

SPEAKING IN TONGUES

SIGN AND GIFT



By
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Biblical teaching on the differences between the sign of speaking in tongues as the initial evidence of being filled with the Holy Spirit and the Holy Spirit's gift of tongues as mentioned by Paul in his first letter to the Corinthians.

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Biblical references from the
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P R E F A C E

The outpouring of the Holy Spirit with speaking in tongues has aroused worldwide attention concerning the supernatural manifestations of the Spirit of God. The need of the presence and power of the Holy Spirit in these last days is very evident. Many have received the Gift of the Spirit and are enjoying a new dimension in Christian experience. A consecrated heart and life yielded to the Lord Jesus is a necessary prerequisite to receiving the infilling of the Holy Spirit. He only infills those vessels who are cleansed by the Blood of Christ and who are wholly dedicated and consecrated to the Lord Jesus Christ.

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SPEAKING IN TONGUES, SIGN AND GIFT

CHAPTER 1

The Pentecostal Baptism of the Holy Spirit with the initial evidence of speaking in tongues was for believers yesterday and is for believers today.

Among the wonderful manifestations of God's power and Spirit, the Holy Scriptures reveal "speaking in tongues." Before the Lord Jesus ascended into heaven He promised and prophesied, "And these signs shall follow them that believe: In my Name . . . they shall speak with new tongues . . ." The ushering in of the day of Pentecost with the first outpouring of the Holy Spirit brought this unusual phenomenon into evidence as is recorded in the second chapter of Acts. From that time forth we see this manifestation in evidence in the early Christian Church.

"Speaking in Tongues"

may be defined as that power of the Holy Spirit which causes or enables a person to speak in a language unknown to him. In the plan of God this wonderful operation of His power was reserved until the appearance of the Messiah and the outpouring of the Holy Spirit. Surely any gift, sign, or operation of the Holy Spirit deserves our open-hearted consideration. Now we are living in the dispensation of the Holy Spirit; now is the time when He manifests Himself in and through the believers as they are yielded to Him and filled with Him, obeying His voice. The Lord Jesus Christ is

the Great Baptizer

with the Holy Spirit and, in as much as He is the same yesterday, today, and forever (Heb. 13:8), we know that He baptizes believers today with the Holy Spirit just as He did on the Day of Pentecost (Acts 2:4) and in the days of the early church.

In the last sixty years there has been a remarkable visitation of the Spirit of God in the earth. In a world-wide sense the Holy Spirit has been outpoured by the Lord Jesus in response to a deep-seated hunger in the hearts of God's saints, evidenced in earnest seeking and prevailing prayer. God heard the cry of His children for the outpouring of His Spirit as in days of old, and as a result, the mighty Baptism of the Holy Spirit and fire has been ministered by the Lord Jesus to multitudes of hungry souls. Thousands upon thousands everywhere have received the

Precious Gift

of the Holy Spirit and accompanying this gift came the supernatural manifestation of "speaking with other tongues." Just as first outpourings of the Holy Spirit upon the church (which are recorded in the Book of Acts) were accompanied with this phenomenon so, likewise, in these last days this same phenomenon accompanies the outpouring of the Holy Spirit.

Now let us examine the Scriptures in relation to this important subject. In Acts 2:4 we read, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This is the first time that the Lord Jesus Christ, the Baptizer in the Holy Spirit, had baptized anyone. John the Baptist had foretold the coming of Him who was mightier than he, Whose shoe's latchet he was not worthy to unloose, and that He would baptize with the Holy Spirit. Jesus had come to Jordan, had been baptized in water by John, had ministered for three and one-half years in forgiving sin, healing sick bodies, performing miracles, and in hundreds of ways manifesting the power and glory of His Father, but never once had He baptized anyone with the Holy Spirit. However, after His death, resurrection, and ascension,

the time had now come

for Him to be revealed in actuality as the mighty Baptizer with the Holy Spirit. He was glorified at the right hand of God and, having received of the Father the promise of the Holy Ghost, He poured it out upon the

one hundred twenty waiting disciples (Acts 2:33). What a marvelous moment! For the first time God's Son is manifested as the BAPTIZER WITH THE HOLY GHOST. All heaven stands in awe to behold this wonder as the Great High Priest poured the Anointing Oil of the Holy Spirit upon that humble, "called-out" company of faithful seeking believers who were waiting in Jerusalem in obedience to His command. The Holy Spirit descended, the disciples were filled, and they all began to speak with other tongues as the Spirit gave them utterance. They had received THE promise of the Father. The Comforter had come and He gave evidence of His in coming by the "speaking in other tongues" as He gave utterance. How does the Baptizer with the Holy Spirit baptize? What is

