible scholars and students having a wide grasp of its contents, and yet find ourselves admitting, 'there is so much of the Spiritual realm that we do not understand'. We should not speculate beyond any Holy Spirit capacity man is given for comprehension of things eternal and invisible. Most of it will never be understood this side of heaven. We walk by faith.

Therefore, it is most blessed to enjoy 'the rest' of praying in other tongues. The Holy Spirit produces varieties of prayer. Submission to this kind of praying implies an operation of faith. Such faith is placed in the Holy Spirit and in His ability to know, to think, to communicate with the Father, to intercede and to edify us within. Faith reposes in His working when our minds are unable to grasp the extent, the power, the provision for us and the exaltation of Christ that is involved. The carnal mind will never accept or believe this. We must not follow our carnal thinking that is opposed to God's ways. We receive the mind of Christ on being born again of the Spirit. This is not a renewal of the mind that requires mental exertion or continuous confessions. That would be delving into the Mind Sciences. Instead, we are to experience the operation of the Holy Spirit.

It will require obedience to this instruction: 'You were taught to put away your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self (man) created according to the likeness of God ...' (Eph.4:22-24).

What a miracle this is that can occur so often in the believer's experience! Can we not see the hand of our supernatural working God in this heavenly manner of prayer? While speaking in tongues, one's spirit is praying. The spirit is closer to God than is the natural, which often thinks in a carnal manner. The renewed mind is in need of an ongoing renewal, even as the sanctification of salvation itself is ongoing. Our spirits have 'the mind of Christ' and need this revelation of the Spirit in a capacity as additive. Otherwise it would not have been designed by our Heavenly Father for us. We are given a further supply of the Spirit, which was Paul's desire: '... The supply of the Spirit of Jesus Christ' EMTV (Ph.1:19).

Be Filled With The Spirit

The command sounds forth: '... Be filled with the Spirit' (Eph.5:18). This denotes speaking in other tongues and is to include singing in the Spirit (v.19). The will of God is to be followed. It is a blessed and Spiritually refreshing experience while in private prayer to sing this way in other tongues. It is to the Lord. The following verse 20 includes song. The song from the Spirit goes up to Him in heaven sometimes as worship and other times as prayer. It rejoices His heart and also the one in the Spirit has rejoicing, blessedness and a sweetness of heaven filling his innermost being.

Songs that are inspired by the Spirit are mentioned in two places - 'Speaking to yourselves in psalms and hymns and Spiritual songs, singing and making melody in your heart to the Lord.' KJV and '... With gratitude in your hearts sing psalms, hymns, and Spiritual songs to God' (Col.3:16). They mainly consist of using other tongues. If every day speech is used by all at one time, it would be rather chaotic. The setting can either be in the privacy of one's home or together in a church. Singing or praying in tongues together never produces chaos or confusion. Rather it is sweet and heavenly often with a sound that reminds one of the many waters mentioned in the last book of the Bible. Disobedience to the Scripture means great loss to the church of Jesus Christ. It please God when we submit to His desires.

In the former verse, the English translations are 'Spiritual songs'. The same Greek word is used for 'Spiritual' as in Colossians 1:9. The same word there states Paul's meaning as 'by means of all the Spirit's wisdom and insight'. This Greek word is the adjective for the person of the Spirit. When translated Spiritual, we understand it has to do with the Person of the Spirit in the believer, always in a supernatural way.

With regard to Ephesians 5:19, the actual meaning is Spirit songs. The passage specifies psalms, hymns and spiritual songs. The former are not the psalms of the Old Testament and the hymns are not those of the hymn book. Such come from the mind and are not from the Holy Ghost as in the person or persons singing from the Spirit.

David sang many songs. Some of them are recorded in the Scriptures. There they are recognized as coming through that particular inspiration that we acknowledge has made the Word of God His revelation to us. They were his songs as a warrior, as a king, even as a shepherd. Sometimes they expressed his defeat or victory in battle. We do not have similar experiences. He also sang many others that are not recorded.

We sing from the Spirit on a lower level of anointing in that our songs from the Spirit are not inspired so as to be added to the Bible. Our songs in the Spirit are based on the Bible but are under the new covenant and relate to our experience in the salvation of the Lord and in the promises of God in Christ who is the 'Yea and Amen'.

The mention of Spirit hymns if performed in the church relates to 1 Cor.14:15,26. It would appear that such singing was spontaneous. This singing in v.15, 'I will sing praise with my spirit', might be understood (their own language) or it might not be understood (other tongues). Singing with the Spirit was a totally Spirit kind of song. It is mentioned again in v.26, 'When you come together, each one has a hymn'. When the church met, different ones were to bring such a Spirit song or hymn or even a teaching, revelation, tongue or interpretation. We have fallen far short of this in our meetings.

The power of the Holy Ghost for us as believers lies in prayer in other tongues. His power accomplishes eternal values within our spirits that nothing else can do. Ordinary prayer or religious exercises will never do this. They may cause us to feel blessed but lack the result of Holy Ghost given power that is the grace of God.

We need the communion of the Holy Ghost, even as Paul invokes on the Corinthians when he blesses them as he would bless us with: 'May the grace of our Lord Jesus Christ, the Love of God the Father and the communion of the Holy Ghost be with you all. Amen' (2 Cor. 13:13). This is the only occasion when Paul closes a letter with this invitation. The significance lies in the church to whom it was addressed. This was Corinth, whose body of believers was given the most extensive instruction as to how to operate in the Holy Ghost.

Worship

Recollection of the words of Jesus about worship give evidence of our need to go beyond our normal customs.

He said: 'But the time is coming, and is even now here, when the true worshippers will give worship to the Father in the true way of the spirit, for these are the worshippers desired by the Father' BBE (Jn.4:23,24).

Reversal of all natural and carnal ideas of worship is demanded by Jesus. Instead of this world's production the emphasis changes to the Divine demand and provision. Spirit worship would include that in a supernatural language, from heaven's courts. He who is to be worshipped as God has His dwelling place there. Our Savior is before Him on our behalf while the Holy Spirit abides within us to imprint His worship in and through us. This is not an anomaly. The Spirit of Christ in David prophesied of the sufferings of Christ. Jesus asked a question of the Pharisees in relation to 'the Lord said to my Lord'. The Son speaks to Jehovah as Father.

How often do we personally or as an assembly, worship God like this? He wishes all of us to be that kind of worshippers. There is further revelation from Paul: 'For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh' (Phil.3:3).

Worshipping God in other tongues is speaking of His glory by the Spirit. Let us look at this verse: ‘... We hear them speaking the great deeds of God?’ LITV (Acts 2:11b).

This comes from *laleo* ‘tell out’ ABP. It speaks of the magnificent things of God. They were speaking in other tongues. Peter was there and heard what they said. Years later he wrote a letter to Christians scattered everywhere. This is what he said:

‘... That you should show forth the praises of him who hath called you out of darkness into his marvelous light’ Webster (1Pet. 2:9). RWP says that ‘*exaggello*’, found only here in the N.T., is to ‘tell out’. ABP states it is to celebrate, show forth.

Peter would never forget what had occurred on the Day of Pentecost. He would know that telling out the virtues of God had been done on that day by speaking in other tongues. How else can we really celebrate, show forth or tell out the magnificent things of God? How else can we speak of His virtues.

We ourselves really cannot aspire to thinking we know sufficient in our own minds about the great God. We need the intercession of the Holy Ghost. He alone knows. He helps us so that we speak it out in other tongues are supernatural words go directly to God on His throne. We do not have sufficient language of our own to be able to show forth His wonderful works and Being.

Meaning of Worship

The real meaning of the Greek word for ‘worship’ is ‘to render religious homage, serve, do service’.

Paul informed the Romans about this when he wrote: “I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your Spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect’ (Rom.12:1-3).

Also, worship involves service. Paul sets out in a clear manner what we are to do. First of all, it is that our bodies must be offered to God as ‘a consecrated and living sacrifice’. This is our required Spiritual worship.

The command comes for us not to take on the world’s ways, ideas or thoughts. James is very strict about this matter when he uses these scorching words: ‘Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God. Or do you suppose that it is for nothing that the Scripture says, “God yearns jealously for the spirit that he has made to dwell in us”?’ (Jam.4:4-6).

Instead of the sin of conforming we need transforming. Paul sets out to show us how. The beginning of it was in the work that the Spirit performed in us when we first believed on Christ. Our minds were renewed in Christ when we were born again. We know this because it is said that ‘we have the mind of Christ’ (1 Cor.16:2). This renewing of the mind that we were given, was to initiate an on-going transformation so that

instead of being like the world we are like Christ. Instead of being earthly we will rather be Spiritually minded. We will have Spiritual clarity of mind to understand what God's will for us is according to His words in the gospel. This thus enables us to follow those ways that are good and acceptable to Him.

Worship Is To The Invisible God

When we meet together and enter a time of worship that is to exalt and glorify the Lord, we are to be reminded that it is directed heavenwards in: 'To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen' (1 Tim.1:17). Surely this should be enough to recognize that the sphere of such worship is in His eternal and invisible abode. This brings forth the ideal in worship as being one that takes us into the throne room, behind the veil, into the very presence of the God of Majesty, who 'dwells in light and whom no man has seen'.

