

Welcome to the Voice of the Pastor Bible study series and greetings in the wonderful name of our Lord Jesus Christ who is great and greatly to be praised!

Let me introduce myself to you.

My name is Gary Evensen and I am the Pastor of the North Jersey United Pentecostal Church in Secaucus New Jersey.

I have written and filmed this series of bible studies concerning the baptism of the Holy Spirit to help you come to understand this seemingly complex subject

The Baptism of the Holy Spirit and Speaking in tongues is a topic of widespread interest in the Christian church. Many who are not familiar with speaking in tongues are often perplexed, amused, or even disturbed when they first witness the phenomenon. Their reactions are understandable since it seems to depart from the natural. Even seasoned Christians with a thorough understanding of theology wrestle with the nature of the subject.

Adding to its mystification is the fact that many Christian cults, the occult, Eastern mystics, and New Agers claim to exercise speaking in tongues. Thus, with all the confusion surrounding the subject, I have felt the leading of the Lord to create this series of studies concerning the Baptism of the Holy Spirit

Some claim that speaking in tongues is a 20<sup>th</sup> century phenomenon which found its beginnings at a revival in Topeka Kansas in 1906 at a place called Azusa street. While there was a great move of the Spirit at Azusa street it is incorrect to assume that this was the beginning of this experience.

Some claim what caused this movement to begin was the stagnation and hollowness of the mainline denominations which

had stifled the working of the Holy Spirit in the hearts of believers and thus they reject the notion that it could be of God.

As my studies will show, the Baptism of the Holy Ghost and speaking in tongues is for us today.

In those studies I do not address historical questions between 96AD and the Azusa Street revival but let me try to make a historical summary here. While some of the early writings have been lost to the sands of time we will find as we go a bit later in history we find speaking in tongues was happening long before Azusa Street ever happened.

As we look into early history around AD 100 we find Clement of Rome reminded the Corinthians that -a full outpouring of the Holy Spirit was upon you all.-

In AD 130 in the writings of Irenaeus, in his book – Against Heresies – wrote:

In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages... whom also the apostle terms 'spiritual,' they being spiritual because they partake of the Spirit."

Irenaeus, Against Heresies 5.6.1, ANF, I, 531.

In the Didache it says, "For the Father desireth that the gifts be given to all" and also describes prophets who speak "in the Spirit." "Charismata" ERE, III, 371. See The Teaching of the Thirteen Apostles, 1.5 & 11.7; ANF VII, 377 & 380.

In 156 AD Montanus fought against the liturgical and official ministry swing in the church of his day. He called upon his followers to live in a state of frequent ecstasy and vision." His group called the Montanists emphasized the Holy Spirit and spoke in tongues.

Towards the end of the 2<sup>nd</sup> century the witness of Celsus, a pagan, wrote near the end of the second century that Christians in his day spoke in tongues.

In the 4<sup>th</sup> century Hilary the bishop of Poitiers, mentioned both tongues and interpretation of tongues, describing them as "agents of ministry" ordained of God.

Hilary, On the Trinity, 8.33, NPNF 2nd ser., IX, 147.

Also in the 4<sup>th</sup> century Ambrose the bishop of Milan, taught that all the gifts of I Corinthians 12 were part of the normal Christian experience

Ambrose, Of the Holy Spirit, 2.8, NPNF 2nd ser., X, 134.

After the 5<sup>th</sup> century manifestations of the Spirit were almost nonexistent. There are some accounts however of what were called -Spirituals- men who preached against the worldliness of the clergy, the hyper institutionalism of there day; and who were themselves rather quick to respond to what they thought were the direct impulses of the Holy Spirit."

Evidence of speaking in tongues in medieval times is sparse, probably because those teachings were so brutally and effectively silenced by the hierarchal structure of the time

Nevertheless, there still reports of speaking in tongues among the following groups:

The Waldenses and the Albigenses in the 1100's and the Franciscans in the 1200's all have records of speaking in tongues.

In the 16<sup>th</sup> Century the Anabaptists of Germany recorded people speaking in tongues in there movement

In the 17<sup>th</sup> Century the Camisards and Jan-sen-ists of France - spoke of people speaking in tongues in there movement

In the late 17th century Shakers in America record that - Mother Ann Lee – the leader who organized the shakers in America, was often found singing or praying in an unknown tongue.

In 1801 at a Cane Ridge, Kentucky Presbyterian camp meeting "about three thousand people fell in the state of trance, and other hundreds were given to such demonstrations as 'jerking, rolling, dancing'"

In 1830 in Port Glasgow, Scotland there are records of tongues and healings. Edward Irving was like John the Baptist, preparing the way. Going against his church elders, he allowed speaking in tongues. The Regent Square church became closed to him so in 1832 he began services in the Exhibition Hall. Irvingites, as they were called, believed that their "speaking in tongues" was the same as reported at Pentecost, and evidence of Spirit baptism. Speaking in tongues was deemed to be a prerequisite for the operation of the nine gifts. For them, the "Charismata" are a permanent possession of the church, withheld at times due to unfaithfulness. They were forced to withdraw from the Presbyterian Church, and so established a new denomination called the "Catholic Apostolic Church."

