

receiving  
the holy  
spirit  
today

victor paul wierwille



# Receiving the Holy Spirit Today

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# RECEIVING THE HOLY SPIRIT TODAY

Victor Paul Wierwille

A study of how to receive  
the holy spirit, *pneuma hagion*, "power from on high,"  
and the various manifestations and operations of that spirit

**American Christian Press  
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New Knoxville, Ohio 45871**

The scripture used throughout this book is quoted from the King James Version unless otherwise noted. All explanatory insertions by the author within a scripture verse are enclosed in brackets. All Greek and Aramaic words are italicized and transliterated into English.

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*Dedicated to those*

*who*

*have longed. . .yet doubted*

*have hoped. . .yet feared*

*have hungered. . .yet remain unsatisfied*

*who*

*desire to receive today*

*the gift from the Holy Spirit*

*in all its fullness.*



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## *Preface*

**W**hen I was serving my first congregation, a Korean missionary asked me, "Why don't you search for the greatest of all things in life which would teach Christian believers the *how* of a really victorious life?" This challenge was the beginning of a search which led me through many, many hours of examining different English translations, the various critical Greek texts, and Aramaic "originals," looking for the source of the power which was manifested in the early Church.

Finally I realized that the experience referred to as "receiving the holy spirit" in the Scriptures *was* and *is* actually available to every born-again believer today. I believed to receive the gift of holy spirit and I, too, manifested.

Ever since receiving into manifestation the holy spirit, I have had the desire to put in written form the longings and fears that were mine regarding the receiving thereof. I believe that sharing my quest with the believers who are today seeking to be endowed with power from on high may be instrumental in leading them to the answer of their hearts' desires.

## *Preface*

I knew from the Bible that what God sent at Pentecost was still available. It had to be, for God does not change. I knew that the receiving of the power from on high on the day of Pentecost had meant increased ability for the apostles and disciples years ago, and that I needed and wanted the same blessing. I knew that if the Church ever needed the holy spirit in manifestation it needed it now.

Throughout my academic training in a college, a university, four seminaries, from the commentaries I studied, and from my years of questing and research among the various religious groups claiming adherence to the holy spirit's availability, there appeared many things contradictory to the accuracy of the recorded Word of God. I knew their teachings were sincere, but sincerity is no guarantee for truth.

The Word of God is truth. I prayed that I might put aside all I had heard and thought out myself, and I started anew with the Bible as my handbook as well as my textbook. I did not want to omit, deny, or change any passage for, the Word of God being the will of God, the Scripture must fit like a hand in a glove.

If you are a Christian believer, I sincerely encourage you to study this book. Do not allow your past teachings or feelings to discourage you from going on to receive God's best. If you need power and ability to face up to the snares of this life, you may find your answer while reading this book. It is my prayer that you may be edified, exhorted, and comforted.

*Preface*

For those searching the Scriptures, desiring to know the reasons why, how, what, or where, I suggest you do a careful study of the introduction as well as the appendices in this volume. For those who simply desire to receive, read chapters 1 through 5 and enjoy God's great presence and power.

II Timothy 2:15:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

To his helpers and colleagues every writer owes a profound debt. This seventh edition has been read and studied carefully by men and women of Biblical and spiritual ability. To all of these I am most grateful.



## *Introduction*

A word of explanation is needed for those who have not previously been introduced to the idea that a greater understanding of the meaning of the Holy Scriptures may be received through comparing our English versions with the Greek manuscripts from which the English versions were translated.

I believe that the Word of God is truth, so we must search beyond the Authorized Version or any other version for the Word as it was originally divinely inspired. This each believer can do. Even if a believer has no reading knowledge of the Greek or Aramaic languages, he is still able to check the accuracy of the Word when he is given the Greek or Aramaic words in English letters as I have done in this book. I believe you will be thrilled at the deeper understanding of the Scriptures which can be yours through this type of comparison.

When it comes to a study of the Greek noun *pneuma*, translated "spirit," a difficulty presents itself. In Greek manuscripts the word *pneuma* is never capitalized. Some nouns do not affect the sense of a passage of scripture whether they are capitalized or

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not, but this is not true of the word “spirit.” “Spirit” with an uppercase *S* and “spirit” with a lowercase *s* are two different things. Thus, when the word *pneuma* is translated “Spirit” with a capital *S* it is an interpretation rather than a translation, and as such is of no higher authority than the person or translator giving it.

The editors of printed editions of the Greek New Testament differ among themselves as to the use of capital letters for the word *pneuma*. In other words, when should *pneuma* be translated “Spirit” with a capital *S*, and when should it be “spirit” with a small *s*? We can get little or no help from the King James Version, nor the Revised Version, nor the Greek manuscripts; nor can we get any help from the printed Greek texts, nor the Aramaic Peshitta text.

In the Stephens text from which our King James Version is translated, the word *pneuma* is used 385 times. It is translated with a capital *S*, “Spirit”—133 times; small *s*, “spirit”—153; “spiritual”—1; “ghost”—2; “life”—1; “wind”—1; “spiritually”—1; and with the word *hagion*, “holy,” it is rendered “Holy Spirit” 4 times and “Holy Ghost” 89 times.

If, however, we note the different forms of the word *pneuma* employed in the New Testament and the variations of usage of this word in its context in the Scriptures, we will gain a thorough understanding of all the nuances of meanings of the word *pneuma*. It is only then that we receive a more accurate understanding of *pneuma*.

Since God means what He says and says what He

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means and has a meaning for everything He says, surely one cannot translate each usage of the Greek words *pneuma hagion* as “the Holy Spirit” or “the Holy Ghost” inserting the article “the” at will when there is none in the early manuscripts nor in the critical Greek texts. Translators of every English edition of the Bible not only have added the article “the,” but they have also taken the liberty of adding a capital *H*, a capital *S*, and a capital *G* at will.

The plan of this work is to give every reader the Greek word or words as transliterated into the English alphabet. In this way the reader may see for himself the exact word or words used in the early manuscripts and texts in every verse of scripture handled. For more detailed information regarding the inherent and inerrant accuracy of the Word of God in each of the 385 uses of the word *pneuma* in the New Testament, refer to Appendix III.

When we consider the Greek words *pneuma hagion* without the article “the,” as seen in fifty passages in the critical Greek texts of the New Testament, we discover that these words are seldom used in the sense of the Holy Spirit, who is God, the Giver. Thus, *pneuma hagion*, when referring to that gift of holy spirit which came on the day of Pentecost, ought always to be translated with a small *h* and a small *s*. *Pneuma hagion* as used in the New Testament regarding that which was received into manifestation on the day of Pentecost always refers to what the Giver, the Holy Spirit, God, gave. A verse in John 3 will illustrate this clearly.



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John 3:6:

... that which is born of the Spirit [the *pneuma*, Spirit, God] is spirit [*pneuma*].

The *Giver* is God, the Spirit. His *gift* is spirit. Failure to recognize the difference between the *Giver* and His *gift* has caused no end of confusion in the Holy Spirit field of study as well as in the understanding of the new birth.

