

1980

## Fullness of the Holy Spirit

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### Recommended Citation

Ervin, Howard M., "Fullness of the Holy Spirit" (1980). *Sermons on the Holy Spirit*. 6.  
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FULLNESS OF THE HOLY SPIRIT

I am delighted to see so many of you here on this holiday morning and I am sure that you have come both to hear and to experience what God has for each one of us. I announced last evening that we would be dealing at one point in our conference with the matter of “tongues” as it relates to the Baptism of the Holy Spirit, and this is the day when we will be doing that. It happens so frequently in the Book of Acts, both explicitly and implicitly, and I think we need to see it as a common denominator and this evening we plan to deal with the “why” and the “how” and then, the Lord willing, at the close of this evening, we will be having prayer for those that have not received the Spirit’s fullness, the Pentecostal reality. We will be praying for those who have had an experience and have gotten hung up somewhere and become bound up and do not have the freedom and the liberty that they would like to have, so the purpose this day shall culminate in a service of prayer and ministry tonight and if you have friends who have not received but want to receive, may we just suggest that you invite them to come.

I can say this because God has given us some success in this. For many years one of my responsibilities at the University has been to conduct the prayer room at our Laymen’s Seminars where we have anywhere up to 3000 plus laymen on our campus for a weekend from Thursday evening to Sunday noon and one of my responsibilities has been to take charge of the Holy Spirit Prayer Room and give instructions to as many as 1,000 people at one time and then to pray with them. At a recent seminar we had over 3,200 there for the weekend and we gave instructions and prayed with them and one of my faculty colleagues called me the next day and said that evening eighty percent of the people he prayed with received the Baptism in the Holy Spirit and spoke in tongues, so this is what we are aiming for this evening and then, at some other point, and I’m not quite sure what day this will be, we are going to deal with what I consider one of the most controversial questions in the whole of the Pentecostal charismatic renewal, and that is “faith”, and we are going to deal with the question of faith, as it relates to healing, and then if everyone has not left before I finish talking, we plan to end that service with a service on prayer for healing.

Now, I want to say again that I am quite sure, and I say this on the basis of past experience, that what I will be saying about faith is not what you would expect, it will be something very, very different than what you expect, and I come prepared to have you disagree with me, all right? Because if you are prepared to disagree, you will be listening to me, you will be trying to find some point at which to fault me, and then you will be hearing me. If you come and just listen passively, if I say what everyone else has said, you will listen passively, but you won't hear. Now, as I said twice yesterday, I invite you to come and disagree with me, but you will save a lot of time if you will agree with me right off the bat, because when we get to glory you are going to find out I was right all along!

All right. Tongues and the Pentecostal experience. This evening we are going to deal with the why and the how of tongues. Why tongues? Why not something else? Have you ever heard anyone say to you, "I've never spoken in tongues, but I have the other gifts of the Holy Spirit." I hear that frequently. Why not one of the other manifestations of the Spirit as evidence of the Pentecostal fullness of the Spirit? We are going to deal with that tonight, with the why and the how, and then there will be prayer afterwards. There will be a clinic afterwards for prayer for those who want to receive tongues. Of course I have read Acts 2:4 many times and they were all filled with the Holy Spirit, but for some reason what followed never registered – "they were filled and they spoke with other tongues". "Oh, I knew it was there, but I never made the connection in my own mind, in my own heart, between the fullness of the Spirit and speaking in other tongues, that was the connection I missed," So those of you who were here last evening remember that I shared how, out of my own spiritual hunger and need, I would go to my church in the middle of the week – no one was there – and my favorite spot was in the second pew, right on the end of the second pew, and I would kneel there and pray and say, "Oh, Lord, fill me with your Spirit" and, of course, as a Baptist Theologian, Pastor Theologian, I could pray that within my theological tradition and still be orthodox because theologically I could interpret that in a way that would be compatible with my theological formation without any concessions to Pentecost at all.

There is a whole doctrine of being filled with the Spirit that has nothing to do with Pentecost. Of course, I see it differently now because, to me, to be baptized in the Spirit, is to be

filled with the Spirit, and you can't divide the two, they are one and the same, but I didn't see it then. And then, remember, I said last evening that finally, when I got desperate enough with a shudder of apprehension, I took the ultimate risk and one day prayed, "Lord, baptize in the Holy Spirit, with the full consciousness that now I had committed heresy against my prior theological formation because, you see, in the theological formation that I shared, and is shared by so many Christians, not only Baptists, but by so many, even our Eastern brethren in the Orthodox churches who teach the same thing and I have become quite enamored of Eastern Theology, Byzantine Theology, the theology of the Eastern Christian Churches, these last few years, because I am discovering it is so biblical and so patriotic, but even there, you see, it is taught that Pentecost is the birthday of the church.

Well, if Pentecost is the birthday of the church, that simply celebrates the day that we receive the new birth, so if you've been converted, born-again, you've had a Pentecostal experience. There is no separate experience to it at all, so for me to pray: "Baptize me in the Spirit" meant that I was denying the conversion, the new birth, that's all there, was to it. I was affirming the fact, whether I understood it or not, that there was something subsequent to conversion and, of course, that was heretical in the theological tradition that I had been formed in, but when one gets hungry enough... You know I discovered that I can even eat foods that I don't like when I get hungry enough. As a child I never ate liver – you couldn't cram it down my throat, but when I went to Seminary at Student Commons, if I didn't eat liver I went hungry so when they served liver I ate liver, and that's true of a lot of other things. You see, when you get hungry enough you do what you are not prepared to do and when I became Spiritually hungry I was willing to borrow the words of Scripture whether I understood them fully or not and to pray: "Lord, Baptize me in the Spirit, whatever that means."

