

# **Ministering The Baptism In The Holy Spirit**

By Don W. Basham

## **Chapter 1**

### **MINISTERING THE BAPTISM IN THE HOLY SPIRIT**

If you are truly a Christian, it is an exciting time to be alive! God is pouring out His Holy Spirit and the Church of Jesus Christ is in the midst of world-wide revival.

Christianity has known great revivals before, under men like Martin Luther, John Calvin, John Wesley and Dwight L. Moody. But the revival we are experiencing today is not the same as those of the past. The great revivals of history were characterized by two central features—they were confined to a particular country, such as Germany, England, Scotland, or the American frontier, and they revolved around some particular spiritual leader or group of leaders. But those two features are missing today, for today's revival is not restricted to any single country or continent and it knows no single spiritual leader. Many of us believe it is the beginning of the last great revival, the one destined to usher in the return of Jesus Christ and the end of the age—the revival prophesied by Joel and quoted by Peter on the Day of Pentecost.

And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh—and your young men shall see visions and your old men shall dream dreams, and on my servants and my handmaidens I will pour out in those days of my Spirit and they shall prophesy.

Central to this great revival is the experience known as the baptism in the Holy Spirit. Literally millions of Christians have moved into this spiritual empowering in the last few decades and millions more are interested in it. Many of you who read this little book have already experienced baptism in the Holy Spirit. And you may have already discovered that it is one thing to have the experience and quite another thing to be able to teach, interpret or minister it to others.

For a number of years I wrestled personally with this very difficulty. I knew what had happened to me and could testify to it, but had real difficulty in teaching or explaining it to those who raised questions about it which I could not answer, especially those who had a broader general grasp of Scripture than I had. I often came away saddened and frustrated. I felt like the blind man whom Jesus healed. When criticized by the Jewish authorities, he said, "One thing I know, that though I was blind, now I see." (John 9:25) That's the way I felt about trying to share the baptism in the Holy Spirit. All I seemed to be able to say was, "Before I *didn't*

have it, but now I *do* have it.” It had made a profound difference in my life but I was totally inadequate in sharing it with others.

But time and experience have combined to change that situation. In recent years, I’ve found myself traveling all over the United States and in a number of foreign countries as well, teaching and ministering the baptism in the Holy Spirit. In the process I’ve made many mistakes and learned not a few lessons. In teaching missions I have regularly been confronted with most of the objections and questions concerning the Baptism in the Holy Spirit and speaking in tongues. Out of those many encounters has come a simple, basic message which has proved helpful, both to those who are seeking the baptism and those who are seeking to minister it. The purpose of this book is to pass that message on.

It is written primarily for the benefit of those who have received the baptism in the Holy Spirit with the evidence of speaking in tongues, and who are now finding increasing opportunity to minister the experience to other Christians. I feel the message is timely since many of our preconceived notions about difficulties in receiving the Holy Spirit are being swept away. Traditionally, it has been thought necessary that those seeking more of God, or seeking the infilling of the Holy Spirit should find some church altar and pray and agonize and “tarry” before God until they either become discouraged and give up, or finally “receive the blessing.” And truthfully, we are grateful for the many Christians who agonized their way into a fuller Christian life by this, or whatever means.

But today, God has clearly demonstrated that such periods of agonizing and tarrying are neither scriptural nor necessary. We have discovered that by proper teaching from the Word of God, Christians may be brought to the point where, *by faith*, they can step easily and quickly into the baptism in the Holy Spirit, with all the empowering results which have traditionally followed the experience.

According to Scripture, the only people who ever “tarried” to receive the Holy Spirit were the one hundred and twenty who were waiting in the upper room for the coming of the Holy Spirit on the day of Pentecost. Since that day when Jesus sent the Holy Spirit in fulfillment of His promise (Acts 1:4-5), He has been present with us, available and accessible to all who open their hearts and lives to His empowering, and who are longing to receive the spiritual gifts and ministries He brings.

So primarily for those seeking to minister the baptism in the Holy Spirit, but also for any Christian who has not yet received the baptism but may be seeking it, we offer this material which has been shared in hundreds of meetings and seminars where many Christians have subsequently received the baptism in the Holy Spirit with the scriptural evidence of speaking in other tongues.

## Chapter 2

### THE BAPTISM IN THE HOLY SPIRIT AS A SECOND EXPERIENCE

One common objection among Christians concerning the baptism in the Holy Spirit stems from the difficulty of seeing it as a second, separate experience following conversion or rebirth.

“I thought I received the Holy Spirit when I became a Christian”, is the way the objection is frequently voiced. Since it is a spiritual law that we receive from God in terms of our asking (Matt. 7:7-8) it must be obvious that if people don’t know there is an empowering of God beyond conversion, they won’t ask for it. Therefore, the initial task in helping people to receive the baptism in the Holy Spirit is to make it clear to them from the word of God that there *is* such an experience, and that those who have received Jesus Christ as Savior (John 3:16) may also encounter him as the one who baptized in the Holy Spirit (Luke 3:16).

Now, concerning the work of the Holy Spirit in the believers life at the point of conversion: Of course the Holy Spirit is operative in conversion since Paul says “No one can say Jesus Christ is Lord except by the Holy Spirit.” (1<sup>st</sup> Cor. 12:3). The Holy Spirit is present in conversion to introduce the unbeliever to Jesus Christ as Savior.

But we are not talking about the *introductory* ministry of the Holy Spirit to the unbeliever—we’re speaking of the subsequent *empowering* ministry of the Holy Spirit for the believers. We are speaking of that experience which Jesus promised when he told his disciples (who already knew him as Savior) “You will receive power when the Holy Spirit has come upon you” (Acts 1:8).

The scriptures draw a very clear distinction between the two experiences, especially in the book of Acts. Are you aware that the book of Acts is the only book in the entire Bible which contains the record of the life and activities of the first Christians? The only narrative we have of life in the early church? The Gospels are stories of the life of Jesus—the epistles are teaching letters, dealing with problems and difficulties in the Christian life, interpreting and explaining the provisions and promises of God to members of the Body of Christ. But only the book of Acts records the actual life and experience of the church of the New Testament age. And when we examine the book of Acts, we find five passages which describe the outpouring of the Holy Spirit in what we’ve come to call the baptism in the Holy Spirit. Here’s the list of those five passages with a brief description of each incident:

Acts 2:1-21

The Day of Pentecost. The Holy Spirit was poured out on the 120 gathered in the upper room and they all began to speak in other tongues.

Acts 8:4-17

The Samaritan revival under the preaching of Philip. Miracles and signs and wonders accompany Philip’s preaching. Peter and John come down from Jerusalem to minister the baptism in the Holy Spirit to the new converts “for as yet he had fallen on none of them.”

