

PRAYER LESSON:
THE BAPTISM OF THE HOLY SPIRIT
WITH THE
EVIDENCE OF SPEAKING WITH OTHER TONGUES
AS THE SPIRIT GIVES UTTERANCE

By Rev. Chris Meier

Wow, Pastor! That's a long title. Normally, we do this course within a thorough teaching of all the Holy Spirit's gifts. It follows right after a thorough teaching lesson on the Trinity. I don't like taking lessons out of context, but as long as you've had a lesson on the awesome grace of God granted to us through belief in Jesus Christ, you're going to need to talk to Jesus and pray. At some point, you are going to need your prayer language. It pains me to see so many TV and Internet preachers ignore this gracious gift. It is one of three baptisms Christians who follow the Bible experience.

Why do we call it a baptism? Well, the New Testament calls it that. It is an immersion, much like what surrounds us during the water baptism we experience after we first accept Christ as Lord and Savior. Since you may not have come through to this teaching the conventional way, or you may never have taken foundational courses necessary for your understanding before you've come to this one, let's take a quick review.

Who Is The Holy Spirit?

The third member of the Trinity. Read Acts 2:1-21; 4:4-14 and 5:1-16 to get a basic teaching on Baptisms. As well attend the dissertation on the Holy Spirit.¹ The Holy Spirit is God. Jesus is 100% man and 100% God. We do not serve three gods. The members of the Trinity are three distinct personalities yet One God. The Holy Spirit functions within an interdependent and mutually beneficial relationship of Father, Son and Holy Spirit. Issues and questions about the Trinity should have been reviewed already, thus my exhortation to attend the church dissertation. Let's look at some of the characteristics of the Holy Spirit.

¹ This would be at church. If you are not able to attend, going over this lesson will help.

The Holy Spirit is a person and can be grieved (Ephesians 4:30). Please review all the pronouns Jesus uses in describing the Holy Spirit in John 14:16 and 16:13-14. The Holy Spirit is omnipresent (Psalm 139:7-12), all-knowing (1 Corinthians 2:10-11) and omnipotent (Luke 1:35; Romans 15:13-19). All three members of the Trinity are mentioned equally (2 Corinthians 13:14). The Holy Spirit was active in creation (Genesis 1:2). He does not strive with man's sin (Genesis 6:3). While the New Testament believer can experience the presence of the Holy Spirit in a way that was not seen in the Old Testament, the Holy Spirit did work with many in the Old Testament (Genesis 41:1-40; Exodus 35:30-36; Judges 14:5-6; 1 Kings 17; 1 Samuel 16:13; Isaiah 59:21). The Holy Spirit was involved in the impartation of Jesus into this world (Luke 1:26-35). Jesus did not use His Divinity to perform miracles, but functioned totally within the power of the Holy Spirit (Matthew 3:13-17; Mark 1:12-13; Luke 4:1-15; Philippians 2:5-7; Isaiah 61:1-2; Luke 4:18-19). It was the Spirit that raised Christ from the dead (Romans 8:11).

In 2 Corinthians 1:21-22; Ephesians 1:13-14; and 4:30, we are said to be sealed with the Spirit. He is both the sealer and the seal itself. This signifies a transaction that has been done and it represents who is sending us or giving us something. It also describes security and ownership. As well, we are told that the Holy Spirit is our 'earnest' or deposit, if you will, of everything God has promised. There were signs on God's people in the Old Testament. While the sign or seal of the Spirit on us is spiritual, which can eventually be seen in our lives, the sign in the Old Testament was visible. (See Exodus 13:21-22; Numbers 9:15-23.) The Scriptures use visible symbols to describe the Holy Spirit:

*The dove (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; Luke 13:34; John 1:32; Genesis 8:6-12; Psalm 68:13; Psalm 78:14; Song of Solomon 2:14; 5:2).

*Fire: (Genesis 3:24; Exodus 3:2; 13:21-22; Leviticus 6:13; Deuteronomy 5:23; Matthew 3:11; Acts 2:3).

