

The Baptism with the Holy Ghost

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Mark 16:15-16: *“And he said unto them, **Go ye into all the world, and preach the gospel to every creature.** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And **these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues...**”*

Acts 1:4: *“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father,** which, saith he, ye have heard of me. For John truly baptized with water; but **ye shall be baptized with the***

Holy Ghost not many days hence.”

Acts 1:8: *“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*

Luke 24:49: *“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”*

These scriptures record just a few of the instructions Jesus gave to His disciples on the same day that He ascended to heaven. There were as many as five hundred people at one time that saw Him after His resurrection, and Peter indicates in Acts 10:40-41 that Jesus appeared *“...not to all the people, but unto witnesses chosen before of God, even to us.”* We do not know how many were with Him at His ascension, but we know that there should have been above five hundred, because that is how many were *“chosen”* to be His witnesses. We do know that there were only a hundred and twenty of the five hundred that obeyed His instructions to *“wait for the promise of the Father.”*

Possibly the first command Jesus gave on that last day was *“the great commission,”* to *“Go ye into all the world, and preach the gospel to every creature.”* That *“command,”* however was superseded by another command that He gave the same day; *“wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”* These two commands seemingly have confused many in the churches today; *“should we go, or should we wait.”* The advocates of *“go”* most often go without the presence and power of the Holy Ghost, but the advocates of *“wait”* never seem to do anything but *“wait,”* while they wholeheartedly give themselves to the comforts of everyday life. Something has been lost in the understanding of the instructions that Jesus gave. When telling His disciples to *“wait,”* He said, *“ye shall be baptized with the Holy Ghost not many days hence.”* When telling them to *“go”* He said, *“these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues, etc.”* Isn't this amazing? Those who *“turned the world upside down”* in their generation were those who first *“waited”* for about seven days until the Day of Pentecost came, at which time they were *“all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance”* (Acts 2:4). They *“spoke with new tongues”* and they *“cast out devils”* just as Jesus said they would, and they *“laid hands on the sick and they recovered”* (Mark 16:18). On that first day, the *“Day of Pentecost,”* over three thousand of the same Jews that only fifty days before had demanded the death of Jesus of Nazareth as an imposter, now called upon His name to save them as He sat at the right hand of the Father. Peter told them to repent, convert to Jesus, call upon His name, and they also would *“receive the gift*

of the Holy Ghost" (Acts 2:38), "For **the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call**" (Acts 2:39). The "promise of the Father" is to everyone who will "repent and believe the gospel" (Mark 1:15), and "call upon Jesus," our Lord and Savior.

Acts 2:38: "Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**"

I will not take up the issue of water baptism in this message because of the words of Jesus to His disciples in the day of His ascension; "John truly baptized with water; **BUT ye shall be baptized with the Holy Ghost not many days hence.** God Himself showed that salvation is based upon repentance and faith when the Holy Ghost "fell" upon Cornelius and his household when they "heard the words" of Peter in Acts 10:43-44; "To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." These were uncircumcised Gentiles, which means they had not been converted to Judaism. They had never received water baptism, which means they had not been formally "converted" to "Christianity," but when they heard the gospel of Jesus Christ, that "through His name whosoever believeth in Him shall receive remission of sins," in a moment of time they received Jesus and were baptized with the Holy Ghost, which is God's way of saying, "these are mine."

How do we know that God received these "uncircumcised" and "un-water-baptized" Gentiles? Peter gives the answer, which amazed him and all those Jews who were with him; "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **For they heard them speak with tongues, and magnify God.** Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (Act 10:45-47). We know that God had received them because the Holy Ghost "fell upon them" and they "spoke with other tongues."

