

**Pentecostal Assemblies of Canada Archives Transcript**

**Dr. Ron Kydd**

**Broadway Tabernacle, Vancouver**

**Holy Spirit Seminar, Part 3:**

**Review and The baptism in the Holy Spirit in Christian Living**

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Thank you very much for that beautiful offertory. And again I would like to say how pleased I am to be here. I enjoyed very much being with you last night. You are a very pleasant group. I'm saying that to flatter you so that you'll listen to me tonight! No, not really. I found it very pleasant to share with you last night. Nobody fell asleep that I noticed and you are to be commended because the session was fairly lengthy.

What I would like to do at the beginning tonight is review briefly some of the things about what I was saying last night. I am not going to go back into it all but I would like to run over it again. And then I would like to take just a few minutes at the beginning of this session to see if you might happen to have a question or two related to what I was saying. There is a problem related to that of course and that is you are spread over a fair area, and if you do have a question I would ask you to stand up and speak rather loudly so that we could all hear. I'll attempt to respond to that so keep that in mind as we run through some of this material.

As I indicated last night I think that the whole matter of the Holy Spirit and the experience of the Holy Spirit which we are having is something which really drastically needs a review. It's time to look again at what we are teaching and what we are experiencing with regard to the Holy Spirit. I outlined some reasons you may recall as to why that is so and I suggested that the underlying assumption behind everything I'm going to be saying is that a clearer understanding of the ministry of the spirit will result in what we are able to experience. Many people have observed over the years that we really don't experience very much with God beyond the point of our understanding. So what I'm trying to do is go over some material that you know, or look at some material

you may not be familiar with, to make our understanding with reference to the ministry of the spirit somewhat clearer. The basic point that I am emphasizing throughout the discussion is the truly spiritual person will look like Jesus Christ. And then I indicated there would be two primary sections to the discussion; namely the dynamics of Christian experience and secondly the baptism in the Holy Spirit in Christian living.

From that introduction we went on to look at the dynamics of Christian experience.

What I was emphasizing at that point was that the ministry of the spirit is vital to everything that happens in the Christian life. And to get into discussing that we talked about the Christian's destiny. We then talked about the spirit's mission. Having done that and having noted that it is the destiny of the Christian to be like Christ and that it is the spirit's mission to bring people into the kingdom, we proceeded to talk about what the spirit actually does in attempting to carry out that mission. We looked at His role in the new birth and secondly we looked at the spirit's functioning within our lives and the way in which he keeps working on us to bring us to maturity. We ended the discussion emphasizing the fact that really the key to everything that we're going to experience with the spirit is in fact our yieldedness to the spirit. In other words, we can get all of this information into our heads and learn a lot of theology in the course of it. But if we in experience are not prepared to open our lives to the spirit and yield to the spirit, not much is going to happen. I'll be picking that up and moving on.

But I'm wondering are there questions that anyone would like to raise, specifically with regard to what we talked about last night?

--- Dr. Kydd recasts a question from the audience. Our sister was confused by the comment that I had made and what I had written up there that we are to look like Jesus Christ. That's our destiny. What I was trying to get at there was that as we mature in the Lord, moving beyond the point at which we accept him as Saviour, our lives are to undergo a process of transformation in which that which is contrary to Christ, you know, manners, habits, behaviour, those things are to fall away and be replaced with conduct that is like Jesus Christ. And then what we did last night we looked at many passages of scripture to look at Jesus and we saw his compassion and his love for the unlovely and all that sort of thing. What I was trying to say there was that it is the destiny of each

one of us to start to have his or her life taking on those kinds of characteristics. So when I say it is every Christian's destiny, the Christian's destiny is to be like Christ, what I mean is it is God's intention that each of us should undergo this process of transformation so that our lives really start to look like the life of Jesus Christ. And when people then see us what they see is Jesus Christ. They recognize Christ. Hey, I've seen this somewhere before. Where did I read about it? Oh yeah, it was the gospels. They see a similarity between the way we're living and the way we're conducting ourselves and the way in which Jesus lived. So that's what I was trying to get at. Okay.

You're at a tremendous disadvantage with me standing up here like this and you're all sitting. This is awesome. I don't think I'd ask a question if I were in your position. I admire your courage. Are there any other questions?

--- Dr. Kydd recasts the next question from the audience. Well, what I'm going to be getting at and I will be developing that in this evening as well ---

Unidentified Speaker: Could you repeat the question?

