

Part III

A Christian's Power Base

In a previous chapter entitled “What is True Worship” we studied briefly what Part III, “A Christian's Power Base,” looks at with more detail. With a power base we as Christians don't have to settle for life's “pot luck”; we can appropriate the desires of our hearts by exercising the potential power which God has given.

But before we can outwardly manifest that power, we have to activate it. And the key to transforming our potential power into active power lies in our worship, specifically in our speaking in tongues.

The first chapter in this part explains and shows us from the Bible what speaking in tongues is. Then the explanation is followed by the do-it-yourself chapter, “How to Speak in Tongues.” A full understanding of the power of speaking in tongues comes in the tremendous study of “Filled to Overflowing.” That chapter is a Biblical study of two Greek words –

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plēroō and *plēthō*. The Word of God in a thrilling way tells us that we are not only filled to the brim with the power of God, but we are filled to *overflowing*. Now is the time to tap into this power, strength and abundance which can overflow into every facet of our lives.

CHAPTER NINE

Speaking in Tongues

No one can go any further than he himself has been taught, and a teacher can teach no more than he knows. If you want to help someone else, first you yourself must be helped; otherwise, the blind lead the blind and they both stumble around. One of the darkest spots of understanding in the Bible concerns the Holy Spirit, both the Giver and the gift of holy spirit. Let us no longer be blind. Let us study God's Word to understand His will.

First of all let us clarify that God is Holy Spirit. When a person is born again, God gives to His new son a gift. And since God is Holy Spirit, He can only give what He is – holy spirit. To help distinguish between God the Giver and His gift, the Giver, Holy Spirit, is always capitalized while His gift, holy spirit, is not.

A person receives the holy spirit when he confesses Jesus as Lord and believes that God raised Jesus from

the dead, as Romans 10: 9,10 directs. The gift of holy spirit has nine parts or manifestations. I Corinthians 12 lists these manifestations: (1) word of wisdom, (2) word of knowledge, (3) faith, (4) gifts of healing, (5) miracles, (6) prophecy, (7) discerning of spirits, (8) tongues and (9) interpretation of tongues. In this study we want to specifically look at the manifestation of speaking in tongues — *when* one speaks in tongues and *why* one speaks in tongues.

A believer operating the manifestation of the spirit called tongues will be edified spiritually, spiritually built-up. He can operate this manifestation in two situations: in public and in private. (1) The bulk of a believer's speaking in tongues is in his own private life. As such, speaking in tongues in private will be prayer or praise to the Father and, therefore, is *never* interpreted. This prayer and praise is spoken of as "praying in the spirit." (2) A believer can speak in tongues publicly in a believers' meeting. When a person publicly speaks in tongues, he must always interpret. A public message is never a prayer however; it is a communication from God meant for the people present. Both public and private speaking in tongues are called speaking to God.

When you pray silently in the spirit you are speaking in tongues. When you speak aloud in a believers' meeting, you are also speaking in tongues.

These different usages of speaking in tongues must be kept distinct from each other. We must learn how to operate speaking in tongues, and bring it forth accurately from The Word.

Let us consider speaking in tongues inside the Church. The "Church" in the Word of God refers to the born-again Sons of God, filled with the power from the Holy Spirit, and operating the manifestations of the spirit. In the Church speaking in tongues *with* interpretation by a believer is a message from God or for God to the body of believers to edify the group of people by way of exhortation and comfort. "To exhort" means "to encourage to a more worthy endeavor." "To comfort" is "to give a quiet serenity, a peacefulness and an acquiescence to the greatness of the things God has to say." Speaking in tongues with its interpretation edifies the Church by encouraging them and/or by comforting them.

This edification, this building up of the body of believers by means of speaking in tongues with interpretation, is a direct message from God as if God Himself is in the believers' meeting. God is speaking to His people. As we speak in tongues and interpret in a believers' meeting today, we receive God's message to that particular gathering. What He wants for us tomorrow, we will find out tomorrow. We do not know now what the specific message is for the future,

but we do know what the message is for this particular day if we have ears to hear.

Speaking in tongues privately and speaking in tongues plus interpreting publicly have two distinctly different ways of edifying. The *private message* is a prayer which edifies the *spirit* of the speaker. The *public message* is a communication which edifies the *minds* of the people present, including the speaker. Now, is a person who speaks in tongues and interprets in a believers' meeting edified in his spirit? No. The speaking in tongues in a believers' meeting by one who also interprets does not edify that believer in the spirit for the spoken message is from God to the people, and the interpretation, in the language of the body of people present, is for the edification of the body of believers. A public message with its interpretation does not nourish the spirit of the speaker but rather edifies the minds of the congregated people.