The gift from the Holy Spirit, the Giver, is *pneuma hagion*, holy spirit, power from on high, spiritual abilities, enablements. This power is spirit in contrast to the senses. Spirit is holy as opposed to the flesh, which is called by God unholy. God is Holy Spirit and *God can only give that which He is*; therefore, the *gift* from the *Giver* is of necessity *holy* and *spirit*.

The gift is holy spirit, *pneuma hagion*, which is an inherent spiritual ability, *dunamis*, power from on high. This gift is "Christ in you, the hope of glory" with all its fullness.

*Pneuma hagion*, as used in the New Testament beginning with the day of Pentecost, refers to that which is received at the time of salvation and to the internal reception of the nine evidences or manifestations, miscalled the "gifts."

The Greek word *dunamis*, translated "power," is not power put forth or manifested, but inherent power received, spiritual ability given to the believer. *Exousia*, the Greek word from which we get our English word "exercise," is our God-given authority and right as born-again sons of God to

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exercise *dunamis*, which is to put our inherent power into operation. This power, however, will be manifested only to the extent that our minds are renewed and we act upon what has been received. Think of *dunamis*, power, as the potential energy received when we receive the holy spirit, *pneuma hagion*. It is energy within but doing no work. Therefore it is of no practical use—like the horsepower in a car when the automobile is standing still. There is another word, *energēmata*, which is translated “workings” or “operations.” *Energēmata* is like kinetic energy, which is *dunamis* in use or operation. The Scriptures give nine operations, *energēmata*, which are the workings of this potential energy, *dunamis*, as power. When a believer exercises, *exousia*, his full authority as a son of God, this potential energy, *dunamis*, is put to work and is then manifested in the outward world of the senses. Thus, the holy spirit, *pneuma hagion*, “power from on high,” is put into operation by the will of man, which in turn produces the manifestations of the spirit. These manifestations are energized by the Holy Spirit, who is God.

John 14 was spoken before Pentecost and speaks of the spirit.

John 14:17:

...for he dwelleth with you, and shall be in you.

At the time of the events of John 14 this *pneuma hagion* which was promised had not yet been given. Just prior to his ascension, Jesus instructed the

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apostles not to depart from Jerusalem, but to tarry there until the gift of holy spirit had been poured out.

Acts 1:4 and 5:

... 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.

Thus, we know that the receiving of *pneuma hagion* is the same as, or equal to, “the promise of the Father.” Further instruction is given in Luke.

Luke 24:49:

... I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued [clothed or arrayed] with power [*dunamis*, spiritual ability] from on high.

Therefore, *pneuma hagion*, “the promise of the Father,” is “power from on high,” the receiving of which is to be baptized with the holy spirit, *pneuma hagion*.

We are now clear on exactly *what* came on the day of Pentecost and on the absolute meaning of *pneuma hagion* as “power from on high,” which is inherent spiritual power, *dunamis*. It was the *gift* from the Giver which came at Pentecost, *pneuma hagion*, and should always be understood as such and translated with a small *h* and a small *s*.

We must constantly remember that Pentecost was

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the first time in the history of civilization that it was possible for anyone to be born again. Jesus Christ came to make the new birth available. It was not available until Christ had fulfilled his mission. If this were not true, Christ lived, died, and arose in vain, for then all could have been born again without the sacrifice of Christ. It is certain that we cannot have something before it is available, and the new birth was not available until Pentecost. Pentecost launched the Church of the Body, and those who were born again by grace on that day were the first members of the new fellowship. Yet, it was not fully revealed what they had received until some years later when the "mystery, which was kept secret since the world began" was revealed to Paul. (See Romans 16:25 and 26; Ephesians 3:5 and 9; 5:32; Colossians 1:25-27; I Corinthians 2:1-10.)

In Acts we read about the power of the holy spirit.

Acts 1:8:

But ye shall receive power, after that the Holy Ghost [the *hagion pneuma*, POWER FROM ON HIGH, the gift] is come upon you. . . .

The English word "receive" has also caused a great deal of confusion in the Holy Spirit field. A problem in semantics has arisen because of different meanings and usages of words. The word "receive" may be used in the sense of receiving something spiritually as well as receiving something into manifestation in the world of the senses.

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There are two Greek words translated “receive” which must be accurately defined and understood. These Greek words are *dechomai* and *lambanō*. From checking each use in the New Testament the following are the exact usages: *dechomai* is a subjective reception indicating that by a person’s own decision something spiritual or inherent has taken place; *lambanō* is an objective reception indicating that by a person’s decision he manifests outwardly that which has been received inwardly. In other words, to receive spiritually is *dechomai*, and to receive into manifestation in the senses world is *lambanō*. Thus, one can receive something spiritually, *dechomai*, without receiving it into manifestation, *lambanō*, in the senses world.

In Acts 8:14 and 15 both Greek words for “receive” are used.

Acts 8:14 and 15:

Now when the apostles...heard that Samaria had received [*dechomai*—spiritually] the word of God [in other words, they were spiritually saved, for they believed, according to Acts 8:12 and 13], they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive [*lambanō*—manifest in the senses world] the Holy Ghost [*pneuma hagion*].

Thus, one can readily see that a knowledge of the exact Greek word used is necessary to understand the significance of the word “receive.” It is possible

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to receive something spiritually without ever receiving it into manifestation; however, one must receive (*dechomai*) spiritually before one can receive into evidence or manifestation (*lambanō*) in the senses world. The word “receive” in verse 17 and 19 of Acts 8 is *lambanō*.<sup>1</sup>

It is of utmost importance to be keenly aware that the Spirit, the Giver, is God and that His gift is power from on high.

Acts 2:4:

And they were all filled with the Holy Ghost [*pneuma hagion*, the gift, power from on high], and began to speak with other tongues, as the Spirit [the *pneuma*, the Giver] gave them utterance.

The Holy Spirit, God, was not *what* they were filled with, but *by* whom they were filled, which made it possible for *them* to speak in tongues. *What* they spoke was as the Spirit, the *Giver*, God, gave it to them—not to their minds but to their *pneuma*, spirit, which was His gift. Once given by God and received by man, the gift becomes the responsibility of the recipient, thus it is the believer’s spirit.

The holy spirit, *pneuma hagion*, which was both received spiritually and received into manifestation in the senses world on the day of Pentecost is referred to in the Word of God by several different terms:

1. See Appendix I for every scripture reference in the New Testament where *lambanō* and *dechomai* are translated by the English word “receive.”

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“the promise of the Father,” “power from on high,” to be “baptized with the Holy Ghost,” “the gift of God.” This book sets forth for its readers the study and explanation of this gift.

## SECTION I

This section is primarily designed to aid the seeker in receiving the gift from the Holy Spirit, which many have longed to do. I have endeavored to present the receiving of this wonderful power so that everyone who sincerely desires to receive may do so.