The Holy Ghost "Falls"

It is a common belief among many "charismatic" and "full gospel" believers today that we received the Holy Ghost at the moment of salvation, and we need only to receive our "prayer language," which, they say, we "receive by faith." They believe the Spirit "rises up within" instead of "falling upon." That does not describe the experience of the hundred and twenty, or the initial experience of any person in the book of Acts who received the Holy Ghost. On the Day of Pentecost, it came "suddenly from heaven" as a "rushing mighty wind." At the house of Cornelius, the Holy Ghost "fell on all them that heard the word." At the great revival in Samaria, preached by Phillip the evangelist, there were multitudes of people that believed and were baptized in water when they heard the gospel and saw the great miracles and healings that were done through Phillip. The scripture says, "Then Philip went down to the city of Samaria, and **preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city**" (Acts 8:5-8). Phillip was a man whom God had anointed with the Holy Ghost to preach Christ in both word and deed. The lame were healed and those possessed with unclean spirits were delivered. Great miracles caught the attention of the entire city of Samaria, and people by the hundreds believed and received water baptism. "Great joy was in that city." This was a revival greater than any that has been seen in our generation, yet, something was missing, and Phillip and the apostles at Jerusalem knew what it was; the Holy Ghost had not yet **fallen** upon the people.

Acts 8:14-17: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, **that they might receive the Holy Ghost:** (For as yet **he was FALLEN upon none of them:** only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and **they received the Holy Ghost.**"

There are several traditions of the modern church that must fail in the light of the revival at Samaria. First, this revival proves that believers do not receive the Holy Ghost at the moment they “*put their faith in Christ.*” Multitudes were converted at the preaching of Phillip, but none of them received the Holy Ghost at the moment of conversion. In Acts 19:1, Paul found some “*believers*” in Ephesus, and asked them the question, “*Have you received the Holy Ghost since you believed.*” They were believers, but they had never heard of the Holy Ghost, because Apollos, the man of God who had preached Jesus “*the Christ*” to them, did not know about the baptism with the Holy Ghost at that time, “*knowing only John’s (water) baptism*” (Acts 28:18-24). Paul, after instructing them further in the gospel, laid his hands on them and “*the Holy Ghost came on them; and they spake with tongues, and prophesied*” (Act 19:6). Paul reminded the Ephesians of the day they received the Holy Ghost in his letter to them, saying, “*In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory*” (Ephesians 1:13-14). How did Paul know they were saved? Because they received the truth of the gospel with great joy and trusted in Christ alone for their salvation. How did he know they were “*sealed with the Holy Spirit of promise?*” Because they “*spake with tongues, and prophesied*” when the Holy Ghost first came upon them.

The “First Evidence”

Act 2:1-4: “*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*”

It is clear, according to the record of the scriptures, that the first evidence that a believer has received the Holy Ghost is that they will speak in other tongues as the Spirit gives them utterance. Speaking in tongues is not the only evidence, or even the greatest evidence, but it is the first evidence that the Holy Ghost has come into the believer. Due to the importance of knowing for certain when the Holy Ghost has come, there are several very important things we need to understand about speaking in tongues.

1. Those who received the Holy Ghost spoke in tongues “*as the Spirit gave them utterance.*” The Greek word “*apophtheggomai,*” which was translated “*utterance*” means “*to enunciate plainly.*” It was not the people, but the Holy Ghost, who “*pronounced*” the words they spoke. The Spirit of God actually formed the words in their mouth.

2. Speaking in tongues as the Spirit of God gives utterance is always a miracle. It can happen only when the Holy Ghost is moving in the believer. It is no different than any of the other manifestations of the Spirit which Paul listed in I Corinthians 12:7-11; “*All these worketh that one and selfsame Spirit...*” (verse eleven). If a person could truly speak in other languages at their will they could also work a miracle at their will.

3. Speaking in tongues by the Spirit is always initiated by the Holy Ghost and not by the believer. The believer can yield to the Spirit as He gives utterance, but the believer cannot yield to what the Spirit is not doing. If it is not the Holy Ghost that initiates the speaking, then it is not the Holy Ghost that is giving the utterance.

