

## Baptism of the Holy Spirit

THE BAPTISM WITH THE HOLY SPIRIT Pastor Jack Hayford Gen. 26 - 1 want to take about 12 or 13 minutes just to talk quickly about a great truth that is illustrated, beginning at verse 17 in the life of Isaac, the son of Abraham. 'And Isaac departed from there and pitched his tent in the Valley of Jarah and dwelt there.' Verse 18: "And Isaac digged again the wells of water which they had digged in the days of Abraham, his father, for the Philistines had stopped them after the death of Abraham, and he called their names after the names by which his father had called them. And Isaac's servants digged in the Valley and found there a well of springing water. And the herdsmen of Jarah did strive with Isaac's herdsmen saying 'the water is ours' and he called the name of the well Aesac because they strove with him'(the name Aesac means contention). Verse 21: 'And they digged another well and strove for it also. And he called the name of it Sitna'(Sitna means hatred, evidence of the striving). Verse 22: 'He removed from there and digged another well and for that they strove not. He called the name of it Reaboth and he said 'For now the Lord hath made room for us and we shall be fruitful in the land.' (the name Reaboth means room - he said now there is room for us). "And he went from there to Beersheba and the Lord appeared to him the same night and said 'I am the God of Abraham, thy father, fear not for I am with thee and will bless thee and multiply thy seed for my servant Abraham's sake', and he builded an alter there and called upon the name of the Lord and pitched his tent there, and there Isaac's servants digged a well". I want to talk about two things, the first thing is the obvious parallel between Isaac, as a son of Abraham, and you and me as those of the seed of Abraham by faith. Then I want to talk about the essential need of currently open wells in -2- order that there may be fulfilled in us God's redemptive purpose. The significance of this event is so manifold and the truth that is wrapped up into it so rich that we could easily take for our whole teaching today and not divide in sessions and I could talk to you easily an hour, and it would be a profitable time. But I'm requiring of myself these next few minutes so we can split and go on, so let me just touch these things. To begin with, you, I, we are children of Abraham. Scripture - 4th Chapter of the Book of Romans - Five times in a series of about that many verses the Bible says 'we are the seed of Abraham by faith'. He is our father by faith. How that works out in scripture is the Lord said to Abraham 'I'm going to take of your seed' (this is in the 12th Chapter and the 15th Chapter of, -- 12, 13, 15 and 17th Chapters of Genesis) the Lord says to Abraham 'I'm going to take, and of your seed, I'm going to work redemption through the earth. I'll make your seed as the dust of the earth, and make your seed as the stars of the heaven'. So the Lord said 'you will have great progeny' (many, many children). Now Abraham believed the Lord and the Lord began to work His purposes through that man. His offspring was Isaac, or course there was Ismael - that's another story. Isaac the promised child and then Jacob and of Jacob's 12 children, the line continued through Judah and you continue to where you come to the Book of Matthew, Chapter 1 - write that verse down. And there in Matthew, Chapter 1, the New Testament scriptures begin by saying 'the Book of the Generations of Jesus Christ, the son of Abraham'. Jesus Christ, the son of Abraham goes back and traces that Jesus is the fulfillment of Abraham's seed. Now in the Book of Hebrews the

Bible says that the seed of the Lord Jesus, who is God's son, that seed is transmitted into us by faith. His seed, the scripture says, remains in us so that -3- faith-seed that God sowed in Abraham continued over the centuries, the millennia, came down to Jesus and the essence of the message is that there is a seed of faith. It's not an ethnic group, it's not a national group, it's the flow of faith, the faith in the Living God and has nothing to do with your background, your race, your origin, your color. It has nothing to do with those governmental statements that try and insure equality and justice -- it has to do with the people who believe in the Living God -- they are the seed of Abraham by faith, and that's so beautifully described in detail in the 4th Chapter of the Book of Romans - that isn't the only place, by the way, but that's one of the clearest statements. So, when we come and look at Isaac in this setting, who was the immediate offspring, the first generation offspring of Abraham, it's not straining a point at all to see in him a parallel about such children of Abraham, the people who God said 'through that seed I'm going to bless the earth.' Now, the significance of that in this passage of scripture is when you come to Verses 24 and 25 'the Lord affirms', listen, 'He affirms the covenant that He made with Abraham with his son, Isaac'. The Lord says 'what I said to your father now I'm saying to you'. And what He said to him, look in Verse 24, the Lord said 'fear not I am with thee, will bless thee and multiply thy seed for thy father, Abraham's sake'. So He is affirming that. He is saying, 'what I said to your father I am saying to you, too'. And what He said to his father is in the 12th Chapter of Genesis. He said 'In thy seed shall all the nations of the earth be blessed.' In other words, 'My blessing to the nations of the world, the flow of my redeeming purpose, the flow of the ministry of my life, it's going to happen through you, it's going to happen through your children, it's going to flow from generation to generation.' So, when we come to this Word to -4- Isaac, He's saying 'what I promised Abraham is transmitted to you', and the application to you and me, of course, is exactly the same, the Lord says 'through you, through your seed, too' the same thing, through your children. Through you there's going to flow ministry to the nations, ministry — when we say ministry to the nations, somehow we always toss it out in either Africa, Australia or South America or China, or something, but ministry to the nations needs to incorporate those areas in our minds, but it also has to do with the shop where you work. And it has to do with the people you company with, it has to do with the people on both sides of your house and over the back fence, it has to do with your relatives, it has to do with Aunt Martha in Phoenix it has to do with the flow of the love of God through you. The Lord says 'I affirm this to you'. Now, that ministry, confirmation that came, of God's redemptive purpose in him, that confirmation that came to Isaac on this situation is immediately on the heels of a very, very significant encounter. Now that encounter that took place with Isaac with a conflict with the herdsmen of a portion of the Philistines in the area of Jerrar, and that conflict was over some wells that his father had dug that were now clogged up because those herdsmen had filled the wells and cut off the flow and Isaac didn't have a place to water his sheep. Now, let's make something clear, very clear, this isn't just dabbling around with words in some kind of historical agricultural setting, you need to understand that the open wells, flow wells, was at the core of success or effectiveness or prosperity or adequacy in that day. When you're in an agricultural setting and you have sheep and crops, are basically what you're dealing with, wells