It calls for a concerted approach by the saints in the Spirit of God, with the realization that these words are applicable to us:

'But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all,

'and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

'See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven!' (Heb.12:22-25).

Young's Literal Translation words the beginning phrase as: "But ye came to Mount Zion'. We have already arrived.

This is the heavenly Zion, the meeting place for us, the new Israel. It is the counterpart of the earthly Zion that once was the meeting point for the tribes of the old Israel that no longer exists. Even as the movable tabernacle in the wilderness was constructed after the pattern of the sanctuary on high, so also the earthly temple and city of Jerusalem were but material copies of the eternal.

The plan of the temple was given by his father to Solomon with these words: 'All this, said David, the design for all these things, has been made dear to me in writing by the hand of the Lord' BBE (1 Ch.28:19). That temple was of a heavenly design. How much more are we, the temple of the living God, to be patterned by Him in our worship. We are created in heaven's work of redemption by the Spirit, stones as it were that live and breathe, a habitation of God.

The earthly city was in bondage, Paul said, when he typified the one of the flesh, Hagar, as 'the present Jerusalem, for she is in slavery with her children'. Then he brought out the grace given through the woman of the Spirit, Sarah; 'But the other woman corresponds to the Jerusalem above; she is free, and she is our mother' (Gal.4:25,26).

Earthly Jerusalem typifies the heavenly one that is the city of our new birth. David described it and the rabbis translated it as 'Jerusalem which is built like the city that is its fellow' (Ps.122:3). In the synagogue and church it became customary to interpret this with due regard to the parallelism of the heavenly and earthly Jerusalem.

It is noteworthy that 'we came' or 'have come' to this heavenly city. It exists eternally in heaven and by the grace of God believers now are considered as being born there. When we approach God in worship it should be with all this in mind to give us the right perspective.

Such a city of the living God, would incite suitable worship not of this earth but in Spirit and in Truth, it being resplendent with heavenly glory.

Our understanding about worship has to encompass far more than Sunday morning events where there are times of 'Praise and Worship' as scheduled in a multitude of churches. Worship involves far more than this. Jesus has said our worship to God was to be in 'Spirit and in Truth' (Jn.4:24). The Old Covenant scenes have been left behind because they were carnal. The Jews served God without knowing anything of the ways that Jesus Christ introduced and that came with the outpouring of the Spirit. We have now come into Spiritual life and it involves Spiritual worship.

We should often be worshipping in the Spirit, from our spirits. Paul said he would 'pray with the spirit and sing (or worship) with the spirit' (1 Cor.14:15). His inference is that it is the human recreated spirit. The Holy Spirit is the source. Paul also used his mind, which in this sense, because the chapter concerns supernatural operations, can only mean the mind inspired by the Holy Spirit to utter words from the Holy Spirit. It could also include an overshadowing by the Holy Ghost in the mind to such an extent that there is a divine ecstasy and heavenly realization that includes the mind with the spirit.

Intercession

Souls are going to Hell. churches need the Holy Ghost in power. People need Christ. Pastors, other ministries and believers need support in prayer. Countless are the requirements for intercession in the eyes of God. What of the Spiritual and natural needs in our own lives and those of our families? We must acknowledge our inability in this regard.

Our Heavenly Father knows all about it. The Spirit is within us to help us in our infirmities that are such that 'we do not know to pray as we ought'. His mind knows what is needed and He also knows the will and mind of God. He is within us to flow out in mighty intercession to bless others.

Of course this involves praying in other tongues, which are words from the mind of the Spirit. Some non-Pentecostal theologians also, say that the meaning here is prayer in other tongues.

The prayer of intercession is a vital one. Romans 8:26: '... The Spirit also helps us in our weakness; for we do not know how to pray as we should, but that very Spirit

intercedes with sighs too deep for words' or, 'the Spirit assists us in our weaknesses and intercedes for us from within according to God's will, with words (not silently nor with literal groans).'

This kind of prayer is to God Himself also.

Most would prefer to rely on their own praying in their own language than to let the Holy Ghost pray in them. This is praying in other tongues, and Origen, one of the early church fathers also interpreted it to mean this. It corresponds with the Spirit's requirements set out by Paul in his epistles. Is it possible that we prefer our own wills to that of the Father? Intercession in other tongues will convey the will of the Father rather than one's own desired will that shows a lack of submission to God.

There are even the comments by other theologians that this verse in Romans also involves prayer together, aloud and in other tongues, by the whole church when they meet.

Strangely, for most churches that believe in the gifts of the Spirit, there is a preference to singing songs with bands, to do a little so-called worship, speak a smattering of other tongues and then perhaps listen to some prophecies.

With regard to the verse above, Romans 8:26, the KJV uses 'groanings', shown in some translations as being: 'that earnestness which cannot be described by words from our minds, but the Holy Spirit's mind can ...'; '... with unspeakable yearnings, God in a particular place and God in all places can speak.' That our infirmities impose upon us an inability to know what to pray, is the meaning.

I have come across a few translations that can be paraphrased as: 'We do not know how to pray as we ought, but the mind of the Spirit knows, and with words from His mind, He Himself makes intercession for us.' We all believe that Romans 8 is for the church today. So why would we want to omit this portion of it? It is a most blessed provision through the grace of our God. Our prayers like this are not the works of religion but the grace of the Holy Ghost.

Therefore, for those of us who pray in other tongues, the Holy Spirit comes to our aid with His omniscience. His mind places the language of the Spirit on our tongues, rising from our spirits, placed there by Him. We ourselves are not an intercessor. The Holy Ghost is the intercessor. Those who follow ministries of intercession would be blessed by seeing this.

We now look at this translation that speaks for itself, of Romans 8:26,27: 'And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; but the Spirit puts our desires into words which are not in our power to say; And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God'.
BBE

Also there is: 'We do not know with an absolute knowledge.' And from Wuest: 'His Spirit within us is actually praying for us. God understands the Spirit's intention as He prays.'

Again, 'the Spirit Himself is pleading for us,' NEB and another translation, 'that earnestness which cannot be described by words from our minds, no, but the Holy Spirit's mind can.' Now we have Way's translation, 'His Spirit too, for His compassion matches our yearnings, is ever taking our human frailty by the hand. We are not even sure what blessings should rightly be the object of our prayers'.

The Holy Spirit expresses Himself through us, to God the Father. He exalts Jesus Christ, the Son. He prays and also we pray in our spirits. This is a glorious truth.

These all can be brought together in our understanding to be able to see Spiritually, how profoundly and supernaturally God desires our praying to be. This is surely the Spirit motivating our prayers as we pray, particularly when we pray in other tongues. There are some theologians who admit to the meaning of v.26 as being prayer in other tongues, even though at the same time they deny, rather incongruously, the continuance for us of what is clearly in the Bible. If it is not for today, there would have been disclosure of such.

There is no verse in the Scriptures that even suggests there would be a cessation of praying in other tongues or of the gifts of the Holy Ghost.

We ourselves have known what it is to intercede long and often in the Spirit, particularly in other tongues. Such intercessions have been evidenced over the years as being very fruitful.

This is the way God can work within us in the way of our anticipation found in Ephesians 3:20: 'Now to him who by the power at work within us i.e. *dunamis*, (power to perform a miracle, the miracle itself) is able to accomplish abundantly far more than all we can ask or imagine.'

Chapter 17

Necessity For Prayer In The Holy Ghost

A very important factor in speaking in other tongues, is that the person edifies himself or herself (1 Cor.14:4). Nowhere else in Scripture is there given a way whereby a person edifies himself. This is not selfishness. It is unselfishness.

The natural self does not like to have the Spiritual man edified like this. The carnal nature is opposed to the things of God. Paul shows this in these words: 'For the natural man is not able to take in the things of the Spirit of God: for they seem foolish to him, and he is not able to have knowledge of them, because such knowledge comes only through the Spirit' BBE (1 Cor.2:14).

Many times we are busy following our own ideas of prayers, works for the church, enjoyment of the carnal and external, even of music and singing choruses. We underestimate the power, the glory and the value of prayer in the Spirit. We should be eager to pray in other tongues, as we are told to pray always 'in the Spirit'. There are various kinds of usages with regard to speaking in other tongues to God.

Should we not take heed and ensure that we do as the Word says, which is to edify ourselves by speaking in tongues? It builds our faith. Then we can bless and love others all the more.

The Glory Of God

As we pray in other tongues, often we behold as in a mirror the glory of the Lord, (2 Cor.3:18). We, through this, are being transformed into the same image from glory to glory, just as from the Lord the Spirit. In the Old Testament the Children of Israel experienced the manifestation of the Shekinah glory of God in a created form on numerous occasions. They saw it at the door of the tabernacle.

It filled the temple of Solomon at its dedication, so much so that the 'priests could not continue to minister' (2 Chr.5:14). This does not mean they fell over or were slain, as has been said. Such people have used only the KJV that translated it inadequately, 'could not stand to minister'. We prove their understanding was incorrect by the fact that the cloud did not fill the temple until the priests went out (1 Kgs.8:10).