All right, it was not until much later that I discovered the connection that I want to stress this morning, the connection between the Spirit's fullness and speaking in tongues, but there is something prior to that which I think we need to look at simply to establish the basis for what we are saying. You will remember that Jesus said, in that post-resurrection appearance, just before the ascension, he said to his disciples: "Ye shall be baptized in the holy Spirit not many days hence." He referred to this as the "promise of the Father." Now you know that the gospel

according to Luke and the Acts of the Apostles were written by Luke the Physician, and Luke's gospel closes on the notes on which the Book of Acts opens, because in Luke Chapter 24:49, Jesus said to the disciples: "And behold I send the promise of my Father upon you, but stay in the City (Jerusalem) until you are clothed with power from on high" the promise of the Father, and then this was the opening note of the Book of Acts for he said to them that they were to wait for the promise of the Father which said, "Ye have heard from me, for John baptized in water but ye shall be baptized in the Holy Spirit not many days hence" so that what happened on the day of Pentecost was in full accord with the promise made by the Father and I am going to suggest that Jesus was referring to the prophesy of Jesus, that peter, after his Pentecostal experience, understood clearly and accurately, and it became the basis for his Pentecostal sermon. How, then, the promise of the Father is the Baptism of the holy Spirit, but when, then, is the relationship of the Baptism of the Spirit being filled. You see, there is a doctrine that you can be 'progressively' filled with the spirit and, friends, I even find that among some Pentecostals, to my consternation! I sometimes find that the footnotes and commentaries in some of our Bibles can be very misleading at times and I have difficulty with Pentecostals who carry a certain edition of the Bible, which I will not name, that came out in England, where there is a whole system of theology worked out in the footnotes of that bible edition, without ever realizing that that particular edition denies the whole Pentecostal experience. In that system of theology, and in others very akin to it, the filling of the Spirit is taught as progressive. Have you heard of that, a progressive filling with the Spirit? I see one or two of you nodding your heads.

How many of you have heard that you are progressively filled with the Holy Spirit? I see one hand, two, three, four, yes, more who have heard of it. Now, the only problem with that is that it is not scriptural. Does that surprise you? The teaching runs something like this on the basis of Ephesians: "Be not drunken with wine, but be continuously filled with the Spirit." The doctrine stops there but what follows in Ephesians? In hymns and spiritual songs. In other words, the fullness of Ephesians is tied too what? Speaking.

As I go on in my Christian life and the Spirit of God makes me aware of areas that I have not surrendered, I surrender them to the Lord and the Spirit comes in and fills them and then I go on in my spiritual life and the lord reveals another area that I haven't yielded and I yield that to

Him and the Spirit fills me. Now this is what the doctrine teaches. I tried to implement this for many years. Now, my problem was that I found that when I yielded one area and the lord filled that, somehow or other I lost a grip on the other area and it sort of slid away. The fullness of the spirit, scripturally speaking, is not progressive. Now the outworking of that fullness may be progressive. There is growth in the outworking of the fullness of the Spirit, but hear me friends, the fullness of the Spirit precedes the growing and the serving, and let me point out why I say that: Jesus said in Acts 1:5: “Wait until you” what? “Receive the promise of the Father.” “John baptized with water, ye shall be” what? What is the word? “Baptized.” Acts 1:5. “Ye shall be baptized in the Holy Spirit not many days hence.” When it happened on the day of Pentecost how did Luke describe it? And they were all baptized, or what?

Are the words “baptism” and “filling” synonymous then, in Acts? I submit to you that they are, that Acts 2 is referring to precisely the same experience that Jesus promised in Acts 1. Do you understand what I am saying? Luke was a physician. He was trained to observe, to describe phenomena, all physicians are. The first thing a physician does is check your symptoms and take your medical history and evaluate what he is observing. Now, Luke was a physician. I have noticed this time and time again and I suspect it has some relationship to the language, phenomenological language that Luke uses, for notice that Luke, when he speaks of the Baptism is describing phenomena. He says, ‘they were filled with the Spirit, the Spirit fell upon them, they received the Spirit, the Spirit came upon them’. He is using language that described phenomena. It’s what you would expect of a physician, correct? Time after time I have noticed – and this just happened at the last Seminar at ORU just 2 or 3 weeks ago. The woman happened to be Greek Orthodox. There were about 1000 people in the prayer room and this woman, I found this out afterwards, received the fullness of the Spirit and I was standing behind the microphone and I was watching her. First, she crossed herself several times. I didn’t understand that until I talked to her afterwards and realized this was a Greek orthodox woman, and then she started breathing heavily and when I talked to her afterwards she could hardly speak. She said: “I’m so full, I’m so full”. I have seen that happen many times and I submit to you that when Luke chose the word “fullness” to describe the baptism, he was acting as a physician and he was describing an observable phenomena. Luke, in his record of it on the day of Pentecost describes it as “fullness” and I simply submit to you friends that when both refer to the same experience

and use different words, those words are synonymous, so that when you and I receive the baptism, quote-unquote, and as I said last night, I prefer to refer to it as the “Pentecostal experience” or “Pentecostal reality”, because theologically it can be interpreted in other ways, or has been, whether it is justifiable interpretation or misinterpretation is another question, but to receive the Baptism in the Spirit is to be filled with the Spirit. Are we clear about that?

Now, I don’t ask you to agree. I just asked you to understand me. All right, if we are clear about that, then let’s proceed on the basis of that. To be baptized with the Spirit is to be filled with the Spirit and what is the evidence of that fullness? How do I know that a vessel – the word filled while it is phenomenological also has connotations that can be misleading and I have discussed this. In my last book: *That Which You See And Hear*, but let’s try to grapple with it and understand. How do I know if I have a vessel that’s filled with liquid – how do I know it is full? When it slops over! My mother said she never gave me a glass of milk as a child that I didn’t spill it and so she used to take to giving me half a glass and then refill it in the hope that I wouldn’t spill it, but every time she filled the glass I spilled it. What is the evidence of the Spirit’s fullness? When it pours over! So when you and I are worshipping in tongues what’s happening? The Spirit’s fullness is spilling over. Now, you see, all we are doing is following Luke’s method of describing the phenomena that manifests an otherwise indescribable spiritual experience. So you see, dear friends, I have no problem with saying that tongues are the evidence, and I have no problem in saying initial evidence, although I’ll deal with that either directly or indirectly tonight, of the Baptism of the Spirit – of the Spirit’s fullness.