are literally the fountainhead, -5- the resource of any kind of accomplishment. If you don't have that you don't have anything else. The well is fundamental need. Now, when you come to our lives, we come to the 7th Chapter of the Gospel of John -- John 7:37-39 and it brings me to a current word that upon this body. And the reason that I'm talking to you about this this morning is the Word of the Lord to this congregation. If you were at Emmaus Park a week ago tonight, you heard this word. If you were in church last Sunday morning you heard me reiterate it in all four of the morning services. If you've not heard it then, now you hear it. If you've heard it already it's worth the repetition. The Lord gave a picture to us. This is what I saw when I gave the prophetic word on that occasion -- I saw this like the vessel of a person's life -- we're made channels and there is this cylinder kind of thing and I saw where the flow that's going to come out here at the top was like almost honeycombed with all these openings. Like a cable is made up of a whole lot of wires - this is like a water conduit or channel, it's made up a whole lot of individual tubes that constitute the whole. Got the picture? Now, Jesus said here 'He that believes on Me out of his inner-being will flow rivers of living water' -- rivers-- I want to emphasize the plural. Jesus said that. He didn't just say 'a river', He said "rivers" of living water. So there's a clear focus that there's an opening of streams that come from within the inner man. Now, one of the things I've learned over the years of walking with the Lord is that there is an increase, a constant increase of opening. It's almost as though that some of these are capped for certain times in your life -- not cause God said you can't have that -- but they are discovered at points of development and growth, and a new river opens up. And that life is a continual development and an acquisition of increased flow -6- in your life, not by earned righteousness, but by just growth and maturity and release of the spirit of God in you. How many of you identify with what I'm talking about, you understand that? Other times, something that has been opened and uncapped, gets clogged. Gets clogged by disobedience. It gets clogged by an antagonist work of the devil. Sometimes I think they almost get -- what do you call it when there's a wound and they put heat on it -- cauterized. Sometimes the fires of hellish temptation will come and will almost like in cauterizing, close a well. You just feel intimidated. I remember talking to a pastor some time back had a terrible experience in the context of an instance of spiritual warfare and he was burned so badly by that experience he completely retreated. I'm going to be talking in my session about the baptism of the Holy Spirit in the closed session today. Really what I'm doing here just continues on in my session, but a lot of you have been through that teaching, so you'll be in other sessions. There are people who have backed off in the moving in the fullness of the Spirit because they got burned. It just closes it off -- clogged. Clogged by the Philistines, so to speak. Here is this channel that doesn't have access here. Now the Lord says 'I want a flow of My life from within you and have streams, rivers, flowing out of you. To open new ones, to unclog old ones.' Isaac went to re-dig the wells that his father, Abraham, had dug, but there was a contention for it. It didn't happen easily. He had to make up his mind, just like a billy goat, butt on through, just move on through it. There was a contest for it. An old Pentecostal expression was "press-in, brother; press-in, sister". I'm going to tell you, some of those old terminologies that once in a while were tempted to just mimic and mime and say it's reflective of another time and another tradition. Some of you don't even

know them. You need to -7- learn them fresh the way they were fresh the way they were fresh when they started in people's terminology. You need to press-in. There's a butting in, pressing in that says 'I will not be denied'. It's like Jacob wrestling with the Angel saying "I'm going to have what the Lord has for me". "Isaac continued until he found a place where there was room, and it was there that the Lord appeared to him and said 'now I affirm the covenant to you because you've made a quest for those...' — in Isaac's case it was claiming what his father had bequeathed to him, he would not have it clogged. For us saying 'Lord, I'm going to claim what You have for me, I want everything you have for me. I want to see a continual flowing of these things.' Now the Word that the Lord gave -- now I'm going to make a whole bunch of these, except these are a whole bunch of miniature of this big one (drawing on chalkboard so that here are six people and now multiply that by 1,000 and you've got at least a good-sized beginning of our congregation. The Lord was talking to our congregation and He said 'I want the wells opened up in every one of you' because He said 'what happens is that flow comes out of you — all of that, here comes the flowing out of one, out of another and all of that will converge into one mighty stream, ' the Lord said. And that mighty stream to which each one of us, as we open to the Spirit through praise and responsive moving in the Holy Spirit, becomes a mighty river that each one of us is a tributary to it. But the source isn't ourselves, the source is the Spirit of God rising in us. And the Lord says 'flowing out from you together as a corporate body (if you're not of this assembly, the Word will apply will apply to you some way refreshing, but I'm addressing the men of this congregation right now), 'as the flow goes out from this corporate body,' the Lord says three things, the Lord says 'it will cut the path that you are to go, it will be a path cut by -8- the flow of the Spirit, not by the hand of man'(boy I love that - don't you like that?), the Lord says 'I'll break down every obstacle before you just as a mighty tide breaks down everything before it.' And thirdly the Lord says 'by the time you get to where that river is flowed out from you, it already will have nourished the land before you and as you come to each point along the banks you'll be gathering the harvest that has been prepared by the flow of the river there.' Oh, I tell you, men, I say 'Lord, I covenant with You on that.' Go ahead - Halleluiah. So, Isaac re-dug the wells. I want to say to every one of you -- there are all sorts of things that clog the wells, the rivers of God's working by the spirit in us — outright disobedience will do it. Blindness and ignorance will do it. Unforgiveness will do it. Allowing bitterness or resentment will do it. You say 'well, what about the times that temptation comes and I find myself succumbing.' Listen, brethren, to whatever these things are, the key to keeping the river flowing is moving daily in the fullness of the Holy Spirit. Every day. I don't care — there's nothing that is more defeating than to let temporary defeat cause you to turn from your resource. Say, you walk out of the house. You just got stewed up, burnt off, you were screaming at your wife, and you went out and, even before you've got your hand on the door, you know, you're thinking 'oh, gosh, and I call myself a believer in Jesus and I just went to the Men's Ministry thing the other day — I don't know, I don't know what I think about me' and you go through this whole number. I'll tell you what I think about you — I think that you're human. I think you did the wrong thing. I think that you sinned — I don't know the details of the situation, but I know that if you stop right there and just say 'chuck it', that's precisely why the

adversary penetrated that situation in order to provoke a response of your yet-imperfect flesh — he has conquered and won with a Master -9- Stroke, because he has caused you to back off from your resource. It doesn't take a whole lot of brain power, brethren, to know that if you turn your back and run once the enemy's got you plugged, that then it's just from there on he'll chase you. But if you turn around and say 'Lord, I am too weak to defend myself, and the enemy is bearing down on me heavy, God, become my defender', He'll rise to defend you, and there's a real need for us to recognize the resource of the flow of the Holy Spirit in your life. Now, how do you exercise the flow of the Holy Spirit? Basically, three things — you need to be in the Word, there is a river in the Word of God, you need to read the Bible 'Oh, I get tired sometimes, and some days I just wake up sleepy and others I go to bed sleepy, and try to read the Word and I go to sleep no matter what time it is.' Then stand up and read. Read out loud to yourself. You can't describe an experience of difficult working your way through the Word that I've not had. But it can be overcome. Read the Bible, read the Bible. Secondly, pray in the Spirit. Pray in the Spirit. Pray in the Spirit and sing in the Spirit. Speak in tongues every day. Listen, brothers, speak in tongues every day. I can't take time to elaborate on that. The third thing is be a person of praise. There's no particular preferable order of those things I just said, but praise God. Be a praiser. Just be a praiser. Now, in that context, I might say, whoever the guy was that I just illustrated by stomping out the door mad at his wife, you also need to walk back in and, even if in your judgment and your perspective, she was 100% wrong and you were justified in being ticked off for whatever — you have no place but as the head of that home to walk back in there and say 'honey, I don't even see what I did, but I've got to somehow be wronger than I know, forgive me'. You say 'I can't do that. If I did that she'd be -10- too happy.' I can imagine other guys say 'If I did that it wouldn't change. She'd still be mad. She'd take that and begin to exploit that to her advantage.' Listen, let the Lord be your defender. You find after a while that God begins to transform everything in your circumstance. Keep your rivers open. Keep your rivers open, brethren. Amen? Praise the Lord. I want to continue tonight talking to you about the fullness of the Holy Spirit. I want to talk about the essence of our need for Holy Spirit Baptism. I want to talk about the need for spiritual language in everybody's life. I am not going to labor with the fact that there may be one or two people visiting that you've been told that Pentecostals or Charismatics are dogmatic about Tongues. I am not dogmatic about Tongues. The Bible is crystal clear on the place of spiritual language as an effective instrument of prayer in every believer's life. When we get done I think you may see a perspective on the place and the need of the spiritual language, which is very closely related to the Baptism of the Holy Spirit, as you will see in scripture, very closely related. When you see that then you see why we talk about the spiritual language as well as being filled with the Spirit. Well, let's begin. Why do we need to be filled with the Holy Spirit? Jesus, Himself, in the 14th through the 16th Chapters of the Gospel of John. John 14 to 16. Jesus, Himself, made clear that the fulfillment of the ministry He had in mind for His people. His followers. His disciples, His church, that the fulfillment of the ministry that He had in mind for them, would be dependent upon the coming of the Holy Spirit and their receiving of Him with power. John, Chapters 14 to 16. He said such things as "I will send the Comforter, He will take of the things of Mine and will show them unto

