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## Chapel Transcript January 14, 1983 - Dr. Martin Luther King, Jr.'s Birthday by Larry D. Hart

Larry Hart

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CHAPEL

Dr. Larry Hart

January 14, 1983

Song: "How Firm a Foundation"

Song: "I Will Enter His Gates With Thanksgiving in my Heart"

Song: "Thy Loving Kindness is Better Than Life"

Song: "Come Magnify the Lord"

Song: "The Lord Liveth"

Song: "Holy, Holy, Holy"

Song: "To God Be The Glory"

Hart: Part of what my message is going to be today is on freedom and I think we are experiencing that--the freedom of the Spirit. This is a special time of the year. We are emphasizing the Holy Spirit and will continue to do so throughout this month and probably on into February, the Lord leading, the Lord willing. And also today is a special day. Tomorrow, as most of you know, is Dr. Martin Luther King, Jr.'s birthday.....(Applause) There are many remembrances of that wonderful man's life that are going on even

today, this very hour, and we will have one of our own here in our chapel service. I've asked Monty Norwood, one of our students, to lead us in the reading of the scripture and lead us in prayer and then we'll have our special music. Monty, will you come at this time.

M. Norwood: Thank the Lord for that worship time this morning. It did something for me. And when we get to heaven, just think, that's all we're going to do is worship the Lord day and night so we might as well get used to that. And I praise God for that. Amen! No more books. (Applause) While recently home in Atlanta, Georgia, I had an opportunity to spend Christmas in the same city as Martin Luther King, Sr. and Martin Luther King, III, the father and son of the late Dr. Martin Luther King, Jr. And as I began to reflect and think about his life, I began to think of a scripture that was indicative and reflective of Dr. King's motivation and his contribution to the welfare of mankind. This morning I would like to read to you from the book of Mark, the 10th chapter, the 35 through the 45th verse. This is the scripture text for one of Dr. King's better-known messages known as the "drum major instinct." It says: "And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus

said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but if shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And as we pray this morning I'd like us to join hands together and to realize and be mindful and cognizent of the fact that it is a privilege to have a relationship to God, it is a privilege to be a Christian. And that privilege breeds responsibilities, responsibilities to heed the challenge and the call of God no matter where it may take us or what it may lead us to do. And as we pray, I'd just like us to be mindful of that. Lord, in the name of Jesus we honor you as we come to you this morning in prayer. I thank you for the opportunity to come with my brothers and sisters collectively, Lord Jesus. We pray that your power will be manifest in this chapel as it already has been, Father, because we love you, Lord, and we worship you. I pray that the Holy Spirit would rest heavily upon Chaplain Hart as he brings us the message, Lord Jesus, and that Lord, even as this passage says, we would see, Lord, to live out your character daily, Lord, and exemplify the fruit of the Spirit,

Lord Jesus, as you would desire to live through us, Father God. May we be obedient and live a life of worship and exultation to you, Father. We just thank you for so many things. There are various needs here this morning and we lift them all up to you and, Lord, as we honor and worship you and honor a great man. We ask these things in Jesus' name. Amen and amen.

Hart: Thank you, Monty. As Monty makes his way to the drum set.... he plays with one of our music ministries, one of our best groups, one of my favorite groups. Would you welcome Souls of Fire. (Applause)

SPECIAL MUSIC BY SOULS OF FIRE

Hart: Now, I've asked one of my good friends, a leader on this campus, a student I've come to appreciate more every day as I get to know him better, Benny McFarland will come to give a special tribute to Dr. King. Benny. (Applause)

Benny McFarland: Today I'd like to give recognition to a special person, a special man, and that man is Dr. Martin Luther King, Jr. I would like to give a brief excerpt on his life for those of you who may not be acquainted with him. Dr. Martin Luther King, Jr. was an eloquent black minister who, from the middle 1950's until his assassination in April of 1968, led the first mass civil rights movement in the history of this country. He was born in Atlanta, Georgia, on January 15, 1929. King came from a long tradition of Baptist ministers. At the age of 15 he entered Moorhouse (sp)