Acts 9:1-11

The conversion and subsequent healing and baptism in the Holy Spirit of Saul who became Paul. Converted on the road to Damascus, he is healed of his blindness and filled with the Holy Spirit when Ananias comes and prays for him.

Acts 10:34-46

Peter preaches to the household of Cornelius. The people receive forgiveness of sins in the name of Jesus, are converted, and immediately the Holy Spirit falls, and they begin to speak in tongues and magnify God.

Acts 19:1-6

Paul finds twelve disciples at Ephesus who know Jesus as Savior but have not received the Baptism in the Holy Spirit. He prays for them and they receive and begin to speak in tongues and prophesy.

From an examination of all five accounts we see the same truth emerging—that conversion is one experience and the baptism in the Holy Spirit is a second, subsequent experience. Now let us examine each of the passages of scripture more in detail.

### **Acts 2:1-21**

#### **PENTECOST**

Events prior to the day of Pentecost clearly reveal that one hundred and twenty in the upper room were all believers in Jesus Christ. They were followers of His, they had witnessed His crucifixion and resurrection, they knew He had died for their sins and that he was their Risen Savior. They had heard Him commission them to go into all the world and preach the gospel and had seen Him ascend into heaven.

But knowing Jesus was their Lord and Savior was not enough—at least, not in the mind of the Lord Himself. For He had told them to wait in Jerusalem until they were clothed with power from on high (Luke 24:49).

I must admit that for some years I preached and taught concerning the baptism in the Holy Spirit as if it were a kind of optional or elective course in the school of the Christian life. But no more. I see now it is not an elective, but a *required* course. Required not for salvation, but for truly victorious Christian living. I see now that all the centuries the church of Jesus Christ has been trying to proclaim the gospel *without* the baptism in the Holy Spirit, she has been doing it in direct disobedience to the clear command of Jesus who, *after* He had commissioned his disciples to go and “teach all nations” (Matt. 28:18), nevertheless said, “wait” or tarry. (Luke 24:19) “Don’t try to go teach and preach until you have been properly empowered.” That’s what Jesus was saying.

And that is just what happened on the day of Pentecost—those 120 believers in the upper room were *empowered*, supernaturally, by the Holy Spirit. The miraculous evidence of their empowering was that old cowardly Peter, who had denied Jesus three times on the night of the crucifixion and had led the disciples into hiding for fear of Jews after the resurrection, was so transformed that he stood to his feet and preached an anointed message which led to the conversion of three thousand people.

### **Acts 8:4-17**

#### **PHILIP’S REVIVAL IN SAMARIA**

The second of the five accounts of the Holy Spirit baptism is found in the eighth chapter of Acts. Philip, one of the first deacons ordained in the church,

goes to a Samaritan city, and as he begins to preach the gospel, a great revival breaks out. Miracles accompany the preaching of the word of God. It is a revival in which “signs and wonders” put the divine stamp of authority and approval on the gospel message. People turn from paganism to Jesus Christ—from sin to salvation, from darkness to light. The new converts are baptized in water in the name of the Lord Jesus, thus becoming full-fledged members of the church, the body of Christ. They are Christian.

Yet strangely, when the word gets back to the apostles at Jerusalem about the Samaritan revival, we find them responding, not in terms of what *is* happening in Samaria but in terms of what *isn't* happening. In the thinking of the apostles there is a vital, missing element in the miracle-working revival Philip has underway. And they are so concerned about that missing element that they send Peter and John down to the Samaritan city to take care of the omission.

What is it that's missing? The baptism in the Holy Spirit! Peter and John come down to the revival for one reason and one reason only—to lay hands on and pray for the new converts that they might receive the Holy Spirit, for as the scripture says,

The Holy Spirit had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit.

--Acts 8:16-17

So again we see quite clearly from scripture that the Holy Spirit operating in conversion is an altogether different, and prior, manifestation from the Holy Spirit's operation in the baptism in the Holy Spirit.

It is generally understood that the baptism in the Holy Spirit is an empowering experience which introduces the Christian into the supernatural realm of the Christian life. I believe the scriptural account of the Samaritan revival bears this out. There were supernatural signs and miracles in the Samaritan revival, but obviously, they were taking place because of the anointing on Philip's ministry, since Philip was a man “full of the Holy Ghost” (Acts 6:3-5). It was the concern of the apostles that these new converts, who had met Jesus as Lord and Savior, should also experience Jesus as the Baptizer in the Holy Spirit, and so move into the same miraculous dimension of power which operated so vitally through Philip's ministry.

### **Acts 9:1-19**

#### **PAUL'S CONVERSION, HEALING AND BAPTISM IN THE HOLY SPIRIT**

The story in Acts 9 reveals how Saul, who became Paul, was converted on the road to Damascus when he was struck down by a blinding light from heaven, right in the midst of his campaign to persecute Christians. Jesus spoke from the midst of the light, saying, “Saul, Saul, why do you persecute me?” And Saul answered, “Who are you, Lord?” And the Lord said, “I am Jesus, who you are persecuting.” So Paul met Jesus on the road to Damascus in a most dramatic way. But while he was soundly converted in that experience, he was still not equipped with power for ministry. Therefore, God picked an obscure disciple named

Ananias to come and pray for Paul, not only that his sight might be restored, but that he might “be filled with the Holy Spirit.” (Acts 9:17)

### **Acts 10:1-46**

#### **THE HOUSEHOLD OF CORNELIUS CONVERTED AND BAPTIZED IN THE HOLY SPIRIT**

Acts, chapter ten, contains the story of Peter BEING CALLED TO PREACH THE GOSPEL AT EH house of Cornelius. As Peter preaches the good news, those hearing are converted and are immediately baptized in the Holy Spirit with the confirming evidence of speaking in tongues. This account of the baptism in the Holy Spirit differs from the others in the book of Acts in one major particular. The time span between accepting Jesus as savior and subsequently receiving the baptism in the Holy Spirit is greatly telescoped from a matter of weeks or days or hours to a matter of minutes.

On the day of Pentecost it was ten days from the time Jesus promised the baptism in the Holy Spirit to his disciples until they received it. In Acts chapter eight, it was also a matter of days from the time the new converts in Samaria were converted under Philip’s preaching until Peter and John arrived to administer the baptism in the Holy Spirit. And in Acts, chapter nine, Paul’s conversion on the road to Damascus took place three days before God sent Ananias to pray for him to receive his sight and be filled with the Holy Spirit.