you", "He will lead you into all truth", He will testify of Me", "He will glorify Me". There are at least four things. In Acts 1:8 Jesus said something -11- even more specific than that, He said "You will receive power after the Holy Spirit has come upon you, and you will be witnesses unto Me." The word 'power' that is used there is a word that is translated several places 'miracle', the word 'dunamous' - you'll often hear people talk about it's the word from which the word 'dynamite' was derived in the English language, but that's not really the emphasis so much as it's an emphasis on a miracle quality. The word dunamous is used other places in the New Testament. It's translated 'miracle'. Jesus said 'You will receive a miracle dimension in your life after the Holy Spirit has come upon you.' Why? So you can go around waving your little miracle and saying 'I've got a miracle?' No. He said 'In order that there may evidence (He uses the word 'witness') you shall receive power (and here's the word power) and you shall be witnesses'. That's what a witness is — it's evidence for the case. So, He says you will receive power or a miracle dimension and you shall be witnesses unto Me, or you'll be evidence for the case. What case? Well, the case that He'd risen from the dead. The case that Messiah that is alive. The case that God has broken the death-grip of Satan on mankind. One of the things we will be doing in our study during the course this year, doing an extended examination of Jesus teaching on the subject of the Kingdom of God. There is no more dynamic theme in all the Bible than that that was at the heart of Jesus' message. But, without getting into talking about that today, let me say this, that Jesus spoke of the entry of the Kingdom, or the Rule of God, as entering on the strength of the presence of Kingdom people. In other words, wherever He was as the King, the Kingdom was there. But a King isn't a king until he's been anointed, or crowned as King. He has to be anointed as King. That's the whole policy of the scripture of order of things. -12- Now, Jesus is King of Kings. He has made us - Rev. 1:5 says, and Chapter 5 also says it - He has made us Kings and Priests. The 2nd Chapter of I Peter says He has made us a Kingdom of priests. So, there's a king, there's a king, there's a king — we've got a room full of kings that have been ennobled by the resurrection life of Jesus Christ that has come within you and me. Now, the nature of that kingliness in us does not make us a bunch of swaggering saints that go around throwing our weight around, but it's wherever we go that the Rule of the King happens in us. Jesus is our King. He is the King of Kings. And so, the Lord Jesus Christ comes to unfold the authority of His Kingdom thru His people. But just as His ministry depends His anointing, which I'm going to talk about in a minute, so your and my ministering His life depends upon His anointing. Kings can't function without anointing. So Jesus said, when they asked Him in Chapter 1, Verse 5 of Acts, they said "When will the Kingdom appear? They were thinking Jesus was going to set up an earthly, visible kingdom. And He said "that's not for you to know, but I'll tell you what is for you. You'll receive power after the Holy Spirit has come upon you". In other words, they asked about kingdom, Jesus turned around and said the way the Kingdom happens is by the anointing of the Spirit. The miracle dimension, the evidence of my life happening through you. The evidence that dominion of life over death, of health over sickness, of love over fear, that that dominion is presently available through people like you and me. Now, the absolute mandate then, is that we understand the fullness of the Holy Spirit is something that Jesus directed to take place. Jesus talked about the coming of the Comforter. He said what we

would receive. And He specifically directed, in Luke 24:49, Jesus said "You stay in Jerusalem until you receive -13- power." He made clear that they should not even attempt to go anywhere and function in the calling that He'd given them. The Great Commission is contingent upon the Great Condition, and that is 'Have you received the Holy Spirit since you believed?' And the quickening of the Holy Spirit does not guarantee that a person will go in response to the Great Commission. A lot of people get filled with the Spirit and don't minister. I think that's been the blight of so much spirit-filled living. People have an experience in the Holy Spirit and there's no new dimension of authority in their life. Ask them if they had an experience 'oh yeah, such and such happened, I got excited, blessed, I was down there at Henry's house in prayer meeting — I was over at such and such a center — I was at The Church On The Way, or wherever, we were worshipping, oh my God, it was great, I loved it'. And you can talk to them about spiritual language 'oh, yes, I spoke in tongues', but you don't see any manifest power in their lives. It's because we're not just talking about a single event. We're talking about an entry into an ongoing pattern of fullness in the life of the Spirit of God. Luke 24:49 then, Jesus commanded it. Here Jesus talked about what it would entail. Here He said what it would enable. And here He gave the clear commands. So here is the Lord Jesus on the subject Why We Need To Be Filled With the Spirit, because Jesus said so. John the Baptist spoke of the Lord Jesus in these words: John 1:33 - John the Baptist said 'one comes after me that is mightier than I who shoes I'm not worthy to tie. He shall baptize you with the Holy Spirit and fire.' Listen to that - He shall baptize you with the Holy Spirit - that's in John 1:33. In Acts 1:5 - 'For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days from now'. Now, say the term baptism with the Holy Spirit. Okay. That's the proper terminology. You can say also in the Holy - 14- Spirit, but a lot of times your people say baptism of the Holy Spirit or baptism of the Holy Ghost. And I don't really make a big quibble over it with people, but let me tell you what you become vulnerable to -- if you say baptism of the Holy Spirit you make the Holy Spirit the agent of the baptism rather than the one with whom Jesus baptizes you. You see, the person who does the baptizing is Jesus. So it is Jesus' baptism. You get baptized in water and one of the pastoral staff baptizes you, you are baptized by one of the pastors. It was in command of Jesus, but it wasn't Jesus baptizing you. Jesus baptizes people, not in water, he baptizes them in the Holy Spirit. People need to be baptized in water because Jesus said to do that too. Baptism of the Holy Spirit, technically, is in I Cor 12:13 where it says 'by one's spirit are we all baptized into one body', so that the Holy Spirit enters people into the Body of Christ, then in obedience to Jesus, they are baptized in water and, according to Acts 2:38-39, when you do that you can expect Jesus to baptize you with the Holy Spirit. There are three baptisms — Hebrews 6: says 'there is the doctrine of baptisms'- plural. I did a teaching on this on Eph 4. Sometimes people say 'why does it say one Lord, one faith, one baptism, then in Hebrews it says baptisms, what's the problem there? But I'm not going to take time to go into it. You have to go listen to that tape if you want, of what we did on that whole series of cluster concepts that are in the singular each of which contains a pluralism within it in Eph, the 4th Chapter. It's another study. Now, the point is that Jesus commanded baptism of the Holy Spirit. When Jesus baptizes us with the Holy Spirit, He is baptizing us with precisely the same enablement or ability or qualification that He