Times of visible fire seen by natural eyes ceased a few hundred years B.C. The last mention of 'fire' itself, but in vision form, was to the one hundred and twenty in the upper room: 'There appeared to them tongues as of fire distributing themselves, and they rested on each one of them' (Acts 2:3). This was the end of that age and its manifestation of the presence of God with fire. We do not read about manifestations of fire in the remainder of the New Testament.

In Acts 2:4, the fire of the presence of God accompanied an inward and outflowing experience of the Holy Ghost, shown by the words: 'And they were all filled with the

Holy Spirit and began to speak with other languages, as the Spirit gave them utterance' EMTV.

After that occurrence, instead of seeing visible fire, whether in the natural world or in vision, all believers are to experience being filled with the Spirit with its supernatural manifestation of speaking in other tongues.

Today's need is not the wonderful Shekinah Glory they had in Moses' or David's times that they so obviously reveled in. There is something God is displaying now that is far better. It comes inwardly for us rather than in mere outward appearance.

Isaiah saw the Lord in His glory, high and lifted up. He said: 'The whole earth is filled with His glory.' Reference is Chapter 6. Christ in His incarnation was the manifestation of that glory.

Daniel in visions and dreams (chap.7), saw the Ancient One on His throne, and he also saw the Son of Man coming with the clouds of heaven. These were prophecies given infallibly and that were to be fulfilled at the right time.

Ezekiel saw the glory of God. 'The spirit lifted me up, and as the glory of Jehovah rose from its place,' he relates, also saying: 'I heard behind me the sound of loud rumblings' (chap. 3:12). In v.23 he says: 'And the glory of the Lord stood there.' This was in vision form.

The glory of God descended on the Day of Pentecost to take an abiding place among us as His presence. We do not see with these eyes a pillar of cloud or of fire. We do not have visions like Daniel did.

The requirement for a Prophet as in the nation of Israel ceased. The inerrant Word of God has been given. There is no longer any need for those tokens of the presence of God as in the Old Testament. The Spirit is within and we have the Word that has already been written and left here for all times.

There is the glory of God within us due to the outpouring of the Spirit. It comes from God 'who has put in our hearts the light of the knowledge of the glory of God in the face of Jesus Christ' BBE (2 Cor.4:6). That came as the salvation experience.

In this way now, His glory is to fill all the earth. We are of the earth, earthy. He fills us individually, and this glory spreads out through us who are but earthen vessels, as we relate the gospel to the multitudes of earth. This is particularly so if believers are filled with the Holy Ghost and power (*dunamis*).

We see the glory of God in the face of Jesus Christ, who is now within us in salvation. A furtherance of that glory flourishes in times of prayer, intercession and worship in other tongues.

The Children of Israel and the priests, prophets and kings, to a degree had glimpses of His glory. They saw it with natural eyes and some spiritual understanding. What God has done and will do for us in this our day, far exceeds what He did in theirs. Therefore, the

evidence and tangibility of His glory should be now all the more experienced and revealed to and in us.

The ability and anointing to speak in tongues, unlike the gift of tongues, is almost without limit in the prayer closet. In the assembly of the saints, the only bounds are order, opportunity at a fitting time, such as a prayer meeting or worship time, common courtesy and decency.

Value Of Prayer In Other Tongues

For Comfort

Praying in tongues builds up, as indicated by: 'He who speaks in an unknown tongue edifies himself' KJV and there is even this: 'When you talk a strange language, you encourage yourself' (1 Cor.14:4). Another translation is that 'anyone who speaks ecstatically does himself good.' He edifies, encourages, or comforts himself.

The gift of prophecy from the Holy Ghost, is to 'edify, exhort and comfort' others.

Rest, Refreshing, Repose

Here is a thought connecting us back to the Old Testament, to Isaiah 28 wherein is written: 'This is the rest wherewith you may cause the weary to rest; and this is the refreshing,' and in the Jerusalem Bible, 'Here is rest; let the weary rest. Here is repose. But they would not listen'. The verse is in relation to the other verses preceding and following it. As it says, 'Yes, and through stammering lips and in a foreign tongue will God talk to this people' (v.11). We who pray in this manner know the rest, refreshing, repose and comfort it brings to us.

Something interesting is found in the German translation and in the English Jerusalem Bible for this portion that remains as in the original: "This is what the Lords says, "Sav lasav, sav lasav, kav lakav, kav lakav, zeer sham, zeer sham" (10,13)'. It reminds us of speaking in tongues except for the fact that such could not be inscribed.

Bible truth includes the strong injunction about not forbidding anyone to speak in tongues whether as used from the prayer language or in the gift of tongues (1 Cor.14:39). If we desire to remove it from the Book, we also must remove chapters 12 through to 14 and also many other verses elsewhere.

All believers can know the blessing of this kind of praying. Paul had that very wish when he wrote to the Corinthian church that displayed error within: 'Now I would like all of you to speak in tongues' (1 Cor.14:5).

There has to be understanding that in this chapter the distinction is made between prayer, worship and singing in other tongues and that of the gift of tongues which I have explained elsewhere. Much confusion arises because many fail to see the difference. One kind of tongues is that given in the baptism with the Spirit by Jesus Christ. The other is the gift of tongues for use in the assembly from the Holy Ghost. We need to make the distinction between the two varieties of tongues in the whole passage of ch.14. Paul was thankful that he prayed in tongues more than all the members of the Corinthian church.

When praying in this language by the Spirit, one's mind is not producing the words. One's spirit is doing the praying. The Holy Spirit is the source. Praying in other tongues is always the operation of the Holy Spirit. It is the rest of the Spirit because Spiritually we rest and it is He who is working.

Speaking Mysteries

The Spirit will give us revelations of Jesus and convey truth to our spirits that otherwise we would never receive. Praying in other tongues often is to speak mysteries. There are revelations from God that our spirits can know. Also, what better occupation can one have than to speak to God, which is what happens while praying in other tongues? (1 Cor.14:3). Mysteries are secrets. The Lord sometime speaks secrets when we pray in other tongues. Our minds do not know what the secrets are. They are deposited in our recreated spirit. This is verified by: 'The secret of Jehovah is with those who fear Him ...' LITV (Ps. 25:14).

Praying in tongues ensures faith. We all need to be edified so that we can edify others through faith, by witnessing, helping, encouraging, loving, teaching, rebuking, healing the sick and being used in our own personal ministry. However, in the assembly, we all would do well to desire earnestly to prophesy and to do so. The one who prophesies edifies the church.

One's Spirit Prays

Praying in tongues means that one is praying from his spirit, that is the deepest part of our being (1 Cor.14:13). When Adam fell into sin, he became soulish, being a slave to his low passions, the 'carnal nature' or 'flesh'. God wants us to be controlled from the Holy Spirit in our spirits.

Praying from the spirit is a higher form of prayer than from the mind or soul. It bypasses the id and ego. When prayer is made in other tongues, the thinking process is not used. The mind is not to be empty or a vacuum, as with New Agers. We must not visualize as if occult, or imagine a spiritual object. The god mankind would imagine is one of idolatry, not the true God.

The Holy Spirit will work through us in prayer, intercession and worship in supernatural ways that are most beneficial to us personally, to the church locally and world-wide and to individual Christians. It will bring much glory to Him. Even our minds are to be blessed for God has not given us a spirit of fear, but of love and of power and of a sound mind (2 Tim.1:7). So our mind being renewed, is not a battlefield as a famous television evangelist says. It is sound. The Holy Spirit is in us to help us. We rely on Him to keep our minds pure. We do not have to engage in our own works of religion. He will bring appropriate verses of the Bible to our remembrance. This means we should always be reading the New Testament in particular as well as memorizing many portions.

Faith

We need faith to pray in tongues. The Spirit was given because we received by faith. This is made clear in these words: 'That we might receive the promise of the Spirit through faith' KJV (Gal.3:14). There had to be receptivity for the Spirit to operate in the life, at the time when the baptism with the Spirit was given. Then we spoke in other tongues. It required faith. Continually faith is needed to pray in other tongues.

It helps in the progress to Spiritual maturity. Paul often prayed in other tongues and he did have this goal in mind which we set out fully because of its heavenly mindedness:

'My friends, I don't feel that I have already arrived. But I forget what is behind, and I struggle for what is ahead. I have not yet reached my goal, and I am not perfect.

'But Christ has taken hold of me. So I keep on running and struggling to take hold of the prize. I run toward the goal, so that I can win the prize of being called to heaven. This is the prize that God offers because of what Christ Jesus has done' CEV (Phil.3:12-14). It was not an earthly prize.

Even now our Spiritual position is that we are seated in heavenly places in Christ Jesus. We have begun with Spirit-ual things, which have come by the Spirit through the obedience of faith. We must go on and continue in this way. We should not wish to remain in the external forms of Christian faith. Neither should we wish to end with things of the flesh. Paul asked the Galatians who had dropped to that condition, whether they were bewitched, a word closely allied to the work of demons in witchcraft (Gal.3:3).