According to Acts ten, Peter is preaching a Spirit-inspired sermon to the household of Cornelius, telling them about Jesus Christ. And when he reaches the point in his sermon where he proclaims forgiveness of sins for all who believe in Jesus (and the heart of the gospel is that Jesus Christ died to save sinners), the folk in Cornelius’ home believe the message of salvation. Immediately, things begin to happen. Everyone who believes Peter’s words is immediately baptized in the Holy Spirit. Even before Peter can conclude his sermon, “the Holy Spirit fell on all who heard the word.” (Acts 10:44)

#### **PAUL MINISTERS THE BAPTISM IN THE HOLY SPIRIT TO TWELVE DISCIPLES IN EPHESUS**

The final story of the baptism in the Holy Spirit in the book of Acts relates how Paul discovers a small band of disciples of Jesus in Ephesus. Noticing something missing from their Christian experience, he asks, “Did you receive the Holy Spirit when you believed?” (Acts 19:2) By the very question he asks, Paul illustrates the truth we are stressing in this chapter—namely that conversion is one experience and baptism in the Holy Spirit is a separate, subsequent experience. We could restate Paul’s question in a slightly different way and not strain it’s meaning at all. Paul was asking the Ephesian disciples, “Have you received the baptism in the Holy Spirit since you accepted Jesus Christ as your Savior?”

And when Paul discovers that not only have they not been baptized in the Holy Spirit, neither have they had Christian baptism in water, he takes care of both omissions. He baptizes them in water in the name of the Lord Jesus, then lays hands on them and prays for them to receive the baptism in the Holy Spirit.

The twelve men receive the baptism and begin praising God in tongues and prophesying.

Let us make this one final point concerning the two experiences—they are given for separate and distinct purposes. Conversion is that experience of Jesus Christ by which the non-Christian becomes a Christian, while the baptism in the Holy Spirit is that experience for the Christian to make him a powerful Christian. It is as simple as that.

### CHAPTER 3

#### TONGUES: THE PRIMARY EVIDENCE OF BAPTISM IN THE HOLY SPIRIT

We said in chapter one that the church is in the midst of world-wide revival and that central to that revival is the experience we call the baptism in the Holy Spirit. Now let us go a step further and state that central to the baptism in the Holy Spirit is a phenomenon called “Glossolalia” or speaking in tongues. And, let’s face it, speaking in tongues causes most of the controversy which continually swirls around the baptism in the Holy Spirit. As John Sherrill observed in his classic book, *They Speak With Other Tongues*, “Tongues make people fight.” If it weren’t for this particular (some would insist, “peculiar”) manifestation accompanying the baptism in the Holy Spirit, it would be far more readily received in many Christian circles.

The question is asked everywhere I go, “Why is there so much controversy over speaking in tongues?” Consistent experience in ministering the baptism has convinced me that there are two major reasons for the controversy. One is fear, the other is ignorance. The fear comes from years of dire warnings that speaking in tongues is “fanaticism, emotionalism or of the devil.” And when these complaints have repeatedly bombarded the ears of earnest Christians who have never examined the scriptures carefully for themselves, or heard clear scriptural teaching about the baptism in the Holy Spirit, the result is a deeply-imbued emotional prejudice against what God is doing in the church today.

We need to understand that it is Satan, not God, who stands to benefit most from the criticism and discrediting of spiritual gifts. And we need to recognize he is continually stirring up all the prejudice and false teaching he can against the provision God has made for us. Someone has said that the two words Satan seems to hate most are “tongues” and “demons.” For speaking in tongues is the initial evidence of an experience designed to equip Christians with supernatural power with which to wage an effective battle against Satan, and the word “demon” brings to light and exposes the nasty little helpers Satan uses to torment the people of God and to undermine the works of God. No wonder Satan hates for Christians to become familiar and knowledgeable about either the supernatural gifts of the Holy Spirit or the cunning, hidden ways he uses to oppose the purposes of God.

Satan’s favorite tactic is to throw up an emotional smokescreen, to create controversy and anger when the gift of speaking in tongues is mentioned. More than once I have seen sincere Christians cooperate amiably and peaceably with religious leaders who deny the Divinity of Christ, who scoff at the Word of God and who frankly and openly admit their rejection of the historic truths of the

Christian faith. And I've seen these same Christians become livid with anger when some Christian acquaintance testifies to the baptism in the Holy Spirit with the evidence of speaking in tongues. Surely, it is not difficult to determine the source of such anger. It can scarcely be said to come from God.

Personally, I believe it is more than coincidence that the criticism of speaking in tongues *began within minutes after it first appeared on the Day of Pentecost*. When the 120 began speaking in tongues and the curious onlookers gathered, they were amazed to hear them praising God in languages they had never learned. Those onlookers knew something supernatural was taking place—at least those who heard and understood the languages. (Acts 2:7, 12).

But note that others standing by, who did *not* understand and of the twelve or more languages the various disciples were using in their praise to God, tried to discredit the experience saying, "These men are a bunch of babbling drunks!" (Acts 2:13). So the devil didn't waste any time in trying to discredit the experience of speaking in tongues, and he's been trying to do the same thing ever since.

Fear and ignorance, combined with false teaching, have proved powerful weapons in Satan's hands. After I have taught on the place of speaking in tongues in relation to the baptism in the Holy Spirit, sometimes people will complain, "Why do you spend so much time talking about speaking in tongues?" The answer is simple—to try and generate a little light where before there's been mostly heat! It's tongues that is the point of controversy. That's where the criticisms land. And the only way I know to clear up the subject. Of course, for some people, *any* mention of speaking in tongues is too much.

I know a Spirit-baptized minister's wife who teaches Sunday School in her husband's church where people are very touchy about the charismatic movement and the baptism in the Holy Spirit. She chose one Sunday in the year to teach her intermediate Sunday School class about the gifts of the Holy Spirit and speaking in tongues. She wisely chose Pentecost Sunday, when the scripture lesson dealt directly with the subject. The following Sunday she asked her pupils if any of them had discussed the lesson with their parents. One little boy said, "Yes, I told my parents and they said they are sick and tired of all this talk about "speaking in tongues." So in that case, thirty minutes once a year was too much!

At a ministerial meeting in the town in Pennsylvania where I pastored several years ago, some of the ministers discussed speaking in tongues with me. (Word had spread through the community about a number of my church members receiving the baptism in the Holy Spirit and speaking in tongues.) From the totally negative (and unscriptural!) comments about speaking in tongues those ministers made, one would suppose God had made a horrible mistake on the Day of Pentecost when he sent speaking in tongues along as the evidence of the baptism in the Holy Spirit.

But I believe God knew exactly what He was doing on the day of Pentecost, that He did it right the very first time and that he hasn't changed His mind since. I also believe it is the intent of God that every person receiving the baptism in the Holy Spirit today *should* experience the miracle of speaking in tongues.

Such an observation brings us to the next obvious question: "Does a person *have* to speak in tongues in order to receive the baptism in the Holy spirit?" And by the critical way the question is often asked I can usually tell some



skeptic has been busily at work warning the questioner about “fanaticism” or “emotionalism” or that “the devil can speak in tongues.”