the manifestation

of this mighty Baptism? Heaven and earth witnessed that day that the Baptism of the Holy Spirit is accompanied with the initial evidence of speaking in other tongues! Hallelujah! ALL those that received the Gift of the Spirit spoke in other tongues. Pentecost is the setting forth of Christ as the Baptizer in the Holy Spirit! Pentecost is the outpouring of the Spirit manifested in experience and reality! Pentecost is the way the Lord Jesus baptizes in the Holy Spirit! Pentecost is the example, the pattern, the setting forth of the Baptism of the Holy Spirit with speaking in tongues so that believers of all coming ages might know the manner in which the Lord Jesus baptizes believers in the Holy Ghost, that is, with the initial evidence of speaking in other tongues. The operation of the Lord Jesus on the day of Pentecost, resulting in the experience that the 120 disciples received as recorded in Acts 2:4, is

the standard

for the Church Age—that all might know that the Baptism of the Holy Spirit is accompanied with the initial evidence of speaking in other tongues. Every believer embraces Christ as his Passover (I Cor. 5:7); every believer should embrace Christ as his Pentecost and tarry until he is endued with power from on high

just as the 120 disciples did. Then he too shall receive the same precious Gift of the Spirit with the same initial evidence—speaking in other tongues as the Spirit gives utterance.

Two great events and experiences marked Israel's deliverance from Egypt: the first was Passover, the slaying of the lamb and the shedding of its blood for deliverance; the second was fifty days later, the Giving of the Law on Mt. Sinai on the tables of stone. Now we believers may enjoy the realities of the fulfillment of both of these mighty events. First of all we accept the Lord Jesus as our Passover and experience

the reality of His blood

washing away our sins; and, second, we also have the privilege of accepting the Lord Jesus as our Pentecost, having the Word "written not with ink but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." II Cor. 3:3. We can experience

the reality

of His Holy Spirit infilling us as we speak with other tongues as the Spirit gives utterance! God wants both Passover and Pentecost to be living realities in our lives. How wonderful to know the Lord Jesus as (1) our Saviour from sin and as (2) our Baptizer in the Holy Spirit! Have you received the Holy Spirit since you believed? Come to the Great Baptizer, prepare yourself in prayer before Him, and He will immerse you in the very glory of God. Hallelujah to the Lamb! "But when the Comforter is come, whom I will send unto you from the Father, HE SHALL TESTIFY of me." (John 15:26.) He testified on the day of Pentecost that He had come, for the disciples who were filled with Him spoke in other tongues as He gave utterance. So today when He infills the believer He will likewise testify in the same manner that He has come. The tongue, the unruly member, will be brought into subjection to His will as the seeking, hungry believer surrenders all; and when He, the Spirit of truth, has come He will testify that He has come—and we will hear

Him in the speaking with other tongues!

When Peter, filled with the Holy Spirit, preached that wonderful Pentecostal sermon he declared to the assembled multitudes who had gathered to hear the 120 speaking in tongues, "THIS is THAT which was spoken by the prophet Joel; it shall come to pass in the last days, saith God, I will

Pour Out of My Spirit

upon all flesh . . ." (Acts 2:16-17). The "this" that Peter was talking about was the Baptism of the Holy Spirit initially evidenced with the speaking in other tongues. Indeed, in this declaration, the apostle Peter declares that supernatural phenomenon of "speaking in other tongues" which was heard by the multitudes is the outpouring of the Holy Spirit. Anything short of "this" that was manifested on the day of Pentecost is not "that" which was spoken by the prophet Joel. The "this" outpouring of the Holy Ghost in the last days will also be accompanied with initial evidence of speaking in other tongues.

Again Peter states in Acts 2:32-33, "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth THIS, which

ye now see and hear."

What were they now seeing and hearing? The physical demonstration of the Holy Spirit upon the believers in the speaking with other tongues. The outpouring of the Holy Spirit, the promise of the Father, shed forth by Jesus, the exalted Son of God, is capable of being SEEN and HEARD. There is real, tangible evidence of the Baptism of the Holy Spirit as it is received, and here we see that evidence is "speaking in other tongues." From this we know that when the Holy Spirit is outpoured, His coming will be definite—He will be SEEN and HEARD in the speaking with other tongues as He gives utterance. In Acts 2:38 Peter further declares that the promise of the gift of the Holy Ghost "is unto you, and to your children, and to all that are afar off, even

as many as the Lord our God shall call." Thus we know that the promise of the Holy Spirit with the accompanying initial evidence of speaking in other tongues is for us today. We, indeed, are "afar off" but Jesus Christ, who is the same yesterday, and today, and forever, desires to baptize us as He did in that day!