Sometimes when praying in other tongues, being in the Spirit, one can experience such an overwhelming sense of the presence and glory of God that it seems heaven has filled one's being. The glory of God absorbs us. A change is made within us. In this particular way, we go specifically from glory to glory, continuously made into the image of Christ. This, it would appear, we carry into eternity. The Holy Spirit works this within. It is part of the gospel of the ministration of the Spirit as declared throughout 2 Corinthians 3. This is verse 18: 'But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit'.

This would indicate that we look at the Lord Christ through the mirror of the gospel. Then the Holy Spirit, as Lord, activates each transformation. Christ is God who is Spirit and the Holy Ghost is God who is Spirit. Added to this is that Christ became a 'quickening Spirit' (1 Cor.15:45). This event occurred at the resurrection. Then His body began to take on characteristics of the Spiritual.

In speaking of the translation of the saints on the glorious resurrection day, Paul makes the comparison with heavenly bodies: '... Star differs from star in glory" (1 Cor.15:41). There is a luminous glory that will surround certain saints. The Old Testament record had the revelation of the resurrection.

In Daniel's prophecy, he describes a vision in which there appeared to him an Angel as a Man, dressed in High Priestly robes (10:6), similar to what John saw in his vision while

on the Isle of Patmos (Rev.1:13). This glorious Being, who was the Word of God, the eternal Son, revealed this to Daniel: 'Everyone who has been wise will shine as bright as the sky above, and everyone who has led others to please God will shine like the stars' CEV (Dan.12:3). There is glory for us here and now. Eternal glory assuredly awaits us when we enter heaven's portals.

While here, the Lord Jesus wants us to bear fruit. Doubtless, some of the fruits of the Spirit are found in all believers. The Holy Spirit works in each believer. However, it is reasonable to suggest that praying in other tongues should and does facilitate a greater growth of these fruits. These are not to be confused with ordinary human qualities, manners, courtesy or ethics.

Cleansing And Therapeutic

Many times there are weaknesses, complexes, areas of darkness, hurts or memories in the soul, foibles and tendencies to certain sins. We need to be cleansed of these by the blood of Jesus, through faith. Also, Acts 15:8,9 shows the therapeutic and cleansing power of the Holy Spirit to do this. There is a powerful praying in the Spirit that brings its accomplishment.

Sadly, many Christians continue to pour out their almost insoluble problems to others and seem to require much counseling. The real solution and deliverance is in their own hands. Praying in other tongues consistently regarding these problems will help get the problem out of the person.

Praying in other tongues as a cleansing sees souls purified, with the emotions cleansed and purified. This gives the Holy Spirit opportunity to be our Intercessor through us to God so that Jesus Christ our Intercessor in heaven, can bring to bear on our lives the redemptive fruits of His Cross. It is all through the blood of Jesus.

Many new converts come to Christ from desperate past situations. Praying in tongues is very effective as a cleansing agent. The individual increases in his maintaining of a whole and healthy mental attitude. It could be said that people who are experiencing this cleansing as the Spirit acts within them and they are filled with the Word, have continuing renewed minds.

In Romans 1:11, Paul wanted to 'impart some Spiritual gift' to them. Paul wanted them to receive 'Holy Spirit' manifestations that came from the Spirit of God to and through their spirits. They were to be Spiritual people, i.e. people of the Spirit of God. The Holy Spirit works primarily on, in and through our spirits not souls. Our souls need the fruits of the Spirit to work from our spirits into the soul. When that happens, we are by faith putting on the new man who is within our spirits.

The new birth was the washing that placed within us the clean, new nature. The renewal by the Holy Spirit was the means by which there was renewed within us a new creation, the new nature, as Eph.4:24 shows: 'the new self, created to be like God in true righteousness and holiness'.

That is within us all the time after being born again. However, the carnal and sinful nature of soul and body, is still there and wants to show its ugly head. Therefore, we are to put on the new self. This is done in accordance with Galatians 5:16-19, in living by the Spirit. It is by the Holy Spirit, not by one's spirit as said by followers of Kenyon from whence comes the Word of Faith. He denied speaking in tongues and received influence by the teaching of Christian Science leaders.

The inner being was renewed by the Spirit at the new birth. That Spirit is in our spirits. Cleansing has taken place. However, in the area of the soulish, carnal and sinful nature, there needs to be an often repeated cleansing by the blood of Jesus.

Also, the sanctifying work of the Holy Spirit continually is to bring about a growth in holiness so that the soul acts according to the Spirit filled and Spirit controlled new man. (1 Thes.5:23). It is a necessity to understand the basic theological tenets of the gospel faith.

The starting and finishing points are that we are born sinners, born 'dead' in sin, alienated from God, without His forgiveness and peace and in need of re-creation within so that we can have Christ living in us. That is the basis of our relationship with God, not some psychological, soulish and unscriptural manifestation.

Psalm 51:11,12 relates to the Holy Spirit's purifying of David after the confession of his terrible sin. That terrible sin of adultery and its subsequent murder, of which he was cleansed and forgiven, affected his life as king. His former prowess and kingly victories almost seemed to cease, and the Bible shows that it was after this that in sin he numbered the people, which also was by the instigation of Satan. The man who was after God's own heart, yet had to reap what he had sowed in this terrible act.

It must be said that quite often, believers who are baptized of the Spirit are not living up to the initial experience. Much of the time, their praying is rarely in other tongues. Stating one is baptized with the Spirit is no criterion that one is progressing in this way and experience.

The Anointing Abides

It should be stressed that the anointing from Jesus that includes speaking in other tongues does not leave a person. We know that: 'And the anointing which you received from Him abides in you ...' LITV (1 Jn.2:27). This is what we receive when baptized with the Spirit because it is from Jesus and not from the Holy Ghost, who gives His own gifts. V.20 informs us: 'But you have an unction from the Holy One, and you know all things'.

We know this Holy One is Jesus because of what is said about Him in these verses:

'And to the angel of the assembly in Philadelphia, write: These things says the Holy One, the True One, the *One* having "the key of David," "the *One* opening, and no one shuts; and shuts, and no one opens:" LITV (Rev.3:7).

‘But you denied the Holy and Just *One*, and asked for a man, a murderer, to be granted to you’ (Acts 3:14).

It is Jesus who anoints or baptizes us with the Holy Ghost, as John said:

‘He who is coming after me is stronger than me, of whom I am not able to lift The sandals. He shall baptize you with the Holy Spirit and fire’ (Jn.3:11).

As with all gifts, whether from the Lord Jesus or from the Holy Ghost, we are exhorted as Paul did to Timothy:

‘For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands’ RV (2 Tim.1:6).

This version is one also to be followed:

‘For which cause I remind you to fan into flame the gift of God which is in you’ LITV

In accordance with the above verses we should be diligent, faithful and zealous enough to do what the Lord says. This is that we ourselves are to personally act in regard to the particular anointing about which we speak. We are to kindle or fan into a flame that burns, that which the Lord Jesus has placed within us, this means that we pray, intercede, worship and sing in other tongues quite often.

We so often are engrossed in the tongues speaking, whether in faith or in doubt, that we give little credence to the wonder that this is the Holy Ghost Himself who is within us, yes within. He it is who is manifesting Himself in this way of our speaking in other tongues or languages.

The Need To Be Filled With the Spirit

Because at some time a person was baptized of the Holy Spirit does not necessarily mean that forever after they are filled with the Holy Spirit. The initial experience needs to be repeated often.

Also, we cannot ignore the virtue of obedience to God, nourishment from the Word, fellowship with the saints, consistent walking with God, seeking His guidance, witnessing, serving Him and striving to please Him. These are also essential. We need the Word of God, not psychology.

Includes The Word

There is a parallel verse to the one in Ephesians on being filled with the Spirit. It is found in Colossians 3:16. From this we conclude that being filled with the Spirit also includes having the Word of God dominate us. I quote – ‘Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and Spiritual songs, singing with grace in your hearts to the Lord’. The basis is the Word and the Spirit, not experience.

We are told to build ourselves up in our most holy faith, through praying in the Holy Ghost, Jude 20. Is ordinary praying synonymous with praying in the Holy Ghost? It

would appear not. We build ourselves up in this faith by praying in other tongues as the Word directs, being filled with the Spirit.

It Also Brings New Anointings

We can receive yet more languages in prayer. Each time this happens there is a new and different anointing, placed in us by God, according to His purposes. It will take us from one anointing to another, and each anointing we receive abides within. God's intention is for it to be repeated continuously. It opens doors in the realm of the Holy Spirit into new areas both for oneself and for others, including assemblies. It is the manifestation of revival power, and certainly invokes a revival atmosphere. It brings in many souls, as has been proved all over the world.

We should seek the Lord in prayer continually to receive of the abundance of the Spirit flowing from within like a mighty rushing stream. This happens with speaking in other tongues. The tendency is to do anything but pray in other tongues.

We would sing choruses, listen to Christian music, watch Christian television, do church activities, have relationships and enjoy fellowship in a natural way.

It is so easy to have a preference to being just happy in the Lord and follow a general Christian way of life. Sometimes it is more desirable just to engage in Christian activities that involve mind and Word. All these may be legitimate and lawful.