College in Atlanta under a special program for gifted students, receiving his Bachelor of Arts in 1948. As an undergraduate, his earlier interests in law and medicine were eclipsed by his decision in his senior year to enter the ministry as his father had urged. He thusly went and spent the next three years at \_\_\_\_\_ Theological Seminary in Chester, Pennsylvania where he first became acquainted with Mahatma Gandhi's principle of non-violence. From there he went to Boston University where he received his Ph.D. King then returned to Alabama and had been pastor of Dexter Avenue Baptist church slightly more than a year when a group of civil rights advocates decided to contest racial segregation on the public buses. Then on December 1, 1955, Miss Rosa Parks, who had refused to surrender her seat to a white passenger on the bus, was arrested for violating the city's segregation law. Black activists formed the Montgomery Improvement Association and elected King as its first leader. And although King's home was dynamited and his family's safety threatened, he refused to yield his faith and ultimate victory. And thusly, one year and several months later, the blacks of Montgomery achieved their goal of racial desegregation of buses. King recognized the need to capitalize on this effort set out for a nationwide launch utilizing and informing the Southern Christian Leadership Conference as a base of operation and rapidly gained national prominence. Soon Dr. King's concern for racial quality heralded him as a leader for blacks across the country. Then on August 28, 1963, an inter-racial assembly of more than 200,000 stood in the shadow of the Lincoln Memorial to demand equal justice for all under the law. This is some of the contributions, far too many, to mention here which Dr. King's life

has contributed to this country, not only to blacks and other minorities, but to all people. And, of course, in 1964 he was awarded the Nobel Prize for peace for adhering to Mahatma Gandhi's principle of non-violence. And as millions of people across this country, today and this week, pay special tribute to this pioneer of freedom, it is all too important that we as students of the Oral Roberts University recognize the need to be aware and informed of those people who shape our world and our society. And while it should never be our purpose or intention to magnify or glorify anyone other than Jesus, it is also proper that we pay special tribute to those who have followed in the path of Christ. And if Oral Roberts University is going to produce students who are going to be part of the answer rather than part of the problem, then we must keep abreast of issues that face our life. In conclusion, I would like to leave two aspects of Dr. King's life as a black student of this university and a senior that speak especially to me. And I would like to challenge each of you this day in this assembly. The first of which is: We must never be afraid, never be afraid to go against the tide, or to go against this world's system. When God's call is upon our lives, we must be willing to face opposition, we must be willing to stand up bold for the message of Jesus Christ and say thank God that the Holy Ghost is protecting me and I will fearlessly proclaim the message of Jesus Christ to this generation. And we must not be afraid when we are going against what the world says is different. And Dr. King was not afraid to go against what the world's system was. And Alexander McClaren (sp) says, "The measure of our discord with this world is the measure of our accord with the Savior." Gypsy Smith

says: "If you're an in with God, you're an out with this world." And we must not be afraid today, if we are really going to fulfill the obligation of this university, if we're really going to do something for Jesus we must not be afraid to stand up and proclaim this message and not compromise it one single iota. (Applause) Thank God. We must not be afraid to compromise the message of Jesus Christ because once we compromise our message, it loses its power. It loses its anointing. I heard of a pastor who had taken a new pastorate and the deacons wanted him to join the country clubs and to get members in the church and he didn't feel particularly inclined to do so. One day as he was driving along the highway he said one of the cars of one of his deacons had skidded off into a mud hole. And he got out of his car and told the deacon, "I'll back down there and pull you out." The deacon said, "Oh, no, don't you do that for we'll both be stuck in the mud." And that's exactly what the preacher wanted him to do. The preacher said, "Sure, that's exactly what you're been trying to get me to do spiritually. You've been trying to get me to leave the King's highway and back off into every mud puddle in this world on the pretense of pulling someone else out. What would happen would be another preacher would be stuck in the mud." It's all right to throw out a tow chain, but let's never leave the King's highway. Let's always remain faithful to Jesus. And finally we must always be totally yielded, totally yielded, to God's purpose for our lives and eagerly willing to pay the cost even if it means our lives. We must be willing to get out there and whatever it takes--every facet of our being, every aspect, all that we are, all that we hope to be, and all that we're not. We must be willing to give that to