The answer to that question is, “You don’t *have* to, you *get* to!” Speaking in tongues is a privilege. It is a precious gift from God. It is a new and intimate way of praying with direct, supernatural help. And the gifts of the Holy Spirit are not to be despised or criticized. Nor does God give gifts that are useless or “divisive.”

Other critics of tongues say, “But the scriptures teach that not everyone is supposed to speak in tongues.” And they quote Paul’s statement in 1<sup>st</sup> Cor. 12:30, “Do all speak in tongues?” And his instructions in 1<sup>st</sup> Cor. 14:27, “If any speak in a tongue let there be only two or at the most three...”

But Paul’s teaching in those verses does not refer to the *ability* to speak in tongues which comes when one is baptized in the Holy Spirit. Paul is speaking of ministry gifts which God has set in the church, explaining that not all Spirit – baptized Christians have the same ministry, and also giving advice to Spirit-baptized Christians how, in a public worship service, tongues are to be ministered in a proper way and are to be properly interpreted.

Notice how Paul also says, “Now I want you *all* to speak in tongues...” (1<sup>st</sup> Cor. 14:5). Obviously, Paul is not so inept as to say one thing one place and then contradict what he said a few verses earlier. Note too, that *at no time does Paul ever criticize speaking in tongues*. He only criticizes the misuse of the gift. Modern critics would do well to confine their criticisms the same way. So, when we teach about the manifestation of tongues a distinction needs to be made between the ability to pray in tongues which comes when one is baptized in the Holy Spirit, and the *ministry gift* of tongues which involves tongues in the public assembly which are to be interpreted. While all Christians should be baptized in the Holy Spirit with the evidence of speaking in tongues, not all will have a prominent *ministry* of speaking in tongues publicly.

But while we teach and fully expect everyone receiving the baptism in the Holy Spirit to speak in tongues, we admit not everyone does. Not because it’s not God’s will, but because of fear or ignorance they quench the Spirit. God will not force any child of His to do anything he is not willing to do. Therefore, some people receive the baptism in the Holy Spirit—and their changed lives testify that they have received the baptism—but do not speak in tongues. At least, not at first.

Even the scriptures do not insist that everyone *must* speak in tongues at the time he receives the baptism. But clearly, it is the norm, since in four of the five cases in Acts where the Holy Spirit is received, the people receiving end up speaking in tongues. The only exception is the Samaritan revival in Acts 8, where tongues are not specifically mentioned. But many Biblical scholars feel that even on that occasion tongues were in evidence since Simon the magician “saw” something which made him want to buy the ability to transmit the baptism in the Holy Spirit. (Acts 8:18-19) Many scholars agree that speaking in tongues was the evidence Simon “saw.”

Personally, I am convinced that anyone who has received the baptism in the Holy Spirit can once he understands what is involved—speak in tongues, and that it is only his own fear or prejudice or lack of understanding which prevents it. Repeated experience has borne this out.

Recently I ministered to a group of about twenty persons after having taught about the baptism in the Holy Spirit. During the prayer time, all of them received the Holy Spirit and began praying freely and beautifully in other tongues. One young woman came to me afterward, eyes glistening with tears of gratitude, and said, “I want to thank you for proving to me what I already had was real.” Then she explained how she had received prayer for the baptism in the Holy Spirit months before, in a church service where the minister had told the people to accept by faith that they had received and not to expect any outward manifestation. “But from the day I accepted it by faith, “ she added, “I noticed that every time I began to pray, strange foreign-sounding syllables would fill my mind, and I couldn’t understand why. Repeatedly, I tried to dismiss them, but every time I prayed they were there. I know now it was the Holy Spirit gently trying to lead me into the blessing of speaking in tongues.”

Often in the audiences where I speak on this subject there will be some who feel they have received the baptism in the Holy Spirit but who have not received the manifestation of tongues. This may prompt them to ask the question, “Can you have the baptism in the Holy Spirit without speaking in tongues?”

I like Rev. Derek Prince’s response to that question. He answers with another question: “Can an elephant be an elephant without a trunk?” The answer is, “Yes. But a trunkless elephant is a pretty funny-looking elephant.” The trunk is a normal and important appendage for the elephant. He feeds himself with it—he bathes himself with it—in fact, without it he is not a normal elephant.

So it is with speaking in tongues in relation to the baptism in the Holy Spirit. Scripturally and practically it is an important part of the baptism. So, as you consider this teaching, if you happen to be a “trunkless elephant,” or if you have friends who are, both you and they need to understand the significance of speaking in tongues, and to see that you and they are missing out on one of the major blessings which should accompany the baptism in the Holy Spirit. Briefly, some of the major reasons for receiving and manifesting tongues are:

1. According to scripture, it is God’s will for every one to speak in tongues. (1<sup>st</sup> Cor. 14:5) since Paul says, “Now I want you *all* to speak in tongues...”
2. Speaking in tongues strengthens and edifies the believer (1<sup>st</sup> Cor. 14:4)
3. He who speaks in tongues is praying in the Spirit (1<sup>st</sup> Cor. 14:15)
4. Speaking in tongues (praying in the Spirit) is a divinely-inspired means of praying effectively for others (Rom. 8:26-27)
5. Speaking in tongues is the normal scriptural means of entering into the baptism in the Holy Spirit. (Acts 2:4, 10:44-46, Acts 19:6):

And for any “trunkless elephant” who may be reading this, let me give these words of encouragement: You *can* pray in tongues, and according to God’s word you *should*. It is part of your divine heritage as a believing Christian to enter into the supernatural life of God through the baptism in the Holy Spirit and its initial manifestation of speaking in tongues. Repeatedly, I have seen those Christians who felt they were baptized in the Holy Spirit but who had not spoken in tongues, seek and receive tongues. Not one ever told me afterwards that he thought it was a mistake or a waste of time, but hundreds have testified to a new release of spiritual power in their lives as a result of beginning to pray in tongues.

We said earlier that many persons seem afraid to speak in tongues because they’ve been told that it’s just emotionalism or fanaticism. That is another of

Satan's favorite lies. He will do anything to discredit the gifts and graces of God. He will as quickly label speaking in tongues as emotionalism or fanaticism today as he labeled it drunken babbling on the day of Pentecost. Any lie will serve, as long as it dissuades people from believing and receiving the gifts of God.

The charge of "emotionalism" has caused many people to fear that they might "lose control of themselves" if they spoke in tongues, or that "God will make me do something which embarrasses me." But as we said before, the Holy Spirit does *not* force us to do anything. You can be sure that any spirit which *compels* you to do anything or say anything you do not want to say is not the Holy Spirit. People who are afraid that they might do something embarrassing or speak in tongues at the wrong time, have failed to realize that the act of speaking in tongues is always under the control of the one speaking. The person, not the Holy Spirit, decides when he will speak out, and whether he will speak in tongues quietly or aloud. The very fact that Paul gives strict instructions about how and when speaking in tongues is to be manifested in a public meeting (1<sup>st</sup> Cor. 14:27-28), clearly indicates that the one speaking is in control, for Paul's instructions would be worthless unless those he was teaching had the ability to obey his instructions.