Dr. Kydd: I'm sorry. The question was: What did I mean, in what sense did I mean yield to the spirit. What you asked was that in a physical sense or just what is it that one must do in order to receive the spirit.

Unidentified Speaker: How?

Dr. Kydd: How, very specifically. So how does one open oneself. Okay.

Well, I guess I would answer that at this point by saying that there needs to be a conscious choice on our part to say specifically to the spirit that I want to be at your disposal. In other words, here I am, do whatever you want with me. I'm making myself available to you. I am just laying myself almost passively if you wish before you.

In fact, a lot of that happens without that conscious decision and in fact if you look around the world today you will discover that there are a lot of Christians whose lives are in fact very Christ-like who may never have thought to do that, to actually say, "come spirit and take control of me." But what they are doing is in their devotion to Christ they are attempting to draw close to God. And as they are doing that the spirit is

just quietly taking control. But what I'm doing here, and I think this is what the baptism in the Holy Spirit helps us to do, is raise that to the level of consciousness. I mean, that is going to be happening. As a Christian a person accepts the Lord and then goes to church and reads his or her Bible and prays, as a person does that then the spirit is going to be working.

But what I'm saying is we should be consciously choosing to just lay ourselves open to the spirit and make ourselves available.

Does that help? Okay, maybe it will come a little clearer as we proceed.

Anything else?

--- Dr. Kydd recasts another question from the audience about the speed of his presentation.

It was just a quick review of what we did last night. I'll slow down. Okay.

Let's proceed, shall we, into the second part of a discussion that is the baptism in the Holy Spirit in Christian living. Again I remind you what I am trying to do in the course of this seminar is to place ideas and experiences that have characterized Pentecostalism in the firmest biblical context possible. I said last night, you may recall, by way of introduction that we're having this concern about the dramatic and explaining that in one way by saying we have emphasized these overwhelming experiences but we have not always shown how those experiences relate to the overall teaching of scripture and we haven't tried to relate those experiences to the whole of Christian life. So again I say what I'm trying to do is place these experiences and specifically the baptism in the Holy Spirit in the context of the scriptural teaching about the spirit. So last night as we looked at the dynamics of Christian experience what we were seeing was that the ministry of the Holy Spirit is really vital to everything that goes on in the Christian's life. Everything that we do, everything we experience, the encounters that we have, the fact that we become Christians at all is dependent upon the ministry of the spirit. We must see that. But having seen that I would want to go on to say that the baptism in the Holy Spirit is intended as an experience for every believer. So in God's plan then God wants every

one of us to experience the baptism in the Holy Spirit. So I'm going to be trying to see where this experience fits in.

I would like to make this statement at the beginning and you'll pardon the image. I'll explain it as I go on. The baptism in the Holy Spirit is an experience ordained by God or a God-ordained doorway to fullness and power which we will experience if we live inside. Again, pardon the image. I'm saying the experience is a doorway to fullness and power that we will experience if we live inside; that is, if we have the experience of the baptism in the Holy Spirit and then go on in the relationship with the Holy Spirit which we have at the time of our baptism in the spirit.

What I want to do tonight is kind of unpack that. There are three ideas really that I want to stress. First of all, the experience is a key to yieldedness. You will remember at the end of the session last night I was saying that nothing really happens – the point on which you questioned me a moment ago – nothing really happens unless we yield to the spirit and are open to let the spirit do what He wishes within us. Well, as I have reflected on the baptism in the Holy Spirit what I have come to see is that it plays a very important role in teaching us how to turn ourselves over to the spirit. And insofar as it does that, it is a key in our becoming what God wants us to be. So I'm saying that it's an experience which is vital in our learning how to yield. I've called it a crash course in docility. Docility is a dumb word and as soon as I said that, Ruth Brown remembered the illustration that I used last year. I'm debating with myself whether to use it again. That idea of docility is one that I find kind of useful. Docility means a sort of passiveness in the hands of something else, someone else. The animal that I always think of in association with that word *docile* is a cow. I don't know how much experience you've had with those beasts but they can protest when you milk them, and so on. Sometimes their protests are fairly pointed. But they tend to be less self-assertive shall we say than a lot of other animals. Let me just skate over that ice that I was on last year because it makes my point.