Jesus. Even to give the shelf behind the door. We must be willing to give everything we have. It's not going to take in this world, in reflecting on Dr. King's life, it's not just going to take experts. We don't need experts any more today. Just people that have the academic knowledge. We've never had more experts than we do today and that probably is our problem. The problem with the experts is they know all the answers but they don't know what the question is. We need to be willing to yield our lives and say: "God, please...." As one brother prayed in a prayer meeting, "Lord Jesus, please give us tonight what makes the difference." And we need in our lives what makes the difference. And I'm thinking of when old D. L. Moody spoke in Fifth Avenue Church in New York on a Sunday morning. He looked like anything but an impressive pulpit personality for his trousers were baggy and his countenance was shaggy and he called Gideon 'Gidgen', and Daniel 'Dan'l', and pronounced Jerusalem in two syllables. But although that prestigious, cultured congregation was nervous for a few moments, before ten minutes had passed they were sitting on the edges of their seats listening to a man preach with the power and the anointing of the Holy Ghost. No, it doesn't mean that education is unimportant and it doesn't mean that a proper pulpit appearance isn't necessary. But it does mean that D. L. Moody had what makes the difference. "Not by might nor power but by my Spirit," saith the Lord of hosts. And without that, theological correctness or ethical strictness or religious 'busyness' will only be so much dust on a windy street for all is vain unless the Spirit of the Holy One comes down. (Applause) And I would like to say to you, my brothers and sisters in Jesus, it's time to give all that we

have. We're in a new generation and as Dr. King gave his life, it will take giving all that we are, every part of our being, every cell of our bodies, even the shelf behind the door. Everything that we have to offer -- everything. My brothers and sisters, everything. Even the shelf behind the door, the shelf behind the door, the shelf behind the door. Please tear it down and throw it out! Don't you use it any more for our God wants his temple clean from ceiling unto floor. He even wants the little shelf that's hid behind the door. (Long applause)

Hart: If you haven't already guessed, Benny is a Baptist preacher like Dr. King. I changed my message yesterday because of a dream I had the night before. I woke up and I had had a very vivid dream about John the Baptist and he, as the oldest manuscripts tell us, was a Southern Baptist....(Laughter)....which, of course, is true of Dr. King and Benny and myself. But I had a whole new perspective on what I felt led to share. Dr. Martin Luther King, Jr. stood for freedom. I suppose if there was one word that stood for in his person and his preaching, it had to be freedom. Then also he stood as a prophet. And tying this together with our month on the Holy Spirit, I thought about the Holy Spirit as the spirit of freedom and the Holy Spirit as the spirit of prophecy. I want us to think about those two themes this morning as we turn to the Word of God. When Dr. King stood before that crowd of 200,000 people there in front of Lincoln's Memorial after the Emancipation Proclamation had been.....they had been reminded of the Emancipation Proclamation.....he stood forth to preach the sermon. The sermon that day was on freedom and I remember some of these

words that he spoke. Do you remember this? "I have a dream that one day this nation will rise up and live out the true meaning of this creed. We hold these truths to be self evident that all men are created equal. I have a dream that one day in the red hills of Georgia the sons of former slaves and the sons of slave owners will be able to sit down together at the table of brotherhood. I have a dream that even one day the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream that one day every valley will be exalted, every hill and mountain shall be made low. The rough places will be made plain and the crooked places will be made straight and the glory of the Lord will be revealed and all flesh will see it together. This will be the day when all God's children will be able to sing with new meaning, 'My Country 'Tis of Thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrims' pride, from every mountainside let freedom ring.' And when we let freedom ring, when we let it ring from every village and every hamlet and every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last, free at last. Thank God Almighty, I'm free at last.'" That was the theme of our brother's life and it's really the theme of the Bible. The Bible is centered around two great liberation events. The one of the Old Testament

was the Exodus as we've talked about before. The one of the New Testament was Easter when Jesus Christ rose from the dead to set us free. But somehow in our day and age we have lost our freedom in a nation that stands more than anything else for freedom. We in America are losing our freedoms. You know, so many of us in the '50s and '60s, when the Holy Spirit was beginning to move in new and expected and surprising ways in our denominations, we began to realize that the Pentecostals weren't just those in the small churches and across the tracks. But God's Spirit was being poured out everywhere. God's Spirit was working in other ways. He was raising up a young man by the name of Martin Luther King, Jr. to lead a movement of liberation. But how many of us saw that as a movement of the Holy Spirit? You see, we've compartmentalized our minds to think that the Holy Spirit only works in certain ways. He works in church services and prayer meetings, but he also worked through the lives of those precious saints who suffered at the hands of others as they marched for freedom and for the rights that every person deserves to have, not only in our society, but in any society. Yesterday I was looking at a book about Martin Luther King's life. I saw a picture of him with then Vice-President Nixon as they were visiting in Ghana when Ghana was being established as a nation. King was in his middle or late 20's and he looked so young and he reminded me of you. I'm getting older. I'm 35 now so I'm getting decrepit but here you are in your late teens and 20's. And he reminded me of you students and I thought: My Lord, he was so young and he was so young when he died. Tomorrow is his birthday. He would have been 54 years old today if he were alive. He died as a young man, much our Lord Christ died as a young man,

