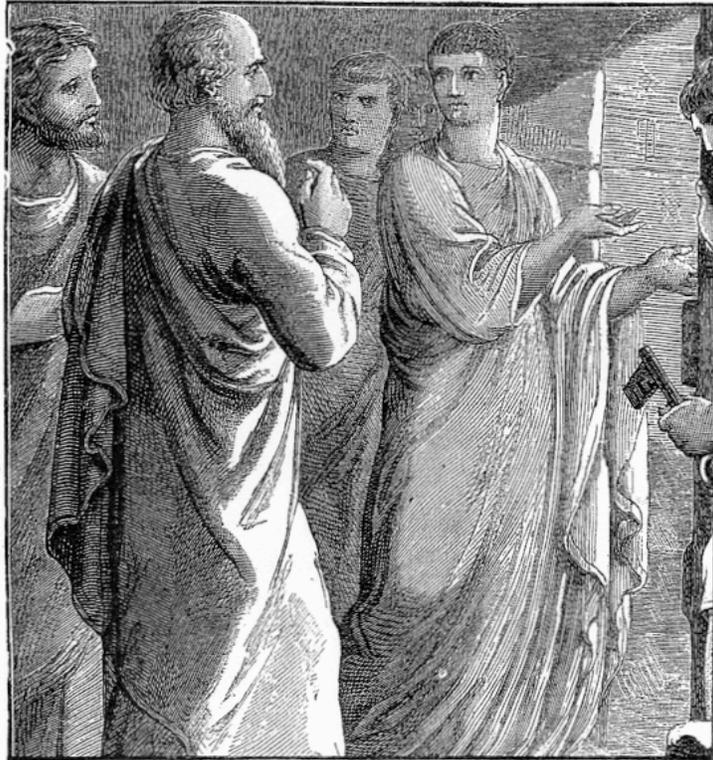




CHAPTER 3

THE CHARISMATIC MOVEMENT



The Apostle Paul is asked to leave (Acts 16:39).



*I*t could and should be expected that those who would proclaim to be the ministers of Christ, and who would teach about the Holy Spirit, should do just that; and that the articles which they write could be accepted with confidence.

But Scripture indicates just the opposite, and warns that we are not to believe every spirit (1st John 4:1) that comes in the name of Christ (Matthew 24:5), declaring that the Son's saving

Word is here in this, or there in that church (Matthew 24:23), for many teachers of false gospels will arise and deceive many (Matthew 24:11), going out into the world (1st John 4:1), propagandizing and proselytizing, demonstrating miraculous signs and wonders (Matthew 24:24). As the Bereans did (Acts 17:11), so the sheep must judge their shepherds, and note and avoid all those who would contradict the doctrines of Holy Writ (Romans 16:17).

The Charismatic Movement defined. The “charismatic movement” is that movement which has arisen in Twentieth century Christendom that uses the distinctive teachings of the Pentecostals, and has adherents in practically every Christian denomination.

The name “charismatic movement” or “CM” refers to those groups or churches that, while holding to the false doctrine and practice peculiar to Pentecostalism, exist outside that denomination. These churches may be independent, or they may belong to other denominations which tolerate their presence.

To be sure, the charismatic movement (CM) has a separate identity from Pentecostalism. However, since both of them ascribe to a unity of the Spirit in the bond of a false baptism in the Holy Spirit (BHS); since CM takes pains to point out that it is not materially a separate movement from Pentecostalism, but that the charismatic renewal “is one work of the Holy Spirit in all the churches for their renewal and their unity”;¹ and since they have made it difficult to determine where Pentecostalism leaves off and charismatic teaching starts, the doctrines of both movements will be treated in this chapter, allowing each movement to distinguish its doctrine from the other when it chooses to do so.

Historically, the charismatic movement is part of the great “falling away” from the gospel which was predicted before the Lord’s return (2nd Thessalonians 2:3). Doctrinally, it is akin, not to Lutheranism, but to Roman Catholicism. Categorically, it could be described as “enthusiasm,” or “fanaticism.”

The adjective “charismatic” comes from the Greek noun χάρισμα (charisma) which means “a gift freely and graciously given.”² In a special sense it is used to denote those rare, apostolic age, “extraordinary gifts of the Holy Ghost dwelling and working in a special manner in individuals.”³ “The term *charismatic* applies to those who have experienced a ‘baptism of the Holy Spirit’ that involves receiving certain spiritual gifts.”⁴

In the spirit of Simon Magus (Acts 8) the teachers of the charismatic movement (CM) lust after the supernatural powers bestowed on the apostles on Pentecost, and solicit others to lust after them also. Peter’s description of the wicked heart of Simon Magus applies to those in CM.

Members of CM feign to have received the powers which were given to the apostles. Nevertheless, whatever works of theirs that are not feigned, but actual, belong to those lying signs and miracles of which Holy Writ warns (2nd Thessalonians 2:9), and are not of the Holy Spirit, for those who hold to teachings opposed to the ones which the Lord has commanded us to observe (Matthew 28:20) are opposed by him in turn, and therefore, they could not perform any miracles with his help (Deuteronomy 13).

The charismatic movement is that contemporary campaign of people who claim to be Christian, yet believe in certain gospel-destroying teachings. Their showpiece doctrine is called the “baptism in the Holy Spirit”. Briefly put, the baptism in the Holy Spirit (BHS) is a reoccurring Pentecost. In each case the subject of the BHS is said to have the Holy Spirit come to him, fill him (differently than at conversion), make his presence felt, and cause the person, perhaps, to speak in tongues.

The Charismatic Movement as Enthusiasm. This fact can be demonstrated by (1) comparing CM to those scriptural passages which treat of enthusiasm; (2) by comparing it to enthusiastic movements in the past; and (3) by comparing its false teachings with those of Holy Writ.

Enthusiasm defined. The term “enthusiasm” comes from the Greek word ἔνθουσιασμός from ἔνθεος, *inspired; God-possessed; rapt*⁵, and means “delirium,” or “fanaticism.” German Lutherans have used the words “Enthusiasmus” and “Schwaermerei” (“firecracker”).

“The heathen *vates*, who pretended to prophesy under the guidance of an indwelling spirit (δαίμων), was called by the Greek writers ἔνθεος, and by the Latins *fanaticus*. The ancients primarily gave the name of *fanatici* to those who uttered oracular announcements, or exhibited wild antics and gestures under the (supposed) inspiration of some divinity whose temples (*fana*) they frequented.”⁶

In the wide sense of the term, an enthusiast is someone who substitutes his own ideas for God’s revealed will. Enthusiasm consists in “setting up the private spirit to assert anything contrary to Scripture.”⁷

Luther gives this definition of “enthusiasm” in the wide sense of the term:

“All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words.”⁸

“In a word, enthusiasm inheres in Adam and his children from the beginning (from the first fall) to the end of the world, (its poison) having been implanted and infused into them by the old dragon, and is the origin, power (life), and strength of all heresy, especially of that of the Papacy and Mahomet. Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise then through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments.”⁹

In the narrow sense of the term, as distinguished, for instance, from rationalism, deism, skepticism, atheism, heathenism, pantheism, occultism, or Satanism, enthusiasm is the belief

(imagination, delirium) “that God without means, without the hearing of God’s Word, also without the use of the holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them.”¹⁰

“Enthusiasts we call those who expect the heavenly illumination of the Spirit (celestial revelations) without the preaching of God’s Word.”¹¹

“That we may obtain the faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ’s sake, justifies those who believe that they are received into grace for Christ’s sake. They [the Lutheran churches] condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.”¹²

Luther: “In those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may (thus) be protected against the enthusiasts, *i.e.*, spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare¹³ Our enthusiasts (at the present day) condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but (first) through their writings and words he must come.”¹⁴

“Both the ancient and modern enthusiasts have taught that God converts men, and leads them to the saving knowledge of Christ through His Spirit, without any created means and instrument, that is, without the external preaching and hearing of God’s Word.”¹⁵

Enthusiasts are “fanatical men, who dream that the Holy Ghost is given not through the Word, but because of certain preparations of their own, if they sit unoccupied and silent in obscure places, waiting for illumination.”¹⁶

Enthusiasm as described and judged by Scripture. From beginning to end Holy Writ has warned strongly against enthusiasm. From the first books of Moses to the Revelation of Saint John the alarm bell of the Bible has sounded to awaken believers to flee the fire of fanaticism. For instance, the following Scriptures describe and warn against enthusiasm.

Part I.

The Charismatic Movement compared with Those Scriptural Passages which treat of Enthusiasm

A. The Tyranny of Enthusiasts.

Colossians 2:10: It always has been a part of sinful man's selfish heart to want to have power over others, telling them what to do. To be more precise, it ever has been man's carnal desire to enslave his neighbor in thought, word, and deed. Since all people are sinful, it is, first of all, not too difficult to find fault with them. After this it is an easy step to come up with a way in which people should behave. This is precisely the type of selfishness which the enthusiast seizes upon, that is, he wants to have power over people, and tell them what to do. To begin with he looks at their lives: full of sin. He thinks, "This is wrong; they are not acting like I think they should. I know what I will do: I will point out their faults, and show them how they must live to become better; indeed, truly to become righteous." In short, this has been the selfish desire of every enthusiast down through the ages. It has not been a pious desire, but a totally wicked one, arising out of the evil heart. Just so enthusiasts once descended upon the Colossian congregation, wanting to have power over those members, warning them that they must become better, all the while ignoring Holy Writ. These enthusiasts sounded the alarm that there was something lacking in their lives; that what Christ had done was good, but not good enough; that the Colossian Christians were still behind in righteousness. Desiring to have power over the Colossians and to tell them how to live, the enthusiasts disregarded the plain words of Scripture, and pointed them to an enthusiastic concoction which was to make them more righteous (*Colossians 2:16-17*). In response to this, what did the Holy Spirit declare to the enthusiast-afflicted congregation? "You are complete in Christ." But had not some Colossian Christians progressed in sanctification less than others? "You are complete in Christ." But had not some Christians come behind others in gifts? "You are compete in Christ." "You come short in no gift" (*1st Corinthians 1:7*). As the enthusiasts in the Colossians' day tried to run people's lives according to their own fleshly way of thinking, so the Pentecostals/charismatics are obsessed with doing the same. What man-made law have they concocted to force people to become more righteous? It is their beloved forgery: the baptism in the Holy Spirit.

"Pentecostals declare that what many Christians today need is precisely this baptism of power. In addition to being born of the Spirit wherein new life begins, there is also the need for being baptized, or filled, with the Spirit for the outflow of the life in ministry to others Believers who have been reborn by the Spirit as sons of God . . . need . . . Spirit baptism to fulfill the ministry Christ gives them Returning to the matter of power as the purpose of Spirit baptism: Pentecostals emphasize that this is a special anointing of power. Whatever power there may be resident in a believer . . . there is another action of the Holy Spirit that equips the believer for further service"¹⁷ - the baptism in the Holy Spirit.

There you have it! the same, festering enthusiastic spirit that contends meeklessly, “You are not complete yet in Christ. You woefully lack our carnal concoction which only will make you a full-powered Christian.” Thus while enthusiasts teach that Christians still lack righteousness, and that the only way they could attain complete righteousness will be to fulfill what the enthusiasts would tell them to do, Scripture teaches that Christians are complete in Christ, regardless of how progressed they are in their sanctification (see Hebrews 5:12-14), and regardless of how the Spirit has gifted them (see Matthew 25:14-15), for God’s justification covers them completely with righteousness. Hence enthusiasts teach another gospel: salvation by works, or, as it also is called: infused grace, while Holy Writ teaches the true gospel: objective justification, that is to say, that God has declared the whole world righteous because of the redemptive work of the almighty Son. Hence, if a charismatic would ever approach you, and argue the necessity of a baptism in the Holy Spirit, simply counter him with the Scripture: “I am complete in Christ. Get behind me, Satan!”

Galatians 3:2: In the congregations of Galatia, Colosse, and others, Judaizers had entered. These religious teachers, who had a Jewish background, and had professed to be Christian, solicited the newly established, gentile, Christian congregations with the teaching that the righteousness they had was good, but not good enough. Indeed, it must be better if one were to be a true Christian; and they, the Judaizers, would be the ones to teach them how. Their teaching was this: that to have full righteousness, a Christian had to keep certain Old Testament laws (selected by the Judaizers, of course; see, for instance, Colossians 2:16-17). Upon doing them, the believer would be complete, a full-fledged Christian, living as God wanted him to be. On the other hand, if a believer had not complied with these laws, then that person would not be a full-fledged child of God; there would be something lacking about him; something which God himself required in order for him to be a complete Christian (compare Colossians 2:10). What did the Holy Spirit say about this? Did the Spirit, through Paul, tell the Galatians, for example, that the Judaizers simply had gone too far and had made a mistake in regards to the doctrine of sanctification? but that they should be excused, nevertheless, because they only had a zealous concern for piety and a laxness of morals? The apostle, in his reply, did not overstate the matter when he declared that this teaching of the Judaizers overthrew justification by faith.

Notice the words of the text: “Did you receive the Spirit by the works of the law, or by the gospel report of faith?”¹⁸ In other words, what was it that made the inward change in the Galatians at their conversion? Was it something which they did, or was it the powerful Word of God that they heard (Romans 10:17; 1st Peter 1:23)? It was the living and powerful Word of God (Hebrews 4:12) that did it; not they nor something which they needed to do first before the Spirit could make them perfect.

Just the same, this ever has been the enthusiast’s pitch: though he may give lip service to justification by faith and to other doctrines, he will insist that man must be made holy by being filled more with the Holy Spirit. The Judaizers taught: be circumcised, keep the Old Testament festivals, and then the Spirit will come and make you perfect. But all this is righteousness by works, and Paul hits the nail on the head when he calls it that. The Judaizers were legalists/enthusiasts. They taught righteousness by works. So other legalists/enthusiasts have taught righteousness by works, whether it be John Wesley and his doctrine of Christian

perfection and perfect love, or his followers, the Methodists, Holiness bodies, Pentecostals, and charismatics who since have renamed and recast it as “entire sanctification,”¹⁹ “fullness of the Spirit,”²⁰ or the “second definite work of grace.”²¹ Such teaching, like the Judaizers’, is not simply “reflective theology from a Pentecostal outlook,” it is rank work righteousness. For instance, Pentecostals teach “that moral perfection is taught by the Scriptures as an attainable goal and ideal state for the followers of Christ.”²² It is “an instantaneous operation of heart purification following regeneration.”²³ Yet Romans 7:14-25 teaches that entire sanctification is impossible in this life. In addition, the notorious “baptism in the Holy Spirit,” a concoction that has branched off from the Wesleyan-Holiness teaching of “moral perfection,” and the idol which the charismatics and Pentecostals bow down to, is when “the Spirit within is released for a total occupancy”²⁴ of the person. To get the Spirit released “certain conditions”²⁵ must be met. That is, one must pray, be obedient, and “totally yield himself to be baptized by Christ in the Holy Spirit”²⁶ (Pentecostal method), or, others must pray over the person for the baptism in the Holy Spirit (charismatic practice).²⁷ Either way the Spirit must be received after doing the works of some law, not by that which is heard: the gospel report.

Yet what do the Scriptures teach? Our text plainly teaches that the Spirit is never received after doing the works of the law, but only by “the gospel report,” which is “by the Word of God” (Romans 10:17).²⁸

1st Peter 2:9: In order to protect us from the enthusiasts who ever seek to empower themselves as the self-anointed elite over the other Christians, and, as a result, take away from the individual Christian his God-given freedoms, the Holy Spirit has published the believer’s Bill of Rights, declaring, You are a “priesthood,” who through Christ has direct access to God without need of the services or teachings of any enthusiast first. In addition, you are a “royal” priesthood, that is, you are a king who needs no enthusiast to lead, much less rule over you and tell you what to do. As a “holy nation” only one is your King, namely, Christ. You are declared holy by him, and with that, you lack no holiness as a child of God no matter what an enthusiast may say to the contrary. Stand firmly, therefore, in the liberty by which Christ has made you free! (Galatians 5:1), for today there are three ways in which charismatics with their baptism in the Holy Spirit (BHS) will usurp the freedoms of a Christian, and insert themselves as lords over the flock. (1) It is when they would “use the standard of spiritual life portrayed in Acts as the existential norm by which to measure the shortcomings of the church” today;²⁹ “that an openness to the supernatural quality of Christian life as exhibited by the early apostolic church was the only prevention against a deterioration into ‘conventional formalism’”;³⁰ what this means is that “if you do not have the baptism in the Holy Spirit and its supernatural powers, you do not measure up to the name ‘Christian’, and yours will deteriorate into a dead faith.” (2) It is when they would establish a two tier Christianity - the ones with BHS, and the ones without; the superior and the inferior; the haves and the have nots; the perfect and the imperfect. (3) It is also when they would lead Christians into bondage under the law again; when they would teach and would insist that in order to fulfill all righteousness, the Christian must experience a BHS.



Moses directs the killing of idolators.
A woodcut by Julius Schnorr Von Carolsfeld (1794-1872).

B. Enthusiasts as False Prophets.

Deuteronomy 13: After commanding them to observe the whole Word without addition or subtraction (12:32), the Almighty admonished the Israelites, first of all, to watch out for soliciting false prophets. Even if these upstarts were able to verify their oracles by supernatural signs and wonders, they must not be believed as Heaven-sent if their doctrines would be opposed to the Lord's. Indeed, far from believing their claims, the people were to reject them, for by this the Lord would test his people (verse 3)³¹ to see if they would obey his voice and not be misled by even so seductive a spirit as a full-fledged, miracle-working enthusiast. In fact, so serious a threat did the enthusiasts pose, and so greatly did the Almighty detest them, that he commanded that they and their dupes be put to death (verses 5, 9, 15). Thus, already in Moses' day, there were enthusiasts, laying claim to miracle-working abilities, and boasting of dreams and prophecies from the Lord, that would "turn" them "away from the Lord," and drive them "from the way in which the Lord" their God commanded them to walk (v. 5); that family and friends who also had become enthusiasts secretly would entice the faithful (v. 6); and that the orthodox were commanded not to tolerate their errors, much less to acknowledge them as *bona fide* brethren, but to "put away the evil from your midst" (v. 5).

Compare the following example with what the Lord has said above! William Branham (1909-1965) "a mystic from his youth, he reported divine visitations at ages three and seven . . . Branham reported that throughout his life he was guided by an angel who first appeared to him in a secret cave in 1946. He was given power to discern people's illnesses and thoughts . . . Branham's insistence that believers baptized by a Trinitarian formula must be rebaptized in the name of

‘Jesus only’ was a view shared by a number of Pentecostals. But other teachings placed him on the fringes of orthodoxy Some humans are descended from the serpent’s seed and are destined for hell, which is not eternal, however. The seed of God, i.e., those who receive Branham’s teaching, are predestined to become the Bride of Christ Branham proclaimed himself the angel of Revelation 3:14 and 10:7 and prophesied that by 1977 all denominations would be consumed by the World Council of Churches under the control of the Roman Catholics, that the Rapture would take place, and that the world would be destroyed.”³² “The great healing crusades that Branham initiated in 1946 revitalized the American Pentecostal movement and popularized the doctrine of divine healing in America as never before. When the healing revival attracted hundreds of thousands of Americans from all denominational and cultural backgrounds, the charismatic movement was born.”³³

Deuteronomy 18:20-22: The Almighty has aided his followers by way of protecting their faith from spiritual predators. He has given them a means by which they could recognize an enthusiast from a true preacher; namely, if his prophecy of the future would not come true, then God has not sent that prophet nor his prophecy.

An example of this in the charismatic movement is the late Jamie Buckingham, the charismatic author. In the October, 1990 issue of *Charisma*, Buckingham wrote that he had been diagnosed with incurable cancer. But then, he said, God took over. His wife prophesied, “You will not die, but live and proclaim what the Lord has done” (Psalm 118:17). “Oral Roberts called. He’d just had a vision of a battle raging in my gut between Beelzebub, the prince of corruption, and the Holy Spirit. ‘The cancer is still removable’, he prophesied.” A like-minded physician visited Buckingham and remarked that the Lord had spoken to him to “attack this thing. Take it out by surgery.” Subsequently, Buckingham and his wife had an immediate inner witness. Characteristic of the self-conceit which enthusiasts have, Buckingham relates that he “decided to put God to the test,” and “at one point” might have been “the most prayed-for man in America.” Driven by the enthusiast’s doctrine that only Satan sends illness (compare John 9:3; Hebrews 12:6-11; 2nd Kings 5:27; Genesis 19:11), he further added, “For too long I had allowed Satan to call the shots The Bible said I was healed. It was time to go on the offensive and prove it.” After an operation in which his kidney was removed, the surgeon told him, “I got it all. No further treatment is needed. You’re healed!” A year and a half later the Religious News Service reported on 19 February, 1992, that Buckingham had died - of cancer.³⁴

Jeremiah 23: In this account the enthusiastic type of false prophet is conspicuous by his description. For instance, they “speak a vision of their own heart” (verse 16), saying, “The Lord has spoken.” “I have dreamed, I have dreamed!” (v. 25.) To be sure, these were not heathenish preachers that would be detectable easily by their vulgar teachings. They lived and taught in the environs of Jerusalem (v. 15), even in the temple (v. 11), and were acquainted with the doctrines of the God of Israel (v. 36), that is, they were found in the Old Testament church (consult Matthew 7:21ff.).³⁵

Just the same, far from approving of what these enthusiasts did, much less being the agent driving their activities, the Holy Spirit exposed their evil fruits, denounced, and condemned them, even to the extent of cursing them (vv. 39, 40). See, for example, verses 1, 14, 16, 17, 21, 22, 25-28, 31-33, 36b, 39, and 40!

Compare this to the teachings and acts of Oral Roberts! For instance, “in the early 60’s, saying God told him to do it, Roberts set out to build a university During a dinner with Pat Robertson one evening in June 1960, Roberts began to write on his napkin the words that changed the course of his ministry: ‘Raise up your students to hear My voice, to go where My light is dim, where My voice is small and My healing power is not known. To go even to the uttermost bounds of the earth. Their work will exceed yours. And in this, I am well pleased.’”³⁶ Yet recall Roberts’ threat in the 1980’s, his attempt at extortion, if you will, in which he stated, in effect, “God told me he will call me home if you do not give me \$8 million”!

In addition, realize that his unique invention of ideology called “Seed-Faith” excites covetousness, and is plain justification by works! Hear his former daughter-in-law describe it: “I picked up the phone... and called Al Bush, who had been president of the Oral Roberts Evangelical Association for many years. As nearly as I can remember, the conversation went something like this: ‘Al’, I said, ‘in the forty shows that we taped last year, how many times did we give people the plan of salvation?’ ‘The plan of salvation? Gosh, Patti, I don’t know. I’m sure we must have given it to them at least once’, he said. ‘And how many times did we give them the principles of Seed-Faith?’ He laughed. ‘Patti, you know the answer to that. We give the principles of Seed-Faith on every show. What’s all this about?’ ‘Al, in the letters that you received from viewers, how many of them thought that maybe if they gave money to Oral, they had bought a little place in the Kingdom? How many may have thought that swayed God’s opinion about their eternal destiny?’ He didn’t answer for a long time. When he finally replied he lowered his voice and said soberly and a bit hesitantly, ‘A whole lot of them did, Patti’.”³⁷

1st Kings 22:1-25: Speaking for the other 400 prophets as well, the false prophet Zedekiah admonished the true prophet Michaiah that what they have prophesied has not been made up, but has been given to them by inspiration; that is, it was given to them by a spirit that is not their own. Though what this spirit had declared to them did not have the ring of God to it, Zedekiah, nevertheless, took it blindly as being a prophecy from the Holy Spirit, even to go so far as to criticize the real words of God, by not submitting himself to them (v. 24). The true prophet Michaiah demonstrated that their prophecy did indeed come to them supernaturally. However, the spirit that had brought it to them had given them a lie, and had not been the Holy Spirit.

Note from this that it is possible for spirits to contact clergy with false hearts such as Zedekiah, who, in turn, eagerly take it to be not the lie that it is, but consider it to be a message from the Spirit of God!

Take the modern example of Paul Cho, the “positive-thinking Korean prophet who is pastor of the world’s largest congregation. Raised as a Buddhist, Paul rejected his religion as he was dying of tuberculosis and aspired to become a medical doctor, but Jesus later appeared to him in the middle of the night dressed as a fireman, called him to preach, and filled him with the Holy Spirit. After graduation from an Assemblies of God (AG) Bible school, he started a tent church in Seoul in 1958.” Later “Cho suffered a nervous breakdown but was divinely guided to delegate responsibility A 10,000-seat auditorium was dedicated in 1973 by Billy Graham.” By 1987 there were “over half a million” members. “The church has hundreds of assistant pastors and thousands of home cell group leaders, the majority of both groups being women Pastor Cho’s success formula is a combination of positive thinking and positive confession: ‘Think it. See it. Speak it - in *boldness*’. (Kennedy, 1980, 202). He teaches that through the power of the spoken word the Spirit-led believer can ‘create and release the presence of Jesus Christ’ (Cho, 1979, 81). He emphasizes being specific in prayer; one must visualize and specify exactly what is needed. This implies financial prosperity He has been criticized for mind-power statements such as: ‘Through visualizing and dreaming you can incubate your future and hatch the results’.”³⁸

C. Enthusiasts lust for Supernatural Sensations and Power.

Luke 9:33; 10:17, 20: On these occasions the disciples were enamored with ecstatic religious experiences. Yet the Lord corrected them (10:20), for whenever the enthusiast yearns for such experiences of the flesh, he loses sight of the gospel; it is the gospel that must remain his highest joy.

Compare this with the following: “ ‘How could a man think he was passing out the bread of life every Sunday and still remain so utterly hungry himself? I was empty, and I knew it. This was the end of the line’. So writes Erwin Prange about his situation as a Lutheran pastor in his first parish. Then ‘all at once a voice seemed to come from nowhere and everywhere “The gift is already yours. Reach out and take it.” ’. As Prange then stretched out his hands toward the altar, palms up, jaws tightening, and mouth open, ‘in an instant, there was a sudden shift of dimensions, and God became real. A spirit of pure love pervaded the church and drenched me like rain. He was beating in my heart, flowing through my blood, breathing in my lungs, and thinking in my brain. Every cell in my body, every nerve end, tingled with the fire of His presence’. See Prange’s autobiographical account. *The Gift Is Already Yours*, 52-53.”³⁹ Tell me, what does Mr. Prange glory in: the bread of life, or his ecstatic spiritual experience? What would the Lord say to that (Luke 10:20)?

Not only should you rejoice above all in the gospel, but you should find assurance of your salvation there as well, for the Lord promised, “Rejoice because your names are written in heaven!” (Luke 10:20.) But where does the enthusiast find his assurance? not in the gospel, but in a mythical action of the Holy Spirit, such as in a baptism in the Holy Spirit (BHS). “In the contemporary spiritual renewal [through the BHS] one of the striking notes is the inward assurance that is again and again attested. Many people are finding through the inward action of the Holy Spirit a deeper assurance of faith than they had ever known before.”⁴⁰ Yet those who would look for assurance of salvation, or even an assurance of saving faith from a direct operation of the Holy Spirit on them (for instance, a BHS) will not find it. In fact, this presumption will destroy the gospel. Recall Luther’s words: “God does not wish to deal with us otherwise than through the spoken Word and Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments.”⁴¹

Acts 8:13-23: Simon Magus displayed the spirit of enthusiasm when he sinfully coveted the power to convey tongues, and desired to acquire it by sinful means, despite the fact that the Lord had seen fit that he should not receive this gift. Peter described in detail and in no uncertain terms the wicked heart of such a covetous person, and the damnableness of his enthusiasm. Hence Peter’s severe words of law apply equally to the Pentecostals and charismatics that covet the apostolic powers which God clearly has not promised to them, for they covet power and glory in the church, instead of being content with humble service (John 13) and with their cross (Luke 8:23).