I trust that the simplicity of this study will be its best recommendation. Coming through all the tangled mass of religious teaching on the Holy Spirit, I have emerged with the conviction and assurance that all truth in its least common denominator is easily understood. Theological cloaking makes the simplicity of the Word difficult. This study is, however, not oversimplified, I assure you, because that would tend toward error. When we carry out the Biblical admonition to become like little children, we can receive into manifestation the fullness of the power from the Holy Spirit.





## CHAPTER ONE

### *The Gift from the Holy Spirit*

**H**ave you received the holy spirit, the power from on high? Many Christians believe that *pneuma hagion*, holy spirit, is automatically received at the time of salvation. They believe that when a person confesses Jesus Christ as his personal lord and savior, he receives eternal life which is *pneuma hagion*, holy spirit. This is not the whole truth. Apparently there is something more after salvation for the Christian to receive, *lambanō*, into manifestation.

When speaking to the apostles, Christ made a distinction between the spirit being *with* and being *in*. John 14:17, spoken before Pentecost, says of the *pneuma*, “for he dwelleth with you [active present tense], and shall be in you [future tense].” As the *pneuma*, the *new birth* spirit, and as the *pneuma hagion*, the power from on high, it entered into the apostles at Pentecost.

Without the working of the Holy Spirit, no one can be saved. After conversion or salvation however, the Word of God plainly teaches that there is an act of receiving into manifestation the holy spirit. The primary purpose of receiving the holy spirit into

manifestation is to give us power for abundant living. As Acts 1:8 says, “But ye shall receive power, after that the Holy Ghost [the *hagion pneuma*] is come upon you . . . .”

The act of receiving into manifestation *pneuma hagion* after being saved is clearly set forth in Acts.

Acts 8:14-19:

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 [*pneuma hagion*]: (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 [*lambanō*] the Holy Ghost [*pneuma hagion*].

And when Simon saw that through laying on of the apostles' hands the Holy Ghost [the *pneuma the hagion*] was given, he offered them money,

Saying, Give me also this power, that on whomsoever I lay hands, he may receive [*lambanō*] the Holy Ghost [*pneuma hagion*].

The people of Samaria to whom Philip had preached the gospel were saved, and yet not one received into manifestation the power from on high, *pneuma hagion*. But when Peter and John laid hands on them, the Samaritans did receive into manifestation.

In the situation at Samaria we have clear and concise evidence that those who were saved needed to

receive into evidence in the senses world the holy spirit, *pneuma hagion*. Something more was available than what they had received at the time of their salvation. This added spiritual blessing was their legal right according to the command given on the day of Pentecost.<sup>1</sup>

In speaking to the Ephesians, Paul was concerned about one question only: "Have ye received [*lambanō*] the Holy Ghost [*pneuma hagion*] since [when] ye believed?"

Acts 19:1-6:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost [*pneuma hagion*] since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost [*pneuma hagion*].

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard *this*, they were baptized in the name of the Lord Jesus.

1. Acts 2:38 and 39: "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. 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."

And when Paul had laid *his* hands upon them, the Holy Ghost [the *pneuma hagion*] came on them; and they spake with tongues, and prophesied.

Paul expected believers to receive the holy spirit into manifestation. They were first instructed by Apollos concerning Jesus Christ and when they believed, they were saved. Later, Paul laid hands on them and they received into manifestation *pneuma hagion*, holy spirit, the power from on high, and spoke in tongues and prophesied.

It is a commonly accepted truth among Biblical believers that the age of the Church started at Pentecost. Peter preached the first recorded sermon on the day of Pentecost and at the conclusion of the message the people responded by saying, "What shall we do?"

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 [*lambanō*] the gift of the Holy Ghost [*pneuma hagion*].

This procedure, given by Peter under the direction of the Holy Spirit, is the order for the age of the Church of the Body. The explanation is self-evident if we take the Word as written without removing it from its context.

According to Acts 1:4 and 5, Jesus commanded his apostles to receive the holy spirit, *pneuma hagion*.

In Matthew 28:19 and 20, Jesus instructed his disciples to go and teach “all things whatsoever I have commanded you.” He commanded them to tarry until they had been endued with the holy spirit, power from on high, which would come at the time of Pentecost. After this, after Pentecost, they were to go forth and teach others. Believers from that time (Pentecost) on *are not to wait or tarry* for the giving of the holy spirit, but they are *to receive* the holy spirit that was given at Pentecost. This promise is for all and to all believers. Acts 2:39 says, “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.” And again we have a direct command in Ephesians 5:18 which admonishes, “And be not drunk with wine, wherein is excess; but be filled with the Spirit [*pneuma*].”

When God’s Word gives a direct command, we who are Christ’s ought to believe and obey. We also have Paul’s clear teaching on this subject. Paul says by revelation in I Corinthians 14:5: “I would that ye all spake with tongues. . . .” I Corinthians 14:13 tells, “let him that speaketh in an *unknown* tongue pray [believe] that he may interpret.” Paul states in I Corinthians 14:37 that if any man thinks he is a spiritual man, “let him acknowledge that the things that I write unto you are the commandments of the Lord.”

In the Scriptures there also are given other reasons why we should receive the holy spirit, namely to

have power for Christian service, power for Christian living, and power for effective witnessing.

There is potential power in the water of Niagara Falls, but it is unbridled power unless the great dynamos convert it into usable energy. If we use our God-given spiritual abilities, we shall then be effective witnesses of His power from above, as His ability is released by us.

John 16:13-15:

Howbeit when he, the Spirit [the *pneuma*] of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive [*lambanō*] of mine, and shall shew *it* unto you.

All things that the Father hath are mine: therefore said I, that he shall take [*lambanō*] of mine, and shall shew *it* unto you.

The Holy Spirit will give revelation to those filled with *pneuma hagion*, and so guide into all truth, not half-truth, for it is the whole truth that sets men free.

Jesus' statement to the apostles that the Holy Spirit will "shew you things to come" certainly includes opening up the Word by divine revelation. The statement, "He shall glorify me," means the holy spirit in us will enable us to see the glorified Christ more clearly; and if we renew our minds we will become more like him, we will be formed in the likeness of the savior as Galatians 4:19 discloses. I John also establishes this truth.

I John 3:2:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

We shall some day, in the glorious coming of the lord, be like him. Until that day arrives in the fullness of time, we have the blessed privilege of receiving *pneuma hagion* into manifestation. This power from on high is in us to the end that we may become fashioned in the likeness of our blessed lord and savior and redeemer more and more, day by day.

Romans 8:11:

But if the Spirit [the *pneuma*] of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit [*pneuma*] that dwelleth in you.

Those who have received the holy spirit know this is true now, and that it will be true on a greater scale at the time of his coming.

The only way we can gain victory over the carnal desires of the body and flesh is stated in Romans.

Romans 8:13:

For if ye live after the flesh, ye shall die: but if ye through the Spirit [*pneuma*] do mortify the deeds of the body, ye shall live.



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After we receive the holy spirit we have the power from on high in us to help us in our infirmity and our weakness. The holy spirit helps us in our prayers by enabling us to pray effectively and by making possible answered prayers.

