

TARRY THERE! SPIRITUAL ENDOWMENT FOR TODAY'S GENERATION

PER LUKE 24:49

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the Liberty Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Cleveland L. Taylor

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TARRY THERE!

**APPROVAL SHEET**

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LUKE 24:49

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## ABSTRACT

This project will revisit the biblical significance of the treatment of *tarry* in Luke 24:49 (KJV) and the key principle of waiting on the timing of God's provision of "power" promised to accomplish the job description He has given Christians. A period of radical fasting and prayer retreat will be an initial tarry presented to encounter the Holy Spirit experience. The word for power that Luke uses in Luke 24:49 and Acts 1:8 references "that ability to do work." Acts 1:4 placed emphasis on the disciples not leaving Jerusalem without the promise. The potential value of this topic is in its impact on the reader's personal life. The project will conduct a hundred surveys, interviews and research of historical tarry data. The successful tarry, as Luke presents it, will yield an authentic encounter with the promised Holy Spirit, and the production of guidelines for Christian mentors to tarry for endowment.

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## LIST OF ABBREVIATIONS

KJV: King James Version

NRV: New Revised Version

NCV: New Century Version

CEV: Contemporary English Version

NASV: New American Standard Version

NIV: New International Version

NLT: New Living Translation

NKJV: New King James Version

TM: The Message

## CHAPTER 1: INTRODUCTION

The Spirit of Christ visible and audible before men and women of our time is mandatory. It is imperative to take the Spirit of Christ inside, so that He may live in each Christian. How can an individual live an intense life, if the presence of Christ is not intense within? How can the individual live an intense life, if Christ does not become the center of thoughts, affections, and activity? The disciples that had given up all and denied themselves mandate the baptism of the Holy Spirit. The statement made by Jesus recorded in the old King James version of Luke 24:49 addresses this type of individual: “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” This references the prevision, tells what it is and what it will do for the born-again believer. To live an intense Christian life requires an intense spiritual experience that parallels that of the early disciples. Let us also remember that this same intense spiritual life, if it is authentic, leads us to the proclamation of the good news known as gospel and to the apostolate.

The Spirit of Christ in our life overflows in our hearts and leads us to overcome obstacles internal and external to reach those around us. Through the power of the Holy Spirit within the individual, illumination occurs in a dark world. It is the electrical power flowing over the filament within the glass casing of the light bulb that causes it to shine. When the believer’s soul has the flow of the Holy Spirit moving within their tabernacle, illumination occurs. The believer truly becomes a light in darkness because they are endued with the power to do so. That is our task, that is our mission, to allow ourselves

to be authentic Christians, to receive the Light Word, to welcome it, to proclaim it, allowing its light to be transparent in our daily life through our good works. The Christian must bear the light referred to by Jesus to his followers in Matthew 5:16: “Let your light shine before men, that they may see your good works and glorify your Father who is in heaven.” The believer should “Tarry there!” in their Jerusalem until endowment come and shine enough for the world to know of Christ’s existence.

In 2010 the Barna Research group polled a minimum of 1,000 adults randomly across the continental United States, and noted among its findings that “the Christian Church is becoming less theologically literate and losing its influence on the American people.”<sup>1</sup> The study further noted that a growing majority believe the Holy Spirit is a symbol of God’s presence or power, but not a living entity, and suggests that the Protestant will face unparalleled theological diversity and inconsistency.<sup>2</sup> This theological illiteracy is problematic in that it becomes increasingly difficult for the new believer to conceptualize the indwelling of the Holy Spirit as an entity and the time needed for a refreshing of the Holy Spirit. A 21<sup>st</sup>-century refreshing is needed.

### **Statement of the problem**

The problem addressed here is the believer not waiting or tarrying for the promised comforter and Paraclete, the Holy Spirit, as instructed in Luke 24:49; the believer not staying placed until the promised endowment comes with power from above, reforming and regenerating church leadership for service. There is an absence of the

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<sup>1</sup> George Barna, *America at the Crossroads: Explosive Trends Shaping America’s Future and What You Can Do about It* (Baker Publishing Group, Kindle Edition), Kindle Locations 879–885.

<sup>2</sup> Ibid.



mindset prepared for the tarrying that produces the Baptism with the Holy Ghost which empowers the believer to witness for Jesus and produces a life that reflects passion. There is a shortage of believers who reflect a personal corroboration of the indwelling presence of the Holy Spirit that testifies of Christ.

In the 20<sup>th</sup> century there were two trends of thought that countered each other. The one held that Baptism of the Holy Spirit eradicates sin in the believer when received; the other that it empowers and endues the believer to witness.<sup>3</sup> Obedience to Luke 24:49 in context with Luke's Acts 1:8 account of the discourse between Jesus and the disciples should be equally applicable for believers. The anticipated power and vision of service envisioned in the discourse is missing, and this is a problem.

Believers who are highly motivated to witness and emulate Christ in the process of being filled by the Holy Ghost address the problem. Tarrying for endowment must be sought and desired by the recipient. The process may not make earthly sense, but the design is not a secular one.<sup>4</sup> This was the process of the early Pentecostal church. They believed because God was a Holy God, and the logical progression was that his people were to be a holy people. In Exodus 3:5 the presence of God was in the burning bush and on the dirt around the bush. It should be noted that the ground is holy only because of His presence.

This project acknowledges that there are two schools of theological thought in the discussion of being baptized with the Holy Spirit: the Pentecostal and Charismatic

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<sup>3</sup> Vinson Synan. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901–2001* (Nashville, TN: Thomas Nelson, 2001), 29.

<sup>4</sup> Terry Rush, *The Holy Spirit Makes No Earthly Sense*, (West Monre, LA: Howard Publishing, 1991), 126.

grouping, and the non-Pentecostal groups that feel the wait is not necessary. However, the idea that a Christian need not wait for the Holy Spirit's ignition in obedience to the written word, and that motivation for specific service is self-ignited, is problematic, since human willpower can weaken. The believer who doesn't know the difference between these two types of motivation should tarry in prayer until it is revealed or experienced. The instructions in Luke 24:49 imply that the believers were to remain in Jerusalem until they receive the promised power by the Holy Spirit.

The spiritual birth of the believer is supported by scripture. We as believers are new creations in Christ in accordance to 2 Corinthians 5:17. In this sense we are all uniquely and wonderfully made, but there is a birthing period to go through. Being born again can be instantaneous. In Mark 1:18, Peter and Andrew his brother dropped their nets, believed and followed Christ. Nicodemus was a scholar of Hebrew law first, and then a believer who had to be born again; and both had to wait on the promised Holy Spirit endowment to further their ministry. This proposal suggests that more than just academics and specific temperaments are needed to accomplish God's assignment. In the lives of those who accomplished a work for God in the past, there has been a waiting period of reflection. This must be realized for Christianity to survive the future. The problem may appear enormous, but the solution is simple. There are church pastors, evangelists, teachers, prophets, and apostles more concerned about being politically correct than their stance for God. There are churches that have multi-gifted pastors that pass out ministerial assignments and congregations with high "Holy" expectations of pastors.<sup>5</sup> A change of priority is needed if there is to be leadership with the conviction

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<sup>5</sup> Bill Hull, *The Disciple Making Church*, (Grand Rapids, MI: Fleming H. Revell Publications,

that their waiting process is relevant and desired.

Time investment is without price since we are finite creatures and God is infinite, therefore time must be redeemed and used wisely. The believer must be aware of the time factor involved in ministry; if they are unaware of it, then that in and of itself becomes a problem. This project views a person's date of birth, the year of their salvation, and their age at salvation where spiritual vocation is acknowledged. There are instances when other occupations are considered over that to which God has called the individual. This period will be noted as the age of their personal experience. The tarry or waiting period rests between the start of their accepted ministry and its fruition. This is considered the radical tarry period. The period between salvation and ministry may be short in some instances and lengthy in others, reflecting the approximate tarry periods experienced by some of our greatest church fathers.

The length of time for a believer's tarry can be observed in the tables provided. The chart below, which graphs the life of a believer (Pastor William Durham), shows that thirteen years elapsed between his salvation and the fruit produced from his ministry. An exhaustive analytical investigation of his ministry would reveal areas beyond the limits of this project. Nevertheless, he held successful revivals, and many were convinced that his theology was sound. The developmental timing that allowed him to synchronize with and be used of God was a thirteen-year process. The difficulty of timing and synchronization with God is viewed inclusively when considering the tarry of God's worker. This difficulty can be viewed in the life of the church fathers as seen below in the life of

William Durham.

Table 1: William Durham

Name	Date of Birth	Year of Salvation	Year Holy Spirit Filled	Start of Ministry	Time between
William Durham <sup>6</sup>	1873	1898	1907	1911	13 Yrs.
Years		Age 25	9 years later	4 years later	production

Rev. William Durham is given credit for forging the “Finished Work” doctrine, which claims that the entire sanctification process takes place at salvation, as opposed to the idea that there is a second blessing aspect of sanctification.<sup>7</sup> His life span was from 1873 to 1912, a short 39 years. He joined the Church in 1891, and his approximate Year of Salvation came in 1898, when he experienced conversion.<sup>8</sup> His Special Salvation Experience occurred when he received Baptism of Holy Spirit with speaking in tongues on March 2, 1907.<sup>9</sup> The Start of his Ministry or Fruit of Ministry was the completion of his work of theology in 1911.<sup>10</sup> The absence on today’s pews of his inward motivation, powered by the Holy Spirit, reflects the current problem.

The moral consciousness of our nation is dependent upon its people and the

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<sup>6</sup> Synan, *The Century of the Holy Spirit*, 125.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid, 63.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid. 64.

religious faith they subscribe to. The faith of a people ultimately relies on the preachers in their pulpits. The apostle Paul in his address to the Roman church (Romans 10:13–17) states that God is accessible to all, and whoever calls upon Him for salvation shall have it. Paul then frames my concern with these questions: (a) How can a people call on him in whom they have not believed? (2) How can they believe in him of whom they have not heard? (3) How shall they hear without a preacher? (4) How shall they preach, except they be sent? (5) How many start before knowing if they were sent? For the disciples at Jerusalem, tarrying provided validation that they were sent.

With the moral fiber of our nation and the life of our faiths at stake, all who preach the good news of the gospel must spend the time needed to be sure that they were sent in the first place. St. Paul (Romans 10:16) notes that not all will believe our report or obey the gospel. The fire that is needed in the pulpit will be provided by the Holy Spirit, which Christ sends. This is obtained by those who follow the scripture, “So then faith comes by hearing, hearing by the word of God” (Romans 10:17). This must come from those who were sent to preach in the first place. This rationale fuels the work of this project.

The pattern provided by Christ was not that complex. The process of being a disciple and making disciples is one that can be perpetually emulated. The first disciples were set under the tutelage of Christ, who then provided them a comforter to be with them in His absence. The Holy Spirit, the third person of the Trinity, is present in the modern world to lead and guide today’s preachers if they are called to preach. Preachers that humble themselves, turn from their selfish ways and truly seek God’s face will experience the same result that the forefathers experienced. This is the rationale that has

set forth the impetus of this research.

The process of secularization, however, has created a public environment in which the absence and irrelevance of God seem natural and unavoidable. The Christian faith is in crisis because it seems strange in this secularized context, where disbelief is natural. The evangelical church does not seem to have been aware of the danger that surrounds it. It is not difficult to notice in some churches a shift in the central point of faith from God to man; an erosion of conviction and a strident pragmatism that make it impossible to think sharply about culture. Many contemporary evangelicals are forming casuistic alliances with modernity at the expense of Christian orthodoxy.

One should seek a spirituality in which Christian practice is not just a technique but a matter of truth, in churches that refuse to dissociate practice from thought and thought from practice. That is, where the teachings are lived. The sense of propriety has been shaped by modernity, and thus the confession that the Bible is God's infallible word has lost its weight, and in some more liberal seminaries has vanished. The responsibility to seek to be a believer in the contemporary world has been transformed into a quest for a technology of practice and expansion, based largely on administration and psychology.

What one sees nowadays is a strong need to conform, to agree with the prevailing culture, and this is perceived in adaptations to the modern age. We see the emergence of professionals of the faith, both in seminaries and within churches. Both the liberationists unleashed a few decades ago and the current evangelism have used culture, albeit in different ways. Previous liberalism was a deliberate process of adjusting the content of the faith to bring it into conformity with current philosophies of culture. Contemporary evangelism, which sees culture as neutral in its values, is in the same process of adapting

faith to cultural dogma, almost unconsciously. We can understand reality in two ways: we see the human being either as just a rational animal, or as a being created in the image of God. In the latter case, we will recognize in us the ability to be filled by something that is divine, true and good. The language of psychology, which is modern in its interests and perspectives, often imposes on us an idea contrary to the image of God, a vision of sin and of God that is substantially different from the idea found in the Bible.

Nevertheless, this has become the language of the modern world, including groups of evangelicals. This new way hurts the heart of the Christian faith because it contradicts the source of its authority, that is, the word of God. The Christian faith can only be Christian if it is constituted in the word of God, and what is preached should be what is lived. The Bible is the standard that God gives us to reconstitute a life out of sin, for it shows the sinner that the holy purpose of God is to be against many things that are held to be norms in the world.

Modern experience does not give us access to God. Jesus alone can give us this access, which originates in his grace, objectively grounded in Him. He is open to anyone in the modern world, not through their own personal worth but through their accepting the revealed truth of God. In this way, we will be fulfilling our mission. The biography of Jesus becomes incomprehensible unless it is interpreted as a journey toward the cross. This helps us to understand the depth of God's love, coming from his infinite glory in eternity to reach us in our finiteness. The eternal character of the Father is important because it points to a dilemma of man's life that needs to be seen against the backdrop of eternity. In confronting the vastness of God's purpose, we receive a measure by which we can judge the futility of modern life in its banality and loss of moral direction.

The problems of modernity are directly linked to morality. Jesus puts everything in harmony with the holiness of God and it is the holiness of God that makes the cross of Christ understandable, because it is the light that exposes the darkness of modernity. The holiness of God is fundamental to what He is and what He does. But the modern vision redirects the focus of attention from the transcendence of God to the immanence of God, interpreting the immanence of God as friendly coexistence with modernity, which is at enmity with Him (Rom.8:7).

Jesus accompanies the disciples for forty days, making Himself seen on several occasions. The apostles no longer doubt (John 21:12), and they identify Him to the point of touching Him (Luke 24:39), of seeing Him eat with them (Acts 10:41) and of receiving instructions, for they converse with Him. Luke tells us: “It was to the apostles that Jesus, with numerous proofs, showed himself alive after his Passion: for forty days, he appeared to them and spoke to them of the Kingdom of God “(Acts 1:3–5).

The coming of the Spirit is a fact cohesive with and fused to death and resurrection and is crowned for all believers and the universe on that day of Pentecost. We cannot turn off the resurrection or the coming of the Spirit. Jesus is always before the Father, interceding for us for the provision of the Holy Spirit. This time between resurrection and ascension is a model for us who want to know Jesus and live reflecting Him in our lives. He continues to give us instructions about the Kingdom of God and welcomes our faith. This earthly time teaches us to recognize it. Let us show our faith in the measure of the practice of works. So, we leave our tombs to walk the road of life. This life, as we read in the narrative of the disciples of Emmaus, is concretized in the Word, in the reading of the signs of the times, in the Eucharist and in the proclamation of



his life (Luke 24:13–34).

Luke 24:44–49 is a text of absolute importance for the understanding of the mission of Christ and the consequent mission of the Church. In it is seen the comprehensiveness of the work of Christ expressed and verbalized by Him. Jesus is fully aware that what happened to His life was the fulfillment of the Holy Scriptures. Everything that happened to Him was necessary so that the salvation of the sinner of all nationalities and ethnicities could be achieved. In fact, the good news of salvation itself was also the fulfillment of Scripture. This gospel of God's grace is inclusive. It was not restricted to Israel but extended to the Gentiles. It took time for His disciples to understand this. In fact, they only began to understand when He opened their understanding to them and after the outpouring of the Spirit at Pentecost.

Scripture fulfillment is the central focus of this text. Hence the expression, "It is written." But what lies behind this fulfillment is God's saving purpose in the history of humankind. Understanding the work of Christ is central to the fulfillment of God's mission, in which the Church is privileged to participate. This is especially true in our day when there is confusion as to the validity of Christian missions. Some Christians would say that the mission is all that the Church is sent to the world to do. Others feel that such a definition is too broad and hold that the proclamation of the Gospel and the salvation of lost souls are the specific mission of the Church. Still others do not see the need to proclaim the Gospel for the conversion of persons and their incorporation into the Church. A few are beginning to express doubts about the exclusiveness of Christ and the need for faith in Him for salvation.

When we examine Luke 24:44–49, we arrive at the conclusion that this discourse

of Jesus is part of the narratives of the Great Commission, parallel to the other Synoptic Gospels and to the Fourth Gospel. It is a text that claims the centrality of Christ's work in the proclamation of the news of salvation.

The existential situation of the text is quite different. The Messiah, the Master, the Savior of the Jews, had died. Jesus had forewarned His disciples that He would suffer, and that on the third day He would rise. Their hearts were despondent and fearful (Luke 9:22). Jesus had already warned his followers what would happen to him soon. They did not understand – after His crucifixion the disciples were overwhelmed by hopelessness. Trust and hope were placed in a Messiah who would rescue Israel and deliver them from Roman power, yet he dies. This was the emotional charge of the disciples on the road to Emmaus: “We hoped that he would redeem Israel; But after all, it is already the third day since these things have happened” (Luke 24:21). Besides the hopelessness, the fear of the Jews also plundered their hearts, so they were locked inside a house (see John 20:19). The desolation was total. Today's believer should not suffer the same sort of despair, feeling that the power seen in the Disciples of Christ, the early Church and founding father has somehow passed. The outpouring of the Holy Spirit is as timeless as God is eternal in His existence, and the believer must actively seek the outpouring of the Holy Spirit.

The existential situation of Jesus after the resurrection can be said to have been one of indignation: “O fools and slow of heart to believe all the prophets said!” (Luke 24:25). For some, the testimony of friends did not convince them. Jesus himself had to appear to them and show them the incarnation and eat with them, as if giving them a “certificate of life”. The disciples' lack of understanding was such that even after forty

days' exposure to the things of the kingdom, they still asked, "Is this the time when you restore the kingdom to Israel?" (Acts 1:6). Although the disciples are encouraged by the resurrection and presence of Christ among them, a greater understanding of Jesus' messianic role comes only after Pentecost. Therefore, I think that the disciples' disbelief must have grieved the Lord. But praise God, because he knew that after Baptism with the Holy Spirit (Acts 2:1-4), they would come to understand more closely the life and work of the Lord Jesus Christ, and the consequences of faith in him. This same authentication is needed now.