See this in Charles Parham, “founder of the Pentecostal movement.” “Committed to recapturing fully the essence of primitive Christianity, Parham visited ministries that shared his hopes.”⁴² “The focus of his twelve-week journey was Frank W. Sandford’s Holiness commune at Shiloh, Maine. Impressed with the emphasis throughout the Holiness movement on a ‘latter rain’ outpouring of the Holy Spirit, Parham sought for himself a greater personal manifestation of this power.”⁴³ “In October 1900 he opened Bethel Bible School Bethel Bible School was unusual in several ways. It had one text, the Bible, and one teacher, the Holy Spirit - who presumably channeled his message through Parham.”⁴⁴ At this Bible school “the beginning of the Pentecostal renewal is generally dated to the first day of the twentieth century and to the experience of Agnes Ozman. She had asked Rev. Charles Parham to lay hands on her according to the example in Acts. She said, ‘It was as his hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues, glorifying God I had the added glory and joy my heart longed for’.”⁴⁵

See this spirit of Simon Magus also in the contemporary charismatics who are dissatisfied with the way in which God would operate in their lives, and who have a thirst for power different than the Bible’s provisions (Romans 13:14; Ephesians 6:13-17; Philippians 4:13; Colossians 1:11)! “Many also declare that the experience of a Pentecostal baptism has at last cleared a way for God to operate in a more fruitful way in their lives. Baptism in the Holy Spirit has been the gateway into a new dimension of the Holy Spirit’s presence and power.”⁴⁶ However, the Bible

teaches that it is the holy Scriptures themselves that can make a man of God complete, thoroughly equipped for all good works (2nd Timothy 3:16) - not some wild theory dreamed up by *prima donnas*.

D. Enthusiasts harbor a Contempt for the Means of Grace.

Matthew 12:38-42: The fanatical Pharisees demanded a miracle of Jesus which would force them to believe that he was the Christ, for they would not trust his word alone as the Lord demands (John 8:46, 51); “for we walk by faith, not by sight” (2nd Corinthians 5:7). Jesus replied that an “evil and adulterous brood seeks after a sign” (v. 39). In other words, the Pharisees were adulterous in the sense that they had broken their vow with God. They were unfaithful to him. The Lord knew what their motive was in asking for a miraculous sign or wonder. He could look into their heart, and see a spirit of enthusiasm lying there. But he admonished them they should instead put their reliance in one great miracle: his Easter resurrection, not in the gift of xenolalic tongues, nor in a modern repeat of the day of Pentecost. Against this rages the spirit of enthusiasm, however, which still lusts in our day after a sign, namely, the sign of speaking in tongues.

For example, William Seymour (1870-1922), a “prominent early Pentecostal leader and pastor of the Azusa Street Mission . . . was given to dreams and visions as a young man.” In 1906 in Los Angeles, “after several weeks of prayer meetings in the Asberry home, Seymour and others received the sought-for tongues experience, an event that sparked an intense revival . . . On April 14, 1906, Seymour held his first service on Azusa Street . . . By May more than a thousand persons were trying to enter the small 40-by-60-foot mission . . . The central feature at Azusa Street, however, was glossolalia, which electrified the services and attracted many to the altars to receive ‘the baptism’.”⁴⁷

“The beginning of the charismatic movement in many circles, both Roman Catholic and Protestant, was sparked by *The Cross and the Switchblade*. Students and teachers at Duquesne University read about ‘speaking in tongues’ in *The Cross and the Switchblade*. A hunger was created for this experience.”⁴⁸

Luke 16:27-31: This revealing dialogue is from the account of the rich man and poor Lazarus. The rich man revealed his spirit of enthusiasm which he still clung to despite being put into his holding cell of torment. Indeed, after the informative correction of Abraham, he still asserted his enthusiasm emphatically (“No, father Abraham”). That is, the rich man flatly rejected the biblical doctrine that the bare Word of God (“Moses and the prophets”) has the power to convert. He presumed that it would take something spectacular and impressive according to the flesh to get his brothers to repent, such as the miracle of a dead man who would return to life to warn with his words. In response Abraham only could reiterate the scriptural doctrine he just had asserted, namely, that not only could God’s Word convert, but it is the only thing that could convert.

So today the fleshly-thinking enthusiasts, like the rich man, follow a centuries-old false teaching by Jacob Arminius which rejects the Word as having sole converting power, and tries to convert through an appeal to the emotions. For example, a charismatic book on theology teaches, “Any open reading of the scriptural testimony about Jesus, Jesus’ own self-witness, or the authority coming through His words . . . such biblical testimony cannot itself create faith.”⁴⁹ In addition, a TV news broadcast some years back showed some body builders breaking ice blocks in a spectacular and impressive display on stage before some wide-eyed youngsters as part of their effort to win them for Christ. This attempt is typical of the Arminian approach to conversion: you have to wow them to win them; you have to swamp their objections with an avalanche of manipulations on their emotions to convert them. How well could this not be done by someone who had risen from the dead! As a charismatic today put it: “Of much greater significance is the proclamation of the gospel accompanied by ‘signs and wonders’, so that the word is visibly confirmed by miracles of healing, deliverance, and the like. One cannot see a soul being saved, whereas the healing of a lame or blind person cannot be easily overlooked.”⁵⁰ Yet this is not the Bible’s way. The scriptural way to convert an adult is to give a careful methodical instruction to his intellect of God’s plan of salvation, allowing the powerful gospel doctrines to work in his mind a divine change.



Jesus defeats the devil. A woodcut by Julius Schnorr von Carolsfeld.

Matthew 4:1-7: The first of the attacks made by Satan which Scripture mentions was directed against Jesus’ trust in his heavenly Father’s promises. The tempter had observed how Christ was hungry, and that no food was at hand. He implied, therefore, that the Father had not kept his promise to provide all that man needs to support this body and life; that Jesus ought to rectify this alleged negligence by taking matters into his own hands. But Christ countered with the words of Moses that man will live not by looking to this world for help, but by looking to the promises of God.

After this temptation failed, the cunning Conspirator then attempted to conquer Jesus' holy behavior by using the very idea which Christ himself had suggested. Namely, he sought to persuade the Savior to test one of the Father's pledges to see if it would be reliable; to get Jesus to give up his trust in the Father's promise, and insist instead upon an outward sign as proof. But the perfect Paschal Lamb pointed out to the old evil Foe that we must never disregard Heaven's pledges in favor of an outward sign; we must never demand proof of the Father's ability or sincerity before we could believe his pledges. For "an evil and adulterous brood seeks after a sign" (Matthew 12:39). Indeed, as the Lord pointed out, anyone who would reject the reliability of God's promises in favor of a sign, would tempt the Lord our God.

What is it, then, that the tempted Son of man depended on? God's promises. What is it then, that you need to focus on more? God's promises. Do so!

Realize, then, that the devil's primary temptations are going to be against trust in God's gospel promises; that every false teaching has been forged to undermine trust in God's pledges.

Hence, through the false teachings and practices of his masterpiece, the charismatic movement, the devil wishes to destroy trust in God's promises. For as the devil, so the charismatic movement (CM) implies that the Father has not kept his promise toward you that upon conversion you have the mind of Christ (1st Corinthians 2:16), that you are complete in Christ (Colossians 2:10), and that all things are yours (1st Corinthians 3:21), but that you have been left incomplete, for the Spirit, for the most part, has remained restrained within you, and that it will be your fault if you would not release him to get a baptism in the Holy Spirit (BHS). What is more, like the devil, CM implies that the Father's gospel guarantees need to be tested first by a sign, that is, by some outward miracle, before it could be determined that they will be reliable.⁵¹ Indeed, CM turns the authenticating process around by claiming that because signs and wonders come with the BHS, it must be divine - despite the lack of the crucial scriptural command and promise. But enthusiasts that insist upon outward signs as proof, and do not rely on the bare pledges, tempt the Lord their God. What does the almighty Son have to say about this? "You must not tempt the Lord your God!"

John 8:51-53: The spirit of enthusiasm is exhibited again by the Pharisees in regards to the means of grace. After Christ stated (v. 51) that his Words had such power that they could conquer sin, Satan, and death, the Pharisees wholeheartedly rejected this fact, denying that his Words could have any such power.

Match this spirit with the following contemporary teaching of a charismatic theologian! "Any open reading of the scriptural testimony about Jesus, Jesus' own self-witness, or the authority coming through His words should prepare the way for an affirmation of faith. Such biblical testimony cannot itself create faith."⁵²

John 20:31: In order that the enthusiasts, who reject the written Word of God as a means of grace, may not deceive us, the apostle John wrote, "These are written, that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in his name." In other words, John's Gospel has been written so it could be a means by which one would receive

faith and eternal life; so that a person could and should know that the powerful words of God come to him in no other way than through the Bible.

Match what Scripture teaches above about its powerful self with the deplorable deceit listed below which the enthusiasts of today continue to push, that is, (1) that the Word of God can be separated from the Holy Spirit; and (2) that this Word of God is dead, lifeless, and powerless!

“The Spirit applying the word is the power that effectuates salvation. Without such activity of the Holy Spirit even the most plausible and compelling message will have absolutely no value in bringing about salvation It is the word of the gospel that has penetrated to the inner being and as seed therein is activated by the Holy Spirit to bring forth new life The word sown in the heart and activated by the Holy Spirit will surely bring forth salvation Faith comes about through the unity of word and Spirit.”⁵³

Luke 7:30: The Pharisees and the expositors of the Old Testament law displayed the spirit of enthusiasm. While the people and tax collectors were baptized for the forgiveness of their sins, the Pharisees and lawyers rejected the means of grace which God had set up for them through John. Therefore, by rejecting this; that is, by declaring, in effect, “God does not come to me in this manner,” they frustrated the gracious intent of God toward them, for the merciful purpose of God is present in baptism. By it and through it he would forgive them their sins. Today enthusiasts still denigrate the means of grace, asking, “What good will they do?” refusing to concede that salvation is brought by them. Therefore, when a charismatic teacher flatly would declare, “Baptism is important, but it must not be viewed as in any way effecting regeneration,”⁵⁴ he will be rejecting the gracious will of God toward him. By despising baptism, he will be despising God’s gracious will. By flying in the face of the clear words of Holy Writ: God “saved us, through the washing of regeneration and renewing of the Holy Spirit” (Titus 3:5), he, and all other like-minded charismatics, have contempt for baptism, and consequently, contempt for the Lord’s forgiving will.



The Lord scolds Nicodemus, the first Baptist, for his spirit of enthusiasm (John 3).
A woodcut by Julius Schnorr von Carolsfeld (1794-1872).

E. Enthusiasts are Theologians of Glory.

John 14:8: Philip sinned and followed the thinking of his flesh. He caved in to the spirit of enthusiasm, inherent in everyone's sinful nature, and desired to know God on his flesh's terms, not in the way the Lord has determined that we should learn of him. Philip's intent is characteristic of the "theologian of glory", as Luther termed it; that is, it is typical of those who feign to be Christian, yet who hate Christ's cross and their sufferings. The theologians of glory are not content to have as the sum and substance of their religious experience Christ's crucifixion and the suffering which he lays upon them. Rather they long with covetous eyes for the theology of their flesh, namely, to have attention drawn to their works, and to receive applause for them. Hear Luther on this passage: "When Philip according to the theology of glory said, 'Lord, show us the Father', Jesus promptly drew back Philip's flighty thought, trying to look for God elsewhere, and directed him to Himself, saying: 'Philip, he that hath seen Me, hath seen the Father', John 14:8, 9. Therefore, the true theology and knowledge of God is in Christ crucified, even as He says, John 14:6: 'No one cometh unto the Father, but by Me', and John 10:9: 'I am the Door'."⁵⁵

In this case, then, the problem was not primarily that Philip was rejecting the means of grace as the way of finding out about the Father, preferring instead the ungodly, enthusiastic/mystic way, namely, by trying to experience a direct contact with God in the form of direct visions (for instance, Acts 9), or in supernatural signs and wonders (for example, Matthew 16:1), in which knowledge of the divine is to be gained by sensory perception. Philip's sin was this: He was rejecting the gospel promise of finding God in Christ crucified, for this idea was repulsive to his fleshly thinking. However, as Luther scripturally taught, it is useless to search

for God in his glory unless you recognize him in the shame of the cross, and through the sufferings which he sends you. The cross of Christ is a stumbling block to the Jews, and foolishness to the Greeks and to other gentiles (1st Corinthians 1:23); indeed, at one time it was offensive to the disciples also (Mark 8:31-33). Nevertheless, it is just in these two blessed things that God has hidden himself, so to speak. He could be found only in the cross and in suffering, for “God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised, God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence” (1st Corinthians 1:27-29).

Therefore, the Lord has chosen not to reveal himself in the manner in which the charismatic would like him to, namely, through a baptism in the Holy Spirit, during which a certain sensation would come over a person, after which the Spirit’s presence would be felt, and through a supernatural sign, such as speaking in tongues, God would display himself to the subject. This thinking is simply the spirit of the theologian of glory, not the theologian of the cross. Yet such was the carnal desire of Philip, and such is the carnal desire of the charismatic to his soul’s ruin.

Matthew 15:21-28: Since the Lord granted this woman’s request, why did he previously repulse her three times? He did it for the same reason he does not always answer your prayers right away: to make this woman ground herself more on his promises of help. How would our Lord accomplish this? by getting this woman to cut out of her life the dross of doubt; by forcing her to flex faith’s muscles in order to make them strong; by impelling her to cement her trust solely in Heaven; to sink the footings of her hope deeper into Christ’s pledges of mercy. Our Lord knows that trust is like a tiny spark of fire. If no draft of air would come along, it will slowly die. However, if just the right puff of air would disturb it, it will be fanned and become a roaring fire. This is what our Lord wanted to do for this woman’s faith; and did it ever work!

This woman triumphed with a remarkable trust after our Lord lovingly guided her. Her ordeal gave her a deeper trust in his promises of mercy. It was a difficult, but salutary exercise, for through the Lord’s holy training this woman was blessed in short order with a stronger hold on Heaven’s mercy, a closer walk with God, and a clearer conception of his ever-present kindness; so much so that our merciful Messiah announces, “O woman, great *is* your faith!” Through the Lord’s school of affliction this woman came out with a remarkable trust in God’s mercy. May you be so blessed! This woman would not let other matters dissuade her from the truth that God can help sinners. Her flesh argued that she was mistaken; appearances seemed to indicate the opposite; but this woman found faith’s greatest discovery - the promise of Heaven’s help overrules any other consideration.

However, the enthusiast is against all this. He is not content to have as the sum and substance of his religious experience Christ’s crucifixion and personal sufferings. His flesh argues that these are the base things of this world, not the wise and powerful things which are to be coveted (1st Corinthians 1:27-29). Therefore, the enthusiast longs for the theology of glory and power, that is to say, to have the public’s attention drawn to his mighty works, and to receive

popular applause for them. The charismatic is bored with the Christian faith and life as God has proposed it. He longs for something more exciting; something that will fascinate his flesh and captivate his senses. Resentful of the humble cross which he is required to bear (Luke 9:23; compare 14:27), the charismatic covets supernatural experiences of glory, such as ecstasy, visions, or the feeling of a supernatural uncommon power stirring within him. Hand in hand with this goes the sinful desire to walk by sight, not by faith in the gospel facts (compare 2nd Corinthians 5:7); that is to say, the enthusiast covets to see or to feel something supernatural (1st Corinthians 1:22), rather than to trust in the black and white promises of God.

2nd Corinthians 11:19-12:9: In the Epistle lesson for Sexagesima Sunday, the apostle has contrasted the theologian of glory with the theologian of the cross. In Corinth, the enthusiastic teachers that were wrecking the congregation were intent on getting glory: that is, by trying to know God in his glory and majesty, and to accumulate for themselves fame, power, and accolades. Whereas the true teacher, that is, the theologian of the cross, will obey Holy Writ, and will look for and find God in his personal sufferings.

Charismatics, on the other hand, find Satan in their sufferings, for they believe that sickness is the result of sin, and emanates from the devil; and that there could be no cure unless there would be a believing contact of the person's spirit with God.

Many charismatics also believe that they have the apostolic gift of healing. Yet listen to the self-glory that comes with this "gift"!

"The possession of this gift, with which certain persons are obviously more highly and permanently endowed than others, is a concretization of God's call to a life of love, humility, and that form of ministry by which one becomes and remains the 'servant of all'. The challenge particular to the gift of healing is that it can easily be imitated or co-opted by evil powers so that what was once a demonstration of God's Good News can become a source of pride and vainglory, leading both the minister and those to whom he ministers into a state of distraction or even ruin."⁵⁶

Another example that the charismatics are intent on getting self-glory is their invention of the baptism in the Holy Spirit (BHS). They claim that it is sent from Heaven. Yet there is no command or promise of God to us for it. Compare this, on the other hand, with the commands and promises of God connected with baptism, communion, and the preaching of God's Word! Hence out of pride the charismatics/Pentecostals have set up the BHS against Scripture, so much so, that one hears the following remarks:

"I add here a word about Reuben A. Torrey, Moody's successor, and the first head of Moody Bible Institute (opening in 1899). Even more strongly than Moody he stressed the need to be filled, or baptized, with the Holy Spirit. For example, he wrote in his book *The Baptism with the Holy Spirit* (c. 1895 and 1897): 'If a man has experienced the regenerating work of the Holy Spirit he is a saved man, but he is not fitted for service until in addition to this he has received

the baptism with the Holy Spirit Any man who is in Christian work who has not received the baptism with the Holy Spirit ought to stop his work right where he is and not go on with it until he has been “clothed with power from on high” ’ (pp. 17 and 31).”⁵⁷

The BHS is the enthusiast’s glory. Listen to further comments of conceit regarding this false teaching!

“Pentecostals declare that what many Christians today need is precisely this baptism of power. In addition to being born of the Spirit wherein new life begins, there is also the need for being baptized, or filled, with the Spirit for the outflow of the life in ministry to others. Pentecostals frequently draw a parallel between Jesus and believers by pointing out that he was first conceived by the Holy Spirit (Luke 1:31-35) and then thirty years later was filled with the Holy Spirit (3:21-22; 4:1).”⁵⁸ “In a real sense Jesus as the Anointed One may be spoken of as ‘charismatic’. He moved constantly in the power of the Spirit and, as noted, frequently there were spiritual operations such as healings, miracles, deliverances.”⁵⁹ “Could speaking in tongues, despite all its strangeness, be preparation for uttering the word of God with new power? If speaking in tongues signalizes the deep opening up of a line of communication through the Holy Spirit between God and man, could this not result in better preparation to war against the powers of darkness that increasingly are pressing in upon us?”⁶⁰

Listen further to the self-praise they have for their own movement! “Could it be that in this secular age God is sovereignly preparing His people through charismatic renewal for the consummation of history? Is it possible that speaking in tongues is a sign of God’s radical invasion of countless lives in preparation for the final outreach of the gospel?”⁶¹ “CR [charismatic renewal] shows one other interesting and potentially highly significant difference from other sovereign divine interventions of recent centuries, namely the restoration of elements of Christian life largely unknown since the early days of Christianity: the spiritual gifts of 1st Corinthians 12:8-10 and the reappearance of an authentically Jewish Christianity. All these factors taken together suggest that CR is not simply a sovereign divine intervention for this age but a grace that is healing and repairing the wounds and the weaknesses of many centuries.”⁶²

What pride! Did the Lutheran Reformation cause wounds and weaknesses?

In addition, the theologian of glory wants to know God above all in his glory and majesty, not through Christ’s cross or through suffering. Are the charismatics theologians of glory? In which of the two manners do they prefer to know God? Read about their preference in the following!

“The climax of faith is union with Christ For faith is not only a matter of trust in Christ, thus of Christ as the object of faith; it is also - and most profoundly - the reality of being united with Him.”⁶³

“The climax of repentance is union with Christ Truly this is repentance unto life.”⁶⁴

The charismatics/Pentecostals are truly theologians of glory!

Mark 8:29-33: After Peter made a correct confession of Jesus’ divine identity and mission, he shockingly proceeded to undermine and to disavow the same by scolding the Savior for attempting to accomplish his saving acts in such a way (through suffering) that was disagreeable to Peter’s spirit of enthusiasm. We rub our eyes in bewilderment. How could he say such a thing to the Lord our God? Look again at Peter’s words! His was not an honest mistake, but a strongly held conviction that what the Lord was attempting was dead wrong and in sore need of rebuking. Imagine that! A puny sinner scolds the Almighty in order to set him straight on salvation. What conceit! How dare he!

Yet the same sorry thing happens when charismatic teachers today make a correct confession of Christ for all to hear, but then, take deliberate steps from a conceited spirit to wreck that gospel confession. That is, though these people proclaim that Jesus is the Christ, the Savior from sin, this gospel is destroyed, in effect, when they turn around and scold the very Words of God for what they say in regards to justification. As a large balloon can be destroyed by tacking a pin onto it, so even the correct profession of Christ can be ruined by a small but serious injection of error. For instance, in his two-volume work on charismatic ideology, J. R. Williams holds that “unless one recognizes that Jesus is the Son of God and not merely a human being, there can be no salvation for him.”⁶⁵ Nevertheless, he turns around and wrecks all this in later pages when he rebuts the Scriptures (Romans 5:10-11) by teaching that “Atonement did not occur to make possible the forgiveness of sins.”⁶⁶ Imagine that! A puny sinner sets the Scripture straight on salvation. What conceit! How dare he! With this small statement he bursts the gospel, making it of none effect for his hearers. That is to say, instead of letting the gospel words of his confession accomplish the saving acts which they would, he stops them dead in their tracks by pinning onto them a completely different idea of justification.

What does the Almighty have to say about all this? It is what he declared in the above text: “You are not my faithful follower, as you may think, but my opponent. Your thoughts are not of the will of God, but of your flesh. Get behind me, Satan!”

1st Corinthians 12-14: The unusual gift of speaking in foreign languages without prior study was given by the Holy Spirit to some members of the congregation at Corinth, for it was a seaport, a polyglot city like Jerusalem. While this gift was genuine (not deceitfully imitated), the Corinthians abused it because of a spirit of pride, lovelessness, and a mania for might. This spirit of enthusiasm is what the apostle condemned.

Albert Simpson (1843-1919), “a forerunner of Pentecostalism and a seeker of the Pentecostal baptism with tongues,” noted that the gift of tongues “seemed most prone to abuse.”⁶⁷

In discussing where the Pentecostal movement had its precise beginning, a charismatic book reveals matter-of-factly the pride, lovelessness, and the mania for might among those early, twentieth century enthusiasts.

“Often, however, the question of origins provoked hot dispute. Tuthill, a CG [Church of God] historian, not surprisingly insisted that the first sprinkle of the Latter Rain had fallen not in Houston, Los Angeles, or Zion City, but in Cherokee County, North Carolina, way back in the 1890's. Bartleman blew up when Pentecostal newspapers in the Midwest asserted that the California revival had sprung from tributaries in other parts of the country . . . Seymour, too, traced the beginning of the ‘worldwide revival’ to the Azusa Mission, barely acknowledging its connection, much less its provenance, in other streams. Parham was even more adamant about getting the story straight. Seymour, he charged, grown ‘drunken with power and flattery’, was using all his abilities to prove that ‘Azusa was the original “crib” of this Movement’. But the plain truth was that the apostolic faith had started in Topeka, Kansas, January 1, 1901, and ‘all who now accept . . . the wildfire, fanatical, wind-sucking, chattering, jabbering, trance, bodyshaking originating in Azusa . . . will fall’.”⁶⁸ “Recently the non-Pentecostal historian Robert Mapes Anderson has argued that ‘fratricidal warfare’ stood out as one of the most pervasive features of early Pentecostal life. He is right, yet it is important to see that most of those brawls were not personal controversies but ideological disputes about one’s spot in history. Jostling for pride of place provoked endless arguments over which branch of the movement was going to win in the long run. Ewart, for example, who stood on the Reformed side of the tradition, wrote off his Wesleyan rivals as ‘inconsequential . . . diehards’. Parham dismissed those who were attempting to organize the AG [Assemblies of God] as a ‘bunch of imitating, chattering, wind-sucking, holy-roller preachers’. On and on it went.”⁶⁹

Is this the behavior of Spirit-filled men? Yet these are the heroes and founders of Pentecostalism and the charismatic movement.



At the Last Supper, Luke 22:24 reports that there was strife among the disciples as to which one of them should be considered the greatest, for each wanted to have the highest glory. By washing his disciples' feet, the Lord showed that the truly great disciple would be the one who would serve most humbly, not the one who sought after glory. Indeed, the desire for prestige and power was a sign of heathen unbelief (Luke 22:25). Thus the Lord rebuked their spirit of enthusiasm. A woodcut by Lucas Cranach the elder from May, 1521.

F. The Vices of Enthusiasts.

2nd Peter 2:14: Another mark of enthusiasm will be that of adultery. Sin has taken such a strong hold over these false teachers that their eyes are full of adultery. That is to say, it is all that they can see. Thus, while enthusiasts by church law wish to implement a holier life on all as the *status quo* in Christendom, ironically, they commonly have been involved in serious violations of the Sixth Commandment. Yet, according to the text, we should not be surprised at all by this.

An example of this is the well-known charismatic Earl Paulk, Jr. An article written by Nancy Justice in the February, 1993 issue of the charismatic magazine, *Charisma*, had this to say:

“Shortly after attorneys for Chapel Hill Harvester Church in Decatur, Ga., dropped a \$24 million libel suit against seven former members, a group of women publicly accused Chapel Hill leaders of sexual misconduct. The charges were made against the church’s founder, Earl Paulk, Jr., pastor Don Paulk, evangelist Duane Swilley and Alan Mushegan, who pastors an affiliate congregation in the Atlanta suburb of Marietta. The women, all former staff members or leaders at Chapel Hill, told Atlanta reporters at a mid-December press conference that they had been sexually involved with top officials at the church, which recently was renamed Cathedral of the Holy Spirit Tricia Weeks, who is a former church spokeswoman and ghostwriter for several of Earl Paulk’s books, said she was sexually involved with him from 1986 to 1988. Weeks, 44, explained that in spite of her Christian upbringing, she was convinced after working closely with Paulk that a sexual relationship with him would not threaten her salvation or her marriage vows. Said Weeks: ‘I heard repeatedly - both privately and publicly as a doctrine woven into his preaching - that, on the contrary, such bonding relationships were used by God to bring confidence and power to one’s spiritual calling. It is important for people to realize the powerful biblical justification that Mr. Paulk uses for his perverted thinking’ Besides authoring Earl Paulk’s biography, *The Provoker* (1986), Weeks also edited his 1985 book, *Sex Is God’s Idea*. In it, Paulk explains how his views about sex have changed over the years ‘Only years later . . . did I begin to comprehend that God’s desires in Christian relationships are demonstrated in the example of Jesus Christ He was touchable and physically expressive Jesus deliberately broke moral codes of his day to love and minister to certain people’,” Paulk wrote.

Galatians 5:19, 21: Pentecostals and charismatics would call Jim Bakker and Jimmy Swaggart “Spirit-baptized believers.” Yet Galatians 5:19, 21 declares that neither adulterers nor drunks (nor thieves, 1st Corinthians 6:10) shall inherit the kingdom of God, because they are without faith; if they would be without faith, they also will be without the Holy Spirit. Therefore, since the Bakkers and Jimmy Swaggart are such, they could not have the Holy Spirit in them. The works which they would do, in turn, will be of the devil (1st Corinthians 10:20).

By early 1987 Jim and Tammy Faye Bakker “had developed a \$172 million religious empire, including state-of-the-art TV production studios and Heritage Village.”⁷⁰ In 1987 Tammy was admitted to a California clinic for drug addiction. Jim was accused publicly of committing adultery with a church secretary, of paying hush money to her, and of having homosexual relations. He was convicted of financial fraud, and sent to federal prison.

Jimmy Swaggart was accused of visiting a prostitute. He confessed to the charge.

Were these people filled with the Holy Spirit? They claimed to have had a baptism in the Holy Spirit in which more of the Spirit was released in them than, say, a Lutheran. But the Holy Spirit does not exist in the hearts of such opportunistic enthusiasts. Galatians 5:19, 21, 1st Corinthians 6:9-10, and Ephesians 5:5-6 state as much.