The Word of God explicitly teaches that when a person speaks in tongues in a believers' meeting, he must interpret to edify the minds of the Body. However, there are children of God who speak in tongues in a believers' meeting but their believing or their knowledge is not sufficient to inspire them to interpret. They are what I call "unbelieving believers." They know that they can speak in tongues

in their private life and some even speak in believers' meetings, but they do not believe to interpret.

If these "unbelieving believers," who do not believe to interpret, spoke in tongues in the Church their spirit would be edified under such circumstances. Their speaking would not be a message from God to the people because if it were, it would have to be interpreted.

To understand this, you must understand the foreknowledge of God. Does God know before I speak in tongues in a believers' meeting whether or not I am going to interpret? God knowing that I am going to interpret when I speak in tongues gives a message to the people. Vice versa, God, knowing that I am going to speak in tongues but not interpret, inspires a prayer, again, to edify the speaker's spirit.

In the body of believers, speaking in tongues with interpretation is always a message from God or for God to the people, and its interpretation will edify, build up, the body of believers in their renewed mind by way of exhortation and comfort. Not only are the minds of the believers encouraged and comforted, but I Corinthians 14:22 tells that the given message is a sign to the unbeliever as well. These unbelievers are not the unsaved unbelievers, but rather the unbe-

lieving believers. The word “unbeliever” is *apistia*.* The unbelieving believer needs this sign of hearing someone speak in tongues to know that there is power in believers, that believers do speak in tongues, and that believers do interpret.

Praying privately to God in the spirit or giving a message in tongues with interpretation in a believers' meeting are both called speaking in tongues. The reason for confusion of the two usages is that people are looking for a way to break God's Word. Why don't we look for a way to build The Word rather than to tear it to pieces? We should believe in the integrity of The Word and let The Word speak. Then we harmonize our lives and our believing with the record in The Word. We search The Word to see how the whole Word fits together precisely.

In the Church, speaking in tongues must be done by believers who believe to interpret or it is not being used for the designed purpose which God intended. Those Christians who speak in tongues but who do not believe to interpret in a believers' meeting are simply speaking a prayer. These people are *not* to speak aloud in the Church but are to pray silently in tongues to themselves and to God.

**Apistia* – unbeliever – having had some instruction and teaching but not sufficiently to fully believe.

Apeitheia – unbeliever – having been fully Instructed and taught but refusing to believe.

I Corinthians 14:2:

For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

The speaking is an unknown tongue to the speaker. The word “unknown” is in italics and need not be there at all as it is redundant. “Tongues,” by previous definition, means “unknown language.” “For he that speaketh in a tongue speaketh not unto men, but unto God: for no man understandeth *him* ...” The word “him,” again, is in italics and, again, should be deleted because “him” makes the Bible inaccurate. Acts 2:6-11, telling of the twelve apostles' receiving the gift from the Holy Spirit on the day of Pentecost, says that the apostles spoke in tongues as the Spirit gave them utterance. The unconverted who heard them speak understood the tongues these twelve apostles were inspired to speak. The listeners reported that these apostles were speaking “the wonderful works of God.” Therefore we know that the speaking in tongues was understood on Pentecost – not by the men speaking, but by those who heard them speak.

What you say when you speak in tongues is God's business, but *that* you do speak is your responsibility. On the day of Pentecost, as always, what the speaker spoke was an unknown language to himself, but not

necessarily to the listeners. On Pentecost a group of listeners understood Peter, another group understood Matthew, and another group understood John, and so on with the other apostles. The possibility for a listener to understand the tongue is there, because God giveth the utterance. The Holy Spirit, God, gives it, but you by your own will must do the speaking.

I Corinthians 14:2:

For he that speaketh in ... tongue speaketh not unto men, but unto [Whom?] God

Another point in this Scripture is that speakers speak to God. This does not negate the truth that the total message – tongues with interpretation – is going to be a message from God or for God to the people. Some may say that it is the man talking to God only. Let me ask you a question. When you say you spoke to the President on the telephone, what do you mean? You mean that when you spoke to him, he also talked to you. You did not do all the talking. This truth here in The Word is the same. Speaking to God is a two-way street. You talk to Him and He talks to you. That is the essence of it.

Now, a point which must be studied and understood is that speaking in tongues in one's private prayer life edifies the speaker.

I Corinthians 14:4:

He that speaketh in ... tongue edifieth himself

In a believers' meeting I do the speaking in tongues, but as I speak God gives the utterance. Then I give the interpretation from God which will edify the minds of the believers.