4. Speaking in tongues is **not** a prayer language. This does not mean that one filled with the Spirit will not pray in tongues, but tongues is not a language given to you for you to pray in at your will. Paul says, “*I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*” (I Corinthians 14:15-16). Whether He prayed in other tongues or in his own language, he prayed “*with the Spirit.*” If this were not so, he could not “*prophesy with the Spirit.*” There are times that the Spirit of God will make

intercession for us in *“groanings that cannot be uttered”* (Romans 8:26), but this will always be in times of a powerful moving of the Holy Ghost in us.

5. Speaking in tongues as the Spirit gives utterance is both the initial and a continuing evidence of the Holy Ghost dwelling and working in a believer. If however, it is the believer that initiates speaking in tongues, it becomes evident that it is not the Spirit of God giving the utterance.

6. The baptism with the Holy Ghost with the evidence of speaking in other tongues **is not received by faith**. This is perhaps the error that has opened the door for so much pretense and fleshly activity. Only that which has been *“finished”* by Christ through His death on the cross can be received *“by faith.”* The baptism with the Holy Ghost is not a *“finished work”* at the cross. John the Baptist said, ***“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire”*** (Matthew 3:11). Jesus said, ***“John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”*** (Act 1:5). John the Baptist reveals that Jesus is the one who baptizes with the Holy Ghost. During the three and a half years of Jesus’ ministry, He did not baptize anyone with the Holy Ghost. Before He could baptize the people He had to offer His body and blood for their sanctification (Hebrews 10:10, 13:12). Jesus told His disciples during His last supper with them, *“It is expedient for you that I go away: for if I go not away, the Comforter (the Holy Ghost) will not come unto you; but if I depart, I will send him unto you.”* He sent the Holy Ghost upon the hundred and twenty on the Day of Pentecost, and He still sits at the right hand of the Father, ready to send the Holy Ghost upon those who whose hearts have been made pure through repentance and faith in His precious blood. When the Holy Ghost fell upon Cornelius and his house, all of whom were all uncircumcised Gentiles, Peter said, ***“God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith”*** (Acts 15:8-9). A sinner can repent and receive Christ *“by faith”* and his heart will be purified by that faith. No one can receive the Holy Ghost by faith. God *“knows the hearts”* of the people and Christ will send the Holy Ghost to those who are *“pure in heart.”* The wonderful baptism with the Holy Ghost cannot be received *“by faith,”* but is given at the discretion of Jesus Christ, our savior and baptizer, who *“knows the hearts of men.”*

7. The believer who speaks in tongues as the Spirit gives utterance edifies himself. (I Corinthians 14:4). This is a very necessary thing if the believer is to be one whom God can use to edify the church. Those who *“worship God and rejoice in Jesus (Philippians 3:3)”* until the Holy Ghost comes upon them and gives utterance through them will always leave edified. This is the way a child of God is *“renewed day by day”* (II Corinthians 4:16). Those who have nothing but a prayer language to pray with will leave as empty as they came.

Paul made it clear that it is better to speak in a known language in the church than in an unknown tongue. For while the Spirit coming upon you to speak in unknown tongues edifies you, the Spirit coming upon you to speak in the common language of the church, edifies the church. The time of public ministry is not for the edification of the minister, but for those whom he ministers to. Paul makes this statement: ***“I would that ye all spake with tongues, but rather that ye prophesied”*** (I Corinthians 14:5). Many mistakenly believe that Paul is saying *“I want you to speak in tongues, but I would prefer that you prophesied.”* That interpretation misses an important point. The Greek word Paul used for *“that”* is *“hina,”* which means *“in order that.”* With this understood, it is clear to see what Paul was saying; ***“I want all of you to speak in tongues, because speaking in tongues as the Spirit of God gives you utterance will edify you and anoint you to speak to others in your own language with the same anointing and power as when you speak in tongues.*** Unless a person is edified by the Spirit of God, they cannot edify the church with words of *“spirit and life”* from the Spirit of God.