Matthew 7:21-23: Enthusiasts claim to have worked mighty miracles, and to have preached in Christ's name. Indeed, they know the Lord and considered themselves to be followers of him, that is, that they are part of the Christian church. Yet the Lord has called them workers of iniquity who, because of an absence of gospel faith all along, must depart from the Judge into eternal damnation.

Take the case of A. A. Allen, healing evangelist (1911-1970):

“ ‘After Jack Coe died, he (Allen) had no rival as the boldest of the bold’ (Harrell, 1975, 68). Where others avoided the hard cases, Allen thrived on them. Of all the evangelists during his time, Harrell credits Allen as being ‘the leading specialist at driving out demons’ Many of the miracles were considered questionable or at least exaggerated A strong shadow was cast over Allen’s ministry due to his arrest for drunken driving during a Knoxville, Tennessee, revival in 1955.”⁷¹

Compare Galatians 5:19, 21: alcoholics are not regenerate.

Note also Charles Parham (1873-1929), “American Pentecostal pioneer and author. Parham formulated classical Pentecostal theology in Topeka, Kansas, in 1901 and thus deserves recognition as founder of the Pentecostal movement. Born amidst a panorama of religious ideas and persuasions, he connected the basic tenets that later defined the movement; evangelical-style conversion, sanctification, divine healing, premillennialism, and the eschatological return of Holy Spirit power evidenced by glossolalia In the summer of 1907 . . . he was arrested in San Antonio, Texas, on a charge of sodomy.”⁷²

Compare 1st Corinthians 6:9: homosexuals are not regenerate.

G. Miscellaneous Marks of Enthusiasts.

Mark 8:22-26: The Lord healed a blind man away from the crowds. He performed this miracle in a secluded spot in order to avoid feeding the mania for miracles which the crowds had; that is to say, to avoid satisfying their flesh's coveting to have its senses impressed by a burst of supernatural power, rather than to desire the bare plain promises of God in his Word (see John 20:29; Luke 11:27-28). Indeed, after the Lord had healed the blind, and because “the Lord at this time feared the notoriety which thoughtless and emotional people were thrusting on Him, He told the man to go directly to his house and not back into the town, where the matter could not be kept a secret. To this day we should remember that He came to help and save us not to satisfy our curiosity and longing for excitement.”⁷³

Did Peter and John ever wear sandwich boards on themselves as they walked the streets of Jerusalem, advertising: “We have the Holy Spirit.” “Get your healings here!” “Miracle shows daily” (Acts 3)? Did the apostle Paul send in an advance team to put up placards in the Greek cities he visited, promising in giant tent meetings special displays of the Holy Spirit's

power, such as speaking in xenolalic tongues, or even, a resurrection from the dead (compare Acts 14)? Finally, how many times did not our Lord do miracles or heal in private, as one who truly serves, shunning publicity (Matthew 17:1-9; John 2:9-10; 9:11f.), commanding the healed, for instance, to tell no one (Mark 7:36; Luke 8:56)?

Philippians 4:6: By prayer and supplication, with thanksgiving, let your requests be made known to God.

This exhortation of the apostle implies a personal specific cognizance of your prayers to God. Otherwise, how would you know whether or not they would be requests and supplications with thanksgiving?

As it has already been noted, the charismatic teachers want to run your life. However, they cannot say this directly to you. So this is how they will do it: They will push their teachings under the guise of promoting a better Christian life. Yet this is all a deception; for no better Christian life is promoted. In fact, a worse life is inserted in its place. Note the following example of what a charismatic considers to be better sanctification:

“Let us reflect for a moment on the praise of God in the worship of the church Ordinary language, even music, may be inadequate to declare the wonders of God However, there may be a speech or language more suitable to the experience of the richness of God’s dynamic presence Such ways are examples that bespeak a growing concern to get beyond ordinary speech into another higher mode of worshiping God.”⁷⁴

In other words, this charismatic is saying that worship of God could be better if you would not know what you are saying. Think about that for a minute! How absurd! Indeed, the charismatics teach that you would be better off unconscious in your sanctification of singing, of praying,⁷⁵ or of tongues speaking.⁷⁶ However, this does not agree with Scripture’s exhortation to “be filled with the knowledge of His will in all wisdom and spiritual understanding, that you may have a walk worthy of the Lord, fully pleasing *Him*” (Colossians 1:9-10). This is not consistent with the apostle’s urging to “be serious and watchful in your prayers” (1st Peter 4:7), nor with the Spirit’s prompting, “Sing praises with understanding” (Psalm 47:7). In fact, this matter goes to the open wound of the charismatics; namely, that they do not know what they are doing in their fanaticism; that they have no fleshly way of measuring what they are doing in order to be assured that it is God-pleasing. The Almighty has denounced such frivolous sinful worship (Matthew 6:7; 15:9; John 4:23).

Luke 19:11; Acts 1:6: Although Christ clearly taught, “My kingdom is not of this world” (John 18:36), the fleshly spirit of enthusiasm covets a worldly kingdom of Christ in which Christ would rule visibly by force to the material benefit of the enthusiast, and to the material detriment of the enthusiast’s enemy. This is an old Jewish fable, as Luther put it; in other words, while the disciples once held to this enthusiasm briefly in these texts, it has been resurrected repeatedly by enthusiastic movements; recently, by the Pentecostalists and the charismatic movement. This is called “the teaching of the Millenium.”

For instance, “almost all Pentecostal denominations are pre-tribulational and premillennial, believing that this invisible church of all the saints will be raptured by Christ prior to the Great Tribulation, after which Christ will reign on earth with the saints for a thousand years. These convictions concerning the Rapture and the Millennium feature in the majority of denominational declarations of faith, whether or not the term *church* is used.”⁷⁷

Revelation 13:13: This prophecy of the future records the effort of an enthusiast repeatedly to bring about a Pentecost-like experience, albeit a counterfeit one.

Scripture Alone, by Faith Alone, and by Grace Alone.

In addition to these passages, there have been three biblical axioms or principles which the Lutheran Reformation has brought back to light which stand out against error and enthusiasm. These three principles are that we are saved 1) by faith alone; 2) by grace alone; through 3) Scripture alone. In Latin these terms are “*sola fide*,” “*sola gratia*,” and “*sola Scriptura*” - the three famous “solas” in Lutheran theology.

That is to say “a man is justified by faith apart from the deeds of the law” (Romans 3:28).⁷⁸ “Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ’s sake, who, by His death, had made satisfaction for our sins.”⁷⁹

Again Holy Writ teaches that the sinner is saved by God’s grace alone, not by the deeds of the law (Ephesians 2:8-9).

Lastly, nothing else but Scripture alone “is the only true standard by which all teachers and doctrines are to be judged.”⁸⁰

Against these three principles the Pentecostals and charismatics have countered with some of their own. That is, so steeped are they in the antichristian spirit of enthusiasm that instead of abiding “by faith alone,” they counter with “by the flesh.” Instead of “by grace alone,” they push “by infused grace.”⁸¹ Instead of “Scripture alone,” they promote “according to the experience of the Spirit.” However, these substitutes only filch faith, squash grace, and smash Scripture.

For instance, the Pentecostals and charismatics display their fanaticism when they abandon the principle of “Scripture alone,” and derive their teachings from their own experiences instead.

“Gordon Fee argues that Pentecostal experience has indeed preceded the hermeneutical process. He argues that ‘the Pentecostal tends to exegete his experience’ (Spittler, 1976, 122). Fee further contends that the Pentecostal

doctrine of subsequence ‘did not flow naturally out of his [the Pentecostal’s] reading of Scripture’ but was derived from his own experiences.”⁸²

“By far the most pervasive [value governing Pentecostal spirituality] is worth accorded to individual *experience*. Included are not only religious feeling, and emotions of joy, or sorrow, but Pentecostals consider personal experience the arena of true religion.”⁸³

“ ‘God had no grandchildren’, Pentecostal leader David du Plessis tirelessly insisted - meaning you cannot hand on to another your own experience of God. Seekers must always themselves find God in their own experience.”⁸⁴

In proscribing how Pentecostal scholars faithful to their movement must interpret the Bible, F. L. Arrington advocates,

“Interpretation needs to be faithful to the movement’s theological distinctives.”⁸⁵

The Pentecostal/charismatic approach to Scripture is insidious. That is, they say, “We will leave the words of Scripture in, but we will interpret them according to our way of thinking.”

The Pentecostals and charismatics also become guilty of spiritual malpractice when they reject the biblical principle of “by faith alone,” by devaluing it, by farming its work out to other fictitious inventions, and by misstating its proper function. Note the following teachings:

“To say that faith justifies is to place too great an emphasis on the place of faith.”⁸⁶

In regards to their gigantic hoax, the baptism in the Holy Spirit, one of the early Pentecostal writers is quoted approvingly as believing that -

“The baptism in the Holy Spirit brought a deeper relationship with Christ.”⁸⁷

“The climax of repentance is union with Christ.”⁸⁸

“The fact that Jesus is the Son of God, while grounded in Scripture, is received and confirmed in faith.”⁸⁹

“This revelation of the nature and character of God through Jesus Christ is not only to be found in the gospel record, which we may read and seek to comprehend. It is also profoundly a matter of this revelation occurring within believers’ hearts There is the inward, continued revelation through Christ of the glory of God. Truly, the more that Christ is ‘formed’ in us, the more we will know of the very nature of God. Therein is the climatic disclosure of God in His ineffable glory.”⁹⁰

It also could be demonstrated that the charismatic renewal is a movement of fanaticism in that it rejects the scriptural principle of “by grace alone.” For example, when J. Rodman Williams teaches in his books on systematic theology that it -

“is an unfortunate error” to hold that “ ‘atonement . . . is an act of God to satisfy his holiness before it is a declaration of forgiveness’ ” because “atonement did not occur to make possible the forgiveness of sins,”⁹¹

he torpedoed the very heart of the gospel, and agitates for infused grace. Again, when Williams states in his work *Renewal Theology, Systematic Theology from a Charismatic Perspective* that –

“God not only declares the sinner righteous but also constitutes him as such. He becomes what God had pronounced him to be,”⁹²

this is simply infused grace, the damnable doctrine of work-righteousness, which slams shut the gate of heaven.

Thus it could be concluded that the Pentecostal and the charismatic movements violate the three principles of “Scripture alone,” “by faith alone,” and “by grace alone,” and offer a low-rent version in their place.

Indeed, when a thirty-two member group of Lutheran charismatics [oxymoron] that produced the book *Welcome, Holy Spirit, a Study of Charismatic Renewal in the Church* (1987)⁹³ and -

“found it instructive to study the NT . . . from a perspective of the Spirit’s strategy,”⁹⁴

they, too, abandoned the biblical principle of “Scripture alone,” that is, of taking God’s revealed will solely from Scripture, and, to their souls’ harm, enthroned an arbitrary delusionary “perspective” in its place.

When this same group further taught that this -

“strategy of the Spirit is calling the church to experience more of what the doctrines talk about . . . to a demonstration of the Spirit and power”;

and that they saw it as -

“calling for an obedient response to the strategy of the Spirit: a personal encounter with Jesus,” in which “believers would talk about the Holy Spirit with a new sense of reality,”⁹⁵

they threw out the biblical principle that faith alone is enough, for they exalted feeling over faith. They held up for admiration experience and emotions instead of belief. This is one of the slippery premises which they use. Watch out for it!

Furthermore, since the charismatics reject the divinely commanded means of grace, they direct the sinner to an infused grace, and thereby squash the principle of “by grace alone.” That is to say, in so far as the charismatics teach an immediate revelation and operation of the Holy Spirit detached from the means of grace, they base justification on an infused grace. For instance, note how a charismatic writes of an immediate operation of the Spirit detached from the means of grace.

“The resurrection of Jesus Christ from the dead is affirmed with unambiguous certainty throughout the New Testament Such witness does not - indeed cannot - automatically bring about belief We recognize that in addition to the testimony of Scripture to Jesus’ divine Sonship set forth through word and deed, there is the further testimony of the Holy Spirit He deepens and confirms faith by His internal witness.”⁹⁶

“Regeneration . . . [is] immediately the work of the Holy Spirit.”⁹⁷

Part II.

The Charismatic Movement compared with Enthusiastic Movements of the Past

It further could be demonstrated that the charismatic renewal is just another movement of enthusiasts by comparing it to movements of enthusiasm in the past, for in these other movements of enthusiasm there have been the same false doctrines and practices, for instance,

- 1) In which the authority of the Word of God is overthrown, while man's deluded dreams are inserted in its place;
- 2) In which the means of grace, that is, the gospel, baptism and communion are counted as worthless to create faith or to preserve it, while a direct operation of the Holy Spirit on the heart without the gospel is advocated instead, in which the individual must strive to feel the witness of the indwelling of the Spirit;
- 3) In which the second coming of Christ is so altered and supplemented by false teachings regarding a rapture, pre-rapture, a final dispensational age, a 1,000 year political rule by Christ with his empowered believers on earth, etc., that the truth of Christ's real coming is confused, covered up, and deprived of its superlative comfort, and pride and worldliness are propagated in its place;
- 4) In which sinners are directed to find assurance of their salvation not in the simple clear gospel pledges of the Bible, but within their flesh (infused grace);
- 5) In which abnormal ecstasies, tongues, dreams, or wonders are treated as divine, because the determination of what is divine has been assigned by the enthusiast to his flesh, and is refused to be gained from Holy Writ, though all that the flesh could do will be to go by its sensory perception;
- 6) In which men have sought to tell others what to do in order to amass more power and prestige for themselves, instead of humbly serving others (John 13:14) as they submit themselves to the one Master (Matthew 23:8, 10); and
- 7) In which convulsive, ecstatic babblings are declared to be just as Heaven-sent as were the real foreign languages which were given to the apostles; in which these babblings are preferred over the use of plain language in the work of edifying a person's faith.

Montanists.

“This movement originated in Phrygia, about the middle of the second century. Its leading characteristics were: a new order of ecstatic prophets, with somnambulistic visions and new revelations; a grossly literal interpretation of scriptural predictions; a fanatical millenarianism; a self-confident asceticism. . . . Thus, without dissenting from the doctrinal statements of the Church, Montanism sought to reform its practice If Montanism had universally prevailed, Christianity would speedily have degenerated into mere enthusiasm, and as such run its course. This the Church recognized at an early period, and hence protested against these views as a *heretical* aberration. It could not but be seen that their much vaunted purity of doctrine was always, more or less, at the mercy of the disordered imagination of some Montanist prophet.” Montanus “had visions, and while in a state of unconsciousness and ecstasy, prophesied of the near advent of Christ His adherents declared that they alone had received the Holy Ghost” . . . that “the era of the Paraclete had commenced with *Montanus* In the Montanistic effusion of the Spirit, it [the kingdom of God] finally attained the full maturity of *manhood*. Its absolute completion may be expected to take place in the *millennium*, which was regarded as at hand.”⁹⁸

Compare the following facts with those above!

The charismatic renewal “is not simply a prayer movement or an evangelistic movement, but a grace for the renewal of the church in all its dimensions.”⁹⁹

“CR is generally accompanied by an increased expectancy and longing for the Parousia Many charismatics think the end of the world will occur in the near future.”¹⁰⁰

“Charles F. Parham, the leader of the Pentecostal revival at Topeka, affirms also that the prevailing mood of premillennialism was at the very heart of early Pentecostalism.”¹⁰¹

In the 1800's “a decided shift occurred in the last decades when premillennial teaching (both the dispensational and nondispensational forms) rapidly gained widespread popularity. This perspective . . . anticipated an imminent return of Christ prior to the establishment of his millennial kingdom on earth.” It was the view of some that “Christians were living in the ‘last days’ (Joel 2:28-32) and the evangelization of the heathen required a mighty outpouring of the Holy Spirit to accomplish that objective The Pentecostal movement began with a revival on January 1, 1901, at Charles F. Parham’s Bethel Bible School in Topeka, Kansas. Parham believed that the glossolalia (i.e., speaking in tongues) that he and many of his students experienced was specifically xenolalia (actual foreign languages). Thus the Spirit’s linguistic provision with dynamic power would afford an unparalleled missionary advance before Christ’s return.”¹⁰²

“The beginning of the Pentecostal renewal is generally dated to the first day of the twentieth century.”¹⁰³

“CR [charismatic renewal] restores to ‘normal Christianity’ the experience of revelation in the Spirit Revelation in the Spirit restores to the Christian people a more consistently divine view of reality The immediacy of the Spirit’s work in CR [is] being concerned with fullness: the fullness of divine revelation, the full equipment of the church for its mission. That is to say, the Lord’s purpose is the full gospel being preached by a Spirit-filled ‘whole’ church to the whole world. Thus will ‘we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood’ ” [Ephesians 4:13].¹⁰⁴

Messalians or Euchites.

“Around the year A.D. 380 there arose . . . some enthusiasts who were called Euchites. They had three chief errors in respect to this subject: (1) They . . . contended that there was no use in the ministry for the Word and the sacraments, but that the Spirit was efficacious through appearances in dreams or in prayers. Thus they did away with the rule: the Holy Spirit is efficacious through the voice of the Gospel as it is heard or meditated upon. (2) They asserted that the Holy Spirit shows His presence as a vapor; and His efficacy, whether He begins a good work in us or works in us to will, must be decided only out of our feeling or experience. (3) They said that in renewal such a freeing of the will took place that there was no need for any wrestling, any struggle, or any spiritual exercises; that there was no further use for teaching, admonition, or correction. For they imagined that no concupiscence or evil desire remained, but that man had been immediately rendered completely spiritual. Augustine tells us that the enthusiasts were guilty of this fantasy, that ‘when a certain man was freed or converted, there was seen to go out of his mouth a pig with its piglets and a fire entered into the man in visible form, a fire which did not burn’. Perhaps this is the source of the notion of calling the renewal of the Holy Spirit a vapor or smoke. It could easily appear that such absurdities had been falsely charged against the Euchites, except for the fact that we have the recent examples in the city of Muenster, where the raving and insanity far surpassed those things which Augustine wrote about the enthusiasts. For there is no doubt that the foul abuses of the Anabaptists in great part have arisen from and have their birth in the seed bed of the enthusiasts.”¹⁰⁵

Match these characteristics with the following!

The charismatic renewal “is everywhere characterized by the conviction that God speaks to his people, corporately and personally, as directed and as regularly as in the first Christian century. People baptized in the Spirit hear the Lord. They experience a directness of communication and guidance from the Lord This experience of God speaking is experienced as intrinsic to knowing God as a

loving Father who converses with his children and opens up his inheritance to them.”¹⁰⁶

“The resurrection of Jesus Christ from the dead is affirmed with unambiguous certainty throughout the New Testament Such witness does not - indeed cannot - automatically bring about belief We recognize that in addition to the testimony of Scripture to Jesus’ divine Sonship set forth through word and deed, there is the further testimony of the Holy Spirit He deepens and confirms faith by His internal witness.”¹⁰⁷

“Christian perfection . . . [is] a Holiness/Pentecostal belief that moral perfection is taught by the Scriptures as an attainable goal and ideal state for the followers of Christ.”¹⁰⁸

“In Paul’s admonition [2nd Cor. 7:1], a Christian must purify himself from things that contaminate body and spirit; and, in John’s words [1st John 3:1-3], he must purify himself as Christ is pure These instructions would not have been written if they were beyond the reach of man.”¹⁰⁹

William Durham (1873-1912), a “dynamic leader of the early Pentecostal movement received the baptism of the Holy Spirit and spoke in tongues on March 2, 1907.” He was the pastor of Chicago’s North Avenue Mission. “A ‘thick haze . . . like blue smoke’ often rested upon the mission. When this was present, those entering the building would fall down in the aisles.”¹¹⁰

Benjamin Irwin (born 1854) began teaching a “third blessing” called “the fire” in 1895, and began organizing the Fire-Baptized Holiness Church. “Those receiving ‘the fire’ also at times would see balls of fire or feel fire burning in their bodies In April 1908 the church amended its doctrine to include the Pentecostal view on tongues, thus becoming the first official Pentecostal denomination in the U.S.”¹¹¹

The Cathari. This was a movement that arose in eleventh century Europe, and continued until the fourteenth century. The name of this movement came from the Greek word meaning “the pure ones.” Among other doctrinal errors, they held dualistic views.

“Their opponents admitted their deep and moral earnestness; but the doctrine of justification by faith had no place in their system. Prayer, abstinence, and the so-called baptism of the Spirit, were regarded as the sole means of obtaining salvation.”¹¹²

“There were two classes of members, the *perfect* (perfecti) and simple *believers* (credentes). The former were admitted by the ‘spirit-baptism’, called the *consolamentum*, the ceremony being a simple imposition of hands. (Water baptism was rejected.) By the imposition of hands the Holy Ghost was said to be

imparted, and the recipient became one of the *perfect*. To this class belonged the authority of the Church; they administered its rites, and governed it as successors of the apostles The final initiation, or *consolamentum*, is called ‘the baptism of the Spirit’. Here is an extract from the formula of its celebration:

‘Jesus Christ says, in the Acts of the Apostles, that “John surely baptized with water; but ye shall be baptized with the Holy Ghost”. This holy baptism of imposition of hands wrought Jesus Christ, according as St. Luke reports; and he said that his friends should work it, as reports St. Mark: “They shall lay hands on the sick, and they shall receive good”. And Ananias wrought this baptism on St. Paul when he was converted. And afterwards Paul and Barnabas wrought it in many places. And St. Peter and St. John wrought it on the Samaritans . . . This holy baptism, by which the Holy Spirit is given, the Church of God has had it from the apostles until now; and it has come down from *bons hommes* to *bons hommes*, and will do so to the end of the world’.”¹¹³

Keep in mind the above as you read the Pentecostals’ and charismatics’ own description of their movements below!

“Early Pentecostalism had its roots largely in the Wesleyan-Holiness tradition with its strong emphasis on sanctification. As a result, sanctification was held to be a ‘second work of grace’ to be received prior to Spirit baptism. Sanctification was therein understood to be an instantaneous operation of heart purification following regeneration but preceding Spirit baptism. Many branches of Pentecostalism continue to affirm this viewpoint.”¹¹⁴

“Pentecostals, however, do not view water baptism as essential to forgiveness.”¹¹⁵

“Water baptism is in no place [in Acts] depicted as a rite in which the Holy Spirit is given.”¹¹⁶

“In the Pentecostal and charismatic traditions the doctrine of baptism in (or with) the Holy Spirit occupies a place of critical importance ‘The term *charismatic* applies to those who have experienced a “baptism of the Holy Spirit” that involves receiving certain spiritual gifts’ The gift the Father promised would be the Holy Spirit; it would come from Jesus (as John the Baptist had said), and the reception of that gift would be baptism in the Holy Spirit In Acts 9:17 Saul (Paul) is ministered to by Ananias that he might be ‘filled with the Holy Spirit’. Since ‘baptized’ and ‘filled’ in Acts 1 and 2 refer to the same event, Paul’s resulting experience may also be viewed as a baptism in the Holy Spirit ‘The promise is for you and your children and for all who are far off - for all whom the Lord our God will call’ (vv. 38-39) [Acts 2]. Viewing this promise extended to all generations and peoples as the gift of the Holy Spirit, Pentecostals

claim that they also have received this gift. They too have been baptized, or filled, with the Holy Spirit as a distinctive Christian experience.”¹¹⁷

There exists “the widespread charismatic practice of immediate ‘praying over’ people for BHS” [the baptism in the Holy Spirit].¹¹⁸

Bogomils.

“The Bogomils were members of a medieval [twelfth century] Balkan sect that originated in Bulgaria, but whose roots probably go back to Manichaeism via Paulicianism The Bogomils were intolerantly exclusive. True Christianity could be found only in their own communities. Hence they claimed for themselves the sole right to the name of Christians. They alone lived ‘according to the Spirit’ The Bogomils, like other dualists, believed in a distinction between the ‘perfect’ or ‘chosen’ on one hand and the ‘believer’ or ‘hearer’ on the other. An elect person was considered a receptacle of the divine Spirit, and was consequently called *theotokos* or God-bearer, a name usually reserved for the Virgin Mary in the Orthodox Christian world. Having denied the incarnation of Jesus, it was Bogomil teaching that each of them as *theotokos* ‘gave birth to the Word’ by teaching. They claimed to experience the Trinity personally and therefore no longer to be subject to the law, having been made incapable of sin. Apparently the Bogomils had a rite of initiation called the Baptism of Christ through the Spirit, which they distinguished from water baptism. In this rite the Spirit was invoked and the Lord’s Prayer sung, while the Gospel of John was placed on the head of the initiate.”¹¹⁹

Note the similarities in the following!

“Historically, radical dualism reinterpreted Christian anthropology, calling attention to the divine element within the human spirit, while depreciating the physical body as a prison for the spirit While it would not be fair to label the majority of modern Pentecostals and charismatics as radical dualists, there *are* striking similarities. In most cases they do teach a cosmic struggle between the forces of good and evil. They stress the importance of a baptism in or with the Holy Spirit and of the exercise of supernatural gifts in order to be ‘victorious’ in this conflict and to understand divine purposes They often reject or minimize established order. These connections have not escaped certain Pentecostal historians, such as B. L. Bresson, who openly identifies with historic dualists.”¹²⁰

“In the Pentecostal and charismatic traditions the doctrine of baptism in (or with) the Holy Spirit occupies a place of critical importance The gift the Father promised would be the Holy Spirit; it would come from Jesus (as John the Baptist had said), and the reception of that gift would be baptism in the Holy Spirit ‘The promise is for you and your children and for all who are far off - for all whom the Lord our God will call’ (vv. 38-39) [of Acts 2]. Viewing this

promise extended to all generations and peoples as the gift of the Holy Spirit, Pentecostals claim that they also have received this gift. They too have been baptized, or filled, with the Holy Spirit as a distinctive Christian experience Pentecostals sometimes speak of this as the ‘infilling’ of the Holy Spirit Pentecostals generally acknowledge that all believers have the Spirit within them . . . hence ‘filling’ must refer to the full penetration of the indwelling Spirit. Some Pentecostals, especially charismatics, refer to this as the ‘release’ of the Spirit: the Spirit within is released for a total inward occupancy.”¹²¹

“Christian Perfection” is “a Holiness/Pentecostal belief” that moral perfection is taught by the Scriptures as an attainable goal and ideal state for the followers of Christ.”¹²²

“The term *charismatic movement* is here understood in its most common usage to designate what Donald Gee in the late 1950's called ‘the new Pentecost’, namely the occurrence of distinctively Pentecostal blessings and phenomena, baptism in the Holy Spirit (BHS) with the spiritual gifts of 1st Corinthians 12:8-10, outside a denominational and/or confessional Pentecostal framework.”¹²³

“Pentecostals speak of water baptism as either preceding or following Spirit baptism but as having no necessary connection with it.”¹²⁴

Francis of Assisi.

Born in 1182, and later “ ‘worshiping in a country church consecrated to St. Damian, he seemed to hear a voice saying, ‘Francis, go and prepare my house, which thou seest falling into ruins’. He quietly went home, stole a horse from his father’s stable, then went to his father’s warehouse, and stole from thence silks and embroideries . . . and sold both horses and goods’.”¹²⁵

Later he pretended to have the gifts of prophecy and miracles, healing the infant Bonaventura, for example. Shortly before his death, according to his monk biographers, he had a vision of Christ. He was the founder of the Franciscans.

Compare this with the following histories.