To be filled with the Spirit requires times of prayer when we allow the Holy Ghost to burst the banks of our coldness and worldliness.

Then as we surrender to Him and begin to pray in other tongues, He comes forth in mighty power and presence from within. This refreshes the spirit. It stirs heavenly desires.

We suffer lack if we follow other pursuits continually without setting aside times of refreshing from the Lord.

Some would prefer to follow endeavors about healing the sick, rather than to bask in the light of His glorious face. One day as Peter and John were going up to the temple a lame man lying at the Beautiful Gate asked them for money. Instead Peter spoke healing to him in the name of Jesus Christ of Nazareth. The man was raised up and walked. Then all the people who were wondering at this, were addressed by Peter about positive blessings for both the Jews and all the families of the earth.

There are severable notable points to be grasped from this whole chapter. The first one that is worthy of attention is that the healing was not the crux of God's dealings for those people and for us. In fact, it was on the periphery. God was glorifying Jesus Christ, His Servant. Again, the fulfillment of all that the prophets witnessed to the suffering for the Messiah was in place. It signified that Prophet foretold by Moses had come and yet they had rejected and crucified Him. They had killed the Author of life, whom nevertheless, God raised from the dead. The apostles were witnesses to all of this. Therefore faith was given them for the healing of this lame man, 'the faith that is through Jesus'. This had 'given him this perfect health'.

Peter took them through all of these thoughts in his sermon and ended with the reason for it all. This was that the covenant God gave their ancestors through Abraham was in force. Salvation was for the Jews and for the Gentiles, because as he said, 'To you, first, God sent his servant, blessing you by turning every one of you from his sins' BBE (3:26).

Because of God's purposes, Peter announced the pivot on which God's will and desires hung as contained in verses 19-21:

'Repent therefore and turn back, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord, and that He may send He who had been ordained to be your Messiah, Jesus, whom heaven must receive until the times of restoration of all things' EMTV (Acts 3:19-21).

The Lord Jesus will return in the second coming so that there can be the restoration of all things.

The implication is that the results of the fall of Adam will be reversed. Instead of curses, there will be blessings. Sinlessness will replace sin. There will be a holy race of people. The earth that has been blighted will be restored through a recreation.

Peter does not reveal healing as the most prominent aspect but places more emphasis on all of the other features mentioned.

We have repented and the times of refreshing are to be our continuous experience. Our emphases should never be the healing of the sick. Rather it must be the repentance and salvation of sinners and for our own lives, not the healing but rather the replenishing within of the flow of the Holy Ghost. Prayer in other tongues accomplishes this because it is He who is flowing out from within. It is He who works in and through the supernatural prayer in other tongues.

It is the Holy Ghost Himself, our Comforter, our Advocate, our Helper, who should have pre-eminence over any gifts of healing He sees fit to bestow. This is for us as we pray. Prayer in the Holy Ghost is of more earthly and eternal consequence to us personally than attaching higher importance to other matters, Christian, religious, legitimate or otherwise.

Times of refreshing are for us and are to be received often. These particular blessings are the fruits given of our repentance and turning to Christ by His grace. VWS explains the meaning about these as: 'Only here in New Testament. The word means cooling, or reviving with fresh air' and 'Compare the kindred verb, "to wax cold" in: "And because lawlessness will increase, the love of many will grow cold" EMTV (Mt.24:12); also see note - "The verb here means originally "to breathe or blow"; and the picture is that of Spiritual energy blighted or chilled by a malign or poisonous wind.'

The only promise for us today in the New Testament regarding revival is found in this declaration by Peter the times of refreshing are times of revival in its real meaning.

The times of refreshing that would follow their repentance and faith in Christ was that they would be refreshed by being filled with the Holy Ghost as had happened on the day

of Pentecost when they all spoke in other tongues. 'Times' is plural indicating repetition, over and over again.

The mention of refreshing shows two opposites of spiritual experience. One is to be revived with fresh air or the other to have one's spiritual energy chilled by a poisonous wind.

It is to come from the presence of the Lord. His presence or face (VWS) is in heaven and not in any atmosphere around us or even within the building. Our gaze should remain heavenward to the throne of grace there. It must be to the Father who waits for our fellowship while looking to the Son, the Lord Jesus Christ in heaven, who is waiting for our adoration.

All Three as Jesus said in John 14, are with us and within us by the Spirit, with whom we have communion also but we do not address Father, Son or Holy Spirit as being so or even in any atmosphere. Satan is the prince of the power of the air or atmosphere so it becomes a danger zone to look to 'the Spirit' in the material atmosphere. Unwittingly some could face demonic spirits that act in the religious or emotional scenes of the paranormal which is never Holy Spirit activity.

Prayer in other tongues is as spiritually refreshing as a summer breeze fanning our hot faces. Times of refreshing or revival are always necessary showers from the very presence of the Lord.

Even the disciples had re-infillings of the Holy Ghost, speaking in other tongues, in a shaking within, as indicated by this shaking of the building:

'And when their prayer was ended, the place where they were was violently moved, and they all became full of the Holy Spirit, preaching the word of God without fear' BBE (Acts 4:31).

I wonder if Peter was thinking of these words when he preached as in Acts 3:19 above:

'Truly, with stammering lip and with alien tongue he will speak to this people, to whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear' (Isa.28:11,12).

Comprehension of the meaning of 'the restoration of all things' (v.20), that Peter related, shows no connection with any restoration of Spiritual things now, of apostolic matters or church concerns. There is no connection with Hebrews 6 that is all about the Jewish order rather than the church of Jesus Christ.

It is about the second coming of Christ when all things will be restored as these heavens and earth are destroyed by fire and God creates a new heaven and earth.

Peter when writing his epistle enlarges on this restoration with these words: 'But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed. Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and

hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire? But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home' (2 Pet.3:10-13).

There are other comments that clarify 'restoration' further. From RWP: 'The reference is naturally to the second coming of Christ as Act.3:21 shows. Knowling admits "that there is a Spiritual presence of the enthroned Jesus which believers enjoy as a foretaste of the visible and glorious Presence of the Parousia"'.

The usage of the Word as above, indicates that His Presence, now in heaven, is realized for us when we come face to face with Him at His revelation from heaven, the second coming.

There is no Scripture that suggests restoration for the church. Rather, any prophecy in the epistles, is for that of a falling away as Paul informs us:

'Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons' (1 Tim.4:1) and: 'For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths' (2 Tim.4:3,4), but the Bible does say today's church can also have much life.

The whole episode in Acts 2 began the extensive period of 'the last days'. The events in both of this portions of scripture run parallel for the period. How long this was to extend and for how much longer it will do so, is not indicated. We are still in the period of 'the last (or later) days'.

Henry comments correctly about Acts: 'It refers to the last days, the times of the gospel, which are called the last days because the dispensation of God's kingdom among men, which the gospel sets up, is the last dispensation of divine grace, and we are to look for no other than the continuation of this to the end of time. Or, in the last days, that is, a great while after the ceasing of prophecy in the Old Testament church'.

The last days saw the beginning of the grace of the gospel, of its truth and of the power of the Holy Ghost. We are still in the last days. Therefore all that occurred in Acts 2 is relevant for us all in today's church. We are to examine the way we worship and conduct services in the light of the Word and its operations of the Holy Ghost rather than following what the natural and normal practice is.

The Word of Christ does not reveal what actually will occur in the church towards the end of time. However, we do know this. The gospel of grace, the truth and the power of the Holy Ghost were given at the beginning of the church and not one area of blessing has been withdrawn. It all still exists for us today and until Jesus comes again to take us to heaven. There is no indication that any of it will ever cease during the whole period.

Without a doubt, men and the church have know long periods of great decline, deadness and ignorance. Again, there is no scripture that suggests it cannot be restored

or revived or that the church can have reformations. History itself reveals otherwise. Hope and faith declare anything is possible to those who believe. The grace of God is still supplying the fruits of the total salvation Jesus Christ bought on the Cross. We trust in His grace and mercy, as believers, as preachers, as assemblies and as the church.

While time continues, we are still under the last command of the Lord Jesus: 'Go to the people of all nations and make them my disciples. Baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to do everything I have told you. I will be with you always, even until the end of the world' CEV (Mt.28:19,20).

Gifts Of The Spirit

Praying in tongues is supernatural, but it does happen in a natural way. We will, we speak, using our vocal chords, tongue and lips. It takes faith to begin to speak and it needs faith to continue speaking in other tongues, until the stage is reached where it is supernaturally natural!

Regard to this will lead us into the operation of some, or even all of the nine gifts of the Holy Spirit as the occasion arises. We are commanded to chase after, to pursue, to covet, gifts of the Spirit. Dare we neglect these commands which are given? 'But strive for the greater gifts' (1 Cor.12:31;14:11). Once a gift of the Spirit has been manifested, it should be our joy and responsibility to continue its operation from time to time.