When Jesus uttered these words, "And behold, I send the promise of my Father upon you; Stay in the city of Jerusalem, until you are clothed with power from on high" (Luke 24:49), He had already risen from the dead and stayed forty days with the disciples (Acts 1:3). He was in the eminence of returning to the Father, and these were among His last words. He ordered His followers not to depart from the city of Jerusalem until they were clothed with power. The Bible tells us in I Corinthians 15:6 that Jesus, after being resurrected, was seen by more than five hundred people at once, that is, more than five hundred people heard these words, and on the day of Pentecost, what happened? In Acts 1:15, the Bible says that nearly one hundred and twenty people were gathered together when there was the outpouring of the Holy Spirit. It is uncertain what happened to the other three hundred and eighty. Even then, not all who heard responded, and many may have explained the experience away.

The Psalmist states, "Delight yourself also in the Lord, and he will give you what your heart desires" (Psalm 37: 4). Envision the impact today with all the resources available to the Church active, if all would seek in earnest the endowment from on high

that has been promised to all that believe. The disciples persevered in prayer.

### **Statement of limitations**

There is an obvious conundrum facing the writer and readers of a work on God the Holy Spirit. Can an author think that he has attained all there is to know about such a topic? This is not the goal or focus of this project. It is God the Holy Spirit that moves and hovers over the face of the deep and void world. God the Father articulates sending the word through the medium and presence of the Holy Spirit to establish all that is known and perceptible to humanity today, as exemplified in Gen. 1:1. This principle will be alluded to but defended. Moreover, arguments in opposition to the stance of Pentecostal or Protestant thought concerning when the Baptism of the Holy Spirit occurs will not be addressed, because of the personal nature of the timed occurrence. The principal focus is that it must happen. Who can know the true workings of the triune Godhead without diminishing any aspect of Him? God the Father, God the Son, and God the Holy Spirit are one.

The sacrilegious view of Modalism presents God in modes. There was a period for the Father, one for the Son, and one for the Spirit. This error has Jesus praying to Himself as if he and the Father were the same.<sup>11</sup> The Trinity and its attributes are complex and considered incomprehensible.<sup>12</sup> Trinitarians maintain that there is one God in three persons, and yet they are one, but we are neither monotheistic nor polytheistic. God the Holy Spirit is complex, and we live in a complex world. By now the Church

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<sup>11</sup> Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker, 1998), 360.

<sup>12</sup>L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1976), 89.

should be able to get over the abstractness of this complexity and give God the Holy Spirit His acknowledgement. This research will only address the theology of the triune God. This writer's position approaches the idea of Trinitarian thought reverently in the hope of not diminishing the awesomeness of God's absolute power, as the human application of names and titles tends to do.

There are many outliers that are associated with the influence of the Holy Spirit. This project does not inquire into whether the believer speaks or does not speak in tongues, or any language other than their own. The word for power that Luke uses in Luke 24:48 and Acts 1:8 refer to the ability to achieve work: functioning and getting the job done. There is also the argument concerning the application of a second act of grace which is neither denied or addressed.

This project position is that it should not take a second act of grace for the believer simply to obey instructions and receive the promise that grace has provided in the first place. This act of tarrying enables the believer to be completely clothed in the Spirit as promised prior to going forth from the benefits given in the finished work on Calvary. The disciples and early Church fathers received the endowed power of the Holy Spirit to accomplish their work. The leaders' first and foremost responsibility is to model the servanthood of Christ. By that standard must all leadership be measured.<sup>13</sup> When leadership is motivated, those who follow will be influenced and motivated as well.

Participants in this study were allowed two days for their involvement: one day for personal fasting, and a day of involvement in a tarry service comprising prayer,

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<sup>13</sup> Duane Elmer, *Cross-Cultural Servanthood* (Downers Grove, IL: Inter Varsity Press, 2006), 214.

praise, and worship. The risks and benefits of being in the study are no more than the participants would encounter in everyday life. The names of the participants and church will remain confidential and anonymous. These participants were instructed to present a signed medical release form releasing the church from medical liabilities. The institution will not provide medical treatment or financial compensation if there are injuries or participants become ill because of their efforts.

Nevertheless, this will not negate any legal rights or claims they may have for negligence. The subjects must be informed that there will be no financial compensation for their participation. The records generated in the church where the study is based will be kept private. In any report that is published, all information that might identify participants will be removed. Material that is not used in this study will be destroyed once the research is over and not used in any future studies.

This study is voluntary in nature. Participation or refusal to participate will not affect any future relations with this institution. Those who decide to participate are free not to answer any questions asked, and to withdraw at any time, either verbally or via e-mail. All participants must sign a document of consent to participate in the study.

### **Theological Limitations**

The Holy Spirit is the third person in the Trinity. John 4:24 offers a more specific reference to the position of God's Spirit. Berkhof states that both the Hebrew term *ruach* and the Greek *pneuma*, like the Latin *spiritus*, mean "breath" or "breathing".<sup>14</sup> In the Old Testament, the Holy Spirit is usually referred to without qualifications: it will speak of

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<sup>14</sup> Berkhof, *Systematic Theology*, 95.

the “Spirit of God” or “the Spirit of the Lord”. In the New Testament, the adjective “holy” is seldom attached to God as it is in the Old Testament. Russell notes Dodd’s failure to integrate the work of the *OT Testimonia* to further support the personality of the Holy Spirit, but this failure may have positive merit. The term “Holy Spirit” or “Spirit of God” does not suggest personality as much as the term “Son” does.<sup>15</sup> The Son walked and ministered with the disciples in human form, therefore, He is readily envisioned. The Holy Spirit was first breathed on the disciples and is personified about His person. John and Luke may speak of the Holy Spirit in intimate terms, but it remains difficult to envision a spirit in a positive fashion.

The manifestation of the Holy Spirit over man was clearly announced around 400 BC through the prophet Joel: “It will happen after I pour out my Spirit on all flesh; Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28). When the angel Gabriel announced the birth of our savior Jesus Christ to Mary, he said: “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; Therefore, that which is born shall be called holy, the Son of God” (Luke 1:35). Subsequently, after His death and resurrection, Jesus told His disciples that He would send the promise of His Father upon them, but they were to remain in the city, until “clothed with power from on high” (Luke 24:49). So about 440 years from the date of Joel’s prophecy, on the day of Pentecost, about 120 disciples of Jesus who were gathered in the upper room were baptized with the Holy Spirit and began to speak in other tongues. In Acts 2:1–4, when the day of Pentecost was fulfilled, those

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<sup>15</sup> Ibid.

men were empowered from that moment with the gifts of the Holy Spirit to boldly preach the Word and perform the miracles of God. On that day, about 3,000 lives were converted to the Lord Jesus through the preaching of Peter, preaching full of the anointing of the Holy Spirit.

The specific historical context of Luke 24:44–49 is that of the post-resurrection. Jesus resurrected on the third day at the place called Calvary, a word of Latin origin that means “skull”. Matthew translates it as “place of the skull” (Matthew 27:33). This ominous name derived from the shape of the hill where the executions took place. Jesus was placed in a tomb made in the rock for a man named Joseph of Arimathea. It was from this tomb that Jesus was resurrected on Sunday, the first day of the week. On this very day, Jesus met disciples who were traveling from Jerusalem to Emmaus. While staying in the house of these disciples, He made Himself known and then disappeared. These disciples returned to Jerusalem to tell the eleven and the others. As they recounted the fact of the resurrection, Jesus appeared to them.

The immediate sequence is that of Luke 24:44–49. This paragraph begins with the coordinating conjunction *and*, which commonly denotes continuation and development of a more distant thought, and furthermore makes specific sense in context. When comparing the text of John 20:26–29, it seems that Jesus departs again and, after a week, again on a Sunday, appears to the disciples once more, when Thomas is present. The context of Luke does not make it explicit, but everything leads one to believe that the disciples were in the same place in Jerusalem. Matthew reports that the eleven went to Galilee where they met Jesus on a hill. But at his ascension, Jesus was near Jerusalem at Bethany (Luke 24:50–53).



Jesus told His disciples that He would ask God and God would give us the Comforter, the Spirit of Truth, which the world could not receive, because the world does not know God. This Spirit of Truth would teach the believer and remind us of all that Jesus said to us in scripture given the believer's exposure to Him in the Scripture (John 14:26). The Holy Spirit of God in us is fundamental to our ability to receive the revelations of God, for it is through Him that we discern the things of God for, as said above, the Holy Spirit teaches us and reminds us of the Words and promises that Jesus left. The promise of the Holy Spirit is for all, just as Joel had prophesied. And as Peter said, "For the promise belonged unto you, and to your children, and to all that are afar off: as many as the Lord our God shall call" (Acts 2:39).

Therefore, seek more and more the things that are from God, so that the Spirit of God speaks to you, teaches you and reminds you of what you have already learned about Jesus. If you do not live a life of sin, that promise of God is for you. If you receive the power of God, live the merits of the promise, that God may be glorified in you. The Word of God says that we are temples of the Holy Spirit, and that he dwells within our body (1 Corinthians 6:19).

God will not dwell in a place that is not set aside for His purpose. He is a Holy God that requires a holy temple, clean and sanctified for Him. Therefore, to become an abode of the Holy Spirit, you must truly give your life to Jesus, as He desires and not as the believer wills, and then live this life following His lead. Given the current belief status of American Evangelical Protestants, this type of life must be revived.

Authentication is desperately needed in the Church if it is to be truly moved by the Holy Spirit. This move will start with authentication within the individual because, in

the final analysis, individuals comprise and represent the Church, and they must know without doubt that they are filled with the Holy Spirit. This is not the time for theories and surveys that fail to produce action. A fasting, praying, group of believers with the single purpose of “tarrying until endued” produces action. The praying believer is at war on their knees seeking the Baptism of the Holy Spirit when they have the determination to stay on their knees until the promise is received.

Numerous surveys and analyses indicate the uncertainty of the American religious condition, giving percentages of those that believe in God absolutely, through to those that are certain in their faith. Ethically, the question to address is obedience to God’s rules. In his discussion of Ethical Generalism, Norman Geisler states that “Because of the extrinsic value of the good results from keeping rules they should not be broken. Keeping the rule is not because it is really intrinsically wrong to perform the forbidden act, but because making exceptions to any ethical law is a practice that leads to only greater evil than good.”<sup>16</sup> Trying to determine what is right can be as complicated. Geisler’s work on Christian ethics provides an excellent array of ethical views and their meanings. However, when we consider the harmony between God’s moral law in the Old Testament and New Testament, as well as between general and special revelation, the standard remains the same because there is only one moral God behind them both.<sup>17</sup> Many believers are robbed of a personal relationship with the Holy Spirit because they consider

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<sup>16</sup>Norman L. Geisler, *Christian Ethics: Contemporary Issues & Options*, (Grand Rapids MI: Baker Publishing Group, 2010), 52.

<sup>17</sup> Ibid. 126.

the Spirit to be an impersonal influence, power or energy. It is true that the Holy Spirit does influence the life of the believer. He is revealed as the power of God.<sup>18</sup> However, the influence is personal in its effect on individual outcome.

### **Methodology**

The project conducted 100 surveys and literary research of historical data to note the waiting periods that gave impetus and focus to the ministries of successful pastors and evangelists. The data from the surveys was tabulated and examined. A study group was presented with a period of radical fasting and prayer retreat: a tarrying time of open-ended prayer for and with ministers, pastors, evangelists, exhorters, youth, lay leaders, and bishops, in expectation of an authentic outpouring of the Holy Spirit. The God of Abraham, Isaac, Jacob, the prophets, the disciples, and the founding Church fathers, kept His promise to them. He will in like fashion keep his promise to this generation and study group. The Baptism of the Holy Spirit endowment, starting in the individual, in small cells and in homes, as seen in scripture, is our focus.

The results experienced in the tarry study group will be documented. His Spirit working in you will develop fruitful service that is well pleasing in His sight. Christ is the great shepherd of us all, as stated in Hebrews 13:20, 21. Jesus is the good shepherd of John 10:14 who knows us well and whom everyone that ministers must know well. Jesus shows his attentiveness to us in John 10:16. We are the fold mentioned before the development of today's church concepts and ministerial job descriptions, which have

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<sup>18</sup> Kevin J. Conner, *The Foundations of Christian Doctrine* (Portland, OR: City Christian Publishing, 1995).

been designed more to appease social norms than to please God. A real-time look at how long it will take a God-chosen leader to get in sync with God is at the heart of this writer's pursuit. A volunteer group of born-again believers will assemble for prayer at church, without a time limit. The expected results will be nothing less than an authentic outpouring of the Holy Spirit. The question that faces those that lead is, "Why did it take so long to get to where you are in God?" Sometimes it appears that it is not us waiting on God but God waiting on us. The "God slapping Paul off the donkey syndrome" is how this writer views it; leaders who go through near-death experiences before seriously focusing on what God has assigned and preordained in their life.

The survey and interview questions will be presented as follows. Each participant will provide the dates of their natural birth and spiritually born-again experience. This will provide data that reflect age and age of spiritual experience, along with cumulative time between birth and the spiritual experience. The survey packet will provide a picture of the relevance of tarrying for endouement today. Each participant will provide the date they were spiritually motivated to do a work or ministry in the body of Christ. This date will provide the timeline between their new birth in Christ and their active work in the Kingdom of God.

### **Literature Review: Books**

Atkinson, William P. *Baptism in the Spirit: Luke-Acts and the Dunn Debate*. Eugene,

OR: Pickwick Publications, 2011.

Dr. Atkinson's work proved useful in this study addressing the gap between the current, theologically divided Pentecostal church practice and mission. He vigorously purports that there is a place for theological study and usage, and that is relevant for those

who do or don't have the opportunity to apply them. Pentecostalism and Spirit Baptism are addressed as the greatest phenomena in 20<sup>th</sup>-century Church history. "Pentecostals are known for worship, vibrancy, informality and even excitability. We are known for our eschatological expectancy and for our expectancy in the here and now of miraculous intervention from on high including those mediated through gifted individuals."<sup>19</sup> These attributes must remain constant to survive the 21<sup>st</sup> century.

Bredesen, Harald, and Pat King. *Yes, Lord*. Ventura, CA: Regal Publications, 2007.

Harald Bredesen's biography is presented as a series of personal testimonials that reflect the life of faith and service of great charismatics and Pentecostal pioneers. He is recognized as the father of charismatic renewal. His ministry under the guidance of the Holy Spirit persuaded President Harry S. Truman to sponsor a Sunday School campaign. This initiative resulted in the launching of a New Testament style church with emphasis on prophetic revelations, which led to the conversion of M.G. "Pat" Robertson. This ministry has a profound effect on the life of Pat Boone and Ruth Stafford Peale, the wife of *Guideposts* magazine founder Norman Vincent Peale. His tarry period is presented as a timeline needed for his conversion, preparation and productive ministry. He was credited with spending hours in prayer, beseeching for greater presence of the Holy Spirit in his life. The author tells how long and painful it was to quit trying to work out God's promises with his own schemes and experiencing the feeling of a yielded faith walk.<sup>20</sup>

Brown, Elijah P. *The Real Billy Sunday: The Life and Work of Rev. William Ashley*

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<sup>19</sup>William P. Atkinson, *Baptism in the Spirit: Luke-Acts and the Dunn Debate*, (Eugene, OR: Pickwick Publications, 2011), 4.

<sup>20</sup>Harald Bredesen and Pat King, *Yes, Lord*, Gospel Light, Kindle Edition, 8.

*Sunday D.D., the Baseball Evangelist.* New York: Fleming H Revell Publishing Co., 1914.

The life of Evangelist Billy Sunday is analyzed to note his development into the influential spiritual leader of his period. His life is marked by the difficulty of making accurate life choices within his ability to serve God. Every servant has different gifts and talents that God can use to win souls to Christ. Billy Sunday's love of baseball and his ability to play the sport is mirrored in his ministry. The biography provides the timeline of his development into the fruitful soul-winning evangelist he represents. In a church meeting, Sunday confesses and gives his life to God after feeling conviction of the Holy Spirit. A new spirit wells up within him, reminding him of the singing and prayers of his mother. He was no longer satisfied with the path of his life and changed course to follow Christ.<sup>21</sup>

Clemmons, Ithiel C. *Bishop C.H. Mason and the Roots of the Church of God in Christ.*

Memphis, TN: Pneuma Life Publishing, 1996.

This leader's life transitions from being the son of freed slaves to the founder of one of our nation's largest Pentecostal Church movements. Mason's parents, Jerry and Eliza, God's provision of spiritual guidance, and Mason's efforts in seeking and waiting for it are the central focus of this research project.<sup>22</sup> Bishop Mason literally tarries for the indwelling presence of the Holy Spirit, as commanded by Christ in Acts 28:49. This life story as presented by Dr. Clemmons mirrors that of Christ and the disciples that followed

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<sup>21</sup> Elijah P. Brown. *The Real Billy Sunday: The Life and Work of Rev. William Ashley Sunday, D. D., the Baseball Evangelist* (Kindle Locations 485-488), Kindle Edition.

<sup>22</sup>Ithiel C. Clemmons. *Bishop C. H. Mason and the Roots of the Church of God in Christ* Christian Living Books, Inc. Kindle Edition (Kindle Location 321).

and obeyed his teaching. In this case, Mason's trip to California's Azusa Street Church provided additional momentum, direction and impetus to his ministry after the Baptism in the Holy Spirit. The amount of time needed in this occurrence is charted for this project.

Elwell, Walter A., ed. *Evangelical Dictionary of Theology*, 2<sup>nd</sup> edition. Grand Rapids, MI: Baker Academic, 2001.

This work provides thoroughly updated, comprehensive, accurate information on systematic, historical, and theological data pertinent to this project. It presents and defines a wide assortment of words, terms and phrases used in the early church era. In so doing the author contributes to the theological and philosophical insights applied in this project. Dr. Elwell's exhaustive account of term usage assures precision of application. He notes that "the Baptism of the Holy Spirit is greatly needed in the contemporary church in the modern world."<sup>23</sup>

Erickson, Millard J. *Christian Theology*, 2<sup>nd</sup> edition. Grand Rapids, MI: Baker Academic, 1998.

Dr. Erickson elucidates the meanings of terminology used in scripture. His exegesis of scripture grants interpretation of words and explains their common usages. The book enables the reader to understand and reflect on the role of eschatology in the new birth of the individual. This work is especially valuable because of Erickson's slightly Calvinist leaning in that salvation is less contingent on the human effort, as it is profoundly influenced by God – the insight that edifies this project. Erickson has written on Pentecostalism and Charismatic developments, and this work broadens his theological

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<sup>23</sup>Walter A. Elwell, ed., *Evangelical Dictionary of Theology*, 2<sup>nd</sup> edition, (Grand Rapids, MI: Baker Academic, 2001), 138.

approach to the waiting on the promises of God.<sup>24</sup>

Finney, Charles G. *Charles Finney: An Autobiography*. Minneapolis, MN: Bethany House Publications, 1977.