received Himself. Jesus says in John 20:21, that's the Great Commission in the Gospel of John, Jesus said 'As the Father sent Me so send I you'. In the 3rd Chapter -15- of the Gospel of John, Jesus says how the Father sent Him, He said "God gave Him the Holy Spirit without measure" I've heard people say 'well, Jesus had the Holy Spirit without measure and we get kind of less than that'. There's no warrant whatsoever in the scripture to suggest that. Not at all. Jesus affords a limitless supply of Holy Spirit-ability. You say then 'well, why was Jesus different than us?' The main reason that Jesus is different from us isn't that there's a different enablement of power available to us, but that out-pouring of power in Him was poured into a person who had never been tainted by sin in their life. Now, you and I are regardless as sinless through the blood of Jesus, so He makes us a worthy vessel to be filled with the Spirit but, nonetheless, we are working our way through an ongoing sanctifying process overcoming the impact of sin on our life from our past. God forgives us at once, but there is still a growing-out-of the impact of sin in our past. You find that true, I presume. Is there anybody here that was sinless from birth? None? None that have been sinless all their life? I'm not surprised. Now, Jesus, irrespective of the fact He was sinless, did not begin His own ministry without the fullness of the Spirit. He came to the waters of baptism the 3rd Chapter of Matthew records, and John said 'I'm not worthy to baptize you'. Jesus said 'go ahead and do it anyway, because it's appropriate that by this means we fulfill all righteousness.' Now, that's a mighty, mighty big word - the fulfilling of all righteousness. Let me just say it in a sentence or two without developing a whole concept, because I have done full 40- 45 minute teachings just on that praise - fulfilling all righteousness. Well, let me say this, that essentially fulfilling of all righteousness is the completing of everything -16- God wants to make right through you. You see, God wants to use you and me to set things right. We all understand the terminology 'you need to set things right with your brother', you need to set things right with your parents, you need to set things right with your business, you set — everybody understands that terminology. But the Lord wants to fulfill all righteousness through you and me where we go in the course of our daily life, but He wants to qualify you and me with an ability beyond our own, so that when I move into a situation to set it right, I don't set it right by my own ways of righteousness, but by the ability to make things right that the Holy Spirit gives. In other words, I'm not functioning in my wisdom or smarts, or skill, or style, I'm functioning in the Lord's wisdom, I'm functioning in the Holy Spirit's understanding. I'm functioning in the ability the Lord gives. Now, that does not happen a person who is not living in the stream of the Holy Spirit. We're not just talking about receiving an experience of being filled with the Spirit, we're talking about coming to terms with the need of living in the flow of the Spirit all of the time, a man who lives in the fullness of the Spirit. I want to talk about how to do that when we get done here in a little bit. But the Lord Jesus wants to make the flow of His life to happen through us all the time. I'm going to tell you something, brother, every single one of us has our own half-cocked points of reservation, hesitation, interpretation, opinionation, the different things that we say 'this is the way I think about this', or 'I think I would like to do it, no thank you, Father, I'd rather do it myself. We have our own approach to circumstances and our society tells us that that 'do your own thing' that's big stuff. Your identity is wrapped up in 'doing it your way'. And so a popular song says 'I may



come through life with my head all bloody, but I'll say I -17- did my way', you know. Me Tarzan! The whole identity problem - we're told 'I'm not just a chest-thumping kind of freako, I really think that it's the best way. This is the way I want to do it. This is the way I think'. Well, let me tell you something, the Bible doesn't give you latitude to do things the way I think. It specifically says 'let this mind be in you which was in Christ Jesus.' The Bible says you need to put on the mind of Christ. Be renewed in the spirit of your mind. Be transformed, not conformed to this world, but be transformed through the renewal of your mind so you can discover God's will in you. I'll give you at least four verses. Phil Chapter 1 says that you all be of the same mind. Now, that's not going to happen by us learning certain slogans to recite. That happens by the same spirit filling me and functioning in me now. I live in the fullness of the Spirit. I don't just use Holy Spirit fullness for the sake of proving or verifying that I happen to be one of those Charismatic things. It's not just a matter of saying I've fulfilled the doctrinal requirement and therefore speak with tongues. It's not just a matter of getting a holy badge that I can wear that sets me off from the rest. But it's a matter of my coming to the place where I say "Lord, I want to be a person that moves in the mind of Christ, I want to grow to the place", listen, "where I begin to flow together in the love of the Holy Spirit, in the thinking way of the Holy Spirit, in the relationship of the life that Jesus Christ brings so that my identity is no longer locked up in being different from this guy and this macho complex, but where my identity is wrapped up in Jesus Himself, and His life happening in me. And you find you begin to relate to brethren who move in the same spirit, are developing the same mind and there begins to be a partnership of power with men who are moving in the fullness of the Holy Spirit. And it begins to -18- develop a unity, and there's a dynamic where Jesus said if you can just get two of them they can begin to break down obstacles if any two of you agree touching anything they ask it will be done. Jesus sent men out by twos. You don't get a harmony of even hearts of men that will part from the Holy Spirit, you cannot get it. You cannot get it, not the genuine article. Now, this is a crucial concern to me. A crucial concern to me. And I want to say to you, brethren, that I have worked with people long enough, it's not just working with men, and I know one of our greatest problems is this horrible, contending for our own way, I've got my own little idiosyncrasy. I can remember a very, very fine and outstanding man that none of you know, who not a part of this congregation, lives in a distant city, that whenever you talk about spiritual things, one of the first things he wants to do is get you onto this little pet idea he has. And it wasn't even a false doctrine, it's just a thing that preoccupies his thinking, and he would want to know where you stood on this interesting little side number of his. Well, most people have never even heard his interesting little side number. So they'd listen, well, it's interesting, but it had nothing of real edification for anybody, just a matter of hearing out a man saying his piece and demonstrating that he knew something that a lot of people didn't know. And you wonder how many people there are, even in the Body of Christ, that their security and their identity is wrapped up in there being sense of 'I know something about God that you don't know. I've got an inside road'. Listen, brother, the Lord wants there to come a relationship between men that is only begotten by the Holy Spirit that begins to generate a mutuality of trust and commitment and by that anointing of the Spirit of God there comes a flowing together of power. When Jesus told them