The “Second Evidence”

Acts 1:8: *“But ye shall receive power, after that the Holy Ghost is come upon you.”*

Luke 24:49: *“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be **endued with power** from on high.”*

The word “power,” as it is used in these verses, is translated from the Greek word “*dunamis*,” which is defined by Strong’s Greek Dictionary as “*force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself).*” It is the definition of “*a miracle itself*” that I want us to see. In Acts 1:8, Jesus literally said, “**You shall receive miracles**, after that the Holy Ghost is come upon you.” In Luke 24:49, He instructed His disciples to “...*tarry ye in the city of Jerusalem, until ye be **clothed with miracles** from on high.*”

The “*lust for power*” has caused great damage to the Pentecostal movement. Far too many people want what they perceive to be the “*power of the Holy Ghost*” so that everyone they touch will fall in “*in the spirit.*” This entire generation has been plagued with those in the churches whose greatest desire is to make a “*fair show in the flesh,*” to quote the apostle Paul. Their greatest desire is that the people would see them up as someone truly “*great*” and “*powerful.*” The apostle Paul, who was without a doubt the greatest of the apostles, wrote in II Corinthians 12:6, “*For though I would desire to glory, I shall not be a fool; for I will say the truth: but now **I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.***”

The apostles were “*clothed with miracles*” in exactly the same manner as Moses was clothed with miracles fifteen hundred years before. Moses was a man whom God sent to deliver the slaves out of the land of Egypt. When Pharaoh refused to release the children of Israel at the command God gave through Moses, God literally destroyed Egypt through the outstretched rod of Moses. Moses did nothing but obey the voice of God that came to him, but the heathen nations greatly feared Moses and his God when they heard the reports of the plagues in Egypt and the death of the first born of every Egyptian household. This was a God that parted the waters of the Red Sea to deliver the children of Israel from the wrath of Pharaoh, and He did it at the outstretched rod of Moses. This same God destroyed the armies of Egypt in the same Red Sea when Moses stretched out his rod over the sea a second time. The nations heard that God fed His people with manna from heaven at the word of Moses, and gave them cool fresh water to drink out of a dry flinty rock when Moses struck it with his rod. Moses did not have the “*power*” of himself to do miracles but God chose to do miracles through a man, and thus Moses was “*clothed with miracles,*” and the nations of the world saw that these were a people that God had “*chosen*” for Himself.

Jesus said in John 5:19-20, “*Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.***” Not even Jesus, the “*only begotten Son of God*” had the “*power*” to “*do a miracle*” at His own will. “*The Son can do nothing of Himself,*” yet the Father so clothed His Son with miracles that multitudes followed Him wherever He went, and the scripture says, “*they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick*” (Matthew 8:16).

It was the same in every place that God poured His Spirit upon the people. The first evidence of the Holy Ghost in those whom Jesus baptized was that they “*began to speak with other tongues as the Spirit gave them utterance.*” The “*second evidence*” was that they immediately entered into a life of miracles. It was not that they were “*doing*” miracles, but that they were “*receiving*” them. God was “*clothing them with miracles.*”

The first miracle of healing after the Holy Ghost fell upon the hundred and twenty on the Day of Pentecost is recorded in the third chapter of Acts. Peter and John were entering the temple to pray when they were confronted by a lame beggar who asked them for some money. Peter’s answer resulted in five thousand souls being added to the church in that same day; “*Silver and gold have I none; **but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God***” (Acts 3:6-8).

Notice that Peter spoke to the man *“in the name of Jesus Christ of Nazareth.”* He did not say *“in the name of The Messiah of Israel,”* nor did he say *“in the name of the Son of God.”* Neither of these would have been so offensive to the Jews as to speak in the name of the one they had rejected as a blasphemer and delivered up to be crucified less than two months before. What did Peter prove to the people when he spoke to the lame man *“in the name of Jesus Christ of Nazareth?”* Was he saying that Jesus was only a man from Nazareth? Absolutely not; to the contrary, he gave them proof that *“Jesus of Nazareth”* is *“The Christ”* of prophecy, and that He sits at the right hand of God as *“both Lord and Christ”* (Acts 2:36). This great miracle proved to over five thousand Jews that they were guilty of the death of their Messiah, whom God had sent into the world to *“make an end of sins”* and *“bring in everlasting righteousness”* (Daniel 9:24-27). No one could speak to the lame man *“in the name of Moses”* and receive a miracle, nor *“in the name”* of any prophet or priest that ever lived, but *“in the name of Jesus Christ of Nazareth”* the lame beggar stood up and began walking and leaping in the temple for all to see. This proved that *“Jesus Christ of Nazareth”* is *“The Christ, the Son of God”* whom God had promised to send into the world.