giving his life's blood for freedom. So it's good to remember a brother in the faith, Dr. Martin Luther King, on a day like this. One of our Presidents talked about four freedoms and one of the freedoms he talked about is the freedom of fear. I think if there has been anything that has held back the Spirit of God in this country, it's not being free from fear. I thought about what Benny was saying. So many of us Christians, we're afraid to stand up and say what we really know to be true and right. And then when some of us do it, we put them in a bad light and we look down on them and we set ourselves apart from that person. Sometimes we'll do it because we don't agree with their politics. Other times we will do it because we don't believe in their theology. We don't quite measure theology the same way they do. But the fact that they've had the courage to stand up ought to be reason enough for them to affirm them as our brothers in Christ. Now, for example, I don't always agree with some things that Jerry Falwell says, politically or even theologically, but when I see him having the courage to stand up and say, "If we don't change the moral course of our nation, God is going to judge us." Then I admire him as my brother in Christ and I affirm him as my brother in Christ. I think that it's time somebody stood up to do that kind of a thing. (Applause) Some of you may have seen the newspaper article recently. George Cornell, one of my favorite religion writers, was interviewing Billy Graham and Billy Graham is deciding that God is calling him to be a prophet like he never has before. Back in the Vietnam days and even during the days when the civil rights movement was beginning to gain momentum and he was in dialogue with Dr. King, yet at that time he didn't feel the freedom to make the kind of

social pronouncements that he's making today and he'll be the first to admit that. He's learned what things not to do as a preacher of the gospel. He's also learning some very important things to do as a preacher of the gospel. One of those is to stand up for that which threatens the life and the freedom of God's people everywhere whom he's created in his image. And, of course, he's made a bold stand against nuclear arms and this has opened up all kinds of new doors of opportunities for ministry, especially in educational institutions of our land that have had these same concerns and now they're hearing the gospel. And now he's also taking a stand with Dr. Falwell and they're saying that now instead of having freedom of religion in our country, we are having freedom from religion, which is no freedom at all. And it's interesting. Let me just read you some of the comments that were made as he talked with George Cornell. Graham was talking to a leader of a church in the U.S.S.R. and he told that leader that in American schools you're prohibited from reading the Bible and the man looked with shock at Graham as he said, "You mean in America you're not free to pray and to read the Bible and to talk about Jesus in your schools?" He said, "Is that America? I thought it was religious freedom." The evangelist cited the incident in contending that U.S. courts and state officials have given in too much to efforts to ban religious elements from American civil life. "This country has carried the business of separation of church and state too far," he said in a New York interview. "The writers of the Constitution meant freedom of religion, not freedom from religion." Cornell points out that Graham comes from a tradition, my own, the Baptist, which is very much concerned about guarding the separation of church and state so

that we don't have religion enforced by the state. But nevertheless we should never have religion oppressed because of the state. "But now students in our schools," Graham says, "can't even sing carols at Christmastime. They can't have group prayer. Sometimes they are stopped from carrying their Bibles." And he tells all kinds of horrifying stories about students who simply want to live their Christian faith in their schools and they're being persecuted for it. When I was a pastor in Kentucky, I was asked to come to one of the schools and talk about Christmas. And you know what they said to me? "We would be honored to have you come and talk to us, but we want to ask you to do something when you talk about Christmas. Don't mention Jesus and don't mention the Bible." And I said, "I'm sorry, ma'am, but that is Christmas to me and I wouldn't have anything to say without that." And that's the sad state that our country has gotten into. We need a new kind of religion, or freedom movement, in our country to gain back that which we have lost. So freedom is a precious heritage. When you look at the Bible it's always associated with the Holy Spirit. Remember what Paul says in 2 Corinthians 3: "Where the spirit of the Lord is, there is freedom." And the early church exhibited that freedom in their worship and in their witness. When Paul was writing the congregation at Ephesus he said, "Don't get drunk with wine. That's dissipation. But be filled with the spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Always giving thanks for all things in the name of our Lord Jesus Christ and God the Father, and submitting yourselves to one another in the fear of Christ." Those early believers knew what freedom of