Another objection often expressed about speaking in tongues as it happens today is that it isn't really supernatural like it was on the day of Pentecost. It is argued that at Pentecost the tongues were in languages understood by those present and listening, but today's tongues are just emotional gibberish, and can't be considered a Divine manifestation at all.

But the truth is that today's speaking in tongues *is* miraculous and that many times the languages which are spoken *are* recognized—by other persons present—as foreign languages not naturally known by the one speaking. I could easily double the size of this book simply by setting out to record several dozen such incidents. But three brief illustrations should be sufficient.

A Christian friend in Texas in whose home I was a guest recently had this experience. She was sitting in a small Christian meeting, praying quietly in tongues while waiting for the service to begin. A Mexican-American friend sitting beside her heard the quiet flow of prayer and praise to God and nudged her excitedly.

"Sister, do you know you were speaking Spanish? You were saying, 'Now is the time to praise the Lord. Now is the time to praise the Lord.'" Yet my Texas friend cannot speak a word of Spanish, naturally.

Then, in a Full Gospel Business Men's Fellowship Chapter meeting in Ohio a few months ago, at the close of my message there were two manifestations of tongues followed by interpretations. Then there was a third manifestation of tongues which was not interpreted. But afterward, one of the officers of the chapter introduced me to an amazed young man who was visiting an FGBMFI meeting for the first time. He had recently returned from the war in Vietnam where he had served with Army Intelligence. Because he had learned the Vietnamese language he had been used to interrogate prisoners. His amazement stemmed from the fact that the third person who had spoken in tongues in the meeting had prayed in a beautiful prayer in Vietnamese, although he had no natural knowledge of any foreign language whatever.

On still another occasion, a young Christian with whom we had just completed a victorious service of deliverance from evil spirits, was praising God in tongues. As I listened he began speaking Spanish, which I could recognize, having studied the language in school many years before. Yet this man had absolutely no natural knowledge of Spanish.

Also there have been a number of reports of native Christians in foreign lands praising God in perfect English when they receive the baptism in the Holy Spirit. Of course, English, to them would be an “unknown tongue,” but known to the ministers and missionaries praying with them.

Yet in spite of the obviously miraculous demonstration such incidents provide, we need to remember that according to scripture, *the validity of the experience of tongues is not dependent on the languages being understood.* For example, in Acts chapter 10, where Peter preaches to the household of Cornelius and the people accept Jesus as Savior and are immediately baptized in the Holy Spirit and begin speaking in tongues, there is no evidence that the tongues are in recognizable languages. Nevertheless, Peter, in reporting the incident to the apostles and brethren back in Jerusalem, said the Holy Spirit “fell on them just as on us at the beginning.” (Acts 11:15) Obviously, Peter accepted the validity of the baptism in the Holy Spirit at Cornelius’ house, not because the tongues were recognizable as they had been at Pentecost, but simply on the basis of the tongues themselves.

So regardless of the many misleading and inaccurate statements made about speaking in tongues by its critics, both the Scriptures and current experience indicate that it is the normal introductory sign or evidence that one has received the baptism in the Holy Spirit and is of great spiritual value to all who receive and use it.

But what about those who’ve wanted to receive the baptism and speak in tongues, but somehow haven’t been able to? Well, we’ll be dealing with that problem in the next chapter.

## Chapter 4

### TONGUES AND THE “CHRONIC SEEKER”

If I were asked to name the greatest barrier to receiving the baptism in the Holy Spirit with the evidence of speaking in tongues, I would be obliged to say it is a lack of understanding about the way the miraculous power of God is released in the Christian’s life. The principle involved is one which, when understood and applied, puts a person in the proper position to receive what God has promised. The principle is simply this: *The power of God is released by an act of faith on man’s part.*

Before we apply this principle to receiving the baptism in the Holy Spirit with speaking in tongues, let us examine it in Scripture. One example is the story of the healing of the woman with the issue of blood. (Matt.9:19-22, Luke 8:43-49) As Jesus made his way toward her, surrounded by a crowd of people, the woman said to herself, “If I touch even his garment I shall be made well.” When she managed to touch him, immediately Jesus stopped and said, “Who touched me?” Peter chided him, saying, “Master, the multitudes

surround you and press upon you.” But Jesus was insistent about a *particular* touch. “Someone touched me, for I perceive that power has gone forth from me,” he said. And when they identified the woman, Jesus commended her saying, “Daughter, your faith has made you well, go in peace.”

Now obviously, there were other needy people pressing against Jesus; the sick, the lame, the troubled. But the one who received the miracle was the woman who touched him in faith. There was no miracle in her reaching out, and there was no power in Jesus’ garment. But her seemingly irrational act, the foolish act of reaching out *in faith*, was the key to her healing. The power was there in Jesus all the time, but something was released in her behalf. And it was the combination of what the woman did and what God did that gave her her healing. Her simple act of faith triggered the flow of God’s power.

This same principle holds true when it comes to receiving the baptism in the Holy Spirit with the evidence of speaking in tongues. I’ve seen the principle demonstrated repeatedly all over the United States and overseas as well. Once a person understands that he has a vital part to play receiving the baptism in the Holy Spirit, it is a simple matter for him to receive. But without this understanding, and unless he is willing to act in faith, he may have great difficulty.

Many of those we’ve come to call “chronic seekers” receive the baptism and begin to speak in tongues in a matter of minutes after hearing the simple teaching which makes this principle clear.

Essentially, the baptism in the Holy Spirit is comprised of two parts; first, receiving the Holy Spirit by faith, and second, manifesting the Spirit’s presence through speaking in tongues. Speaking in tongues is *not* the baptism in the Holy Spirit, but is the verbal expression of overflow of it. We can put it this way: If I ask any of you, “Are you a Christian? Are you saved?” You would respond saying, “Yes, I have accepted Jesus Christ as my savior.” But your words are not your salvation. So it is with speaking in tongues. Tongues are *not* the baptism but they are the vocal expression of that baptism.

The principle that man must play an essential part in releasing the miraculous power of God in his life applies to the baptism in the Holy Spirit especially in reference to receiving the evidence of speaking in tongues. Speaking in tongues is supernatural, it is miraculous. But like other miracles, it too is comprised of two parts; man’s part and God’s part. But many people have not understood this and have waited for God to do it all. They’ve never done their part, they’ve never reached out in faith, and hence, have never spoken in tongues.

Suppose the woman with the issue of blood had just stood wistfully to one side as Jesus passed and said, “Well, I sure wish the Lord Jesus would come over here and heal me.” You can bet she wouldn’t have received her healing. She had to reach out and press through to touch the Lord. And when she did all she could do, God did what he could do, and she was healed.