"don't leave Jerusalem until you receive power from on high" He was not just telling them to wait until they -19- got their Charismatic kick-off. He was telling them "I want you guys to go out the way I taught you to. You go out in pairs, but you are neither going to have the ability you need to do the job nor the unity that you need to get the job done until the Holy Spirit comes and welds you into one and enables you with power." And I've heard all kinds of ministry on the subject of the Baptism of the Spirit where the emphasis is own ability and very few where there is any emphasis on unity. And the Lord wants to do both those things. By one Spirit He moves us together. He wants us to understand to move in that kind of power. Okay? I'm going to stop at that point for a minute. I'm half way thru and I want you to talk about what you've heard with someone next to you. Just review. Kick things back and forth. You can say it systematically, you can say it just off the top of your head, you can say 'hey, man, this thought jams me'. I'm going to give you a minute and a half. Go ahead - 45 seconds a piece. Talk! Let me give you about 5 minutes and fire some questions and let me make feedback on you, and we'll go on. Don't be afraid of asking a dumb question. Q: Can you be filled with the Holy Spirit and not speak in tongues? JH: I'm going to answer that in a little bit. I'll answer that as well as I can. Q: Does water baptism (can't hear)..... JH: Water baptism is a point of obedience to the Lordship of Jesus. I'm announcing His Lordship in my life. (man's comment - can't hear) Oh, yes, Romans Chapter 6 says that's a demonstration that I'm dying and being buried to my old life and rising like Jesus rose from the dead. (man's comment - can't hear). Baptism of the Holy Spirit -- is it a picture of something, you say? Well, it's a parallel experience to when the Holy Spirit came upon Jesus like a dove and then He moved into -20- His ministry. So it has that parallel point. Since the other is a parallel point of Jesus' death and resurrection, this is a parallel point of His enablement for ministry. Q: Many times at work when people find out I'm Charismatic they say 'well, you guys believe in the Holy Spirit, but that's not for today', like a Baptist will say that. I don't like to argue about the point because it's really not the point of (?) religion, but again, it comes up so many times. Should we respond to that or not? JH: My recommendation is for people not to argue with that. I don't think there's anything gained on arguing that. It's not because we either lack conviction or lack evidence from scripture of a case you can make. It's remarkable to me how people cannot see it in scripture if they will not to see it. It's amazing what you can't see when you've made up your mind not to see. I received a recently published book, just today, written by a man who happens to be in my acquaintance, that challenges the whole subject of a Spirit-filled life, and I really have difficulty in making up my mind if I'm going to read it. I've read I don't know how many of those books over the series of the last 30 years and there's nothing new under the sun. The same the same thing every time. The real problem is not can you make a theological case against the Baptism of the Holy Spirit - what are you going to do with the millions of people that are being baptized in the Holy Spirit? It is happening. Well, their answer to that is 'well, you're basing things on an experience rather than on scripture'. No, we base what we are experiencing on scripture - that's where we discovered it. We base it on scripture. They say 'yes, but you can't interpret scripture that way'. Well, that's not their right to say. So it's just a matter of difference, and I don't know if there's anything gained in the debating of the arguing. So, I discourage -21- people in our congregation

arguing that point. I think the best evidence for the fullness of the Spirit and, especially in a circle of other believers who don't share your experience, is to live in the love of Jesus. Manifest a largeness of spirit. Because our fellowship with other brothers and sisters, at least from our side, should not be based on that point. I'm afraid that sometimes from their side they will base their fellowship on whether or not you see that. But I've found that if your sanity, sensibility, spiritual growth, that they will open to you and there is a constant broadening circle of fellowship that you can find. I have many good friends who are — I have a couple of friends who are anti-Charismatics, but they don't think of me as being a Charismatic, though they know I believe and practice that way. And the reason is, cause in their mind Charismatic or Pentecostal is some weird, bazaar thing and in their mind, I am, I guess they say 'you are not weird or bazaar, I just wish you didn't believe what you believe'. That's just about it. Q: This is about what happened at the beginning. I don't understand what you meant when you said at the beginning when John was leading the worship when you said, it seems to me you said, it's okay if you wanted to clap, but it's okay if you didn't want to clap. So, it's like double-talk. You're saying it's okay to do one thing and it's okay to do another thing.... JH: I don't want to get so sided on this -- I hear what you're saying. Just let me say this quickly, real square. I said, that if a person felt moved to clap, fine. But other people didn't have to pick up on it if it wasn't something the Lord was doing in the group, but just something He was doing in individuals, don't dissipate the power that comes when there is a total body applause of worship or spiritual battle by just feeling, because someone claps everybody needs to. Do you -22- understand? It's not double-talk. Did that answer it? Are you comfortable with that? (yeah) Q: You were talking about the mind of Christ. I fervently want to have a mind like Christ. I recognize this is a much.... to my limited mind. And sometimes the question arises, when am I following the mind of Christ or when have I gone off and somehow unwittingly gone back to my own ways. JH: How do I know when I'm in the spirit of God with the mind of Christ? How do I know I'm not thinking my own thoughts in my own ways? The strongest way -- to begin with, the Holy Spirit usually will check you. You'll know if you're grieving the Spirit. But if you start drifting and somebody who is a brother or sister in Jesus says 'hey, you're not thinking straight'. Stop and think. I'm not talking about a doctrinal point, now. I'm talking about people that say 'hey, you're getting tangled up in some way you're living right now'. Then the scripture says there's a lot of protection if you'll refer yourself to eldership and say 'hey, brother, could you just help me. You've been walking with Jesus longer than me and what do you think of so-and-so', and get the strength of Elders in the body that you move in. I think that people need to function in the context of the church they are a part of. don't go flitting around asking 13 people in that many different places. Move in the context of the assembly you move in. Submit to the questions about the mind of Christ Eldership. Let me just stop the questions. We'll have another chance for it at the end, and let me go on cause I want to finish one other thing. What I'm coming to now has to do with the question that you asked a minute ago. Ask the question the way you did. Q: Is it possible to be baptized of the Holy Spirit and not speak with tongues? - 23- Now, you gave a classic case, usually whenever this question is raised, and I don't mean at all to demean it, it's a very fair question -- but you gave the ideal, the ideal of someone, the

ideal who happens to be evangelizing winning people to Christ. Well, haven't they been abled by the Holy Spirit? The first thing I want to say is -- every person who has been born again has the Holy Spirit dwelling in them. If you've been saved the Holy Spirit has come into your life, and if the Holy Spirit has come in to dwell in your life, it is impossible that there should be not some trait of power of His working in your life. If you're open to the release of the Spirit of God in your life, something dynamic is going to happen in you and through you. You say 'well, what's the difference between that and the Baptism of the Holy Spirit?' I don't know. I know that Jesus said 'don't leave Jerusalem until you're baptized with this Spirit.' And the word "baptized with the Spirit" and "baptized by\_ the Spirit" into the Body of Christ are two different experiences. So clearly marked out in difference that when the Apostle Paul came to the church at Ephesus he asked them the question "Have you received the Holy Spirit since you believed?" That's in the 19th Chapter in the Book of Acts. He clearly was saying 'there is something different from when you're saved'. I mentioned just the other night, there are some people who think that if you haven't been baptized of the Holy Spirit and spoken with tongues, that you aren't saved. Well, that ridiculous. The Baptism of the Holy Spirit is a qualification and endowment for ministry. You say 'but I've known people that really ministered that never spoke with tongues and claimed to be baptized with the Holy Spirit'. Well, I'm going to tell you my position on that. I'm going to tell you two positions. The first position is not mine. But I understand it and do not oppose it, because you can't disprove it. I think you can prove my position, but you -24- can't disprove this other position. The other position I'll call "traditional Pentecostal doctrine — classical Pentecostal doctrine". The statement of the Classical Pentecostal doctrine regarding the Baptism of the Holy Spirit and Speaking with Other Tongues is that, you can't have one without the other. The Baptism of the Holy Spirit -- the terminology, is the initial physical evidence of the Baptism of the Holy Spirit is speaking with other tongues. In other words, classical Pentecostal doctrine, including the doctrine of the Four Square Church. By the way, it does not read precisely that way in our Statement of Faith. I'm glad it doesn't, because I don't think it is absolutely conclusively defensible, but you cannot disprove it either, for reasons of scriptures I'll give you in a moment. But the classical traditional Pentecostal approach is that when you are Baptized with the Holy Spirit you will speak with tongues. Some people say that Pentecostals say 'you speak with tongues so you can be filled with the Spirit' and that is not what Pentecostals teach. They teach that 'when you are filled with the Spirit you will speak with tongues'. Why do they say it - Acts 2:4 is the first verse? Acts 2:4 says at Pentecost that they were all filled with the Holy Spirit. That happened first. And they began to speak with other tongues as the Spirit gave them utterance. In other words, listen closely, speaking with tongues was not a qualification, but it was an indication. You may want to write that down. It was not a qualification. You didn't have to speak with tongues to get filled with the Spirit any more than you had to do good works to get saved. But if you got saved, well, it stands to reason there is going to be some manifestation of the life of Jesus in you. They say the baptism of the Holy Spirit will manifest in speaking with tongues. The classical approach to going on with that is in the 8th Chapter of the Book of Acts where Simon the Sorcerer saw John and Peter -25- praying with people who were being baptized in the Spirit and, it doesn't mention they spoke with