There must be decency and order in such manifestations. To operate a gift, it is vital to engage in much private praying in other tongues. It will also bring deeper anointings in the use of the gift, particularly with the gift of prophecy. This gift as specifically stated is for 'edification, exhortation and comfort' KJV or '... those who prophesy speak to other people for their upbuilding and encouragement and consolation.'

In relation to prophecy, Peter said in his sermon: 'And your sons and your daughters shall prophesy'. The generality of this gift is also to be desired as declared by Paul: 'For you can all prophesy one by one, that all may learn and all may be encouraged' EMTV (1 Cor.14:31). JFB comments: 'For ye can (if ye will) all prophesy one by one'.

Prophecy is not to be used as if we needed a fortune teller! Preferably, in relation to any prophesying of great and marvelous things, caution is to be exercised rather than daring.

Where there is lack in understanding the ramifications of the Holy Ghost gift, much erroneous kind of prophecy often occurs. Those who prophesy should be aware that there is a fine line between spirit (wherein dwells the Spirit and from which area He operates) and the soul which is that part of man's being that has connections through the senses with the world around us.

Undoubtedly the first outpouring of the Spirit in the baptism brought Spiritual life. The gifts of the Spirit are to produce growth, comfort and edification to the church. To neglect them will mean ruin and Spiritual inadequacy, as they are supernatural weapons of our warfare. Large churches would need to encourage the manifestation of gifts in their connect groups.

Love is shed abroad in our hearts by the Holy Spirit. Without a doubt, praying in the Spirit also accomplishes this in an ever-increasing capacity and display. It depends on us whether we continue walking in the love so gloriously shed abroad within, that will be evinced through the supply of the Spirit.

The gifts of the Spirit themselves, are to be interwoven with love. That is the reason the Love Chapter is placed in the midst of the dissertations on the 'spirituals'.

Faith is necessary for these gifts to be operative. Hope for their manifestation is a driving force. Love exceeds the two in greatness. Faith is in the Holy Spirit of God, the Father and it is faith that says, 'Jesus is Lord'. Hope ensures the striving for the greater gifts, whether from Jesus Christ for ministry or from the Holy Spirit who manifests the nine already specified.

Love is directed to the Spirit who gives varieties of gifts. The Lord Jesus Christ whom we serve is crowned with our love and we honor the Father with our love as He 'who activates all of them in everyone'. We see and love dimly because we are not yet face to face with Him. Hence our knowledge of truth is but partial. Regardless of this, we love Him above all. His love in us reaches out to our brethren and exercises those gifts He gives us. Divine love 'bears all things, believe all things, hopes all things, endures all things'

The gifts of the Spirit are necessary for us in our churches but are missing in their entirety in most. Where there are words of knowledge and some gifts of healing, as well as prophetic utterances, there is an over-emphasis on these to the neglect of the power of the Holy Ghost that is available for every believer. This power comes when the Lord Jesus baptizes us with the Holy Ghost and we speak in other tongues. The power indeed is resident in the tongues speaking and not in the gifts. This is the source, being the gift of Jesus Christ.

The result should be that the Spirit within who is to flow like a gushing stream, will manifest His one or several gifts in believers. These matters should be taught in depth so that the whole church understands both the necessity and command to be filled with the Spirit by speaking in other tongues and the use of gifts of the Spirit.

The hesitancy, repulsion and neglect of prayer in other tongues should be removed. Early Pentecostals gave in to the opposition of the main-line churches and even that from the world. They have to this day, retreated from the earlier knowledge of the power in the baptism with the Spirit. The present pursuit of the Holy Ghost is almost non-existent. It is now similar with the Charismatics, who commenced by emphasizing the baptism and even followed worship in other tongues.

Today, such matters have been relegated to the background while it is more popular for people to just fall to the ground, hear some words of knowledge and prophecies that are often from the soul and not from the spirit by the Spirit. We all should repent of this and return to the books of Acts and the Epistles.

Command The Lord?

There has been a diffusion of the idea that we should command God to do things for us. It is taken from the KJV and has become common place in many quarters. However, the following are correct translations:

‘Thus says the LORD, the Holy One of Israel, and its Maker:

“Will you question me about my children, or command me concerning the work of my hands”? (Isa.45:11)’. ‘The Lord, the Holy One of Israel, and his Maker, says, Will you put a question to me about the things which are to come, or will you give me orders about my sons, and the work of my hands?’ BBE Jesus said to ask the Father in His Name. He will do it.

On consideration of the reality as to what God said it becomes not faith but presumption to order God to do things for us. He is Sovereign over all. We dare not presume.

The famous John G. Lake in one of his books discussed the subject of ‘Faith or Presumption’. We must have faith without any presumption.

Faith can be omitted in our words of command in various situations and in connection with healings, miracles and casting out of demons. These then may be presumptuous. Our only safeguard is to ensure that what we do is fully in the Holy Ghost and not from our own minds, emotions or souls.

About the Yoke and the Anointing

There is much said about having the anointing break the yoke. The KJV translation from Isaiah 10:24 is the one generally quoted. It reads: ‘... The yoke shall be destroyed because of the anointing’.

It is said that the translation itself is incorrect and that the Hebrew word giving us ‘anointing’ really should have been ‘fatness’. There is reason in preferring such a translation, because a wooden yoke being on a beast, would break when its neck became fat. The purpose of God through Isaiah was that He would make His people of Israel fat in prosperity in order to repel the invaders, the Assyrians.

The ASV gives the correct translation of verse 24:

‘And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness’.

When we look at these words, we can see the picture as Isaiah prophecies using this translation:

‘For this cause the Lord, the Lord of armies, says, O my people living in Zion, have no fear of the Assyrian ... and my wrath will be turned to their destruction ... And in that day the weight which he put on your back will be taken away, and his yoke broken from off your neck’ BBE (Isa.10:24-27).

Therefore, if we use that phrase as many do, we are basing experience on an incorrect translation as well as taking it out of its meaning. This has given rise to the idea of the anointing supposedly coming on someone for ministry, in response to impartation by others.

Present day usage occurs only by taking the phrase out of context. It bears no relationship with the Holy Spirit anointing. A casual read of that portion will give a picture of Israel in bondage to the Assyrian King. Jehovah promises that He will destroy that King and his armies and so relieve the Jews of their bondage to him.

The church is not to have a regard to priests, kings and prophets of old in Holy Spirit matters for us under the new covenant.

The New Testament pattern is not that of anointings upon any for ministry. There is not a verse that suggests it. Instead, servants of the Lord were filled with the Holy Ghost, with faith and with power. They were given the grace of a certain ministry from Christ. A consideration of the meaning of the verse quoted above will obviate any desire for its continued inaccurate use.

It is good to follow correctly what the prophet Isaiah has said and to see from the Epistles, how the Holy Spirit designs His work in our midst. I had to relearn the whole idea. May I say this, being now old? If I have not learnt much of the ways and the Word about the Holy Spirit in eighty years of history with churches, it would be a shame for me. So I have learnt.

Speaking in tongues for some, sadly, is an offensive term for a God-given act of devotion. Rather than being offensive, has it not been made an offence of the Cross when spoken about disparagingly?

The grace of God has appeared and brought salvation through the Christ on the Cross of atonement. This is: ‘... According to the riches of his grace that he lavished on us.’ (Eph.1:7,8).

Let not any disparagement affect the thinking of those of us who do speak in tongues. Rather, let us be sure in the knowledge from the Word itself, that it is in the Lord’s wonderful programme for His people. Is there any more wonderful act that one can perform as a Christian than to speak to God, whether in prayer, intercession, communion or worship?

We are told to be followers of Paul even as he is of Christ. Let us ever strive to emulate him as he was in his prayer life. He prayed in tongues more than all in the Corinthian church. As one theologian has said, he must have been doing very much praying!

We in the church have opted for beautiful visual and auditory surroundings, with our musicians, flashing lights, choirs and soloists.

None of this approaches the wonder and marvel of the river of the Holy Ghost’s permanent arrival to the hearts of men and women. Was there any sound of music from

the natural and even God-given talent of man in that scene long ago on the Day of Pentecost?

I speak as a musician in the secular and Christian scene from childhood for half a lifetime and as one having many musicians and singers in my family. Nevertheless, I say this. We need less music by far, when we consider all that the New Testament teaches. Our peril lies in zeal and love for temporal pleasures rather than in the Holy Ghost given joys of heaven.

It has been the downfall over many centuries that Christendom preferred to gain converts in whatever manner and unto any kind of orthodoxy and belief, as long as it sprang from that particular church's foundation of its own particular expediency and doctrines. For years, some have decried such church involvements.

Today, the majority are following similar methods in their own modern, psychological and unscriptural ways also. In effect, it is same today as it always has been.

May we be stirred to seek from heaven, for the blessed wind of the Holy Ghost to blow with force through our midst, to the tune of the heaven given sounds they heard on the Day of Pentecost.

There needs to be repentance and a reformation where we perhaps begin anew, in adherence to the word of the gospel. Our cries ascend to the throne for it to be on-going in our lives and churches.