Frank Sandford (1862-1948) “played a pivotal role in the training of many Holiness people who would later become Pentecostals Sandford recounted the years 1893-99 as his ‘journey back to apostolic life and power’ Sandford’s missionary concern led in 1905 to the purchase of a schooner, the *Coronet*, and a barkentine, the *Kingdom*, for use in worldwide evangelization In June 1911, while on a missionary trip, the *Kingdom* was wrecked off the African coast. All personnel were placed on board the *Coronet*. Sandford was on board, providing leadership and waiting on God for direction. A series of bad decisions compounded the predicament of those on board, and by the time they

reached Portland, Maine, on October 21, 1911, several had died from lack of food and water, and others were nearly dead. By November 1 a total of nine had died. Sandford . . . was arrested and charged with manslaughter. His trial began on December 1, 1911, and ultimately he was convicted and sentenced to a ten-year term in the federal penitentiary at Atlanta, Georgia. Sandford constantly maintained that God had directed him in all that he did.”¹²⁶

William Durham (1873-1912), a “dynamic leader of the early Pentecostal movement . . . was not converted to Christ until . . . he experienced a vision of crucified Christ.”¹²⁷

Anabaptists. These were members of a fanatical movement that began to show itself simultaneously in Wittenberg and Zwickau (Germany) in 1522.

“They proclaimed their revelations, and zealously denounced infant baptism as an institution of Satan . . . Not the letter of the Holy Scriptures, but the Spirit should be made the principle of this reformation . . . The doctrine of the evangelical liberty of Christians was grossly abused, the sacraments despised, infant baptism reviled, and all importance attached to the so-called baptism of the Spirit.”¹²⁸

Compare these features with the following!

“Water baptism is in no place [in Acts] depicted as a rite in which the Holy Spirit is given.”¹²⁹

“Pentecostals, however, do not view water baptism as essential to forgiveness.”¹³⁰

“A highly important conclusion may now be stated: there is *no* teaching of ‘baptismal regeneration’ in the Bible. The water itself in baptism does not bring about rebirth. Nor is there any suggestion that the Holy Spirit invests baptismal waters with regenerative power . . . Baptism . . . must not be viewed as in any way effecting regeneration . . . This leads us also to emphasize again the ‘sowing’ of the word in every way possible. For example, this is quite pertinent in the preparation of a child for the time when the Holy Spirit will bring him into salvation.”¹³¹

The charismatic renewal “is not simply a prayer movement or an evangelistic movement, but a grace for the renewal of the church in all its dimensions.”¹³²

“In the Pentecostal and charismatic traditions the doctrine of baptism in (or with) the Holy Spirit occupies a place of critical importance.”¹³³

“Here then is a critical point in the Pentecostal outlook. Pentecostals declare that what many Christians today need is precisely this baptism of power Believers who have been reborn by the Spirit as sons of God . . . need . . . Spirit baptism to fulfill the ministry Christ gives them.”¹³⁴

Quakers.

George Fox, “a shoemaker in the county of Leicester, arose (1647) as a preacher of repentance and a reformer, during the disturbances which then distracted Church and State in England. Rejecting all external Churchism, he desired to base Christianity wholly upon the inner light of the Spirit in man, as a continuous divine revelation. He gained many adherents Their opponents, in ridicule, called them Quakers (tremblers, probably, from Philip. 2:12) The Quakers acknowledge the Bible as the word of God, but regard the inner word of God in men as of superior force, the former being considered merely as the starting-point of the latter, and a means of exciting it In their meetings, whoever is moved by the Spirit, man or woman, may speak, pray, or exhort. If none is thus moved, they continue sitting for a while in silent contemplation, and then as quietly separate Baptism and the Lord’s Supper are not observed by them.”¹³⁵

See what a Pentecostal writer has to say in the following about the Quakers!

“The Society of Friends was founded by George Fox After four years as a ‘seeker’, Fox heard a voice speak to him that God alone could communicate to him in his condition The Quakers believed that . . . Christ is revealed by the ‘inner word’ of God, or ‘inner voice’, which is given directly to human hearts by the Spirit of God The ‘outer word’, or Scripture, apart from the revelation of the Holy Spirit, has no necessary relation to spiritual enlightenment. The Quaker distinction between the ‘inner’ and the ‘outer’ words was a reaction against the biblicism to which most Puritans had fallen prey by Fox’s time The Puritans denied the Quaker doctrine of the Spirit with assertions of the priority of Scripture, which they equated with the Word of God The Quakers speak to modern Pentecostals and charismatics in a variety of ways. They certainly provided antecedents for the current concepts of ‘life in the Spirit’. They faced the issue of the relationship between the divine Spirit and the Scripture in opposition to Puritanism, just as twentieth-century Pentecostals have been forced to deal with the same issue raised by biblicists in Evangelical and Fundamentalist camps.”¹³⁶

Camisards.

“In 1688 five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They had strange fits, which came upon them with faintings, as in a swoon, which made them stretch out their arms

and legs, and stagger. They struck themselves with their hands; they fell on their backs, shut their eyes, and heaved their breasts. The symptoms answer to those produced by inspiring nitrous oxide, and, were the fact then discovered, we should have been tempted to suspect imposture. They remained a while in trances, and, coming out of them, declared that they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, but in the fields, and in their own houses, crying out *Mercy*. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand. The hills resounded with their loud cries for mercy All they said at these times was heard and received with reverence and awe.”¹³⁷

The Camisards were the subject of a book by Shaftesbury (1671-1713) entitled *On Enthusiasm* (1708). Refugees of the movement arrived in London in 1706. They claimed to have the gift of tongues.

“A strange revivalist movement was spreading nearly at the same time through Silesia [Germany].”¹³⁸

Place these peculiar marks of earlier enthusiasts alongside that of today’s charismatics and Pentecostals!

“Slain in the Spirit” is “a relatively modern expression denoting a religious phenomenon in which an individual falls down; the cause of this is attributed to the Holy Spirit. The phenomenon is known within modern Pentecostalism and charismatic renewal under various names It is generally acknowledged that in addition to God, the source of the experience can be a purely human response to autosuggestion, group ‘peer pressure’, or simply a desire to experience the phenomenon John Wesley’s *Journal* tells of people who during his preaching ‘were struck to the ground and lay there groaning’ The Methodist circuit-rider Peter Cartwright’s preaching was also accompanied by listeners falling under the power. Similar results accompanied George Whitefield’s preaching and are attested in the writings of Jonathan Edwards as well Charles G. Finney’s *Autobiography* recounts episodes in which people could not move or speak, in one instance for sixteen hours On many occasions the experience is accompanied by tongues speech; at other times laughing, weeping, or praising of God are manifest In modern Pentecostalism and charismatic circles the experience is a spiritual experience to be sought. Almost all see the experience as deeply spiritual in nature, and afterward a general euphoria is present Kenneth Hagin relates that his wife and a coworker, both of whom had questioned his authority, were unable to approach him without falling down under the power. Hagin interpreted this as a kind of ‘touch not the Lord’s anointed’ lesson Scripture plainly offers no support for the phenomenon as something to be expected in the normal Christian’s life There is no biblical evidence for the experience as normative in Christian life.”¹³⁹

Individual Enthusiasts. In the 1600's and 1700's fanatics arose who failed, however, to found a movement. For instance, Jacob Boehme, a cobbler from Goerlitz (Germany),

“experienced blessed peace for seven days, from being encompassed by a divine light. But he dates his fuller theosophic illumination from a certain moment when, as a young master, just married, he was thrown into an ecstasy by the reflection of the sun from a brightly polished pewter plate, and beheld the mysteries of Deity, even to the last principles of all things, so as to discern their inmost quality.”¹⁴⁰

Compare this to the following.

“God calls ministers in a variety of ways. Many Pentecostals testify that they have received their call through a crisis experience in their lives. Some tell of receiving their call through visions, dreams, an audible voice of God, or by some other miraculous manifestation.”¹⁴¹

Jane Leade

“of the county of Norfolk [England], a great admirer of Boehme’s writings, had spasms and visions, in which divine wisdom appeared to her in the form of a virgin.”¹⁴²

Match this with the following Pentecostal remarks.

“Many of the marginal eccentricities of Pentecostalism, both what the Pentecostals believe and what they experience, can be understood as contemporized forms of biblical precedents. These include out-of-the-body experiences (2nd Cor. 12:2-3), visits by angels (Gen. 6:7-12; Acts 5:17-20), hearing an audible voice (1st Sam. 3:2-9; Acts 9:4), visionary tours of heaven or hell (Rev. 1:11; 4:1 - all remarkably similar to a species of apocalyptic literature common in sectarian Judaism during NT times), and even miraculous Spirit transport (Acts 8:39-40; cf. Gen. 5:24) can readily be found in the literature of Pentecostal testimony or on the Pentecostal and charismatic television talk shows - where orality and experience easily converge.”¹⁴³

John Gichtel (died 1710), was an eccentric admirer of Boehme.

“He desired to tear himself loose from all natural bonds, and descend into the depths of the Godhead. He had revelations and visions, and zealously opposed the doctrine of justification. His adherents, *Gichtelians*, called themselves *Angelic Brethren* (Matt. 22:30), and strove, in the spirit of their master, to attain to an angelic sinlessness.”¹⁴⁴

Compare this to the following Pentecostal teaching!

“In Paul’s admonition [2nd Corinthians 7:1], a Christian must purify himself from things that contaminate body and spirit; and, in John’s words [1st John 3:1-3], he must purify himself as Christ is pure These instructions would not have been written if they were beyond the reach of man Holiness is perfected by those who purify themselves from everything that contaminates body and spirit.”¹⁴⁵



Madame Guyon

Madame Guyon (1648-1717).

“Vanity and coquetry were her besetting sins, and, to conquer them, she thought it necessary to purify herself by ‘good works’ and bodily mortifications. She read largely in mystical writers A Franciscan monk taught her to ‘look within instead of without’ for peace, and to ‘seek God in her heart’. Her doubts and fears fled: ‘I was on a sudden so altered that I was hardly to be known either by myself or by others’. Madame Guyon dated this conversion from July 22, 1668 She believed that she had certain interior communications of the divine will, but was often deeply distressed about the state of her soul. In 1672, on the anniversary of her conversion, she made ‘a marriage contract’ with Christ, and signed it in her own blood! . . . Her first work (begun at Gex) was *Les Torrents Spirituels* The work exhibits the writer as a ‘devout enthusiast, but principally demonstrates her unfitness as a pattern or teacher of experimental godliness.’ At Grenoble she found herself ‘suddenly invested’, as she expresses herself, ‘with the apostolic state’, and able to discern the condition of those that spake with her, so that, one sending another, she was occupied from six in the morning till eight at night speaking of divine things. ‘There came’, she says, ‘great numbers from all parts, far and near, friars, priests, men of all sorts, young women, married women, and widows; they all came one after the other, and God gave me that which satisfied them in a wonderful manner, without my thinking or caring at all about it. Nothing was hidden from me of their inward state and condition I perceived and felt that what I spake came from the fountain-head, and that I was only the instrument of him who made me speak’. Her exposition of

Solomon's Song and of the *Apocalypse* appeared in 1684 at Grenoble. Her notes were written under a *quasi* inspiration: she had dreams, visions, and marvelous manifestations. 'Before I wrote I knew nothing of what I was going to write, and after I had written I remembered nothing of what I had penned', she says."¹⁴⁶

Note the following comparison!

"Born prematurely with a deformed heart," Kenneth Hagin (1917-) "was not expected to survive, yet he managed to function fifteen years before becoming an invalid. He reported that the following year, during a ten-minute period, his vital signs failed three times. On each occasion he witnessed the horrors of hell. This experience resulted in his conversion on April 22, 1933. The following year he was healed His baptism in the Holy Spirit in 1937 led him into ministry as a Pentecostal He had a series of eight visions of Jesus Christ, who in the third vision granted him the gift of discerning of spirits, enabling him to pray more effectively for the healing of the sick Hagin founded Rhema Bible Training Center in 1974. By 1988 more than 10,000 students had graduated, and his daily radio program, 'Faith Seminar of the Air' was being broadcast on more than 180 stations in thirty-nine states, with a short-wave audience in about eighty other nations. By this time more than three million of his eighty-five books and almost a half million cassette tapes of his sermons were being distributed annually. With respect to his prophetic ministry, Hagin (1972, 109) has written, 'When the word of knowledge began to operate in my life after I was filled with the Holy Ghost, I would know things supernaturally about people, places, and things. Sometimes I would know through a vision. Sometimes while I was preaching, a cloud would appear and my eyes would be opened so that I would see a vision concerning someone in the congregation'."¹⁴⁷

Christian and Jerome Kohler. These were two brothers who were among the enthusiasts of Berne, Switzerland, in the middle of the 1700's. In 1745

"they were converted in a revival then taking place in the country. They soon claimed to have dreams and visions in which Christ and other persons appeared to them, and they went about preaching and exhorting. They may at first have been sincere, but appear afterwards to have made popular credulity a means of gain. They claimed to be the two witnesses spoken of in the book of Revelation, and made many followers. Among other things, they predicted the end of the world for Christmas, 1748, and afterwards renewed their prediction for later periods. They pretended to be able to redeem souls out of purgatory, and thus swindled a great many persons."¹⁴⁸

Compare these enthusiasts with those below.

Grady Kent (1909-1964) was a pastor in the Church of God of Prophecy (CGP).

“The 1956 general assembly of the CGP passed the following resolution: ‘The Church does not endorse attempts by its ministers to identify themselves or other ministers as the Two Witnesses mentioned in Rev. 11. Neither does it approve of anyone indicating that he is John the Revelator’. This action was clearly directed at Kent, later called St. John II.” Kent resigned, and in 1957 “formed his group of three hundred as the Church of God of All Nations. Kent declared himself the chief bishop, formed seven auxiliaries, restored the offices of twelve apostles.”¹⁴⁹

Jim Bakker (1940-)

“surrendered his life to God as the result of a crisis experience in which he ran over a child with his father’s automobile Jim and his wife Tammy Faye “were phenomenally successful, as the ‘PTL Club’ grew into the PTL Television Network with a world-wide outreach. By early 1987 they had developed a \$172 million religious empire The events of 1987 came as a shock. Tammy was admitted into a California clinic, suffering from drug dependency. Then on March 19, 1987, Jim Bakker announced that he had resigned as chairman of PTL ministries and from ministry in the AG [Assemblies of God]. He claimed that a ‘hostile force’ (later identified as fellow evangelist Jimmy Swaggart) was plotting to take over his religious empire, and that he was being blackmailed by former friends over a 1980 sexual encounter with church secretary Jessica Hahn. He explained that the tryst with Hahn had been an attempt to make his wife jealous at a time when their marriage was in trouble Meanwhile, the public became aware that Richard Dortch, Bakker’s assistant at PTL, had paid hush money to Jessica Hahn for ‘the sake of the ministry’ It soon became apparent that Bakker’s early confessions only addressed the tip of a scandalous iceberg. Auditors discovered that the Bakker’s salary and bonuses for 1986-87 totaled \$1.6 million (Bakker frequently had presented a ‘prosperity theology’, arguing the God wanted his people to go first class). At the same time, it was revealed that the PTL ministry had piled up a \$70 million debt Jim and Tammy Bakker have written several books. Jim’s writings include *Eight Keys to Success* (1980), *Survival* (1981), and *You Can Make It* (1983).”¹⁵⁰

The Jumpers.

These enthusiasts, “who appeared in Cornwallis [England] about 1760, were in principal at least related to the Quakers. Appealing to David’s dancing before the ark of the covenant, they professed to give evidence of being possessed by the Spirit by convulsive leaping and dancing, connected with a kind of barking (whence they are also called *Barkers*). The sect emigrated to North America Its founder was *Anna Lee* (died 1782). She professed to be the bride of the Lamb, but died without giving birth to the promised Messiah They derive their name from the manner in which they move their bodies at their meetings, which often extends to exhaustive dancing and jumping, which is regarded as a symbol

partly of trembling at the anger of God, partly of joy on account of salvation through Christ.”¹⁵¹

Again, match the following facts with those mentioned above!

“Dancing in the Spirit” is “physical movement akin to dancing presumably done while under the influence and control of the Holy Spirit. According to T. Burton Pierce, “Most older Pentecostal believers who have participated in spiritual revivals over a period of years have witnessed what is known as “dancing in the spirit” In the 1980's similar dance epidemics have occurred in some Pentecostal and charismatic churches. These epidemics cannot be linked to malnutrition but may more closely coincide with a strong need on the part of a congregation for physical evidence of the presence of the Holy Spirit.”¹⁵²

Edward Irving. This powerful and popular preacher of the Scotch Presbyterian Church in London in the early 1800's

“came to the conviction that the spiritual gifts of the apostolic church could and must be renewed and revived by prayer and faith, and in fact the presumed gift of speaking in unknown tongues, exalted exclamations and prophesyings, soon manifested themselves in some members of his congregation. The presbytery of his church deposed him in 1832 Rich and respectable friends of the Episcopal Church . . . took up the outcast, and gave him the means to build a new church The revival of the apostolic office became the centre of the movement. After various unfortunate attempts, the calling of twelve *Apostles* through the divinely illumined *Prophets* was accomplished The promise of the near return of the Lord stood in the fore-ground of their new revelation. The Lord, who was to come again during the lifetime of the first apostles, and who was, therefore, expected very confidently by them, was compelled by increasing corruption and depravity to defer his return indefinitely But now finally, after eighteen centuries of dishonor, during which the church . . . has become ripe for judgment, the time has come, when the apostolate has been restored, to prepare the way for the end of all things.”¹⁵³

Compare the following with the above.

“CR [charismatic renewal] shows . . . the restoration of elements of Christian life largely unknown since the early days of Christianity: the spiritual gifts of 1st Corinthians 12:8-10 and the reappearance of an authentically Jewish Christianity.”¹⁵⁴

John Dowie (1847-1907), a “faith healer, founder of Zion City, Illinois, and the Christian Catholic Church reasserted his restorationist hopes and announced in 1901 that he was the prophesied Elijah, the Restorer. In 1904 he told his followers to anticipate the full restoration of apostolic Christianity and

revealed that he had been divinely commissioned the first apostle of a renewed end-times church While traveling in the interests of both his health and his Zion in 1906, he lost control of his community. Individuals there had suffered severely as a result of financial mismanagement Dowie's end-time expectations, his message of divine healing, and his restorationist vision made him an important forerunner of Pentecostalism. Many of his followers accepted Pentecostal views; some became prominent leaders in a movement that regarded itself as an end-time restoration."¹⁵⁵

The letters "CGP" stand for "Church of God of Prophecy."

"A. J. Tomlinson, a dynamic Pentecostal pioneer, was the church's most prominent figure of the first half of this century One of the results of the restorationist impulse of the CGP is the exclusive body ecclesiology. The restorationist impulse produced a view of history that said Jesus founded the church on Mount Hattin (Mark 3:13ff.). This survived until A.D. 325, at which time it ceased to exist as before because it was layered over with much foreign matter. But layers began to be removed by Luther, then Wesley, etc., until the complete revelation was unveiled on June 13, 1903."¹⁵⁶

Part III.

The Enthusiastic Doctrines Of The Charismatic Movement

What is wrong with the charismatic movement? Why is it so dangerous?

Briefly put, it is this:

First of all, the renewal theology of CM destroys justification by faith and teaches infused grace, that is, a righteousness by works, when it -

- 1) Denies that Christ's satisfaction was needed for our atonement;**
- 2) Denies the divine work and power of the means of grace (the Word, baptism, and communion);**
- 3) Teaches that the Holy Spirit comes in a baptism in the Holy Spirit after man has performed some work; and**
- 4) That the baptism in the Holy Spirit is needed to make the Christian complete.**

CM is dangerous in the second place because it treats Scripture as man's word, not God's; that is, it holds Scripture to be lifeless, and void of power on its own to convert or to keep one in the faith.

CM is dangerous in the third place because it destroys the only bridge which God, our Savior, has set up between him and us to bring us our salvation, that is to say, the means of grace.

CM is dangerous in the fourth place because it sets itself up over Scripture to determine which teachings are to be believed.

CM is dangerous in the fifth place because it changes the function of faith into something other than the promise-clinging function which God meant it to have, with the result that the promise of justification can no longer be grasped by the sinner.

CM is dangerous in the sixth place because, in practice, it emphasizes the baptism in the Holy Spirit to such a high degree that people are brought to look upon it, not the gospel, as their highest joy (see Luke 10:20), and are tempted to covet supernatural power (see Acts 8:18ff.).

CM is dangerous in the seventh place because it teaches a perfectionism which is not the sole, biblically-taught sanctification, but a delusion which promotes pride, discourages trust in Christ's holiness, and causes unlimited harm to the promise of justification by mixing it with sanctification.

CM is dangerous in the eighth place because it so alters the biblical doctrine of the second coming of Christ, and supplements it with false teachings regarding a rapture, pre-rapture, a time of tribulation, pre-tribulation, a 1,000 year political rule by Christ with his empowered believers on earth, etc., that the truth of Christ's real coming is confused, covered up, and deprived of its superlative comfort.

CM is dangerous in the ninth place because it contains the dangers which Holy Writ ascribes to false preachers and to their false teachings (see Matthew 24; 1st Timothy 4:1-2; 6:3-5; 2nd Timothy 4:3-4; Titus 1:9-16; 2nd Peter 2; Jude 4-19).

Hence it can be further demonstrated that the charismatic movement is just another movement of enthusiasts by comparing its false teachings with those of Holy Writ.

A. 1. To be more specific, the teachers of charismatic renewal **destroy justification by faith, and promote infused grace when they deny that Christ's satisfaction was needed for the sinner's atonement.**

First of all, a Lutheran theologian states the correct position on justification.

According to Scripture, as God "has declared the righteous Christ to be unrighteous ('made Him to be sin', 2nd Cor. 5:21), so He declares men, who in themselves are unrighteous, to be righteous - He 'justifieth the ungodly' (Rom. 4:5). Those who criticize the divine mode of justification ignore the divine mode of redemption. They have entirely forgotten that God placed His incarnate Son under the duty and curse of His Law, in the stead of man (Gal. 4:4-5; 3:13); and having thus satisfied the demands of His justice, He now, through the Gospel and faith, justifies those who in themselves are unjust, who have transgressed all the commandments of God."¹⁵⁷

According to the confused teachings of CM,

"God does justify the ungodly, but only as they are believers in Christ and thereby united with Him."¹⁵⁸

But this is not what Romans 4:5 says. It declares that God justifies "the ungodly." It does not say that after ungodly people have come to faith and are united with him, God then justifies them. Holy Writ states the very opposite, that is, that God justifies sinners while they are still ungodly, before they ever came to faith and were united with him.¹⁵⁹ God justifies the ungodly. "While we were still sinners, Christ died for us" (Romans 5:8). "When we were enemies, we were reconciled to God through the death of His Son" (Romans 5:10). Any other way of justification is one that has been devised by sinful man - not by God - and is fraudulent. Moreover, any way of justification other than God's is "infused grace," namely, a saving grace that is inside the sinner's heart, not the saving grace that is in God's heart.¹⁶⁰ Hence the above charismatic professor teaches that justification is granted only to those who can first show an

infused grace. In other words, he is teaching, in effect, “If God would justify me because I have believed, then I am, in fact, obtaining grace only after I first have done something or had something inside me worthy enough to activate God’s response; and that would be my own inward or infused grace.” But this flatly contradicts the Bible. What is more, this is no minor matter. God will be corrected by no man. Indeed, this charismatic’s defamation of God’s holy doctrine certainly does not demonstrate his Christian sanctification.

What is more, the charismatic teachers again become entangled in infused grace when they teach, as J. Rodman Williams does in his systematic theology, that it -

“is an unfortunate error” to hold that “ ‘atonement . . . is an act of God to satisfy his holiness before it is a declaration of forgiveness’ ” because “atonement did not occur to make possible the forgiveness of sins.”¹⁶¹

But the atonement of Christ did occur to make possible the forgiveness of sins (Romans 5:6, 8, 10). If on the other hand, the crucified Christ had not done it, the only other way would be if man himself had done it his way; and this is what the charismatics do: They lose Christ the Cornerstone because they seek to come to God not by the atonement earned by Christ, but by a delusion of their own making. Anytime man would try to be justified before God by a delusion of his own making, he will seek justification by an infused grace, not by God’s way.

Furthermore, when the same charismatic writer declares,

“God not only declares the sinner righteous but also constitutes him as such. He becomes what God has pronounced him to be”,¹⁶²

he takes the dangerous step of mixing justification and sanctification, and teaches that God *makes* the sinner righteous [“constitute” - “to make up (a whole)”]. Yet “to justify” is always used in the New Testament to mean “to declare righteous,” never “to make righteous.”¹⁶³ “To constitute righteous,” is a statement that teaches that man is righteous in himself, not declared righteous by God only; it teaches that there is something good in man, namely, an infused grace.

Beware of these pretensions by panderers!

“All teachers who do not know and do not teach the article of justification in its purity, that is, without any admixture of human works, are deceivers; they do not build the Christian Church, but tear it down. The denial of justification is fraught with frightful disaster.”¹⁶⁴

A. 2. Moreover, it can be shown that the charismatic movement is not a movement activated by the Holy Spirit for a reformation and enlargement of the church, but rather a falling away headed by aspiring spiritual predators and enslavers, by the fact that **it denies the work and power of the means of grace, which, in turn, promotes an infused grace once again.**

A Lutheran teacher points out the biblical truth that -

“in nature, it is true, God operates everywhere. By Him all things consist (Col. 1:17). Specifically, in the case of men God is the *causa efficiens* [the efficient cause] of the natural life of all in all climes. God ‘giveth to all life and breath and all things’ (Acts 17:25). In Him they live and move and have their being (Acts 17:28). He gives to all men everywhere the things needed for this physical life. He provides ‘rain from heaven, and fruitful seasons, filling our hearts with food and gladness’ (Acts 14:17). But the remission of sins for Christ’s sake and faith in this remission, regeneration unto spiritual life and all the spiritual gifts connected with it, God will give only through the means of grace He has ordained, through the Word of the Gospel and the Sacraments. To this fact Scripture bears witness by saying that all members of the Church ‘shall believe on Me through their [the Apostles’] Word’ (John 17:20), are regenerated by the Word and by Baptism (1st Peter 1:23; Titus 3:5) The personal communion with God is so inseparably bound up with the means of grace that those who are still outside the Church are described as people who ‘obey not the Word’ (1st Peter 3:1), and that the Apostle Paul charges everyone who ‘consents not to the wholesome words, even the words of our Lord Jesus Christ’, with conceit and ignorance . . . (1st Tim. 6:3-4) Scripture obliges us to maintain that in the case of all who want to detach God’s gracious revelation and operation from the means of grace we are dealing with ignoramuses . . . (1st Tim. 6:4) and quacks, who do not realize what they say or set down, and with might and main work for exactly the opposite of what they purpose to do.”¹⁶⁵

“Reformed theology assumes that the Spirit of God cannot so work through means that the work remains His own. But Scripture teaches that the gracious and omnipotent operation remains solely God’s, though the entire divine activity proceeds through the means of grace. It is not detached from God, nor divided between God and the means of grace. God works all of it, and the means of grace work all of it. Scripture says this by declaring: God saves (2nd Tim. 1:9), and the Word and Baptism save (Acts 11:14; James 1:21; 1st Pet. 3:21); faith is wrought by God’s omnipotent operation (Eph. 1:19) and through the preached Word (Rom. 10:17); the Spirit quickens (John 6:63), and the words that Christ speaks are spirit and life (John 6:63); the Christians are born of God (John 1:13), and Paul has begotten Onesimus and the Corinthians through the Gospel (Philem. 10; 1st Cor. 4:15).”¹⁶⁶

Compare this scriptural teaching with the following charismatic quote!

“The resurrection of Jesus Christ from the dead is affirmed with unambiguous certainty throughout the New Testament Such witness does not - indeed cannot - automatically bring about belief We recognize that in addition to the testimony of Scripture to Jesus’ divine Sonship set forth through word and deed, there is the further testimony of the Holy Spirit He deepens and confirms faith by His internal witness.”¹⁶⁷

“Regeneration . . . [is] immediately the work of the Holy Spirit.”¹⁶⁸

But a Lutheran theologian rightly remarks:

“The Christian doctrine of the means of grace is abolished by all ‘enthusiasts’, all who assume a revealing and effective operation of the Holy Spirit without and alongside the divinely ordained means of grace.”¹⁶⁹

It is the devil’s intention “to draw the Christians off the rock of the objective Word of God by the delusion of an immediate operation of the Spirit and thus actually to rob them of the Gospel Every man who does not base his state of grace before God on the remission of sins signed over to him in the outward Word of the Gospel is deceiving himself as to his communion with God.”¹⁷⁰

Yet this would not be the only serious harm that will be done, for the charismatics not only rob themselves of the gospel by wrecking the Word and sacraments because they have separated the Spirit from them, but the charismatics also end up rejecting God’s justifying grace, since they have substituted for it their own delusion of an immediate Spirit-working. In other words, they want to have grace their way, not God’s way. Yet any substitute for God’s grace is a grace of man’s own making; an infused grace.