tongues, but Simon saw something happening so that he offered money. Something was happening. People say 'well, that's not an airtight case'. Well, the 10th Chapter of the Book of Acts, at the household of Cornelius, says that the Holy Spirit fell on them and they began to speak with tongues. And that was enough to verify for Peter that these had received the same thing that they had received at Pentecost, so that now he was emboldened to go ahead and baptize them whereas before he would never have done that, because until that day, Peter didn't even think a Gentile could get completely saved without becoming a Jew first. But now he said, 'for they heard them speak with tongues'. He says 'they've got the same thing as us, we might as well go baptize them because this is it'. But he heard them speak with tongues, it says. By the way, I skipped by Acts 2:33 where Peter said 'Jesus has poured forth this which you now see and hear'. He was answering their question 'what is this?'. And he said, 'this is what Joel prophesied'. And when he sub-defines this in Acts 2:33, he said 'that which you now see and hear'. It was just something they were seeing - would be one thing. But he said 'and hear' and they were saying 'what does this mean that we're hearing?' It was the Spiritual language. In Acts 19, when Paul came to Ephesus (I gave you this a minute ago - verses 1 to 7), he came to the Ephesians and he said 'have you received the Holy Spirit since you believed?' They said 'we haven't even heard about this'. They'd only heard of the baptism of John, or that is, the baptism of repentance. They knew about Messiah, but they hadn't received the fullness of the Spirit. Paul laid hands on them, after he'd prayed for them, and it said 'and they spake with tongues and prophesied'. -26- Now, Pentecostal position is, that if a person has not spoken with tongues, then don't say you've been filled with the Spirit. I find some difficulty in that position. But I want to make clear that it cannot be disproved. I want to emphasize that. You must take a serious look at those verses. You can differ from it, but you cannot disprove it. You say, 'well, it doesn't prove it, either'. That's true, you cannot conclusively prove it, but it certainly makes a case for a close liaison between speaking with tongues and being filled with the Spirit. You say 'well, then do you differ in your church's doctrinal position?' No, I just said I don't think that you can prove. I think you can make a better case for speaking with tongues than saying that tongues has to be a part of being baptized with the Spirit. Now, my first part is that I don't find it very easy to say to a person who tells me 'I have been baptized with the Holy Spirit, but I've not spoken with tongues' I find it very difficult to tell them, 'don't tell me you've been baptized with the Spirit', because I don't know that I have the right, on the basis of what is not conclusive biblical evidence, to tell a person whether they have or have not been baptized with the Holy Spirit. I cannot bring myself to that. But I can say, on the basis of the 14th Chapter of Corinthians, that the Holy Spirit wants every believer to speak with tongues. Now in the 14th Chapter of I Cor, the scripture sets in order the difference between tongues as a devotional exercise and tongues as a public exercise. The values of tongues as a devotional exercise are elaborated in that Chapter. The violation of biblical guidelines in the public exercise of tongues is also corrected. So there is a correction of the violation of public exercise, the wisdom in it, and the enunciation of the benefits in private exercise. And I have -27- dealt with these at length in two tapes called The Benefits of the Spiritual Language and that's an hour and a half worth of teaching which we're not going to fit in now. But the point is, that the value of the

spiritual language is such that Paul says 'I would that you all spoke with tongues'. And he says that the Holy Spirit is talking about a desire for - - - excuse me, Paul says 'I speak with tongues more than you all' and then, under the anointing of the Holy Spirit, he says 'I would that you all spoke with tongues'. And now, when you come to I Cor 14:5 and he says 'and I would that you all spoke with tongues' you need to take two things into consideration — #1 he said 'don't stop there.' He said 'I would that you all spoke with tongues, but with that and beyond'. Old English word 'rather' in there causes some people to think he was saying 'but rather that you prophesied' - 'I would that you spoke with tongues, but come to think of it, I really wish you didn't, but maybe instead that you prophesied' They read it that way. It doesn't say 'instead'. Malan, the Greek word that is used there literally means 'but beyond that, go on and become a person that prophesize, too, so that you not only have the benefit of a private devotional exercise, but the benefit of being able to edify the church as well'. So that you can edify yourself as verses 1 through 3 says of I Cor 14 - you can be edified in spirit, you can worship well in a new dimension, you enter into intercessory possibilities, there are secrets that are being unfolded within the inner man — these are among the benefits that I study, there is a refreshing that goes on in the personality. The Bible says in Jude 20 'build yourself up on your most holy faith praying in the Spirit'. There is only one way to define praying in the Spirit. Look at I Cor 14:15 where it says 'I will pray with the Spirit and I will pray with the understanding' and it makes perfectly clear that praying with the Spirit is praying in tongues. So you -28- come to the place that when the Holy Spirit said through the Apostle Paul, 'I would that you all speak with tongues' you need to decide one of two things. Either Paul was anointed by the Spirit in that part of I Cor. as he was in the preceding Chapter 13 that everybody quotes with great joy — the love chapter. Either he was just as anointed there and God was saying through him 'by the Spirit I want all of you to speak with tongues' or Paul had a digression from inspiration that happened to get in the Bible, and he was just making a little ingratiating statement to the Corinthians to kind of compromise with their carnality before he could come on and get the real dig in. You following me? You say 'well, what's the substance of the conclusion of that is'. The conclusion of this is this, first, get filled with the Holy Spirit. Say 'Lord, fill by your Spirit'. Secondly, desire a release in Spiritual language. Inevitably somebody says 'well, the Holy Spirit gives lots of gifts, I don't have the right. He distributes the gifts as He wills. I don't have the right to ask for the gift of tongues'. The Spiritual language that is available for that devotional exercise, listen, is not the gift of tongues. When you study I Cor 12 where the gifts are talked about, and I Cor 14 where the disorderly exercise of devotional spiritual language is corrected, you are dealing with two different areas. It's even cut in half - Chapter 12 and 14 are cut in half by that grand love chapter, clearly he is on into another area than dealing with the gifts, he's dealing with the distortion that was causing some people to think that the devotional exercise of tongues was the exercise of the public gift of tongues. What's the public gift of tongues? The public gift of tongues is when a message is given in tongues with an interpretation. What was happening in Corinth is the people would come together, everybody talking in tongues in a meeting where they were not -29- all believers. You have believers you have the liberty as long as it's got a certain decency to it for everybody to pray in the Spirit if you want. And when there