From repeated experience I find this is the problem with most “chronic seekers,” and most “trunkless elephants.” When it comes to speaking in tongues they have failed to reach out in faith. *They have been waiting for God to do what God was waiting for them to do.*

A few years ago I was speaking in a Pentecostal church in an Eastern city. My subject was the baptism in the Holy Spirit. At the close of the service, the

minister gave an altar call for people wanting the baptism. To my surprise over twenty people responded. In those days I had assumed that most members of Pentecostal churches had long since received the baptism in the Holy Spirit. I've since learned this isn't necessarily true. Many Pentecostal of Full-Gospel churches offer little or no teaching on the baptism in the Holy Spirit and many of their members have not had the experience.

Anyway, the minister pointed out an elderly man kneeling by the front pew. "See that man?" he said to me. "He's seeking the baptism. Would you go over and pray with him?"

So I went over and sat down on the pew where the man was kneeling and gave him just a few words of instruction about how we receive the Holy spirit by faith and then speak in tongues in faith. Then I said, "Now we'll pray that God will baptize you in the Holy Spirit and enable you to praise Him in other tongues. After I pray I want you to open your mouth in faith and begin to praise God in tongues."

We prayed and immediately the brother opened his mouth and began to speak in tongues, tears of joy streaming down his face. I returned to the minister and said, "Well, the brother received." To my surprise the pastor began to jump up and down with excitement. "He did? Are you sure?" And then he ran over to the brother and knelt down and listened to him praising God in tongues. Then the minister began to weep for joy.

I thought to myself, "This is an emotional bunch of Pentecostals I got mixed up with tonight." Then the pastor came back to me wiping the tears from his face with his handkerchief and explained.

"This brother's been seeking the baptism in the Holy Spirit *for twenty-seven years!*"

Do you see the point? For over a quarter of a century that devoted Christian man had been waiting for God to do what God had been waiting for him to do. Earnest, sincere man that he was he didn't want to "fake anything." So he had never taken that step of faith.

"I don't want to open my mouth and speak—I want the Holy Spirit to speak through me!" I've heard many a chronic seeker wall himself off from the baptism in the Holy Spirit with that complaint. Let me say it again. The miracles of God are comprised of two parts; man's part and God's part. Speaking in tongues is that kind of miracle. And the miraculous part isn't the act of speaking; it's the language. *You* speak; the Holy Spirit provides "the utterance," the words, the syllables. *You* must speak the words the Holy Spirit provides.

And if you don't open your mouth and begin to speak, there will be no speaking in tongues. Let me give you one more illustration and then we'll be ready for the actual instruction for those seeking the baptism.

A minister friend of mine was present when this incident took place and related it to me. The pastor of a small denominational church had been seeking the baptism in the Holy Spirit for several years without success. He was one of those "chronic seekers" we've been talking about, an earnest Christian brother who didn't want to "fake anything." Although he had been prayed over by many people many times, he still had not received. Nationally-known evangelists had prayed for him, every charismatic speaker

and evangelist who came to town had laid hands on him and prayed but with no results. Yet the man was determined; he kept seeking.

One night in a small church, following a revival service, ministry was offered for those seeking the baptism in the Holy Spirit. My friend was present and saw this earnest pastor make his way to the front of the church. Reaching the altar he flung himself down on the floor and began to pray. No one went to minister to him personally because it never did any good. All his friends had worn themselves out praying with him.

But after a few minutes everyone was amazed to hear him begin to pray aloud in tongues; in a beautiful clear language. All the people around began to rejoice that the brother had finally received his hearts desire, and listened gratefully as he continued to speak in tongues.

Then, to their surprise, the minister pushed himself up from the floor and said, "I don't want you people to get the wrong impression; I still don't have the baptism in the Holy Spirit. I'm not speaking in tongues, I'm just making up funny noises. I finally got so tired of waiting for the Holy Spirit to speak through me that I just decided to open my mouth and begin to babble out sounds. But that's not the Holy Spirit, that's me! I hate to disappoint all of you, but I still don't have the baptism in the Holy Spirit.

Then it was the minister's turn to be surprised, for there were three young Chinese college students sitting on the front pew of the church. They had been viewing the whole of the proceedings. One of them answered the minister.

"Brother, we hate to disappoint you, but you've been praising God in perfect Chinese for the last three minutes and we have understood every word you said!"

See the point? Because of a lack of understanding about his part in the miracle of speaking in tongues, the minister had not only robbed himself of the experience for years, but when it finally happened, refused to accept it. All God had been wanting was for the man to step out in faith; to open his mouth and begin to praise God with the sound of his voice so the Holy Spirit could furnish him a new language of praise. This is exactly what happened on the day of Pentecost.

And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. .Acts: 2:4

Time and again I've had people read that scripture aloud. Then I would ask them, "Who began so speak in tongues?" And they usually reply, "The Holy Spirit began to speak." But they are wrong. The Holy Spirit did *not* speak. The 120 spoke. "*They* were filled...and began to speak...as the Spirit gave them utterance" (furnished the words.)

And that is exactly what finally happened to our "chronic seeker," the earnest devoted minister we've been talking about. When he finally became desperate enough to open his mouth and begin to praise God with what he thought were meaningless sounds, that's all the help the Holy Spirit needed. He began to pour the Chinese language through the man's lips.

## **Chapter 5**

### **INSTRUCTIONS FOR RECEIVING**

(Note: *This final chapter is an actual transcription of instructions which have been given to numerous groups presenting themselves as candidates for the baptism in the Holy Spirit.*)

Now I'm assuming all of you are here in the prayer room because you are seeking the baptism in the Holy Spirit with the evidence of speaking in tongues. Am I right? Or, perhaps a few of you feel you have already received the baptism but have not spoken in tongues and you are in that category. Well, I'm glad you're here because you *can* receive tongues and it will be an added blessing to you.

There is only one major prerequisite to receiving the baptism in the Holy Spirit: You must have already accepted Jesus Christ as your personal Savior. Anyone here who has not made that commitment should be in the other prayer room where ministry is being offered to those seeking salvation. Is there anyone here who has not made that prior commitment?

Well, since no one raised a hand, I assume that you are all Christians and thus, proper candidates for the baptism.

Now the first thing I want to tell you is this: You can sit back and relax, for you *can* receive the baptism in the Holy Spirit and you *can* speak in tongues. It is in your power to do all you have to do. The same faith that enabled you to receive Jesus Christ as your savior is all the faith you need to receive the baptism in the Holy Spirit with speaking in tongues. After all, the baptism, in one sense, is simply receiving more of Jesus. It's meeting Him in a new dimension, as the Baptizer in the Holy Spirit as John the Baptist spoke of Him in Luke 3:16. There is no reason why everyone of you—And I see we have about forty-five or fifty people here—there's no reason why everyone of you will not receive the Holy Spirit and be praising God in a new and unknown tongue within a very few minutes. So relax and be confident. It will happen.