What is the evidence of one’s continuing fullness. What does the passage in Ephesians say? “Be ye not drunken with wine wherein is excess but continue to be filled with the Spirit.” How do you know you are filled with the Spirit? Speaking to yourselves in hymns and songs and spiritual psalms, hmm? Is that clear? I see. So that continuing evidence of the Spirit’s fullness is the Spirit’s manifestation? Can you tell me how a Christian can speak in tongues and not be filled with the Spirit? Repeatedly I have had people come to me – I described this event last night but let me describe it again, because I want to illustrate my point. You remember I said last evening a number of years ago I had spoken at a Full Gospel Business Men’s Breakfast in Zion, Illinois. I was late getting to the hotel where the breakfast was being held. This was the

night before, so I slept in the next morning and got to the breakfast late. They were already half finished when I got there and I was ushered up to the speakers table and there were two men there in clerical garb. I found out later that they were Roman Catholic Priests who were Spirit filled. They have since become very good friends of mine. One of them is now the Abbott of the Pecos Monastery, Abbott David Gareats, so after I had finished speaking that morning, someone came up to me said, “Would you pray with Sister so-and-so, she wants to receive the Baptism.” I said I would be delighted, because when I left my church in New Jersey one of the Roman Catholic women that used to attend our services every Sunday evening – we had a kind of a friendly wager between us on who was going to muss the hair of the Bishop first and I hadn’t gotten to any Bishops, but I had decided a Nun was a good place to begin so a little group of us went into the dining room and we prayed and Sister received – just like that – and I found that the easiest people in the world to receive the baptism is a group of Nuns. In fact, I’ve been in and out of so many convents, my wife said to me one day: “I don’t know whether to let you go away from home or put a bell on you” and I said: “Why?” And she said, “When you go you always wind up in a convent!”

But Sister received, and while everyone was standing around rejoicing I felt someone tap my elbow and I turned and there was a little fellow – I don’t think he was five feet tall and he had the most woebegone expression on his face and he said something like this: “Brother, would you pray for me?” I said: “Why?” He said: “Pray that God will fill me with the Spirit again.” And I said: “Why, what happened?” and he said: “I had the blessing 40 years ago.” And I said, “What happened, did you leak?” “Oh, he said, I’ve lost all the joy and all the peace and all the power.” Everyone who has said they want to be “re-filled” describes not the Spirit’s manifestation, but their response. Think about that. So I said to him: “When was the last time you prayed in tongues?” “Oh, I had the initial evidence, but did not understand what that meant.” Now up to this point I had heard my Pentecostal brethren talking about “initial evidence” but I did not understand what they meant. I discovered that what they meant was that “initial evidence” was the speaking in tongues when they received the baptism but most of them had never spoken in tongues after that, and that morning it dawned on me what they meant by “initial evidence”. “Oh, he said, I spoke in tongues, I had the initial evidence” and I said: “You haven’t spoken since?” He said “No.” I said “No wonder you are in bad shape,



you've been backsliding for forty years". And then I asked him a second question: "When was the last time you laid hands on someone and prayed for their needs?" And he said: "I didn't know I was supposed to do that." I found out afterwards why he hasn't done this and why he had not even been told that, but that's another story. So I said: "All right, sit down." and he sat down in a chair and I started to lay my hand on him and I looked up and saw the two priests standing there and I beckoned them to come over and the three of us laid hands on him and just as we started to pray, this wry sense of humor of mine got out of control and I stepped back.

Now, you will very rarely see me put my hands up in public meetings as I do it only when I feel the Spirit leading me. I don't do it because somebody else tells me to do it. I do it only when I feel the Spirit of God directing me, and with my nature. you have to shout real loud to get my attention, but there's another reason why I don't do it. I have found that every time I speak to a group, there are people who have never received the baptism, who have come out of curiosity, for one reason or another, and I have found that one of the things that will turn them off quickest is when everybody puts their hands up and they feel frightened, they feel naked, they feel exposed, and if somebody is standing there and doesn't have their hands up it at least reinforces them and they don't feel so frightened or so impelled to do it. I raised my hands and I began to pray in tongues and then the humor of the whole situation overwhelmed me and I started to laugh. Here was a backslidden Pentecostal. He's been backsliding for forty years. How can a man live in the desert that long without dying for 40 years after he had the initial evidence and never prayed in tongues again. I thanked God that, by His grace, I pray in tongues every day and many times every day.

Here was a backslidden Pentecostal, two Pentecostal Catholic Priests laying hands on him. Here was the opposite extremes of the theological spectrum – and a "Bapticostal" egging them on. Now what am I saying to you? That man had the fullness of the Holy Spirit all those years and had it all bottled up and suddenly the tongues burst forth and we could hardly hold him on that chair. What am I saying? That tongues, and hear me carefully, tongues are the continuing evidence of the Spirit's fullness. If you have any questions about being filled with the spirit, get alone and start praying in tongues and in thirty seconds you will have no question about the fullness of the Spirit.