worship was. They knew what it was like to yield to the indwelling and presence of the Spirit of God. I was talking to my son last night. He's 3½ and we were having a deep theological conversation. He had about a 101° fever but he kind of wanted to talk. I think he was delirious, but at any rate I said, "Honey, I'm going to pray for you and ask Jesus to heal you. Did you know Jesus can heal you?" "Yes, daddy, I know Jesus can heal." I said, "Well, let's just pray that Jesus will heal you." So I laid my hands on him and I prayed that Jesus would heal him and after the prayer we started talking and he said, "Daddy, let's get in the car and go see Jesus." And I said, "Honey, Jesus is here right now. He's here by the Holy Spirit. And the Holy Spirit is the presence of Jesus." Then he said, "Well, daddy, what does Jesus have in his presents?" He had just come from Christmastime with all these presents and he thought I was talking about presents. I tried to explain that he is a reality because the Holy Spirit is with us in that room. And that was the experience and the conviction of those early Christians. That's why their worship was so contagious. That's why Charismatic worship is so contagious and so exciting. But also their witness was a free witness. In fact, when you look at Luke's account of the early church in Acts, the 4th chapter, you begin to see this church acting in the freedom of the Spirit as they bear witness to Jesus Christ. They were uninhibited because of the Holy Spirit's freedom in their lives. And the word that Luke uses, instead of *alutheros* (sp), is the word *pyracia* (sp), which means boldness or frankness of speech, or unhinderedness. In other words, they didn't have any hangups. They were bold to speak about Jesus. So here in the 4th chapter he has Peter filled with the

Holy Spirit and bearing witness boldly to Christ before the same people he was afraid of earlier, before Pentecost. And in the 13th verse he says: "Now when they saw the boldness of Peter and John, the pyracia (sp), the freedom, and perceived that they were uneducated, common men, they wondered and they recognized that they had been with Jesus." Well, they got in trouble, as you know, with the religious people which often happens when you're walking with God. It's usually not the pagan people who will jump on you. It's the religious people. The same way with Jesus. Well, they went back to have a prayer meeting and as they were praying, they didn't have any more sense than to pray for more trouble and here's how they prayed for it in verse 29. "Now Lord, look upon their threats and grant to thy servants to speak thy word with all freedom, with all boldness, with all freedom. And while you stretch out your hand to heal and signs and wonders are performed through the name of your Holy Servant, Jesus. And when they had prayed, the place in which they were gathered together was shaken and they were all filled with the Holy Spirit and they spoke the Word of God with boldness." But, you know, it's kind of ironic that it seems like some of us that have discovered that freedom of worship and witness have had a tendency in recent days to kind of cover that up so we can kind of curry favor with people who might look down on us for our new-found freedom. And that may be a very big mistake. Again it may be as a result of our fear. Just a couple of days ago I got my latest issue of CHRISTIANITY TODAY, and I want to recommend this magazine to you. One of our professors, Dr. Steven O'Malley, has an excellent article in here on discipleship. But there's a humorous article in here every time it comes out called Uticus (sp)

and his kin. You remember, Uticus, the fellow who fell asleep when Paul was preaching one of his brief sermons and they had to raise him back to life. And it's talking about the freedom from fear. And the name of the article is Charisphobia. "You can tell a man's level of maturity by observing the things he fears. The bogeymen are always there but they change from year to year as we grow older. But among these changing bogeymen are others whose terror lessons or increases with time. At 4 we fear the barber. At 8 the dentist. At 16 the driving examiner. At 24 the loan officer. How odd that in the sociology of the church one can determine a Christian's level of maturity by marking what he fears. To the non-Christian, the bogeyman who constantly terrorizes secularia is the lay evangelist from the local church. Once converted, the new Christian fears the nominating committee which is trying to annihilate his clock and his calendar with 'churchianity'. To the year-old Christian there is a desperate fear of the church pledge campaign. Then our fears grow larger. If we're moderate Evangelicals, we fear zealots. If we're zealots, we fear moderates lest their lukewarm affection for Christ canker our own lives. If we're Charismatic, we fear the cerebral and cold proclamation of the straights. And if we're the straights, we fear the fever of the smiling Charismatics. To non-emotionalists, Charismatics appear as the arch-bogeyman, a Biblical exegesis. They lurk on the perimeter of our prayer meetings and threaten to pounce upon the church with glossalalia blazing from both barrels. And to avoid being suspected of Charismatic fever, non-Charismatics always pray with distinct diction. If they wave at a fellow Christian, they're careful to raise only one hand at a time. They embrace no fellow