As a little guy on a farm near Red Jacket, Saskatchewan, I used to very much enjoy the cows. In fact, right down to this very day when the kids ask what is your favourite animal I say a cow. I don't think I really mean that but I enjoyed those animals. I

enjoyed one in particular. Her name was Blackie. She was a dear, I mean, she really was. She was kind of our pet and my brother and I used to ---

Well, we didn't spend a lot of time with Blackie but we did spend some time with her. I guess the times, as I mentioned last year, that we enjoyed the most was when Blackie would have gone through the milking process and would be lying down in the little yard behind the barn chewing her cud. Well, I really do have memories of climbing up on her. She just lay there. My brother and I would stomp over and climb up her legs and up on her back and we'd pretend we were riding a horse. I mean, we both wanted to be cowboys, you know, and mom wouldn't let us get on a horse at all. So the next closest thing we could come to was this old cow. She would just lay there as we sat up on her back and kicked her and all of that, just chewing her cud. On one occasion she actually stood up and that was very frightening. All of a sudden I was way off the ground and as I had said, there were no handles on this thing to hang onto, I do have this vivid recollection, well, yes, anyway. She was very, very docile. She didn't protest in any way when we tried to do this to her.

Well, what I'm saying is that we must become like that in the hands of the Holy Spirit. So we must learn how to submit our wills to the Holy Spirit so that He can do with us whatever he chooses to do. We have to learn this business of docility. How to yield. So what I'm saying here is that the baptism in the Holy Spirit is a crash course in docility. The baptism in the Holy Spirit happens because someone yields herself to the Holy Spirit. It happens when a person says, okay, I am going to respond to the urgings of the spirit and do whatever the spirit asks me to do. So in the experience one learns something about yielding to the spirit. Otherwise one doesn't have the experience.

That lesson is extremely important because the speed with which we develop in our Christian lives is determined by the degree of yieldedness to the spirit. So if we can go through the experience of the baptism in the Holy Spirit and learn something about yielding then we can open ourselves on a more consistent basis subsequent to the experience. So the baptism in the Holy Spirit then gives us the experience of coming under the direct influence of the spirit. Let me repeat that. It gives us the experience of coming under the direct influence of the spirit. As I was indicating earlier, as we attempt

to follow the Lord the spirit is working on us all the time. I mean, he's not sitting around waiting to do something. He's got it figured out. He says, well, you know, I'm going to take everything I get so any attention you give the Holy Spirit takes advantage of and starts working away at you. It may not enter your range of consciousness at all that that is what you are doing, that you are reaching out to the spirit. But the spirit is in there working and moving you toward your destiny of Christ-likeness.

But in the baptism in the Holy Spirit we encounter him directly. We come under his influence directly and we find out what it is like to yield to him in a very conscious and specific way.

Now there are a couple of aspects of this experience that I would like to draw to your attention. First of all the baptism in the Holy Spirit involves great closeness with the Holy Spirit. I want to look at a few passages of scripture to make that point. It is fascinating just to notice how the experience is referred to. Look at chapter two of the book of Acts, verse four. *All of them were filled with the Holy Spirit and began to speak in other tongues as the spirit enabled them.* They were all filled with the Holy Spirit. And then in Acts 1:5 Jesus is speaking, *For John baptized with water but in a few days you will be baptized with the Holy Spirit.* So in the first passage we read [2:4] they are spoken of as being filled. In this passage they are spoken of as being baptized. Then we go on to chapter ten, verse forty-four and we read: *While Peter was still speaking these words the Holy Spirit came on all who heard the message.* And in 11:15, *As I began to speak Peter says the Holy Spirit came on them as he had come on us at the beginning.*

I want to pause over the way the experience is spoken of in these passages. First of all, in Acts 2:4 we are told that on the Day of Pentecost when the disciples were baptized in the spirit they were filled with the spirit. I don't know if you've tried to figure out what that means but I have. And I have found it exceptionally difficult to try to visualize that or understand what we're doing, what is meant by the text. Because I tend to think in physical terms. You know, we fill the baptismal tank when we are going to have a baptism. Here we have a glass of water and as I look at this glass of water I observe that it is not full. If it were full then it would be right up to the very rim. That would be a

full glass of water. Okay, I understand that. If I put too much water in it I not only fill it but it starts to run down the side. There is a limit to the amount of water this particular container can hold. But all of that is very physical.