In Acts 10:44-48 we read of the outpouring of the Holy Spirit upon the gathering at the house of Cornelius. Peter was bringing the glad tidings concerning the Lord Jesus and while he "yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost,

FOR they heard

them speak with tongues, and magnify God." The Gentiles had received the gift of the Holy Spirit. Why did Peter and those with him know that they had received the Baptism of the Holy Spirit? "FOR they heard them speak with tongues." The evidence that Cornelius, his relatives, and friends had received the Holy Spirit was "speaking with tongues." There was a

real, tangible evidence

that satisfied the Apostle Peter and those with him that these Gentiles had received the Holy Spirit. There is a real, tangible evidence that will satisfy the standard of the Word of God that we have received the Holy Spirit. And that evidence is "speaking with other tongues." The reason why we know a person has received the Baptism of the Holy Spirit today is the same reason why Peter knew Cornelius had received the Baptism of the Holy Spirit—the one receiving will speak with other tongues.

Sometimes we hear disparaging remarks concerning "speaking in tongues" but it is difficult to understand how any one born of the Spirit of God would so speak concerning this work of the Holy Spirit. Surely such remarks reveal a calloused condition of the heart before

God and a lack of true spirituality—we should not lightly esteem any work of the Holy Spirit. In this outpouring of the Spirit on the household of Cornelius we see the Gentiles being received—saved and filled with the Spirit just the same as the Jewish believers. And the Lord USED

THE MANIFESTATION

OF SPEAKING WITH TONGUES TO PROVE that the Gospel of the Lord Jesus was to go freely to the Gentiles and that God accepted the Gentiles just the same as He did the Jews as they both came through the Lord Jesus. Thus we see the great value that God placed on "speaking with tongues"—the evidence that the Gospel of Grace should go freely to the Gentiles. Surely we cannot lightly esteem this manifestation of the Lord.

When Peter went to the gathering of the apostles and elders in Jerusalem he testified of this outpouring of the Spirit by saying, "And as I began to speak, the Holy Ghost fell on them, AS ON US AT THE BEGINNING. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them THE LIKE GIFT AS HE DID UNTO US, who believed on the Lord Jesus Christ; what was I that I could withstand God?" This statement carried tremendous weight with the apostles and elders—the Gentiles had received the Gift of the Holy Spirit—and He had fallen upon the Gentiles just as He had fallen on the Jews—in the same manner, with the initial evidence—that is, speaking with other tongues. They had received the LIKE GIFT as the one hundred twenty had received at the beginning—that is, on the day of Pentecost. We too can receive the like gift as the one hundred and twenty did, the gift of the Holy Spirit accompanied by speaking with other tongues.

In the 19th chapter of Acts we have the record of the Ephesians receiving the Holy Spirit at the time the Apostle Paul visited them. Up to the time of his coming they had embraced the message of the gospel under Apollos, but that was lacking in many respects. So the

Apostle Paul questioned them by saying, "Have ye received the Holy Ghost since ye believed?" They answered, "We have not so much as heard whether there be any Holy Ghost." What a lack and what a need! And yet many today are in a similar condition because the fulness of the Gospel has not been preached unto them and they have never heard

the glorious message

that they may receive the Baptism of the Holy Spirit. So Paul baptized the Ephesians in water in the Name of the Lord Jesus Christ and "when Paul had laid hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

THREE times

the Spirit of God has recorded in Holy Scripture that the Baptism of the Holy Spirit is accompanied with the initial evidence of speaking with other tongues. A perfect witness from the hand of the Lord that we might most assuredly know. Blessed be the Name of our God! Shall we not receive this testimony from the Lord, and never be satisfied with anything less than the full Baptism of His Spirit with speaking in tongues? May the Lord help us to follow the testimony and pattern of His Word. That shall satisfy Him and also be a satisfying portion to our own souls.

CHAPTER 2

The difference between (1) Speaking in tongues as the initial evidence of the Baptism of the Holy Spirit and (2) Speaking in tongues as the gift of tongues.