*Oil: (Exodus 29:7, 30:30; Psalm 45:7; Psalm 133:2; Hebrews 1:9; 1 John 2:27).

*Water: (John 7:38, 39; Isaiah 41:17-20; Ezekiel 16:9; 36:25; Hebrews 10:22).

By the way, none of these symbols and the resultant effects in our lives are limited to one generation or to only one time-period in a person's life. With the exception of the nation of Israel concerning the fire and cloud, all of God's gifts as a result of the Holy Spirit are for us today. Of course the word 'spirit' in the Old Testament is literally breath or wind, *ruach*. So the Hebrew is as descriptive as breathing, or God breathing. It is the Holy Breath. The ancient rabbis also called His voice the *bat kol* or the "daughter voice." If you have taken our Jewish Roots course, you have already reviewed this. But briefly, the ancients realized that God spoke and that voice was a bit more wooing, or tender to them. (Please review your Jewish Roots notes to see the full application of this concept among the Jews.) Jesus equated birth of the Spirit with water and wind (John 3:5-8).

One last reminder: Seek the Giver, not the gifts (read Romans 11:29). God gives gifts and does not take them back. It is up to us to make the time available in allowing the Holy Spirit to teach us how to use them. The ultimate test in any spiritual manifestation is, does it glorify Jesus Christ? If we as givers of the gifts and they as recipients of the gifts are receiving the glory, then I would say that something is seriously amiss and then that situation may very well not be the Holy Spirit. It may be human, it may be the devil—or it may be both! But in that case we have lost our focus on Jesus and are not resting in faith and totally reliant on His Word. In fact, we may be immature and not seasoned in His Word at all. My advice? GET BACK in focus with your first LOVE: Jesus, and get back to studying HIS WORD, the Bible, before we open our mouths.

What did Jesus say about the Holy Spirit?

Please read John 14:12-16:16. The baptism of the Holy Spirit is a gift, yet it is as natural in spiritual life and growth as it is for a child to learn to walk after he crawls. It is our prayer language. He teaches and guides us. He comforts us and reveals aspects of Jesus that will help us in our own walk as well as in the lives of those we meet and minister to. If Jesus had not left, the Holy Spirit would not have come to Earth to reside. He lives inside of us who have been saved and set free by Jesus' death, burial and resurrection. It should be noted that this baptism is different from water baptism (though, both can happen at the same time). It is different from the gift of tongues and interpretation of tongues seen in 1 Corinthians 12. (See the Greek in 1

Corinthians 11-14.) While the gifts seen in 1 Corinthians are given at specific moments in time, the baptism of the Holy Spirit with the evidence of speaking with other tongues is your prayer language to speak what God wishes for you to pray. Read the differences Paul enunciates in 1 Corinthians 14.

Jesus instructed the disciples in Luke 24:49. He said “power” would come upon them after they received the Holy Spirit (Acts 1:5-9). There are church groups that say that the baptism of the Holy Spirit with the evidence of speaking with other tongues is from the devil. Where did Jesus say the Holy Spirit would come from? See John 14:15, 26; Luke 11:11. And in whose name would He come in; and would He help or hinder? See John 16:7. If this baptism with the Holy Spirit comes from heaven, in Jesus’ name and helps, not hinders the church, it is not from the devil. In addition, a dramatic change for the better happened to the disciples in preaching the word and witnessing (Acts 2:1-4). In Acts 2:14-36, according to Scripture, Peter quotes Old Testament prophets in explaining this occurrence. This added thousands to the church in one day. I would say, not only does this NOT come from the devil, but that we could certainly use more churches today that sought the Lord in this area (Acts 2:37-47). There are tremendous events recorded in the lives of the believers and disciples: Signs, wonders, and many added to the church. Read: Acts 4:1-4; Acts 5:12, 14, 16, 19, 41; Acts 8:4-8, 36-40; Acts 9:32-42; Acts 13:4-12; Acts 16:22-34; Acts 19:11-20; Acts 28:7-10. As you read these events you can see that they confirmed the word of God and won many to Jesus.