What do we mean when we're talking about the Holy Spirit? I remember as a young Christian as I began to learn about this experience that I had had, I remember thinking what part of me gets filled? What is filled? Is it my lungs? John 7:36 talks about rivers of living water flowing out of our bellies. My belly? What part of me gets filled? Well then I realized I was asking the wrong questions because I was thinking in physical terms about a spiritual experience and the experience is not supposed to be captured by the words that refer to something physical. But rather what they do is point our attention toward what goes on spiritually when one has this experience. To me what it has come to mean is that when I am filled with the spirit all parts of my personality are coming in contact with the spirit. I meet the spirit in such a way that nothing that is me is left outside the experience. Everything that I am as a person is involved with that. I meet God, the spirit, in such a way that I'm filled. He touches me in all parts. I come under his influence.

Okay, the other term, the next term that I referred to is found in chapter one of the book of Acts, verse five: *Ye shall be baptized in the spirit*. Well, that term too is a fascinating one. I understand being baptized in water. I remember when Pastor Johnson baptized me in water. It was one of the more frightening experiences in my young life. I'm a non-swimmer and at age sixteen that was the largest body of water I had ever been in! I was in the baptismal tank. I remember he explained what he was going to do and then he dunked me but I didn't go down all the way. So I opened my eyes and here he was coming at me with his hands, like down you go, and sort of down I went. I remember thinking whew, I'm sure this guy is going to get me out, at least I hope he is. I remember the feeling of that. I understand what that means. I know what it means to be baptized in water.

But what does it mean to be baptized in the spirit? Well, as I have wrestled with the words involved and the passages involved, I think we are to understand the baptism in the spirit as an occasion when we are drenched by the spirit. This is Vancouver, you



know, it rains out here I am told. I think in some ways I'm beginning to think that's a myth because I've been here quite often over the last few years and it has only rained on about two days. I've had lovely weather. But I am told by the natives that it in fact rains and you can confirm that. You can probably think of times when you got soaked. I can think of some occasions when I just got utterly and absolutely dripping wet literally.

Well, that's what we're to think of with regard to the baptism in the Holy Spirit. So in this experience we meet the Holy Spirit in such a way that we are utterly saturated, we are drenched with the Holy Spirit. Again, don't ask me to make sense out of that physically. I'm not saying that the spirit penetrates all the protons and neutrons and electrons in my molecules and all that stuff. This is a spiritual experience. What the text is trying to lead us toward is the understanding that when we meet the Holy Spirit in this experience we really meet the Holy Spirit. He comes upon us, he comes to us in such a way that it can be said that we are immersed in him, surrounded by him, saturated by him, inner penetrated by him, I mean, he's all over us and in us and everything else. That old chorus we used to sing, it's all over me and it's keeping me alive, or something like that. It was terrible.

In the baptism in the spirit the spirit just comes to us in that way. Again, it makes clear, actually as the old Pentecostals would say, its better felt than *tell't* but it does get a message across, this idea of being drenched by the spirit. It carries the idea of a great closeness with the spirit.

Well, then the last way the experience is spoken of in the last two passages, the spirit comes upon. And that's very Old Testament. That's the way in which the Old Testament used to talk about the spirit and does talk about the spirit as you read it. The spirit is this force which sweeps down upon people. There are some marvellous examples of that in the Old Testament. For example Saul, who has turned his back on God. He has had the spirit withdrawn from him. He has given himself over to evil and he's going off to kill David. I think its 1 Samuel 16, or something like that. He's going off to kill David. He wants David done in because he's his rival to the throne. But before he goes he sends three detachments of soldiers down to get David. But on each occasion the Bible tells us that the spirit of the Lord came upon them and not only did

he stop them in their tracks, but he turned them into prophets and they began to prophecy along with the people with whom David was associating, prophets, with Samuel. Finally Saul in his frustration decided this business of delegating responsibility doesn't work after all goes down to do it himself. But we're told that when he gets close to where David is the spirit falls upon him and he falls to the ground and finds himself prophesying. He didn't go down there to join a prayer meeting. He went down there to commit murder. But God had other plans and the spirit of the Lord came upon him irresistibly with great force and promptly led to him doing something very different from what he had intended to do.