In this wonderful outpouring of the Holy Spirit in these last days the phenomenon of speaking with tongues has been manifested in many, many believers. Some realized that "the speaking in tongues" that accompanied the Baptism of the Holy Spirit is

the initial evidence

of that Baptism, something distinct and separate from the "gift of tongues" spoken of in I Cor. 12 and 14. How-

ever, other people maintain that the speaking in tongues at the time of the reception of the Holy Spirit is not the initial evidence of the Baptism of the Holy Spirit but is "the gift of tongues," and consequently, not all will speak in tongues when they receive the Baptism of the Holy Spirit. These are the important questions: (1) Is the "speaking in tongues" as recorded in Acts 2, 10, and 19 the initial evidence of the Baptism of the Holy Spirit and not the "gift of tongues" of I Cor. 12 and 14, or (2) Is "speaking in tongues" which occurs at the reception of the Baptism of the Holy Spirit as recorded in Acts 2, 10, and 19 the "gift of tongues"—one and the same operation and manifestation as that which is spoken of in I Cor. 12 and 14? If speaking in tongues is the initial evidence of the Baptism of the Holy Spirit then

ALL will speak

in tongues when they receive this Baptism. But if speaking in tongues is not the initial evidence of the Baptism of the Holy Spirit but only the "gift of tongues" then **NOT ALL** will speak with tongues when receiving the Baptism of the Spirit, for in I Cor. 12:30 we read concerning the gift of tongues, "Do all speak with tongues?" and the answer is "No." Those taking this position usually maintain that "speaking in tongues" is not the initial evidence of the Baptism of the Holy Spirit and that all receiving the Holy Spirit will not speak in tongues, but that some will have one evidence and some another evidence, and so on. As evidence of receiving the Baptism of the Holy Spirit one will receive the gift of "the word of wisdom," and another "the word of knowledge," another "the gift of faith," another "the working of miracles," another "the gift of tongues," etc. Thus their position is that the evidence of the Baptism will be one gift to one person and another gift to another person. Those that see that "speaking in tongues" is always the initial evidence of the Baptism maintain that **ALL** will speak with tongues when they receive the Baptism of the Holy Spirit, and after the reception of the Holy Spirit He will bestow

one or more of the nine gifts, such as the word of wisdom, the word of knowledge, etc. (I Cor. 12:1-11), as He wills.

Now let us examine the Scriptures concerning this question. In Acts 2:4, 10:46, and 19:6 we read of three outpourings of the Holy Spirit and in each of these three instances a group of believers received the Baptism of the Holy Spirit and

ALL of them

spoke in other tongues. On the Day of Pentecost (Acts 2:4) one hundred twenty disciples were filled with the Holy Spirit and ALL of them spoke in other tongues. At the house of Cornelius, Cornelius, his kinsmen, and friends were filled with the Holy Spirit and ALL of them spoke in other tongues. At Ephesus (Acts 19:6) the believers (the number of men was twelve, vs. 7) were filled with the Holy Spirit and ALL of them spoke in other tongues. In

these three instances

ALL those who received the Baptism of the Spirit spoke simultaneously—at ONE time and in ONE meeting, in other tongues. Now is this “speaking in tongues” the gift of tongues? If it is, then we must admit that all will not speak with tongues when receiving the Baptism of the Holy Spirit, and hence speaking in tongues is not the initial evidence of this Baptism. But if it is not the gift of tongues (one of the nine gifts of the Spirit listed in I Cor. 12) then we know that it is most assuredly the initial evidence of the Baptism of the Holy Spirit.

In I Cor. 14:27-28 we read this command concerning the “gift of tongues”—“If any man speak in an unknown tongue, let it be BY TWO, or at the most BY THREE, and THAT BY COURSE; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.” Now let us see if this rule concerning the “gift of tongues” is applicable to the “speaking in tongues” in Acts 2:4, 10:46, and 19:6. (1) In Acts 2:4, on the Day of Pentecost, one hundred twenty disciples spoke simul-

taneously, at one time, in other tongues whereas in the rule concerning the gift of tongues (I Cor. 14:27) Paul declares that TWO or

at the most only three

could speak when using the gift of tongues. Therefore we see that the “speaking in tongues” which occurs at the time of the reception of the Baptism of the Holy Spirit IS NOT “the gift of tongues” but is the initial evidence of that Baptism. (2) At the house of Cornelius (Acts 10:46) Cornelius, his kinsmen and friends ALL spoke simultaneously in other tongues. Here again we see that this is not the gift of tongues but

the evidence

of the Baptism—for if it had been the gift of tongues only one person could have spoken at one time, but here a group speak in tongues at one time. (3) At Ephesus (Acts 19:6-7) the group of believers (the number of men was twelve) ALL spoke at one time. Again we see that this is not the gift of tongues because if it were only one of the Ephesians could have spoken at one time. It is speaking in tongues as the initial evidence of the Baptism of the Holy Spirit. The Word of God leaves us in no doubt concerning this question. We know that the speaking in tongues at the time of receiving the Baptism of the Holy Spirit is the initial evidence, something separate and distinct from the gift of tongues which is one of the nine gifts of the Spirit.