is anything that's identifiably righteous - I think singing together a spiritual song, when it's done in an orderly way, even an unbeliever present will recognize that the presence of God is in that place. But these guys were just be jabbering around the place. Apparently, you read it, it says Paul said 'they are going to say you're crazy'. So there is apparently something more than just people kind of quietly praying in tongues. They had confused the private devotional exercise with the gift. So, when I expect Spiritual language, since the Holy Spirit said 'I would you all spoke with tongues', that's everybody, made clear. If it was the gift of tongues, the Holy Spirit made clear 'I want everybody to have this gift. But it isn't the gift of tongues. It's an attendant release of worship language that is available to the person who has been filled with the Spirit. We know that from Acts 2:4. There is clearly a relationship between being filled with the Spirit and speaking with tongues, that you say a person hasn't been filled unless they've spoken with tongues, I think is a little difficult to conclusively defend. But you can make a closed case on this: God wants everybody to be filled with the Spirit and the Holy Spirit wants everybody to speak with tongues. So why not have everything you can have. Hope that answers the question you have. I personally feel that there are people that are filled with the Spirit and have not yet had release in language. Most of the time, because of either an absence of teaching or because of an infusion of fears and doubts because of exaggerations and fanatical exercises. I know I myself was held back a long time because of the fear of something really bazaar happening. This reaches back many years ago. If it was in the present renewal I don't think I would have - 30- been as nervous, because it seems to me there is a lot clearer teaching, at least than I received as a young man. Q: (can't hear) JH: I attribute the resistance to spiritual language to two things. To begin with, it is very insulting to the human pride to be invited by God to resign yourself to the Holy Spirit in such a simple way that you begin to sound just like a little baby again. It's very difficult. Our whole cutting-edge, we are taught in our society, the cutting-edge of your effectiveness is your quick-wittedness, your intellect, your smarts and your sharpness. The Lord says 'that's not it. It's not by might nor by power, but by My Spirit'. Now, 'by My spirit's not just tongues. 'By My Spirit' is in the love of God, tenderness of the Lord, simplicity of approach. It's by His spirit. The first thing, I think, the baptism of the Holy Spirit assails the bastion of pride in our personality. There's a great resistance because of that. I think it's also bitterly attacked because Satan knows that you are right at the heart of what becomes a cutting edge in people's lives. If I was the devil and I wanted to partially, or as much as possible, cripple the Body of Christ, I'd try to divide them over the issues that are keys to power in believers lives. And I'll tell you the basic points that the church divides on: water baptism, communion and the baptism of the Holy Spirit. And there are the key release points of people's lives once they've come to believe. Water baptism is a major avenue of deliverance. Communion is a major means to sustaining, moving on in the victory life or the over-coming life of Jesus. You overcome through the blood of the Lamb and the word of your testimony. And the baptism of the Holy Spirit is a divine enablement for witness. And you find people in the church spend more time arguing over how you baptize, who ought to get have communion, -31- whether they deserve it or not, whether they are a member or not and over the matter of, well, whether that's very important. And even if the gifts are for today. I think the enemy - I know - he is a

very clever adversary, and he gets the camp stirred and confused among itself. And when you go back to the simplicity of the early church, they got baptized, they walked, it says, breaking bread in fellowship and prayers. And you find Phillip is having a meeting up in Samaria that's shaking the whole city. They've got a revival going there that kicking the devil out of town. In fact, it says 'demons were coming out screaming' in the meeting that was going on in Samaria. That, of course, was a disorderly meeting. But anyway, Phillip was having a revival up there and he was getting people saved right and left and baptized in water and these guys came down from Jerusalem and they said 'can we help minister?' And apparently, Phillips said...They came up and said 'we hear you're having a meeting. How's it going?' He says 'it's going great'. Apparently, Peter and John, or is it Peter and James?, anyway - 8th Chapter - they discovered people were not being baptized with the Spirit. And so they got down to the brass tacks of that. In the early church they didn't waste any time. Jesus said this is important, we need this. Now, let me conclude and I'll handle a few more questions after that. Let me conclude by saying this. The subject of the baptism of the Holy Spirit is an essential beginning point for all ministry. It was for Jesus. It is for us. Donald Geeves said this beautiful. He said, 'the baptism with the Holy Spirit is not a climax, it is a commencement. It's not the end, it's just the starting place. The baptism of the Holy Spirit is not a goal but a gateway. It's an entry point. You enter into a dimension of walking in the fullness of the Spirit.' -32- Now, the exercise of Spiritual language. Because I don't intend to deal with this again next month, I want to go on with another theme. I want to talk for a minute or two about the importance of the exercise of the Spiritual language in your life every day. I've told you I've done two 45 minute teachings on this under the heading Benefits of the Spiritual Language, you may be interested in studying those tapes yourself, but the principal point is that the scripture says 'He that speaks in an unknown tongue first talks to God.' I want to make clear that no matter what anybody else's opinion about how much or how well or how good or how properly you or I speak with tongues, the Bible says 'forbid not to speak with tongues', do not forbid to speak with tongues. And 'He that speaks with tongues is talking to God.' Sometimes I have people say 'well, I don't have a very elaborate language'. Well, there's an answer to how that can be enlarged, but that's not the point right now. Let me say that however inadequate you may feel it is, would you tell God 'God, this isn't really too much'. I think the Lord would say 'you just open your mouth, I'm happy with it.' A little child comes to a parent and just says 'da da'. I want to tell you, if there's a daddy hearing those words, that's enough. That's enough. You say 'are you arguing for there being a limited exercise?' No. I'm just saying don't minimize what is in early stages of exercise and development. He that speaks in unknown tongues, speaks to God. He that speaks in an unknown tongue edifies himself. You're being built up. I want to make clear something. That's not a selfish exercise. Let me just ask you a question. How many of you need to be edified? Okay, the Bible says there's one way to do it. 'well, I'd rather do it by other means'. Why don't you tell the Lord? 'Lord, I'm one of your classy ones. I edify myself by other means than speaking with tongues. The immature need it. The emotionally imbalanced need -33- it. I don't need it, God'. I can hardly handle it. He says 'I don't need it. I don't need to be edified. I'll get my edification other ways.' Can you imagine the Lord saying 'oh, good for you!' You say 'well,



you're pretty convinced people should speak with tongues'. Well, why not? Why not be released in the dimension of exercise and liberty of worship and prayer. 'well. Jack, how does it happen?' You come to Jesus. Everything to do with the Holy Spirit's ministry in us happens from Jesus. Everything that has to do with anything for you and me happens from Jesus. The Holy Spirit comes to make Jesus mean even more to us. I've had people say 'you get too much emphasis on the Holy Spirit.' Hey, let me tell you something. You know what the Holy Spirit's emphasis is? Jesus. If you give the Holy Spirit His place, you'll end up talking more about, doing more for, loving more of Jesus than you ever did before. It just doesn't happen. Jesus is exalted where the Holy Spirit is given place. But Jesus Himself, talked a lot about the Holy Spirit. So the Holy Spirit would have the opportunity to do the things that He wants to among us. So that needs to be understood. We need to be edified. Next -- you need to shake off the shackles of fear that clutter around your mind on the practice, the exercise of your Spiritual language. And people are afraid they are going to do something wrong. Let me tell you what Jesus said about this. The 11th Chapter of the Gospel of Luke. He said in the context of telling the people that the Father would give the Holy Spirit to them that asked. He said 'if you came to your father and asked for a fish, would he give you a snake? If you asked for an egg, would he give you one that when you opened it was a scorpion in there instead of something good for you? If you asked for bread, would he give you a stone? If you at your best - are conniving stinkers (being evil - that's Living Bible translation).' He said 'if you at your best are still evil, you've got warp in -34- your nature, and yet you know enough to give good things to your children, how much more will the Father give the Holy Spirit to them that ask Him?' Jesus closes the book on the question 'what will happen if you ask for the Holy Spirit, may I get something satanic or demonic?' No. He said it's impossible to get something demonic when you come and ask Jesus for something of the fullness of the Holy Spirit. Come to the Father in Jesus' name. I want to be filled with the Spirit. By the way, you know where the idea of speaking with tongues came from". It's in the 16th Chapter of Mark. Jesus prophesied it. Jesus said 'these signs shall follow them that believe. They'll speak with tongues.' Jesus is the one that got this idea going. I want to make that clear. He said it. Mark 16: He said 'these signs shall follow them that believe. They'll speak with tongues.' You say 'well. Lord, I sure would have preferred it you'd have done another way.' Can you imagine, by the way. Here God has given us this sign and seal of a release and a new dimension of life in Him, and He gives us speaking with tongues. You say 'that's kind of embarrassing. Why couldn't He have done something like maybe had my hair grow where I'm bald. Or the grayness would be gone. Or maybe there would be a halo up here. Why couldn't He have done something that really - but, instead I've got this little kind of sometimes it baby-talkie, there are people that mock it and people say you're goofy. Why couldn't God have done something with a little class?' I want to ask you a question. You know, it's not the first time God has given man a sign or a seal. In the Old Testament He gave Abraham a sign of faith, too. Jesus said 'you'll receive the power of the Holy Spirit and be witnesses throughout the whole earth'. Similar to what He said to Abraham. To Abraham He said 'I'm going to make you a father of many nations and all the earth will be blessed through you.' Similar parallel, you see that? And when Abraham believed God, -35- God gave him a sign. It