Well, that's the idea that stands behind what Luke says here when he says that the spirit came upon them. So the baptism in the Holy Spirit is an experience in which the spirit in a very definite way breaks into our experience. He comes upon us. All of that together and in spite of the fact that we're using very physical terms to describe the spiritual experience an idea comes through. And that idea is that in the baptism in the Holy Spirit we meet the spirit in a very close way. We are ushered into this extremely intimate relationship with the spirit. We can't miss the fact that we haven't been baptized in the spirit because he comes upon us, he fills us, he saturates us. I think that point needs to be emphasized. While it is most certainly true that the Holy Spirit is active in the life of everyone who is a believer, it is also true that when somebody is baptized in the Holy Spirit that person knows that the experience has occurred. It's not an experience that you can have by mistake or without your being aware of it. These passages, and others we could go to, make that point I think very clear. It's an experience in which the believer is drawn into indescribable closeness with the spirit. He meets the spirit in an extremely profound way. So in talking about the baptism in the Holy Spirit the first aspect I wish to emphasize is that it involves great closeness with the spirit.

Secondly, the baptism in the Holy Spirit involves surrender to the spirit. In all of these cases in the scriptures to which we could turn to look at times when people were baptized in the Holy Spirit, what we discover is that as the spirit moved upon these people they cooperated with the spirit. They yielded themselves to the spirit. And so I

make the point that the experience involves surrender. It involves abandoning – this gets a little sticky -- it involves abandoning your whole self to the spirit. It involves your making the conscious choice just to give yourself to the spirit and let him do whatever he wishes to do.

The evidence of the baptism of the Holy Spirit is speech in tongues. I'm not going to wander around in that at the moment. But it is interesting to think about the way in which the speech in tongues makes this very clear. It seems to me quite arguable that it is speech which expresses our personalities more clearly than anything else. You can look at how I dress and think isn't he a funny duck. This funny tie and his coat, I mean you gain a certain impression about me by the way I dress.

By the way, I had a funny experience. Last May I went to Africa just for a short period of time and I was ministering there. My suitcase didn't make it. In fact, my bag arrived two days before I left. Here I was, I was going to be in public preaching in churches and all that. All my clothes, except for one set that I had on, had gone to goodness knows where. I don't know where it went. I wish it could tell me its story. But there it had gone. So I had to borrow clothing. And in particular, when it came to preaching I stood up in Jack Lynn's suit. That was a funny experience. I thought this suit really isn't the one I would have chosen. Don't tell Jack that, okay? It isn't really what I would have gone to a store and bought, but it fits and it covers me and I need to have those requirements met so I'll wear it. But I remember as I walked up on the platform in Nairobi Pentecostal Church, which as you know is a fairly large church and a very powerful church, I really thought that. Well, you know, you express something about yourself by your clothing and I wonder what kind of a message these people are going to be getting that is not the one I would have chosen to communicate. So we communicate something about ourselves by the way we dress, where we live, what kind of a car we drive, etc. etc. etc.

But the most effective means by which we express who we are is our speech. So I love to listen to people. I sit down and get a person talking and dig around and find out where the interests are and then once you've caught that interest then away you go. You can just sit there for an indefinite period of time saying uh-huh, O really, and have a

marvellous time. People really, when they start speaking, let me see who they are and what they are like and what their interests are. I walk into some homes of elderly people and there's a wall covered with pictures of babies and grandchildren. I know as soon as I see that, hey, I'm in for a marvellous time here. I go over and ask, "Who is this?" Well, half an hour later I'm still finding out who they all are. It's obvious to me as I listen to that person that she is very interested in her grandchildren. So she as a person is really wrapped up with those other people. So we express ourselves by our speech. Very interesting. Because when we are baptized in the Holy Spirit the evidence will be speech, speech in tongues. And you know what we're saying when we do that? What we're saying is I am prepared to surrender myself to the Holy Spirit to such an extent that I will let him guide the sounds that come from my lips. I will choose to stop monitoring or controlling what I am saying. I will choose to let the spirit take control of that activity by which I express most clearly who I am. When you think about it all in those terms then you come to see the significance of the baptism in the Holy Spirit. Because what one is doing is giving consciously into the hands of the spirit one's self. So when I was baptized in the spirit, I remember it so clearly, I was praying away and worshipping the Lord by myself after a prayer meeting and all of a sudden these words came to mind, or I had the inclination to say something and I began to say it. But I thought hey, I don't understand that. Isn't that interesting? Well, it feels okay so maybe I'll just keep doing it so I did. It went on for a little while and it was really great. It was worship. I knew it was worship. I didn't know what I was saying but I knew it was worship. And then later as I left the prayer meeting I said to the pastor that I was up there saying things I didn't understand. Does that mean anything? He said, "Yeah, you've been baptized in the spirit." I said, "Great. What's that?" I had no idea what was involved in it.