There are two basic ways whereby you may edify your mind: (1) Study The Word and let it dwell richly in your mind; and (2) Be in a believers' meeting where the speaking in tongues is interpreted, for the interpretation will give knowledge to your mind that will exhort and comfort.

When I bring forth a message in tongues with its interpretation, is my spirit edified? No. But, my mind, as well as the minds of other people present, is edified. The mind of the Christian must be edified because the mind – the thinking – makes a person what he is. The Bible says in Proverbs 23:7, "For as he thinketh in his heart, so is he"

When a man of body, soul and spirit speaks in tongues in his private prayer life or in a believers' meeting and he does not believe to interpret, his speaking in tongues will be a prayer or praise to God, and it will edify the spirit of the man who speaks.

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That is why verse 4 of I Corinthians 14 stipulates, "He that speaketh in an ... tongue edifieth himself" When we speak in tongues without interpretation, we edify the spirit that is in us which is called the inner man.

Now the problem that we run into is that some say the spirit of Christ in you is perfect, therefore, how can this speaking in tongues edify the spirit? Why does the spirit in a Christian need edifying? The spirit is just like a baby which though perfect, still needs nurturing. So it is with the spirit in you, you feed it by speaking in tongues.

The underlying law involved in this whole matter is that God is Spirit and can speak to spirit only. Almost every group confuses flesh and spirit because they do not keep their Biblical principles straight. I know that the spirit is perfect. But Christians themselves become spiritually stagnant. They do not keep refreshed because many do not edify their spirits by speaking in tongues. In your private prayer life your spirit is edified, it is built up, it grows by speaking in tongues – not by interpretation, not by prophecy.

Interpretation and prophecy build up the body of believers, not in their spirits but in their minds.

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I Corinthians 14:5:

I would that ye all spake with tongues, but rather that ye prophesied

This is usually where people stop reading in order to say that speaking in tongues in the Church is not very important. They would rather have a believer prophesy. Most of the people who put forth this argument never prophesy either. Do you see the trickery of Satan? He wants to belittle The Word, chop The Word to pieces. There is nothing that equals speaking in tongues in your private life. This will build you up spiritually, whereas speaking in tongues with boldness in a believers' meeting with its interpretation builds up the body of believers.

I Corinthians 14:5:

I would that ye all spake with tongues, but rather that ye prophesied [in the Church]: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

When the believer speaks in tongues and interprets, the Church receives edifying. In the spirit? No. Where? In the mind. The interpretation is always in the language of the body of people present. This is why I Corinthians 14:3 says, "But he that prophesieth speaketh unto men" Why? Because

prophecy is in the language of the body of people present. So if the congregation were German, the prophecy would have to be in German.

I Corinthians 14:3:

But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

Therefore, when you speak in tongues and interpret or prophesy, you and the other believers present are edified by way of exhortation and comfort. In your own private life who has to be blessed? You, the individual believer. In a believers' meeting, however, everyone must be edified.

I Corinthians 14:12:

Even so ye, forasmuch as ye are zealous of spiritual *gifts* [things or matters], seek that ye may excel to the edifying of the church.

The word "gifts" is in italics and should be deleted. The word "spiritual" is the word *pneumatikos* meaning "things of the spirit." We must be zealous for things of the spirit, whether privately for our own selves spiritually or publicly for the minds of the entire body of believers. Let all things be done unto edifying!

How to Speak in Tongues

Now that you know *why* one speaks in tongues and *when* one speaks in tongues, I know that you would like to receive into manifestation the power of the fullness of the Holy Spirit. I know that you would like to speak the wonderful works of God and magnify God. To do this there is one thing you must do and that is to believe God's Word. Surely you do believe God's Word for what He has promised He is not only willing to perform, but He is able to perform. I can assure you upon the integrity of God's Word that when you speak in tongues you will be speaking the wonderful works of God and magnifying God.*

Before you can tap any of God's resources you must know, first of all, what is available. You know

*Acts 2:11: "Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God"

Acts 10:46: "For they heard them speak with tongues, and magnify God"

speaking in tongues is available because the Word of God says all born-again believers have the holy spirit within them, which is the ability to speak in tongues. Next you must know how to receive it, which is set forth in the following paragraphs.

Let me unfold the keys to you and shortly you too will be speaking the wonderful works of God. Acts 2:4 says, "And they were all filled with the Holy Ghost." They were all filled, nobody was missed. Nobody ever gets missed if he has heard The Word and if he believes it and then acts upon it. God is always faithful and nobody then can be passed over. Do exactly what I tell you to do down to the most minute detail.