was circumcision. Isn't that nifty? I've often wondered what that conversation was like. 'Abraham, because you believe Me I count it for righteousness that I'm going to give you a sign of circumcision.' Abraham says 'what's circumcision, Lord?' And the Lord told him 'well, Abraham, you do this'. Abraham says 'thanks a lot. Lord, who can I tell?' You know, God absolutely debases pride. He debases pride. And yet, do you know, that it was after he received the sign of circumcision that Isaac was conceived? Before that the child he begat is at the root of the Middle-East problems today. The confusion that came of the flesh. It was after he was after he was circumcised that the child of the Spirit was born. Of course it was a human child. I don't mean it wasn't literally born of the flesh, Isaac. But it was born in the spiritual order of things. The Lord wants there to come spiritual life-flow from us. So He brings that enablement. Now, I want to say to every one of you, if you've not been baptized with the Holy Spirit you need to make up your mind. If you want to receive the enablement the Lord has for you. And I encourage you to. And if you've never exercised Spiritual language, ask the Lord for it. Ask the Lord for it. It's part of the package, I'm going to tell you. I'm not ready to say, conclusively, that people have not been baptized with the Spirit if they haven't spoken with tongues. But I am ready to say, conclusively, that if you say you've been baptized with the Holy Spirit, there've been good things happening in your life and you've been blessed and been fruitful, whatever it may be. I'm going to say, conclusively, on the grounds of scripture — ask the Lord for the release in language. I've talked with people in several parts of the world and they say 'well, I did that and nothing happened.' And usually it's because they somehow think that God's going to yank their tongue and jiggle it around until -36- they speak something. But the Bible makes very clear that it is a cooperative, participative thing between the believer and the Lord. Where they spoke with other tongues, the Spirit gave utterance. There's a launching out in the simplicity of faith, and the Holy Spirit then begins to create the words upon the lips of those that launch out. I've had people say 'well, I'm afraid that I may make it up.' I was talking to a young person one time in a camp where they were praying for people to receive the Holy Spirit and they said 'I'm afraid maybe I'll make it up.' I said 'well, I'll tell you what. Let's just stop a minute. Now, we're not trying to show anything to God, are we?' 'No' 'Just you and me talking, right?' 'yeah' I said, 'go ahead and make up a language.' and they went -- 'I can't think of what to say'. 'well, you could think of something. Make something up.' 'well, I could say some words, but I feel dumb. I said, 'really, you're not going to make up a language by accident, are you?' 'well, I guess not.' I said, 'well, let's do one other thing. Let's say Lord, I'm going to launch out here and I happen to say something that's just me, would you take a handle on it and make it You?' 'I didn't know I could do that.' 'Why not. You're not intending to sandbag God. You're not going to come and say "hey. Lord, I'm going to make this up, but You'll never know and You'll think..."' 'no, I'm not trying to do that. Then just come to the Lord and say Lord, all I know is I want to worship Jesus in a new area of release, and launch out.' And in so doing, then there comes the — you give the Lord a place to work. Make room for Him to display His glory upon you. Now, we're going to conclude tonight. Before I do, you had a question. Q: You have begun to hit on what I was going to ask, but I need to know a much more full answer to these points to confusion I have. An awfully large number of people I have heard -37- speak in their unknown tongue, they all sound

the same to me. They all seem to....same sound, same words, and everything. JH: Well, to begin with, first let me correct something that is a misunderstanding. The Bible does not say 'unknown tongues'. The word 'unknown' that occurs in the King James version is written in italics and it was inserted, so it is not "unknown tongues". They are recognizable tongues. But since there are between 5 and 6,000 languages spoken in the world that are extant language, not even counting extinct languages, there is nobody -- the person that speaks more languages than anybody else that I've heard of -- I think there is a guy at the University of Michigan that can recognize something in the neighborhood of 100 languages. That's a remarkable linguist, I think, to say the least. He can recognize approximately 100 languages. Then he can recognize other language forms, but that's one of about 60 of all of the languages in the world. And so, there are still remaining 5,900 languages that he wouldn't recognize though he may recognize the form. So we are all put at a little bit of a disadvantage to sit in evaluation as to whether the language is the same language or not. You know, when I turn on a foreign language on the radio, if it's not a language, the only one I'm really likely to recognize for sure is Spanish, cause I studied Spanish for four years when I was in high school. But, anything else than Spanish, I might recognize some -- French, you know, we recognize the sound, you know, we've heard enough of that. But, you listen to languages, go to other parts of the world and you tell me if you're hearing Hungarian or Yugoslavian or Czechoslovakian or Albanian. You listen to those and you will know. You say 'they all sound alike to me' It's the same thing we say about physical appearances -- they all look alike to us. And so, the fact that it sounds alike and is in no way discrediting. However, let's that even if they were -38- the same language, that still doesn't devalue it. I don't know if that helps some. Let's sing and you can put spiritual language on this melody, or you can sing the song itself. Let's sing Halleluiah and then we'll sing Jesus Is Lord. Had somebody once say 'how do you know it's speaking with tongues. I'll tell you how. I want to show you something. I'm going to speak with tongues, not as an ostentatious display, but just as a praise to the Lord Jesus. I worship You Jesus, You're my Lord ..... because you've redeemed me with your blood for my sin, I worship you Lord Who died for me. Now, the Bible says 'out of the same mouth can't go sweet and bitter water'. I've just said 'Jesus was Lord' and I spoke with tongues. And the Bible says 'no man can say Jesus is Lord but by the Holy Spirit, so that must have been the Holy Spirit doing both things. It wasn't a thing I made up in glorifying the Lordship of Jesus. I want you to exalt the Lordship of Jesus. Worship Jesus. Just get lost in worshipping Jesus for a minute. Forget about who's next to you. They are really not that interested in you right now, anyway. Their greatest interest is Jesus right now. Let's lift our voices u