But what was happening was I was in a state in which I was worshipping. I was attempting to open myself to God and I found him giving me things to say and I said them. Because at that point I was just attempting to put myself in his hands. I was prepared at that point to do whatever he asked me to do, including saying whatever he wanted me to say. You are a ding-a-ling if you let people put you in that position. If somebody says, listen Murray, you're going to be preaching at Broadway down the road

here and there's something I want you to tell the folks. So somebody else, maybe one of the Board Members – that would be choice – so one of the Board Members feeds you a message that he wants you to get across and then you parrot it. You would never do that. I understand. But if you were to do that your judgment would be questionable, should we say. We don't put ourselves at other people's disposal that way. But in the baptism in the Holy Spirit what we are saying is I trust you Holy Spirit so much that I'm prepared even to say what you give me to say. So when we pray in tongues in the experience of being baptized what we are really doing is giving ourselves into the hands of the Holy Spirit. We're turning ourselves over to him without any hesitation.

I might just make the comment that that is exactly the key to spiritual maturity. Yielding to the spirit permits the spirit to do his work in our lives. What is his work? What is he sent to do? He is sent to bring people into the kingdom by pointing to Jesus Christ. He is sent to see that the life of Jesus Christ comes to be seen in my life. And so as I yield to the Holy Spirit he is given freedom to work in me to make me like Jesus. And so the more yielded I become to the spirit the greater is the possibility that I will become like Christ because the spirit has room to work within me. And it is the baptism in the Holy Spirit in which God brings us face to face with the spirit in this incredible depth of intimacy and through which he teaches us how to yield to the spirit.

So in the experience of being baptized in the Holy Spirit we learn how to yield ourselves to the spirit and we experience his moving within our lives. And when we experience that we learn a very important lesson. And that lesson is that it is safe to yield ourselves to the spirit. It might not be safe to yield ourselves to somebody else who we don't know very well. But when we yield ourselves to the spirit in the baptism of the Holy Spirit what we discover is that what he does in our lives is positive. It's uplifting. It's enriching. And when we discover that then it becomes much easier for us to yield to the spirit on an ongoing basis. So we meet the spirit with this indescribable intimacy and we turn ourselves over to him. The experience involves surrender. It involves our laying aside our right to control ourselves. We just lay that aside and put ourselves at the spirit's disposal to such an extent that he can even speak through us, guiding our speech.

And we find out through that, that the spirit can be trusted. What he does when he is given room to move in our lives is positive. I really have become convinced that the experience of the baptism in the Holy Spirit is an important part of God's program for every single believer. And it is that because it shows us that when we open ourselves to the Holy Spirit what he does in our lives is positive. So it becomes, if you wish, a crash course in docility. It teaches us how to yield. We can also think of it as a means of accelerating our spiritual growth. Because as we yield to the spirit in the baptism in the Holy Spirit we are encouraged or we find within ourselves the desire to yield to him again and experience more of him. And as we do that our spiritual lives start to accelerate. You know, it's kind of like a car going into overdrive. I have two cars; neither of them have overdrive. One of them is almost dead on its feet. But nonetheless I have driven cars that do have overdrive and it's always a shock because I'm not accustomed to it. I get out on the highway and I try to pass somebody and I step on the pedal and vrooom, the thing kind of lifts. Hello? Where did that come from?

When we're baptized in the Holy Spirit it is a means by which our spiritual lives can kick into overdrive, if you wish, because in that experience we find how enriching it is to yield to the spirit and to let him have his way.

So in talking about it I want to emphasize that it is a key part of what God wants to do in the life of every believer. Again, as I said last night, I find my personal if you wish evolution or growth kind of fascinating because I'm finding myself saying things now that I might not have said in quite the same way five years ago. I believed what I'm saying for a very long time but as I study the scriptures and as I have been doing research in the work being produced by scholars related to the subject of the spirit, what I'm seeing so clearly is that this experience is not something to be sneezed at. It's not something that is to be reserved for a bunch of, you know, more or less unstable Pentecostals.