Dr. Finney's autobiography grants a personal narrative of the circumstances and nature of the experiences encompassed in the life of an evangelist in his era. His autobiography displays the length of time needed for him to develop into an abled evangelist. The work provides dates and times of significant events in his life that mirror his growth as an evangelist. The working of the Holy Spirit from Finney's call to service, the training he received for fulfilling the calling, and the fruit that was produced because of his answer to his call is referred to as his timeline. The spiritual waiting period is so vastly different from believer to believer. Finney's growth into a spiritual giant epitomizes God's timing in the development of his leaders. He shares in the exhaustive, earnest seeking, waiting and receiving of the promised Holy Spirit described in this account of Squire W: "God came upon him and filled him with such unspeakable joy that it resulted in the scene which the young man witnessed. Of course, from that time Squire W took a decided stand for God."<sup>25</sup>

Graham, Billy. *The Holy Spirit: Activating God's Power in Your Life*. Grand Rapids, MI: Zondervan Press, 2002.

The Holy Spirit at work is mandatory for the Christian worker in every capacity.

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<sup>24</sup>Millard J. Erickson, *Christian Theology*, 2<sup>nd</sup> edition (Grand Rapids, MI: Baker Academic, 1998), 872.

<sup>25</sup> Charles G. Finney, *Autobiography of Charles G. Finney*, (Kindle Edition), Kindle Locations 576-577.



God does not want us to come to Him by faith and live an existence of defeat, discouragement and dissention. The Holy Spirit-filled believer never stands alone, and the work of the noted evangelist Billy Graham illustrates that fact. Graham asserts that the Holy Spirit activates the power of God in the life of the believer.<sup>26</sup> Furthermore, since God provides the blessings, which are channeled through Jesus, it would also follow that, for the believer, there is nothing that God is that the Holy Spirit is not.<sup>27</sup> The Holy Spirit activating power in the believer's life could be expressed "mathematically" as  $1 \times 1 \times 1 \times 1 = 1$ , with the entire Godhead involved. Given that the Father is the source of all blessings and the Son is the channel of all blessings, it is through the Holy Spirit working in us that truth becomes operative in our lives.<sup>28</sup>

Hawkins, Greg L. and Cally Parkinson. *Move: What 1000 Churches Reveal about Spiritual Growth*. Grand Rapids, MI: Zondervan Publication, 2011.

Dr. Hawkins and Cally Parkinson's study of church spiritual stagnation provides impetus for a search for ways to achieve spiritual movement not only within church leadership but in the Church, itself. The leadership of the Church is the catalyst for its membership's search for spiritual development and growth. The search begins with the Church and its leadership in prayer, seeking an answer from God for their time and location. The authors note that there are churches that are undertaking extensive surveys and growth studies of their congregations. This work reflects such a congregation. The

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<sup>26</sup> Billy Graham, *The Holy Spirit: Activating God's Power in Your Life*, (Grand Rapids, MI: Zondervan Press, 2002) 16.

<sup>27</sup> Ibid, 17.

<sup>28</sup> Ibid.

authors fond that “There is no ‘killer app’ for spiritual growth. While we did identify several churches that are spiritual powerhouses, we found no single ‘save the day’ program that guarantees discipleship success.”<sup>29</sup>

Sherrill, John. *They Speak with Other Tongues*. Minneapolis, MN: Chosen Publications. 2004.

Dr. Sherrill provides testimony to the activity that can happen after the tarry experience. The gift and application of tongues in the life of the Holy Spirit leader did not only take place in the early Church but can be evidenced in this century. Dr. Sherrill’s life and development is researched to discover the parallels between his tarry and those of other influential spiritual giants. The author gives an account of his experience within a small congregation that sang hymns, spoke in an unknown tongue, and gave the interpretation of the language spoken. He asked the pastor where he found that type of worship in scripture. “That night, by the fire in our living room in Chappaqua, Tib and I looked it up. There, as if they had been written about the service that afternoon, were the words of Paul found in 1 Corinthians 14:26–28, 39–40, RSV.”<sup>30</sup>

Towns, Elmer, Ed Stetzer and Warren Bird. *11 Innovations in the Local Church*. Ventura, CA: Regal Publications, 2007.

This work illustrates the many various methods of spreading the gospel, and how, through diverse church styles and techniques, the principle of the great commission remains intact. The authors provide eleven innovative working models of church types and styles that have thus far achieved success in this postmodern period.

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<sup>29</sup>Greg L. Hawkins and Cally Parkinson, *Move: What 1,000 Churches Reveal about Spiritual Growth* (Zondervan. Kindle Edition, 2010), Kindle Locations 218–220.

<sup>30</sup> John L. Sherrill, *They Speak with Other Tongues* (Baker Publishing Group. Kindle Edition, 2004), 34.

The book approaches a commonality of Christendom's responsibility, that being the fulfillment of the great commission of Christ found in Matthew 28:19. The authors inform their readers that the era in which we live is different from the past, and that the survival and success of the Church is dependent on its ability to adapt and adjust to the changes that have occurred and are yet evolving. The age of the giant cathedral and its function in attracting the seeking convert is past. The principle of "build it and they will come" has made way for the age of house and small-group churches. This work prepares and equips its readers with innovative ideas to make needed adjustments in their era of ministry and the development of Christ-centered communities.<sup>31</sup>

### **Literature Review: Scriptures**

In his *Analytical Concordance*, Dr. Robert Young has identified 19 Hebrew and Greek word forms in the Old and New Testaments meaning *tarry*. One word is used only once, in one central scripture, Luke 29:49; *kathizo*, meaning to remain, continue, abide, sit, set, sit down, dwell. His translation is compatible with that of other scholars, given that they all agree that the disciples should remain as instructed.<sup>32</sup> Other scholars apply the word *meno* to express tarry's usage in Luke 29:49. *Meno*, a primary verb, means to stay (in a given place, state, relation or expectancy), abide continue, dwell, endure, be present, remain, stand, tarry (for) x thine own.<sup>33</sup> These are the intended meanings in the

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<sup>31</sup> Elmer Towns, Ed Stetzer and Warren Bird, *11 Innovations in the Local Church* (Ventura, CA: Regal Publications, 2007), 38.

<sup>32</sup> Robert Young, *Young's Analytical Concordance to the Bible* (Grand Rapids, MI: Wm. B. Eerdmans Publications, 1975), 961.

<sup>33</sup> James Strong, *The New Strong's Complete Dictionary of Bible Words* (Nashville, TN: Thomas Nelson Publishers, 1996), 657.

old King James examples below:<sup>34</sup>

Mark 14:34: “And saith unto them, My soul is exceeding sorrowful unto death: *tarry* ye here, and watch.”

Luke 24:29: “But they constrained him, saying, abide here with us: for it is toward evening, and the day is far spent. And he went in to *tarry* with them.”

Luke 24:49: “And, behold, I send the promise of my Father upon you: but *tarry* ye in the city of Jerusalem, until ye be endued with power from on high.”

John 4:40: “So when the Samaritans were come unto Him, they besought him that he would *tarry* with them: and He abode there two days.”

John 21:22, 23: “Jesus saith unto him, If I will that he *tarry* till I come, what is that to thee? Follow thou me.”

Matthew 26:38: “Then saith he unto them, my soul is exceeding sorrowful, even unto death: *tarry* ye here, and watch with me. (Mark 14:34).”

The word-form indicates that the disciples should stay in that specific spot and wait and watch with Him in a prayer period for an undisclosed length of time (Mark 14:34, Matthew 26:38). *Tarry* describes the time frame needed for the discouraged disciples to stay in His fellowship in the Emmaus area. Luke 24:29 portrays the *tarry* as a short period, while John’s account (4:40) says He *tarried* two days with the Samaritans. In Jesus’ discussion concerning the length of St John’s life (John 21:22, 23), the *tarry* time seems indefinite; this seems to refer not to how long he should live, but to the length of his *tarry*. It is significant that the scripture indicated that these believers should

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<sup>34</sup> Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, (Grand Rapids, MI: Zondervan, 1975), 760.

remain in a specific place until the promise come. History testifies to the power received from this simple act of obedience. Short cuts to obedience were not provided.

Bullinger asserts that the Holy Spirit can be readily differentiated from the “standard Greco-Roman Mystery religions... John fosters this distinction by his emphasis on the personhood of the Spirit and the personal relationship the Christian has with Him.”<sup>35</sup> This assumption lacks examples of such activity; within this project, however, His activity is experienced. It spans 12 general categories; *Regeneration* of the believer (John 3:3–8; 6:63; Titus 3:5); *Indwelling* in the believer (John 14; 17; Romans 8:9, 11; I Cor. 3:16); *Baptism* (Matthew. 3:11; Mark 1:8; Luke 3:16; I Cor. 12:13); *Sealing* guarantee of final redemption (2 Cor. 1:22; Eph. 1:13; 4:30; Rom. 8:16); *Filling* activity (Eph. 5:18; Acts 4:8; 4:31; 6:3; 9:17; 11:24; 13:9); *Guiding* activity (Gal. 5:16, 25; Acts 8:29; 13:2; 15:7–9; 16:6; Rom. 8:14); *Empowering* activity (Rom. 8:13; Gal. 5:17–18, 22–23); *Teaching* activity (John 14:26; 16:13; 1 John 2:20, 27).<sup>36</sup>

This discussion targets the guiding influence of the Holy Spirit; space will not allow us to address each area of his activities listed. He has the power to perform His work, but the believer must meet his covenant requirements in faith and seek Him waiting for the promise that the Father has kept with myriads before. The Holy Spirit’s location per scripture shows He dwells in believers as an indwelling entity; Ezekiel. 36:27; John 14:17; Rom. 8:9; 1 Corinthians 3:16; 1 John 2:27. He is out poured on to believers as was promised: Isaiah. 32:15; 59:2; Ezekiel. 39:29. He exists for the young

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<sup>35</sup> Ibid.

<sup>36</sup> H. Wayne House, *Charts of Christian Theology & Doctrine* (Grand Rapids, MI: Zondervan, 1992) 69.

and the old as prophesied in Joel 2:28 and provided by Christ; Matthew 3:11, and is given in answer to prayer; Luke 11:13. He is received through waiting per scripture; Luke 24:49; John 7:39; 14:16; 16:7. He empowers for service per Acts 1:8. He provides spiritual fullness and we the believers are to truly be children of light; Ephesians 5:8: “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

In both the Old and New Testaments, the God that changes not has leaders that are filled and moved to act by the power of His spirit. Examples of men filled with His Spirit under the old dispensation are: the seventy Elders (Numbers. 11:25); Balaam (Numbers. 24:2); Othniel (Judges 3:10); Gideon (Judges 6:30); Sampson (Judges 14:6; 14:19); King Saul (1 Samuel 10:10; 11:6); David (1 Samuel. 16:13); and Saul’s messengers (1 Samuel. 19:20; 2 Chronicles. 15:1; Luke 2:5). In the New Testament in the early Church there were Simeon (Luke 2:25); the believers at Pentecost (Acts 2:3); the Samaritan Christians (Acts 8:17); Cornelius and his company (Acts 10:44); the Ephesian believers (Acts 19:6, 7; 1 Corinthians. 12:13; 1 John 2:20). When observing great leaders in the kingdom of God, it is readily seen that they developed a working concept of the Holy Spirit’s role in their lives and ministry. Given that God changes not, we are to expect nothing less than His keeping his promise to any believer offering his life totally to Him.

Luke 24:49: “And behold, I send the promise of my Father upon you; Stay in the city of Jerusalem, until you are clothed with power from on high.”

Acts 1:3, 4: “To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to

the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me.”

Acts 2: 1–4: “When the day of Pentecost was fulfilled, they were all gathered together in one place. Suddenly there came a noise from the sky, like a rushing wind, and filled the whole house where they were sitting. And there appeared unto them tongues as of fire, which were distributed, and upon each of them lay one. And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance.”

Those men from that moment were empowered with the gifts of the Holy Spirit to boldly preach the Word and perform the miracles of God. On that day, about 3,000 lives were converted to the Lord Jesus through the preaching of Peter, preaching full of the anointing of the Holy Spirit.

John 14:26: “But that Comforter, the Holy Ghost, whom the Father will send in my name, will teach you all things, and bring you to remembrance of all that I have spoken unto you.”

The Holy Spirit of God in us is fundamental to receiving the revelations of God, for it is through Him that we discern the things of God for, as already said above, the Holy Spirit teaches us and reminds us of the words and promises that Jesus left.

The promise of the Holy Spirit is for all, as the prophet Joel said: “It will happen after I pour out my Spirit on all flesh; Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28).

Peter reaffirmed the promise when he said, “For the promise belonged unto you,

and to your children, and to all that are afar off: as many as the Lord our God shall call” (Acts 2:39). Then today’s believer must seek more and more things that are from God so that the Spirit of God speaks, teaches and reminds them of what they have already learned about Jesus. If you do not live a life of sin, the promise of God is for you.

If you review the power of God, live that promise, that God may be glorified in you, for the Word of God says that we are temples of the Holy Spirit: “Or know ye not that our body is the temple of the Holy Ghost, which dwells in you, of God, and ye are not of yourselves?” (1 Corinthians. 6:19).

Jesus had already warned his followers what would happen to him soon, but they did not understand (Luke 9:22). The occurrence after His crucifixion reveals the disciples overwhelmed in hopelessness. Trust and hope were placed in a Messiah who would rescue Israel and deliver them from Roman power, yet he dies. This was the emotional charge of the disciples on the road to Emmaus: “We hoped that he would redeem Israel; But after all, it is already the third day since these things have happened” (Luke 24:21). Besides the hopelessness, the fear of the Jews also plundered their hearts, so they were locked inside a house (see John 20:19). The desolation was total. Jesus then appeared to them and breathed the Holy Spirit upon them, showing himself after resurrection. He admonishes us with his words to doubting Thomas: “Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed” (John 20:29).

When Jesus uttered these words, He had already risen from the dead and stayed forty days with the disciples (Acts 1:3). He was in the eminence of returning to the Father, and these were among His last words. He ordered his followers not to depart from



the city of Jerusalem until they were clothed with power. The Bible tells us (I Corinthians 15:6) that Jesus, after being resurrected, was seen by more than five hundred people at once, that is, more than five hundred people heard these words, and on the day of Pentecost what happened? In Acts 1:15, the Bible says that nearly 120 people were gathered together when there was the outpouring of the Holy Spirit. It is unknown what happened to the other 380. They may have thought the promise would be a long time in coming. It is hard to imagine the impact that five hundred would have had on the world if one hundred turn it upside down.

Accessibility to the Holy Spirit, “Delight yourself also in the Lord, and he will give you what your heart desires” (Psalm 37:4).

Paul teaches of the life of Christ that must be manifested in our mortal bodies: “For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Corinthians. 4:11). Paul acknowledges human limitations when he continues, “For which cause we faint not; but though our outward man perishes, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory” (2 Cor. 4:16, 17).

When believers assemble in divine service to minister to God with fasting and prayer, the Holy Spirit is manifested: “As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2).

## CHAPTER 2: THE HOLY SPIRIT ENDUEMENT: THE JOURNEY

The instructions given by Christ in Luke 24:49 make clear that the believers were to remain in Jerusalem until they received the promised power. While some groups believe that the wait is not necessary, coming from a Pentecostal and Charismatic heritage, the feeling is that the believer needs as many blessings as possible to reach a dying world. The purpose of this project is therefore to focus on the tarrying or waiting in prayer and praise to develop a viable ignition process for today's generation. The authentication of the presence of the Holy Spirit by the individual is vital to this.

Each participant will be requested to fast for 24 hours before the prayer session. The participants will be requested to stay focused on prayer and praise as much as possible outside the group session that day. The participants must meet at church that night at 7 pm to sustain a fast, prayer and praise period waiting on the promise possession. The prayer and praise session will continue for the designated two-hour period. The session will be observed to see the relevance of such a practice and how it relates to spiritual motivation and spiritual endowment to witness. Reading about an experience and participating in an experience are dissimilar. There is the anticipated benefit that is gained from an experience that is tangible and measured in applied knowledge regarding fasting and the tarry experience. There will be required reading for fasting for the promise from a website (<https://www.cru.org/train-and-grow/spiritual-growth/fasting/personal-guide-to-fasting.3.html>) that addresses the following questions:

## Your Personal Guide to Fasting and Prayer

1. Why You Should Fast
2. How to Fast Safely
3. How Long and What Type of Fast Is Right for You
4. How to Prepare Yourself Spiritually and Physically
5. How to Manage Your Schedule While Fasting
6. Dealing with the Responses of Friends and Loved Ones
7. How to Make Your Spiritual Experience the Best it Can Be
8. How to Maintain Nutritional Balance and Health from Beginning to End
9. What Physical Effects to Expect
10. How to Finish Your Fast in a Healthy Way

It is imperative for today's believer to fully comprehend the power of the fasting process. Fasting was a discipline in both the Old and New Testament eras and must become a part of this one. Moses fasted for at least two recorded 40-day periods and Jesus fasted 40 days. Fasting is biblical and will enable the believer to become truly humble in the sight to God (Psalm 35:13; Ezra 8:21). If Jesus fasted and prayed, we must emulate him. If the believer puts forth the effort to draw close to God, God will respond (James 4:8). If God's people that believe they are the called for his service would humble themselves, repent and pray, healing and forgiveness will come (2 Chronicles 7:14).

Each participant will complete and turn in their survey. The survey results will be tabulated and reported in this study. The pastor will pass out the consent forms to participant members and some via e-mail. The records of this study will be kept private. In any report I publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to them; if we share the data that we collect, we will remove any information that could identify a participant.

The project will conduct 100 surveys and literary research of historical data to

note the waiting periods that gave impetus and focus to the ministries of successful pastors and evangelists. The data from the surveys will be tabulated and examined. A period of radical fasting and prayer retreat will be the initial tarry presented to a study group: a time of open-ended prayer for and with ministers, pastors, evangelists, exhorters, youth, lay leaders, bishops, and apostles in expectation of an authentic outpouring of the Holy Spirit. The God of Abraham, Isaac, Jacob, the prophets, the disciples, and the founding Church fathers kept His promise to them. He will in like fashion keep his promise to this generation: The Baptism of the Holy Spirit endowment, starting in the individual, in small cells and in homes, as seen in scripture.

A volunteer group of born-again believers will assemble for prayer at church without a time limit set for its termination. Each participant will provide their dates of natural birth and their spiritually born again experience. This will provide data that reflect age and age of spiritual experience, along with the cumulative time between birth and the spiritual experience. The survey packet will provide a picture of the relevance of tarrying for endowment today.