There are those that say miracles and the baptism of the Holy Spirit is not for today. We have covered this in many class discussions. Briefly, there is no amount of interpretation of the Scriptures that show this. If the Holy Spirit and His miracle-working power was needed in the early church, He and His gifts are needed now, more than ever. A compelling argument is seen in one word: **Unity** or, as is interpreted in many translations, **one accord**; i.e., the believers were in one accord or agreement. Read Acts 1:14; 2:46; 4:24, 32; 5:12. When we are unified as they were then, we could see the entire world saved! There is no logical or Scriptural argument that can be made that we should be fractured. There is no logical or Scriptural argument that can be made that we should be in disbelief concerning God’s miracle-working power. There is no logical or Scriptural argument that can be made that we

should not see more saved and delivered as we preach the Gospel, and the Holy Spirit confirms that word with signs and wonders!

Someone back in the 1940s asked C.S.Lewis whether he thought the “new” movement of God that was taking place was from God or just exuberant human imagination. This was after witnessing the fact that many had been baptized with the Holy Spirit with the evidence of speaking with other tongues. It has been reported that Lewis asked the questioner, “Does this gift embarrass human pride and the flesh?” The answer from the individual was, “Yes.” Lewis’ next question to the responder was, “Does this gift make a mockery of human intelligence?” The answer again, by the individual was, “Yes.” Lewis is reported to have responded, “Well, then, it must be from the Holy Spirit!” Whether a true account, I cannot say. Many refute it. My first Pastor, who was a young believer during that time period remembered the story and retold it quite often. Whether true or not, the moral of the story is that we think we are so smart and have God figured out. What hubris, what audacity to think that God would actually demand an act of faith to give over an aspect of our being to Him to pray and be built up! No one seems to have a problem when we fast. We give over an aspect of our sustenance in worship to Him when we fast. Since I still can find no Scripture that says this gift or any other of God’s gifts died with the early church, then why wouldn’t I want to function as the Holy Spirit directs? Frankly, the Lord has blessed me with every one in order to lift up His Holy Name and bless someone else in His Body.

FIFTY (or more) Reasons Why You Should Pray in Tongues

Please read the following Scriptures: Luke 11:11-13; Acts 1; Luke 6:38; Mark 10:43-44; John 14 and 15; (John 14:12).

- Power to receive} **1. Patience**
- 2. Strength to do**
- 3. Strength to abstain**
- 4. Conviction to overcome**
- Power to give} **5. Ability to give**
- 6. Comfort**
- 7. Ability to learn**
- 8. Ability to receive teachableness**

9. Power to serve

10. Power to receive knowledge

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| Spirit = Life | } | 11. Power to give Jesus' life ministry |
| Life = Water | } | 12. Power to heal the sick (Matthew 8:16) |
| Water = Baptism | } | 13. Power to preach (Matthew 7:28-29) |
| Hands = Giving | } | 14. Power to teach |
| Gift & Baptism | } | 15. Power to cast out demons (Luke 11:20) |
- 16. Power to bless (Mark 10:13, 16, see Abraham)**
- 17. Power for cleansing (Ephesians 5:26)**
- 18. Lets you know you are part of the church (see below)**
- 19. Lets you know you are part of God (Ephesians 4:1-6)**
- 20. You are receiving God Himself (Spirit is God)**
- 21. Display the promise of permanent residence with God (Acts 2:33-36)**
- 22. Allows the flow of the permanent presence of God and His living water within (John 4:10)**
- 23. Allows you to be able to partake or gives us the ability to receive God within us on a regular basis**
- 24. It is the mark of belonging to God's covenant people**
- 25. Gives you the ability to impart the same gift of the Holy Spirit baptism to others (Acts 8:18-20)**
- 26. Shows sacrifice of God just like in communion**
- 27. Shows example to unbelievers of the infilling of the Holy Spirit (Acts 2:14)**
- 28. Gives you a refreshing drink when you need it (1 Corinthians 12:13)**
- 29. Shows forth the seal of God (Ephesians 1:13)**
- 30. Shows the downpayment or earnest of God**
- 31. Spirit uses it (Ephesians 1:14)**
- 32. Enables us to pray and build up ourselves (1 Corinthians 14)**
- 33. Enables us to unknowingly pray for God's will for others**
- 34. Enables us to unknowingly pray for circumstances**
- 35. It is a language devils do not understand so it bypasses enemy infiltration**
- 36. It delivers us from enemies within**
- 37. Opens doors we cannot see (Revelation 1:10; 4:1, 2)**
- 38. It is true prosperity (Proverbs 11:24-45)**
- 39. Helps us to function in signs and wonders**
- 40. Helps us to understand the love of God (1 Corinthians 12, 13)**
- 41. Builds faith as you speak and see God in action**