God the Father has given us the Son of God, the Lord Jesus, as our Saviour and we receive Him as the gift of the Father. After we have received the Lord Jesus, the Son of God, then He bestows upon us the Gift of the Holy Spirit with the initial evidence of speaking in other tongues. Then after we have received the Holy Spirit, the Holy Spirit

desires to bestow

upon us one or more of the nine gifts of the Spirit which are: (1) the word of wisdom, (2) the word of knowledge, (3) faith, (4) the gifts of healing, (5) the working of miracles, (6) prophecy, (7) discerning of spirits, (8) divers kinds of tongues, and (9) the interpretation of

tongues. I Cor. 12:1-11. When a believer receives the Baptism of the Holy Spirit he will speak in other tongues as the initial evidence, but that does not mean that he has received the "gift of tongues"—for we have seen that the speaking in tongues at the time of the receiving of the Baptism of the Spirit is different from the "gift of tongues." Many speak in tongues when receiving the Baptism and do not receive the gift of tongues. However, there are others who, after having received the Baptism of the Holy Spirit with speaking in tongues, also receive the gift of tongues, and occasionally, or at different times thereafter, they use this gift of tongues. When a believer receives the gift of tongues, that believer may use the gift at will; that is, he may speak in tongues whenever he desires—but that speaking should only be under

the domination

and direction of the Holy Spirit. Hence the necessity of carefully using the gift of tongues and not abusing that with which God has intrusted us. May the Lord help us to walk softly and carefully before Him, in all things being obedient to His voice that He alone shall be glorified. Let self be crucified and Christ be exalted!

Upon further examination we note that ALL spoke in tongues at the gathering on the day of Pentecost, ALL spoke in tongues at the meeting in the house of Cornelius, and the same was true at Ephesus (Acts 19:6), whereas in the use of the gift of tongues

ONLY THREE

at the most could speak in any one gathering or meeting. If the speaking in tongues on the day of Pentecost was the "gift of tongues" only three at the most could have spoken in tongues—but it was not the gift of tongues, for ALL the one hundred and twenty spoke in tongues. It was the initial evidence of the Baptism of Spirit. The same is true of what happened at the house of Cornelius and at Ephesus. It would then appear that if in any meeting three persons had received the Baptism of the Spirit with speaking in tongues the minister in charge, if he believed this to be the gift of tongues,

would have to stop anyone else from receiving the Holy Spirit with speaking in tongues. Thus, a minister taking this stand could only allow at the most three persons to receive the Baptism of the Spirit speaking in tongues in any one service—all others would be silenced. If it so happened, as it does, that after two people have received the Baptism of the Holy Spirit and two more at the same time received the Spirit, the minister would be in

a great quandry

to decide which one of those two he must stop! Of course this is absurd, and consequently we can see the absurdity of maintaining that the speaking in tongues recorded in the Book of Acts at the time of the reception of the Baptism of the Spirit is the "gift of tongues." It cannot be. It is the initial evidence of the Baptism of the Holy Ghost.

Furthermore, we note in I Cor. 14:27-28 that the Scriptures in relation to the gift of tongues state, "let one interpret, but if there be no interpreter, let him (the one using the gift of tongues) keep silence in the church; and let him speak to himself, and to God." Therefore when the "gift of tongues" is exercised the interpretation of this speaking in an unknown language should follow the "message in tongues" so that all will understand what has been spoken. I Cor. 14:5-28. If no one present exercised the gift of interpretation making known what has been spoken in tongues, the one exercising the gift of tongues must keep silence and speak to himself and to God. Now let us see if this rule can be applied to the speaking in tongues in Acts 2, 10, and 19. If this rule had been applied on the day of Pentecost only one disciple could have spoken in tongues. Then the gift of interpretation would have to have been exercised by someone to give forth the meaning in accordance with the rule set forth by the Holy Spirit Himself in I Cor. 14:27-28. But this was not the case. No interpretation was brought forth. None of the disciples waited to obey the rule given in I Cor. 14:27-28.