In 1896 William Bryant, a layman in Cherokee County, North Carolina recorded that:

Some of the worshippers were so enraptured with the One to whom they prayed that they were curiously exercised by the Holy spirit- speaking in languages unknown to those who heard the ecstatic utterances."

In 1905 the Welsh Revival, probably the most significant predecessor to the Pentecostal revival in America sprang forth. The spark for this revival was kindled through a young miner by the name of Evan Roberts. In the fall of 1904 he felt compelled through a vision to return home from the college he was attending. At 26, he had already spent 13 years praying for a visitation of the Holy Spirit. Getting permission from his pastor, Evan spoke to a small group who remained following the regular prayer meeting at Moriah Chapel in Laughor. Even though this first meeting was a disappointment, more people gathered the next night at a small mission chapel nearby; they heard Evan speak concerning being filled with the Holy Spirit. Each night that week he preached, and on Sunday evening 60 young people committed themselves to Christ. The following night the meeting lasted until 3 a.m. - it had been an unusual mixture of repentance and joy. Just twelve days after Robert's first meeting with 17 people, over 800 tried to get into the little Moriah chapel. People began opening their homes for prayer meetings - these soon overflowed into the streets. The revival fervor spread to nearby Aberdare where Evan and five Spirit filled women then went to over two dozen other cities and towns. "Spontaneous prayer meetings began in the mines, factories, schools and shops. Even the amusement parks were filled with a holy awe as brigades of evangelists swept through them. Men who entered taverns to order drinks left them untouched as conviction and the fear of God came upon them."

Also in 1905 a Chicago doctor by the name of Willis Hoover, serving as a Methodist missionary and District Superintendent for Chile, heard about an unusual revival in India. Breaking out among the students in a girls' school in Puna, this move of God yielded many reports of trances, visions, dreams, prophecies and speaking in tongues. One of Hoover's members in the Valparaiso Methodist church, a simple watchman, had a dream in which he was instructed to go to his pastor and tell him to call the spiritual

people together for a daily prayer meeting. In this dream, Jesus said, "I intend to baptize them with tongues of fire." These 5:00 a.m. parsonage prayer meetings resulted in an unusual, historic revival which soon spread to the country's capital city of Santiago, Chile. There were reports of dancing, spiritual visions, "they spoke in angelic languages, prophesying about this great spiritual revival. The Holy Spirit took them into the streets. The authorities took them to the police stations as arrested prisoners, but they continued to dance in the stations, speaking with other tongues and prophesying to the same authorities. We were persecuted from many directions, and were cast out of the Methodist churches because their pastors would not accept this form of revival. They treated us like crazy men."

Two Swedish immigrants in South Bend Indiana attended a small Pentecostal prayer meeting in which a prophecy directed them to go to "Para" as missionaries. At the Chicago Library they found out that this name belonged to a province in northeast Brazil. A later prophecy told these two to go to a particular site in New York City where an unknown man would meet them. They simply obeyed, and a man appeared to give them the exact amount of money to buy one way tickets to Brazil. They traveled by steamer in 1910, and began attending a small Baptist church in Belem, Para. Soon the Spirit fell with gifts of healing and tongues; their meetings were moved to the basement, but before long almost everybody was in the basement, and the sanctuary was nearly empty!

You see speaking in tongues is not only a 20<sup>th</sup> century experience but has been happening throughout the years since the day of Pentecost when the Baptism of the Holy Spirit was first poured out upon the 120 disciples in the upper room.

As I already stated and it is worth saying again, Evidence of speaking in tongues in medieval times is sparse, probably because those teachings were so brutally and effectively silenced by the hierarchal structure of the time

You see the Baptism of the Holy Spirit and speaking in tongues did not end with the death of the Apostles but has continued through the sands of time, yes its witness dimmed by the fires of persecution but nevertheless still recorded in history. As we came into the 19<sup>th</sup> and 20<sup>th</sup> centuries we find great moves of God and great revivals happening which defy any explanation , except that has been pouring out of his spirit upon those who are hungry and thirsty for him.

In light of all these happenings over the centuries I wrote this series of studies to further expound upon the various subjects concerning The Baptism of the Holy Spirit.

Again I ask you to view these studies in there entirety and judge for yourself whether these things be true or not.

The scripture tells us in 2 tim 2:15 (kjv)

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

The NIV says it like this

Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

The scripture tells us to “work out your own salvation with fear and trembling” in Philippians 2:12

The NLT gives us a little different translation where it says

“be even more careful to put into action God’s saving work in your lives, obeying God with deep reverence and fear.”

My purpose is merely to teach the word of God, it is up to you to decide what you will do with that teaching.

I encourage you today to work out your own salvation and obey God with deep reverence and fear, for one day, you shall stand before your maker and He will not judge you from what I say or any other man says, but according to the book of revelations he will judge you according to what is written in the word of God.

I hope that you will enjoy this series of studies, some are short, simple and to the point while others are a little longer and deeper.

But they are all written in the hope that we can all have a closer walk with God.

God Bless you and enjoy the series.

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