Christian unless there has been a death in the family. And they smile only when they're in the car on the way home. Oh, how the fear marks our immaturity. We cannot help but quail before the unseen specter that on some balmy night it will happen to us. We will put on our 'prays for' album and open our Bible to the Psalms. And then as the music fills the dark room, some unseen force will descend upon us and we will become what we have always feared--an honest-to-goodness, second-blessed, hand-raising, hugging, and non-Episcopal Charismatic." Oh, isn't that terrible. (Applause) Then he goes on to talk about how needless our fears are. But I've seen the fears go both directions. I'm a part of a traditional church that still is a little nervous about the Charismatics but I've seen two Charismatics who are nervous about the traditionalists. They're so afraid that their deadness will rub off on them or something. You know what we're going to discover in the freedom of the Spirit? That we absolutely can't do without each other. We need each other so desperately. Freedom. Well, the second thing Dr. King stood for--he stood as a prophet of God. And this is where my dream comes in about John the Baptist. I was dreaming about John the Baptist and the message that kept coming over and over to me is: Think about how powerful this prophet was. Think about how powerful this prophet was. And I remember I turned to that third chapter of Matthew and here is John the Baptist standing forth to prepare the way for Messiah. And its message is rather alarming and rather frightening. It's a message of foreboding as well as blessing. He says: "Even now the axe is laid to the root of the trees and every tree therefore that doesn't bear good fruit is cut down and thrown into the fire. I'll baptize

you with water for repentance. But he who is coming after me is mightier than I whose sandals I am not worthy to carry. He'll baptize you with the Holy Spirit and with fire." Don't miss that part. "His winnowing fork is in his hand and he will clear his threshing floor and gather his wheat into the granary. But the chaff he will burn with unquenchable fire." And in studying this passage I began to realize that this last-day outpouring of the Spirit and fire that he's talking about that started with Jesus, that continued with Pentecost, and continued in the early church and it's continued on down to this present day, was a special kind of spirit and fire, baptism or outpouring. For those who reject God's blessed, good invitation of forgiveness, it's a baptism of judgement. It's the fire of judgement. Just like he says here, "They are cut down and thrown into the fire. The chaff is burned with unquenchable fire. But for those who yield to that baptism of spirit and fire, it's a baptism of blessing, a baptism of power and love, it's a baptism of purifying fire." I don't believe when people tell me they're Spirit baptized or Spirit filled if their life doesn't reflect the holiness of that fire that comes with that Spirit of baptism. In the Bible, the spirit and fire symbolize God's holy presence that purifies those who repent and that destroys those who refuse to repent. And both of those baptisms are going on. I believe that's a part of what that outpouring of the Spirit in the '50s and '60s was all about. It was not only the blessing of the Saints releasing spiritual gifts. It was a blessing of those blessed Saints who got out on those streets and marched for the few freedoms we've been able to regain for the minorities of our country. I have begun to learn that freedom is a

different thing than I conceived of earlier. The other day we had a student who had a tragic loss of a child and I went over to the north part of town where she lives. I'll tell you, I began to realize how insensitive I am. I thought: Man, I don't have any problem with having a wrong attitude towards someone of a different color. I thought that was good enough. But I began to realize that in the Spirit it's not enough to just have a right attitude. It's to be sensitive to what their needs are. And I went over to the north side of town, which was the black part of town, and I was driving around and there wasn't one white person in the whole community. And I drove up to the house and we had a marvelous time sharing and praying together. And as I drove back to campus I began to realize: Man, Hart, did you feel out of place! And I began to think: What about the minorities on our campus? The blacks? The internationals? So many others? Some of them from non-Charismatic backgrounds, liturgical backgrounds, and we've not been sensitive to the adjustments they're having to make because of this rather white, Anglo-Saxon, Protestant atmosphere we have here. And we're not sensitive to the needs of those people. And a part of the spirit of prophecy is to realize the needs of the people that live around us. It's not just enough to say: I love them. We've got to be attune to what the Spirit is saying. I want you to know that John was a prophet and he predicted at the last days that God would pour out his Spirit upon all flesh and Jesus explained that this would happen to all of his children. And finally, when it happened on the Day of Pentecost, do you remember Peter got up and he said: Hey, when this happens this is a fulfillment of Joel's prophecy. And Joel said, "In the last days I will pour out