Paul in I Thessalonians 2:13, thanked God that "when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God." You too must follow God's truth as told in the Word of God. But if you think this is just Victor Paul Wierwille writing or speaking to you, you will never receive. If you know that what I am saying to you are words which the Holy Ghost has spoken and is speaking to you by me, then you too will manifest the greatness of the power of God. If you will *literally* do what I ask you, then you can manifest the fullness of the abundance of God, the wonderful power of God.

Remember Acts 2:4 says, "And they were all filled with the Holy Ghost, and [they] began to speak ..." They, the people, did the speaking.

Have you ever thought through the mechanics of speech? You with your own vocal organs have to do the speaking. The same mechanics that are involved in speaking English or any other known language are involved in speaking in tongues. For instance, if I say, "I love the Lord Jesus Christ," what did I mechanically do? I moved my lips, I moved my tongue, I moved my throat, I made the sound and I had to think. All this is involved in the mechanics of speech.

You say audibly, "I love the Lord Jesus Christ." What did you do? You moved your lips, your throat and your tongue to speak. You formulated the words; you pushed them out.

The only difference between speaking in tongues and speaking in English is that when I say, "I love the Lord Jesus Christ," I have to think. When I speak in tongues I do not think the words I speak. God gives the words to my spirit, and I formulate them on my lips. I do not think the words, but they are there when I move my lips, my throat, my tongue.

Believe to be very natural and at ease. You have to move your lips, your throat, your tongue; you push

the air through your voice box to make the sounds. You have to formulate the words, but the words you speak, as in Acts 2:4, are as the Spirit gives you utterance. *What* you speak is God's business, but *that* you speak is your business. I make the sounds, but the words that I speak are given to my spirit. God gives the utterance, and they are words that magnify His Name; they are speaking the wonderful works of God. This is the greatness of the manifestation of speaking in tongues.

If you understand the mechanics of speaking in English or in any other language that you know, then you understand the mechanics of speaking in tongues. If you are born again of God's Spirit, the power is in you, but you have to do the speaking – not God – you do it. You will have no difficulty with God; the only difficulty you will have is in your own mind and your understanding of what you have to do. You, not the Spirit, move your lips; you move your tongue; you move your throat; you give the words sound by the power of God that is in you. Thus you are speaking forth the wonderful, wonderful works of God. How simple and beautiful it really is.

Acts 2 is the order of action for the Church.

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*, * ye shall manifest] the gift of the Holy Ghost [*pneuma hagion*].

This is for the Church Age in which you and I live. When you confess with your mouth the Lord Jesus and believe that God raised Him from the dead, you have the remission of sins. †

The Word says, "ye shall receive." You are to manifest in the senses-world the proof that you have received spiritually. As you manifest, you speak the wonderful works of God; you magnify God.

John 7 tells us a great truth that you and I need to understand when we manifest forth the power of the Holy Spirit.

John 7: 37,38:

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.

*There are two Greek words for "receive" used in relation to receiving the holy spirit. *Dechomai* means "to receive the inherent power and ability." *Lambanō* means "to receive to the extent of outwardly manifesting."

†Romans 10:9: "That *if* thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The word “belly” stands for the depth of the soul of a man. “Out of the innermost being of that man shall flow rivers [not little streams] of living water.” When you receive into manifestation the power from the Holy Spirit, you do not receive more spiritual substance; you just receive into evidence, into manifestation in the senses-world, what you already spiritually have within. Manifesting the holy spirit does not mean you have been given something new; you are simply manifesting to your senses what you have within. The gift is already in you. God gave you the ability to speak in tongues when you were born again. The *act* of speaking in tongues is your responsibility; you already have the potential. If you don't speak in tongues, it isn't because God hasn't given you the ability. God through His Son promised, “out of his belly shall flow rivers of living water.”

This is what Jesus Christ spoke and what He told the apostles before He ascended. Out of their belly, out of their innermost being, would flow rivers of living water. So when you begin to speak in tongues, you formulate the words, you speak forth the words and let them bubble, let them flow freely, not trickle. When you start speaking in tongues, let it flow with one sound right after the other. That is what The Word says and that is what it means.

Luke 11:11:

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?

Suppose you had a son who was hungry and you had bread in your house, if he asked for it, would you give him a stone? I am sure you would not.

Luke 11:12,13:

Or if he shall ask an egg, will he offer him a scorpion?

If ye then [as fathers], 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?

The word “ask” is the same word as “demand.” Do you know why you can demand payment on a check? Because the money behind it is already in the bank. All you have to do is walk up to the cashier's window and ask for the money for that check. “How much more shall *your* heavenly Father give the Holy Spirit to them that ask [demand it of] him?” Why can we demand the holy spirit? Because it already has been given to us.