Now, one of the places that we so frequently go astray is that in that initial experience there may be a certain amount of emotional response on our part to the Holy Spirit and we identify this with the Spirit's fullness, but our emotion is not the evidence of the Spirit's fullness: the tongues are, and the emotions are simply our response. We will deal more with this, but let me say this, many, many years ago, while in Seminary, I met a young Latvian lady and I had "heart trouble" so I had to get married to curb that heart trouble – I am so glad some of you Canadians can laugh since you are one of the most dead-pan groups I have ever spoken to, believe me, but Marta and I have been in love ever since. But, you know, our love is a lot different now than it was on our honeymoon. I don't think that I could have lived on a perpetual honeymoon for the past 33 years – I think I would have burned out the fuses. It doesn't mean that we love each other any less. I called her on the phone last night and my blood pressure went up and I had all those sentimental responses just hearing her voice way off in Tulsa, and a great sense of peace just to know that everything was fine at home and, although there has been some tornadoes in the area, there had been no tornadoes close to our home so, you see, the marriage is still valid, the love is still there, the manifestations aren't what they were during our courtship and honeymoon and the same thing is true of the fullness of the Spirit.

There should be a growing in the Spirit, and that means there should be more maturity, there will be different responses to the Spirit. Initially, there may be that "honeymoon", that courtship response to the Spirit's coming in and we get all sorts of emotional responses. The thing I want to stress is that too often we have identified the Spirit's fullness with that courtship response, but that's ours – the emotion is ours – the tongues are His – that's His manifestation, so the criteria for determining whether you are filled with the Spirit or not, is not how you feel, but the Spirit's continuing manifestation in the evidence of tongues. That was something we discovered very early in our Pentecostal life and frankly, dear friends, it may or may not be new to you, but I've found this tremendously helpful, it has helped me to avoid a good many pitfalls that I might otherwise have fallen into and have had to backtrack from.

Now let me point out something else to you. Some of the greatest miracles that I have seen the Spirit of God perform were performed when I had the least emotional reaction. I

remember Bill Cripps, our Sunday School Superintendent. Bill and his wife had been very faithful in our Church. His wife had been the first one in the Church to receive the Baptism in the Spirit after we got back from the International Convention in Miami Beach in 1961. Bill had not received the Baptism in the Holy Spirit and his wife June called me one day and said, “Pastor, I don’t know whether you knew it or not but Bill has a nicotine addiction.” Now at that time doctors were not prepared to call nicotine an addiction, but more recently I’ve come across statements that they are now beginning to call it an addiction. She said, “Bill has never slept a night through in 20 years of marriage. He has had to get up two and three times every night to smoke, now that’s completely out of control isn’t it?” She said, “Do you think that the Spirit of God can help Bill?” I replied, “I’m sure he can, send Bill down.” Bill came to the church and we sat in my study talking and Bill described the whole thing to me, how this had been going on for years, absolutely powerless, that he had to get out of bed two, three times every night – that June said in the summer months she would wake up and he was gone and she would look out the window and he would be walking around under the trees smoking his pipe.” He said, “I want to get rid of this.” So I said, let’s pray about it, and I was so very new in the whole experience that I didn’t know anything to do but simply to command that the spirit of the adversary that was binding him come out of him and Bill almost choked and that frightened the life out of me.

When we got through that I said to Bill, “Let’s see, Bill, what God will do about your knees.” Now let me tell you about Bill’s knees. A year before, Bill had had both knee caps detached. He was an appliance repairman. I don’t know about the houses here in Canada, but in the part of New Jersey where we lived, many of the older houses have basements or cellars in them and this is where they put their utility or laundry rooms, so Bill had to climb up and down steps with a heavy kit of tools to get down to the washers and dryers to repair them and one day he was down behind one of these washers and for some reason or other it slid, or was pushed, and it struck both knees and detached both knee caps and for a year the compensation doctor had been injecting those knee caps with cortisone in an attempt to alleviate the irritation and promote healing and finally he said: “Bill, I’m afraid it isn’t going to work, you’ll have to have surgery, but if we perform surgery your knees will be stiff and you will never bend your knees after that.”

Now, when Bill came into my study that night he came in stiff kneed – he shuffled down the aisle of the church into my study and so I said to him, “Let’s see what God can do about this and I reached over and laid my hand on one knee. I prayed very briefly in English and very briefly in tongues, and this is the point I want to make. I was conscious of no emotion whatsoever – so far as I was concerned, I had prayed and I wasn’t aware that anything had happened but we sat chatting for a few minutes and all of a sudden the fire whistle blew and Bill was a fire bug. Bill came out of that chair as though it were spring loaded, went out of the door of my study and literally raced down a flight of steps and hit the parking lot at a dead run and turned around and he looked at me and said: “Did you see what I just did?” Could I miss it! Among other things, Bill handed me a cigarette lighter that night and when we moved from New Jersey in 1966 this happened about five years before that, when we move from New Jersey in 1966 as I was cleaning out a bureau drawer I found Bill’s old cigarette lighter in the back of the drawer where I had thrown it.

The point I want to make is this. The Spirit’s fullness is not conditioned by the way we feel. The Spirit’s fullness is made evident or manifest by the speaking as he gives utterance. Now I submit to you that that’s scriptural and, furthermore, I submit to you that that’s the way it works, so you don’t “feel” filled with the Holy Spirit. When was the last time you prayed in tongues? It doesn’t take me long to feel full if I take time to pray in tongues. All right, this lays the background then for what we want to say, because we said in the beginning that tongues were the common denominator. Now on the day of Pentecost three things happened: There was a tornado like a gust of wind, tongues of fire, and speaking as the Spirit gave utterance. There are a number of other references in the Book of Acts to subsequent groups of converts that received the Pentecostal experience and in each case implicitly, or explicitly, each is the common denominator, not the wind, not the fire, but the speaking as the Spirit gives utterance. This is the common denominator.