### **Pentecostal Forefathers**

This study addresses the normative aspect of Pentecostal thought and the practice of tarrying for the promise as classical Pentecostalism. The Baptism with the Holy Spirit and His position and function in the life of the Pentecostal believer mark the pivotal difference between the Pentecostal and other mainstream religious classes. The forefathers in the Pentecostal movement spent days in fasting and prayer in anticipation of receiving the Baptism of the Holy Spirit. A close look at the time of their birth naturally and spiritually, compounded with their performance, is a matter of public and

historical record. The start and finish of a work moving by the unction of the Holy Spirit within our Church fathers is pertinent in this study. The Finished Works theology of William Durham is preached and believed in the Christian church. A look at its development revealed that it did not happen overnight.

Each member of the body of Christ is unique, as is every minister with a special calling. All desire to please the Father within the Kingdom of God. There must be recognition of time needed for development, mentoring, and Holy Spirit anointing of our future leaders. This period of instant gratification and powerless faith will have a negative effect on Christianity as we know it in our nation. There must be a point of becoming aware that we can't do anything without God. One author states it this way: "There is no moving ahead in the Christian life until we realize that we can't do it ourselves."<sup>1</sup>

The great revivalist Charles G. Finney had to discover this reality in time. Born into a poor, unbelieving family, Finney pursued a law career in the early 19<sup>th</sup> century. His search for truth in scripture and for the reality of God is chronicled in his autobiography. Finding the religious experience of established churches "fruitless", he made up his mind to settle the salvation question once and for all and received the Baptism of the Holy Spirit in October 1821. At conviction, the thought had occurred to him that if ever converted, he should be obliged to leave his law profession, of which he was very fond, and start preaching the Gospel. Charles G. Finney was born August 29, 1792; the approximate year of his salvation was 1812, and his salvation experience occurred in 1821. The fruit of his ministry appeared on October 10, 1821.<sup>2</sup>

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<sup>1</sup>Larry Christenson, *Back to Square One* (Minneapolis, MN: Bethany House, 1979), 11.

<sup>2</sup> Charles G. Finney, *Autobiography of Charles G. Finney*. Kindle Locations 209–210.

Only nine years elapsed between the start of his ministry and the fruit produced from it. His ministry started the same year he was saved and received God's Holy Spirit. The mandated radical tarry is in place whether we finite creatures accept it or not. In Reverend Charles Finney's case, his education was prior to salvation and his ministry fruitful after a nine-year tarry period.

Table 3: Charles G. Finney

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started Article I.	Age Saved	Age Filled	Age Started	Yrs. between saved/ started
Charles G. Finney	1792	1812	1821	1821	20	29	29	9

William J. Seymour (1870–1922) was a prominent African-American religious leader in the early 20th century. An ordained minister and the son of freed slaves, he is regarded as one of the founders of modern Pentecostalism.<sup>3</sup> Seymour's focus on salvation appeared in 1895, when he is recorded joining the Methodist church at 25 years of age. In 1902 he suffered a near-death experience during a three-week bout of smallpox that left him scarred for life.<sup>4</sup>

This period provided a time of spiritual transition, when he developed a profound

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<sup>3</sup> Craig Borlase, *William Joseph Seymour – A Biography: the Story of an African American Leader Who Launched the Azusa Street Revival and the Pentecostal Movement*, Kindle Locations 100.

<sup>4</sup>Borlase, *William Seymour* , Kindle Locations 100-102.

faith in God that allowed him to transcend the racism of his era and compelled him to become a Church of God preacher.<sup>5</sup> It was in a prayer meeting at the Asberry family home in Los Angeles that Seymour finally experienced speaking in tongues for himself. Events leading up to his own glossolalia began on April 9, 1906, when his enthusiastic preaching caused several members of his congregation to start speaking in tongues. The Holy Spirit-filled service continued for three nights; on April 12, 1906 Seymour began speaking in tongues as well.<sup>6</sup>

Table 4: William J. Seymour

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between: saved/start
William Seymour	1870	1895	1902	1906	25	32	36	11

The question was presented: Since the word tarry means “to wait,” how long should one expect to wait? This question was processed as a major principle undergirding the basic rationale of a need for the wait. Given the life waiting period of Pastor Seymour and the myriad of others before us, how will this generation fare? That is what this survey is designed to discover. The theory that must be in mind is that God is no respecter of a person’s position, as can be seen in James Chapter 2, as he condemns those who appear to pick and choose according to their status. Bonded and poor or rich and free, all stand equal at the cross and before God. The covering of the Holy Spirit is there for all who ask

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<sup>5</sup> John L. Sherrill, *They Speak with Other Tongues* (Grand Rapids, MI: Baker) Kindle Edition, 16.

<sup>6</sup> Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal 1901–2001*, (Nashville, TN: Thomas Nelson, 2001).

in the Kingdom of God.

In the case of the author John L. Sherrill, there was an eleven-year tarry period from 1959 to 1970 during which a relationship between God and him developed, cumulating in a point in his life when he could truly go and minister for God. We wait on God and God waits on us. Sherrill's life-changing event occurred on a spring morning in 1959 in New York City, when he discovered he had cancer. "I'm going to make the leap (a leap in faith): I believe that Christ was God," he stated later. "It was a cold-blooded lying down of my sense of what was logical, quite without emotional conviction. And with it went something that was essentially 'me'."<sup>7</sup> He was 36, and the focus of his life changed from being freelance writer to become a Christian author and publisher, helping others to write and publish. In 1970 he and his wife Elizabeth founded a publishing company, Chosen Books, dedicated to developing new Christian writers. Their first title was *Born Again* by Charles Colson.<sup>8</sup>

Table 5: John L. Sherrill

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled	Age Started	Yrs. between saved/start
John L. Sherrill	1923	1944	1959	1970	21	36	47	26

Bishop Charles H. Mason was born on September 8, 1866 just north of Memphis, Tennessee, on the Prior Farm, which is today the town of Barlett.<sup>9</sup> He was saved and

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<sup>7</sup> Ibid.

<sup>8</sup> John L. Sherrill, *They Speak with Other Tongues* (Grand Rapids, MI: Baker Publications, 2006), 11.

<sup>9</sup> Ithiel C. Clemmons, *Bishop C.H. Mason and the Roots of the Church in Christ* (Christian Living



baptized in September 1880 at the Mount Olive Baptist Church, where his half-brother, the Reverend I. S. Nelson, was pastor.<sup>10</sup> On November 1, 1893 Mason entered Arkansas Baptist College, founded by Elias C. Morris, pastor of Centennial Baptist Church at Helena, Arkansas, and president of the Arkansas Baptist State Convention.<sup>11</sup> He left college in January 1894,<sup>12</sup> and from 1895 to 1907 united his ministry with that of Charles Price Jones.

The two men were strongly contrasting personalities: Jones was an urbane, intellectual preacher, while Mason represented grassroots, prophetic preaching presence. Together they strongly influenced the Church of Christ (Holiness) and the Church of God in Christ. The Church of God in Christ dates from 1907, but it is imperative to note that this founding date excludes many earlier experiences between 1895 and 1907 that determined its present ideology, style, and practices.<sup>13</sup> During 1906, Mason and Jones received reports of a widely-heralded revival being held in Los Angeles by Elder William Joseph Seymour. Seymour's principal biographer indicates that he had become a friend of both Jones and Mason when he traveled to Jackson, Mississippi, in 1905.<sup>14</sup> In Los Angeles, Mason underwent a radical ideological upheaval, ultimately resulting in a

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Books) Kindle Locations 314–316.

<sup>10</sup> Ibid, Kindle Locations 328–332.

<sup>11</sup> Ibid, Kindle Locations 345–347.

<sup>12</sup> Ibid, Kindle Location 350.

<sup>13</sup> Ibid.

<sup>14</sup> Ithiel C. Clemmons, *Bishop C.H. Mason and the Roots of the Church in Christ* (Christian Living Books) Kindle Locations 659–660.

doctrinal reformation of the Church of God in Christ. He experienced Pentecostal spirit baptism under the guidance of Seymour on March 19, 1907. Mason wrote this of his experience: “Led by the Spirit to go to Los Angeles where the great fire of the latter rain of the Holy Ghost had fallen on many. It was in March 1907, when I received Him, Jesus, my Lord in the Holy Ghost.”<sup>15</sup> He and his church’s Pentecostal focus starts from this point.

Table 6: Bishop Charles H. Mason

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled :>	Age Started	Yrs. Between: saved/ start
Bishop C. H. Mason	1866	1880	1893	1907	14	27	41	27

Born in 1867, Joseph Smale was schooled at Spurgeon’s College in London, England. At the age of 28 he began three years’ preaching on the streets of London, before he became pastor to his first church in 1898, when he was 31. He pastored for seven years before taking a year’s sabbatical – his tarry period. This led to the founding of the New Testament Church in Burbank, California, in 1906, which was emphatic in its teaching of the importance of holiness and being filled with the Holy Spirit. Smale’s salvation experience would have occurred before the age of 28 and prior to his school attendance. The tree is determined only by the fruit it yields. His life reflects salvation in

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<sup>15</sup> Clemmons, *Bishop C. H. Mason*, Kindle Locations 663–665.

his twenties or earlier. He pastored from 1898 to 1905, a period of seven years, before founding his New Testament Church. Although he was never noted as receiving the filling of the Holy Spirit with the speaking in tongues, his ministry fueled and supported the Pentecostal experience powered by the Holy Spirit.<sup>16</sup>

Table 7: Joseph Smale

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. between: saved/start
Joseph Smale	1867	1895	1898	1906	28	31	39	11

Charles F. Parham (1873–1928) was the formulator of the Pentecostal doctrine and theological founder of the Pentecostal movement. After an early crisis brought on by the premature death of his mother and his own chronic illness, he became born-again in 1886, at the age of 13. Answering his reconversion call to preach, he entered South Western College at Winfield, Kansas, in 1889 at 16 years of age. In 1898 he established his first successful project for God, the Bethel Bible School and Healing Home.<sup>17</sup> From Parham's born-again experience to a viable, focused work in God's Kingdom, a 12-year development period was necessary to achieve the clarity of vision needed to use his gift for God's purpose. It was through tarrying in prayer, fasting and praise that his

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<sup>16</sup> Ibid.

<sup>17</sup> Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal 1901–2001* (Nashville, TN: Thomas Nelson, 2001), 43.

experience with the Holy Spirit was achieved. Parham is credited with establishing speaking in tongues as the initial evidence of the Baptism of the Holy Spirit, as witnessed by his students at a 1900 Watch Night service.<sup>18</sup>

Originally, Watch Night services were held to deepen the spiritual life of the Methodists. Wesley himself explained in his journal that Watch Night services in England were generally held between 8:30 p.m. and 12:30 a.m. on the Friday nearest the full moon, “so that participants walked safely home through moonlit streets”. In 19<sup>th</sup>-century Philadelphia, the Methodists continued the practice of Watch Night services on New Year’s Eve. Members of the newly formed AME Church also celebrate Watch Night services.<sup>19</sup>

Table 8: Charles F. Parham

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between saved/start
Charles F. Parham	1873	1886	1889	1898	13	16	25	12

Ambrose Jessup Tomlinson (1865–1943) belonged to the Holiness wing of Quakerism, and became a bible salesman in Indiana.<sup>20</sup> In 1877, at the age of twelve, he

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<sup>18</sup> Ibid, 44.

<sup>19</sup> Mahesh Chavda, *The Hidden Power of Prayer and Fasting* (Shippensburg, PA: Destiny Image Publisher, 1998).

<sup>20</sup> Synan, *The Century of the Holy Spirit*, 115.

had his first spiritual experience after the death of his father.<sup>21</sup> His Salvation Experience occurred in 1894, when he undertook a tour of Appalachia after receiving training provided by the American Bible Society.<sup>22</sup> The fruit of his ministry appeared in 1899, with the creation of the Christian School and Orphanage, and his meeting with R.G Spurling and W. F Bryant, the founders of the Holiness Church at Camp Creek, North Carolina. His ministry of prayer fasting and seeking the Baptism of the Holy Spirit was pivotal in the early Pentecostal movement and the development of the Church of God in Cleveland, Tennessee.<sup>23</sup>

Table 9: Ambrose Jessup Tomlinson

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between saved/start
Ambrose Jessup Tomlinson	1865	1877	1894	1899	12	29	34	22

The thread that links these founding fathers is the active endowment of the Holy Spirit. Each has a waiting period before commencing the major work in their lives.

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<sup>21</sup>Charles W. Conn, *Like A Mighty Army: A History of the Church of God*, 1886 – 1995 (Cleveland, TN: Church of God Publishing House, 1995).

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

## CHAPTER 3: WAITING WITH PURPOSE

An unknown author states in a caption in a comic strip once reflected on a famous quote: “Patrick Henry once said, give me liberty or give me death! But there must be something in between!” The idea is the desire to have the glory without the sacrifice. The love of Christ, being a born-again “saved” Christian, has a glory attached to it, and it should. Nevertheless, when death is added to the concept, the glory is scrutinized. What will it take for Christendom to be strong enough to take up their cross? The cross that Christ bore was more than just the responsibility of completing a task for His Father. He died on it as the supreme sacrifice for humanity. His cross provided an enabling power for all who dare to believe in Him and the Father. Where is the power in today’s Christians that will not only strengthen them to proclaim the gospel but enable them to die for it? Death on the cross for Christ seems grand, but the notion takes a turn when included in the outcome of our belief. We are to be living sacrifices for Him, and this is a reasonable service according to scripture (Romans 12:1). Having power to witness involves more than being strong enough to share our belief; it requires us to be strong enough to bear the rejections and whatever other outcomes may befall us.

The treatment of the word “tarry” implies to remain, to continue, to abide or stay put. Staying put in one place “there”, preferably your church, alters or your place of prayer in fervent prayer, until the Baptism of the Holy Spirit occurs, and your endowment of power comes. Tarry there’s usage is exemplified by Christ early in His relationship with the disciples, as He tells them to stay put and watch: “And said unto them, my soul is exceeding sorrowful unto death: *tarry ye here*, and watch” (Mark 14:34). All that was necessary then was obedience; the purpose was a night’s watch. All that is necessary now

is obedience, with the purpose focused on receiving the promise. But knowing what the word means and acting on it are two different things. What were the disciples doing while they were waiting, one might ask? “And they worshipped Him and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen” (Luke 24:52, 53). This behavior is easily emulated, when the purpose is known.

The act of obedience is an individual’s obligation. There must be determination within the individual to receive the promised in-filling of the Holy Spirit after their spiritual birth. Evan Roberts was born again and desired more. He attended a revival meeting held by an evangelist named Seth Joshua in 1904. He possessed a hunger and desire to be filled with the Holy Spirit and held the chair that was used for an altar, crying “Lord Bend Me” until he was filled.

<sup>1</sup> This project looks at the Church doing precisely that, continuing in prayer for their endowment of power to work in God’s Kingdom.

Believers desiring a baptism with the Holy Spirit will receive this as an act of faith, with prayer and fasting. Their tarry “there” may very well be the chair at the altar. This act of obedience, applied on the selected night of prayer, brings about the movement of the Holy Spirit. The sad fact, however, is that research reflects a different desire on the part of the average church-going Christian today. Research shows that when asked to identify the single most important thing they hoped to accomplish in life, without any possibility being suggested, only a small minority (20%) mentioned anything directly

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<sup>1</sup>Barnabas Harper, *History Makers: Evan Roberts* (Pensacola, FA: Christian Life Books, 2004), 12, 13.

related to spiritual outcomes.<sup>2</sup> A study of the Apostle Paul by Roger Stronstad reveals that Luke's view of the Holy Spirit has a Charismatic approach, whereas Paul's view of the Baptism of the Holy differs in being initiatory and incorporative.<sup>3</sup>

The believer in search of an experience has access through either approach, the corporate group in prayer and praise or as an individual seeker. The reason for not receiving the experience has been reduced to the believer's cognition. Study of the Lucan and Johannine writings shows that they share two basic themes, namely that the entrance of the active Holy Spirit in the lives of the believers inaugurates a new period that is centered in the Messiah and his eschatological program, and secondly that the Holy Spirit empowers believers to prophetically proclaim the gospel.<sup>4</sup> The promise is yet active where the purpose of prayer is to seek Him.

The study group of believers was instructed not to have a preconceived agenda other than seeking God's presence in a tangible way. They were too fast for 24 hours prior to their prayer. These instructions were presented to provide a unity of purpose in the hope of being on one accord for prayer. We met monthly in corporate prayer, desiring only an outpouring of the Holy Spirit. God the Holy Spirit has been present each time and the group is praying beyond this project. These monthly meetings of prayer were given a starting time but were arranged on a church night, which allowed them to be open-ended. Those desiring to pray longer than an hour could. The group was presented with the

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<sup>2</sup> George Barna, *Growing true Disciples* (Colorado Springs, CO: Waterbrook Press, 2001), 34.

<sup>3</sup> Roger Stronstad's, *Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984), 10.

<sup>4</sup>W. Russell, "The Anointing with the Holy Spirit in Luke-Acts", *Trin J NS* 7 (1986) 52, 57.



opportunity to pray and communicate with the Father in their own way. There was some kneeling at the altar, some walking around the church, some standing or kneeling at their seats. These were all born-again believers desiring the presence of the Holy Spirit in the Church and in their lives in a phenomenal way. There were present members with different Christian denominational experiences. There were some with Charismatic personality that humbled themselves in prayer to receive as well as administer prayer. The outcome was the same: all were blessed some did speak in and unknown language, some in Spanish and some in English.

Every leader at every level should be able to answer the basic question established in Acts 19:2 by the Apostle Paul: “Have you received the Holy Spirit since you believed?” The question was relevant then as now. The Holy Spirit active within the believer is essential in the 21st century. The believer that prays and experiences this presence is motivated for service. The promise Jesus delivered to His disciples that He would not leave them comfortless is still relevant today. He appeared to them after His resurrection in reassurance and promised the Comforter would come, and He did then. The Holy Spirit’s presence is for those who seek Him now. The Holy Spirit is not to be just a story told but a reality happening. Jesus expressed to the disciples that the Holy Spirit could not come until He had ascended back to the right hand of the Father. This Jesus did, and sent back the Comforter as promised. The missing link is the Christian effort in seeking the Comforter and His agenda before starting their customized ideations.

The work of Augustine at Hippo displays a scholarly presentation, and even with

his intellectual strengths he struggled with the Church and its changes.<sup>5</sup> God does not want believers to come to Him by faith and live an existence of defeat, discouragement and dissension. The believer must come by faith and become empowered for service provided by Christ. There was a standard within Pentecostal churches in their early development that allowed time for tarrying.

This study examines the utilization of what is currently thought known within Pentecostal or charismatic churches surveyed for the tarry norm. Churches were presented with a survey that asked them to state the relevance or importance of the topics presented on a scale from one to 10. Their response is recorded and evaluated in Table 2 below. When church members were asked, “How relevant is the tarry process?” 14% (rows 1–3, “not relevant” group) indicated that the tarry process was not that relevant to them, 30% (rows 4–7, “relevant” group) believed the practice to be relevant, and 56% (rows 8–10, “strongly relevant” group) felt strongly about the process.