I want to call one more thing to your attention. The fullest cargoes of life come in on quiet seas. When the oceans are rough, the ships lay out in the

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deep; but when the oceans quiet down, the great cargo ships come into the harbor. The greatest cargoes of our spiritual life come in over our quiet inner seas. One of the things that the Word of God has done to me is to give peace to me on the inside so that I can receive the abundance of the power of the fullness of God.

Galatians 3:5:

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

How do I minister the holy spirit to people? Do I do this by the hearing of faith? Yes! I do not do this by the works of the law.

I am ministering the holy spirit to you, teaching you exactly what to do. After you have read my instructions, I want you to close your eyes and sit quietly. Remember that when I have ministered the holy spirit to you, I want you to move your lips, your throat, your tongue. You make the sounds.

Sit quietly and do exactly as I instruct. Remember the Word of God says in Job 29:23, "And they opened their mouth wide *as* for the latter rain." To drink you have to open your mouth. In John 20:22 Jesus instructed the apostles before the ascension to

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breathe in. He opened His mouth wide and He breathed in.* In a moment I want you to open your mouth wide and breathe in.

While you are sitting, follow this instruction. Open your mouth wide and breathe in. You are *not* going to receive anything more spiritually; you are now going to manifest the spirit's presence. Just breathe in. Open your mouth wide. While you are breathing in, thank God for having filled you with the fullness of the power of His holy spirit. Don't beg Him; thank Him for it.

When you begin to speak in tongues, move your lips, your throat, your tongue. Speak forth. When you have finished one sound, speak another. Do not pay any attention to what you are thinking. You formulate the words; you move your lips, your throat, your tongue; you say it. You are magnifying God no matter what the words sound like to your ears. It is your part to speak in tongues; it is God's part to give the utterance.

Keep moving your lips, your throat and tongue. Formulate another sound. You have to formulate the sounds differently on your lips. God has given them to your spirit. They are in your spirit coming on your tongue; you have to speak them out. You are speaking the wonderful works of God; you are

*See page 127 explanation of John 20:22.

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magnifying God; you are speaking in tongues. The external manifestation is your proof in the senses-world that you have Christ within. Get bold in it; let it flow out; let it effervesce. "Out of his belly shall flow rivers of living water." Keep on speaking. God is giving the words to your spirit; your spirit is bringing them up to your throat, and you are bringing them out.

"Father, in the Name of Jesus Christ and by the power of God that is within me, I now minister the fullness of your holy spirit into manifestation in this believer's life." Breathe in deeply and now begin to speak in tongues as I have just instructed you.

Isn't God wonderful!

If you can speak one word, you can speak ten thousand words; because if you can speak one word, you have the power, the God-given ability, to speak more. Every time you speak remember that you are edifying yourself spiritually, building yourself up.

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You are speaking the wonderful works of God; you are magnifying God. You have the proof now in the senses-world that you have Christ within, that you are a joint-heir with Him.

In a moment I want you to speak again; to speak once more so that you become fluent and confident from experience. To learn another language by using your mind would take months; but to speak in unknown tongues happens instantly. God knows the tongues, so He gives them to your spirit and you speak them forth.

Anybody who knows even the slightest bit about languages knows that "beep, beep, beep, hoop, hoop, hoop" would not be speaking in tongues. Speaking in tongues is speaking a developed language. Now once more I want you to speak in tongues. Just get quiet. Move your lips, throat, and tongue, and start speaking again. Keep on speaking. You are speaking the wonderful works of God, magnifying God. You now have proved to your senses that Christ is in you and that you have the power of the holy spirit. This is the greatness of God's wonderful power to you as a believer.

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Just before Jesus Christ ascended, as recorded in John 20, He instructed His disciples about a new dimension of their glorious walk which would come to pass on the day of Pentecost.

John 20:22:

And when he had said this, he breathed on *them* [The word “them” is incorrectly supplied in the King James Version and should be deleted. The word “on” is the word “in.” He breathed in] and saith unto them, Receive ye the Holy Ghost [The Greek text uses the words *lambanō pneuma hagion*,* “bring into manifestation holy spirit.”].

*The Giver is *pneuma hagion*, Holy Spirit; the gift is *pneuma hagion*, holy spirit. For a detailed study of the usage of these two Greek words in the Bible, as well as the Greek words *lambanō* and *dechomai*, read pages 10-18 and 219—295 in the book “Receiving The Holy Spirit Today,” Fifth Edition, by Victor Paul Wierwille (The Way, Inc., New Knoxville, Ohio).