42. Moves God in ways we do not understand (see Genesis 1; Luke 2 where God moved with the Spirit and creative miracles happen)
43. Bypasses human intellect thereby humbling us
44. Embarrasses human pride thereby humbling us
45. Gives us hope because it is a symbol of the promise
46. Gives us impartation to worship and sacrifice
47. Gives us impartation to fast
48. Gives us impartation to praise
49. Helps you to see into the spirit realm (In Acts after Paul was filled with the Spirit in healing he was no longer blind: Acts 9:17)
50. Helps you to discern people whether they are in Christ or not (1 John 4:2-3)
51. Helps you to discern the times and the seasons (1 Chronicles 12:32)
52. Helps you to forgive because you have been forgiven; redemption is a sign of forgiveness
53. Helps your infirmities to pray (Romans 8:26)

In Romans 8:26, we see a very interesting word used, and it kind of sums up everything in the list quite a bit. The word used here for *intercedes* (pray), in the Greek means to take hold together with. It doesn't mean God does it. It means the Holy Spirit takes hold of your intercession. In other words, you have to start. He doesn't do it for you. There has to be something you give Him to *take hold of* and *function together with*. Lots of folks want the baptism of the Holy Spirit but refuse to open their mouths. Usually they are afraid that they will just be making up words. Sit, listen and act in faith. He will show up.

Let's look at another point of confusion for some folks. There are different manifestations, but the same Spirit. We all receive the Holy Spirit at the moment of salvation. We are dead in our sins and need a rebirth into new life. When we believe on Christ and make our confession of faith, we are saved and receive the Holy Spirit. Similarly in Jesus' resurrection, we know He was dead, but then He was made alive by the Spirit. Like Him, we were dead—the difference being, dead in our sins—and need a new birth to be made alive again into a new spiritual birth (Ephesians 2:1). In the same way, we see a difference between baptism in water and the Holy Spirit, with the evidence of speaking with other tongues. In Acts 8, we see that the Samaritan Christians had been baptized in water, but “He had not yet fallen upon any of them.” We

can easily see that water baptism had taken place, but something else also took place; something other than water baptism. Simon, the sorcerer would not have asked for the same ability as the apostles had, if there was no result. In each instance that the Holy Spirit baptized, the result was speaking with other tongues. In Acts 10:44-48; even those not baptized in water, but believing on Jesus, received the baptism of the Holy Spirit with the evidence of speaking with other tongues first, and then water was made available so they could be baptized in water as well.

So there is a difference between the Holy Spirit infusing us at the moment of salvation, and the other experience of being baptized by the Holy Spirit with the evidence of speaking with other tongues. My own personal experience was that I received the baptism in the Holy Spirit when I came up out of the water! As you can see from our list, our prayer language is quite amazing. But why can't we pray in English or whatever our native tongue is? Paul said that he would pray with his understanding and pray in the Spirit. When we pray in the Spirit, it is the Holy Spirit Himself who is giving us the words to pray. Because the Spirit knows the mind of God, we can rest assured that we will always be praying according to the Father's will (Romans 8:26-27).