The fifth chapter of Acts begins with the report of a couple named Ananias and Sapphira who plotted together to deceive the church and at the same time receive praise from the apostles. In the early days of the revival in Jerusalem, there were thousands of people added to the church in a very a short time. Many of these were cast out of the synagogues and rejected by their families because of their faith in Jesus Christ of Nazareth. There were those in the church who were destitute through no fault of their own, but because they lost everything when they first trusted in Jesus. The scripture says that many of those who had possessions sold them and laid the money at the apostle’s feet, for the provision of those who were destitute. Ananias and Sapphira sold a piece of land and pretended to give all to the church, but they conspired between themselves to keep back part of the money. The Holy Ghost revealed the deception to Peter, and when he questioned them about it they lied, not only to Peter, but to the Holy Ghost who revealed the deception. Peter made it clear to them that they could have kept all the money; they were not required to give it, but their *“lie”* brought the righteous judgment of God against them, and they both fell dead in the midst of the church. The two things that followed are truly amazing; ***“And (1.) great fear came upon all the church, and upon as many as heard these things. And (2.) by the hands of the apostles were many signs and wonders wrought among the people”*** (Acts 5:11-12).

1. *“Great fear came upon all the church, and upon as many as heard these things.”* The result of this *“fear”* was that no one wanted to join the church after the report that two people had fallen dead because of an offering they had brought. The thirteenth verse says, ***“And of the rest durst no man join himself to them: but the people magnified them.”*** The church was cleansed of pretense, and no *“pretender”* dared to join them. When churches are filled with pretense in either the pulpit or the pew, it is evident that the Holy Ghost is not present in that church. Many *“fad revivals”* have come and gone in our generation, and they attracted *“pretenders”* like flies to honey, but a true move of the Holy Ghost will restore the *“fear of God”* in the hearts of the people.

2. ***“And by the hands of the apostles were many signs and wonders wrought among the people.”*** The result of this is shown in the next verses; ***“And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one”*** (Acts 5:14-16).

Oh what a wonderful state for the church, when pretenders are kept out by the fear of God while multitudes believers are added to the church because of the wonderful works and miracles of God they see. Oh God, how we need your miracles!

Acts 6:8: *“And Stephen, full of faith and power, DID GREAT WONDERS AND MIRACLES among the people.”*

Acts 8:5-8: *“Then Philip went down to the city of Samaria, and preached Christ unto them. And **the people with one accord gave heed unto those things which Philip spake, HEARING AND SEEING THE MIRACLES WHICH HE DID.** For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.”*

Acts 19:10-12: *“...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And **God wrought special miracles by the hands of Paul:** So that from his body were brought unto the sick handkerchiefs or aprons, and the **diseases departed from them, and the evil spirits went out of them.**”*

Where are the Miracles?