At the first hour of prayer on the day of Pentecost when the apostles “breathed in,” they confessed with their mouth the Lord Jesus believing God had raised Him from the dead, and thus were born again of God’s Spirit, and spiritually filled to capacity. The word “receive,” *lambanō*, indicates that the apostles manifested the gift they had just received spiritually in all of its overflowing fullness.

To be born of the Spirit – to be born again or to be born from above – is to be spiritually filled to capacity (*plēroō*), while the fullness in manifestation of that birth is to be filled to overflowing (*plēthō*). Salvation brings *plēroō*, a capacity fullness; manifesting the holy spirit brings *plēthō*, overflowing fullness. This study is basically focused on *plēroō* and *plēthō* which describe every facet of knowledge available to us regarding the new birth.

Plēthō is a later form of the word *pimplēmi*, a derivative of *pleos*. Both *plēroō* and *plethō* are derivatives of the basic root word, *pleos*, which means “filled.” *Pimplēmi* meant “to fill to capacity and overflow.” In Greek literature, *pimplēmi* is used of a river overflowing its banks. It is also used in describing the full moon when it is overflowing in all of its brilliance. *Plēroō* means “to fill only to normal capacity,” like a river filled in its natural or normal flow; *plēthō* means “to fill to overflowing in abundance.”

Luke 1:57:

Now Elisabeth’s full [*pimplēmi*, *plēthō*] time came that she should be delivered; and she brought forth a son.

Elisabeth was *plethō* for she delivered the child – the delivery is the overflowing.

Colossians 2:9:

For in him [Christ] dwelleth all the fullness [*plerōma*, from *plēroō*, full to capacity] of the Godhead bodily.

Christ was filled to capacity with the fullness of the Godhead. The fullness of God overflowing *out* of Jesus Christ made it possible for Jesus to say, “He that hath seen me hath seen the Father.” Jesus Christ declared the Father; He made known God. Jesus was overflowing with God’s presence, power and Word and thereby declared God.

Another example dealing with “being filled,” besides the two Greek words *plēroō* and *plēthō*, should help to clarify our subject.

Matthew 5:6:

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled [*chortazō*].

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Matthew 14:20:

And they did all eat, and were filled
[*chortazō*]

The word “filled,” *chortazō*, is the Greek word used in both instances in Matthew. This kind of “filling,” *chortazō*, has variations depending upon the appetite of the individual being filled.

There is an illustration that teaches the new birth and the manifestations very beautifully. Assume that a glass represents the natural man; the liquid inside the glass represents spirit. When the spirit comes in (when a man confesses with his mouth the Lord Jesus believing God raised Him from the dead), this man of body and soul is filled (*plēroō*) to normal capacity in his whole being. This is the new birth filling, “he breathed in.” Then “Receive ye [*lambanō*, receive to the degree of manifesting]” is to be filled (*plēthō*), which is the overflowing fullness. Biblically, the filling with the new birth (*plēroō*) is always to be associated with the overflowing (*plēthō*) in manifestation.

On the day of the ascension Jesus spoke to the twelve apostles.

Acts 1:5:

For John truly baptized with water; but ye shall

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be baptized with [in] the Holy Ghost [holy spirit, the gift] not many days hence.

The “baptized with holy spirit” is the filling of the new birth, *plēroō*, filled to capacity.

Acts 1:8:

But ye shall receive [*lambanō*, you shall overflow, *plēthō*, manifest] power, after that the Holy Ghost is come upon you: and ye [then] shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The overflow comes with the operation of the manifestations of the spirit.

John 7: 38,39:

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, which they that believe on him should receive [*lambanō*, receive into manifestation]: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

The word “belly” in verse 38 is the figure of

speech, *metonymy*,* meaning “innermost being.” The word “flow” is *reusousin* from the root word *reō*. The obsolete form of *reō* meant “to speak.” From this same root comes the word *rhēma* meaning “that which is spoken.” “Out of his innermost being shall be spoken rivers (not trickles) of living water.”

This relates directly to the fullness (*plēthō*) of the holy spirit as seen in verse 39. The giving of the gift, the new birth, the filling with the spirit, Christ in you, was on the day of Pentecost.

The historical events of Pentecost, including the new birth with its various overflowing attributes, are recorded in Acts 2.

Acts 2:1,2 and 4:

And when the day of Pentecost was fully [*sumplēroō*] come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind [heavy breathing†], and it [their breathing in] filled [*plēroō*] all the house where they were sitting.

*This figure of speech is used when the container is put for the contents – “belly” used for “innermost being.”