Indeed, it has been correctly pointed out,

“All who separate the Holy Ghost from the means of grace and teach a revealing and sanctifying operation of the Holy Spirit that is independent of these means (the Word and Sacraments) . . . put infused grace in place of the *favor Dei* [favor of God].”¹⁷¹

“The concept ‘grace’ is definitely falsified by severing the activity of the Holy Spirit from the means of grace.”¹⁷²

“The Papists teach an infusion of grace with human co-operation, the Reformed, however, an immediate infusion without any human co-operation. Since the immediate operation of the Spirit exists only in their imagination, the Reformed, too, are, in fact, entirely dependent on their own efforts. For this reason Luther’s opinion is fully warranted, that through their teaching of an immediate operation of the Spirit the ‘enthusiasts’ become entangled in the Roman doctrine of works . . . because they seek to come to God not by faith in the remission of sins earned by Christ and offered in the means of grace, but through a grace infused into and innate in them.”¹⁷³

A. 3. Again the charismatic renewal **bulldozes justification by faith and promotes infused grace when it teaches that the Spirit comes in a baptism in the Holy Spirit after man has performed some work.** Recall the scriptural principle that was presented above:

“In nature, it is true, God operates everywhere. By Him all things consist (Col. 1:17) But the remission of sins for Christ’s sake and faith in this remission, regeneration unto spiritual life and all the spiritual gifts connected with it, God will give only through the means of grace he has ordained, through the Word of the Gospel and the Sacraments.”¹⁷⁴

The Holy Spirit does not wish to come to us or to give us a spiritual gift apart from his biblical gospel and two sacraments. The Spirit of God will come to us or give us a spiritual gift only through these means of grace. To be sure Luther warns,

“It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments.”

But what do the charismatic professors of theology say? They teach that the Spirit comes to us directly in a baptism in the Holy Spirit without the means of grace. In fact, he comes after men do some work to release him. Imagine that! Puny men have to do something before the almighty Spirit can be released in them. Weak men have to invent their own means of grace in order for the Spirit to come. This flies in the face of what Galatians 3:2 teaches, namely, that the Spirit is never received after doing the works of the law, but “by that which is heard and that which is heard comes from the Word of God” (W.H.T. Dau, *Notes for Lectures on the Catechism* [no place: mimeographed, 1920], page 28) ἔξ ἄκοῆς διὰ ῥήματος θεοῦ (Romans 10:17); and by the fact that God -

“works faith, preservation of faith, sanctification, etc., only through the means of grace which He has appointed and to which He has bound us (Rom. 10:17; Titus 3:5; 1st Peter 1:23ff.; Mark 16:15; Matt. 28:19-20) ‘Enthusiasm’ in all its forms perverts the divine order.”¹⁷⁵

The baptism in the Holy Spirit (BHS) is a carnal concoction that has developed from the Wesleyan-Holiness teaching of “moral perfection.” According to the charismatics, it is when “the Spirit within is released for a total occupancy”¹⁷⁶ of the person. To get the Spirit released “certain conditions”¹⁷⁷ must be met. That is, one must pray, be obedient, and “totally yield himself to be baptized by Christ in the Holy Spirit”¹⁷⁸ (according to the Pentecostal method), or, others must pray over the person for a BHS (according to the charismatic/sacramental view).¹⁷⁹ Either way the Spirit must be received after doing the works of some man-made law.

Yet what do the Scriptures teach? Holy Writ knows of no BHS according to the Pentecostal/charismatic definition. Neither did the apostles have a BHS according to this definition. God’s Word never promised each Christian that the Holy Spirit will be sent if he would first pray, be obedient, tarry, and totally surrender himself; or that any Christian could lay his hands on another and release the Holy Spirit in him.¹⁸⁰

In short, then, the teaching of a BHS is sinful, for there is no promise or command in Scripture for it.

Furthermore, since praying, tarrying, and surrendering, or the laying on of hands for a BHS are works not commanded or prescribed by the Lord in his Word, they are not good works. Works performed according to any other standard are idolatrous works.

What is more, the teaching that the Spirit in a BHS comes directly to man and by man's works, is also sinful, because it rejects the means of grace and refuses what they offer: the true spiritual gifts of God's grace.¹⁸¹ As a result of this rejection and refusal, that obligatory alternative which is incessantly waiting in the wings, infused grace, must needs come in and fill the vacuum; and so it does. Hence the baptism in the Holy Spirit works to destroy justification by grace alone.

Furthermore, the holy Scriptures teach that the Christian is complete in Christ (Colossians 2:10); that once he is regenerated he comes "short in no gift" (1st Corinthians 1:7); that even though the gifts given to each Christian differ (serving, teaching, exhorting, for example, Romans 12:7-8), each is still a full-fledged Christian. Indeed, it is by Scripture that the man of God may be complete, thoroughly equipped for every good work (2nd Timothy 3:16-17).

A. 4. Sadly, charismatics counter that **a Christian is not yet complete, nor thoroughly equipped, and comes short in an important gift since he has not experienced a baptism in the Holy Spirit.**

"Pentecostals declare that what many Christians today need is precisely this baptism of power. In addition to being born of the Spirit wherein new life begins, there is also the need for being baptized, or filled, with the Spirit for the outflow of the life in ministry to others Believers who have been reborn by the Spirit as sons of God . . . need . . . Spirit baptism to fulfill the ministry Christ gives them Returning to the matter of power as the purpose of Spirit baptism: Pentecostals emphasize that this is a special anointing of power. Whatever power there may be resident in a believer . . . there is another action of the Holy Spirit that equips the believer for further service"¹⁸² - the baptism in the Holy Spirit.

"The baptism in the Holy Spirit is a normative post conversion experience available to all Christians for the purpose of becoming more effective witnesses in carrying out the Great Commission (Matt. 28:19)."¹⁸³

"Reuben A. Torrey, Moody's successor wrote in his book *The Baptism with the Holy Spirit* (c. 1895 and 1897): 'If a man has experienced the regenerating work of the Holy Spirit he is a saved man, but he is not fitted for service until in addition to this he has received the baptism with the Holy Spirit Any man who is in Christian work who has not received the baptism with the Holy Spirit ought to stop his work right where he is and not go on with it until he has been "clothed with power from on high" . . .'"¹⁸⁴

Whenever an enthusiast utters such things, he is making the serious charge that as long as a Christian remains without a BHS, he can never be complete in Christ, nor ever be equipped fully. Thus not only does the charismatic elevate his BHS to such a high level of ability which only Christ himself and his powerful Word occupy, but he knocks Christ and Scripture down to a lower level, deeming them incapable of accomplishing for the Christian what a BHS could do. What slander and defamation!

So where do the above remarks by charismatics lead us? You should know by now: back to infused grace. In other words, if a man would believe that God's grace through Scripture could not accomplish his completion in Christ nor equip him thoroughly for sanctification, but man's illusionary baptism in the Holy Spirit could, then man will be putting his hope into his own fabrication, not into God's grace. In short, man wants spiritual gifts his way, not God's way. Still any attempt to sidestep the means of grace in order to gain the spiritual gifts of equipping and completion is an attempt that is entirely dependent on man's own efforts (work righteousness, infused grace), not on God's grace through his means of grace. This is why the baptism in the Holy Spirit is so dangerous: When it comes under scrutiny, its actual impact becomes clear. BHS destroys justification by faith, while ensnaring its unwitting supporters in damnable work righteousness.

Though CM rejects the means of grace that bring God's justifying grace to them, and, as a result, ruin the doctrine of justification by grace, they talk about the great progress in sanctification and the deeper comprehension of the meaning of Scripture which they have as a result of the BHS. But all this is deceptive, apt also to deceive "the simple" (Romans 16:18), for the serpent made similar claims to Eve in the Garden. In fact, the charismatics never would have had such a great following if they frankly would have declared that their teachings were the product of their own imaginations, instead of the Holy Spirit's.

Therefore, if you would be a charismatic, and would not renounce the baptism in the Holy Spirit for the evil that it is, and would not forsake its implication that a fuller righteousness comes to you by it, and would not cling solely to the full righteousness which the crucified and risen Christ has gotten for all the ungodly and guarantees to all the ungodly through his powerful regenerating words, hereafter you will see your Judge coming with power in his clouds of glory with all his holy angels, and will have the sensuous experience of feeling the full fury of his wrath for all eternity.

B. It has already been pointed out that CM **treats Holy Writ as man's word, not as God's Word; that is, they hold holy Scripture to be lifeless, and void of power to regenerate or to keep one in the faith.** Moreover CM carries this contempt out in practice, as it will be seen below.

But what does the Bible teach? It teaches that through the mighty Word of the gospel faith is produced and sustained. The object of faith is the Word of the gospel. The Lord God himself declares that all members of his church "will believe in Me through their [the apostles'] Word" (John 17:20). The apostle Paul testifies that the Word of God's grace "is able to build

you up and give you an inheritance among all those who are sanctified” (Acts 20:32). Scripture states that sinners are regenerated by the Word and by baptism (1st Peter 1:23; Titus 3:5); that the Word of God is indeed alive and powerful (Hebrews 4:12), so that faith is produced by the preached Word (Romans 10:17), so that man shall live “by every Word that proceeds from the mouth of God” (Matthew 4:4); for the Words of Christ have such power, they can conquer sin, Satan, and the grave (John 8:51).

In glaring contradiction to all this the renewal professors teach not only that God’s Word is lifeless, and baptism is also lifeless, but that the Spirit exists separately from the Word and baptism, and only employs them as an attending circumstance when he uses his power to regenerate. For instance,

“any open reading of the scriptural testimony about Jesus, Jesus’ own self-witness, or the authority coming through His words . . . such biblical testimony cannot itself create faith.”¹⁸⁵

“The Spirit applying the word is the power that effectuates salvation. Without such activity of the Holy Spirit even the most plausible and compelling message will have absolutely no value in bringing about salvation.”¹⁸⁶

“All who proclaim the word of God unto salvation must rely utterly on the power and efficacy of the Holy Spirit. The word remains important . . . but even the most persuasive speech is totally ineffective without the dynamism of the Holy Spirit.”¹⁸⁷

Against this Franz Pieper rightly repeats,

“Reformed theology assumes that the Spirit of God cannot so work through means that the work remains His own. But Scripture teaches that the gracious and omnipotent operation remains solely God’s, though the entire divine activity proceeds through the means of grace. It is not detached from God, nor divided between God and the means of grace. God works all of it, and the means of grace work all of it. Scripture says this by declaring: God saves (2nd Tim. 2:9), and the Word and Baptism save (Acts 11:14; James 1:21; 1st Peter 3:21); faith is wrought by God’s omnipotent operation (Eph. 1:19) and through the preached Word (Rom. 10:17); the Spirit quickens (John 6:63), and the words that Christ speaks are spirit and life (John 6:63).”¹⁸⁸

“It also directly contradicts Scripture to assert that the Word of the Gospel comes into consideration in regeneration only as ‘an attending circumstance’, that what precedes or follows regeneration is indeed worked through the Word, but not regeneration itself . . . When Scripture says: ‘Being born again . . . by the Word of God’ (1st Pet. 1:23); ‘which shall believe on Me through their Word’ (John 17:20); ‘faith cometh by hearing’ (Romans 10:17), it declares the Word to be not ‘an attending circumstance’, but the instrumentality through which

regeneration is wrought or faith worked. Besides, these Scripture texts speak not of things preceding or following regeneration, but of regeneration itself.”¹⁸⁹

Yet what does the charismatic renewal promote?

“There is *no* teaching of ‘baptismal regeneration’ in the Bible. The water itself in baptism does not bring about rebirth.. Nor is there any suggestion that the Holy Spirit invests baptismal waters with regenerative power Baptism is important, but is must not be viewed as in any way effecting regeneration.”¹⁹⁰

“Regeneration . . . [is] immediately the work of the Holy Spirit.”¹⁹¹

Renewal teachers operate on the basis of a predisposed bias. They presume that the Spirit cannot so work through the means of grace that the work remains his own. They make it clear that things such as regeneration are immediately, that is, directly, the work of the Spirit, not mediately, namely, not through a medium or a means.

C. Indeed, as a result of the bias which the charismatics harbor toward the means of grace - rejecting them as lifeless, expecting the power for renewal to come directly from the Spirit - **charismatic teaching and practice destroy the only bridge which God, our Savior, has set up between him and us to bring us salvation; and this bridge is the means of grace.** Consequently, the basis for assurance of God’s forgiveness is also removed. These are the harms and the consequences of the charismatic teachings on the means of grace.

“The chief damage caused by this separation of the gracious revelation and operation of God from the outward Word is that it carries one irresistibly into Papistic error, for it founds the *certitudo gratiae* [certainty of grace] on the *gratia infusa* [infused grace] instead of basing it on the gracious disposition of God, won for us by Christ and pledged to us in the means of grace. Thus it supplants faith’s certitude of justification by a forced, man-made assurance based on ‘feelings’, which fail when terrors of conscience assail man. By separating grace from the means of grace all ‘enthusiasts’ fall into the error of interpreting saving grace as a spiritual infusion, for the appropriation of which faith as an apprehending act . . . on the part of man is not necessary.”¹⁹²

Again, the charismatic teachers ruin God’s means of grace for their followers by directing them to a separate act of the Holy Spirit, saying, for example, “Regeneration is immediately the work of the Holy Spirit.” Subsequently, these same teachers offer four substitutes to the means which they have just wrecked, namely, 1) **a faith in an infused grace**; 2) **an inner witness of the Spirit**; 3) **a face to face revelation**; and 4) **a baptism in the Holy Spirit**. Just the same, these lackluster substitutions still **rob the charismatics of any assurance in the forgiveness of their sins.**

“The Christian doctrine of the means of grace is abolished by all ‘enthusiasts’, all who assume a revealing and effective operation of the Holy Spirit without and alongside the divinely ordained means of grace.”¹⁹³

For instance, the following charismatic remarks abolish the doctrine of the means of grace.

“The Spirit applying the word is the power that effectuates salvation. Without such activity of the Holy Spirit even the most plausible and compelling message will have absolutely no value in bringing about salvation It is the word of the gospel that has penetrated to the inner being and as seed therein is activated by the Holy Spirit to bring forth new life The word sown in the heart and activated by the Holy Spirit will surely bring forth salvation Faith comes about through the unity of word and Spirit.”¹⁹⁴

As a matter of fact, it does not. Rather it is the devil’s intention -

“to draw the Christians off the rock of the objective Word of God by the delusion of an immediate operation of the Spirit and thus actually to rob them of the Gospel Every man who does not base his state of grace before God on the remission of sins signed over to him in the outward Word of the Gospel is deceiving himself as to his communion with God.”¹⁹⁵ “They never rise above communing with their own ‘fanciful notions about God and Christ’.”¹⁹⁶

C. 1. One substitute to Heaven’s means of grace which CM promotes is **a faith in an infused grace**. How does it do this? Luther remarks,

“The Anabaptists say: How should Baptism work forgiveness of sin? It is a mere handful of water. If we are to be purged from sins, it must be done by the Spirit; water cannot do it. They separate forgiveness of sins from the Word.”¹⁹⁷

So also today’s enthusiast declares,

“Pentecostals, however, do not view water baptism as essential to forgiveness.”¹⁹⁸

“A highly important conclusion may now be stated: there is *no* teaching of ‘baptismal regeneration’ in the Bible. The water itself in baptism does not bring about rebirth. Nor is there any suggestion that the Holy Spirit invests baptismal waters with regenerative power. . . . Baptism. . . . must not be viewed as in any way effecting regeneration.”¹⁹⁹

Likewise CM separates forgiveness of sins from the Word.

Since the direct operation of the Spirit exists only in their imagination, the charismatics are, in fact, entirely dependent on their own efforts to be saved.

Since the charismatics teach a direct revelation and operation of the Spirit, detached from a “lifeless” means of grace, they base their forgiveness on an infused grace. F. Pieper correctly comments,

“If we do not base the forgiveness of sins on the objective means of grace, we base our forgiveness on our subjective condition, our feeling, our worthiness, and the like.”²⁰⁰

C. 2. The next substitute to God’s powerful means of grace which the charismatics have concocted is *an internal witness of the Holy Spirit*. Listen to the following:

“We recognize that in addition to the testimony of Scripture to Jesus’ divine Sonship set forth through word and deed, there is the further testimony of the Holy Spirit He deepens and confirms faith by His internal witness.”²⁰¹

Nevertheless, Luther explodes this myth.

“Luther says in his treatise *Against the Heavenly Prophets*: ‘Now that God has sent forth His holy Gospel, He deals with us in a twofold manner: the one is external, the other internal. Externally, He deals with us through the preached Word of the Gospel and through perceptible signs, that is, Baptism and the Sacrament. Inwardly He deals with us through the Holy Ghost and faith and its gifts. But all this in this manner and order, that the external parts should and must come first, and the internal follow and come through the external, so that He has determined to give no man the internal parts unless it be through the external parts; for it is His will to give no man the Spirit or faith without the external Word and sign’ On Ex. 15:16 Luther remarks: ‘God has said: When the Word of Christ is being preached. *I* am in your mouth, and with the Word *I* go through your ears into your heart’ And on John 6:63: ‘God has established this order regarding His Holy Spirit, that ordinarily He is to come through the Word. Christ Himself says this at this place He will not have it that you fly to and fro to seek or to imagine a “Spirit” so that you might say: I have received it through the “inner voice” of the Holy Ghost Christ will not accept such inner voice, but binds us to His Word only; He does not want the Spirit separated from His Word. Therefore, if you hear some one boasting that he got something by inspiration or inner voice of the Holy Spirit, and it lacks God’s Word, be it what it may, then declare it to be the abominable devil’ Still more brusquely Luther says it in the following words: ‘Do you there see the devil, the enemy of divine order? How by the words “the Spirit, the Spirit, the Spirit!” he gets you to stand there spellbound, and meanwhile he upsets the bridges, path and way, ladder and everything, by which the Spirit is to come to you, namely, through the external ordinances of God in bodily Baptism, His pledges, and the preached Word of God! He wants to teach you not how the Spirit comes to you, but how you should reach the Spirit’.”²⁰²

C. 3. Another CM substitute to the Word and sacraments is *personal revelation*. Note the following examples after hearing these words first on the correct biblical teaching:

“Scripture has definitely decided the question what one is to think of doctrinal revelations which are above and beyond Scripture. There is no promise of such revelations; on the contrary, God has directed and bound all Christians to the Last Day to the Word of the Apostles and Prophets. With this Word the period of divine revelation is closed. All Christians to the end of time come to faith through the Word of the Apostles (John 17:20). The Church is built on the foundation of the Apostles and Prophets (Eph. 2:20).”²⁰³

Compare this to the following error:

“Simon Peter replied: ‘You are the Christ, the Son of the living God’. Jesus thereupon significantly declared: ‘Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven’ (Matt. 16:15-17). In other words, this was not a fact or a truth somebody else stated: it was more than a declaration arising out of a miraculous occasion; it was an affirmation stemming from immediate personal revelation. Other events had doubtless prepared the way, but ultimately the recognition of Jesus as the Son of God came only by revelation from God the Father In this connection we may call to mind the words of Paul that God ‘was pleased to reveal his Son to’ him (Gal. 1:16). Paul, of course, was referring to his experience on the road to Damascus when he fell to the ground under the impact of a brilliant light from heaven, whereupon Jesus spoke directly to him (Acts 9:1-6). Thus did God ‘reveal His Son’ to Paul.”²⁰⁴

“Even as it required a personal revelation in the presence of the living Jesus for the early disciples to recognize the hidden divinity of Jesus, so for all subsequent disciples it takes the illumination of the Holy Spirit.”²⁰⁵

William Durham (1873-1912), “dynamic leader of the early Pentecostal movement was not converted to Christ until . . . he experienced a vision of the crucified Christ.”²⁰⁶

However, a Lutheran theologian correctly remarks,

“The Scripture principle [that the church of every age is strictly bound to the written Word of God] is abrogated and natural reason substituted through the appeal to private revelations, also called ‘immediate revelations’, or ‘new revelations’ By private revelations are meant such revelations regarding the Christian doctrine as some people are supposed to have received by visions, appearances, inner voice, inner light, etc. Through these private, or immediate, revelations the doctrinal revelation contained in Scripture is supposed to be

explained, corrected, and supplemented. The Christian Church has in all ages been disturbed by persons who boasted new revelations alongside the Word of the Prophets and Apostles. This was the case already in the Apostolic Church. We see from such passages as 1st Cor. 14:37 and 2nd Thess. 2:2 that in the Apostolic congregations ‘prophets’ and ‘spiritual persons’ appeared who pretended that their word was co-ordinate with the Word of the Apostles and for that reason were sharply called to order by Paul In general, all who divorce the operation of the Holy Ghost from the Word of Scripture make private or immediate revelations their principle in theology. It is essentially correct to embrace them all under the general title *Schwaermer*, or ‘enthusiasts’.”²⁰⁷

C. 4. In addition the gatekeepers of renewal ideology are driven to divert souls away from the life-dispensing means of grace when they offer the following fraud as a substitute.

“Could speaking in tongues, despite all its strangeness, be preparation for uttering the word of God with new power? If speaking in tongues signalizes the deep opening up of a line of communication through the Holy Spirit between God and man, could this not result in better preparation to war against the powers of darkness that increasingly are pressing in upon us?”²⁰⁸

In other words, according to his statement, the old way of uttering God’s Word is not good enough anymore; it takes tongues, reawakened through *a baptism in the Holy Spirit*, to get the job done; that before the coming of tongues the line of communication between God and man was swelled shut; but after the appearance and use of tongues, there is now a better preparation for warfare against the devil, the world, and our flesh. But the preparation and actual warfare against the unholy three are strictly the jobs of the means of grace (Ephesians 6; 2nd Timothy 3:16-17). The Bible nowhere teaches that tongues speaking is a better preparation for the fight against evil. Therefore, J. R. Williams’ string of presumptions in the above quote “Could speaking in tongues . . . be preparation for” etc., is out of line. Indeed, “in theology it is out of place to urge possibilities against the facts revealed by God in His Word.”²⁰⁹ Thus Williams’ questions are already in principle a denial of the scriptural principle of the means of grace.

C. 5. Again the charismatics are guilty of not pointing people to the means of grace in order for them to hear the voice of God assuring them of forgiveness, but instead point them far, far away to an ill-fated fake, when they urge all who would wish to hear God to bow down at the shrine of the baptism in the Holy Spirit.

The charismatic renewal “is everywhere characterized by the conviction that God speaks to his people, corporately and personally, as directly and as regularly as in the first Christian century. People baptized in the Spirit hear the Lord. They experience a directness of communication and guidance from the Lord This experience of God speaking is experienced as intrinsic to knowing God as a loving Father who converses with his children and opens up his inheritance to them.”²¹⁰

But all this is wrong. Instead we should ask,

“What has Christ willed to do? . . . He has chosen to bring men to faith through the Word of the Apostles; only through continuing in His Word will men know the truth. We can ‘experience’ the reconciliation with God only through faith in the Word of Reconciliation. It is ‘enthusiasm’ to speak of an immediate ‘experience’ of Christ, one that is separated from the Word Make faith result from ‘impressions’ of ‘experience’ instead of solely from the Word of the Gospel, and you are changing the concepts of both justification and sanctification.”²¹¹

Indeed, one would also be *robbing sinners of assurance in the forgiveness of their sins*, as CM does when it denies the purpose of the means of grace. This point is made in the following remark.

“Luther says: ‘Be assured that God has no other way of forgiving sins than by the oral Word, which He has commanded us to preach. If you do not seek remission in the Word, it is in vain for you to stand gaping toward heaven for grace or for what they call “inner forgiveness” ’ The ‘enthusiasts’ with their denial of the means of grace . . . are sending people on a far journey, as if the Son of God . . . had not placed the forgiveness of sins into the Word of the Gospel. Christian teachers, on the contrary, direct all terrified sinners to the Word of the Gospel, which is close at hand and assures every sinner that Christ has purchased forgiveness for him.”²¹²

Where do the followers of the charismatic renewal get their assurance?

“In the contemporary spiritual renewal one of the striking notes is the inward assurance that is again and again attested. Many people are finding through the inward action of the Holy Spirit a deeper assurance of faith than they had ever known before. It is the same Holy Spirit who brought them to salvation, but the difference is quite marked. ‘Full assurance’ seems qualitatively beyond all previous experience. ‘Now I *know*’ is the witness of many persons.”²¹³

However, read the following criticism of the above false teaching.

“The Pietistic-Methodistic teaching is that the Holy Spirit gives the Christian the *assurance* of grace through new and peculiar sensations, impressions, and revelations wrought in the heart independently of the Word and alongside of faith, and this is called the testimony of the Spirit. But the witness of the Spirit, Rom. 8:15f.; Gal. 4:6, is nothing else than faith itself, the confident reliance, the divine assurance, wrought by the Holy Spirit through the Word. ‘He that believeth on the Son hath the witness in himself’, 1st John 5:10. ‘Faith is when my heart, and the Holy Spirit in the heart, says: The promise of God is true and certain’ ‘This faith is the witness of the Holy Spirit, which He bears with our spirit, that we are the children of God’, Luther The sensuous experience of grace, the

feeling of peace, etc., must not be made the basis of the certainty of the forgiveness of sin. 'We cannot always judge *ex sensu* [from feeling]' The objective promise of the Gospel is the sole ground of faith, of assurance, Rom. 10:6-8; 1st John 5:8; Luke 11:28; John 20:29. Subjective experiences may be deceptive. Nor does the Christian at all times have the precious feeling of grace and peace, 1st John 3:20; Ps. 31:22. And the grace and peace of God pass all understanding, Phil 4:7; John 14:27. Therefore faith must rely, not on sensuous experiences and evidences, but on the Word, John 4:48, 50; Heb. 11:1; 1st John 3:20."²¹⁴

D. The charismatic renewal is also dangerous in that **it sets itself up over Scripture to determine what doctrines are to be believed**. For instance, the Pentecostals derive their teachings from their own experiences, not from Scripture alone. For example,

"Gordon Fee argues that Pentecostal experience has indeed preceded the hermeneutical process. He argues that 'the Pentecostal tends to exegete his experience'. (Spittler, 1976, 122). Fee further contends that the Pentecostal doctrine of subsequence 'did not flow naturally out of his [the Pentecostal's] reading of Scripture' but was derived from his own experiences."²¹⁵

"By far the most pervasive [value governing Pentecostal spirituality] is the worth accorded to individual *experience*. Included are not only religious feeling, and emotions of joy, or sorrow, but Pentecostals consider personal experience the arena of true religion."²¹⁶

"'God had no grandchildren', Pentecostal leader David du Plessis tirelessly insisted - meaning you cannot hand on to another your own experience of God. Seekers must always themselves find God in their own experience."²¹⁷

In proscribing how Pentecostal scholars faithful to their movement must interpret the Bible, F. L. Arrington advocates,

"Interpretation needs to be faithful to the movement's theological distinctives."²¹⁸

"Ministerial ineptitude, doctrinal deviation, divergent mores - these and more can long be tolerated or even forgiven if profound personal experience prevails, known usually from shared personal testimony. A quoted aphorism often heard in Pentecostal circles runs this way: 'The person with an experience is never at the mercy of another person with a doctrine'."²¹⁹

Yet what does the Bible teach?