Judges 6:13: *“And Gideon said unto him, Oh my Lord, **if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of,** saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.”*

This question, which was asked by the young man Gideon, is one that every “*born again child of God*” should be asking. Just a little over a hundred years ago, the twentieth century was brought in with a mighty outpouring of the Holy Ghost upon those who believed the truth and sought for the fullness of God as promised in Ephesians 3:19, “...*that ye might be filled with all the fulness of God.*” In every case, when the Spirit “*fell upon*” a person and they were “*filled with the Holy Ghost,*” they “*began to speak with other tongues, as the Spirit gave them utterance,*” exactly as the scriptures describe on the Day of Pentecost (Acts 2:1-4). The greatest proof that God had poured out His Spirit upon the people, however, were the great miracles that began to happen wherever these “*Spirit filled*” Christians went. Not everyone became a “*worker of miracles,*” but everyone entered into a life of miracles as the Spirit of God worked in them. Jesus said, “*These signs shall follow them that believe; In my name shall **they cast out devils; they shall speak with new tongues... they shall lay hands on the sick, and they shall recover***” (Mark 16:17-18). The twentieth verse says, “*And they went forth, and preached everywhere, the Lord working with them, and **confirming the word with signs following.***” These were the second and great evidence that God had “*poured His Spirit*” upon His people.

The miracles of the twentieth century revival continued unabated for a little over fifty years. It was the same as the revival in Jerusalem that began on the Day of Pentecost; pretenders feared to join them, but believers were added continually to the church because of the mighty power of God that was manifested in the services. Every decade saw the arising of mighty men and women of God who were doing exploits in the name of Jesus, and bringing many to repentance.

I had my revival tent set up in Miami Oklahoma in June of 1970, when I met an old man of God who gave me an eyewitness report of a revival that came to Miami over sixty years before. A man of God came to town and rented a large warehouse on one end of Main St. and announced his revival services. Unknown to the man of God, a circus was scheduled to set their huge tent up on the other end of Main St. and begin the same night as the revival. Local pastors told the man of God, “*It’s a shame that you spent your money on the warehouse before you knew the circus was coming.*” They didn’t believe it was possible to have revival during a circus. Both the circus and the revival began the same night, but before the week was over, it was the circus that was packing up to leave town because all the people were coming to the revival. Miami Oklahoma was a lead and zinc mining town. According to the old man of God who gave me this account, the corners of the warehouse were stacked to the ceiling with canes, crutches, braces, and the wheelchairs of those who had been crippled and maimed in the mines, but were miraculously healed in the revival.

My uncle, Will Pennell, was a printer who worked for Raymond T. Richey, a man of God from Atwood Illinois who came to Houston Texas and built the “*Evangelistic Temple.*” My aunt kept a scrapbook of the Richey revivals, and I saw the newspaper pictures and reports of a great revival in Houston that took place in the decade of the 1920’s. By the end of the revival, so many crippled and lame people had been healed that a

parade was held in downtown Houston for a public testimony to the power of God. Those who had been healed walked in parade behind several truckloads of canes, crutches, and braces which they burned in Memorial Park and as they rejoiced in Jesus and worshipped God. That *"parade"* of those who had been healed was thirteen city blocks long. Five thousand people were saved in that great revival. The Pentecostal revival continued for fifty years through the ministries of men like Smith Wigglesworth from England, Charles S. Price, John G. Lake, and seemed to reach a crescendo from about 1947 through the mid fifties through the ministries of men like William Branham, Oral Roberts, Jack Coe, and TL Osborne. It was in the late fifties that the great *"revival"* seemed to ebb as a movement to *"put Pentecost on Main St."* began and made *"speaking in tongues"* acceptable to mainstream religion through a different name. The terms *"baptism with the Holy Ghost"* were changed to *"charismatic renewal,"* and *"speaking in tongues"* to *"practicing glossolalia."* This resulted in a *"flood"* of people from every major denomination seeking the experience under the new name, because *"Pentecost"* was out and *"Charismatic"* was *"in."* Millions of people worldwide were *"receiving their prayer language"* and the *"charismatic renewal"* became the popular revival of the day. There were many in the movement who believed they could teach others *"how to speak in tongues,"* which was unheard of in the Pentecostal revival. This opened the door to the *"pretenders"* that had been shut out of the revival in Jerusalem. I do not question the fact that many truly received the baptism with the Holy Ghost during these years, but they were *"mixed"* and *"mingled"* with those who *"learned how"* to do the things that only the Holy Ghost could do in the Pentecostal revival of the past generation. During this same decade of the 1960s, many *"pretenders"* also arose in the so called *"Pentecostal revival."* The airways were filled with radio ministers who supported their ministries with every kind of extraordinary gimmick that can be imagined. People were sending offerings to receive *"miracle oil," "miracle water," miracle meal,"* and one preacher in Houston Texas actually sent out *"miracle mopstrings,"* promising *"healing and prosperity"* to those who received these articles and wore them on their body. Many innocent people who remembered the great revivals of Oral Roberts and Jack Coe of the 1950's were drawn into the gimmicks, trying to recoup some of what they missed from the past revivals. Other sincere Christians were driven out of Pentecost into the arms of those in the *"charismatic renewal"* which at the first rejected all gimmicks, but practiced something just as damning; the *"practice"* of teaching the people how to be spiritual, and *"speak in their prayer language."*