Now listen, that message is communicated from time to time by the church at large. It's okay for the kids to take the blocks and play in the corner as long as you don't make too much noise. If you want to do this Pentecostals, that's fine, you go ahead, but don't disturb us. You know what? I have the feeling that that attitude is popping up in some Pentecostal circles as well. Maybe because, again as I was saying the other night, we

are emphasizing the unusual nature of it. I think in the light of that it is extremely important for us to understand as fully as we can what is going on in the experience because when we see it as a crash course in docility, as a means by which our spiritual growth can be accelerated, as an experience in which we encounter the spirit with great intimacy, as an experience in which we learn that yielding consciously to the spirit is a very positive thing to do, well that has immense significance for what goes on in our spiritual lives. It is an experience that we must emphasize and it is an experience that God intends us all to have, not so that we can say I'm now a card carrying Pentecostal. I pray in tongues. That's not the point. The point is in the experience we meet the spirit in a very almost tangible way. It is in this experience that all of the theory I was talking about last night, starts to become reality, starts to become experiential. Because in this experience in a new way we experience the moving of the spirit in our lives.

Let me just toss in a wee footnote at the end. I notice that sometimes people who wish to be baptized in the Holy Spirit aren't. For somebody like myself who gives seminars on the Holy Spirit, that can be very, very frustrating. I am becoming regarded as an expert on the Holy Spirit. Well, yeah --- So if you want your people to get turned onto the spirit, have Ron in. He'll get a bunch baptized in the spirit and all that.

So I come along and are you going to pray for people to be baptized in the spirit? Oh yes, yes. That's great. The message I'm getting from some places is that we're really counting on you. This doesn't happen around here and pastors say I haven't much of a ministry in this. I'm not talking about Broadway, that's for sure. I'm not talking about this place. But some pastors have said I don't have much of a ministry in this and so Ron, baby, the ball is in your court. You've got to pull it off. You've got to get these people through.

So then I pray for people and nothing happens. All of a sudden my whole reputation is at stake. You have no idea what that does to you when you are praying for somebody. I mean, if you think that, I mean you get anxious and sometimes you pray a little louder because if you do God is going to hear you and something is going to happen. You've got your hands on the person of course because that's what you are supposed to do, so you may put your hands on a little heavier and you get into the old what I call

Pentecostal massage where the person really gets a workover because you can't get them to loosen up. Then you start thinking of all of those dumb instructions that you've always heard, like speak it out, and hang on and let go. It's hilarious. But as I pray for people I feel it all when somebody isn't coming through. I think you blockhead, c'mon! Cooperate. I need another notch on my belt or whatever. It can be quite an experience. But by the grace of God I think I'm delivered from some of that.

What I have observed is that because the baptism in the Holy Spirit involves a person's surrendering themselves right down to the point at which they are prepared to say whatever the spirit gives them to say, I find that people can't do it. At least people find it very hard to do it.

Several years ago I had a really fascinating experience. I may have talked to you about this when I was here before. In 1974, a long time ago now, I was invited to present a workshop on the Charismatic Movement at an Anglican Seminary. Did I tell you about that? Okay. Well, if I did, tough luck. I'm going to tell you again. I was invited to do this and I said to the guy who asked me, this was at the University of Saskatchewan in the College of Emmanuel and St. Chad. What really do you want me to do? He said, "Well, Ron, we would like you to tell us what we should do when people start to speak in tongues in our congregation." I said, "Oh." That is really a wild one. Here's this Anglican minister, professor, asking this Pentecostal what they should do when people start speaking in tongues in their congregation. I felt like saying you yell hallelujah, of course. But I didn't do that. He said, "Ron, people want us to have a workshop on the Charismatic Movement and none of us feel as though we're competent to handle it. And we think you are." And I thought, "Little do you know!" But okay, I'll do that.

Well, I went over there and it was all sort of very egghead-ish. There were about fifteen people in the group I had and most of them were clergymen from various places across Western Canada. I thought well, I'm going to have to obviously approach this in the solidest exegetical scriptural theological way I can or I'll turn these guys off. So I was going at it in a very careful way. At the end of the first day one of the guys raised his hand and said, "Ron, can I ask a question?" I said, "Yes." He said, "Is there any point in the schedule in which you will pray for us that we might be baptized in the Holy



Spirit?" I thought, hmm, I didn't expect that question. So here was this guy saying some of us would like to be baptized in the spirit and we want to know if there has been an opportunity set aside for you to pray for us. I said, "No, I don't think so." He said, "Well, would you see if that could be done." So I went and checked with the guy who had invited me. I remember thinking as I went to see him, I've got to make it very clear that this idea came from them and not from me because I'm the outsider here. So I went up to him and I said, "Well, this question has been raised. Is it possible for us to have a meeting in which this happens?" He thought for a minute and he said, "Would the chapel be all right?" I thought, sounds appropriate. But again, I didn't expect that answer. There was no hesitation. Sure. Do it in chapel.