"It is sheer delusion to make the Christian 'experience' take the place of Scripture. It is a delusion, because without Scripture there can be no Christian experience. Needless to say, there is a Christian experience. Without the

personal Christian experience there can be no Christianity. Everyone who is a Christian has experienced, and daily experiences, both sin and grace. He knows and realizes that on account of his sin he is subject to eternal damnation. And he knows and realizes that on account of Christ's *satisfactio vicaria* [vicarious satisfaction] his sins are forgiven. But this twofold experience of the Christian is wrought solely through the preaching and teaching of God's Word, of the Law and of the Gospel - certainly not through his experience."²²⁰

Moreover, instead of taking to heart the clear pronouncements of the Lord's will in his doctrinal passages, and reading them as they stand; instead of taking Christian doctrines from the passages which treat of these doctrines, CM resorts to such things as the "strategy of the Spirit," or the "revelation in the Spirit." For example, a thirty-two member group of Lutheran charismatics that produced the book *Welcome, Holy Spirit, a Study of Charismatic Renewal in the Church* (1987)

"found it instructive to study the NT . . . from a perspective of the Spirit's strategy."²²¹

Not only have they studied it from that perspective, but they are also teaching and operating on that basis. Nevertheless, their "strategy of the Spirit" is a figment of their imagination, subject to their fleshly whim, bias, and agenda. It is a creation which they have brewed up that will allow them to steer any course they wish away from the Bible. It is a self-made license to deviate from Christian doctrine at will.

In this same spirit they have also invented the "revelation in the Spirit." That is,

"CR [charismatic renewal] restores to 'normal Christianity' the experience of revelation in the Spirit Revelation in the Spirit restores to the Christian people a more consistently divine view of reality The immediacy of the Spirit's work in CR [is] being concerned with fullness: the fullness of divine revelation."²²²

"If initiating inner revelation in the Spirit is central to BHS, then what is so revealed is the fullness of God and his plan centered on his Son. That is to say, CR is intrinsically concerned with the restoration both of the Spirit's means of communication to God's people and of the fullness of its content."²²³

Now notice how this "revelation in the Spirit," when put into practice, replaces the exclusive work of the Word and sacraments! Note also how this inner revelation is described in terms desirable to the flesh!

"Pentecostal leadership is predicted on human submissiveness to the Holy Spirit, a man or woman's willingness to listen and to be obedient to the promptings of the Spirit within. Leaders who thus yield themselves in obedience to the Holy Spirit are further aided by special gifts of the Spirit, gifts that

supernaturally counteract the devices of Satan and open doors and bring spiritual victories beyond mere human effort. Herein the church *can* and *does* always triumph.”²²⁴

Next, see how this “inner revelation” can be used by CM to validate their baptism in the Holy Spirit [BHS]!

Clifton Erickson (1915 -), healing evangelist, received the BHS four years after his conversion in a revival campaign. “Erickson claimed that by revelation the Lord informed him that after three days of fasting and praying, God would baptize him at 10:00 P.M. At the designated time, the power of God came to him and he was Spirit-baptized.”²²⁵

Just the same, Luther reminds us -

“Outside His Word and without His Word we know of no Christ, much less of Christ’s teaching. For the ‘Christ’ who pretends to bring His teaching without His Word is the abominable devil out of hell, who uses Christ’s holy name and under it is peddling his infernal venom.”²²⁶

“If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ . . . he is proud, knowing nothing [a bloated ignoramus]” (1st Timothy 6:3-4). “Scripture thus declares all those to be theologically incompetent and disqualified for the Christian ministry who are not willing to take their doctrine exclusively from Holy Scripture, but in addition set up other sources such as alleged private revelations (‘enthusiasm’).”²²⁷

Nevertheless, this still does not stop CM teachers. In regards to being “slain in the Spirit,” they themselves will admit -

“Scripture plainly offers no support for the phenomenon as something to be expected in the normal Christian’s life There is no biblical evidence for the experience as normative in Christian life.”²²⁸

Yet -

“in modern Pentecostalism and charismatic circles the experience is a spiritual experience to be sought. Almost all see the experience [of being slain in the Spirit] as deeply spiritual in nature.”²²⁹

How sad! See how blind church members can become when they covet a direct Spirit-experience instead of the Bible’s promises!

Another consequence of despising the means of grace is evident in the worship services of the tongues movement. For instance, the scriptural sermon is not held to be all-important in Pentecostal churches, rather, the “moving of the Spirit” is.

“The central focus of the service is not the sermon or the music, but the moving of the Holy Spirit. There is the expectation that God will minister in love to the worshiper through the agency of the Holy Spirit Normally, the service will stop for the moving of the Holy Spirit, usually expressed through glossolalia, speaking in tongues.”²³⁰

E. CM is dangerous in the fifth place because it changes the function of faith into something other than the promise-clinging function which God meant it to have, with the result that the promise of justification can no longer be grasped by the sinner.

Simply stated the biblical instruction on faith is that -

“through the Word of the Gospel, faith is produced. The object of faith is the Word of the Gospel.”²³¹

Yet the charismatic movement, in its continual denial of the powerful work of the Word and sacraments, teaches that faith results from God’s presence and action instead.

“Faith is . . . the inward assurance and conviction that results from God’s presence and action.”²³²

CM also talks of a different kind of faith. It teaches of a species of faith which relies on itself, not on Scripture, for its certainty.

“Countless Christian believers through the centuries have come to know that Christ is alive. They have not only accepted the testimony of Scripture regarding His resurrection but in faith have also received Him into their hearts While the affirmation that Jesus rose from the dead is based on the biblical witness and surely makes the best sense of available data, it is also confirmed in faith and experience.”²³³

Yet the same writer remarks,

“Faith comes about through the unity of word and Spirit.”²³⁴

Why, then, would the CM species of faith need the Word at all? Nevertheless, CM at least is consistent in this: once again it presumes that the Word by nature is separate from the Spirit, and needs to be linked up with him. However, such a unity of Word and Spirit is not the scriptural description of the means of grace, but only a charismatic fabrication, a delusion unable to produce a Christian faith.

What is more, in the cases below CM continues to overturn the biblical doctrine that “through the Word of the gospel, faith is produced. The object of faith is the Word of the gospel.”

“The resurrection of Jesus Christ from the dead is affirmed with unambiguous certainty throughout the New Testament Such witness does not - indeed cannot - automatically bring about belief We recognize that in addition to the testimony of Scripture to Jesus’ divine Sonship set forth through word and deed, there is the further testimony of the Holy Spirit He deepens and confirms faith by His internal witness.”²³⁵

But only the gospel witness brings about belief; only the gospel deepens faith and strengthens it. The Spirit does not confirm or deepen faith without the Word by an internal witness. This is a CM deception that could only ruin faith.

“This revelation of the nature and character of God through Jesus Christ is not only to be found in the gospel record, which we may read and seek to comprehend. It is also profoundly a matter of this revelation occurring within believers’ hearts There is the inward, continued revelation through Christ of the glory of God. Truly, the more that Christ is ‘formed’ in us, the more we will know of the very nature of God. Therein is the climactic disclosure of God in His ineffable glory.”²³⁶

With the above profession CM skips over faith and Scripture and teaches that the glory of God can be revealed by Christ directly to the heart regularly. Indeed, this is touted to be a climactic disclosure of God. Here the train of thought of renewal ideology reveals its mysticism.

“The fact that Jesus is the Son of God, while grounded in Scripture, is received and confirmed in faith.”²³⁷

This is wrong. Because it is grounded in Scripture, there is no need to confirm the fact that Jesus is the Son of God. This is not faith’s job, nor is faith capable of doing it. It is enough that this fact is grounded in and guaranteed by Scripture. Indeed, this notion of CM was the second temptation of Jesus by the devil in the wilderness (Matthew 4).

“We need to emphasize that what has been said . . . about Jesus Christ as the Son of God is universally corroborated by Christian experience It is of consummate importance that this biblical witness also become a matter of living experience.”²³⁸

But compare this with the following.

“Luther was wont to say: Who would set a limit to God’s ability? Who would deny that Christ could at midnight, in a moment, create faith in all men through historical, physical ‘impressions’? But we are not investigating what Christ ‘is

able' to do. The point is: What has Christ willed to do? And He has chosen to bring men to faith through the Word of the Apostles; only through continuing in His Word will men know the truth. We can 'experience' the reconciliation with God only through faith in the Word of Reconciliation. It is 'enthusiasm' to speak of an immediate 'experience' of Christ, one that is separated from the Word."²³⁹

CM further maintains -

"Where there is vital faith, there is inward assurance [Believers] know with the inner certitude born of faith that Jesus is the Son of God."²⁴⁰

To the contrary, Luther -

"warned against making true faith . . . the foundation of certainty and thereby founding faith on faith. Luther calls such subjectivists 'idolatrous, apostate' Christians Luther clung to the axiom man's certainty is not of his own making, he is made certain by God's Word The ground of our certainty lies outside us, in the Word of God."²⁴¹

God speaks to us through his Word. Only there has he pledged to speak to us. Only there has he left us his promises. Furthermore, we hear him as we believe in his promises. In addition, God's Word hands over to us what it promises. Only there has God promised to hand over what he pledges. Only there is our heavenly inheritance handed over to us. Subsequently, we take personal possession of this inheritance after believing in God's promises. Nevertheless, CM critically injures this function of faith after it assigns the job of faith also to the baptism in the Holy Spirit. For example,

the charismatic renewal "is everywhere characterized by the conviction that God speaks to his people, corporately and personally, as directly and as regularly as in the first Christian century. People baptized in the Spirit hear the Lord. They experience a directness of communication and guidance from the Lord This experience of God speaking is experienced as intrinsic to knowing God as a loving Father who converses with his children and opens up his inheritance to them."²⁴²

Furthermore, CM contends that -

"the climax of faith is union with Christ For faith is not only a matter of trust in Christ . . . it is also - and most profoundly - the reality of being united with him."²⁴³

Once again CM employs its favorite flesh-enticing vocabulary, namely "reality," or "experience," even "climax." How appealing these sound to the flesh! Just the same, Scripture knows of no "climax" of faith. To be sure, faith's sole function is always at its peak importance, because it is clinging to the forgiveness of sins.

What about the following warning from a charismatic?

“However important and correct the doctrines may be, it is surely an error to hold that salvation comes by orthodox affirmation and assent. Faith that saves is not directed to a body of doctrine, but to Christ Himself in the gospel.”²⁴⁴

First of all, there is sophistry behind such a statement, for belief in the correct doctrines is belief in Christ, and vice versa.

Secondly, J. R. Williams has a predetermined bias, a premise from which he works, which causes him to make such a statement; and that is this: “Jesus’ own self-witness, or the authority coming through His words.... such biblical testimony cannot itself create faith” (Williams, *Renewal Theology*, I, page 310A). Nevertheless, he contradicts what Jesus says, for the Words which Christ speaks are spirit and life (John 6:63). The Words of Christ have such power, they could conquer sin, Satan, and the grave (John 8:51). “The gospel of Christ... is the power of God to salvation for everyone who believes” (Romans 1:16).

Thirdly, it will be biblical to teach that saving faith would be directed to a body of doctrine. In the first place, Scripture speaks, indeed, of church members which are “holding the doctrine.” In this case they held to “the doctrine of Balaam” (Revelation 2:14-15). If this would mean nothing more than having an intellectual knowledge of this false doctrine, such as even the apostle John would have, then there would be no point in the divine scolding of this congregation. However, if “holding” would mean “to believe in the doctrine of Balaam with the heart and with the will,” then this scolding will be in order. Thus Scripture admits and teaches that there is such an action as having faith in a doctrine.

Moreover, while Scripture scolds those church members who had faith in “the doctrine of Balaam,” those who had faith in biblical doctrines have been urged to “continue in them, for in doing this you will save yourself” (1st Timothy 4:16). Hence God’s Word not only recognizes this capability, but also it wants you to have faith in biblical doctrine, for such a faith in such doctrines will save you.

In addition, the faith that saves is directed, indeed, not just to one, but to a body of biblical doctrine that saves. For example, the *Apostles’ Creed* is a confession of saving faith. It is a confession of faith in those gospel doctrines which it lists. Taken together, these gospel doctrines form a body of doctrine. Examples from this body of doctrine are: the forgiveness of sins, the resurrection of the body, and the life everlasting. In fact, these three are fundamental doctrines; that is to say, you must believe in them in order to be a Christian, and in order to enter heaven.

Thus, in order biblically to be correct, Williams’ charismatic teaching above must be contradicted, and phrased this way: The faith that saves is directed to a body of doctrine.

F. Furthermore, CR is dangerous and destructive because, in practice, it emphasizes the baptism in the Holy Spirit to such a high degree that sinners are brought to look upon it, not the gospel, as their highest joy (see Luke 10:20), and are tempted by charismatic teachers to covet supernatural power (see Acts 8:18ff.). A Lutheran theologian points out the consequences of such an attitude.

“Instructing men to look for immediate, secret revelations and activities of the Spirit in their hearts, ‘the enthusiasts’ thereby turn the eyes and hearts of men away from the objective gracious disposition of God, which was gained by Christ and is now revealed in the means of grace for the purpose of creating faith by offering faith its object.”²⁴⁵

“‘Communion with God’, ‘inward experience’ of Christ, ‘fervor in Christianity’, can always be achieved in only one way, namely, by faith in the Word of grace, in the forgiveness of sins provided through Christ’s *satisfactio vicaria* [vicarious satisfaction] and pledged to us by God in the means of grace. Whoever detaches this ‘experience’ from the Word of grace . . . falls prey in every respect to his own flesh. The true knowledge of spiritual matters, which is derived from continuing in the Word of Christ, he supplements with the ‘swell head’ of his own wisdom . . . Faith in the grace of God, which comes solely from the Word of grace and is God’s work through the Word (Rom. 10:17; 1st Cor. 2:4-5), is supplanted by ‘autosuggestion’ . . . by an ‘illusory and self-produced enthusiasm’. The modifiers ‘illusory’ and ‘self-produced’ fit the case perfectly because Scripture leaves no doubt that an ‘enthusiasm’ or ‘illumination’ or ‘regeneration’ of immediate origin cannot be shown to have the Holy Spirit as *causa efficiens* [the efficient cause]. Except in cases reserved for Himself and not of our concern (Luke 1:15), the Holy Ghost does not concern Himself with immediate operations in the Kingdom of Grace.”²⁴⁶

On the contrary, CM teaches that its baptism in the Holy Spirit is just that; namely, that it is an immediate working of the Holy Spirit on people; that it is a real working of God, even though it is not through his means of grace; and that it is not something minor but of critical importance.

“In the Pentecostal and charismatic traditions the doctrine of baptism in (or with) the Holy Spirit occupies a place of critical importance The gift the Father promised would be the Holy Spirit; it would come from Jesus (as John the Baptist had said), and the reception of that gift would be baptism in the Holy Spirit ‘The promise is for you and your children and for all who are far off - for all whom the Lord our God will call’ (vv. 38-39) [of Acts 2]. Viewing this promise extended to all generations and peoples as the gift of the Holy Spirit, Pentecostals claim that they also have received this gift. They too have been baptized, or filled, with the Holy Spirit as a distinctive Christian experience Pentecostals sometimes speak of this as the ‘infilling’ of the Holy Spirit Pentecostals generally acknowledge that all believers have the Spirit within them .

. . . hence ‘filling’ must refer to the full penetration of the indwelling Spirit. Some Pentecostals, especially charismatics, refer to this as the ‘release’ of the Spirit: the Spirit within is released for a total inward occupancy.”²⁴⁷

A correction of the above teaching needs to be given, for this writer has inserted his predetermined bias into the Luke 3:16 and Acts 2 passages, and then explained them on that basis. This is the sin of false teachers. But this is not the way to learn what the Bible says. Rather Scripture informs us to hear the Word, that is, to take from Scripture what is found in it, not to bring our bias and put it into Scripture first.

To begin with the Bible instructs us that -

“all Christians are ‘baptized with the Holy Ghost’, Luke 3:16. This term describes the work of the Holy Ghost in saving, in regenerating and justifying the sinner, sanctifying and preserving the Christian, and bestowing upon him the gifts and power he needs in his Christian calling, Acts 2:17; Is. 44:3; Zech. 12:10; Titus 3:6; 1st Cor. 12:3; Eph. 5:18. – 1st Cor. 12:3; 6:11; Gal. 3:1; Luke 11:13. At Pentecost (Acts 1:4, 5; 2:4, 14f.) the fullness of the Holy Spirit was given to the Church, that being signalized by the bestowal upon the disciples of a richer measure of the Spirit’s gifts, greater understanding and boldness, as also by the gift of the extraordinary charisms, such as the occasion and times required (see also Acts 10:45f.; 11:16). The fullness of the Spirit is the Church’s abiding possession, John 14:26; Eph. 3:16; Rom. 15:13, and it is incumbent on every Christian to avail himself of it to the full, Luke 11:13; Eph. 5:18.” The term “baptism in the Holy Spirit” is used in an unscriptural sense by those who “deny that the regenerating and sanctifying work of the Holy Spirit comes under this term, limiting its meaning to the bestowal of a greater measure of the gifts of the Spirit, and not only sharply differentiate between these operations of the Spirit, but also describe the bestowal of richer gifts, greater power (‘the baptism of the Holy Ghost’), as proceeding along the lines laid down, and insisted upon, by enthusiasm and emotionalism. As a rule, they conceive of it as a more or less immediate operation of the Spirit, divorced from the Means of Grace, unduly stress man’s preparation for it and the manner of such preparation, and have its occurrence marked by sensuous experiences. Some even go so far as to designate it as the chief and greatest blessing, while according to Scripture justification by faith is the chief and supreme thing in the life of the Christian, the greatest blessing, the source of all blessings.”²⁴⁸

In the second place, the promise of Acts 2:39 does not refer to the charismatic baptism in the Holy Spirit (BHS), but to the one and only holy baptism of water and the Spirit. Neither can the promise mentioned in 2:39 be narrowed or limited to the Holy Spirit himself. Indeed, the promise refers to the gospel pledge of forgiveness of sins in Jesus’ name through water baptism, which, to be sure, would include the gift of the Holy Spirit and his work of saving, regenerating, preserving, etc.

Notice in the remarks below the mania for might which Simon Magus also displayed (Acts 8); how miraculous works are elevated to a level with the gospel; and how miraculous works are taught to be a necessary part of the church today!

“Pentecostals and charismatics are convinced, with the apostle Paul, that ‘the kingdom of God is not a matter of talk but of power’ (1st Cor. 4:20), and expect that the preaching of the Word of God be accompanied by mighty acts of the Holy Spirit. They model their ministry after Jesus who, ‘anointed with the Holy Spirit and power’, not only preached the gospel of the kingdom, but also demonstrated its presence In the model ministry of Jesus the miracles were ‘far from being an addendum to his gospel, they were an integral part of it; they were, in one phrase, the kingdom of God in action’ The gift of the Spirit [on Pentecost] was not just a historical sign of the coming of the new age but also the opening of the era of the Spirit in which the power of the kingdom is to be continuously and presently manifested The manifestation of biblical charismata, the experience of ‘joy in the Holy Spirit’ (Rom. 14:17), and the anointed ministry in which signs and wonders confirm the proclamation of the Word are the distinguishing marks of the kingdom of God at work.”²⁴⁹

In reality, these works of CM are manufactured imitations of the apostles’ gifts, confirming that the kingdom of enthusiasm is at work, lusting after miraculous powers.

Note again below the high desire of people to have their lives transformed by the baptism in the Holy Spirit with tongues, not by the life-giving gospel!

“The beginning of the charismatic movement in many circles, both Roman Catholic and Protestant, was sparked by *The Cross and the Switchblade*. Students and teachers at Duquesne University read about ‘speaking in tongues’ in *The Cross and the Switchblade*. A hunger was created for this experience that could transform their lives By 1969 forty-two ministers in the United Methodist Church in the Western Conference in Pennsylvania had testified to the experience of ‘speaking in tongues’. They described *The Cross and the Switchblade* as the key in creating a hunger for a personal encounter with the Holy Spirit.”²⁵⁰

“In a public service [of a Church of God Prophecy congregation], most members of the congregation kneel and pray while different ones pray for the seekers gathered at the altar. Some are ‘slain in the Spirit’ on the floor and others ‘shout’ (i.e., physically demonstrate) their praises to God. It is not unusual for the flow of the service to be interrupted by those who want to pray for whatever need is at hand. These and like things, along with charismatic outbreaks such as a ‘message in tongues’ could result in the scheduled sermon being replaced by an extended prayer session.”

The following sophistry is added in defense of the above.

“This kind of activity is not understood as minimizing the importance of Scripture but rather as under girding it by obedience to the pertinent directives.”²⁵¹

Who are these people trying to fool? Remember the warning of F. Pieper above!

“Instructing men to look for immediate . . . activities of the Spirit in their hearts, ‘the enthusiasts’ thereby turn the eyes and hearts of men away from the objective gracious disposition of God . . . revealed in the means of grace All who separate the Holy Ghost from the means of grace and teach a revealing and sanctifying operation of the Holy Spirit that is independent of these means (the Word and Sacraments) . . . put infused grace in place of the *favor Dei* [favor of God].”²⁵²

Thus it can be seen that the baptism in the Holy Spirit with tongues speaking is the highest joy of these people, not the report of the gospel. (Romans 10:17).

G. The charismatic movement is dangerous in the seventh place because it teaches a perfectionism which is not the sole, biblically-taught sanctification, but a delusion which promotes pride, discourages trust in Christ’s holiness, and causes unlimited harm to the promise of justification by mixing it with sanctification.

What the Bible teaches about a Christian’s life of holiness is demonstrated by the following correct summary.

“Sanctification is imperfect, progressive, never in this life perfect. ‘Not as though I had already attained, either were already perfect’, Phil. 3:12; 1:9; 2nd Cor. 3:18; 4:16; 7:1; Eph. 4:15; 1st Thess. 4:1. The Christian because of his totally corrupt flesh sins daily. ‘If we say that we have no sin, we deceive ourselves’, 1st John 1:8; Ps. 51:2, 10; Prov. 20:9; Eccl. 7:20; Matt. 6:12; Gal. 5:17; Heb. 12:1; 1st Pet. 2:11. Indeed, ‘a pious Christian sins in all his good works’ (Luther) . . . which are tainted with the wickedness of the flesh, servile fear, greed of glory, mercenariness, etc., Ps. 19:12; 143:2; Is. 64:6; Matt. 6:12; Rom. 7:14f. And this situation endures unto death, Rom. 7:24 Scripture thus leaves no room for *perfectionism* Perfectionism leaves no room for the daily contrition and repentance of him who ‘is wholly sanctified’ and makes for spiritual pride, for carnal security or despair, for apostasy Like all Enthusiastic errors, so also the doctrine of entire sanctification must lead either to security or to despair: to security, because it eliminates daily repentance, is a dangerous anticipation of the heavenly perfection, and promotes pride and conceit; to despair, when the conscience awakes to the fact that God’s perfect Law condemns this supposed perfection.”²⁵³

To the contrary a Pentecostal writer remarks:

“Christian perfection . . . [is] a Holiness/Pentecostal belief that moral perfection is taught by the Scriptures as an attainable goal and ideal state for the followers of Christ.”²⁵⁴

Again:

“In Paul’s admonition [2nd Corinthians 7:1], a Christian must purify himself from things that contaminate body and spirit; and, in John’s words [1st John 3:1-3], he must purify himself as Christ is pure These instructions would not have been written if they were beyond the reach of man Holiness is perfected by those who purify themselves from everything that contaminates body and spirit.”²⁵⁵

Against this false teaching a Lutheran theologian writes:

“The assertion that God, who certainly demands perfect holiness, would not command the impossible goes directly against Scripture (passages above) and is based on the fallacy that with the inability to perform a duty the obligation to perform it must necessarily cease. ‘Thus, therefore, it comes to pass that you theologians are so senseless and so many degrees below even schoolboys that, when you have caught hold of an imperative verb, you infer an indicative sense, as though what was commanded were immediately and necessarily done or possible to be done’. Luther 1st John 3:9 describes the Christian according to the new man. The perfection of Phil. 3:15 consists in the striving after perfection. Eph. 5:26f.; 1st Thess. 5:23: entire sanctification is the object of God’s sanctifying work in the Christian and will be fully achieved in heaven. Heb. 5:13ff. speaks of the perfection of maturity. Col. 3:14: perfection is predicted not of love, but of ‘bond’ Matt. 5:48 calls for a love which is not limited, selfish, mean, but general and generous. Col. 1:22; 2:10 deal with the perfection of justification, the bestowal of a perfect righteousness and the fulness of grace.”²⁵⁶

Just the same, a Pentecostal writer speaks of an additional perfection: one that is gained by the Christian’s union with the divine nature of Christ - something again that is not taught by Scripture, but only by “theologians of glory.”

“The ineffable glory of participating in the divine nature is beyond any human right or merit, as well as beyond any imagination or expectation. It is a benefit that Christ gives to his believers, a boon by which they are able to experience a growth of soul that is ever expanding with his likeness. This participation in the divine nature enables the believer to escape the world’s corruption and attraction and to attain the perfection of spirit unknown to the worldly minded.”²⁵⁷

In addition, a CM writer asserts:

“Sanctification . . . for Christian believers [is] the primary reality of their existence.”²⁵⁸

Quite the contrary.

“According to Scripture justification by faith is the chief and supreme thing in the life of the Christian, the greatest blessing, the source of all blessings. While the need of faithful work for the Church must be emphasized as strongly as possible, it must not be overemphasized to the detriment of the chief article of the Christian religion.”²⁵⁹

H. CM is dangerous in the eighth place because it so alters the biblical doctrine of the second coming of Christ, and supplements it with false teachings regarding a rapture, pre-rapture, a time of tribulation, pre-tribulation, a 1,000 year political rule by Christ with his empowered believers on earth, etc., that the truth of Christ’s real coming is confused, covered up, and deprived of its superlative comfort.

The *Brief Statement of the Doctrinal Position of The Missouri Synod* (St. Louis: Concordia Publishing House, 1932, pages 19-20) states scripturally -

“With the Augsburg Confession (Art. XVII) we reject every type of Millennialism, or Chiliasm, the opinions that Christ will return visibly to this earth a thousand years before the end of the world and establish a dominion of the Church over the world; or that before the end of the world the Church is to enjoy a season of special prosperity; or that before the general resurrection on Judgment Day a number of departed Christians or martyrs are to be raised again to reign in glory in this world; or that before the end of the world a universal conversion of the Jewish nation (of Israel according to the flesh) will take place.

“Over against this, Scripture clearly teaches, and we teach accordingly, that the kingdom of Christ on earth will remain under the cross until the end of the world, Acts 14:22; John 16:33; 18:36; Luke 9:23; 14:27; 17:20-37; 2nd Tim. 4:18; Heb. 12:28; Luke 18:8; that the second visible coming of the Lord will be His final advent, His coming to judge the quick and the dead, Matt. 24:29, 30; 25:31; 2nd Tim. 4:1; 2nd Thess. 2:8; Heb. 9:26-28; that there will be but one resurrection of the dead, John 5:28; 6:39, 40; that the time of the Last Day is, and will remain, unknown, Matt. 24:42; 25:13; Mark 13:32, 37; Acts 1:7, which would not be the case if the Last Day were to come a thousand years after the beginning of a millennium; and that there will be no general conversion, a conversion *en mass*, of the Jewish nation, Rom. 11:7; 2nd Cor. 3:14; Rom. 11:25; 1st Thess. 2:16.

“According to these clear passages of Scripture we reject the whole of Millennialism, since it not only contradicts Scripture, but also engenders a false conception of the kingdom of Christ, turns the hope of Christians upon earthly

goals, 1st Cor. 15:19; Col. 3:2, and leads them to look upon the Bible as an obscure book.”