Now let’s look at some of these. Ten years later, in Caesarea, Peter visited the house of Cornelius and you remember that he went down to Caesarea as the result of a vision. He didn’t want to go. For 10 years they were perfectly comfortable in Jerusalem and in the environs of Judea, but to go down to Caesarea, and particularly to the house of a Centurion who was a

Gentile, although probably a Proselyte, was something that Peter wasn't prepared to do. He still felt that the Good news was for the Jews and if it was going to be shared with Gentiles, they had to become Jews first. This was the great problem that Paul fought about. Now, you remember what God had to do with Peter to get him out of Jerusalem in order to get him to go down to Caesarea. He gave him a vision of that great sheet let down from heaven, full of all sorts of creatures and he said, "Peter, rise, kill and eat" and Peter said: "Not so Lord, nothing unclean has ever touched my lips, nothing unclean." You see, God, in that vision was touching one of the most sensitive taboos in Judaism – Kashrut – which is the dietary laws of the Jews which are as binding upon an observant Jew as death itself. An observant Jew will not break the dietary laws of clean and unclean – he would rather die.

I remember a number of years ago, during some house to house canvassing, one of our teams met a young couple. She was Gentile, not Christian, he was Jewish but not a professing Jew – a very liberal Jew and when he had married this Gentile girl he had been almost cut off by his family. There had been a partial reconciliation, but after Joyce came to know the Lord and I visited in their home, and Hal was an awfully nice chap and a very, very mild man, a very sweet tempered man and he told me, and so did his wife, that it used to anger him, as well as disturb his wife that when his family came to visit, his mother always brought her dishes because they would not eat from Hal and Joyce's dishes – Why? They were not ceremonially clean. To use them would be to break the laws of Kashrut – the dietary laws.

A number of years ago my brother-in-law, my wife's brother, was a Pastor at Temple Baptist Church in Baltimore, Maryland, and a Jewish doctor lived right next door to them for several years and they became friends across the back yard fence. My sister-in-law is a tremendous cook and baker. She has a knack for making the most delicious delicacies and so shortly after they had moved into this house and got acquainted with this Jewish doctor next door, his wife was a semi-invalid, so my sister-in-law, had made some of these delicious Latvian pastries and she filled a tray of them and she saw the doctor outside working and she walked out and wanting to be neighborly as she knew his wife was semi-invalid so she offered them to him and he said something like this to her – he thanked her very graciously and said: "I cannot take them for I would break the dietary laws if I did." He would risk rupturing friendship but he

would not break the dietary laws so you see, this is the whole point of that vision – that sheet coming down out of heaven. Did you ever ask why it was that particular vision – why God didn't do it in another way and say "Peter get up and get cracking and get down there to Caesarea – why he used that sheet with clean and unclean animals, why he said "rise, kill and eat". Did you ever wonder about that? That was the one way that Peter got the message. He couldn't question it because those iron-bound laws, the dietary laws are involved, clean and unclean, and to the observant Jew the Gentile was as unclean as unclean foods, and so Peter couldn't miss that message. Well, you remember that they went down to Caesarea. Now the promise of the angel to Cornelius was that he should send to Joppa for Peter and that when he came he would declare unto him words, whereby thou shall be saved. Now, what was it then, what was the basis of salvation for Cornelius. It was the good news of the Gospel of the Kingdom of God and before this week is over I do want to have one message on the Kingdom of God and, again, I think that will be a little disconcerting to anyone that has the Kingdom pigeonholed, but he was to declare on the basis of that gospel, and Cornelius and his household believed and were converted and saved.

Now, what happened next? Well, we read in Verse 44, "While Peter was still seeing this, the Holy Spirit fell on all who heard the word. How did Peter know that the Holy Spirit fell? Have you ever seen the Holy Spirit fall on a person when they were converted? I haven't. I've seen the changes in them. I've seen them weep, I've heard them pray a sinner's prayer, I've seen the glory of God in their face, fear and frustration, and all the rest, for the joy and the liberty of conversion, I've seen their personal responses, but when one is baptized in, or filled with the Spirit, there is a tangible outward manifestation of the Holy Spirit that's unmistakable, and that is to speak in tongues. You see, speaking in tongues has nothing to do with our emotional response. What I have seen in conversion is the emotional response that's evident, that's evidence of the inner change, but it's only with the Baptism of the Spirit that I have seen an identifiable and describable manifestation of the Holy Spirit and that is speaking in tongues.

What I am stressing is this, that they were saved when they believed – and then notice what happened – and the Holy Spirit fell on all who heard the word and the believers from the circumcised, these were the Jews, the Jewish believers that had come with Peter from Joppa to

Caesarea, the believers of the uncircumcised who came with Peter were amazed because the gift of the Holy Spirit had been poured out on the Gentiles. How did they know that the gift of the Holy Spirit had been poured out on the Gentiles? I am going to deal with Acts 2:38 and 39 when we come to our discussion of faith, but how did they know that the gift of the Holy Spirit had been poured out? They were converted? No! What does it say next? “For they heard them speaking in tongues and praising and extolling God.” So here was a whole Gentile household who became Christian, filled with the Holy Spirit, and the evidence of their fullness with the Spirit was their speaking in tongues. That wasn’t evidence of the conversion that was prior to it. It was a one, two, experience: speaking in tongues was the evidence of the Spirit’s fullness.

Twenty-five years later, according to Acts 19, Paul met a group of men, twelve of them, who were followers of John the Baptist. Now we know from scanty historical records that there was a Baptist Sect – and our modern Baptists have no lineal descent from them, but there was a Baptist Sect – that is, disciples of John the Baptist, who continued for quite awhile after Jesus began his ministry and even into the early years of the apostolic age. It was a group of these men that Paul met in Ephesus and one of the first things he asked them was: “Did you receive the Holy Spirit when you believed?” What does that question mean? How would you interpret it in the context? Did you receive the Holy Spirit when you believed? Well, if we are to interpret it in the context, what Paul meant was: Did you receive the Holy Spirit in the way that they subsequently did. He is not talking about conversion there, he is not talking about the new birth, he is saying “when you believed” because, remember, John preached the coming of the Messiah – “When you believed, did you receive the Spirit?” and the sequel indicates that Paul meant “In Pentecostal fullness.” They confessed they had not, and I think the reason was obvious, although the text itself is condensed, I think that we can see clearly what is implied, its part of a much larger discourse.