Table 2. Tarry Relevance

1. How relevant is the “Tarry process” to you?										Strongly relevant	
Not relevant (1)	2	3	4	5	<>	6	7	8	9	10	
6	1	2	1	4	1	4	9	7	7	22	64
6	1	1	1	1	1	1	1	1	1	1	16

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<sup>5</sup> Brown, Peter, *Augustine of Hippo* (London; Faber & Faber, 2000), 30.

Of the Pentecostal and Charismatic surveyed in this project, 78% knew about the tarry process before the survey was given. The concept is not new, therefore, but is not practiced because of church programming norms ranging from a desire to fit with political correctness to a belief that church members are all right as they are, born again and powerless.

Massive numbers are coming to church buildings to hear comforting words of encouragement, explaining their plight, and then returning to the world to face days of discouragement and wonder, wondering what the devil will do next. Mentors should not waste time worrying about the devil's activities but emulate Christ as some of our great Church fathers did. Church fathers such as Augustine spent time mentoring men to pursue spiritual growth in prayer and hymns.<sup>6</sup> D.L. Moody believed in staying close to God in prayer and the Bible and then emptying out self-sufficiency. "He would get down on his face before God, knowing he was human, and ask God to empty him of all self-sufficiency. And God did."<sup>7</sup> The idea of fasting, praying and fervently seeking to be empowered for service is not new. But while 78% of the survey group were familiar with the concept of tarrying but not practicing their belief, 64 % believed that tarrying was relevant (see Table 3 below).

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<sup>6</sup> Eward L. Smither, *Augustine as Mentor, A Model for Preparing Spiritual Leaders*, (Nashville, TN: B&H Publishing Group, 2008), 214.

<sup>7</sup> D. L. Moody and R. A. Torrey, *The Collected Works of DL Moody* (Kindle Locations 192–193). Jawbone Digital. Kindle Edition.

Table 3

3 Do you feel the practice of tarrying is applicable throughout the body of Christ.											
	1	2	3	4	5	6	7	8	9	10	
	4	2	3	1	5	0	8	6	11	24	
Total =	4	2	3	1	5	0	8	6	11	24	64

Not relevant 1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 – 10 Strongly Relevant

Rows: 1-3 not relevant group Rows: 4-7 relevant group Rows: 8-10 strongly relevant

14%

22%

64%

The Holy Spirit activating power in the life of all believers must be on display.

The Holy Spirit is God. Within Christ dwelt the fullness of the Godhead. Therefore, God's Spirit must dwell within every believer if we are to be like Him. This requires spiritual-mindedness as well as godliness. There is the realization that God dealt differently in the Old Testament than in the New, in Christ's pre-crucifixion period. However, the argument is mute if He is a God that acts in one era and not this era. His Holy Spirit was active in the New Testament, in the early Church of scripture, and in the Church of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The error of Modalism, which gives God the Father a time frame, God the Son a time frame, and God the Holy Spirit a time, ended up with Jesus praying to Himself.<sup>8</sup> The Trinity's attributes are complex and incomprehensible.<sup>9</sup>

Trinitarians maintain that there is one God in three persons and they are yet one;

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<sup>8</sup> Millard J. Erickson, *Christian Theology: Second Edition*, (Grand Rapids, MI: Baker Academic Publications, 1998), 360.

<sup>9</sup>Berkhof, *Systematic Theology*, 89.

yet we are not monotheistic or polytheistic. God the Holy Spirit is complex, but we live in a complex world; by now the Church should get over it and give God the Holy Spirit His acknowledgement. Scripture presents the Father as the source of all Him. Billy Graham says, “It is through the Holy Spirit working in us that truth become operative in our lives; there is nothing that God is that the Holy Spirit is Not!”<sup>10</sup> Knowing what is needed and applying the act is the dilemma facing the Church in this survey.

Every church must become aware that it is time to humble themselves, seek God’s face and wait on empowerment. “Baptism with the Holy Spirit brings the reign of the Father, the reign of the crucified and risen Christ, and the reign of divine life to all of creation through the indwelling of the spirit in God’s kingdom and made to participate in its reign of life.”<sup>11</sup> Given the current trend noted by the researcher George Barna, “For the rest of this decade...” the evangelical “will experience an intense public relations campaign against their character, motivations, and objectives. With America’s politically correct environment, the church can count on evangelicals being portrayed as hate-mongering, narrow-minded, old-fashioned, bigoted religious zealots.”<sup>12</sup> The researcher further noted that given the current path projection, change is not likely; “For Pentecostal and evangelicals to change this characterization, both Gen Xers and Millennials would have to alter their current perceptions and concerns about evangelicals – a shift that is

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<sup>10</sup> Billy Graham, *The Holy Spirit: Activating Gods Power in Your Life* (Grand Rapids, MI: Zondervan Press, 2002), 17.

<sup>11</sup> Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 89.

<sup>12</sup>George Barna, *America at the Crossroads: Explosive Trends Shaping America's Future and What You Can Do about It*, (Baker Publishing Group. Kindle Edition), Kindle Locations 853-856.

highly unlikely given the current course.”<sup>13</sup> This will mandate Holy Spirit-filled Christians willing to stand knowing and demonstrating the power of the in-dwelling spirit of God. Ambiguity that is so often associated with being filled with the Holy Spirit must be removed.

NC-19, a nineteen-year-old, was selected out of the survey group. The date of birth for this Christian was 1997, qualifying the individual as a millennial. This sample was noted for its age ranking. The teenager did not know about the tarry as defined by the Church or this project, and the fervent prayer of the righteous believers was equally new to him. There was an understanding of salvation, but no defined goal or ministerial objective in mind. If we compare NC-19 to a well-known Church father such as Dwight L. Moody at the same age, it appears that a tremendous amount of motivation is lacking.<sup>14</sup>

Born in 1837, Dr. Dwight Lyman Moody moved to Boston at 17 years of age to work for his uncle, who required his attendance at the Congregational Church of Mount Vernon. In 1855 he was converted to Christ by the church’s pastor, Dr. Edward N. Kirk.<sup>15</sup> His salvation experience occurred in 1858, when he founded the Chicago Avenue Church and the Chicago Bible Institute, known after his death as the Moody Church and the Moody Bible Institute.<sup>16</sup> The fruit of his ministry started to appear in 1870, when he was

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<sup>13</sup>Ibid. Kindle Locations 856–857.

<sup>14</sup>Vinson Synan, *Spirit-Empowered Christianity in the 21st Century: Insights, Analysis, and Future Trends from World-Renowned Scholars* (Charisma House. Kindle Edition) 263.

<sup>15</sup>Ibid.

<sup>16</sup> Ibid.

assisted by Ira David Sankey in successful evangelical campaigns in England and the United States.<sup>17</sup> In the spring of 1872 his reputation grew as an evangelist, and he became closely affiliated with the Plymouth Brethren.<sup>18</sup>

N.C.–23 was proud to acknowledge his early salvation at nine years of age; however, he was not exemplary of one with works to show for the years of service. There were no discoveries of prodigy focused on expanding the gospel within the sample group, as seen in previous eras.

Table 4.

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. between saved/start
Dwight L. Moody	1837	1855	1858	1870	18	21	33	15

Ambrose Jessup Tomlinson (1865–1943) belonged to the Holiness wing of Quakerism and was a bible salesman from Indiana.<sup>19</sup> He had his first spiritual experience in 1877 after the death of his father.<sup>20</sup> His salvation experience took place in 1894, when he began his Appalachia tour after receiving training provided by the American Bible Society. The fruit of his ministry appear in 1899 with the birth of the Christian School and Orphanage, and his meeting with R.G Spurling and W. F Bryant, founders of the Holiness Church at Camp Creek, North Carolina. This ministry developed into the

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<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Synan, *The Century of the Holy Spirit*, 115.

<sup>20</sup> Synan, *The Century of the Holy Spirit*, Kindle Locations 124-125

Church of God in Cleveland TN. Tomlinson's ministry was pivotal in the early Pentecostal movement.<sup>21</sup>

Table. 5

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between: saved/start
Ambrose J. Tomlinson	1865	1877	1894	1899	12	29	34	22

Tarrying for the promise being overlooked becomes an issue, since we have our fixed agendas and no place for waiting on the Holy Ghost and His agenda. There appears to be more concern about personal agendas than what God really wants out of our lives. In our generation, the tendency to hurry appears to cause terror at the thought of stillness. This fact in and of itself can be confronted with the tarry. We are finite creatures that serve an infinite God who is not limited in time and owns eternity. The greatest asset we offer God is our life and the time given for its existence. In the study group, 78% felt strongly about consistent prayer with fasting. There must be a difference between having faith in God and not having faith; being born again and like Christ or unregenerate and in unbelief in God. The study group believed strongly that fasting and praying on a consistent basis is necessary in spiritual maintenance.

Table 6.

7. Do you feel that fasting and prayer on a consistent basis necessary?											
	1	2	3	4	5	6	7	8	9	10	
	1	1	1	1	4	3	3	11	13	26	

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<sup>21</sup> Ibid.



Total =	1	1	1	1	4	3	3	11	13	26	64
<u>Rows: 1-3 not relevant</u>	<u>Rows: 4-7 relevant</u>				<u>Rows: 8-10 strongly relevant</u>						
5%	17%				78%						

American Christians are more willing to compromise than to die for what they believe because they are ill-equipped for total commitment and spiritual maintenance. Nevertheless, the church group survey provides hope through the concept of facing, and not waiting on, God's Unction. Those who participated are motivated to witness and seeking discipleship training. The inner drive to witness must come from within Christians motivated and led by the Holy Spirit. There are books explaining the importance of allowing the Holy Spirit to work in the life of the believer. The problem for the believer is applying the knowledge. The table below will allow the reader to examine themselves before sitting in judgment on this project; simply follow the outline that is set below and question your spiritual position.

### **Personal Transition**

#### **Tarry Period in Transitions: A Comparison Study**

A natural look at personal transition will testify for itself. The disciples and our Church fathers did not move from salvation to the fruitful ministry they were known for instantaneously. It required a waiting period for them and their ministry. The study that follows will sample the experiences of widely-known Church fathers, and then look at the ministry of those who took part in the survey, using the same methodology.

The chart below will give you a reflection of the time in waiting you have placed on your ministry. While there are undoubtedly many questions one could pose for a clear view of your current stage, there are only three questions below for you, the reader. Fill in the chart below and ask yourself these questions. Use the example provided as a guide

for assistance.

1. Where are you in the building up of Gods Kingdom?
2. Have you been baptized with the Holy Spirit since you believed? (Acts 19:2)
3. Are you prepared to start, or have you started?

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. between saved/start
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Example:

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. between saved/start
William Seymour	1870	1895	1902	1906	25	32	36	11

The transition period from the point of salvation to productive soul-winning activities varies in the number of years the believer waits. God works uniquely with all that are willing to serve him. Nevertheless, without exception there is no quick enduement plan to be acquired. The writer of the book of Hebrews, in chapter 11:32, relates to the readers the exploits of all those that walked and overcame by faith. He appears to reach an exhaustive conclusion where he says “What shall I say more? Time would not allow him to tell... it all and name all that walked by faith.” The point of emphasis is that many walked by faith and pleased God. The list below will reveal that many founding fathers served God and presented dedicated lives that involved waiting on God. Some waited years in single digits and some in double digits. In this project, research focused on the questions: “Did the founding fathers endure a period of waiting for the development of their desired spiritual function?” The chart reveals that without

exception they all had development periods of waiting before their ministry started. It cannot be assumed that all waited to start without the inclusion of their training period for their perspective goals. Looking at their accomplishments, it becomes apparent what they were waiting for, and that they were filled with the Holy Spirit.

These tables provide a synopsis of the founding fathers' lives. There were some that received salvation early in their lives and God used mightily because of their natural aptitude, and the empowerment of the Holy Spirit moved nations. Evan Roberts received salvation at twelve years of age in 1890 and had a life-changing salvation experience being filled with the Holy Spirit in 1904, at the age of 26; his famed revivals started afterwards. His ministry established the Welsh Revival the same year (see table below).

Observe the date of birth of these founding fathers to get a sense of their starting ages.

Then track their year of salvation, their spiritual experience with the Holy Spirit and the date their ministry starts. This table heading will apply to each founding father listed below.

Table 7.

<u>Waiting periods of sampled founding fathers</u> Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between: saved/start
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John L. Sherrill	1923	1944	1959	1970	21	36	47	26
William Seymour	1870	1895	1902	1906	25	32	36	11
Joseph Smale	1867	1895	1898	1906	28	31	39	11
Charles F. Parham	1873	1886	1889	1898	13	16	25	12
Bishop C. H. Mason	1866	1880	1893	1907	14	27	41	27
William Booth	1829	1844	1865	1878	15	36	49	34
Charles Pierce Jones	1865	1882	1887	1909	17	22	44	27
Edward Irving	1792	1805	1805	1822	13	13	30	17
P.F.Brazil	1838	1856	1894	1903	18	56	65	47
Ambrose J. Tomlinson	1865	1877	1894	1899	12	29	34	22
William Graham	1918	1934	1938	1949	16	20	31	15

Aimee S. McPherson	1890	1907	1918	1923	17	28	33	16
Larry Christenson	1928	1960	1961	1976	32	33	48	16
Evans Robert	1878	1890	1904	1904	12	26	26	14
Harald Bredesen	1918	1940	1944	1976	22	26	58	36
Charles G. Finney	1792	1812	1821	1821	20	29	29	9
William Durham	1873	1891	1898	1907	18	25	34	16

The average period between salvation of these sampled founding fathers and the fruition of their ministry was 18.5 years.

1. Evan Roberts: The Welsh Revival: Evan Roberts (1878–1951): Date of birth<sup>22</sup> – June 8, 1878; Approx. Year of Salvation<sup>23</sup> – 1890 at 12; Year of Salvation Experience<sup>24</sup> – August 1904; Start of Ministry or Fruit of Ministry Appear<sup>25</sup> – 1904 Welsh revival

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<sup>22</sup> Barnabas Harper, *History Makers: Evan Roberts*, (Pensacola, FAFL:, Christian Life Books, 2004), 9.

<sup>23</sup> Ibid.

<sup>24</sup> Harper, *History Makers: Evan Roberts*, 13.

<sup>25</sup> Harper, *History Makers: Evan Roberts*, 14,15.

2. Harald Bredesen;<sup>26</sup>Born 1918 – born the son of a Norwegian Lutheran Minister. He accepts Christ while listening to his father minister in 1940.<sup>27</sup> His salvation is followed by training, schooling and a special salvation experience.<sup>28</sup>His ministry starts in New York 1944–1947, and the fruit of his ministry is seen in the publication of *Yes Lord* in 1976, which chronicles his influential ministry<sup>29</sup>.
3. Charles F. Parham (1873–1928), the formulator of the Pentecostal doctrine and the theological founder to the Pentecostal Movement. It was recorded that he experienced crisis in his youth with the early death of his mother and chronic illness. He became born-again at 13 in 1886. Answering his reconversion call to preach, he entered South Western College at Winfield Kansas in 1889 at 16 years of age. In 1898 he started and established his first successful project for God, the Bethel Bible School and Healing Home.<sup>30</sup> Between his born-again experience to a viable, focused work in God's Kingdom is a 12-year development period for clarity of the precise vision needed for the use of his gift for God's purpose. He is credited with establishing speaking in tongues as the initial evidence of the Baptism of the Holy Spirit, as witnessed by his students in a 1900 watch service.<sup>31</sup>

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<sup>26</sup> Harald Bredesen and Pat King, *Yes Lord* (Ventura, CA:Chosen Publication, 2007), 2.

<sup>27</sup> Bredesen, *Yes Lord*, Gospel Light. Kindle Edition, 19.

<sup>28</sup> Bredesen, *Yes Lord*, Gospel Light. Kindle Edition, 46.

<sup>29</sup> Ibid.

<sup>31</sup> Vinson Synan, *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic Renewal 1901 – 2001*, (Nashville, TN: Thomas Nelson Publishing, 2001), 43.

4. William Booth, the founder of the Salvation Army (1829–1912). Approx. year of salvation: 1844. Year of Salvation Experience: 1865. Start of ministry or fruit of ministry appear: 1878. Born in poverty in Nottingham, England in 1829. His family was not religious. His father died when he was 14, so to support his family he worked as a pawnbroker's apprentice.<sup>32</sup> He was converted by a Wesleyan family during chapel at 15 years of age.<sup>33</sup> His timeline in life began to surface in the 1850s, when he accepted his first pastorate, married to Catherine Mumford, and they began their revivals and evangelistic campaigns. The name and movement of the Salvation started in 1878.<sup>34</sup>
5. Brother P. F. Bresee, founder of the Nazarene Church, was born December 31, 1838 and died November 13, 1915. He was the primary founding father of the Church of the Nazarene. He is also given credit for being the founding president of Point Loma Nazarene University. He was converted to Christianity in the Methodist Episcopal Church in Davenport in 1856 and delivered his first sermon later that same year. He helped his family move to Iowa and entered the Methodist Episcopal ministry there. Year of Salvation Experience: 1894–1903. Start of Ministry or Fruit of Ministry Appear: 1903.<sup>35</sup>

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<sup>32</sup> George S. Railton, *The Authoritative Life of General William Booth*, Kindle Edition.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

6. Charles Pierce Jones. Date of birth: 1865. Approx. Year of Salvation: 1882. Year of Salvation Experience: 1887. Start of Ministry or Fruit of Ministry Appear: 1909 (forms Church of Christ Holiness). Born in Texas Valley near Rome, Georgia on December 9, 1865, he was deeply influenced by prayer and the devout religious life of his mother, a slave of William Jones of Floyd County, Georgia. She died in 1882, when he was 17.<sup>36</sup> From 1865–1947, Jones dedicated his life to the moral imperative of a converted life committed to holiness, instituted in the black Church. He was instrumental in Mason’s preserving the slave cultural tradition also found in the black Church.<sup>37</sup> In 1909 the court of Shelby County, Tennessee, awarded Mason and the Pentecostal faction headquartered at Memphis, Tennessee, the right to use the name Church of God in Christ. Jones was forced to reorganize and select a new name for his church. The Jones faction became known as the Church of Christ Holiness.<sup>38</sup>
7. Ambrose Jessup Tomlinson (1865–1943) belonged to the Holiness wing of Quakerism and was a bible salesman from Indiana.<sup>39</sup> He had his first spiritual experience in 1877 after the death of his father.<sup>40</sup> His salvation experience took place in 1894, when he began his Appalachia tour after receiving training provided by the

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<sup>36</sup> Ithiel C. Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Los Gatos, CA: Smashwords, 2012). Kindle Locations 354–357.

<sup>37</sup> Clemmons, Bishop C. H. Mason, Kindle Locations 540–541.

<sup>38</sup> Clemmons, Kindle Locations 1271–1273.

<sup>39</sup> Synan, *The Century of the Holy Spirit*, 115.