my spirit upon all flesh and your sons and your daughters will prophesy." And now, instead of having just a few choice people prophesying for God, now all of God's people are to have the spirit of prophecy, all of us are to be God's spokespersons in this world. That's why Paul elevates that gift of prophecy which we'll be studying about soon in 1 Corinthians 14, because it has the power to keep us from playing games with one another. It has the power to keep us under the anointing of God, the power to keep us in the fire of God that makes us pure and powerful for God's purposes. But unless we keep that spirit of prophecy at work among us, we will compromise that which God has given us to share with the world. And I want us to realize that when you decide to accept your role as one of God's prophets, it's going to cost you something. This same John that the people were so down on, he ends up being thrown in jail and he's beginning to have second thoughts, and he calls to Jesus and sends messengers and says, "Are you the guy I'm really preparing for?" And Jesus said, "You go back and tell him all these things that are happening, how the oppressed are being set free." Then he turns to the crowd and said, "What did you go out to see when you saw John?" He said, "What you saw when you saw John is the greatest of the prophets, yet the least in the kingdom of God is greater than that man." And he had a tremendous love for John the Baptist. John's reputation carried on down until some thirty.....(Tape Side Ended).....

and then they are baptized in his name and in the Messiah's name, Jesus Christ, and the Holy Spirit comes upon them and they enter into that fullness, that new covenant. It could be that even Luke and John, the beginnings of their gospels, have one very important

purpose to accomplish and that is to make sure the people understand that Jesus is greater than John, because John's impact as a prophet was so powerful. And that's the kind of impact that God wants our lives to have as we stand forth as prophets. But I want to tell you, it's going to cost you something. And it may not be a glamorous, affluent lifestyle like you'd like for it to be. John, in the freedom of obedience that he experienced, ended up in a jail waiting for his head to be chopped off. His end was not very glorious. Neither was that of Paul himself or any of the other followers of our Lord Jesus Christ. So there has to be a willingness on our part to pay the price if we want to follow through on the experiences and the blessing of that Spirit, and that fire baptism in the Spirit. Well, Dr. King was willing to pay that price. He was willing to sit in a jail and announce to his Christian friends who wouldn't side with him, that he loved them but they needed to realize that the only time we ever experience freedom is when we call for that freedom, when we have the courage to stand up for it, to pronounce God's Word. And he ended up paying the price himself of giving his life. When that young man went to seminary, he was a brilliant student. He was 2 or 3 years younger than his classmates. And when he did his Ph.D. at Boston University, he was trying to understand about how we know God, how we understand God. He studied some of the great theologians and wrote a dissertation on them, Paul Tillick (sp) and others. But the bottom line for Martin Luther King was faith in the guidance of God and the presence of God in his life. And that's what it means to enter into this Spirit-filled walk that he lived and that God's Word is calling us to live. It's a walk of freedom to be sure.

It's a walk of a proclamation of freedom. It's a prophetic walk as we stand up boldly to say what is right and what is wrong in our world and to proclaim the gospel. But it's also a walk that will cost us something and that's what Benny was talking about. And our question as we have turned to the scriptures today and as we have remembered our brother in the faith, is: Have we counted that cost, and have we taken that course, and are we walking in that spirit.

PRAYER: Heavenly Father, we thank you for this hour. We have been spoken to through so many ways. Our prayer this hour is that we will experience the freedom and the purity of the Spirit as we never have before and that your spirit of prophecy would come upon this campus, that you would speak to us, that we might repent of all in our community that is unworthy of your presence. And that we would find the freedom that your Spirit would bring to each and every one of us. Through Jesus Christ our Lord we pray. Amen. Go in his peace.