I want to take a few minutes to explain the procedure we are going to follow. For purposes of instruction I find it helpful to divide the experience into two parts. The first step is receiving the Holy Spirit within; the second is to manifest the Spirit's presence by praising God in a new or "unknown" tongue. Again, let me make it clear; *everyone of you can do this*. It is within your power, once you understand what is required of you, to receive the Holy Spirit and to speak in tongues.

Now when the prayer for you to receive is offered (and I'm simply going to pray one single prayer aloud in behalf of all of you, asking the Lord Jesus to baptize you in the Holy spirit and to enable you to praise Him in a new, supernatural way), immediately after the ending of that prayer, I will ask you to open your mouth and breathe in or drink in a deep, full breath of air.

There's a good reason for doing this. First, this breathing in or drinking in a breath of air provides a physical stimulus to your faith. Not only that, there is a kind of unique relationship between "breath" and "spirit". The word for "breath" is the same as the word for "spirit", in Greek and Hebrew, the two languages the New Testament was written in. And when Jesus prophesied the coming of the Holy Spirit at Pentecost He said,



If any man thirst, let him come unto me and drink, and out of his inmost being shall flow rivers of living water. This he spake to them concerning the Spirit they were to receive, for the Spirit had not yet been given because Jesus was not yet glorified.

John 7:37-39

So this breathing in, or drinking in the Holy Spirit had scriptural endorsement. Therefore, when I give the word to open your mouth and breath in, as you do it, *believe* that the Spirit is coming into your life in a new way, a more powerful way. I believe it. I've seen it happen to so many people in the past few years, that I *know* what is going to happen. I *know* you will receive. I believe God *always* answers the prayer of the Christian who is seeking the baptism in the Holy Spirit.

But it is important to realize that you receive the Holy Spirit by faith and not by feeling. So while some of you may experience some deep or powerful emotion as the Spirit breaks in on you in this new way, others—and I dare say most others— will not feel anything. Sometimes people experience a deep awareness of the love and presence of God, others experience joy and still others are moved to tears. And if such feelings come, welcome them; but don't be concerned if they do not. Most of you may experience no emotion at all and that is perfectly all right. It seems that most people receiving the Holy Spirit today, receive quietly and without undue emotion. The important thing is not what you feel but what you believe. Believe the Holy Spirit is coming in, because it is true. He is.

All right. That's the first step; "breathing in" the Holy Spirit and having faith that He's coming in. And that is the easiest of the two steps. But we don't want to stop there; we also want you to have the Scriptural confirmation of the Holy Spirit's presence in your life in a new way by having you receive the manifestation of speaking in tongues. Again, let me tell you, relax! You *can* do this. You *can* receive the evidence of speaking in tongues. It is in your power to do it. Let me explain what I mean.

Speaking in tongues—which is the scriptural proof or sign that you have received the baptism in the Holy Spirit—is a miracle; it is supernatural. I believe we are all agreed on that. But let me remind you again that miracles are comprised of two parts; man's part (which is natural) and God's part (which is supernatural.) One of the best Scriptural examples of this truth is the miracle of Peter's walking on the water, recorded in Matthew 14. You remember the story.

Jesus comes walking on the water toward the boat containing his disciples. Peter calls out, "Lord, if it is you, bid me come to you on the water." The Lord said, "Come." And the scriptures tell us "Peter got down out of the boat and walked on the water to go to Jesus." (Matt. 14:29) Several years ago, the Holy Spirit showed me something about that miracle which has been a big help. He showed me Peter's walking on the water was the same kind of miracle we experience when we speak in tongues. You see, Peter's miracle, like speaking in tongues, was comprised of two parts; Peter's part and God's part.

Now, what was Peter's part in the miracle? Simply to get out of the boat and walk, that's all. In other words, *Peter was not required to do anything supernatural*. All he had to do was get out of the boat and walk, in exactly the same way he would have done if the boat had been pulled up on the shore. There was nothing supernatural about Peter's walking. It was just the simple, physical act of walking in obedience to the Lord's invitation to come to Him.

Speaking in tongues is like that. When the time comes for you to speak in tongues, you are to open your mouth and begin to speak, just like Peter stood up and stepped out of the boat and began to walk. Now, I see some of you looking a little puzzled, but stay with me. Remember how, when Peter stepped over the side of the boat and began to walk, he had fulfilled his part of the miracle. And when he began his act of walking in faith, God was right there to do His part. It was Peter's job to walk, *it was God's job to hold him on top of the waves*. The miracle wasn't that Peter walked, but that he didn't sink! And it was a combination of Peter's walking and God's holding him up that made the miracle. Every time Peter's foot hit the water, God was there to hold him up.

Speaking in tongues is like that. The miracle of speaking in tongues isn't *that* you speak, it's *what* you speak. The act of speaking is a natural, physical act; just like Peter's act of walking was a natural, physical act. And when you open your mouth to begin to speak, to praise God with the sound of your voice, the Holy Spirit will provide you with the words, the syllables, the phrases with which to praise God. Let me say it again. The miracle in speaking in tongues isn't in the act of speaking, it's the language that's given you to speak. And it is the combination of your speaking out the words the Holy Spirit provides which creates the miracle of speaking in tongues, just as it was the combination of Peter's stepping out of the boat and walking, while God held him up, that created the miracle of walking on the water.

The only way Peter could discover he could walk on the water was to step out of the boat and begin to walk; and the only way you will ever speak in tongues is to open your mouth and begin to speak. I am confident that thousands of people who have earnestly but unsuccessfully sought the baptism in the Holy Spirit with the evidence of speaking in tongues have fallen short right at this point. They have been unwilling to "get out of the boat." Or at least, were in ignorance of the act of faith which is required of them to receive the evidence of speaking in tongues. I know this is true because I've prayed with many such people myself. And the breakthrough always comes once they grasp the principle that the Holy Spirit is not going to "speak through them," and that they themselves must open their mouths and begin to speak.

So when the time comes for you to speak in tongues, be ready! After I have prayed the prayer in your behalf, and immediately after you have opened your mouth and breathed in the Holy Spirit, I'm going to tell you to let that breath out. Only, do not let it out silently; but put the sound of your voice behind it. Just begin to praise God with the sound of your voice as if you never learned the English language. God already knows you can speak English, so don't even attempt to praise Him in your natural language. If you start to pray or praise in English, you'll only have to stop before you can begin to speak in tongues. Even the Holy Spirit cannot make you speak two languages at once.