Romans 8:26 and 27:

Likewise the Spirit [the *pneuma*] also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit [the *pneuma*] itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what *is* the mind of the Spirit [the *pneuma*], because he maketh intercession for the saints according to *the will of God*.

With all this evidence from the Word of God and with the blessings attending the receiving of the power from on high, no saved person should refuse to manifest the same holy spirit the apostles and disciples received. It thrills my soul to have this wonderful added blessing, and I praise His name that by believing I reached out and received.

## CHAPTER TWO

### *Common Fears that Prevent the Receiving of the Gift from the Holy Spirit*

I know what fear can do. I know how Satan can enslave a believer and keep him from receiving the holy spirit into manifestation. I know the common fears which kept me from receiving. And in my dealings with believers, I have discovered that most of them have fears similar to the ones I had.

Most of the fears in regard to receiving the holy spirit into manifestation are due to wrong teaching or ignorance of the Word of God. Our minds have been saturated with thoughts of what others have said and done rather than with what *the Word teaches*. For many people there has been a lack of teaching. Therefore, certain believers do not know that the gift, holy spirit, power from on high, is an indwelling reality in the life of a born-again believer.

Only where there is a clear-cut teaching of the Word of God are fears quickly dispelled, for knowledge of the Word roots out fear. I know the terrible spiritual and mental anguish people go through

when assailed by fear. I also know the great joy and the overwhelming peace that the believer has when fears are removed by the Word of God itself. We cannot look to God with believing for anything as long as we are beset by fear, for fear builds unbelief, and unbelief defeats the promises of God.

Some people fear that they are going to ask for something which is not for them to receive; they fear that the holy spirit was for the first century believers only. But Hebrews 13:8 says, "Jesus Christ the same yesterday, and to day, and for ever."

This scripture means what it says—that we may have all that was ever promised or given, and that God's gifts and the manifestations have not been limited to the first century. Ephesians 5:18 admonishes, "And be not drunk with wine, wherein is excess; but be filled with the Spirit [*pneuma*]."

This is for all believers, because the Book of Ephesians was written to the saints, *believers*, the faithful in Christ Jesus. Thus, Ephesians 5:18 is a definite command from the Word of God that we as believers should be filled. Acts 2:38 stipulates, "and ye shall receive [*lambanō*, receive into manifestation] the gift of the Holy Ghost [*pneuma hagion*]." The promise then is made to you, as a believer, and to your children as believers, and to all believers until the appearing of Jesus Christ or the close of the Church Age.

People have been so frightened by the actions of some who claimed they had received the holy spirit that sincere Christians have denied the reality of the

receiving of the holy spirit as a present experience. Good, sincere, and honest people in certain religious movements have in many cases queered the experience of Pentecost.

I knew that there is such a thing as devil possession and that Satan does supernatural feats. How could I be sure I would not be getting a counterfeit experience when receiving the *pneuma hagion*? This was perhaps my greatest fear.

Luke 11:11-13:

If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit [*pneuma hagion*] to them that ask him?

This makes it clear that a human father would not give evil to his son. Then who can possibly believe that our heavenly Father, who loves His children more than any earthly father, would allow a seeking child to be filled with something harmful, wrong, or false, when with a deep yearning he is believing to be filled with power from on high according to God's own Word and will?

You may come to God with believing and absolute confidence, knowing that from His hands you receive only good. How dishonoring it is to God

when we as children trust our earthly fathers more than our heavenly Father, thinking that He might allow His hungry children to receive a false or harmful thing when we ask Him for, and believe to receive, the holy spirit into manifestation.

I also feared that I was not good enough to receive power from on high. From a human point of view I knew I was not. I had tried for years to become good enough, but I did not and I could not. The erroneous belief that the holy spirit is given only to those who are good is blocking many people from walking into great deliverance and power. Remember, God gives the gift because we need it, not because we deserve it.

The receiving of any of God's gifts is not in itself a proof of goodness on the part of the receiver. The *pneuma hagion* is the gift of God. All gifts of God are received by believing, without any merit on the part of the recipient. God never gives the holy spirit as a reward for living a good, honest life. He gives the *pneuma hagion* to a believer to do in the believer that which no believer can do in and for himself.

Romans 10:10:

For with the heart man believeth unto righteousness;  
and with the mouth confession is made unto salvation.

Righteousness is the spirit from God in man, not the goodness of man. We cannot raise ourselves by our bootstraps to be good enough to receive any of God's gifts. The experience of receiving the power

from on high is only the beginning of a fellowship which should lead to the manifestation of victorious living. An added spiritual gift places upon us an added responsibility to manifest this gift in right living. Though someone else fails or neglects to use the gift wisely or properly, we need not be stopped from applying God's best in our lives. Just because one cake fails, the housewife does not forever refuse to bake a cake nor does she say all cakes are no good. Just because some may have queered the experience of Pentecost, we should not throw overboard the experience of the power from on high.

Remember that a gift is a gift. You may give your daughter a beautiful new dress, but she can take your gift and sit down in a mud puddle. She has freedom of will to do this, has she not? But it behooves your daughter to respect your gift and treat it accordingly. So it is with the gift of holy spirit. It behooves the recipient to hold the gift in reverence. We are held accountable for the spiritual light we have and the gifts we possess. A Christian is known in this senses world by the fruit of the spirit he bears, not by the gifts he has or has not received.

The fear of perhaps misusing the holy spirit was another great barrier in my quest. I wanted to be sure that I would not misuse the gift if and when the power came to live in me. Salvation is a gift to us as Ephesians 2:8 tells. As saved believers all will sin; yet, when we confess our sin to God, He reestablishes us in fellowship. We should never purposely want to sin after salvation, after we receive the

gift of holy spirit, but if we sin we do not mar the perfection of the gift. We only harm ourselves, and we have God's faithful forgiveness if we confess our sins.

I John 1:9:

If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

All the gifts of God are the means to an end and not ends in themselves. The end is that we might be like Christ. The gift of holy spirit equips us with the ability for a life of greater fruitfulness for God. The power from on high is ours to help us to grow more Christlike.

The gift of holy spirit is never given on the basis of human merit, but on the basis of grace, as the Bible so clearly teaches. Immediately after receiving the holy spirit, power from on high, a man has no more Christian character than he had the moment before he received, but he now has a source of help and the ability to bring forth spiritual fruit, and this cannot be overvalued.

Galatians 5:22 and 23:

But the fruit of the Spirit [*pneuma*] is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

Men are known by their *fruit*, and not by the *gifts* they possess. Gifts are no proof of good character.

Gifts are received in a moment of time by believing, but producing fruit is growth in disciplined Christian living.