<sup>40</sup> Synan, *The Century of the Holy Spirit*, Kindle Locations 124–125.



American Bible Society The fruit of his ministry appear in 1899 with the birth of the Christian School and Orphanage, and his meeting with R.G Spurling and W. F Bryant, founders of the Holiness Church at Camp Creek, North Carolina. This ministry developed into the Church of God in Cleveland TN. Tomlinson's ministry was pivotal in the early Pentecostal movement.<sup>41</sup>

8. Edward Irving (August 4, 1792–December 7, 1834) was hailed by his followers as the forerunner of a coming dispensation, not the founder of a new sect.<sup>42</sup> Approx. Year of Salvation: 1805 when, at the age of 13, he entered the University of Edinburgh.<sup>43</sup> Year of Salvation Experience: 1822, when he was called to pastor a congregation at the Caledonian Chapel in London.<sup>44</sup> Start of Ministry or Fruit of Ministry Appear: He can be observed as the main figure behind the foundation of the Catholic Apostolic Church, formed without him as its leader in 1835.<sup>45</sup>
9. Dwight Lyman Moody<sup>46</sup> (February 5, 1837–December 22, 1899) moved to Boston at 17 years of age to work for his uncle, who required his attendance at the Congregational Church of Mount Vernon. In 1855 he was converted to Christ by the

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<sup>41</sup> Ibid.

<sup>42</sup> William S. Merrick, *Edward Irving: the forgotten Giant* (East Peoria, IL: Scribe's Chamber Publications, 1983), 178–180.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.

<sup>46</sup> R. A. Torrey, *The Collected Works of DL Moody - Ten books in one*. Jawbone Digital. Kindle Edition, Kindle Locations 112–114.

church's pastor, Dr. Edward N. Kirk.<sup>47</sup> His salvation experience occurred in 1858, when he founded the Chicago Avenue Church and the Chicago Bible Institute, known after his death as the Moody Church and the Moody Bible Institute.<sup>48</sup> The fruit of his ministry started to appear in 1870, when he was assisted by Ira David Sankey in successful evangelical campaigns in England and the United States.<sup>49</sup> In the spring of 1872 his reputation grew as an evangelist, and he became closely affiliated with the Plymouth Brethren.<sup>50</sup>

10. C.H. Spurgeon (1834– 1892).<sup>51</sup> Approx. year of salvation: 1850.<sup>52</sup> Year of salvation experience: 1854<sup>53</sup>. Start of Ministry or Fruit of Ministry Appear: October 19, 1856, in the evening service at his Music Hall of the Royal Surrey Gardens, where his crowd numbered approximately 7,000.<sup>54</sup> His movement continued to gain momentum.

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<sup>47</sup>Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup>Ibid.

<sup>51</sup> Charles H. Spurgeon, *Spurgeon's Sermons* (Grand Rapids, MI: Zondervan, reprinted from 1857), 123–130.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

11. William Franklin Graham Jr. (Billy Graham).<sup>55</sup> Date of birth: 1918. Approx. year of salvation: 1934, during revival at age 16. Year of salvation experience: ordained 1938. Start of ministry or fruit of ministry appear: 1949, with his tent revival. It is said that his ministry, through revivals, books and media, has reached more souls than that of any other evangelist in history.
12. Aimee Semple McPherson, evangelist and founder of Four Square Church. Date of birth: October 9, 1890. Approx. year of salvation: received Pentecostal conversion at age 17 in 1907. Year of salvation experience: in 1918, following her divorce, she committed to full-time evangelism. Start of ministry or fruit of Ministry appear: settled and focused her efforts in the city of Los Angeles and founded the Four Square Church in 1923.<sup>56</sup>

There are numerous other fruitful lives that have contributed to the kingdom that space will not allow. This sample reflects the importance of taking the time needed to be fruitful. Only rare exceptions have gone without a waiting period. Larry Christenson, for example, was born in 1928. A Lutheran pastor saved prior to published seminary completion in 1960, he was one of the first Lutherans baptized with the Holy Spirit, on August 4, 1961.<sup>57</sup> The fruit of his ministry is noted in his 1976 publication *The*

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<sup>55</sup>Billy Graham, *The Holy Spirit: Activating Gods Power in Your Life* (Grand Rapids, MI: Zondervan Press, 2002), 17.

<sup>56</sup> Aimee McPherson, *The Story of My Life*, (Los Angeles, CA: Echo Park Evangelistic Association, 1951), 15–79.

<sup>57</sup>Vinson Synan, *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic Renewal 1901 – 2001*, (Nashville, TN: Thomas Nelson Publishing, 2001), 161.

*Charismatic Renewal Among Lutherans A Pastoral and Theological Perspective*. His ministry prompted Lutheran Charismatic renewal services. From 1976 to 1987 he worked to reform Lutheran theology to establish a distinction between the initial coming of the Holy Spirit at new birth in salvation and the sending of the Holy Spirit after salvation.<sup>58</sup> His life overview may appear as follows: DOB: 1928. Approximate DONB: 1944.<sup>59</sup> Year of special salvation experience: 1961. Fruit of ministry appearance: 1976. The waiting period does not imply stagnation and non-productivity; God is at work developing those that accept their calling in the process.

Those involved in this project are believers in Christ at various stages in their life. This sampling is not designed to indicate the completion of their Christian service as believers, but rather to reflect their stages in the kingdom of God. The section that follows views a sampling of today's believers using the same measuring methodology.

1. 21.88% (14 of 64) of those surveyed thought that the tarry process was not that relevant.
2. 31.25% (20 of 64) of those surveyed thoughts that the tarry process was somewhat relevant.
3. 46.88% (30 of 64) felt strongly about the tarry process being relevant.

The wait of sampled believers

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. between saved/start
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<sup>58</sup>Ibid 164.

<sup>59</sup> Where there are no exact dates for salvation published, an approximate year reflective of ministry will be indicated as DONB – Date of New Birth.

NC-33	1944	1987	2000	2000	43	56	56	13
NC-34	1955	1961	1978	1979	6	23	24	18
NC-35	1955	1965	1972	1970	10	17	15	5
NC-36	2001	2007	2013	2013	6	12	12	6
NC-37	1947	1966	1968	1971	19	21	24	5
NC-38	1943	1950	1950	1950	7	7	7	0
D.III-39	1959	1989	1995	1989	30	36	30	0
D.III-40	1951	2009	2009	2016	58	58	65	7*
D.III-41	1957	2000	2000	2002	43	43	45	2
D.III-42	1970	2001	2002	2016	31	32	46	15*
VAG 2	1959	1973	2003	2003	14	44	44	30
VAG 3	1956	1963	1966	1985	7	10	29	22
VAG 4	1967	1989	1990	2001	22	23	34	12
VAG 5	1973	1983	1994	1994	10	21	21	11
Vision Atlanta Ga. 1	1978	1995	1998	1998	17	20	20	3

This sampling averaged 7.2 years between the start of their ministry to the fruition of it.

It is fair to say that at their current stages there is time for the development of zeal

and resolve of the magnitude of the Christian giants if the Holy Spirit can function in their lives to that capacity. There were noticed in this survey a variety of positions which are mirrored within our churches on a larger scale.

A 38-year-old born in the Seventies knew about the tarrying method before the survey. However, he did not feel that tarrying for the promise was practiced throughout the body of Christ, although he felt it should be practiced before starting a specific ministry. Furthermore, this age group of participants felt that the process is spiritually relevant and that should be practiced with each new convert. This position was observed in 30 or more other participants in the survey (ages: 38, 57,49, 43,42, 49,45, 36, 57, 51, 50,56, 32, 33,52). The importance of tarrying in prayer for the promise is known but the application of personal sacrifice seen in the early Church fathers was not observed.

A 13-year-old born in this 21<sup>st</sup> century knew the meaning of the tarrying process and felt that it was strongly relevant. Nevertheless, he did not know if it was applicable throughout the body of Christ. The person did not feel that it was relevant to the training of the new converts but felt that it was spiritually relevant for the local church. At the age of 13, the prayer norm for tarrying for the promise is not only a mandated for the lives of the believers that followed Christ but is needed in the believers to come.

A 56-year-old who knew the meaning of tarry before the survey, believed that tarrying was not a relevant process, that it was not applicable in the body of Christ, that it was not relevant before the start of ministry, that it was not relevant to teach it to new converts or spiritually relevant for today's church (age: 56, 34, 46, 34, 50). How relevant is the endowment with the Holy Spirit, and to what degree is He applicable or needed before the start of service, was addressed in this grouping? There were mixed opinions, as

might be expected. There are those within our church who are highly dependent on self-motivation and unable to see the spiritual need of the Holy Spirit anointing because of secularism.

A 56-year-old who accepted Christ at 11 years of age and was baptized, relates that she was filled with the Holy Spirit seven years later, at the age of 18. The Ga-1 participant was endued for service 13 years later at the age of 31; after being filled with the Holy Spirit, she started ministry in the Kingdom of God. Her study further states that she was fully aware of the meaning of the word tarry but did not feel it was a process relevant enough to consider before entrance into a ministry. She further felt that it was not applicable to new converts nor relevant in the church today. However, she felt strongly that prayer for endowment was relevant and would be a benefit for today's church. The participant felt that the church was training the next generation without the tarry process.

Ga.-2 is 34 years of age and was born again at 17. She was baptized in water and filled with the Holy Spirit the same year. Her work in ministry also started the same year as her salvation. She was aware of the meaning of the tarry process before this survey. When asked if tarrying for the promise would be spiritually relevant to the church today, she responded that it was not. Unlike Ga.-1, she believed that the church was preparing its members for the future without the tarry process. She did not see praying for endowment power to witness, fasting and prayer for endowment on a consistent basis as relevant.

Ga-3 was 20 years of age and acquainted with the meaning of tarry before the survey. The tarry process was not relevant to her, but she felt it was somewhat relevant

throughout the body of Christ, and necessary before embarking into ministry. On a scale of 1 to 10, she gave the concept a 3 as relevant before ministry and a necessity for new convert application. Being endowed and fasting with prayer on a consistent basis was considered a strongly relevant practice by this individual. The benefits of the practice were given a 6 as it relates to strengthening the Church. Ga-3 did not feel the Church was training its people to lead the next generation without tarrying for the Baptism with the Holy Ghost. She did not believe that she was endowed to do a work in the Kingdom.

Ga-4, at 34 years of age, was new to the tarry process, but did not think that it was relevant before entrance into ministry or practiced throughout Christendom. Furthermore, while believing that spiritual endowment was very important, Ga-4 did not think that tarrying was relevant for the Church today or would benefit the Church spiritually. He saw benefits performed by the company.

When asked about their knowledge of the tarry process, 78% percent said they knew of it. Question 3 of the survey shows an 86% consensus that the tarry process was relevant enough to practice throughout the body of Christ. Question 4 indicates that 93% of the membership surveyed believed tarrying for the promise was relevant before starting their ministry. This reflects that of those surveyed, 68% maintained strong convictions that involvement with this activity is beneficial. The necessity of Holy Spirit support and power within the ministry is a known throughout the groupings. This type of intense waiting and seeking God for the endowment of His Spirit for power is not practiced throughout the body that was surveyed, however.

In his work *Baptized in the Spirit: A Global Pentecostal Theology*, Frank D. Macchia notes the functional purpose of being clothed with the Holy Spirit and staying in



the city until the clothing is in place. He also notes the ambiguity of a fluid metaphor referenced to the Holy Spirit, related pneumatologically that extends out to the Christian in a broader context.<sup>60</sup> Those that were fill with the Holy Spirit at its onset were thought to be drunk with wine (Acts 2:13). The apostle Peter explains in the following verses that it was not a secular drunkenness. The experience should follow the pattern described by Paul in Ephesians 5, verses 18–21, where submissiveness to leadership in the fear of God is encouraged. Each member of the body of Christ is unique, as is every minister with a special calling. This calling requires the completion of the fundamentals that develop discipline from substantial time in prayer.<sup>61</sup> The believer knows for themselves that this power dwells within. Therefore, it is imperative that recognition of time for development, mentoring, and Holy Spirit anointing of our future leaders take precedence. A period of instant gratification and powerless faith has not provided positive church growth in America.

There must be a point of becoming aware that we can do nothing without God, and that a true stand for Him is needed. The believer must be totally dependent on God. This realization can be stated in this way: “There is no moving ahead in the Christian life until we realize that we can’t do it ourselves.”<sup>62</sup> Jesus knew that the finishing touch of the Holy Spirit overflowing in the lives of his disciples would be crucial if salvation was to

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<sup>60</sup>Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan Press, 2007), 14.

<sup>61</sup>Larry Christenson, *Back to Square One*, (Minneapolis, MN: Bethany Fellowship Inc., 1979), 76, 77.

<sup>62</sup>Ibid 11.

reach all humanity. The Holy Spirit strengthens personal conviction enough to not only preach the gospel, but to endure prisons, executions, and death, as the apostle Paul and the early disciples had to experience in their stand in faith. This type of conviction will only come with the presence of the Comforter within.

Knowing what to tarry or wait on God for was not the original problem; the focus was on fulfillment of the great commission. Nevertheless, waiting today presents a problem for the Church and its leadership. The difference will be leadership with conviction. The American Church must evolve to produce disciples that mature as the apostles did.<sup>63</sup> Of the Pentecostal church membership surveyed, 89% believed tarrying for the promise before starting their ministry was relevant. The need for the support and help of the Holy Spirit within the ministry is a known fact that urgently needs to be addressed.

The new convert that receives Christ as their personal savior should be taught the importance of prayer, fasting, and waiting on the promise before going forth. Only 11% of those surveyed did not feel the urgency of this after initial salvation; 82.8% believed that once converted the new believer should be taught the practice. This type of training would ensure endowment with the power of the Holy Spirit within whatever function the new convert is called to fulfill. Faith without works is dead, according to scripture. Faith in God in action will produce results.

This target of continuous tarrying in prayer for the promise with new converts will provide exposure to the practice that will enable its replication. This replication will

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<sup>63</sup> Bill Hull, *The Disciple-Making Church* (Grand Rapids, MI: Fleming H. Revell, 2008), 28.

stimulate growth in our dying churches. There is a reason undergirding the death of American churches. In most cases, a process of decline leads to closure. “Churches lose members, income, energy, vision, and the ability to minister in a changing world. Unless they can reverse those dynamics, death will inevitably occur. Stated differently; individual churches of the ‘American church’ species die through old age, environmental changes, fierce competition, predators, or low birth weight.”<sup>64</sup> David T. Olson’s research indicates that the number of both church closures and church starts has increased. His study further indicates that the net gain in church has slowed given the net increase in closure. His study purports the yearly gain in church growth nationwide to be 303 churches per year. There would need to be 2,900 churches per year to keep up with US population growth.<sup>65</sup>

Whatever nomenclature we prefer, the need is obvious. We need to be empowered by the Holy Spirit! Whether our preference is to term this empowerment “being filled,” “being baptized,” “receiving the Spirit,” “releasing the Spirit,” or any additional concept, the necessity and urgency remain. Holy Spirit baptism, rightly understood in His total biblical parameters, spans generations and Christian traditions. “Abba Father” (Romans 8:15) and “Jesus is Lord” (Romans 10:9) must become our rallying cry while fulfilling His Great Commission and His Great Commandment, “for in one Spirit we were all baptized into one body” (1 Cor. 12:13).<sup>66</sup>

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<sup>64</sup>David T. Olson, *The American Church in Crisis: Groundbreaking Research Based on a National Database of over 200,000 Churches*, (Zondervan. Kindle Edition) Kindle Locations 1594–1597.

<sup>65</sup>Ibid., (Kindle Locations 1584–1589).

<sup>66</sup>Vinson Synan, *Spirit-Empowered Christianity in the 21st Century*, (Lake Mary, FL, Charisma House A Strange Company, 2011), 285, 286.

The radical performance of some in the early church movement of Calvin's predestination and Wesleyan's holiness can make the Church so heavenly-minded that the believer is of no earthly good and seems to cause an error on the side of caution in Faith. We need to say, "This is my world, Father, and I am going to take it!"<sup>67</sup> Then the Spirit of God will fall on us and fill us and speak to us, by us, and through us.

Macchia notes that Paul and Luke reference the attribute of the Holy Spirit that has been central in this project. Paul's understanding of Spirit Baptism in the context of his pneumatology is "always initiatory and incorporative."<sup>68</sup> The Holy Spirit's actions within the body are highly energized for a work in the Kingdom when the members of the Kingdom are Baptized with Holy Spirit, Macchia purports that Luke's presentation of Holy Spirit baptism has a certain Charismatic and missional logical focus, with an empowerment for gifted service.<sup>69</sup> He also notes the emphasis that Jesus placed on them staying in the city until they are clothed with the Spirit. Luke make spiritual baptism a "clothing" with power by which we are witnesses of Christ and further the work of the Kingdom of God. "Stay in the city," Jesus said to his disciples before ascending.

The group was reminded of their position with God. They are to remain faithful to their doctrine and obedient to the scripture and their Christian leadership. In Matthew 3:15, Jesus instructs John the Baptist concerning His baptism that it was necessary for

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<sup>67</sup>Thompson, Jr., W. Oscar and Carolyn Thompson Ritzman, *Concentric Circles of Concern* (Nashville, TN: Broadman & Holman Publishers, 1999), 215.

<sup>68</sup> Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan Press, 2007), 10.

<sup>69</sup> Macchia, 14.

him to perform: “And Jesus answering said unto him, suffer it to be so now: for thus it becomes us to fulfill all righteousness. Then he suffered him.” John did not feel worthy to baptize the Messiah. Nevertheless, a function such as “witnessing” that expands the kingdom of God must be carried out. The believer in today’s Church may not feel sufficiently holy or anchored in God to get the job done. The fasting and prayer segment of this project provided validation. The presence of the Holy Spirit was felt by all present, and a confidence and willingness to do more was exhibited.

## CHAPTER 4: CONCLUSION

This project has stressed the necessity of the Spirit of Christ being in the individual and validated by them. This requires more than tokenism in the mindset of the believer. The disciples and Church fathers loved God with all their heart, soul, mind and strength – the basic premise set forth by Christ in Mark 21:30 (KJV). The efforts of the disciples and the Church fathers illustrate that it is possible to obtain the presence of the Holy Spirit in the life of believers. This study group experienced His presence within the prayer session. In Luke 4:14, after Christ had fasted, prayed and been tempted by Satan, He went forth in the power of the Holy Spirit. It was after this that His choice of disciples and earth ministry started. It is essential that the Spirit of Christ become visible within the lives of believers in our society. Believers desiring to emulate Christ should fast and pray as a unit before they act. Then when they act, their action must be one moved by the power of the Holy Spirit. The Holy Spirit active in the lives of believers should be real and not a pneumatologically-based metaphor.