For what reason?

Because the speaking in tongues on the day of Pentecost is not the "gift of tongues" and consequently is not governed by the rule of I Cor. 14:27-28, but the speaking in tongues on the day of Pentecost is the initial evidence of the Baptism in the Holy Spirit! What is true of the day of Pentecost is likewise true at the house of Cornelius (Acts 10) and at Ephesus (Acts 19). None of those speaking in other tongues waited for the interpretation. They all spoke at one time praising and magnifying the Lord. Blessed be the Name of the Lord who has so clearly set forth this truth in His Word that none need misunderstand, but all may know that the Baptism of the Holy Spirit is always accompanied with the initial evidence of speaking in other tongues.

Furthermore, we see that there is increased difficulty in maintaining that the speaking in tongues on the day of Pentecost is the gift of tongues. If such were the case, when one person had received the Baptism with speaking in other tongues he would have to finish speaking, and the interpretation of what he had spoken would have to be given. Then, and only then, could a second person receive the Baptism, speaking in other tongues. Then the second person speaking in tongues would have to finish speaking and the second interpretation be given before the third person could receive the Baptism speaking in tongues. Such is absurd. Indeed we can clearly see that the speaking in tongues at the time of the reception of the Holy Spirit (Acts 2, 10, 19) is not the gift of tongues but the initial evidence of the Baptism of the Holy Spirit.

May we present one more thought before we leave this angle of the subject? If it is maintained that the speaking in tongues at the Baptism is the gift of tongues, then if in a meeting three messages in tongues together with their three interpretations had already been given, it would then be impossible for

ANYONE ELSE

to receive the Baptism of the Holy Spirit speaking in tongues; that is, if this speaking in tongues is the gift of

tongues as many advocate for the simple reason that I Cor. 14:27-28 allows the exercising of the gift of tongues only three times in any given meeting.

Below is a list that will help one to see at a glance the difference between "speaking in tongues" as the initial evidence of the Baptism of the Holy Spirit (Acts 2, 10, 19) and the "gift of tongues" as one of the nine gifts of the Spirit (I Cor. 12 and 14).

Speaking in Tongues, the Initial Evidence of the Baptism of the Holy Spirit. Acts 2:4, 10:46, 19:6.	The Gift of Tongues, One of the Nine Gifts of the Holy Spirit. I Cor. 12 and 14.
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ALL speak at one time.....	One speaks at a time
ALL speak in one meeting.....	At the most 3 may speak in one meeting
ALL speak without interpretation.....	Each must speak with interpretation

Thus we see that Acts 2, 10, and 19 reveal "speaking in tongues" as the evidence of the Baptism, whereas I Cor. 12 and 14 have to do with the gift of Tongues as used in the church.

CHAPTER 3

The Pentecostal Baptism of the Holy Spirit was not given before the Death and Resurrection of Christ.

It has been maintained that Zacharias (Luke 1:67), Elizabeth (Luke 1:41), John, the Baptist (Luke 1:15), and Mary, the mother of Jesus, (Luke 1:35) all were filled with the Holy Spirit and did not speak in tongues. However, we read in Matt. 3:13-14, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying,

I HAVE NEED

TO BE BAPTIZED OF THEE, and comest thou to me?" John had been preaching to the multitudes that the Great Baptizer with the Holy Ghost was about to appear. He had declared, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear:

HE SHALL BAPTIZE

YOU WITH THE HOLY GHOST, AND WITH FIRE." (Matt. 3:11). Therefore, when John said that he needed to be baptized by Jesus, we know that although John had been filled with the Holy Ghost according to the Old Testament order, he knew that he needed to receive the

full Pentecostal Baptism

of the Holy Spirit from the Lord Jesus—and that Baptism is accompanied with initial evidence of speaking in other tongues. So we see that although John had been filled with the Holy Spirit in the measure that a person could receive the Spirit before the death and resurrection of the Lord, he

HAD NOT RECEIVED

the Baptism of the Holy Spirit that is now ministered by the Lord Jesus, our Great High Priest. This is also true of Zacharias, Elizabeth, Mary, and the Old Testament characters that likewise had been filled with the Holy Spirit—they did not, and at that time could not, receive the full Baptism of the Holy Spirit.