†A New Translation from A Revised Text of the Greek original Second Edition, Revised. London: G. Morrish, 24, Warwith Lane, Paternoster Row, E.D. *Pnoēs* is not “wind,” but “as of a hard breathing.”

And they were all filled [*plethō*] with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The word “filled” in verse 2 is *plēroō*, meaning “filled to capacity.” As the disciples breathed in, the sound of their breathing filled to capacity, *plēroō*, the temple. The disciples were filled to capacity, *plēroō*, as they breathed in because verse 4 says they were all filled, *plēthō*, and began to speak (the overflowing), one of the nine manifestations of the spirit.

If language would permit, God could have taken the first four verses of Acts 2 and condensed them into one, for the new birth and the manifestations are to be as one. The filling of the apostles of verse 2 is *plēroō*, the inherent, new birth filling; the filling in verse 4 is *plēthō*, the external manifestation or the overflowing of the inherent filling. The manifestations of the spirit are the overflowing power in the life of the believer which in turn produces the “fruit of the spirit” of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

Beginning on Pentecost and effective thereafter, believers immediately upon being born again by God's Spirit were to overflow. They were to not only have the natural, normal filling to capacity, (*plēroō*),

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but also the overflowing, (*plēthō*). The Apostle Peter demonstrates such an example.

Acts 4:8:

Then Peter, filled [*plēthō*] with the Holy Ghost [the gift of holy spirit]

Peter was filled to overflowing, expressed by the usage of the word *plēthō* rather than *plēroō*, operating all nine of the manifestations. Thereby Peter knew all those matters recorded in Acts 4 which are a continuation of the activities recorded in Acts 3.

After Acts 4:8 documents that Peter was filled with the holy spirit, Acts 4 continues by telling of events that occurred to Peter and John.

Acts 4:31:

And when they had prayed, the place was shaken where they were assembled together; and they were all filled [*plēthō*] with the Holy Ghost

The assembled people were filled to overflowing. Because of the manifestations of the spirit, namely speaking in tongues, interpretation of tongues, and prophecy, that prayer meeting was genuinely powerful and edifying to the believers, all of whom were exhorted and comforted. It does not say in Acts 4:31

Filled To Overflowing

that the believers were refilled. There is never a leaking out of the spirit or a need for a second filling. The believer is always filled (*plēroō*) to normal capacity; but the filling to overflowing (*plēthō*) begins when the believer initiates the manifestations.

Acts 8 contains the first record in the history of the Christian Church of new Christians' being born again without immediately manifesting the holy spirit. Because this Samaritan group did not manifest, Peter and John were summoned from Jerusalem. Acts 8 tells of the course these two apostles pursued to remedy the situation.

Acts 8:15:

Who, when they were come down, prayed for them, that they might receive [*lambanō*, manifest] the Holy Ghost [holy spirit, the gift].

The believers in Samaria were filled (*plēroō*), but they were not filled (*plēthō*) to the end that they were manifesting the holy spirit.

Acts 8:16:

(For as yet he [holy spirit] was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

To be baptized in the name of the Lord Jesus has

nothing to do with water but everything to do with being filled (*plēroō*), having Christ in you the hope of glory, which is the new birth.

Although the Samaritans had received the new birth, they had not as yet been filled to overflowing. The usage of the phrase “as yet he was fallen upon none of them” means grammatically and Biblically that the spirit was not overflowing in manifestation.

Acts 8:17:

Then laid they [Peter and John] *their* hands on them, and they received [*lambanō*, they manifested *pneuma hagion*] the Holy Ghost [the gift, holy spirit].

With this, the gift started overflowing, running over on the outside.

Another example of “salvation fullness” coming before “manifestation overflow” is recorded in Acts 9 in the account of young Saul (whose Greek name is Paul).

Acts 9:17:

And Ananias went his way, and entered into the house; and putting his hands on him [Paul] said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest,

hath sent me, that thou mightest receive thy sight, and be filled [*plēthō*, overflow] with the Holy Ghost [*pneuma hagion*, holy spirit, the gift].

Paul confessed the Lord Jesus as his Savior on the road to Damascus, but he did not overflow, he did not receive, *lambanō*, into manifestation. When Ananias came into the house of Judas to minister to Paul, he called Paul “Brother Saul,” indicating that Saul was a spiritual brother. Ananias’ purpose for visiting Paul was “that thou mightest receive thy sight, and be filled [*plēthō*] with the Holy Ghost.” Paul was born again (*dechomai*, *plēroō*, filled to capacity), but he was not filled to an overflowing abundance (*lambanō*, *plēthō*) until Ananias ministered to him. Paul soon overflowed with the manifestations of the spirit, however, for I Corinthians 14:18 says of Paul, “I thank my God, I speak with tongues more than ye all.”