<sup>1</sup> Christ alive and the Holy Spirit audible before men and women of our era must occur and be displayed by American Christians. It is imperative to take the Spirit of Christ inside, so that He may live in each Christian and seen by the world. This experience illustrates that an individual can live an intense life, if the presence of Christ is intense within. The individual can live an intense life, if Christ does become the center of

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<sup>1</sup> Roger Stronstad, *Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984), 10.

thoughts, affections, and activity. Through this period, the focus of the study group was on Christ and on waiting on reception of His promise. In Luke 24:49 (KJV), Jesus said, “I am going to send you what my Father has promised” if they waited on it. The disciples who had given up all and denied themselves received the baptism of the Holy Spirit. The church or study group willing to follow Jesus’ instruction will find that He keeps His promise.

Living an intense Christian life requires an intense spiritual experience that parallels that of the disciples and the early Church and produces enthusiasm for service. This project experienced intense spiritual presence that guided us to the proclamation and sharing of the good news known as gospel to others and one another. The Spirit of Christ in our life overflows in our hearts and leads us to overcome obstacles internal and external to reach those around us. Just as the electrical power flowing over the filament within the glass casing of a lightbulb causes it to shine, through the power of the Holy Spirit within the individual, illumination occurs in a dark world.

Those within this prayer group had their spiritual light turned on. When the believer’s soul has the flow of the Holy Spirit moving within their tabernacle, illumination occurs. These believers truly became lights in darkness wanting to do something for the Kingdom because they are endued with the power to do so. That is our task, that is our mission: to allow ourselves to be authentic Christians, to receive the Light Word, to welcome it, to proclaim it, allowing its light to be transparent in our daily life through our good works. The Christian must bear the light referred to by Jesus to his followers in Matthew 5:16: “Let your light shine before men, that they may see your good works and glorify your Father who is in heaven.” The believer should “Tarry

there!” in their Jerusalem until endowment come and shine enough for the world to know of Christ’s existence in their community.

Jesus promised that he would not leave us alone representing Him. He promised he would send the Comforter in John 14:16–18 and teaches in John 15:7 the importance of having the word of God within you when asking; if the believer remain within Christ Jesus and the word of God remain in them, then they may ask what they will. Moreover, in this case the believer is asking to be filled with the Holy Spirit, which it will be God’s good pleasure to grant. The church seeking this fulfillment will discover the importance of being theologically literate and prepared to influence the American people. In 2010 the Barna research group polled a minimum of 1,000 adults randomly across the continental United States and noted among its findings that “the Christian Church is becoming less theologically literate and losing its influence on the American people.”<sup>2</sup>

This trend will be difficult to change, but if God’s people humble themselves, fast, pray and seek God’s face through Christ, in one place until they receive the promise, it is possible. However, when addressing a hundred members, less than 10 percent prayed through. These become known as the men of ten at church. Barna’s study noted that a growing majority believe the Holy Spirit is a symbol of God’s Presence or power, but not a living entity, and suggests that the Protestant will face unparalleled theological diversity and inconsistency.<sup>3</sup> This theological supposition is problematic only if God’s people don’t change and produce the authentic move and presence of the Holy Spirit. This exposure will allow the new convert the exposure needed to conceptualize the indwelling

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<sup>2</sup>Barna, *America at the Crossroads*, Kindle Locations 879–885.

<sup>3</sup> Ibid.



of the Holy Spirit as an entity. The time needed for a refreshing of the Holy Spirit in the 21<sup>st</sup> century is now.

The problem addressed here is the believer not waiting or tarrying for the promised Comforter and Paraclete, the Holy Spirit, as instructed in Luke 24:49; not staying placed until the promised endowment comes with power from above, reforming and regenerating church leadership for service. This problem is the absence of a mindset for the tarrying that produces the Baptism with the Holy Ghost that empowers the believer to witness for Jesus and produces a life that reflects passion. There is a shortage of believers who reflect a personal corroboration of the indwelling presence of the Holy Spirit which testifies of Christ.

God is a God who is without change or respect of persons. Dr. Synan has written and edited exhaustive studies about the Holy Spirit. His work tells of two trends of thought concerning the Holy Spirit. One holds that the Baptism of the Holy Spirit eradicates the sin in the believer when received; the other that it empowers and endues the believer to witness.<sup>4</sup> Given a time of prayer and fasting and seeking the presence of the Holy Spirit, the group appeared less concerned with sin than with the desire to tell someone what of their experience. Obedience to Luke 24:49 in context with Luke's Acts 1:8 account of the discourse between Jesus and the disciples, should be equally applicable for today's believers. The power and vision of service anticipated in the discourse should not be missing; when they are, we have a problem. Believers who are highly motivated to witness and emulate Christ in the process being Holy Ghost filled address the problem.

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<sup>4</sup> Synan. *The Century of the Holy Spirit*, 29

Tarrying for endowment must be sought and desired by the recipient. The process may not make earthly sense, but then the design is not secular.<sup>5</sup>

This was the process of the early Pentecostal Church. They believed because God was a Holy God, so the logical progression was that his people were to be a holy people or put forth the effort to be as holy as possible on earth. In Exodus 3:5, the presence of God was in the burning bush and on the dirt around the bush. It should be noted that the ground is holy only because of His presence in the dirt and bush. Neither had to perform a miracle to become holy. God's presence was miracle enough. Humanity comes from the dust, and to the dust it will return. Their humanized dust only needed the presence of God the Holy Spirit to make the miracle occur.

This project acknowledges the Pentecostal and Charismatic grouping and the non-Pentecostal groups that feel the wait is not necessary. However, the idea that a Christian need not wait for the Holy Spirit's ignition in obedience to the written word, and that motivation for specific service is self-ignited, is at issue. The period of fasting, prayer and tarrying is well worth the wait. The believer who doesn't know the difference between these two types of motivation should tarry in prayer until it is revealed and experienced. Motivation by the Holy Spirit will fuel personal passion.

Spiritual birth is supported by scripture; believers are new creations in Christ in accordance with 2 Corinthians 5:17. This fact is known throughout Christendom. In this sense, believers in Christ are all uniquely and wonderfully made. Nevertheless, there is a birthing and development period to go through. It has been argued that being born again

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<sup>5</sup> Terry Rush, *The Holy Spirit Makes No Earthly Sense* (West Monre, LA: Howard Publishing. 1991), 126.

can be instantaneous, as seen In Mark 1:18 with Peter and Andrew his brother, who dropped their nets, believed and followed Christ. Then there was Nicodemus, a scholar of Hebrew law first, and then a believer who had to be born again; and both had spiritual rebirths. Both has the period of teaching and instructions first then tarried or waited on the promised Holy Spirit endowment to further their ministry.

This proposal suggests that more than just academics and specific temperaments are needed to accomplish God's assignment. Those involved in this project displayed a variety of academic qualifications and personalities. After receiving the promise of a true exposure to the Holy Spirit, they showed the same eagerness to work. There is a waiting period of reflection and training that can be seen in the lives of those who accomplished a work for God in the past, that must be realized today if Christianity is to endure for future service. The problem facing today's Christian may appear enormous, but the solution tested was simple – although it requires determination. There are church pastors, evangelists, teachers, prophets, and apostles concerned more about being politically correct and world-friendly than taking their stance for God. Friendship is vital and should not be underestimated. Nevertheless, friendship should not be a substitute when the Holy Spirit simply is not at work in a ministry. It will take the Holy Spirit to draw the soul to the altar, therefore the logical progression should be to receive God's promise and make it operative in the ministry.

The survey also observed churches with multi-gifted pastors that passed out ministerial assignments, and congregations with high "holy" expectations of their ministers.<sup>6</sup> This was discussed within groups. A priority change is suggested if there is to

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<sup>6</sup> Bill Hull, *The Disciple Making Church* (Grand Rapids, MI: Fleming H. Revell Publications,

be leadership with conviction that embraces the fact that their waiting process is relevant and desired and not a passive waste of time.

Time invested for the Kingdom should be considered of value without price, since we are finite creatures and God is infinite; time must therefore be redeemed and used wisely. This project suggests that the believer be aware of the time factor involved in ministry and reception of the promised Holy Spirit from the Father granting power to witness. If they are unaware of it, leadership should insure their cognizance. This project viewed a person's date of birth, the year of their salvation, and their age at salvation where spiritual vocation is acknowledged. Introspection, and a self-evaluation of their ministry, should be performed individually to determine if they have received the Baptism of the Holy Spirit since they first believed.

There are instances when other occupations are considered over that to which God has called the individual. However, where that is the case, it is recommended that such occupations be added as an asset where possible to comply with scripture and the behavior of the Church fathers. The period noted as the age of their personal experience, prior to the start of their ministry, parallels the three years the disciples had in training with Jesus; although not as wholesome, it is still effective training. The tarry or waiting period rests between the start of their accepted ministry and its fruition. This is considered the radical tarry period. The time between salvation and ministry may be short in some instances and lengthy in others, reflecting the approximate tarry periods

experienced by some of our greatest Church fathers.

Here is some suggestion to be performed by individual believers and church leaders.

What must be done!

1. Fast when praying to put in practice your faith.
2. Every church must become aware that it is time to humble themselves, seek God's Face and wait on empowerment. This must be done and not just known.
3. There is a danger that tarrying for the promise is overlooked because we have our fixed agendas, and no place for tarrying for the Holy Ghost and His agenda. Seek God's agenda; the Holy Ghost will only speak that which comes from God and Testify of Christ.
4. There appears to be more of a concern about personal agendas than what God really wants out of our lives. Being a new creation in Christ, seek the job in Him that you were created for.
5. American Christians are more willing to compromise than to die for what they believe because they are ill-equipped for total commitment. Seek the Baptism of the Holy Spirit and receive total commitment.
6. Rebuilding our altars to receive all that desire new spiritual birth and spiritual renewal must be a priority in each church.
7. Evaluate your stage in life using the chart below and become active in seeking His guidance for improvement.
  - Determine the need by asking the question presented in Acts 19:2
  - Where are you in respect to the vision God has given you?

- Have you met the requirements to fulfill your purpose- are you walking in your purpose with evidence (i.e. church, missions, discipleship, general ministry etc.)?
- Are you in position to receive abundance? (if your vision shows you running a business do you have all the tools in place to receive growth increase?)

Use the example provided in Chapter 3 and fill in the blanks

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between saved/ start

This church studied in this research represent a microcosm of the church world.

This group provided an 86% consensus that the tarry process was relevant enough to practice throughout the body of Christ. Furthermore, 93% of those surveyed believed tarrying for the promise before starting their ministry was relevant. If this small group that has knowledge of the tarry process applies it and becomes motivated to act, it can be achieved on a grander scale.

Of those surveyed, 68% maintained strong convictions that involvement with this activity is beneficial. The necessity of Holy Spirit support and power within the ministry is common knowledge throughout the groupings. Nevertheless, this type of intense waiting and seeking God for the endowment of His Spirit for power is not practiced throughout the body that was surveyed. Knowing what must be done and not doing it is a sin that should be confronted.

It is necessary to retarget the unsaved that are on the pews of a church building packed with powerless believers that rejoice, shout, and dance because they have maintained their belief in Christ. The solution involves a change in the objective of the preacher: preaching that rebuilds God's altars to receive all that are indeed of new spiritual birth and Holy Spirit filling. The believers fail to realize that the promised Comforter was sent to teach them in areas none had trod before. He is our Comforter, Scripture teaches: "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). The preacher must provide the gospel of Christ that not only draws sinners that fail to believe to repentance, but those that believe and are disobedient to basic scripture and must repent likewise. How should the believer cope with the various complexities of the 21st century without the active power of the Holy Spirit within the individual? Altars must be rebuilt and living sacrifices placed on them.

The Christian who can turn on a notepad, flat-screen television, or cell phone can listen to some gifted teacher give a "how-to lesson" on any subject matter, and if the listener or viewer will follow the instructions, success may ensue. The question then follows, how can modern methodology help today's Christ follower if they can't obey the prerequisite of being equipped and empowered before taking their journey in the first place? The American Christian Church is hurting. George Barna noted that "Most churchgoing people in America have no idea what the objectives of their religious pursuits are other than to be a better person, to believe in the existence and goodness of Jesus Christ, to keep God happy, and to be a good church member."<sup>7</sup>

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<sup>7</sup> Barna, Kindle Locations 879–883.

This must become a byproduct of bringing souls into the Kingdom of our God. Understanding the objective of the Christian faith is not complacent and inward, but has and outward view, knowing that it is not the well that need the physician but the sick. The church assembly refuels and sends out believers. However, the believer must come to the well and fill up with living water, believing in Christ as the scripture dictates (John 7:38).

### **Transformation**

This must become a byproduct of bringing souls into the Kingdom of our God. Understanding the objective of the Christian faith is not complacent and inward, but has and outward view, knowing that it is not the well that need the physician but the sick. The church assembly refuels and sends out believers. However, the believer must come to the well and fill up with living water, believing in Christ as the scripture dictates (John 7:38).

True transformation must happen to have an ignited church. The study reflects the Christian Church is faced with a major paradox. On the one hand, its leaders contend they are doing a good job developing disciples – that is, helping those who claim to be Christians to follow Christ. Surveys among pastors reveal them to be quite pleased with the spiritual condition of their congregants and planning to continue the same course of action to keep producing the same outcomes.<sup>8</sup> Their approach is largely dictated by the way in which churches gauge ministry success, which is accomplished by measuring attendance, donations, program involvement, staff expansion, and space requirements. The assumption is that an increase in bodies, programs, dollars, employees, and square footage reflects a dynamic, healthy, growing ministry through which lives are being

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<sup>8</sup> Barna, (Baker Publishing Group. Kindle Edition) Kindle Locations 870–873.



changed. Unfortunately, research within and across churches demonstrates that these assumptions are faulty: virtually no correlation exists between those factors and life transformation. In fact, a massive research project that traced the spiritual development of Americans who identify as Christians revealed that genuine spiritual transformation is shockingly rare<sup>9</sup>. This statistic can be challenged in every church willing to have its membership tarry for the promised Holy Spirit.

There are numerous works on leadership and the levels of performance within the leadership process. There are many leaders going through the motions thinking they are leading, they have the title without followers. Maxwell also states that “leadership is the ability to obtain followers<sup>10</sup>.” This author is convinced that leadership is equated with the influence the individual has upon those he/she is with. This influence is a skill that can be developed<sup>11</sup>. Maxwell contends that there are levels of influence that can be monitored in the development of one’s leadership skills. However, the activation and its application of what is learned must be targeted. The true influence applied to the pupil must not only be that of the earthly but the heavenly as well. Transformation must occur to change known statistics of what a man can accomplish without God’s Holy Spirit, to what is accomplished with Him. On indicators of lifestyle behaviors, ranging from divorce, debt, and gambling to life priorities and the use of profanity, the differences between born-

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<sup>9</sup>Barna, George, *America at the Crossroads: Explosive Trends Shaping America's Future and What You Can Do about It*. (Baker Publishing Group. Kindle Edition), Kindle Locations 885-891.

<sup>10</sup> John C. Maxwell, *Developing the Leader Within You*, (Nashville Tennessee, Thomas Nelson Inc., 1993), 1.

<sup>11</sup> Ibid., 5.

again adults and others are small to nonexistent.<sup>12</sup> When all the smoke and mirrors are removed from the discussion, most churchgoing people in America have no idea what the objectives of their religious pursuits are other than to be a better person, to believe in the existence and goodness of Jesus Christ, to keep God happy, and to be a good church member. This project suggests every believer's objective pursuit found in knowing that they are filled with the Holy Spirit.

Within this study there remained the 17.2% that did not feel that converts should be trained to practice the tarry principle in question 5<sup>13</sup>. The 20.3% who did not feel the tarrying was relevant for today's church within the Pentecostal church. Given that most of the Pentecostal Churches surveyed believed that fasting and prayer on a consistent basis is necessary, 12.5% did not. There were 32.8 % of the Pentecostal churches surveyed that believed that they were training its people to lead and seek the endowment of the Holy Spirit. These results as minimal as they appear should not be ignored but considered targets for improvement.

Initially the individual that is given the leadership role enters powerless with an empty slate. The only influence that is given is that of the title. This first level is *Positional*, meaning the individual is an unproven boss generally appointed to the position. The author Maxell states "a real leader knows the difference between being the boss and being a leader<sup>14</sup>." This stage of leadership only goes as far as stated authority and is apt to have difficulty working with the young, volunteer, and white-collar

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<sup>12</sup> Barna, Kindle Locations 878–879.

<sup>14</sup> Ibid pp. 5, 6

workers<sup>15</sup>. The individual at this level of influence must gain permission to lead, become productive in their influence, replicate leaders and obtain the respect of those they influence. Therefore, the next level of influence is that of *permission*. The pastor equipped with information which develop leaders of this nature should ask the young worker or volunteer if they have received the Holy Spirit since they believed. Dependent on the answer the pastor can proceed.

Mason accepted the Azusa Street interpretation that the Holy Ghost is to be received manifested as on the day of Pentecost. He cited speaking in tongues as the initial evidence. Jones, the General Overseer, did not accept Mason's view of speaking in tongues as the initial evidence of the baptism of the Holy Spirit. Both church group thrived and grew, and both sought the promise and were empowered for service<sup>16</sup>. The church knowing about promise and the early church experience should lead them to know that God is a God that changes not.

Today's church can see the same view on its horizon as the early church in Apostol Paul's era. Notice 2 Timothy 3: 1-7. We are living in dangerous, unsafe, hazardous, risky and extreme times. There are men lovers of their own selves, covetous (jealous, greedy envious), boasters (braggers and showoffs), proud (feeling fulfilled and full of pride), blasphemers (swearers, cursers, profanity as a second language) disobedient to parents, unthankful (unappreciative), unholy, without natural affection, trucebreakers, false accusers (fault finders and criticizers), incontinent, fierce (brutal,

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<sup>15</sup> Ibid.

<sup>16</sup> Clemmons, Ithiel C. (Kindle Locations 1251-1252).

angry ferocious), despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away (KJV). Every American church must turn from its powerlessness and tarry for the promised endowment which provide power for service.

The principles of the law were given to Israel and they were given instruction to teach the law that God had provided and the reason that he provided them. Our churches that are powerful in this generation should teach the principles that provided their power to the generation to follow them. God gave Moses profound instruction that every leader should incorporate in their teaching in Duet. 6:6-14. There should be a diligent effort to teach our children the importance of Spiritual infilling of the Holy Spirit and the teaching of God's word to them in the home, in the car, when you are relaxing with them or up and about with them. Teach all the blessings and benefits that come with having power in God, not forgetting where God has brought them from and the danger of having another god in their lives.

The Pentecostal church must never forget its founding principle of the waiting and seeking God. This is possible: Judges 2:10 And all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. God delivered Israel from Egypt by his mighty hand with Moses, but he eventually dies. Moses passes the law and leadership to Joshua who dies, and Israel is left with a generation seven years later that did not know God or his works. This is the dilemma that face the powerless church that is without the knowledge of the Lord nor yet the works which he had done. Tarrying for the endowment power provided in the promised by Christ, in Luke 24:49 as the early church and

founding father before embarking on God's mission must not be forgotten.