The Baptism of the Holy Spirit was reserved for the Church age and was

first ministered

by the Lord Jesus on the Day of Pentecost. This is made clear in John 7:37-39, "In that last day, that great day of the feast (of tabernacles), Jesus stood and cried, saying, 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, which they that believe on Him should receive: FOR THE HOLY GHOST WAS

NOT YET GIVEN;

BECAUSE THAT JESUS WAS NOT YET GLORIFIED.)" Here is Christ's great invitation to come to Him and receive the waters of the Holy Spirit, but the Holy Spirit had not yet been given because Jesus was not yet glorified. He must die on Calvary for our sins so that He might be

the smitten Rock

from which the waters of the Spirit poured forth. He must be glorified at the right hand of the Father and receive of the Father the Promise of the Holy Ghost—and then, and only then, could the Holy Ghost be given. Thus we see that all who lived before the death, resurrection, and ascension of the Lord Jesus could not receive the Gift of the Holy Ghost, because Jesus was not yet glorified. But

since the ascension

of Christ it is the privilege of all who believe on the Lord Jesus to receive the Gift of the Holy Ghost, and as those waters pour forth from our innermost being we will speak in other tongues as the Spirit gives utterance. Blessed be the Name of the Great Baptizer with the Holy Spirit! The Rock of God, which is Christ (I Cor. 10:4), must first be smitten (Ex. 17:6) before the multitudes could drink. Christ must die before we could receive the Baptism of the Holy Ghost. Now we need only TO SPEAK TO THE ROCK as Moses was commanded in Numbers 20:8, and the waters of the Holy Spirit will be given. Speak to Christ, call upon Him, and "tarry ye, until ye be endued with power from on high" and He will send the promise of the Father to you! "ASK, and it shall be given; SEEK, and ye shall find; KNOCK, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 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 TO THEM THAT ASK HIM?" (Luke 11:9-11).

CHAPTER 4

Mary, The Mother of Jesus

To Mary, the virgin Princess of Israel, was given the unique privilege of becoming the Mother of Jesus, the Son of God. The Incarnation of the Word of God was brought about in the body of the Blessed Virgin. God the Father begat the Son by the overshadowing and power of the Holy Ghost. Mary, at the time of the annunciation, had heard these words from Gabriel, "THE HOLY GHOST SHALL COME UPON THEE, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." (Luke 1:35). Truly that which was conceived in her was of the Holy Ghost. (Matt. 1:20). Surely Mary experienced the power of the Holy Ghost upon herself in a marvelous way! Surely she had been overshadowed with the power of the Most High until her body was indeed under the domination of the Holy Ghost. Marvelous Mystery! Holy Incarnation! Heaven touching Earth! God becoming Man! God and Man made One in the Body of Jesus! Hallelujah to the Lamb!

Thirty-three and a half years passed by. Mary stood before the Cross of her Son and saw Him die. The prophecy of Simeon to Mary was fulfilled. "Yea, a sword shall pierce through thy own soul also." (Luke 2:35). But

Christ arose

from the dead, commanded His disciples to wait in Jerusalem for the Gift of the Holy Ghost, then He ascended into heaven and sat at the right hand of God. The one hundred twenty disciples tarried in Jerusalem in obedience to His command. Now Mary, the Mother of Jesus, might have said to the other disciples, "I need not tarry for the Gift of the Holy Ghost, because at the time of the conception of the Lord Jesus, the Holy Ghost came upon me. I have already received the Holy Spirit." No, Mary did not so speak. She took her place with the rest of the disciples and waited for the

full Pentecostal Baptism

of the Holy Spirit. She, too, needed the Pentecostal Experience. She, too, needed to receive the mighty Baptism of the Holy Spirit from the Lord Jesus, her glorified Son. She, too, needed to tarry until she was endowed with power from on high! Hallelujah! Oh, if Mary, the mother of our Lord, needed the Baptism of the Holy Ghost, don't you? What an example she set for us! She humbly took her place as a seeker, not resting upon a former, incomplete experience that did not meet

the standard

of the Church Age. She did not seek to exalt herself and have others pray to her. No, No! We can see her praying together with the rest of the 120 disciples to her glorified Son, praising and blessing God (Luke 24:53).