Another fear I had concerned the ability or power Christ said would come upon those who received the holy spirit. Many so-called "spirit-filled Christians" whom I knew were, by their fruit, indicating ineffective and powerless lives. I could not understand this until one day I realized the difference between a gift and its use. This point may be effectively illustrated. A skillful carpenter has a building site, a set of blueprints, and all the materials necessary to build a house according to the plans, but he has no tools whatsoever. In this situation he is unable to build the house. If he is given a chest full of all the tools he needs, he receives the power or ability to build the house. He may, however, sit down on top of the tool chest and fold his hands. It lies within his own power to work or to remain idle. The possession of tools constitutes no guarantee that he will use them. So it is with the one who has received the gift of holy spirit. This believer has power divinely given of God; but he, like the carpenter, may sit down and fold his hands.

Another fear I had was that I might do something foolish in the presence of others to make me appear ridiculous, and people would say, "He is crazy."

Again Luke 11:11-13 came to my attention. God never makes anyone do anything ridiculous or foolish. Every gift of God is a good and perfect gift. Therefore, nothing imperfect comes with God's gift.



If some people have, by their actions, demonstrated foolishness, it was not of God but their own doing. By their own wills they did that which was foolish, for God definitely says in I Corinthians 14:40: "Let all things be done decently and in order." I Corinthians 14:32 says, "And the spirits [*pneumata*] of the prophets are subject to the prophets," which means that all spiritual abilities from God are subject to the man who receives them. The next verse in I Corinthians also magnifies this truth.

I Corinthians 14:33:

For God is not *the author* of confusion, but of peace, as in all churches of the saints.

Man has freedom of will, and his use of the gift is his responsibility. God's gifts *do not possess* people, but people who have God's gifts are responsible for the operation of them.

## CHAPTER THREE

### *Who Is Qualified to Receive the Holy Spirit, Pneuma Hagion?*

**M**ost people erroneously believe that a person must be very good to receive the gift of holy spirit, and that only those who have reached an advanced degree of spiritual goodness are qualified. Many people believe that only those who are totally consecrated and disciplined are able to receive. This is as far from the truth as the statement, "You can receive Jesus as your savior only after you have cleaned up your life." The gift of salvation is by grace and grace alone. Ephesians 2:8 explicitly states, "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God."

The gifts of God are never received because of man's good works, nor does God bestow them upon man whenever man reaches a certain spiritual stature. All of God's gifts become man's when he appropriates them by believing, which means the believer acts upon the Word.

The power from on high was given once and for all at Pentecost. This power has been here ever since

and is immediately available to anyone who believes to receive. God did all He could on the day of Pentecost; now if man does all he can, he may immediately receive all God gave. All God's gifts are immediately available to every believer. Today it is merely a question of whether or not man wills to receive what God has already given and made available.

There are three things we have to know in order to manifest the more abundant life: we have to know *what is available* to us; we have to know *how to receive* spiritual things; we have to know *what to do* with God's gift after we have received it.

It is a lack of believing on man's part to ask God to send something He has already given. Let me repeat. The gift of God, the gift of holy spirit, is immediately available to anyone who appropriates the gift by believing. The power from on high may be received and manifested by anyone who knows what the Word teaches.

The receiving of the gift from God known as the holy spirit is on the basis of grace and believing. Degrees of spiritual attainment, consecration, and personal goodness have no bearing upon receiving the power from on high.

God made an unconditional promise through Jesus Christ when he declared that another comforter would be given after he had departed. Jesus Christ did not promise that the gift of holy spirit would be given after the apostles reached a certain stage of spiritual development. The lord knew they

needed this added spiritual power in order to be victorious and to be spiritually strong.

Acts 2:38:

...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 [from] the Holy Ghost.

Notice the word "gift." A gift is never earned; wages are. The only righteousness enabling us to receive gifts from God is the righteousness of Christ, which is credited to our spiritual account because of our believing in the one sacrifice of Christ, accomplished on the cross.

Most people who desire to receive the gift of holy spirit but who have not, are thoroughly convinced that it is their own fault—that there must be some secret sin or a lack of spirituality preventing their receiving. It is absolutely impossible to receive anything from God as long as you have the idea that you are not good enough to receive. It is like the man who believes he cannot be saved if he sins. If the man concentrates on this thought, he will not believe and be saved; but the moment he is shown what God thinks and what His Word teaches, he may quickly appropriate the gift of salvation by believing.

Another idea which has permeated the thinking of most people searching for the power from on high is that they must wait in prayer as did the apostles before Pentecost. I have heard people say that if a seeker will get in the attitude of prayer as the apostles

did ten days before Pentecost, then God will give the seeker the gift of holy spirit. I have seen people spend whole nights and days praying for God to give them the gift of holy spirit, but they have gone away without manifesting, spiritually defeated, and wondering what might be wrong in their lives. Why didn't God answer their pleading? Why didn't He give them the holy spirit? God could not give them the power from on high for He had already given it once and for all; but they did not realize that, nor did they know how to receive it.

According to the Bible, the apostles were not instructed to agonize in prayer for ten days to become good enough so that the holy spirit could be given. They were simply instructed to tarry, to wait. For what? For the *fullness of time* for the giving of the gift.

Ten days before the birth of Jesus Christ, those praying for his coming had to wait until the time was fulfilled. The apostles at Pentecost also had to tarry for the appointed time. But since the day of Pentecost there is no tarrying necessary. The waiting and tarrying for the power from on high is over. *It is here.* We need not wait for any gift that God has given. He gave the gift of holy spirit on Pentecost, and the power from on high has been here ever since.

For six years I prayed, asked, pleaded, and begged God for this spiritual power. I literally traveled thousands of miles just to ask people about the Holy Spirit and the gift. I always returned spiritually lacerated and bleeding because those Christians who had received were in such confusion that they had no

ability to communicate the blessing to me. They were sincere enough, but all they could communicate was experience, and experiences are usually insufficient to lead others into the receiving. They were unable to lead me into an understanding of the Word of God so that I, too, might receive. I almost gave up in despair. But the moment I was made to realize that receiving the holy spirit did not depend upon doing good works, agonizing in prayer, nor in personal merit, but rather upon believing, that moment I received into manifestation the fullness of the power from on high.

The gift of holy spirit is given that through God's mighty power and by His spiritual help we may grow to be more like Christ. The truth is that a man has no more character, no more ethical goodness immediately after he has received the holy spirit than he had before, but he now has a source of help and power. He has contacted and received the great spiritual force which enables him to build Christian character and to form a more Christlike life.

This is the age of the Church of the Body under the direction of the Holy Spirit. The Church has lost its first love, its power, its testimony, for Satan has befuddled the mind of man to the extent that the experience of Pentecost has been almost completely unknown to the Church and in the lives of Christians. This is primarily due to a lack of knowledge of the Word of God. The apostles and disciples were the same human beings before and after Pentecost, but something happened that turned them from defeated,

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fearful, doubting, vacillating men into bold, firm, undaunted apostles and disciples. That something was the receiving of the holy spirit.

Who is qualified to receive the holy spirit? A believer, one who has confessed Jesus as lord and believes in his heart that God raised Jesus from the dead.

## CHAPTER FOUR

### *What Is Speaking in Tongues?*

**S***peaking in a tongue is the believer's external manifestation in the senses world of the internal reality and presence of the power of the holy spirit.* Speaking in tongues is a constant reminder even in the hours of bereavement and sorrow, temptation and trouble, that Christ by way of God's power is in you. Therefore, you have victory over the enemy in every situation because as I John 4:4 states, "greater is he that is in you, than he that is in the world."