Paul obviously pointed them then to Jesus as the fulfillment of John’s ministry. Now, John’s ministry and John’s baptism was a baptism of repentance which is a negative aspect of conversion. You see, we don’t drag our sins into the Kingdom with us, do we? It is a renunciation of sin, a turning away from sin, a confession of sin and unworthiness – repentance, and then Paul did a very significant thing. The only time that we have it recorded in the

scriptures. He baptized them again. Why? Obviously he did not consider John's baptism as authentically Christian baptism. It was in baptism, in anticipation of the coming, upon the basis of repentance, he re-baptized them in water and. after he did that, what happened? Then he laid his hands upon them and the Holy Spirit came on them. How do we know the Holy Spirit came on them? They spoke with tongues and prophesied. Now, let me point out that for the whole period covered by the Book of Acts, tongues are normative in Christian experience. This is the normal response to the fullness of the Holy Spirit all through the apostolic age and as we read the Patristic sources, the Church Fathers, we find this evidence being borne out there and it is still normative experience in the 20<sup>th</sup> century.

Now, then, let me touch on one other thing. Let me go back now because I said that either explicitly or implicitly, every time Luke describes a recurrence of the Pentecostal experience, tongues are either explicit or implicit – the common denominator. Now, we've read these three occasions, each one ten years after Pentecost and the third one twenty-five years after, when tongues were the common denominator – not the wind and the fire. Now, let me say parenthetically that there are occasions when the wind and the fire does occur. A Pentecostal Pastor friend of mine in New Jersey who was on his way down to the shore fishing – we lived right on the Jersey shore and people used to go fishing and the Elders were going fishing one day and they stopped by to see me. We spent the whole afternoon just sharing about the Lord and we got so wrapped up in it that they never did go fishing. It got so late they had to turn around and go back to New Jersey.

One of the stories he told me was that years ago, in the Chapel in which they were meeting, the Spirit of God was moving and suddenly one of the neighbors rushed in shouting "The church is on fire, the roof is on fire, get out quickly, and as he said this we did, we all got out and sure enough the roof was on fire, but it wasn't burning, it wasn't being consumed, but that's not the common denominator, that's an exceptional manifestation. I'll share an experience of what I believe was the "wind" with you but let me tie a knot now in what I've been saying about the tongues being the normative experience and then I will share that experience of the "wind" with you. In Chapter 8 in the Book of Acts we have the story of that great revival among the Samaritans when Phillip was sent there and he became the instrument of a great revival



among the Samaritans. Now, then, they saw Phillip perform miracles, saw an exorcism, had the gospel preached to them, and notice that in Acts 8:16, they were baptized in the name of Jesus. Why? According to Verse 12 they believed Philip preached the Good News about the Kingdom of God in the Name of Jesus Christ and they were baptized, both men and women. In other words, in this revival, they believed when they heard Phillip preaching the gospel and they were baptized. Now, I submit to you that this is good legal evidence that in Peter's eyes, and therefore in our eyes they were Christians. Now, then, news of that revival got to Jerusalem and it took some time for it to go from Samaria, either walking up or going by donkey, it would take several days to get it up there and then it would take awhile for the church to meet together and decide what was going on so they sent Peter and John down to Samaria to see what was happening among these Samaritans and when they got there they asked them if they had received the Holy Spirit - Verse 17, 18, and they laid their hands on them and they received the Holy Spirit and Simon the Sorcerer saw something happen then that aroused his stupidity and his greed and he offered them money and tried to buy the power so that on anyone he laid his hands on they would receive the Holy Spirit. Now, the question arises: What was it that Simon saw that was different from the ministry of Philip? He'd seen miracles, he'd seen exorcisms, he'd seen conversions, and I think we could say he saw healings, along with those exorcisms and miracles, but what was different? Well, let me suggest to you that what a very famous Baptist Theologian has said about this, and incidentally, the case is always stronger, because he rejected the Pentecostal experience for today – and he's not the only one who's said this, but I quote him because of his stature as a scholar. In essence, what he said was this: That what Simon saw was the same thing that happened on the day of Pentecost, including speaking in tongues.

Implicitly, you see, the evidence is there. And then, in Acts 8:26 Philip had an unusual experience. Here he was the Evangelist in Samaria and had a tremendous revival going on and right in the middle of it God took him out of it. Can you imagine how Philip felt? I can hear him weeping and wailing all the way down to Ashdod. I can hear him complaining, "Oh, God, you can't do this to me, that's my revival, and you're going to take me out of there and that revival is going to fail." I can hear him complaining all the way down because he was just as human as we are and that's just what we would do. Of course God can't get along without us, but God had something even greater in store because there on the wilderness way who was it he met? The

Chancellor of the area of Candace, and the Queen of the Ethiopians, one of the most powerfully placed men in the whole Kingdom. You remember the sequel, this Eunuch was sitting in this Chariot and was reading about the prophesy of the coming of the Messiah and Philip, under direction of the holy Spirit, went near to him and he said, “To whom does this refer?” and Philip explained to him what it meant, that Jesus was the fulfillment” and there was some water in that desert place so they got out of the chariot and Philip baptized him.