John Osteen was the pastor of Hibbard Memorial Baptist Church in 1958 when through a series of events in his life he received an insatiable hunger to receive the baptism with the Holy Ghost. After diligently seeking for some time, he told his wife and friends that he was going alone to a hotel and would not return until he had received the Holy Ghost. I believe he had been there three days when he received the Holy Ghost with a mighty baptism from heaven, and from that moment, his ministry was *"charged"* with power from above. About three years later he held an auditorium meeting in Pasadena Texas, where great miracles began happening, and I was one among those who received an instantaneous healing. I remember John's ministry in those early days. One of his favorite scriptures was Acts 19:2, *"Have you received the Holy Ghost since you believed?"* He preached, as the Word of God says, that the baptism with the Holy Ghost is received subsequent to salvation. There can be no question about the powerful impact of John Osteen's ministry around the world to awaken the people to the supernatural power of God through the baptism with the Holy Ghost. His personal experience was very real, but sadly, he in time became the companions of those who taught *"another way."* According to the charismatic teaching, there was no reason for John to seek for the Holy Ghost so diligently, even to the point of isolating himself in a hotel room to seek God. He should not have *"tarried,"* according to the new teaching; he should have simply *"received it by faith"* and began saying whatever strange syllables came to his mind. He should have developed his own prayer language, again, according to doctrine of the *"pretenders"* in the modern charismatic movement of that day. John never renounced his initial baptism with the Holy Ghost, but after a time he began to accept a *"method,"* which was contrary to his personal experience. He became a *"magnet"* to draw people from the dead and dry denominations as well as from among those Pentecostals who, like himself, had at one time received a true baptism in the Spirit.

During the decades of the seventies, eighties, and nineties, there were more people *“speaking in tongues”* than ever in the history of the world, but perhaps most of them had been taught how to speak. Men like John Wimber, one of the founders of the Vineyard churches arose, telling the people that he could teach them how to speak in tongues, as well as to operate all nine spiritual gifts. He successfully trained hundreds, if not thousands, of young men and women to do the same. Out of this came the so called *“Toronto Blessing”* and the *“laughing revival”* of the nineties. These became the *“pattern”* for revivals across the nation during the decade of the 1990’s, including the Pensacola revival that followed. These *“revivals”* eventually became a *“curse”* upon those churches that received them, with dozens of them closing their doors shortly after.

In the decade of the 2000’s it was the *“Tod Bentley revival”* in Lakeland Florida that caught the imagination of multitudes worldwide with the *“claims”* of extraordinary miracles including *“raising the dead.”* That revival ended in 2008 in great shame with charges of immorality and drunkenness, both of which apparently proved to be true. The out pouring of the Holy Ghost upon the churches that had begun a hundred years before had lasted about sixty years. It became mingled with flesh and pretence in the 60’s, 70’s, and 80’s. During the decade of the 90’s and the 2000’s, demonic spirits took over what flesh and pretense had begun. Today it seems that the days of revival are in the past, because millions of people have a bad taste in their mouth because of the *“revivals”* of the past two decades. Today, only forty years after it seemed that the so-called *“phenomena”* of *“speaking in tongues”* would sweep the world it is difficult to find the person, whether in the pulpit or the pew that is truly filled with the Holy Ghost.