There has been so little clear-cut Biblical teaching about the wonderful blessing of the holy spirit that most people have no idea as to the great value of its manifestation. I will share Biblical teaching with you which will dispel all your fears and, by the help of God, indicate to you what actually occurs when a person speaks in tongues.

Should all born-again believers speak in tongues? In Mark 16:17 Jesus said that believers in his name "shall speak with new tongues." Notice also the Bible does not say, "Speak in tongues until the death of the original disciples and apostles."



In I Corinthians 14:5 Paul by revelation said, "I would that ye all spake with tongues." Remember that the Epistle to the Corinthians was written to the Church. I Corinthians 1:2 stipulates, "Unto the church of God." Thus, it was written to you and me, who are believers, who belong to the Church of the Body. In I Corinthians 14:18 and 37 Paul says, "I thank my God, I speak with tongues more than ye all," and "If any man think himself to be . . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Every place in the Book of Acts where the holy spirit was received and the initial external manifestation is mentioned, it was always *speaking in tongues*.

Acts 2:4:

. . . and began to speak with other tongues, as the Spirit [the *pneuma*] gave them utterance.

Acts 10:46:

For they heard them speak with tongues. . . .

Acts 19:6:

. . . and they spake with tongues. . . .

What good does it do to speak in tongues? *It will edify you*. To edify means to build up, to make strong. Where are you edified? Not in your mind because the mind does not understand.

I Corinthians 14:4:

He that speaketh in an *unknown* tongue edifieth himself. . . .

This manifestation is the only evidence mentioned in the Bible which is specifically for building up the believer in the spirit.

Do you want to be personally edified, built up in the strength of the Lord, and have the power of His might in your life? Then you must speak much in tongues. Of all the spiritual abilities from God, the ability to speak in tongues is the only one the Bible mentions that will build up the believer.

As we eat physical food to strengthen the physical body so we must have spiritual food to build up the spirit. Your mental faculties are not built up through the exercise of speaking in tongues, but your spiritual faculties are greatly strengthened. Things which are in the senses world cannot feed the spirit. This is a law of God.

John 3:6:

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

This law works with mathematical exactness and scientific precision. Anything that is obtained through the five senses—seeing, hearing, smelling, tasting, touching—is in the senses world and relates itself to the flesh. The Bible is in the senses world, and as such the law of God requires that the Bible feed the mind which is included in the Biblical word “flesh.” So if the Bible is in the category of the senses world and thus can feed only the mind, what

then will feed the spirit? The only manifestation God ever gave to edify the spirit is speaking in tongues.

*When you speak in tongues it is the spirit in you which is in direct communication with your heavenly Father, and thus your spirit is edified. This is the spirit from God in you as a gift which is now your spirit because you have been born again. Could you think of anything more wonderful than a direct communication with God? You have that when you speak in tongues.*

I Corinthians 14:2:

For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God. . . .

Notice that you are not speaking unto men when you speak in tongues, but you are speaking unto God. Furthermore, *you are speaking mysteries.*

I Corinthians 14:2:

. . .howbeit in the spirit he speaketh mysteries.

This word “mysteries” may be translated “divine secrets.” Imagine any believer refusing something whereby he, by the spirit, may speak divine secrets directly with God. Those who know the Biblical teaching and practice it in their own private lives by speaking much in tongues are greatly edified and built up in the spirit with mighty boldness. They become spiritually keen and spiritually perceptive.

When you pray in the spirit, which is praying in tongues, you may rest assured that there is no

selfishness in your prayer, for your understanding is bypassed; such prayer is a direct spiritual communication with the Father. When we pray with our understanding, selfishness may enter, and then we pray amiss. But we never pray amiss when we pray by or through the spirit.

I Corinthians 14:14 and 15:

For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? 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.

I have awakened many times during the night feeling a great burden to pray, but as I did not know by my senses what I should pray for or about, I just prayed the best I could. Seemingly there are people or situations in the world which God would have believers pray for; but unless we pray in tongues, the prayer is not offered nor the burden lifted. Since receiving into manifestation the holy spirit and praying in tongues in my private prayer life, I have learned that when these prayer burdens come and I pray to the Father in tongues as the Spirit gives utterance, the burden soon lifts and my prayer is heard and answered. This has been demonstrated numerous times for very sick people, for people in trouble or in grave danger. I firmly believe that God would have us pray for many things which the human mind overlooks. Since the Holy Spirit directs what is

prayed in tongues, we can pray for the fulfillment of specific needs unknown to our senses minds.

Another wonderful asset of speaking in tongues is that *we are helped in overcoming our infirmities*. Which believer among us has no infirmity to overcome or weakness for which he needs help?

Romans 8:26 and 27:

Likewise the Spirit [the *pneuma*] also helpeth our infirmities:<sup>1</sup> for we know not what we should pray for as we ought: but the Spirit [the *pneuma*] itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

Why speak in tongues if the one speaking cannot understand what is spoken? Isn't that foolish and silly? Nothing is foolish and silly which is commanded by God and carried out according to God's plan and order. You do not think it foolish to breathe even though you cannot see the air; nor do you think it foolish to flip the electric switch simply because you cannot see the electricity. You will no longer think it is jabbering or foolishness when you speak in tongues once you have received the power from on high into manifestation. Then, and not before, you will realize what light and life it brings to you.

1. In the original text, "infirmities" is singular, "infirmity." The infirmity is that via our sense-knowledge "we know not what we should pray for as we ought."

Now I want to clarify for you the second most misunderstood portion of the Bible relating to the whole subject of speaking in tongues.

How does one speak in tongues?

No one speaks in tongues until after he is born again and the holy spirit is permanently within. Devil spirits *cannot* operate the manifestation of speaking in tongues. Thus, when one speaks in tongues one can never speak devilish or wrong things.<sup>2</sup> Devil spirits can possess people to prophesy, but devil spirits never speak in tongues.<sup>3</sup> Those who teach that devil spirits can inspire one to speak in tongues have been misled. Every verse in the Bible dealing with speaking in tongues says that the speakers glorified God. I have included this paragraph here because I firmly believe we have to base all teaching on the Bible and not on what men may say. Speaking in tongues, as I said in the first paragraph of this chapter, is the external manifestation of the internal reality and presence of the *gift* of holy spirit from the *Giver* who is the Holy Spirit.

The gifts of God throughout the Bible are received by believing, and all are operated by direct action of

2. See chapter 14, question 8.

3. Jeremiah 2:8: "... and the prophets prophesied by Baal, and walked after *things that do not profit.*"

I Kings 18:19: "Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."

Ezekiel 13:17: "Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them."

the human will. The Spirit does not do the speaking. *We do the speaking, but what we speak is the Holy Spirit's choosing.*

If we do the speaking we can stop at will and start at will. We have complete control over the speaking in tongues at all times even as we have control over speaking with our understanding. When we speak in tongues, however, we have no jurisdiction over the language we may be speaking.