On the other hand we hear that -

“the Pentecostal and charismatic movements are marked by a revitalization of the eschatological orientation of the Christian faith. While they joyfully *participate* in the blessings of the kingdom as it is *already* manifested through the Holy Spirit, they also keep alive the eager *expectation* of the return of the Lord ‘in power and glory’.”²⁶⁰

“The outpouring of the Holy Spirit is seen by Pentecostals as an important sign of the end Many also believe that Christ will not return until the gospel has been preached to the ends of the earth. They have a duty, therefore, to facilitate his return by spreading the Good News In general, Pentecostal eschatology may be characterized as premillennial, expecting the second advent of Christ prior to the establishment of the thousand-year kingdom of Revelation Most Pentecostals have followed the prevailing view of the late-nineteenth-century prophetic conference movement, expecting the rapture, or removal, of the church prior to a time of tribulation.”²⁶¹

If you would compare what these teachers say and what CM practitioners do with Scripture, you could and should reach the conclusion that the charismatic movement is all wrong.

What is more, when you notice how dubious and deceitful they are about their teachings, you could and should conclude that they are false teachers. For instance, they do not in all honesty come out and say, “The Bible says one thing, we say another. We detest the biblical means of grace. We have an enthusiastic motive; we carry it out with Pentecostal teachings.”

Furthermore, after you would consider the absolute seriousness of the situation, that is, the terrible danger in pointing souls to infused grace instead of to God’s grace, you could and should realize that the charismatic teachers are among the most dangerous men in the church today. If the church were to have a post office bulletin board, their pictures would be up on it as public enemies.

Part IV.

The History of the Charismatic Movement

Paving the Way for the Charismatic Movement

As it was just demonstrated, the charismatic movement (CM) has damnable doctrines, practices, and sins similar to the movements of enthusiasm in the past. Indeed, CM can trace its roots back not only to the first Pentecostal stirrings in the early 1900's, but back even to the

1600's. That is to say, CM simply did not rise spontaneously in the 1950's. As a wave begins far out to sea before it finally crashes on the beach in a big show, so CM had its early beginnings. The way for it had been prepared already a long time ago.

In fact, charismatic historians admit that their history can be traced back to an enthusiastic movement in Germany in the 1600's called "Lutheran Pietism," for Pietism was subsequently adapted by the Methodist revivalists in the 1700's, which was passed down to the Methodist/Holiness doctrines and practices of the 1800's, which, in turn, carried over into the 1900's Pentecostal movement, then to its post-WWII child, the Latter Rain movement in Canada, and finally down to the charismatic movement, or charismatic renewal (CR), as it also is called.

Pietism

The German enthusiastic movement known as "Pietism" was first given its name in Frankfort in 1680. Trying to justify their efforts and methods, the Pietists urged speciously for a revival of spiritual life, just as RIM (Renewal in Missouri) is doing today with the LCMS (Lutheran Church - Missouri Synod). But their heart was not right. This is demonstrated, in the first place, after the Pietists had contended, in essence, that church members were not leading a life sanctified enough to suit them. Just the same, whenever enthusiasts would construct an arbitrary yardstick of holiness to which church members must submit, it will be called "legalism," or "Phariseeism." Furthermore, it will not work.

Moreover, instead of following the scriptural way of admonishing members to "put off the old man, and to put on the new" (Ephesians 4:22, 24) by urging them by the gospel "mercies of God" to present their bodies as a living sacrifice, holy, acceptable to God (Romans 12:1), in other words, by directing sinners away from themselves to the powerful, sin-purging, heart-changing, holiness-urging, life-renewing gospel words of the Bible, the Lutheran Pietists showed their unlutheran, enthusiastic feathers by lusting after the carnal, indeed, the pagan way of living righteously, namely, by directing sinners to look within themselves for the fulfillment of righteousness.

While true Christians have always followed Scripture by looking for God outside of themselves, enthusiasts have taught to look for God inside of them. That is to say, while true Lutherans have always taught with Holy Writ to look to God outside of you - dying on the cross, rising victoriously from the Easter tomb, speaking to you in his Word, handing over to you in it your justification and the means to lead a holy life - enthusiasts have taught the opposite; that is, to look to a god inside you, to feel his workings within you in order to have justification and a holy life.



A portrait of August Hermann Francke from the copperplate engraving by B. Vogel.

Hence, in taking the enthusiastic tac to foster a revival of spiritual life, the Pietists were disingenuous; their title a misnomer. For instance, it is not Christian piety to beget doctrinal controversies with orthodox Lutherans on account of one's false teachings, and dispute with them in an unseemly manner, as August Francke (1663-1727) did; nor to teach millennialism, as Philipp Spener (1635-1705) did; nor to deal with orthodox Lutherans in a haughty manner as the Halle theologians did; nor to confuse righteousness by faith with works. Holy Writ does not consider such actions to be pious, but rather works of darkness.²⁶²



A painting of Philip J. Spener by J. G. Wagner.

But what do the charismatics think? They credit the Pietists with being responsible for their movement. For example, one CM historian has remarked,

“Pietism has been influential in the development of Pentecostalism both in Europe and the U.S. Francke’s description of his conversion, emphasizing the role of the conscience, both in its unease and assurance, became paradigmatic for conversion within the Pietist movement. He argued that the soul senses the emptiness of love for the world, that it responds to the call of God with repentance that leads to conversion. This results in joy and assurance, both of which are reinforced by resisting the persecutions and temptations of the world. This understanding of conversion became central to Wesley’s experience and was adapted by revivalist movements throughout Europe and North America Pietism influenced various aspects of English church life before 1800, including the Society of Friends (Quakers), Puritans, and Anglican theologians of the Carolingian period. Each of these has influenced Pentecostalism.”²⁶³

Methodism

The same CM historian continues,



John Wesley. “He was constantly prying into his inner self and measuring his spiritual condition, his faith, against the standard of perfection. He wanted to believe in himself believing and leading the life of faith. He was in a passionate and unceasing quest for a deeper experience” (W. H. T. Dau).

“However, the most significant channel by which Pietist concerns flowed into the Pentecostal theological synthesis is that of Methodism in its various forms and derivative movements. The primary leader of the Methodist revivals was John Wesley (1703-1791), who received his early theological formation from his mother, who had personal roots in the Puritan tradition, and from his father, who had studied the Carolingian theologians. Wesley drew from both traditions and became attracted to German Pietism when he met a spiritually confident Moravian[s] on board ship during a severe storm. A visit to Herrnhut brought him into direct contact with that center. He also adapted the insights of Spanish and French Roman Catholic mystics to articulate his vision for Christian spirituality, adding to the Pietist understanding, concepts of human divinization found in fourth-century Christian writings. Wesley’s chosen theologian, John Fletcher (1729-1785), was the first to use the term ‘baptism of the Holy Spirit’ to describe the process of sanctification and the accompanying assurance of spiritual well-being. True to his Pietist heritage, he emphasized the internal spiritual changes of ‘new birth’ and lifestyle as well as Christian responsibility for relief work and social reform. Fletcher became the Methodist theologian of choice in North America. His works were published in more editions than those of Wesley! The Wesleyan-Fletcher theological synthesis was shaped by Pietist concerns. It developed in three overlapping primary arenas within North America: (1) the Methodist Church, (2) the perfectionistic revivalist movements, and (3) in other denominations - a phenomenon that has been described as the ‘arminianizing of America’.”²⁶⁴ To be sure, Pentecostalism and CM can be described as “arminianism on fire.”

Out of Methodism into Pentecostalism

The Lutheran writer W. H. T. Dau comments,

“The religious movement which has resulted in the organization of the . . . Pentecostal churches . . . is very frequently connected with the Methodist Church. The connecting link is the Methodist teaching of the perfect sanctification of believers through the bestowal of the Holy Spirit, either as a distinct gift after justification and essentially different from justifying grace, or as an increased measure of the Holy Spirit after justification. The bestowal of this special gift of the Holy Spirit gave rise to the name ‘Second Blessing’, which became a sort of shibboleth with that particular class of Methodists who insisted on this bestowal as the distinguishing mark of genuine believers. John C. Montgomery, writing in the *Methodist Quarterly Review* (April, 1924, pp. 374- 9), admits that Methodist teaching is at least indirectly responsible for the rise of the Pentecostal churches. He asserts that he has made a thorough study of the modern Pentecostal movement and has arrived at the following conclusion: ‘It will be found that the Second Blessing movement, so strong about a quarter of a century ago, prepared the way for the Pentecostal movement. That Second Blessing movement is our own. Its promoters made much of the inchoate pronouncements of the Rev. John Wesley, A.M., on this subject. Our preachers were their prophets, and our church-buildings were their refuge. There was a time when it was practically impossible to secure a Methodist evangelist to assist in a meeting without having a Second Blessing meeting. Many of our general evangelists were once of this group’. Further on he says: ‘A devout old Methodist lady, mother of a prominent Methodist minister, described for the writer a Pentecostal meeting she had been attending. “Why, brother, it is just like the old-time Methodist meetings. They had ‘the power’. It was just like being in the meetings we used to have.” The Pentecostal people, with a great deal of gusto and ability to make a good case in the eyes of some people, say: “We are the old-time Methodists”. And we might as well admit that some things which we permitted to be regarded as the very essence of Methodism, in some quarters at least, mark the Pentecostal endeavors. Even if we had two kinds of Methodism, one for the rustics and the other for the urbanites, we have certainly had Methodists move to the city or another community and find nothing so much like their own brush-arbor revival-meeting Methodism as the Pentecostal services. They were a little emphatic and extreme, just carrying to logical conclusion and practising with consistency some of the things we tolerated and fostered’ In developing the theory of Christian perfection, which is ‘preeminently the distinction doctrine’ of the Methodist Church, some of its advocates came to regard Christian perfection as ‘consisting in a new and distinct dispensation of the Spirit’. (Platt.) They held that in order that the regenerate may become perfect in sanctification and in the service of love, not only a richer degree of divine grace than that previously bestowed is necessary, but there must be an entirely new gift of the Spirit, which can be distinguished in kind from the first gift received at regeneration and is super added to the former. Some called this ‘the baptism of the Holy Ghost’; others, the ‘second blessing’ The Lutheran Church knows of Christian perfection only in the sense of perfection by imputation. It is the

Redeemer's vicarious righteousness, acquired for men and written down to men's credit when God raised His Son for our justification, Rom. 4:25, proclaimed by Christ's ambassadors as God's reconciliation, 2nd Cor. 5:19, 20, and accepted, appropriated, by faith, and thus turned into faith-righteousness, Rom. 4:5. It is this righteousness which is without flaw; every other kind is, at best, a pressing forward to the mark of perfection. Methodists have ever failed to understand the Scriptural distinction between the believer's righteousness by justification, the *justitia imputata*, which is always 100 per cent, and his righteousness by sanctification, the *justitia acquisita seu inchoata*, which never is 100 per cent. That is why they have misunderstood and misjudged Lutherans so grossly as to pronounce and treat them as 'unconverted', 'dead-faith people', etc. But neither the plain assertions of Scripture nor the hard facts of the believer's life are changed by fervid, enthusiastic assertions of a plenitude of Spirit-force, Spirit-fire, Spirit-baptism such as Methodism has made and brought to a consistent conclusion in the Pentecostal movement."²⁶⁵

The Further Development of the BHS: The Inclusion of Tongues

Prior to the close of the 1800's there had already been a number of Holiness churches that had joined together in different associations. While these held to the doctrine of entire sanctification as a work of God's grace distinct from, and after, justification; and though the phenomenon of tongues speaking had occurred sporadically before this in revivalist churches, the teaching that entire sanctification could or should include tongues speaking was developed after 1900; and "develop" is the right word, for there were several theories as to what to make of these new cases of tongues speaking. In fact, these theories conflicted with or contradicted the others. The theories that survived and generally were accepted above the rest were taught by those men who outlasted the rest; that is, who did not fall from good standing by an immoral life, or who did not die. It was as plain and simple as that. Talk about crass doctrinal development! But this is how the Pentecostal teaching of baptism in the Holy Spirit came about - not from Scripture, for Holy Writ knows of no Pentecostal BHS - but from carnal man's hit and miss development.

Indeed, the close of the 1800's itself was another factor conducive to the arbitrary introduction of tongues into the BHS. The drawing to a close of a century had a superstitious effect on the Holiness/Methodist revivalists. That is to say, they viewed the final years of the 1800's as the last days of this earth. Nevertheless, they thought of the end of the world not in the biblical sense, but with the strange notion that Christ would return for a 1,000 year political rule on earth with his empowered believers; and that before this, the Christian church would be set up like the old apostolic church, namely, with all of its miraculous powers, so that the gospel could be spread to all lands before Christ would shortly set up an earthly kingdom in the 1900's. For example,

"Gerald T. Sheppard makes this point in his observation: 'Pentecostals commonly thought of the twentieth century outpouring of the Spirit as evidence of the "latter

rain” or at least as a sign of a “last days” restoration of the Apostolic church prior to the return of Christ’.”²⁶⁶

Another historian, sympathetic to Pietism, elaborates,

“Pentecostals were certain, of course, that their own revival constituted the final cycle of renewal within the time line of history The present revival [in the 1900's] promised to replicate both the form and the power of the apostolic revivals that had inaugurated the Christian era. Thus the current revival . . . embodied the final cycle that would bring history full circle. When this process was complete, when the present had become a mirror of the beginning, history itself would come to an end. First-generation Pentecostals sometimes talked about these matters in the terms we have been using - cycles of renewal, the full circle of history, and so forth - but ordinarily they expressed themselves in a quite different vocabulary. They called it the promise of the Latter Rain. To unravel the intricacies of Latter Rain theology would require a major essay in itself. Here it is sufficient to say that in their minds the signs and wonders of the apostolic age - including, most notably, speaking in tongues - were destined to reappear at the end of history. When the miracles of the NT church came back after centuries of apostasy and disuse, Christians would know that the Lord’s return was at hand and that history itself was finally drawing to a close.”²⁶⁷

Thus “Charles F. Parham, the leader of the Pentecostal revival at Topeka, affirms also that the prevailing mood of premillennialism was at the very heart of early Pentecostalism.”²⁶⁸

The Topeka Revival

Still another Pentecostal historian explains the beginning of Pentecostalism.

“The Topeka revival in Topeka, Kansas, in early 1901 marked the birth of the Pentecostal movement. The manifestation of glossolalia on a dozen and a half students at the Bethel Bible School solidified the unique theological tenet of Pentecostalism that tongues speech provided the initial evidence of the baptism of the Holy Spirit. The reception also implanted a fervent millenarian belief that Pentecostal gifts marked the imminent return of Christ and promised worldwide revival during the last years before the dawn of eschaton [compare Deuteronomy 18:22].

“The Topeka outbreak was a product of the ministry of Charles F. Parham. By 1900 Parham accepted a variety of theological speculations promulgated by Holiness evangelists. Nothing impressed him more than the concept of apostolic power as a sign of history’s final generation. Drawing from several isolated reports of xenolalia [speaking in foreign languages without prior study], Parham decided that this phenomenon gave full evidence of an end-time baptism of the

Holy Spirit because it promised the utilitarian method for a global revival. Spirit-filled believers could fan out and preach the gospel message without the painstaking process of learning a new language.

“On this premise, Parham established the Bethel Bible School in October 1900 . . . but kept quiet about his conclusions on missionary xenolalia. Rather, Parham instructed his thirty-four students in Holiness theology and then, in late December, challenged them to search for the true evidence of the end-time spiritual outpouring. Strategically, he pointed them to Acts 2 where tongues speech clearly accompanied the dawn of apostolic power in the early church.

“Much of the story of the initial outbreak of Pentecost at Topeka is obscured by the incongruity of two conflicting accounts. Parham recalled that, to his amazement, all his students agreed independently that tongues were the only ‘indisputable proof’ of the end-time Holy Spirit baptism. At the students’ New Year’s Eve service in 1900, Agnes Ozman requested that Parham lay hands on her and pray specifically that she receive this baptism with the ‘biblical sign’. Parham reported that after a brief prayer ‘a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days’ Ozman, however, dated the experience to the evening of January 1, 1901, and recalled nothing about the student consensus. She recalled, ‘I did not know that I would talk with tongues when I received the Baptism’, and claimed to find biblical support for the phenomenon only *after* the experience Both agreed that at a service several days later Parham and about half the students were likewise empowered The two accounts cannot be totally reconciled From those optimistic, yet humble, beginnings would rise the Pentecostal movement of the twentieth century.”²⁶⁹

The True Golden Age

Sadly, however, these first-generation Pentecostals missed the boat. In all of their talk about getting the gospel out into all the world, they failed to see that this was going on at that very moment all around them. There was at that time a golden age of Christianity flourishing, the pure gospel of which the Pentecostal/Holiness bodies put from them, rejecting the counsel of God, preferring the idol of inner experience instead.

In secular history you have read of the rise and fall of empires. So also in biblical/church history there has been a rise and fall of golden ages. The last of these happened just recently. Beginning in the 1840's a golden age for Christianity awakened, notably in Germany and America. It eventually lost steam in Germany were prideful men forsook it and paid the price with the wrath of God as unleashed upon them in two world wars. Yet it kept on in America and in other places as well, such as Australia, as missionaries and indigenous preachers spread the gospel. Formerly radical Christian denominations in the U.S. became more conservative, that is, they became less opposed to Scripture’s doctrines, and more in harmony with them. At the head of this wonderful tide, which was swelled in numbers by the waves of immigrants to the U.S.,

was the Lutheran Synodical Conference of North America; to be more exact, it was the Missouri Synod of that conference that was the highly privileged flagship of this golden age.

During this period, peaking with the year 1950,²⁷⁰ missionaries went out like never before. Books and pamphlets, tracts and printed sermons with the pure Christian doctrine, the likes of which had not been seen since the Lutheran Reformation, even the apostolic age, came spilling off the presses to millions along with countless Bibles. The radio airwaves around the world, too, were utilized to bring the gospel to untold millions more, such as the LCMS radio program of Walter A. Maier: “Bringing Christ to the Nations” (“The Lutheran Hour”). Nevertheless, what did the Pentecostals do? They ignored all this, and set up their own movement in opposition to it, claiming that theirs was the Spirit’s official final drive to extend his church.

Like all revivals, which, by nature, fall apart due to their own excesses; which, like fireworks, shoot upward in a spectacular display only to fizzle out just as quickly, so the Topeka “revival” fell to the same fate. For instance,

“in 1903 . . . Parham, frustrated in his efforts to convince people of the validity of tongues speech as the evidence of Spirit baptism, focused again on healing.”²⁷¹

A revival with tongues sparked up a few years later in 1906 in Los Angeles (the Azusa Street revival).²⁷² This was short-lived (1908). There was a second flare-up at Azusa in 1911. But this one also fizzled.

In the early Pentecostal movement, there was never the groundswell or the continuous momentum and building such as happens with a true golden age in the church, as with the 1840's - 1950 one, or as with the Lutheran Reformation of the 1500's. To be sure the primary reason why the Pentecostal movement never took off was due to the fact that it was held in check. The widespread gospel in the authentic golden age prevented that latest movement of pseudo-sainthood from gaining much ground - thanks be to God! However, after men became bored with the gospel in the middle of the 1900's, a tragic unnecessary fall of the golden age began. Indeed, a pronounced, hurried “falling away” (apostasy) began that continues to this day, and will keep on going into the next Dark Ages. But this will be discussed in the next chapter.

However, CM ignores all this. Their statisticians give their own version of church history. For instance, they will describe the phenomenon of the Pentecostal and charismatic movements as one Renewal in the Holy Spirit; that these two simply form “one single cohesive movement into which a vast proliferation of all kinds of individuals and communities have been drawn in a whole range of different circumstances over a period of 250 years.”²⁷³

The CM statisticians also speak of the “prepentecostals,” that is, of those who led up to and influenced the subsequent Pentecostal movement. Then, continuing in chronological order, they list the Pentecostals, the charismatics, and finally, the Third-wavers. These various stages of the one and the same movement I have chosen to term the “charismatic movement.”

To be sure, this is not the end. So do not be surprised, for there will be, as a matter of course, a fourth wave and a fifth, and as many waves as it may take before CM, or by whatever alias this enthusiastic movement may go by in the future, will, in conjunction with the papacy, dominate Christianity. But this will be discussed in the next chapter. In other words, there will be a resurgence after each subsequent cooling down period.

In fact, ever since the Lutheran Reformation Satan has been trying to get a giant movement of enthusiasm going, which is prophesied in Revelation 13:11-17, known as "Satan's revenge." He tried it with the Anabaptists of Luther's day, but that did not last. He attempted it with the Quakers, Lutheran Pietists, Methodists, and Irvingites. But nothing caught on. Then, in the early 1900's, the devil tried once again with the gullible Holiness people, but the devil's engine of enthusiasm only sputtered. Indeed, it had to do so. God's true golden age still held the supremacy. Where Christ is preached, he comes to destroy the works of the devil. But, later on, after men's hearts turned away from the love for the truth, Satan's machine finally roared to life, and would ever increase in power. This, too, will be discussed further in the next chapter.

Therefore, if you would want to understand the charismatic movement, you must view it as a movement of enthusiasm. The facts in this chapter have established CM as a movement of enthusiasm. So draw this conclusion!

Thus the Pentecostal movement has not been, as its boosters claim, a true Spirit-induced period for mass conversion before the return of Christ. It has been a crass, pried piper attempt to lead true Christians away from their safe, gospel moorings into the devil-backed delusion that men can bring back the apostolic age at whim; indeed, that they could force the final return of Christ.

In addition, the charismatics have no justifiable affinity with the early 1900's Pentecostals in that those first-generation Pentecostals assumed that the return of Christ was very close,²⁷⁴ not 100 years off. To be sure, according to them, a rapture, pre-rapture, post-rapture, the pre-tribulation, tribulation, and post-tribulation millenium should have occurred already decades ago. This unfulfilled prophecy alone should sound the alarm that this twentieth century tongues movement is merely forced and false (see Deuteronomy 18:22).

The renewal at Topeka, Kansas, at Azusa Street Mission, and elsewhere in the early 1900's was no renewal. What became renewed? For example, Charles Parham was repulsed by the spiritualists at the Azusa Street Mission, and was shut out by their elders. William Durham, another early Pentecostal leader, was later locked out of Azusa also. Why was there such pride, infighting, and conflicting doctrine if this were the Spirit's renewal? Why did not the renewal cure it? The crowds who were drawn to the commotion at Azusa Street came for the same reason as the people that were drawn to CM did: to seek the thrill from a miraculous sign as the crowds did in Jesus' day; to worship at the shrine of supernatural titillation; to grasp greater power for their flesh; not to desire, in all soberness, the cross-bearing strength of Christ distributed from his gospel Words; that is, that subtle gospel might of the risen Christ which works without a tingling sensation in the quiet of the heart.²⁷⁵

For an example of a real renewal of the Holy Spirit, look at the Lutheran Reformation. There the church was authentically renewed. It was renewed in the way the church has always been renewed: not by tongues, or a BHS, but by the means of grace alone. “Faith comes by the gospel report, and the gospel report through the Word of God” (Romans 10:17, author’s translation). For instance, after the Reformation had begun,

“in 1519 it came to Sweden, thence to Finland and Lapland, 1520 to Denmark, thence to Norway and Iceland, ca. 1521 to Livonia, Courland, and Esthonia, 1525 to Prussia - the Lutheran countries. By 1550 the Protestants in Austria outnumbered the Catholics ten to one. (This statement, most probably is an exaggeration, but is made by Catholic writers.) The Lutheran Reformation bade fair to win over all Bohemia and Moravia (since 1522), Hungry and Transylvania (1521), and Poland (also from the very beginning) As early as 1521 Luther’s teachings were spreading in France, and the Netherlands, in 1523 gave the Lutheran Church her first martyrs England had in the beginning turned her eyes towards Lutheranism, and in Scotland Patrick Hamilton died, 1528, for the Lutheran faith; but in these realms the Reformed churches established themselves. In Italy and Spain the Reformation was quickly suppressed by the Inquisition and kindred forces Later gains were made in the heathen world and in the New World.”²⁷⁶ Indeed, three hundred years later, in a speech at Bunker Hill, the American statesman Daniel Webster testified that “the Reformation of Luther introduced the principle of civil liberty into the wilderness of North America.”

Now that is a renewal!

Part V.

The Baptism in the Holy Spirit

Above all else it is the baptism in the Holy Spirit (BHS) that is the identifying mark of the charismatic renewal; it is the BHS that is the uniting principle behind it.

The BHS is a phony version of the blessing which the disciples received from the Lord on Pentecost.

From where did the BHS come? How did the CM get it?

The BHS came indirectly from John Wesley (1703-1791) who once had a personal religious experience. As is the habit with false prophets, Wesley emphasized his experience to the point of predominance, and taught it to others as necessary.

As with past enthusiasts who had not been satisfied with God's justification, but looked within for a righteousness which their sensory perception could feel, an inward indicator by which their flesh could feel assured, so Wesley sought after a sign.

What about the plain assurances of God? These were not good enough. The powerful pledges of the Almighty himself were not an absolute guaranty. Wesley wanted more. He wanted God's promises to be verified by an unusual sign, one which his flesh could feel. Then he would be assured.²⁷⁷ Yet this was the same temptation as the one which the devil attempted in the wilderness with Christ, in which Satan implied that God's promises must first be tested by an out-of-the-ordinary demonstration before they could be trusted (Matthew 4).

John Wesley's coveting is the reason why CM is enamored with their BHS, for CM also covets a personal religious experience that is out of the ordinary. This has been satisfied in their own case by their fabrication, the BHS. The BHS is a modified, modern version of Wesley's theory of Christian perfection. It is the prize which CM seeks, for they feel that true religion must titillate their flesh, upon which they can be rest assured of grace, since they have felt it.

What is a baptism in the Holy Spirit? According to their own definition,

“the doctrine of baptism in (or with) the Holy Spirit occupies a place of critical importance The gift the Father promised would be the Holy Spirit; it would come from Jesus (as John the Baptist had said), and the reception of that gift would be baptism in the Holy Spirit ‘The promise is for you and your children and for all who are far off - for all whom the Lord our God will call’ (vv. 38-39) [of Acts 2]. Viewing this promise extended to all generations and peoples as the gift of the Holy Spirit, Pentecostals claim that they also have received this gift. They too have been baptized, or filled, with the Holy Spirit as a distinctive Christian experience Pentecostals sometimes speak of this as the ‘infilling’ of the Holy Spirit Pentecostals generally acknowledge that all believers have the Spirit within themhence ‘filling’ must refer to the full penetration of the indwelling Spirit. Some Pentecostals, especially charismatics, refer to this as the ‘release’ of the Spirit: the Spirit within is released for a total inward occupancy.”²⁷⁸

Is the BHS of the Pentecostal/charismatic movement what the disciples received on Pentecost? No, it is not. Though the Pentecostals/charismatics may call it a baptism in the Holy Spirit, there are serious differences between their invention and the promised pouring out of the Spirit upon the many disciples gathered together at Pentecost (Acts 1:14-15; compare Acts 2:1-3). The biblical commentator R. C. H. Lenski gives a correct explanation of Acts 2:38-39. He states,

“In Peter's sermon the Spirit came to work upon the hearers from without, but by bringing them to repentance and to baptism he would actually enter their hearts, be their heavenly gift, and thus put them into actual communion with God. This gift is bestowed upon each and every repentant and baptized soul and cannot,

therefore, refer only to charismatic gifts of the Spirit, speaking with tongues, healing, etc., but denotes the gift of grace and salvation which is always present in the heart which the Spirit enters. We do not read that any of the 3,000 spoke with tongues, yet they all received the Holy Spirit.

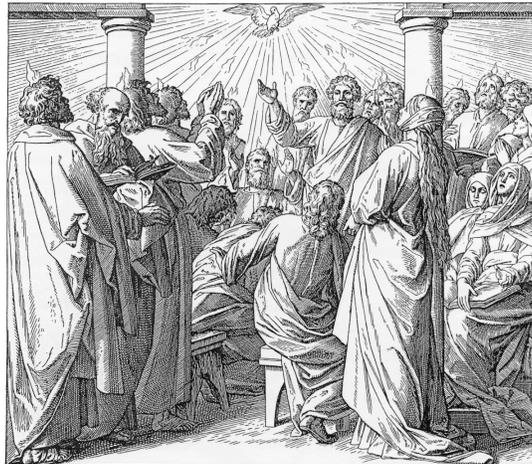
“Here again we must not separate repentance, baptism, the Spirit. Not at some later time were these people to receive the Spirit; not in some later sudden, mysterious seizure; not as a later ‘second blessing’ that would produce a total sanctification or sinlessness by a sudden transformation.”²⁷⁹

The Two Pentecosts



Moses receiving the law: The first Pentecost. “Pentecost” means “fiftieth.” The first Pentecost took place fifty days after the children of Israel left Egypt. It happened at Mount Sinai. There, in a wonderful awe-filled display of power, the Lord publicly gave his mighty Old Testament Word. Read about it in Exodus 19:16-20:21; 24:3-18. Read also in Numbers 11:23-39 of how the Spirit later filled his Old Testament spokesmen, causing them to prophesy.