Today's generation must be reminded of the words of Isaiah 55:8, 9 (KJV), that Gods thoughts are not like our thoughts as much as we think they should be, and his behavior or ways are not like ours. In fact, as the heavens are higher than the earth, so are God's ways higher than man's ways, and his thoughts are higher than mans. God's thoughts and behaviors are not secular but spiritual. God's words are not like man's. Isaiah 55:10,11 (KJV) present this imagery: "For as the rain cometh down, and the snow from heaven, and returned not thither, but watered the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it". God sent his word, and his word will accomplish his promise and provide a comforter for today's generation.

God the Holy Spirit what will pass out the needed gifts as He the Holy Spirit desires. After teaches that no man speaking by the Spirit of God called Jesus accursed and know man can say that Jesus is Lord but by the Holy Ghost in I Corinthians 12:2, 3. He then teaches on the Holy Spirit and how He equips the believer with spiritual gift that empower, teaches and edifies the church. Paul says: "1Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will". It is well worth the new born-again believer to seek God for the promise and receive the gifting that the Holy Spirit determines to complement the life of the new witness for Christ.

The born-again believer once they have received the Baptism of the Holy Spirit can go forth in the Power of the Spirit equipped with their gifting. Tarrying for the endowment power provided in the promised by Christ, in Luke 24:49 were viewed by

today's church and this project. However, this project has shown that viewing is not enough. What is known must be put into practice. Jesus fasted, prayed and was tempted, forty days in the wilderness before starting his mission. Forty days of fasting may not be required of you the reader, but the fasting, prayer, seeking the baptism of the Holy Spirit paid dividends for the study group. The study shows that the founding fathers tarried, prayed and were empowered before embarking on God's mission. Many tarried and sought God longer than others but the process was applied in their lives. The quick fix era must be replaced with seeking God until His promise is fulfilled in us. Tarry there until endowed with power from on high.

Research tells us that one of the many responsibilities of today's church does not include the practice nor the teachings of the word "Tarry" which is the segue to the promised comforter, the holy spirit, in which Jesus teaches in John 14:16. The successful tarry, as Luke presents it in 24:49, will yield an authentic encounter with the Holy Spirit resulting an endowment that will give "power" to the believer for divine work. Our self-assertiveness tends to be problematic the idea that a Christian need not wait for the Holy Spirit's ignition as rendered in obedience to the written word, and that motivation for specific service is self-ignited, is problematic, since human willpower can weaken (Acts 9). A close look at Saul's conversion to Paul will provide a teachable moment. Today's Christian is knowledgeable in the biblical word knowing what should be done.

There are those that feel the Holy Spirit has provided the license to go out and condemn and convince those that believe differently. Saul thought he was right in his actions. Saul was well educated in his belief and had the permission of his church to

support his actions. God had to get his attention and Jesus had to confront him. Saul did not realize that working havoc with a body of believers was in fact an affront to Christ himself. Actions that fail without the God given power that Christ died for and God provides with the Holy Spirit endowment, effect that body of Christ.

The problem addressed here is in the danger of the believer not waiting or tarrying for the promised comforter and Paraclete, the Holy Spirit, as instructed in Luke 24:49. The power of God is needed to hold true to the Great Commission and to uphold the Great Commandment loving others and our enemy in this age. The believer regardless to denomination must be obedient to scripture and hold themselves accountable for their actions. Obedience to Luke 24:49 in context with Luke's Acts 1:8 account of the discourse between Jesus and the disciples should be equally applicable for believers. The believer should read these scriptures and place themselves at the scene. There must be the anticipated power and vision of service envisioned in the discourse that is missing in today's thinking activated. Tarrying for Holy Spirit endowment must be sought and desired by the recipient.

The resources discovered in Barna's study group in the above pages must act as a call to action. The Barna's study group reflects that today's Christian Church leaders are content without tarrying being practiced in their church and feel that they are doing a good job developing disciples, helping their membership to follow Christ. Nevertheless, Christian churches are powerless and dying in most cases. Surveys among pastors reveal them to be quite pleased with the spiritual condition of their congregants. They are

planning to continue the same course of action to keep producing the same outcomes.

True transformation must happen to have an ignited church. Jesus went forth in the power of the Holy Spirit and started his mission choosing his disciples and going forth fulfilling the Father's will according to scripture (Luke 4:14).

This study proved that the believers are acquainted with the Holy Spirit but not familiar with tarrying for the Endowment there of to part-take in the divine work it has to offer. 78% knew about the process but did not practice due to today's church "programming." This project did not inquire into whether the believer speaks or does not speak in tongues, or any language other than their own. 30 of our founding church fathers, included in this study, had a church and believer must learn from them that there is a time factor involved in their development and a waiting period before their ministries become fruitful and productive. The average time from their beginning of the founding father's salvation to their ministry peaks averaged 18.5years.

This study provided a measuring tool that locate the believers position of progress in the waiting process and has today's believer at 7.2 years in the tarrying process. In today's churches 22% of the churches feel that prayer and fasting is not a necessity for endowment of the holy spirit. Supportive text found in Luke 24:49 and Acts 1:8 (dunamis) The word for power refers to the ability to achieve work: functioning and getting the job done Jesus and his disciples, all had spiritual power to face satanic warfare. They were consistent in their prayer and fasting. Once there is the baptism with the Holy Spirit a life that involve fasting and prayer is recommended.

After this study that consisted of 100 surveys of Christian membership and historical data. Waiting periods that gave impetus to ministries of successful pastors and



evangelist was evident and shared. The study groups were required to meet at a church and fast (without food or drink) and pray without a time limit until the Holy Spirit is present. There were some that were content as they were and there were those that had a hunger for anointing. There was an out pouring of the holy spirit during the retreat in which everyone shared their experience of endowment. Those that participated in the study group proved that if Christians gather themselves on one accord, the promise as stated in Luke 24:49 will be fulfilled.

The disciples denied themselves out of obedience to Christ, in which they fulfilled the mandates needed to receive the baptism of the Holy Spirit (Mat. 16:24). The church or study group willing to follow the same mandate given by Jesus recorded in the old King James version of Luke 24:49 will experience the promise. Living an intense Christian life requires an intense spiritual experience that parallels that of Jesus, the disciples and the early church. This project experienced intense spiritual presence. The believer being filled with the Holy Spirit and endowed with power to witness following conversion.

The pattern Jesus provides according to scripture. Early exposure to scriptural exchange Luke 2:46-52. The new born-again believer must be trained the scripture and provided the opportunity to seek the baptism of the Holy Spirit. Jesus provide the example on demonstrating his knowledge of the written word early and going forth in the power of the Holy Spirit to do the will of the Father. His human body was filled the Holy Spirit which carries him to be tempted in the Wilderness forty days with testing, fasting,

and prayer according to scripture (Luke 4:1). It is essential the believer truly become aware that we can't do anything without God. Holy Spirit Endowment involves a spiritual development journey by the believer in Christ. There must be recognition of time needed for development, mentoring, and Holy Spirit anointing of our future leaders.

Luke as the church historian look back at the life of Christ and presents his account of what Christ did and taught. He experiences both the teaching and actions of Christ. There is one unequivocal command of Jesus to his disciple, that being to stay in Jerusalem until the promise of the Father comes. The Holy Spirit was to be indispensable in their effort in carrying out the divine commission noted in Matt. 28.19. Without the Holy Spirit they would have been insufficient facing spiritual warfare ill-equipped. The devil and his forces are defiant against the church with flags to mark their territories, in philosophy, psychology and sociological systems. Heresy has entered the thinking of the church. Regardless the size of our church, small or great reliance on the promise of the Father is imperative.

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## Appendix A

Reflection of time in waiting.

The chart below will provide a reflection of time in waiting you have placed on your ministry. There are undoubtedly many questions one could pose, but for a clear visual of your current stage, just three questions are given below. Fill in the chart and ask these questions. Use the example provided as a guide.

- A. Where are you in the building up of God's Kingdom?
- B. Have you been baptized with the Holy Spirit since you believed? (Acts 19:2).
- C. Are you prepared to start, or have you started?

Name	DOB	Yr. Saved	Yr. of Spiritual Exp.	Yr. Ministry Starts	Age of Saved	Age Spirit Filled	Age Started	Yrs. Between saved & Start
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## Example

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Spirit Filled	Age Started	Yrs. between saved & start
William Seymour	1870	1895	1902	1906	25	32	36	11



Waiting periods of sampled founding fathers

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. Between: saved/start
John L. Sherrill	1923	1944	1959	1970	21	36	47	26
William Seymour	1870	1895	1902	1906	25	32	36	11
Joseph Smale	1867	1895	1898	1906	28	31	39	11
Charles F. Parham	1873	1886	1889	1898	13	16	25	12
Bishop C. H. Mason	1866	1880	1893	1907	14	27	41	27
William Booth	1829	1844	1865	1878	15	36	49	34
P. F. Brazil (Bresee)	1838	1856	1894	1903	18	56	65	47
Charles Pierce Jones	1865	1882	1887	1909	17	22	44	27
Ambrose J. Tomlinson	1865	1877	1894	1899	12	29	34	22
Edward Irving	1792	1805	1805	1822	13	13	30	17
Dwight L. Moody	1837	1855	1858	1870	18	21	33	15
C. H. Spurgeon	1834	1850	1854	1856	16	20	22	6
William F. Graham	1918	1934	1938	1949	16	20	31	15
Aimee S. McPherson	1890	1907	1918	1923	17	28	33	16
Larry Christenson	1928	1960	1961	1976	32	33	48	16
Evans Robert	1878	1890	1904	1904	12	26	26	14
Harald Bredesen	1918	1940	1944	1976	22	26	58	36
Charles G. Finney	1792	1812	1821	1821	20	29	29	9
William Durham	1873	1891	1898	1907	18	25	34	16

The average period between salvation of these sampled founding fathers and the fruition of their ministry was 18.5 years.

The wait of sampled believers

Name	DOB	Yr. Saved	Yr. Spiritual Exp.	Yr. Min. Started	Age Saved	Age Filled: >	Age Started	Yrs. between saved/start
NC-33	1944	1987	2000	2000	43	56	56	13
Nc-34	1955	1961	1978	1979	6	23	24	18
NC-35	1955	1965	1972	1970	10	17	15	5
NC=36	2001	2007	2013	2013	6	12	12	6
NC-37	1947	1966	1968	1971	19	21	24	5
NC-38	1943	1950	1950	1950	7	7	7	0
D.III-39	1959	1989	1995	1989	30	36	30	0
D.III-40	1951	2009	2009	2016	58	58	65	7*
D.III-41	1957	2000	2000	2002	43	43	45	2
D.III-42	1970	2001	2002	2016	31	32	46	15*
VAG 2	1959	1973	2003	2003	14	44	44	30
VAG 3	1956	1963	1966	1985	7	10	29	22
VAG 4	1967	1989	1990	2001	22	23	34	12
VAG 5	1973	1983	1994	1994	10	21	21	11
Vision – Atlanta Ga. 1	1978	1995	1998	1998	17	20	20	3

This sampling averaged 7.2 years between the start of their ministry to its fruition.

## Appendix B

Name Date of birth, year of salvation, waiting yrs. between salvation and ministry period, ministry start year and age saved.

Name	Date of Birth	Year of Salvation	Year Holy Spirit Filled	Start of Ministry year	Time between
William Durham <sup>17</sup>	1873	1898	1907	1911	13 Yrs.

Baptism brings the reign of the Father, the reign of the crucified and risen Christ, and the reign of divine life to all of creation through the indwelling of the spirit in God's kingdom and made to participate in its reign of life<sup>18</sup>. The waiting period that marks the development of the greatness seen in Rev. William Durham starts with his salvation in 1898. Within three years of his salvation experience, in 1901, he founded his first church.<sup>19</sup> It was nine years later that he had his Baptism with the Holy Spirit experience, and four years after that, in 1911, that he established his Finish Work theology. His disagreement with the theology of the period that Baptism with the Holy Spirit was needed for sanctification of the believer influenced his behavior. Nevertheless, it took 13 years for him to develop and apply his ministry. Christ's work was finished at Calvary,

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<sup>17</sup> Vinson, Synan. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901–2001* (Nashville, TN: Thomas Nelson Publishers, 2001), 63,64.

<sup>18</sup> Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*. (Grand Rapids, MI: Zondervan, 2006), 89.

<sup>19</sup>Vinson, Synan, 63

but the believer's work must start with the reception of the promised Holy Spirit.

2. Did you know what "to tarry" meant before taking this survey?						
	Yes	No				
	50	8				
	0			6-NO ans.		
Total	50	8	58			
	87.04%	12.96%				

2. 87% of the Pentecostal and Charismatic surveyed knew about the tarry process before the survey.

3 Do you feel the practice of tarrying is applicable throughout the body of Christ.											
	1	2	3	4	5	6	7	8	9	10	
	4	2	3	1	5	0	8	6	11	24	
Total =	4	2	3	1	5	0	8	6	11	24	64
4. How relevant is tarrying for the promise before the start of your ministry?											
	1	2	3	4	5	6	7	8	9	10	
	3	1	4	0	3	5	8	11	8	25	
Total =	3	1	4	0	3	5	8	11	8	25	64

4. 89% of Pentecostal membership surveyed believed tarrying for the promise before starting their ministry as relevant. The need for the support and help of the Holy Spirit within the ministry.

5. Do you feel that it is important for a new convert to be taught the tarrying process today?											
	1	2	3	4	5	6	7	8	9	10	
	3	1	2	1	4	0	6	11	6	30	
Total =	3	1	2	1	4	0	6	11	6	30	64

5. 17.2% of those surveyed did not feel that converts should be trained to practice the tarry principle. However, 82.8% of those surveyed believed that once converted the new believer should be taught the practice. This type of training would ensure endowment with the power of the Holy Spirit within whatever the function the new convert is called.

6. How relevant do you feel tarrying is to your church today from a spiritual standpoint?											
	1	2	3	4	5	6	7	8	9	10	
	4	1	2	2	4	2	9	8	9	23	64
Total =	4	1	2	2	4	2	9	8	9	23	

6. 20.3 % of Pentecostals surveyed did not feel that tarrying was relevant for today's church. 79.7% believed that tarring was spiritually relevant for the church today.

7. Do you feel that fasting and prayer on a consistent basis are necessary?											
	1	2	3	4	5	6	7	8	9	10	
	1	1	1	1	4	3	3	11	13	26	
Total =	1	1	1	1	4	3	3	11	13	26	64

7. 87.5% of the Pentecostals surveyed believed that fasting and prayer on a consistent basis is necessary and 12.5% did not.

8. How important is it to you to be endowed to witness?											
	1	2	3	4	5	6	7	8	9	10	
	1	1	1	1	2	4	5	9	9	31	
Total =	1	1	1	1	2	4	5	9	9	31	64

8. 90.6% of Pentecostals surveyed believed that being endowed to witness was important.

9 How beneficial would that practice of fasting and praying for endowment be for your church?											
	1	2	3	4	5	6	7	8	9	10	

	0	0	2	0	1	2	2	9	14	34	64
Total =	0	0	2	0	1	2	2	9	14	34	64

9. 95.3 % of those surveyed believed that tarrying for the promise would benefit the Church.

	Yes	No	
	33	20	
	1	1	
Total =	43	21	64

10. 67.2 % believe that the Church is training its people to lead the next generation without tarrying for the endowment of the Holy Spirit. Of the Pentecostal churches surveyed, 32.8 % believed that they were training its people lead and seek the endowment of the Holy Spirit.

### Transformation

The Christian Church is faced with a major paradox. On the one hand, its leaders contend they are doing a good job of discipling people – that is, helping those who claim to be Christians to follow Christ. Surveys among pastors reveal them to be quite pleased with the spiritual condition of their congregants and planning to continue the same course of

action to keep producing the same outcomes.<sup>20</sup>

On indicators of lifestyle behaviors, ranging from divorce, debt, and gambling to life priorities and the use of profanity, the differences between born-again adults and others are small to nonexistent.<sup>21</sup> When all the smoke and mirrors are removed from the discussion, most churchgoing people in America have no idea what the objectives of their religious pursuits are other than to be a better person, to believe in the existence and goodness of Jesus Christ, to keep God happy, and to be a good church member. When pushed to describe in practical terms what these things mean and how they can best accomplish these objectives, alarmingly few people possess viable answers and almost nobody has a plan.<sup>22</sup>

<sup>23</sup> 5. Do you feel that it is important for a new convert to be taught the tarrying process today?											
	1	2	3	4	5	6	7	8	9	10	
	3	1	2	1	4	0	6	11	6	30	
Total =	3	1	2	1	4	0	6	11	6	30	64

5. 17.2% of those surveyed did not feel that converts should be trained to practice the tarry principle.

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<sup>20</sup> Barna, (Baker Publishing Group. Kindle Edition) Kindle Locations 870–873.

<sup>21</sup> Barna, Kindle Locations 878–879.

<sup>22</sup> Barna, Kindle Locations 879–883.



6. How relevant do you feel tarrying is to your church today from a spiritual standpoint?											
	1	2	3	4	5	6	7	8	9	10	
	4	1	2	2	4	2	9	8	9	23	64
Total =	4	1	2	2	4	2	9	8	9	23	

6. There is a small margin of 20.3 % within those Pentecostals surveyed who did not feel that tarrying was relevant for today's Church. 79.7% believed that tarrying was spiritually relevant for the Church today.

7. Do you feel that fasting and prayer on a consistent basis necessary?										
	1	2	3	4	5	6	8	9	10	
	1	1	1	1	4	3	11	13	26	
Total =	1	1	1	1	4	3	11	13	26	64

7. 87.5% of the Pentecostals surveyed believed that fasting and prayer on a consistent basis is necessary and 12.5% did not.

1	2	3	4	5	6	7	8	9	10	
1	1	1	1	2	4	5	9	9	31	
1	1	1	1	2	4	5	9	9	31	64

8. 90.6% of Pentecostals surveyed believed that being endowed to witness was important.

9. How beneficial would that practice of fasting and praying for endowment be for your church?											
	1	2	3	4	5	6	7	8	9	10	
	0	0	2	0	1	2	2	9	14	34	64
Total =	0	0	2	0	1	2	2	9	14	34	64

9. 95.3 % of those surveyed believed that tarrying for the promise would benefit the Church.

10. Do you think the Church is properly training its people to lead the next generation without tarrying for the Holy Spirit?											
	Yes		No								
	33		20								
	1		1								
Total =	43		21		64						

10. 67.2 % believe that the Church is training its people to lead the next generation without tarrying for the endowment of the Holy Spirit. There were 32.8 % of the Pentecostal churches surveyed that believed that they were training its people lead and seek the endowment of the Holy Spirit.