Acts 2:4:

And they were all filled with the Holy Ghost [*pneuma hagian*], and [they, not the Spirit] began to speak with other tongues, as the Spirit [the *pneuma*] gave them utterance.

They were all filled and began to speak. Who began to speak? *They did.* Did the Holy Spirit do the speaking? No! *The ones who were filled did.* If they did the speaking, then they controlled the speaking; but *what* they spoke was “as the Spirit gave them utterance.” The Holy Spirit *never* does the speaking. The Bible plainly teaches that man by *his own will* does the speaking, but what is spoken is supernaturally directed.

Speaking in tongues by a born-again believer is absolutely based on an act of the human will. There is nothing supernatural about the fact that man may speak in tongues. Man's will is always in control; the supernatural involved in the whole operation is *what* he speaks and not the fact *that* he speaks.

The Holy Spirit *never* possesses a man or forces him to speak against his will. There is not one verse of scripture in the Bible that teaches that God takes possession of man's will. Man may say God possesses, but that does not make it so.

If man had no control over speaking in tongues, then God would have transgressed one of His own laws—man's freedom of will—which God cannot and will not do. Furthermore, it would be foolish for the Bible to have such clear teaching as to *when* to speak and *when not* to speak in tongues, if believers were unable to carry out the instructions set forth.

I Corinthians 14:14 and 15:

For if I pray in an *unknown* tongue, my spirit [*pneuma*] prayeth, but my understanding is unfruitful.

What is it then? I will pray with the spirit [the *pneuma*], and I will pray with the understanding also: I will sing with the spirit [the *pneuma*], and I will sing with the understanding also.

Notice carefully that Paul says, "For if I pray in an *unknown* tongue, my spirit prayeth. . . ." Who is praying? Paul is doing the praying, not the Holy Spirit. Paul says he can by his own will pray in tongues. He willed, by his own decision, to pray not only "with the spirit," which is praying in tongues, but "with the understanding," which is praying with the senses. We, by our own wills, determine to pray with the understanding and, likewise, we, by our own wills, determine to pray with the spirit.



Do not let *anyone* ever tell you again that the Holy Spirit does the speaking or praying. The Bible clearly teaches that we by our wills speak in tongues. This discards the negative ideas and thoughts and the wrong teaching that we have no control over speaking in tongues. We are *always* in perfect control of every spiritual gift of God. Every spiritual ability, gift of the true God, is operated by our decision. If it *ever* appears that a spiritual manifestation is out of control, it is in reality not the manifestation which is out of control, but rather the man operating the manifestation is out of order. When this occurs it is not a glory to God, nor is it edifying to the household of faith, but it is a misuse of something intended for good.

All gifts are received by believing. The believer, in receiving into manifestation the holy spirit, believes to receive, *lambanō*, manifest the power from on high by speaking in tongues, and expects at that very moment a supernatural energizing of the spiritual ability within him. Jesus spoke of this experience of the spirit.

John 7:38 and 39:

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit [*pneuma*], which they that believe on him should receive: for the Holy Ghost [*pneuma hagion*] was not yet *given*; because that Jesus was not yet glorified.)

Man's next step in believing is to lift his voice and boldly speak forth. The spirit has no organs of speech. Therefore, we must move our lips and make the sounds and speak the words; but the sounds and the words we speak are God's doing. We, by our wills, speak forth. This is our believing, our action. The *act* of speaking is our doing, but *what* we speak is God's part of the manifestation.

**Speaking in tongues is not:**

1. Linguistic ability. It is an inspired expression of a language which may or may not be understood by people somewhere in the world (I Corinthians 13:1).
2. The gift of known languages nor the comprehension of languages.
3. Yelling, shouting, or making hideous jabbering noises.

*Speaking in tongues is the God-given spiritual ability to speak in other tongues at will as the Spirit gives utterance.* We can start any time; we can stop any time. By our wills we are always in absolute and perfect control of speaking in tongues.

**Speaking in tongues is:**

1. To edify you—I Corinthians 14:4; Jude 20
2. To speak to God divine secrets—I Corinthians 14:2

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3. To speak the wonderful works of God—  
Acts 2:11
4. To magnify God—Acts 10:46
5. To pray perfectly—Romans 8:26 and 27
6. To give thanks well—I Corinthians 14:17
7. To have the Spirit bearing witness with our  
spirit—Romans 8:16
8. To know you are a joint-heir with Christ—  
Romans 8:17
9. To strengthen you with might in your inner  
man—Ephesians 3:16; II Corinthians 4:16
10. To be a sign to unbelievers—I Corinthians  
14:22; Mark 16:17
11. Rest to the soul—Isaiah 28:11 and 12; I Cor-  
inthians 14:21
12. To bring a message from God or for God to  
the people (when interpreted)—I Corinthians  
14:5,13,27,28

## CHAPTER FIVE

### *How to Receive the Holy Spirit, Pneuma Hagion*

**B**efore we can receive anything from God we must first be sure that it is God's will for us to have it. If we are not sure that God wants us to have the holy spirit, we cannot receive, for then we are not certain that the power is available. Thus, *we must know the Word of God before we can do the will of God.*

Furthermore, we must be rid of all fear regarding the holy spirit and speaking in tongues. No one with fear can believe; and without believing, it is impossible to receive any of God's gifts. All spiritual gifts are received and operated in the individual by believing.

If you have a deep spiritual hunger to receive into manifestation the power from on high and to have the ability that you read about in the Book of Acts, you may receive that power while reading this chapter. It is possible to receive the holy spirit at any moment after we know what God has made available and know how to receive it. God's gift of holy spirit has been given once and for all, and you need not tarry to receive it. *Only believe.*

Let us note the general order for the receiving of this power from on high for the Church Age as set forth in God's Word by Peter in his great sermon shortly after the giving of the holy spirit on the day of Pentecost.

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 [the *pneuma hagion*].

The particularly important statement to us is, "Ye shall receive the gift of the Holy Ghost." A gift is something which cannot be earned or worked for because the moment we begin to work for it, it ceases to be a gift and becomes wages or a reward for labor. If we get anything because we have done something good or virtuous, then it is a reward for merit. The giving of power from on high was another demonstration of the grace of God and not a reward for achievement. He freely gives, not because we are worthy but because of His loving-kindness and our great need. We are no more worthy to receive the holy spirit than we are worthy to receive any other of God's gifts. All are gracious gifts to needy persons from a loving God.

Luke 11:13:

If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly

Father give the Holy Spirit [*pneuma hagion*] to them that ask him?

In the Word, receiving the holy spirit is on a gift basis. Here Luke says your Father shall give. This was spoken before Pentecost. *After* Pentecost the idea of *giving* the holy spirit is never once mentioned. God, the Holy Spirit, gave the gift, *pneuma hagion*, holy spirit, once and for all at Pentecost. From then on, it has been a matter of man's receiving by believing.