The disciples "all continued with one accord in prayer and supplication, with the women, and MARY THE MOTHER OF JESUS, and with His brethren." (Acts 1:14). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And THEY WERE ALL FILLED WITH THE HOLY TONGUES, AND BEGAN TO SPEAK WITH OTHER TONGUES, as the Spirit gave them utterance." (Acts 2:1-4). Peter, James, and John and the other disciples were filled with the Holy Spirit speaking in other tongues, and so was Mary, the mother of Jesus. She was praising and glorifying God as she had never done before. She was speaking in other tongues under the mighty domination of the Holy Ghost. Years before she had praised the Lord in the

"Magnificat"

in her own language (Luke 1:46-55) when her soul magnified the Lord and her spirit rejoiced in God her Saviour, but now she had entered into the experience

that is for every believer of the Church age if he will follow Mary's example and tarry until he likewise receives just as she received the Holy Ghost on the day of Pentecost, speaking with other tongues as the Spirit gives utterance. May the Lord baptize each of us in the Holy Ghost just as He did baptize His mother on that day! Praise the Lord!

CHAPTER 5

The Baptism of the Holy Spirit, the Earnest of the Coming Age.

Among the different names which the scriptures use to designate the Baptism of the Holy Ghost is the word "earnest," which means the sample or foretaste of that which is to come. Paul in writing to the Ephesians declared to them that in Christ "ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with THAT HOLY SPIRIT OF PROMISE, which is

THE EARNEST

of our inheritance until the redemption of the purchased possession, unto the praise of His glory." (Eph. 1:13-14.) In II Cor. 1:21-22 we also read, "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given THE EARNEST OF THE SPIRIT in our hearts." Again in II Cor. 5:5 Paul, in writing concerning the glorified body that the believer will receive at the coming of the Lord says, "Now He that hath wrought us for the self-same thing is God, who also hath given unto us THE EARNEST OF THE SPIRIT." The Baptism of the Holy Ghost is the earnest of the Spirit. It is the earnest of

our inheritance

until the redemption of the purchased possession, that is, it is the sample or foretaste of the coming glory of our immortal bodies when Christ shall come in the millennial reign. In the Baptism of the Holy Spirit we have a marvelous foretaste of what the millennium is

going to be like. How marvelous to be submerged, immersed, baptised into the Holy Ghost by the Lord Jesus until our whole being is swayed and dominated by the Holy Ghost. What a holy thrill! What spiritual ecstasy! What glory! What blessing! How the whole being is quickened and even our bodies are renewed and touched by His mighty resurrection power as we receive the Baptism of the Holy Spirit speaking in other tongues as the Spirit gives utterance! But

this is only

the FORETASTE, the EARNEST, the SAMPLE of what is yet to be ours when the Lord Jesus shall come! A glorious foretaste is ours in the Baptism of the Spirit, but **the full glory** will be ours in the resurrection from the dead when Christ comes and we receive our glorified bodies. Oh, the thrill that awaits us! Glorious prospect! "Even so come Lord Jesus. Amen."

Now when we receive the earnest (the sample or the foretaste), that is the Baptism of the Holy Spirit, we speak in other tongues as the Spirit gives utterance. Now if this is the sample, the fullness will be

THE SAME

as the sample—only more of it! And so it shall be when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thes. 4:16-17). The bodies of all believers that have died in Christ will be raised from the dead and as we come forth from the tomb we shall begin

to praise the Lord

not in English, Indonesian, Javanese, Chinese, Spanish, and in thousands of other languages and dialects, but we shall praise Him in a new language that we shall all receive in that day. We shall indeed and in truth "speak in another tongue!" as the Spirit gives utterance magnifying the Lord! Then we shall enter into the fullness of the Holy Ghost in our glorified bodies and spirits.

Now these weak vessels of clay have a difficult time to contain

the glory of God

when it is outpoured in the Baptism of the Spirit, but then in our glorified bodies we shall be able to contain the fullness of God's glory and Spirit. Praise ye the Lord! Glorious Prospect! Blessed Hope! Holy Inspiration! We shall be satisfied when we awake in His likeness! "Even so come, Lord Jesus. Amen."

And so once again we see that "speaking in tongues" is the initial evidence of the Baptism of the Holy Spirit for if

ALL that arise

in the day when Christ calls us forth from the tomb, speak in a new tongue so ALL who now receive the Baptism of the Spirit will speak in a new tongue. One is the fullness, the other is the earnest, and as with the earnest so with the fullness. O, come let us kneel before the Lord, our Maker, our Redeemer, and our Baptizer with the Holy Spirit and ask Him to give us the earnest of our inheritance, even the Baptism of the Holy Spirit and as we receive we shall speak in other tongues as the Spirit gives us utterance! To God be all the Glory!

The price of this book is 50 cents.
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