Chapter 18

Ministering The Baptism With The Holy Spirit

Generally it is left to the person who is a ministry Gift of Christ to minister to believers so that they receive the baptism with the Holy Spirit. This baptism is always meant to be in accordance with CEV Acts 2:4, where 'The Holy Spirit took control of everyone, and they began speaking whatever languages the Spirit let them speak'. People are filled with the Holy Spirit as He takes control, particularly in the area of the will and of speech.

It is profitable to note that the person begins speaking and that it is not the Holy Ghost who does that. He, as it says here, 'lets them speak'. In other words, He supplies the words and the movement of tongue lips and throat but in the first instance and in the final issue, the person speaks, even though it is of the Holy ghost.

They were all filled with the Holy Ghost and began to speak in other tongues as the Spirit gave evidence.. The four ministry gifts are Apostles, Prophets, Evangelists and Pastor-Teachers (this latter being what is written in the Greek). We note this from Acts 10 where Philip, an evangelist, had seen multitudes, probably a couple of thousand in those days, accept Christ and be saved. He had the accompanying gifts of Healings and Miracles in operation as he ministered.

He did not have the ministry to get them baptized with the Spirit. It took on that occasion, apostolic ministry for this to happen, because the Bible tells us how Peter and John were sent down there. It was their ministry that saw all those people baptized with the Holy Spirit. This was what they had received on the Day of Pentecost. In Samaria, obviously the ministry of Evangelist did not include that of ministering the baptism.

It seems that those who minister in this way extensively are actually those in an apostolic position. Today, a Bible following evangelist certainly would have gifts of healings and miracles. He also could have added, other gifts such as faith and also miracles that result in multitudes being baptized with the Holy Spirit.

This experience that includes speaking in other tongues is the only baptism with the Holy Spirit in the whole Bible. There is no other. There is not any verse regarding a baptism with the Holy Spirit that does not include speaking in other tongues. It is to always occur in the manner they received on the Day of Pentecost.

There is not a verse that warrants any cessation in this experience. The Scriptures show there is no cessation. However, experience shows there was. We do not follow experience. We follow the Word of Christ. Over the centuries, church people did not receive this experience.

The reason cannot be found in anything except that during those centuries, there was great darkness in understanding and belief. Myths, superstition, gods, no Bible preaching and ideas of men were the prevailing conditions.

Many times today, after belief in this Bible teaching came back, there still exists unbelief in many. This is despite the fact that millions have this experience from Christ. Unbelief in the Scriptures with regard to what Jesus said about the experience, will keep godly believers out of enjoying and receiving what Jesus taught. Often some have sought for years not having received. Sadly, if they refuse to believe, they are submitting to their carnal natures and 'doing despite to the grace of God'.

With regard to receiving, it should be noted that a few will always receive when they are alone in prayer even at home. Others may receive suddenly as they are in a meeting where the people are worshipping or even when the preacher is preaching, as has happened sometimes in my experience.

Most people need the baptism with the Holy Spirit ministered to them. The following helps are set out for those who can and are called to minister the baptism.

It should be noted that the reception of the baptism with the Spirit does not prove any so called spirituality or non-worldliness. Neither is it the measuring stick for a Christian's maturity, service, graces or sanctification. It is purely a gift given freely and undeservedly.

As people are being led into the baptism of the Spirit, if they cry, it is best to stop them crying. Instead of yielding to the emotion that provokes crying, it is better to have them yield to the Holy Spirit which means speaking in other tongues. If they tend to fall on their backs, my experience has been that they find it difficult to speak freely in other tongues.

In fact, I personally have not seen one person lying on his back receiving a glorious baptism with much speaking in other tongues. It is a difficult position to be in for that. The desire according to Scripture is not to lie flat on one's back or as it is called, 'be slain'. Instead the need is to speak in other tongues, that being the Bible way. There is no such thing as being slain by the Spirit in the Bible.

It is possible and desirable when ministering, eventually to have one hundred per cent success. God's anointing, grace and power through us can accomplish this as it is His will. God has promised to pour out His Spirit on 'all flesh' meaning all people who believe, that meaning every person who becomes a believer in Christ.

Indeed, when one preaches salvation and sees the sinners come forward to receive Christ, the immediate thing to do is to have them baptized with the Holy Spirit. They should receive within a minute. Most of them have never heard any negative or wrong teaching about the experience and therefore the preacher does not have to counter such a thing with corrective teaching.

I should mention that with all ministering, a person will commence not having reached maturity or having had any experience in this. He or she should wait on his ministry as Paul directs to see it grow in grace and depth over the years, as I myself have done. This will involve very much prayer in the Holy Ghost, in other tongues.

Sometimes evil spirits will be shown to be around the people receiving. Often it is due to the past or emotional upsets in the person or even from satanic bondages because of previous involvement in perhaps witchcraft. It happens not because an evil spirit can show up instead of the Holy Spirit. Rather, it is because of the person's past experiences perhaps in the occult or with idols.

It may be necessary to say quietly to the spirit, even without the person's knowing, 'In the name of Jesus Christ, evil spirit, get out'. The spirit may have even departed before this command is given, as there is power in what the Holy Spirit is doing in that person's life, as they speak in other tongues.

I have had both happening in ministry and particularly in the latter case when in one meeting there could be a few who have demons leave as they begin to speak in other tongues.

Occasionally a person will shriek, or even fall to the floor. This generally is because an evil spirit is departing. One can then encourage them to speak in tongues as they are yielding to the Holy Spirit.

It is possible that the person through the power of the Holy Spirit can deliver himself. This will happen as he continues to speak long and deeply in other tongues.

Let there be complete confidence that it is impossible for this person to have received a wrong spirit while being baptized with the Spirit. It means those where demons are indicated, have already had them.

Sometimes we actually may have to deliver a person from the evil spirits he had before coming to us, particularly when it becomes obvious. It is possible as in Mark 1:26 that the 'unclean spirit, convulsing him and crying with a loud voice, came out of him'.

It can be said that in general, the person will fall to the ground silently and quietly by the power of the evil spirits as they leave. There is no catcher and there is no harm inflicted. There is a similarity to the common actions of being 'slain' except these require someone ready to catch them!

Sometimes a person is delivered from those spirits when they speak freely in other tongues by the Spirit. In a sense it can be said that they deliver themselves. If a person fails to repent with sincerity, the demons will hang around until he does so.

Many believers love to 'bind and loose', relating such action to something Jesus said (Mt.18:17,18). However, such action is to be done to a believer who is offending and has nothing to do with demon activity. Apparently the true translation of v.18 says 'I tell you truly, all that you forbid on earth will be forbidden in heaven, and all that you allow on earth will be allowed in heaven'. It should be noted according to v.19, that Satan was bound when Jesus entered into his house and bound him.

We do not bind evil spirits but rather cast them out. Jesus alone had the power to bind Satan. He is already bound by Him. Evil spirits are to be cast out in the name of Jesus

Christ, as Paul did in Acts 16:18, saying, 'I command you in the name of Jesus Christ to come out of her'.

In relation to speaking in other tongues/languages, the following factors can be noted:-

a. An unknown language often does not sound like a language at all. For example, Tamil is a fast, unemotional sounding tongue without stress words, to my English ears. This language and all others will sound peculiar to any one the first time they listen. Many natural languages of people from other nations even sound like "gibberish." This can apply when hearing people speaking in other tongues. Believers who speak in other tongues always do so by the Spirit and never from demons.

b. The Holy Spirit takes the natural capacity of people through the creative power of God, to speak languages and formulates as words a new language supernaturally for the person. Sometimes it is a known and sometimes an unknown language to people on earth. Certainly it is not known to the one speaking. It is a heavenly language in the sense that it is given by the heavenly Holy Ghost, in a supernatural way. It is not heavenly meaning it is some thing foreign to the ability to speak languages of earth.

Barnes says (and I think it is correct): 'We attribute to the angels the idea of perfection; and the idea here is, that even though a man had a far higher faculty of speaking languages than would be included in the endowment of speaking all the languages of human beings as people speak them'.

c. It is not possible to imitate anyone who is speaking in other tongues. Should someone say even one sentence in say, Russian, we could not repeat it. Neither can anyone imitate other tongues at length or repeat them. We should never have people try to imitate us or anyone speaking a tongue. I have seen the effects where people have done this. Probably some people will be baptized with the Spirit but they only receive a few words and always and forever include the imitated word or couple of words in their tongues speaking. They never become free in speaking with other tongues. It is a mistake to use such a method. It leaves the people in bondage and it is not the right thing to do. There is a right way.

d. It is impossible to make up any language, using language forms. This has been proven scientifically as being impossible to do. People cannot make up other tongues. For many years I have heard my language while praying, change from one to another innumerable times. I always know the Spirit of God is doing it. It would be impossible for me naturally thus to speak. It is beyond human ability.

e. Sometimes there can be someone seeking who has tried unsuccessfully on previous occasions. It is good to say to that one: 'Forget you have ever tried before. Act as if this is the first time. Now please listen to what I have to say.' Then they should be taught from the beginning. There is nothing too hard for God, and nothing shall be impossible for you. I had the privilege of seeing a brother who had been in Pentecost for sixty-five years get baptized with the Spirit as I ministered to him. He was eighty years old.

f. On occasions it has suited the candidate if one halts him in his tracks and says: 'Look at me. Speak like this', as one demonstrates. It is surprising how people miss the necessity of simply having to speak! Nothing is impossible with God. I always add that 'You will not speak what I am speaking'. They are to just get the idea to be willing to speak.

g. Speaking in tongues by the Spirit has no connection with paganism. It is not easy to be baptized with the Spirit for people with heathen or occult backgrounds. This is often stated in the West and it is wrong. Those people were involved in such things in the area of the soul. The spirit within them, the human spirit, was dead in sin. It could not be involved in demonic activities. In any case, one's spirit is that part of the human that is to have contact with God, our Savior, the Father and the Lord Jesus Christ. Believers are renewed in their spirits and it is within the spirit the Holy Spirit resides. He does not reside in the soul.

h. We know it is not an achievement to be gloated over. It does not foster pride. Rather, it helps to make Christ and His Cross so precious and real that with Paul in Galatians 6:14, we say all the more: 'But God forbid that I should glory except in the Cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world'.