So make up your mind, right now, that you will praise God only with the sound of your voice, and with the words and syllables which the Holy Spirit will provide. From the moment you open your mouth to praise God in this new way, words and syllables will be right there on the tip of your tongue to praise Him with. Not English words, but strange, funny-sounding words and syllables which make no sense at all to your mind. Now I use the word "funny-sounding" intentionally, because that is just exactly what they will sound like in your mind. But remember, they are words and syllables in a new, "unknown" tongue, so how

could they sound anything else but “funny-sounding?” Remember how Paul said, “If I pray in a tongue, my spirit prayeth, and my understanding is unfruitful.” (1<sup>st</sup> Cor. 14:14) You see, speaking in tongues originates, not in your mind but in your spirit, inspired by the Holy Spirit. It is a way of releasing your spirit in free worship to God, without having the worship pass through the limiting bottleneck of your understanding. It is prayer *in the Spirit*, not prayer with the understanding.

The baptism in the Holy Spirit with speaking in tongues is not designed to do anything for your intellect. It is a spiritual experience, designed to liberate your spirit in worship and to move you into a new dimension of Christian experience which the mind or intellect cannot normally accept. Miracles never make sense to the natural mind. Neither does speaking in tongues.

So when I give the word, I want you to open your mouth and begin to praise God with the sound of your voice; as if you never learned the English language. Just become like little children who communicate with their parents with sounds and syllables. In fact, the more child-like you become the easier it is for the Holy Spirit to have His way.

Now when I give the word for you to open your mouth and begin to praise God, I know from experience that some of you will receive tongues instantly. Others of you will be a little hesitant to begin to speak. But just gather your courage and begin to speak anyway. Just babble out whatever pops into your mind or whatever you feel on your lips and tongue. And once you begin, keep it up. Don't stop. Let the language flow out freely. If you can speak five words or syllables, you can speak five thousand. The Holy Spirit has an unlimited vocabulary.

And another thing. When you start to speak, don't worry about what it sounds like. It may sound like Chinese, like Polynesian, like the notes of the musical scale, or even like baby-talk. What it sounds like is the Holy Spirit's business. Your business is just to speak out. The Holy Spirit will give you words and syllables in the language He wants you to pray in. Don't get concerned if the person sitting next to you is praying with different sounds than yours. Don't examine it, just do it!

When I ask you to open your mouth and begin to speak, I'm going to begin to speak in tongues aloud, along with you, just to encourage you. And then I may move around among you to listen to you and to encourage the slow ones. But don't wait for me to come and lay hands on your head or pray with you personally. Just move out in faith and begin to praise God.

Now, I believe it's time to pray. Relax, and get ready for what is going to happen. You are about to move into a deep and wonderful new dimension of Christian experience, even though it happens in what may seem to be a strange and foolish way. Never mind. It's real. It's supernatural. And believe me, after today, your life will never be the same! Let's pray.

Dear Jesus, we thank you for the promise of your Holy Spirit today. We thank you that you are pouring out your Holy Spirit with the blessing of speaking in tongues. Lord, we ask you to honor the faith of all the people in this room, and to confirm your word in them. We ask you right now, Lord Jesus, to baptize everyone in this room with your Holy Spirit, and enable them to praise you with a language they never learned but which is pleasing to you. Thank you, Lord Jesus, Amen.

Now, everyone of you “Receive ye the Holy Ghost” and praise God in other tongues! Amen!

All right, open your mouth and take in that deep breath of air. Breathe in deeply and as you do, believe the Holy Spirit is coming in. That’s right! Good!

Now, let that breath out, and begin to praise God with the sound of your voice, and receive the utterance the Holy Spirit gives.

*Note: On the occasion from which this transcription was made, over one hundred people received the baptism in the Holy Spirit and began speaking in tongues. The time of prayer and rejoicing continued for some fifteen or twenty minutes. Then before the congregation was dismissed, those newly baptized in the Holy Spirit were given these final words of advice:*

All right. It appears that practically everyone in the room has received the baptism and I can tell that most of you are worshipping in the new language given you by God.

But before we leave I want to make two or three suggestions:

- 1) What you are doing is new and strange and some of you are already having a few doubts. You are saying to yourselves, “Is this really it? Am I really speaking in tongues? Is this really the baptism in the Holy Spirit?” And the answer is, *yes!* What’s happened to you is real! Jesus has just baptized you in the Holy Spirit and you are really speaking in tongues, no matter how strange you may feel. Everybody has doubts. That is to be expected. Just don’t give in to them. Doubts are from the devil and are a sure-fire indication that you got the real thing. The devil wouldn’t try to talk you out of it if what you received wasn’t real.
- 2) Some of you are much more fluent in your praying than others, and this is to be expected too. To those of you who have spoken only a few words, let me make this suggestion: Once you get home and are alone, where no one else can hear, pull out all the stops. Open your mouth and praise God aloud, reaching out in faith for a larger vocabulary. You may tell God something like this: “Lord, I don’t understand all that’s happened, but I accept it in faith. I’m determined to praise you in this new way! I’m gong to open my mouth and praise you with these strange sounds and syllables and I want you to give me more and more of them to praise you with.”
- 3) Since you are in the midst of a new experience; since you have just entered into a new dimension in Jesus Christ, it is important that you become established in your new spiritual life. You must learn to stand firm on your new territory. Here’s one way to do that:

Every day for the next two weeks, whenever you pray in English, give the Lord equal time praying in tongues. If you’ve been praying for thirty minutes each morning, starting tomorrow, pray half the time in English and spend the other half praising God in the Spirit, in tongues. Or better still, double your prayer time and spend thirty minutes praying each way.

Paul says in 1sr Cor. 14:15, “I will pray with the spirit, I will pray with the understanding also....” Praying with the spirit is praying in tongues; praying with the understanding is praying in your normal way, in English. Both are essential and Paul insists we should make room for both.

Praying in tongues will never take the place of your English praying, but it is a wonderful addition to it. Not only that, you don’t have to concentrate on

praying in the spirit, at least not after you get accustomed to it. You can just turn loose and let it flow. You can do it while driving your car, while sitting at your desk, working around the house, or even while talking with your friends. It is rather like a little engine deep inside. Once cranked up it can run almost continuously. In 1<sup>st</sup>. Thess. 5:17 Paul says, "Pray without ceasing." I believe Paul was referring to praying in tongues since that's the only way I know anyone can actually pray without ceasing. But in the spirit, in tongues, it can be done. You can pray in tongues, even in you sleep, for your spirit never sleeps.

More than once I've been told by both husbands and wives how, after they received the baptism in the Holy Spirit, their spouses found out by waking up in the night and hearing them praying in tongues in their sleep.

So *practice* this new way of praying which Jesus has given you. Exercise the gift! Make a large, large place for it in your spiritual life and God will richly bless you in its use!

"But ye, beloved, building up yourselves on your most holy faith, *praying in the* Holy Spirit, keep yourselves in the love of God..."

Jude 20-21