Now the text as we have it, both the Greek and the translation, says this: “And he commanded the chariot to stop and they both went down into the water, Philip and the Eunuch, and he baptized him and when they came up out of the water the Spirit of the Lord caught up Philip and the Eunuch saw him no more and went on his way rejoicing.” There is however, an alternate reading that does have manuscript evidence, although our scholars have felt it was probably not the authentic reading, although one very famous English scholar has said that whether or not it was the original reading is not the important thing, what is important is that even if it is a gloss on the text, a marginal footnote, it indicates that there was a formative process that was recognized in the apostolic church and this is the literate reading: We read for example in that verse, let me get my finger on it again: “The Spirit of the Lord caught up Philip and the Eunuch saw him no more and went on his way rejoicing.” Listen to the literate reading: “And the Holy Spirit fell upon the Eunuch and an angel of the Lord caught away Philip.” Now what it is saying is simply this: That in the apostolic church they recognized that there was a normative pattern of conversation with its accompanying new birth and subsequently the coming of the Holy Spirit, the falling of the Holy Spirit, had a Pentecostal endowment with power. Now notice again that the Eunuch went on his way – doing what? In other words, his response to the Holy Spirit was articulate and verbal. It doesn’t require any stretch of the imagination for me to believe that he went on his way praying and rejoicing in other tongues. I have no problem with that at all.

We haven’t touched on Paul’s conversion experience, and perhaps we ought to. You will remember that when Paul was converted and God sent Ananias to him, Ananias entered that room at Damascus where Paul was fasting and praying. He entered and laid his hands on Paul and said: “Brother Saul...” Now what’s the significance of the laying on of hands? Not for

conversion. In the Book of Acts what's the significance of the laying on of hands? Healing and the receiving of the Holy Spirit. Are we clear on that – scriptural? All right. Ananias laid hands on him and he said, “Brother Saul...” and I submit to you that he means “Brother Christian”, not ‘Brother Jew’, for God had already told him what had happened in Saul’s heart. “Brother Saul, the Lord Jesus, whom thou saw on the way which thou camest hast sent me that thou mightest receive thy sight” – and what? Be baptized in the Holy Spirit? Be filled with the Holy Spirit. As we have pointed out, baptism and filling are synonymous in the Book of Acts, so it is tantamount to saying “Be baptized in the Holy Spirit”. In other words, he is describing Saul’s Pentecostal experience. Now, there’s no record in the text of Acts that he spoke in tongues, but certainly we have the evidence of I Corinthians, Chapter 14, where Paul says, “I thank God that..” What? I have the initial evidence? I am continuously speaking? Well, if he is speaking in other tongues is it not logical, on the basis of the biblical mold, the biblical prerogative, then, to say that Paul began to speak in other tongues as a consequence of the laying on of Ananias’ hands and the fullness of the Holy Spirit. Certainly that’s the most natural way, and the way most consistent with the context to interpret this. So explicitly, implicitly, the common denominator is tongues.

Now, I did share with you that little episode that was shared with me by a pastor friend. Let me share an episode with you now that grows out of our own experience of the wind and I believe that it was a supernatural wind that happened and I’ll let you draw your own conclusions when I share with you what happened. In 1973 I underwent surgery. It had been a latent condition in my body and I had been aware of it for several years. Our family physician is an Osteopathic Physician and Surgeon. He is Spirit Filled. He is one of the International Directors of the Full Gospel Business Men and repeatedly, Dr. Lloyd had said to me: “Howard, you have a condition that, if God doesn’t soon correct, it must be corrected surgically or you are going to be in serious trouble.” Well, now, I guess I am about as stubborn as anyone else. My family tree, my genealogy, is Pennsylvania Dutch, which is a combination of German-Scotch settlers who settled in Pennsylvania. My maternal grandmother is English and Welch and I think a little Scotch, just enough to set the cement, and I am about as stubborn as anyone and I used to say to him: “Doctor, you know I don’t have time to take off for surgery, let’s just depend on the Lord to do it.” But in 1972 when I was in Israel on my Sabbatical, I picked up one of those bugs over

there and I became very ill on Thanksgiving morning, of all mornings. I was living in the American Institute. Well, a day or so later they carried me out of the Institute into the hospital. My whole lower abdominal area completely shut off. It was an Orthodox Jewish Hospital in Jerusalem and I've often said, half facetiously, that I had a private room with nine other beds in it and had a crash course in conservative and Orthodox Judaism. I received marvelous medical care, but one of the tests they had to perform – and they had to do it because I couldn't cooperate with them because it was physically impossible for me to cooperate. When I talked to my own physician afterwards he felt that this test had triggered the condition that was latent in my body so that by the time I came home it began to get progressively and rapidly worse and when I went to see Dr. Lloyd he said: "Howard, you have got to do something, you cannot postpone this any longer." I said "All right," so we decided that I would enter the hospital at the close of the spring semester.

Now I had no idea how serious it was. A prayer group met in our home which, incidentally, was an ecumenical one and about three quarters of the prayer group was Roman Catholic. I've often said, I'm glad the Spirit of God knows what he's doing because he's sure got the rest of us confused. Well, one of the Catholic women prayed and the group prayed and as they prayed she got a word from the Lord and she was afraid to share it with me as she was afraid she was wrong. God told her what was wrong with me. She shared it with me only after everything was over and I'm glad she did it that way because I had no prior mental conditioning before I went into the hospital – they performed surgery and both the specialists who performed it and our family physician who was present after surgery assured my wife, my daughters and me that everything, as far as they could tell, was completely normal and that within a very short period of time I could expect a normal convalescence and I would be perfectly all right.