Acts 10 informs us about Peter’s ministering for the first time to a Gentile household – the house of Cornelius in Caesarea.

Acts 10: 44-46:

While Peter yet spake these words, the Holy Ghost [*pneuma hagion*, holy spirit, the gift] 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 [*pneuma hagion*].

For they heard them speak with tongues, and magnify God

The overflowing, indicating the operation of the manifestations, is evidenced by the words “poured out.” The last verse quoted specifically informs us that the overflowing was manifested by speaking in tongues: “For they heard them speak with tongues.”

Acts 11 contains Peter's defense of his actions in going to the house of Cornelius and there presenting Christ and His gospel to the Gentiles for the first time.

Acts 11:15:
And as I [Peter] began to speak, the Holy Ghost [*pneuma hagion*, holy spirit, the gift] fell on them, as on us at the beginning.

Just as we saw earlier in John's and Peter's experience in Samaria, according to Acts 19, Paul had the same experience at Ephesus. He found disciples who were born again, who were filled to capacity (*plēroō*) spiritually, but lacked the overflowing, (*plēthō*).

Acts 19:6:
And when Paul had laid *his* hands upon them, the Holy Ghost [*pneuma hagion*, holy spirit, the gift] came on them; and they spake with tongues....

Again, this is a fullness to overflowing by people in the church, born again of God's Spirit.

Ephesians 5 contains an interesting usage of the word *plēroō*. Again it refers to that depth of quietness to which we are to be filled.

Ephesians 5:18:
And be not drunk with wine ... but be filled [*plēroō*] with the Spirit.

This verse indicates to us that “filled with the Spirit” is the new birth, Christ in you the hope of glory. Be filled, *plēroō*, in the innermost part of you, which is Christ in you, to capacity.

Let us observe the usage of the Greek word *plēthō*, filled to overflowing, in a few other Scriptures which do not deal specifically with the new birth.

Luke 1:41:
And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her

womb; and Elisabeth was filled [*plēthō*, overflowed] with the Holy Ghost [*pneuma hagion*, holy spirit].

Elisabeth was “filled to overflowing” demonstrated by her giving a word of prophecy, as the following verses in Luke 1 disclose.

Luke 1 also tells of Elisabeth’s husband, the father of John the Baptist.

Luke 1:67:
And his father Zacharias was filled [*plēthō*, overflowed] with the Holy Ghost [*pneuma hagion*], and [he] prophesied

Zacharias was filled to overflowing. He prophesied.

On the lake Gennesaret, Luke 5 records that Jesus told Simon to let down his “nets for a draught.”

Luke 5:7:
And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled [*plēthō*, overflowed] both the ships, so that they began to sink.

They had so many fish in the boats that the boats

were full to overflowing and sinking.

There can obviously be no overflow until a vessel is filled to capacity. We note in Acts 6:3 that when seven men were elected from among the disciples, The Word says, “Wherefore, brethren, look ye out among you seven men of honest report, full [*plērēs* – adjective form of *plēroō*] of the Holy Ghost [*pneuma hagion*].” They were men filled to capacity. Acts 7:55 says, “But he [Stephen], being full [*plērēs*] of the Holy Ghost,” filled to capacity.

Acts 5 also gives an account of the apostles teaching in Jerusalem.

Acts 5:28:
Saying ... behold, ye [the apostles] have filled [*plēroō*] Jerusalem with your doctrine

The apostles’ doctrine had penetrated Jerusalem to the point that the city was “filled to capacity” with The Word.

Colossians 1 contains a wonderful prayer for believers – to be filled to capacity.

Colossians 1:9:
For this cause we also, since the day we heard *it* [your love in the spirit], do not cease to pray

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for you, and to desire that ye might be filled [plēroō] with the knowledge of his will in all wisdom and spiritual understanding.

Be filled to full capacity. This is my prayer for you and all of God's people. I desire it to be your prayer for me also that we might be filled to full capacity "with the knowledge of his will" and then overflowing with the abundance thereof.

The only way we can have a knowledge of God's will is to know God's Word. Filled with the knowledge of His will in all wisdom and spiritual understanding is first and primary for every believer. Then the overflowing will be a mighty blessing. This is how the teachings of the apostles penetrated all of Jerusalem. The whole city became filled to capacity with the Word of God because the knowledge of God's Word was dwelling within the apostles, and they overflowed [plēthō] as they spoke that Word of God with boldness, operating the manifestations of the spirit, especially speaking in tongues.

Part IV

The Church

Today