A recent headline in *“Christianity Today”* says, ***“Assemblies of God Surge, But Speaking in Tongues Slumps.”*** In response to the article, Rev. George O. Woods, General Superintendent of the Assemblies of God made this statement; *“The **practice** of speaking in tongues is very integral to who we are. It was one of the generating factors 99 years ago in our being formed and it’s still the **encouragement** for every believer to speak in tongues.”* It is in Brother Wood’s response that we find the *“key”* to the supposed *“slump.”* *“Speaking in tongues”* is not a *“practice”* of Spirit filled believers, and the believer should never be *“encouraged”* to *“speak in tongues.”* There is no one that has ever lived that can speak in other tongues *“by the Spirit of God”* at their will any more than they could heal the sick or do a miracle at their own will. When the emphasis was placed on *“speaking in tongues”* instead of on *“Have you received the Holy Ghost since you believed,”* the Pentecostal revival began to die. I believe *“that old serpent, the devil”* seduced and deceived many in the church in the same way he seduced Eve to get both Adam and Eve out of the paradise of God. I received a vision from the Lord in July of 1969 during a time of fasting and prayer. I saw another spirit come to the churches, pretending to be the Holy Ghost, but it was not. I saw that many would receive *“another spirit”* (II Corinthians 11:4), and thus the reality of Pentecost would be destroyed.

The **“Screwworm Fly”** Syndrome

When I was a child on the farm during the 1940’s, the screw worm fly was a plague across Texas and most of the southern part of the nation. The fly would lay its eggs in any scratch or wound of a farm animal, and the larvae would eat the flesh of the animal until its life was destroyed. Every effort to control the fly proved futile until a research lab discovered that the female fly would mate only one time during her lifespan, and this became the key to eradicating the screwworm fly. Instead of trying to destroy them, the laboratories bred millions of flies and sterilized their offspring so they could not reproduce. They released millions of these sterile flies from airplanes across the rural areas of the nation. The population of the screwworm fly effectively doubled in one year’s time, but half of them could not reproduce. When the sterile laboratory fly mated with a fertile wild fly, there were no offspring, and within a very few years the screwworm fly was extinct in the United States. It may seem to be a very poor analogy, but the great outpouring of the Holy Ghost in the first half of the twentieth century has been destroyed by the same means in our generation.

Speaking in other tongues *“as the Spirit gives utterance”* is the initial evidence that a believer has received the Holy Ghost. The second evidence and perhaps the greatest proof, is the life of miracles that the believer will

enter into. The Holy Ghost began to be poured upon various different *"sanctified"* groups at the very beginning of the twentieth century. The first *"proof"* of the outpouring was the same as it was on the Day of Pentecost, and throughout the book of Acts. The Holy Ghost *"fell"* upon them and they began speaking in other tongues *"as the Spirit gave them utterance."* These modern pioneers of Pentecost suffered much mockery and rejection from the public because of their *"speaking in unknown tongues,"* but the movement spread like wildfire around the world because of the great miracles that God was doing through those who received His Spirit. For the next fifty years, God did incredible miracles of healing and deliverance as men and women of God went everywhere preaching repentance and the baptism with the Holy Ghost.

When the *"pretenders"* came in during the decade of the sixties, and began *"teaching"* the people *"how to speak in tongues,"* they, and those that were deceived by them, were like the sterile flies that were released among the fertile flies. Those who mixed with the pretenders could not reproduce the reality, and the revival began to die. They thought they were experiencing the greatest revival since the New Testament church, because more people were *"speaking in tongues"* than ever in the history of the world. Today, it is almost unheard of, because the *"pretenders"* were like *"sterile flies,"* and perhaps most of those who do *"speak in tongues"* have never received the Holy Ghost. Oh God, help us. Pour out of your Spirit again until the *"pretenders"* are put to shame, and the multitudes are, once again, brought to repentance.