So I went back the next day and I was talking about how one handles problems with reference to the manifestations of the gifts and so on in churches that aren't accustomed to them. At the end of the session the guy puts up his hand again and asks, "Ron, are we going to have a time when you can pray for us?" I said, "Yes. We have a half an hour; seven to seven-thirty Thursday evening." He said, "Well, that's really good." And then one of the guys said, "Well, I guess we have some PR to do." I said, "What do you mean?" He said, "Well, you've just been telling me that we avoid problems in churches by being very open about it. Right?" I said, "Yes, that's right." Well, if we're going to have a prayer meeting at which you're going to pray for us then we have to put some posters up so that everybody knows what is going on. Right. I said, "Yes, of course." And I thought, O boy, what am I getting into?

I came back to the college the next day and here were posters around Emmanuel St. Chad, "7 o'clock in the chapel, Charismatic prayer meeting." I thought it was hilarious. None of these people have ever been baptized in the spirit and we're going to have a charismatic prayer meeting. This is going to be something else.

So we had a very short period of time. I showed up for the meeting and I got them all sitting on one side of the chapel and I went through some things that I was going to do in praying for them. Then I said, "Everybody who would like me to pray for them would you please get up and go to the other side of the chapel." Everybody but one got up and went to the other side. That person had already been baptized in the spirit I

discovered later. Well, then the heat was really on because there was no organ playing and the Holy Spirit team wasn't in place. There was nobody around to pray with these people and they weren't gathered around the altar. They were in the pews and the place was dead still, as only an Anglican chapel can be. I mean, you could have heard a pin drop. But I thought what do I do now? Well, I guess I got myself into this, I'm just going to have to follow through. So I began going from person to person. I only had about twenty minutes praying and there they all were. So there were six people baptized in the Holy Spirit in about fifteen minutes just right there. It was all very Anglican. It didn't get very loud but they authentically met with the Lord.

One guy didn't. He was troubled by that so we went out for coffee afterwards. He said, "Ron – these were his words – when you prayed with me I actually had words coming to mind but I just couldn't say them."

That illustrates the point I'm trying to make. You see, for many people surrendering themselves to the point at which even their speech goes out of their control is very difficult. So this guy said, well, it didn't happen. I don't know what to say at that point. I don't have any magic wands or any magic words. My massages don't work any better than anybody else's. So I said, well, just keep waiting on the Lord. So the next day we had Archbishop Ted Scott, the Primate of the whole of Canada. There were in fact three bishops and the Primate wandering around the place while we were having our charismatic prayer meeting. He was celebrating the Eucharist, the Lord's Supper in the chapel and he invited me, or somebody invited me to join the group. We were all standing around the altar and I noticed across the circle from me this guy who I had coffee with was down on his knees. Several people were kneeling. It was a marvellous experience. It was a real meeting with the Lord.

I went back out to the foyer after the thing and this guy came chugging out behind me. He said, "Ron, Ron, I spoke in tongues during the Eucharist. I spoke in tongues during the Eucharist." He was all excited. Nobody had prayed with him at all. He was completely by himself and the Lord. But what had happened was he had decided that the Lord could be trusted and he just spoke. He found out that the Holy Spirit guided his speech and that words were given to him to say.

That I think is the key. I don't think. I know. It's a key in our experiencing the baptism in the Holy Spirit. And as I look at us Pentecostals what I see is we are becoming increasingly sophisticated, increasingly cool, increasingly controlled. It was talking about that last night. We don't like to get out of control. In the old days if Pentecostals weren't out of control, you know, the Lord wasn't present. That was an excess, of course. But we really have trouble with that. I think we have to understand that in the experience of being baptized in the Holy Spirit I am being asked just to let the spirit have his way and just worship him. He will guide me in what I am to say. I think we must avoid getting hung up, you know, with speaking in tongues. I have a very close friend who has been prayed for more times than he can remember and it hasn't happened to him yet. He's what you call your chronic seeker. It hasn't worked for him. He says, "Ron, for the time being I'm putting this on the back burner because I can't handle the pressure." So I think what is really going on, the big struggle going on in him is as to whether or not he can actually abandon himself to the Holy Spirit. Well, we need to abandon ourselves to the spirit, not only in the baptism in the Spirit, but in all of our lives as Christians. Amen.