The Holy Spirit yearns over every one. God desires to bless, because He has ordained blessings for His children. He says in the book of James, 'Draw near to me and I will draw near to you'. The first step often needs to be initiated by us. The fact that our minds cannot understand the supernatural speaking in new tongues should not phase us out.

Some say the devil cannot understand, but if the person is using a language of earth, he must be able to understand. Whether he does or does not is immaterial. This cannot hinder our praying as it is God who hears and answers.

PRAYING IN TONGUES...ITS POWER AND BLESSINGS

(Should be taught to those who have received)

What a wonderful miracle takes place in a person when he is born again by receiving Jesus as His Savior. He is made a new creation and has the Spirit of Christ within. Then on receiving the baptism with the Spirit, there begins to flow from within a river of the Holy Spirit.

We imbibe of that stream as we are being filled and continue to pray in other tongues. All believers can know the blessing of this kind of praying. Paul gave thanks that he spoke in tongues more than all of the other believers.

Speech is a very important part of our lives. Therefore to mention speaking in tongues is to give Spiritual importance to that kind of speech in prayer. Speaking in tongues is a glorious, God-given manner of prayer.

When praying in this language of the Spirit, one's mind is not producing the words, as one's spirit is doing the praying. Hence no one understands what is being said. It is not necessary to imagine or picture anybody or anything.

If the language cannot be understood how is it beneficial to pray in other tongues? The following list indicates some of the power and blessings to be derived:

1. The Spirit will give us revelations of Jesus and truth to our spirits. Praying in the Spirit (in other tongues) is to speak mysteries.

2. When praying in other tongues one is speaking to God. What better occupation can we have?

3. It refreshes one's whole being and is a Spiritual rest.

4. Even if feeling is not in evidence, we just use our faith and the will and begin to pray in other tongues. We do this just as we would begin to speak in our own language, or as we would begin to sing, or read the Bible.

5. It edifies the person praying.

6. One's spirit prays, and not directly one's mind or soul. They can become involved. Interpretation can pour from one's mouth. The emotions can be stirred by God. Praying in other tongues by-passes the mind and intellect that are naturally dark, and by-passes the Id and Ego of Freud's psychology. One's mind is not thinking what to say.

7. It helps bring to Spiritual maturity, and completion.

8. We are changed from glory to glory.

9. More and more, fruits are produced.

10. It can and should bring us into the operation of the gifts of the Spirit and usefulness in the area of the gifts.

11. God teaches our spirits mysteries of Himself and eternal verities.

12. Praying in tongues is what gives a person and an assembly an anointing to worship God in a manner where the externals of religious worship become less important.

13. It is necessary for intercessory prayer because we do not know how to pray as we should.

14. Praying this way enables us to keep being filled with the Spirit We are in the realm of the Holy Ghost. It also helps one's spirit to dominate one's soul and body.

15. We build ourselves up in our most holy faith. We are to be always filled with the Spirit.

16. It drives out weaknesses, complexes, areas of darkness, hurts, memories in the soul and delivers from all kinds of Satanic and past bondages.

17. We need to be 'led by the Spirit' (Rom.8:14). Praying this way makes it a good option to being led.

18. The person who prays often in other tongues finds power to win other souls for Christ as he tells out the gospel. He wins souls, if he also directs his faith to that end.

19. Praying in tongues should be the entrance into a life in the Spirit as recorded in Romans chapter 8. Therefore:-

a. It brings anointings. It takes a person from one anointing to another. It opens doors in the Spirit realm into new areas for oneself and others, including assemblies and countries. It is the anointing that does all this. New anointings always do new things.

b. It prepares one to minister out from the Holy of Holies into the outer court, to God's precious people.

c. It allows the river of the Holy Ghost to flow to others.

d. It brings revivals as people move into that anointing.

e. It brings an anointing of worship on congregations. Often it needs just one or two persons with this anointing to affect the whole assembly, provided the leaders are willing.

f. The same applies for gifts of the Spirit in congregations, as well as the anointing on an assembly to win souls. This praying is the preliminary only, of course.

20. It brings deliverance from bondages in people.

21. It glorifies God, and brings a repetition of the book of the Acts in our lives.

These are the main values of speaking in tongues in prayer.

Those who pray often in other tongues find they pray a whole language. Over the years, they will discover the Spirit has given them language after language on different occasions. This is far more than a few familiar words in each language. In fact, it can be

noticed that often the new language is totally unlike one's own natural language, both in the use of vowels and consonants and also in pitch.

There is no scriptural foundation for saying that speaking in tongues is not for this church age. Such things as laughter that in itself is human, nor words in one's language, including Hallelujah that the mind understands and most actions of getting slain are not supernatural. They cannot supplant other tongues.

Onlookers may call it gabble. Let me suggest that to one's ear, all languages that are foreign appear to be gabbling. We can have our faith reinforced by recognizing that there are a few miracles that the Holy Ghost is performing in our bodies.

He is using the sides of our brains opposite to the ones we use in cognitive speech. Then He is moving our tongues, as we speak. He is controlling our throats, tongues and lips as we surrender such to Him in our willingness to speak in other tongues. In other words, the miracles are such that they are against all of the natural rules of speech. These are personal miracles, supernaturally inspired by the Holy Ghost and that may be initiated by ourselves. We perform the miracle.

Such an action is just as miraculous as for a lame man to walk and in actuality it is more so as it has implications of future heavenly glory. The lame may walk but one day that same one, in his body, will die. The works done personally on earth in life and in ministry live on. When tried before Christ's throne, they will yield either of the following:

'People may build on this foundation with gold, silver, precious stones, wood, hay, or straw.

'The day will make what each one does clearly visible because fire will reveal it. That fire will determine what kind of work each person has done.

'If what a person has built survives, he will receive a reward' GW (1 Cor.3:12-14).

We continually need to pray in other tongues, regardless of other experiences we may enjoy in His presence. We are taken from glory to glory in the Holy Ghost. This 'work' will follow us into heaven where natural accomplishments will be of no value.

The most wonderful fellowship we can ever have in this world is with the Lord Himself as He fills us. We are to deny the natural, carnal self and not pander to it or exalt it through self-esteem. Let us be emptied of self and filled with God.

About The Author

Irene Faulkes has been a minister of Christ for over sixty years. She and her first husband, Cecil Bonney, pastored churches in Australia for some years and were also involved in Christian education and children's work. Her ministry of the baptism of the Spirit began to develop during those years.

In answer to the Spirit's call they went to Indonesia where they ministered in thousands of churches seeing virtually everyone revived with hundreds of thousands of believers baptized with the Holy Ghost. Numerous healings and miracles took place everywhere. Her ministry of the Spirit continued to develop and was an important feature of the move of God in Brisbane that affected much of Australia in the late seventies.

Together, she and Cecil ministered widely and powerfully in Singapore and Malaysia in the years 1978 until 1987 in many churches of different denominations and groups and with F.G.B.M.I. gatherings. Also they ministered in New Zealand, Thailand, the Philippines, England, West Germany and U.S.A.

In 1987 after Cecil suffered a stroke, Irene was guest preacher in Thailand, and she went there taking Cec hoping he might be healed. That did not happen. In 1987, he went to be with the Lord. Since 1990, she and her second husband, Peter Faulkes, have ministered in Indonesia, Malaysia, Pakistan and Sri Lanka and many times in India. Peter helped build a church in India. Irene, with Peter enthusiastically helping, runs Bible Schools, conducts evangelistic healing campaigns and seminars with Pastors. She also has revival meetings in churches and amongst youth groups. This has been extensive ministry throughout much of South India. Over the years between us all we would have heard around one million people speaking in other tongues.

Peter involves himself in the DVD recording and P.A. sound systems. He also handles the computer editing of Irene's writings and organises the printing program for Irene's authorship. She and Peter continue to minister in India in many places to many thousands where God has blessed with salvation, healings, raising of the dead and the baptisms of the Holy Spirit.

Dr. Irene Bonney Faulkes D.D.

3 Kingfisher Drive

River Heads, Queensland

Australia 4655

Email: info@revirene.org

Website: www.revirene.org