Focus On Jesus

When our focus is on Jesus, the Holy Spirit will always bring us into truth and revelation. When our focus is on ourselves, we will always get into trouble. There are those who develop a morbid interest in super-spiritual occurrences. I have seen Christians lean the same way. That's because at some point in time they lost sight of the Savior and focused on something else, whether that be a person or teaching.

A cult is defined as a false religion, usually one that in some way refuses the Bible's parameters of the Trinity. They will most always base their belief on a strong leader figure and adhere to his teachings. This leader usually professes some type of new or different way to reach God other than through faith in the atoning work of Jesus Christ on the cross. Occultism might also be at play, but occultism is different. Occultism is the belief in the supernatural, psychic power of humans to harness these powers, either alone or through some type of god or spiritual entity. Ultimately, the god of all occult groups is satan, whether they believe so or not. This is why it is extremely important

for believers to renounce and forsake all “works of darkness” (1 Corinthians 4:5; Ephesians 5:11).

As we saw from Acts 8 with Simon the sorcerer, any desire other than the desire to follow Jesus and do things His way will result in ungodly ends. You don't have to have been involved in occult practices. Any time we take our focus off of Jesus and put it onto something else, we fail. Now, here is hope. Once you become aware of God's awesome grace in giving us Jesus as a sacrifice, there is a rest we enter into. This is why developing a works mentality is just as dangerous as being involved in a cult. Jesus' grace draws us to Him. We can rest in our love for Him, but more importantly, we can be at peace with His love toward us. My advice to those who have functioned in the occult is no different from those who haven't. Receiving water baptism and renouncing all works of darkness, along with the attitudes and desires that mimic these forces, will lead us to Jesus. Putting on the mind of Christ (Romans 12:1-3), and focusing on Him, will lead us to His perfect will for our lives.

I likewise advise all of us to ask the Holy Spirit when we are not exhibiting the mind of Christ and instead mimicking our enemy. When the Holy Spirit reveals these things within our personalities, it is an awesome revelatory gift that is meant to draw us closer to Jesus. Most of the time, we can be in denial about our own issues. To know that the Holy Spirit revealed an issue to us means we truly are in the family of God. There are some cases, or at some moments counseling with a pastor or other Spirit-filled believer is something the Holy Spirit may tell us to do. Frequently, a good counseling book can help. But more importantly, having the kind of relationship with the Savior where you ask Him to show you your heart and the hidden things which can cause all of us misery, is the best relationship to have. Remember to keep the focus on Jesus, instead of navel gazing, but closeness with the Savior means everything in our walk with God.

While we spoke about hallmarks of the Holy Spirit, one area in which we have not gone in-depth in this course is that of sanctification. A hallmark of a Spirit-filled life is that sanctification is ongoing. There will always be evidence of the humility and nature of Jesus being ‘grown’ within the believer's heart and soul. I have sadly seen people that spoke in tongues whom I deemed as not exhibiting Christ's nature. To be sure, we all fail. We

all come short of the glory of God and need a time where we come to Jesus on a daily basis. Reading the Bible, prayer and other forms of worship will always keep us moving forward in sanctification. No one has arrived. No pastor, no leader, no saint can say that they are sinless. We all should be sinning a whole lot less as we walk with Jesus in life, but we are not perfect until faith becomes total sight. Yet we should all be walking in a sacrificial way in an effort to follow the Holy Spirit's sanctification process for each of us. Knowing His grace and deep love for us, even when we fail, moves us toward Him, not farther away from Him, regardless of whether you pray in tongues or not.

What's the Difference Between Our Prayer Language and the Gift of Tongues and Interpretation of Tongues?