Do you want to receive? It is no longer a question of God's doing His part; He has done it. It is now a question of your doing your part to receive.

The word "receive" implies action on the part of the one who desires to get something. Since speaking in a tongue is the initial outward manifestation of the internal reality and presence of the holy spirit, we should expect to speak another tongue immediately upon receiving the holy spirit. Since we cannot speak two languages at once, we must lay aside all thought of speaking words in a language which we know and operate by our understanding. We speak forth an inspired language by believing.

We cannot make a mistake in our quest. Remember I Samuel 16.

I Samuel 16:7:

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the Lord seeth* not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

We cannot be wrong in God's sight as long as we believe rightly. He will withhold no good thing from His seeking and believing children.

Remember that the Holy Spirit is God, and that He has made it possible for His gift, holy spirit, to dwell in us. God sent the holy spirit as a loving and gracious gift to His people, not because we are worthy, or deserve or merit it, but because we are hungry, and desperately need spiritual abilities to run the race of life with power—His ability.

Galatians 3:5:

He therefore that ministereth to you the Spirit [the *pneuma*], and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

I want you particularly to notice the words “ministereth to you.” When I teach an audience, I “minister” the Word to them, I give out the Word.

Acts 8:18:

And when Simon saw that through laying on of the apostles' hands the Holy Ghost [*pneuma hagion*] was given, he offered them money.

The holy spirit may be ministered directly and with absolute certainty. I have ministered the holy spirit many times to men and women from various denominational backgrounds, and never have I seen a failure if the candidate believes to receive. When a candidate is instructed and understands that the

Word of God is the will of God and acts accordingly, there can be no failure.

People have said to me, "Yes, I know the apostles could and did minister the holy spirit, but who are you?" Then I remind them that I, as a born-again believer filled with God's power, am a steward of the manifold grace of God, and I minister with the ability that God has given me.<sup>1</sup> Ananias, who ministered the holy spirit to Saul of Tarsus, was also just a believer.

I know that the holy spirit can be received into manifestation without the presence of any other person or without the laying on of hands, but *never* without believing.

I instruct people to receive the holy spirit in the following manner. It is only a method, but God has blessed it and people have received thereby.

1. **Get quiet and relaxed.** "Be still, and know that I *am* God." The greatest cargoes of life come in on quiet seas.
2. **Do not beg God for the holy spirit.** It is here. The power has been here ever since Pentecost. There is no waiting and no tarrying necessary.

1. I Peter 4:10 and 11: "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."



3. **Rest your head back and breathe in deeply.**  
The word “inspiration” also means “in-breathing.”

By believing, you can breathe in the spirit. Opening your mouth and breathing in deeply is an act of believing which God honors.

Psalms 81:10:

...open thy mouth wide, and I will fill it.

Psalms 119:131:

I opened my mouth, and panted: for I longed for thy commandments.

The Greek text of Acts 2:2, “as of a rushing mighty wind,” should be translated “as of a heavy breathing.” Relaxation and inbreathing are vital keys to receiving the holy spirit into manifestation. In John 7, Jesus specifically tells us to drink in the holy spirit.

John 7:37-39:

... If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit [*pneuma*], which they that believe on him should receive: for the Holy Ghost [*pneuma hagion*] was not yet *given*; because that Jesus was not yet glorified.)

In Job 29:23 we read, “and they opened their mouth wide *as* for the latter rain.” We must open

our mouths to drink. This is a helpful step toward receiving into manifestation the spiritual power from on high. If you will do this, you shall realize the manifestation.

In the Gospel of John, Jesus gave last-minute instructions to his apostles before his ascension.

John 20:22:

And when he had said this, he breathed on [*en*, in; he breathed in] *them* [delete], and saith unto them, Receive [*lambanō*] ye the Holy Ghost [*pneuma hagion*].

Since the holy spirit, the power from on high, was not given until Pentecost, they could not have received it at that time. Therefore, "Receive ye" meant later, on the day of Pentecost.

4. **Finally, pray this prayer:** "Father, I now receive the holy spirit, the power from on high, which You made available through Jesus Christ."

Having carried out these four simple steps to receiving the power of the holy spirit, you must now by your own will, move your lips, your tongue, your throat; you must make the sounds, form the words. But the words that you speak will be as the Spirit gives you utterance. *What* you speak is God's business, but *that* you speak is your business.



## *About the Author*

Victor Paul Wierwille has spent a lifetime, over forty years, searching out the truths of God's Word. As part of his search he consulted and worked with many outstanding individuals in Christian studies for keys to power-filled, victorious living. Such men as Karl Barth, Joseph Bauer, Glenn Clark, Karl J. Ernst, Josiah Friedli, Louis C. Hessert, Elmer G. Homrighausen, E. Stanley Jones, George M. Lamsa, Richard and Reinhold Niebuhr, K.C. Pillai, Paul Tillich, Ernst Traeger, and many others, aided Dr. Wierwille in his quest to find the truths of the Word of God.

Dr. Wierwille's academic career includes Bachelor of Arts and Bachelor of Theology degrees from Mission House (Lakeland) College and Seminary, graduate studies at the University of Chicago and at Princeton Theological Seminary, where he earned the Master of Theology degree in Practical Theology. Later he completed his work for the Doctor of Theology degree.

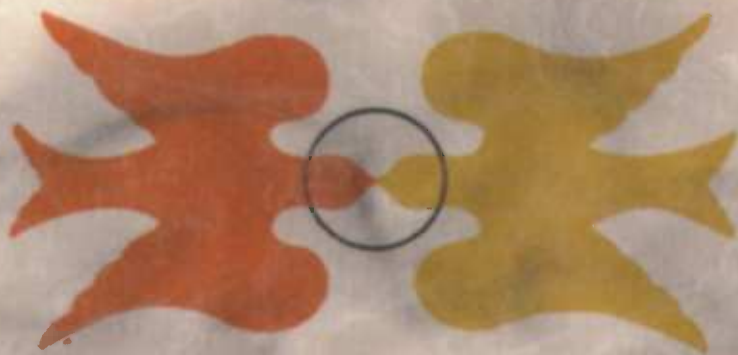
For over forty years, Dr. Wierwille has devoted his major energies to intensive research and teaching of the accuracy of God's Word. Since 1953 he has

taught Biblical research and teaching classes on Power for Abundant Living. He is the founder and first president of The Way International, a nonsectarian, nondenominational Biblical research, teaching, and fellowship ministry. He is noted as founder and first president of several colleges and learning centers, including The Way College of Biblical Research, Indiana Campus; Camp Gunnison, The Way Family Ranch; and LEAD Outdoor Academy International. He is also past president of The Way College of Emporia.

As Dr. Wierwille perseveres in his research of the Word of God, he continues to write more research works and to develop further classes in Biblical studies, including The University of Life outreach courses, an international Biblical studies correspondence school. As a dynamic teacher and lecturer, he travels worldwide to hold forth the greatness of God's Word.

The Way International reaches out with the accuracy of God's Word to all parts of the United States and the world—helping people to receive power for abundant living.





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