Two days after the surgery a specialist came to my room about 2:00 o'clock in the afternoon and I suspected immediately that there was something unusual because morning rounds were all over at that hour. He sat down alongside of my bed and he said, "Howard, we took 50 tissue specimens from your body in that surgery and on examination we discovered cancer cells in one of them. Now we may have gotten all of that cancer surgically or we may not have, the nature of the operation is such that we cannot tell and I advise you to have cobalt

treatments simply as a preventative.” I said to him at that point, “Well, let me talk to Dr. Lloyd when he comes in and I’ll give you my answer since I want his opinion too.” But then I asked the specialist two questions. I said, “Doctor, tell me, are you absolutely sure that that specimen is mine – is there any possibility of a mistake?” I have a daughter who is a nurse and her husband is a doctor and I have learned that laboratories in hospitals are not infallible. My daughter never shared professional secrets except in confidence with me and her mother, but I had some apprehension about the infallibility of the laboratory, so I said to him, “Are you sure that this is my specimen?” He replied, “Yes, it is, there is no question about it, I would like to think it wasn’t, but it is.” I said, “Doctor, one other question, excuse me, but is there any possibility that there has been a mistake in diagnosis. Is there the slightest chance that you have somehow missed your diagnosis?” He replied, “None whatsoever. I have just come from a meeting of the cancer board and they were unanimous, these are cancer cells, there is no possibility of a mistake in the diagnosis.” Now that was what I wanted to hear.

Now let me say this to you because this will come out a little later on when I speak to you about faith, because it has a profound bearing on that, but let me say this, that I hadn’t the slightest apprehension at that moment or subsequently what would be the result of that. I had perfect peace. I knew that I knew that I knew that I knew that I knew.

When Dr. Lloyd came in that night about 10:30 – he had been away and he was rather apologetic, and he said, “Howard, I always pray with my patients in surgery and I was so sure that you were in the clear that I didn’t pray with you, but I want to pray with you now.” At 10:30 that night he laid hands on me in the hospital and prayed with me, not a preacher, a medical doctor, and prayed with me for healing. He prayed that God would expel that cancer from my body and make me whole. Then I asked him about the cobalt treatments. I said, “Dr. Lloyd, I want your best medical opinion.” I teased him on occasion and once or twice I said to him, “Doc, those pills that you sent me, are you charging me for professional services or for your prayers?” he assured me it wouldn’t be ethical to charge me for his prayers so I said, “I want your best medical opinion.” He said, “Howard, my best medical opinion is that you should have the cobalt treatments.” I said, “Fine, we’ll have the treatments.” But that threw my family into a tailspin. You see, my wife’s brother had tumor surgery with cobalt and residual, very painful,

and sometimes embarrassing side effects and my family was very apprehensive of the side effects of the cobalt and, of course, the daughter who is a nurse knew the prognosis far better than we did and my wife and my daughters were fasting and praying. We called anywhere we knew there was a prayer group to pray. I never had the slightest question about what the results would be.

I was released from the hospital about four days before the normal convalescence expired. God worked so many miracles. It was an operation that I should have had long before, with all kinds of excruciating pain and I have a very low threshold of pain, all I have to do is go into a dentists office and have him start to drill and every nerve in my mouth jumps but I never had a twinge of pain from the surgery. The nurse would come in to get me ready for the night and she would have a needle and a handful of pills and I would say, “Is that for pain?” She would nod her head and I would say “I don’t need it” and she would look at me in amazement and say, “Well, the doctor ordered it.” She would go back to the nurses station to verify that I did not have to take the meds and I never took a pill or a shot for pain from the moment I was out of the anesthesia and that was a miracle. I was released four days early. We made the first post-op visit with the specialist and he assured me that everything was proceeding normally, that I was to come back in a week and he would arrange with the Radiologist to begin the series of radiological treatments which was to be the following Tuesday morning.

Monday night my wife was sleeping in the family room on the day bed because I was restless and she didn’t want to bump me or have me bump into her and perhaps do some damage to the surgery and she said sometime during the night she was very restless and couldn’t sleep and she was praying something like this: “Lord, if you have healed Howard, how can we stop the cobalt treatments?” Now, that was the burden of her prayer and she said while she was praying this, suddenly there was a gust of wind that blew by the house just like a tornado and it came and went just like that. She got out of bed and went to the window and looked out in the darkness to see if any damage had been done to the shrubs or the trees or whether the garden furniture had been blown around. The next morning she went outside and the lawn furniture was all disarranged which convinced her that it was not something she had imagined, that it was real, that it had happened, that it came and went just like that. While she was standing at the window

God spoke to her in her own heart and said, “Just that quickly the storm will pass for Howard.” Now, remember, her prayer was “Lord, if you’ve healed Howard, how can we stop the cobalt treatments?” I have always believed that that was a unique and special manifestation of the wind of the Spirit – for her sake and for mine.

The next morning we went to visit the specialist. The waiting room was full and rather than waiting our turn, the receptionist ushered us right into the doctor’s office. He was sitting there with his assistant surgeon and he said: “We reviewed the tissue specimen and this time we had a division of opinion.” Now, remember, the first time they were unanimous. For some reason that I can only ascribe to the impulse of the Holy Spirit, they decided to review it and when they reviewed it, the tumor board divided in opinion and the specialist said: “We sent that tissue specimen to Mayo Clinic and they have just called back to say that they cannot identify the cancer cells and I have cancelled the cobalt treatments.” “Just that quickly the storm will pass for Howard.” And I submit to you, there are unique and special occasions when the Spirit as of old manifests Himself in the wind and the fire, but it is not the common denominator of the Pentecostal experience. You see, we’d been in Pentecost a number of years when that experience happened. We’d been in Pentecost from the beginning of the 60’s and this was in ‘73. It was not a common denominator of the Pentecostal experience. It was a unique, a special manifestation, we believe, of the Holy Spirit, a sign, if you will, of the Holy Spirit, that everything was under God’s control, but the common denominator of the Pentecostal experience is tongues.

I’ve often said when I get to glory and after the third or fourth millennium of praising the Lord, I am going to ask Him what he ever did to let that tissue specimen between Tulsa and the Mayo Clinic in Minneapolis disappear.