The baptism in the Holy Spirit with the evidence of speaking with other tongues is a gift given to us as believers. As discussed, it is a prayer language between us and Jesus. When we attend prayer meetings, quite often you will hear people praying in tongues. Because of the nature of our prayer language, it can be noticeable while we are praying in tongues, or you hear someone else praying in tongues. But it is quite evident that those praying that way are not trying to take the microphone or the center of attention. We are praying together. It being a language other than the native language spoken where the meeting is taking place, it can seem quite noisy. When all the saints are praying in our prayer language, it is not as distracting as if only one person was doing so loudly. Standing up and speaking in tongues is not something Paul said to do, unless there was an interpretation. He writes extensively about the circumstance and gives parameters for the use of the gifts. Please read 1 Corinthians 14.

As a quick difference, the baptism in the Holy Spirit is for your individual and personal prayer language. The gift of tongues and interpretation of tongues is for public use among the saints as a gift given to the Body of Christ (1 Corinthians 12). Paul made it clear that it is different from a gift of prophecy in the church in that it is for the unbelievers primarily that have come into the service.

Paul relates in 1 Corinthians 14:22-28: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serves not

for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto **edifying**. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. **But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God**” (KJV).

Pray Without Ceasing

In the feature article this month, I feel led to share the parameters of the Holy Spirit’s spiritual gifts discussed by Paul in 1 Corinthians 12-14, so I won’t go into it here. The Feature Article can be viewed by clicking on the ‘Feature Article’ Tab at the bottom of this page. I do want to review an understanding for believers that Paul talks about in 1 Thessalonians 5:17. I advise you to read the whole chapter in the NET Bible, including the footnotes by the translators (bible.org/netbible). It is one of Paul’s earliest epistles. Many ascribe some hyper-supernatural experience to this verse. The reality, when looking at the whole of the epistle, as well as the chapter, is that Paul was writing about some “rubber-meeting-the-road” type of Christian walk. He talks about the Day of the Lord. The phrase is one connoting a time where God will come to earth to intervene in daily events to bring about His final redemption and judgment. (For an overview see: Isaiah 2:11-12; 13:6-13; Ezekiel 30:3; Joel 1:15; 2:32; 3:18; Amos 5:18-20; Obadiah 15-17; Zephaniah 1:7-18; 2:2-3; Zechariah 14:1, 13, 20-21; Malachi 4:1, 5; 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14; 2 Thessalonians 2:2; 2 Peter 3:10.)

Paul tells them how to live and what their daily Christian life should look like and the works they should do by living in “daylight” as opposed to doing deeds of darkness, referred to as the night-time. In the context of both the gravity of the beginning of the chapter and the day-to-day service in the rest of the chapter, Paul tells them to “pray constantly.” Well, we all know it’s

impossible in our human flesh to pray constantly— or as the King James Version refers to it as “pray without ceasing.” So in what other way can a Christian who is not living after the flesh, but living in the Holy Spirit pray?

One way is through the baptism of the Holy Spirit with the evidence of speaking with other tongues. But there is a prelude, or I should call it a foundation in there. That foundation is having our eyes on Jesus, thinking of Him and looking to Him on a continual basis. Paul says something similar in Ephesians 5:17-21: “Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; **Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;** Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.”

It’s almost like a continual movement forward, like John eludes to in John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.” *Pros ton theos* is translated here, the Word was **with** God. There is this movement towards. I get the impression of us living in an understanding where our thoughts are on our Lord and we live a life filled with the Spirit where we speak to ourselves in psalms, hymns and spiritual songs, singing a melody in our hearts to the Lord. This produces thanksgiving and a summited lifestyle to the Lord. We pray in our prayer language and all of this is a life of prayer without ceasing.

This cannot be done in our flesh or with a human understanding. This is done with a submitted heart to the Lord and the cycle of living in the Holy spirit draws us closer toward God, somewhat like a beautiful dance or waltz with Jesus. So don’t struggle when you pray. Don’t get all stressed about “doing this or that perfectly.” Just live with the Holy Spirit and experience Him daily and these things will unfold before you and within you as you submit in love to Jesus on a continuous basis.

Scripture readings in closing: Micah 7:7: “Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.”

Colossians 3:2: “Set your affection on things above, not on things on the earth.”

Genesis 8:22: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

Matthew 6:31-33: “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”