The Holy Spirit had the second Pentecost take place on the anniversary of the first, which also happened to be exactly fifty days after Christ’s resurrection. This second one was prophesied already in Joel 2:28-32. On it the Spirit filled his New Testament spokesmen, causing them to prophesy. This time he began to spread the soul-saving news of Christ’s recently completed redemption and resurrection. Read about it in Acts 2:1-43.



The Apostles receiving the gospel: The second Pentecost. Since both Pentecosts were such monumental, extremely important occasions, the Lord went all out, and gave a spectacular show of his converting power. The two woodcuts are by Schnorr von Carolsfeld.

Another Lutheran theologian points out what the scriptural “baptism with the Holy Spirit” is.

“As to the meaning of Luke 3:16: ‘He shall baptize you with the Holy Ghost’: Jesus is the promised Messiah, the Savior, who pours out the Holy Spirit upon the sinners, Titus 3:5f., the Holy Ghost regenerating, justifying, sanctifying, and preserving men through the Means of Grace.”²⁸⁰

“All Christians are ‘baptized with the Holy Ghost’, Luke 3:16. This term describes the work of the Holy Ghost in saving, in regenerating and justifying the sinner, sanctifying and preserving the Christian, and bestowing upon him the gifts and power he needs in his Christian calling, Acts 2:17; Is. 44:3; Zech. 12:10; Titus 3:6; 1st Cor. 12:3; Eph. 5:18. - 1st Cor. 12:3; 6:11; Gal. 3:1; Luke 11:13. At Pentecost (Acts 1:4, 5; 2:4, 14f.) the fullness of the Holy Spirit was given to the Church, that being signalized by the bestowal upon the disciples of a richer measure of the Spirit’s gifts, greater understanding and boldness, as also by the gift of the extraordinary charisms, such as the occasion and times required (see also Acts 10:45f.; 11:16). The fullness of the Spirit is the Church’s abiding possession, John 14:26; Eph. 3:16; Rom. 15:13, and it is incumbent on every Christian to avail himself of it to the full, Luke 11:13; Eph. 5:18.”²⁸¹



C. F. W. Walther in the last year of his life.

The Gifts mentioned in Mark 16:17-20 and in 1st Corinthians 12. What were the gifts that were given in richer measure to the apostles and to others by the Spirit? C. F. W. Walther (1811-1887) describes what the Spirit’s gifts were to the apostolic age Christians.

“The apostolic Church, that is, the Church in the time when the apostles still lived, enjoyed advantages such as she never had at any other time. Never again were Christians, not only the apostles, but even most of the laymen, so gloriously blessed with the unusual gifts of the Holy Spirit. His fire and amazing gifts with

which the disciples were baptized on Pentecost Day quickly burst into bright flames in all congregations they founded.

“Wherever the apostles preached the Gospel, baptized converts, or laid their hands on them, they usually imparted all the amazing gifts of the Holy Spirit

“In the days of the apostles almost every congregation had several members, who had received the extraordinary gifts of the Holy Spirit. One member could speak in foreign languages which he had never learned; at the same time another received the gift of translating what was said and explaining it to the congregation; another was a prophet and had the gift of predicting things to come; a third had the ability of expounding difficult passages of Holy Writ even though he was no theologian; a fourth had the gift of doing miracles, healing the sick with one word, driving out devils, raising the dead, and the like. When a congregation in those days assembled it was often like going to a remarkable drama. Here one arose and preached in a language which no one understood, and immediately another arose to translate the sermon. Here a member predicted what would take place; there another applied a difficult passage of Scripture to something which had already taken place. Here one suddenly causes a blind person to see, there another causes a dumb person to speak.

“These miraculous gifts served to establish and confirm the new revelation which was given to the world with Christ’s coming, and to spread the Christian faith quickly in all the countries of the world. They were to be a visible striking testimony from God himself that the Gospel of the Crucified preached by the apostles was really a message from God, a revelation from heaven, and that the Christian Church founded by the apostles was really God’s Church, the Church of the elect and the saved.”²⁸²

Could a Christian today be given such power to work these signs if it were necessary? yes, he could. In Mark 16:17-18, the Lord speaks of the signs that shall follow faith, and names five signs. Of help, or of protection: “These signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”



One symbol that depicts the Apostle Paul is that of a shield upon which there is a picture of the serpent of Malta that was cast into the fire (Acts 28:5).



In addition, there is a traditional symbol of St. John that is also placed within the form of a shield. It is a chalice out of which a serpent rises, for an attempt once was made to poison John, but he suffered no ill effects.

R. C. H. Lenski again rightly remarks,

“The miraculous signs here promised to the disciples are not new When the apostles were first ordained, the miraculous signs were promised to them, 3:15; Matt. 10:1; Mark’s present list is only a little fuller. On their preliminary preaching tour these signs ‘followed them’, as the seventy themselves reported in Luke 10:17 These signs were thus credentials for the apostles and their gospel message, seals that proved their message genuine, exhibiting the fact that the living and risen Jesus was present with them and working through them The Acts furnish some examples of the work of the apostles. To speak in tongues, whether the well-attested adjective ‘new’ is added or not, is the speaking in ‘other tongues’ described at length in Acts 2 There were *not two* kinds of speaking in tongues; Acts 2 is decisive on the point that the tongues were foreign languages that had never been learned by the speakers, but were perfectly

understood by those who spoke these languages. Many strange theories have been advanced regarding these tongues, and they have borne vicious fruit: men fell into ecstatic conditions and uttered crazy gibberish, and thousands believed that this was a renewal of the gift of speaking with tongues.”²⁸³

Luther also comments on Mark 16:17-18,

“How shall we proceed here that we may preserve the truth of the passage: he that believeth shall have power also, and be able to show these signs? For the Lord says all these signs shall accompany them. Now we know that the apostles did not present all the signs, for we read of no other that drank poison than John the Evangelist, and there are no other individual instances The meaning is: If there is a Christian who has faith, he shall have power to do these accompanying miracles, and they shall follow him, as Christ says, in John 14:12: ‘Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do’, for a Christian has equal power with Christ, is a congregation, and sits with him in joint tenure. The Lord has given Christians power, as is written in Mt. 10:8, also against the unclean spirits, that they might cast them out and heal every disease. Thus it is written in Ps. 91:13: ‘Thou shalt tread upon the lion and the adder; the young lion and the serpent shalt thou trample under foot’ So, where there is a Christian, there is still the power to work these signs if it is necessary. But no one should attempt to exercise this power if it is not necessary or if need does not compel. The apostles did not always exercise it, but only made use of it to prove the Word of God, to confirm it by the miracles; as is written here in the text: ‘And they went forth, and preached everywhere, the Lord working with them, and confirming the Word by the signs that followed’.”²⁸⁴

Has God given these apostolic gifts for our use today? No, he has not. Why has the Lord not given us these powers? for the following reasons. Theodore Engelder, a Lutheran theologian, explains,

“Scripture does not teach that the extraordinary charismatic gifts of the apostolic age belong to the necessary equipment of the church of all ages. In the ordinary work of the Church they are not needed. They were extraordinary charisms. God still works miracles in the Church, but He is the sole Judge of the need of the measure of the gifts to be bestowed, 1st Cor. 12:11 (‘as He will’) Mark 16:17-20 (‘These signs shall follow them that believe: In My name shall they cast out devils’, etc.) does not support the teaching under discussion. It does teach that the believers, the Church, having received the fulness of the Holy Ghost at Pentecost, possess also the power to perform miracles. Where the need for it arises, in the judgment of God, He will perform miracles through any believer. The need existed in the beginning of the preaching of the Gospel and was met by the abundance of charisms in the Church. But the text does not state that, wherever there are believers, in every age, in every community, there shall be a

display of miraculous powers. Those who take it in any such absolute sense would have to apply it to every single one of ‘them that believe’. But not even in the apostolic days did every one of them that believed speak with new tongues, etc. Besides, if Jesus had promised the recurrence of the extraordinary charisms to every age of the Church, He would have uttered an unfulfilled prophecy. — V. 20 does not state that the Lord ‘will confirm’ the Word with signs following in every age of the Church. It states that the Lord ‘confirmed’ the Word with signs following. He confirmed it for the benefit of the first age and of every following age.”²⁸⁵

Luther, too, states in a sermon,

“Since the Gospel has now been spread abroad, and made known to all the world, there is no need of working miracles as in the apostles’ times. If need should arise, and men were to denounce and antagonize the Gospel, then we verily should have to employ wonder-working rather than permit the Gospel to be derided and suppressed. But I hope such a course will not be necessary, and that such a contingency will never arise Then, let no one, without pressing need, undertake to work wonders.”²⁸⁶

C. F. W. Walther likewise comments,

“That the Church no longer has the gift of performing miracles dare not surprise us. The New Testament has already been sealed and the Christian religion has been brought into the world as a divinely proven revelation; today miracles are not *needed*. Yes, what do I say? That after 1800 years in spite of all assaults, which it has experienced, that the Christian Church still stands unshaken like a fortress of rock in the raging sea, that even though it is a tree more than a thousand years old, it still continues to become green like a young one, bear fruit, and spread, that is a greater miracle than all the miraculous events of apostolic times. He who does not believe the Gospel which has been sealed by the old miracles, will also not be convinced by constantly recurring new ones; yes, had God preserved the gift of working miracles in the Church, it would finally have been despised because of its daily occurrence and would have lost its powers of proof for most people.

“My friends, even though Christians no longer have the power to perform miracles, they still have many other glorious, extraordinary gifts of the Holy Ghost, which loudly testify for the divinity of the Gospel.”²⁸⁷

Hence the charismatic movement would have to prove not only why such gifts are needed now, but how its own charisms could be authentic. They also would have to explain why the means of grace were good enough to accomplish the Lutheran Reformation and the recent golden age to the exclusion of tongues, etc., but why the means of grace are not good enough for the twentieth century.

The situation, then, is not as CM claims, that CM is orthodox as the apostles were, and that God is now using them to start another Pentecost before the end. On the contrary, CM is unorthodox. For instance, they twist key saving teachings of Christ to the ruin of their followers, as the false teachers in the book of Galatians did. Moreover, instead of waiting for the Spirit to give out any apostolic power when he wants, CM covets them so much for their own glory, as Simon Magus did (Acts 8), that CM hatches their own, proudly pronouncing them to the world to be genuine gifts of the Spirit.

The speaking in Foreign Tongues. Just the same, are not the speaking in tongues and other uncommon abilities important and necessary for the Christian today? F. E. Mayer answers that question with the following biblical observation.

“Relatively little space is given in the New Testament to speaking in tongues. In the light of this fact it seems rather strange that such extreme Biblicists as the Pentecostals can consider this phenomenon indispensable for the church and the Spirit’s work. It is noteworthy that when St. Paul describes the Spirit’s work, e.g., Gal. 5:22, 23, he makes no reference whatsoever to speaking in tongues. In fact, this phenomenon was not present in every New Testament church. It is mentioned only three times in the book of Acts, and only in 1st Corinthians 14 does St. Paul discuss it. The three references to this phenomenon in Acts indicate clearly that it was given purely as a witness to the Gospel proclamation. On Pentecost Day it was one of the signs to convince Israel that the crucified Jesus is Savior and Lord. In the home of Cornelius the phenomenon helped to show Peter that the Gospel is for the Gentiles as well as for the Jews. At Ephesus (Acts 19:1-7) this charismatic gift served to persuade the disciples of John the Baptist that the Christian era had replaced the Johannine era. In Corinth the speaking in tongues seems to have done more harm than good. It led to spiritual pride and perhaps to wrong participation by women in the public worship. In the words of St. Paul this charism is the least among several spiritual gifts, inasmuch as it does not edify the entire body and at best is a highly ecstatic form of prayer and praise for private use.”²⁸⁸

R. C. H. Lenski rightly adds,

“The gift of tongues which the Corinthians rated as probably the highest and most desirable Paul places next to the last, joining it with ‘interpretation of tongues’ Interpretation is the last and thus the lowest of all the gifts. It utilizes a natural ability by sanctifying it and employing it for spiritual ends. We have analogous cases even today. The man who has a thorough knowledge of Greek and of Hebrew is greatly admired by the Church, perhaps he is even elected to a professorship in some Seminary. Yet his gift is of a low order; it is only linguistic after all.”²⁸⁹

To the contrary, CM responds that the Holy Spirit must want a renewal in the twentieth century and beyond. Therefore, it is for this reason, they claim, that there have been outbreaks of tongues, faith-healings, and other signs in the last one hundred years.

“In 1964 Michael Harper wrote: ‘It is the renewal of the Church that God is principally concerned about - not that of the gifts. The gifts are for the building up of the Church - in order that it may become once more a powerful and influential force in the world. It is the recovery of New Testament Church life which is our greatest need today’. (Harper, 1964, 5). This view became common among charismatics.”²⁹⁰

“CR shows one other interesting and potentially highly significant difference from other sovereign divine interventions of recent centuries, namely the restoration of elements of Christian life largely unknown since the early days of Christianity: the spiritual gifts of 1 Corinthians 12:8-10 and the reappearance of an authentically Jewish Christianity CR is not simply a sovereign divine intervention for this age but a grace that is healing and repairing the wounds and weaknesses of many centuries.”²⁹¹

But this is all wrong. The Holy Spirit just had a golden age (1840's-1950) in which many millions were renewed; a golden age which CR ignores and counters.

Moreover, people do not get renewed merely by the fact that they have been given a power from the Spirit to speak a foreign language, for example. People are renewed by the gospel. Where the gospel is wrong, in other words, where the gospel doctrines of atonement, Christ's second return, etc. , are wrong, there is no renewal. The Spirit does not renew through false teachings. Hence there is no renewal in CM because their gospel doctrines are wrong.

In addition, where the gospel doctrines are wrong, the Spirit also will not work signs through those false teachers. This is assured and promised in Deuteronomy 13:1-3. Thus CM's tongues, healings, etc., are not genuine, but phony. They could be self-made or Satan-sent. Thus, Th. Engelder correctly concludes,

“The teaching . . . that the miraculous gifts of the Apostolic Age belong to the necessary equipment of the Church of all times or that God has promised to restore them in these last days calls for the following observations: 1) Possessing and employing the Means of Grace, the Church is fully equipped to do its work, Matt. 28:19f.; Rom. 10:17; 1 Cor. 11:26; Luke 16:29. 2) The spirit of Enthusiasm, which rejects the external Word as futile . . . has only assumed another form when it declares that the Word and Sacrament alone are incapable of building the Church. 3) Scripture warns against miracle-mindedness, John 4:48; 1 Cor. 1:22; 12:31. 4) It is not for us to prescribe to God when and to what degree He must bestow His gifts, 1 Cor. 12:11 (‘as He will’). 5) The signs were given for the confirmation of the pure Gospel; signs performed by errorists are works of Satan, Deut. 13:1-3; Matt. 24:24; 2 Thess. 2:9f. 6) Those churches which claim

that the extraordinary, miracle-working gifts of the Apostolic Age have been revived in their midst are bound to demonstrate every single one of them, such as the innocuous use of poison, Mark 16:18, and raising the dead, Matt. 10:8.”²⁹²

Why, then, have the Pentecostal and charismatic movements claimed that tongues and other powers are products of their baptism in the Holy Spirit? F. E. Mayer offers this answer.

“Various attempts have been made to analyze the tongues movement. The theologian will immediately grant that if this charism were essential at any moment in God’s economy, the Spirit would supply it. But in its manifestation among the Pentecostals it is an extreme form of ‘enthusiasm’, the theory that an intuitive and experiential knowledge of divine things supersedes the written Word. The majority of psychologists who have written on this subject consider the movement’s case of religious paranoia, megalomania, or an escape mechanism from frustration, or even as an indication of mental instability, or simply as a case of spiritual intoxication. They usually point out that the techniques employed and the conditions prevailing in the ‘waiting meetings’ are such as may and frequently do lead to the complete exhaustion of the body and the total distraction of the mind. The reactions of these experiences are said to be such that psychological phenomenon simulating the charismatic gifts are not uncommon. In particular the use of speech may be completely divorced from thought. During such periods of emotional shock the individual may utter sounds which he sincerely believes to be an unknown tongue and which another under a similar nervous shock may feel capable of interpreting, neither of the two actually understanding what allegedly has been said in the unknown tongue. It is, of course, also probably that in a moment of high tension an individual’s subconscious mind is at work recalling the language employed in childhood, but long since forgotten. Finally, one dare never forget that God may send ‘strong delusions’ as punishments for not accepting the truth of the Gospel and what seem to be charisms are in reality the deceiving signs of Satan. (2 Thess. 2:9-12; 2 Cor. 11:13-15.)”²⁹³

Nevertheless, is it not possible that there is something to CM’s baptism in the Holy Spirit, that is, that they are not just kidding themselves, but that there is an actual unnatural experience that comes over a person when he wants a BHS badly enough? Yes, it is possible. For instance, 1st Kings 22:1-25 speaks of an instance in which unorthodox leading churchmen were contacted by a lying spirit, which they believed to be the Holy Spirit.

God will send a Strong Delusion. More to the point is the reference which F. E. Mayer just gave, namely, 2nd Thessalonians 2:11-12, “For this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.” The Lutheran theologian Ludwig Fuerbringer correctly remarks,

“Because those who perish did not receive the love of the truth, God sends them a ‘strong delusion’. Literally the meaning is: He sends them a power or working of error And let us not forget, God will send these strong delusions. We cannot get away from this meaning of the word; we must accept it in its full significance, we dare not weaken it, as some commentators have done, by understanding it to mean that all this comes to people by divine sufferance. The text does not say that God permits error to come, but it says that He sends it. Yes, He punishes the wicked by means of the wicked. Deliberate and persistent contempt for the truth brings with it divine punishment in the form of strong delusions sent by God, Rom. 1:24; 2 Sam. 24:2; Job 12:16; Prov. 1:29-31. God does that in order that they who do not wish to believe the truth will believe a lie. That is God’s intention in carrying out His righteous judgment. He punishes sin by means of greater sin.”²⁹⁴

Hence if there were a supernatural experience connected with CM’s BHS, it could understandably be the Holy Spirit himself who is sending CM a strong delusion. Indeed, it is this - not the BHS - that has God’s promise, for after CM has rejected all the scriptural testimony against their teachings; after it has lusted for a sign above all; after it has loved a theology of glory instead of the cross, the Holy Spirit has ample reason to punish such wholesale “falling away” (2nd Thessalonians 2:3) by sealing these people in their lies with a strong delusion.

So do not follow CM! In fact, if you would wish to arm yourself against CM, and would be searching for answers which would be both brief and to the point, then use the quotes that are on these last pages by Luther, Lenski, Engelder, Mayer, and Fuerbringer!

In conclusion, then, the charismatic renewal is not the heir of a grand rejuvenation first begun at the beginning of the twentieth century; one that will usher in a glorious epic in Christian history, converting the heathen on a broad scale, and uniting the remainder of broken Christendom into an apostolic Christianity.

It is just the opposite. CM is part of the “falling away” (2nd Thessalonians 2:3) from that true gospel which once flourished in the true, God-sent, golden age that started its rise around 1840 and began its fall around 1950. CM is a disgusting movement of pseudo-Christians who have itching ears for a better Christianity. This hunger of theirs is fed with the straw and stubble of hucksters-for-Jesus who prey on the body of Christ, and, with true Pharisee-like zeal, march up and down the breadth of the earth to make one convert more hellish than themselves [Matthew 23:15]. Consequently, CM is tearing down and damning the Christian church, not renewing it. CM is a cancer [2nd Timothy 2:17] that would spread to the whole church, and drag it down into hell.

So may God fill you with a holy hatred for the charismatic movement!



Objections

“You say that CM separates the Holy Spirit from the Word, and thereby causes damage to the effect which the Word would normally have. But does not CM speak the Word in their midst? As long as they do this, is it not rather immaterial, then, whether they would teach that the Spirit comes in the Word, or that he comes apart from it?”

No, it would not, for divorcing the Spirit from the Word is a most destructive practice and intent. It causes the most serious harm to the Word, as it has been demonstrated on the previous pages.

Moreover, experience has shown that the teaching of a direct approach of the Spirit brings with it ruin to whatever Word is taught; and that students of this teaching actually neglect the Word in favor of spouting their own ideological innovations, and misuse the Word for their own ends. To be sure, the Word is powerful (Hebrews 4:12). Wherever it shines it can break through the clouds of darkness, and pour its mighty rays into the unregenerate heart, enlightening and saving it. As the rain from heaven, so the Word will not return to God void, but will accomplish what has pleased God. Just the same, the teaching and practice of a direct operation of the Spirit heaps a huge pile of rubbish on top of the Word; it would chain the feet of Scripture so that it could not move; it would handcuff Holy Writ to prevent it from stretching out its arms to embrace the sinner. CM’s opposition abolishes the comforting teaching of the means of grace. CM points the sinner away from the gospel to an imaginary infused grace. CM teachers err, not believing the Scriptures, nor the power of God (Matthew 22:29).

“But are not CM’s doctrines close enough to the correct Christian doctrine to work?”

No, for the problem is that CM has an entirely different spirit than that of a true Christian. It is the spirit of which the apostle Paul speaks and condemns in his Epistles to the Galatians and to the Colossians when he refers to the false teachers who wanted Christianity to be that of salvation by works.

To be sure, whatever sayings of Christ that are presented in CM without admixture have a chance to do their soul-saving work. However, as it has been shown in the previous pages, CM

has the habit of changing the meaning of God's Word to fit its enthusiastic spirit. For instance, while they say nice things about the Bible on the one hand, they slander it and ruin its effect on the other by emphatically teaching that the Bible has no power to save, is lifeless, and cannot possibly give out forgiveness to the sinner, and does not really mean what it clearly says, for example, that God justifies the ungodly (Romans 4:5). This is a most serious matter; so much so that Paul lays a curse on such wolves in Christian clothing (Galatians 1:9).

Thus those CM members, who actually believe their teachings, are not simply well-meaning Christians who, in their zeal to live more fully for the Lord, have made some honest mistakes along the way. They are people who, despite the clear instructions and warnings about the way of salvation, deliberately have chosen to ignore these narrowly-defined directives, and intentionally have set out in a different direction on purpose in defiance of Scripture according to their own likings, and consequently, as Esau, have sold their heavenly birthright for a morsel of meat (Hebrews 12:16; Romans 16:18).

“Does not CM acknowledge Jesus as Lord?”

Yes, but it has failed to grasp the true spiritual nature of the Savior's kingdom. For instance, after Christ had fed the five thousand they, too, acknowledged him as Lord. In particular, they wanted to make Christ their bread king. But he refused (John 6:15). Why? because this is all that they wanted, and nothing more. As CM does, so this crowd too had looked to Christ for supernatural help, but only for their flesh's desires. Thus, in emphasizing the flesh, they failed to grasp the true nature of Christ's kingdom. So Christ departed from them. He left them. He would not be a part of their dreams. He refused to be their kind of lord. Let CM remember this! (Matthew 7:21-23.)

“Why does the Lord not put an end to CM if it is so wrong?”

The Lord could do this at any time if he would so choose. But biblical history teaches that the Lord allows spiritual darkness to continue as a punishment on those who do not love his truth.

“How is the BHS dangerous to justification by faith? How could the BHS overthrow it, and offer another gospel in its place?”

The BHS overthrows justification by faith after it is implied in their creed and carried out in practice that justified Christians are not complete in Christ's atoning blood, but need something more.

“Why has CM left the gospel for a salvation by infused grace?”

Charismatics have left the true gospel and have gone after infused grace not out of ignorance; that is, not because they never have heard of what the Bible has declared on justification. On the contrary, it is because they have grasped the implication of it clearly and intelligibly. That is to say, after it had dawned on them that they were lost, hopeless, and blind

sinner; that only the works of Christ, not their own, justify them; that they have this justification handed over to them only by the powerful, regenerating, faith-creating, gospel Word and sacraments, they began to resent it. After they realized that the true gospel of Christ brought them only a cross of worldly humiliation and affliction, not power and glory, they became offended. As the men in John 6:60, so CM has responded, "This is a hard saying; who can understand it?" and have gone back and walked with Christ no more. Again, as in the case of its counterpart, the Sanhedrin (John 11:47ff.), CM has met, not in order to examine the plain evidence of the Savior, but to decide on how to get rid of him in order to retain its own glory.

So the answer is to be found not in any lack of biblical evidence but in the fact that the charismatics are not Christ's sheep, and therefore, they are not willing to hear and to believe his voice (John 10:27).

Such a judgment of the charismatic heart is possible since the Lord has promised, "By their fruits you will know them" (Matthew 7:20), and has revealed the spirit, motive, and intent of the fanatic and false teacher in numerous passages.

"Why does not God raise up someone today like Martin Luther?"

If God were to raise up Luther today, most Lutherans would refuse to join his church.

"Are you not a bit rough on the charismatic teachers which you quote, calling them, in effect, deceivers and liars?"

First of all, what does Scripture itself call false teachers? It calls them "deceivers" (Matthew 24:11), for when a teacher would write something false, and yet would call it biblical, what would he be according to the Bible's own judgment? a deceiver. Let us be truthful about this whole matter, and call him what he truly is, for this touches a most serious matter: your faith in the correct way to eternal salvation.

For example, the Word of God teaches that "faith comes by the gospel report, and the gospel report through the Word of God" (author's translation of Romans 10:17), for "the Word of God *is* living and powerful" (Hebrews 4:12), thus "is able to save your souls" (James 1:21). But J. R. Williams, in his book, *Renewal Theology*, clearly contradicts this. In regards to scriptural testimony about Jesus, Williams writes that "such biblical testimony cannot itself create faith."²⁹⁵ Does Williams agree with the Bible, or does he say the opposite? What does the Bible say about those who contradict it (Titus 1:9)? It says that they are deceivers (Titus 1:10). Is Williams a deceiver, or not? Would it be sinful to reach this conclusion, or would it biblically be commanded of you?

The Word of God commands you to test the teachings (1st John 4:1) of any religious teacher which you might receive. If the facts would show that he would be a false teacher, you must conclude this, note him as a false teacher, and avoid him (Romans 16:17)! Why? so that your faith may not be ruined by his false teachings which work like leaven (Galatians 5:9) and cancer (2nd Timothy 2:17). In fact, if you would refuse to recognize the wolf in sheep's clothing

as a deceiver, and would refuse to take precautions against him, you will be disobedient to the Almighty's clear commands. You will be rejecting the Lord's safety rules for your soul.

So what are you going to do about the charismatic movement? The person that would see nothing wrong with CM will not be so strong that he will be able to resist the faith-destroying teachings of CM.

“But you need to see the charismatics in action. Once you did, you would never say the things which you have. They are quite impressive. They are earnest friendly Christians striving to serve the Lord, not some Bible-scoffing group of false prophets.”

“Man looks at the outward appearance” (1st Samuel 16:7). Nevertheless, how does God command you to judge religious teachers: by their appearance, or by their doctrine? by their doctrine (Deuteronomy 13:3-4), for looks can be deceiving. This is why the Lord specifically picks the imagery of wolves in sheep's clothing in warning you about false teachers (Matthew 7:15). To be sure, the kingdom of God comes without observation (Luke 17:20). You could not see whether or not the Holy Spirit would be working in someone's heart. But the Almighty states that you could know someone by his doctrine and practice, for a good tree produces good fruit, and a bad tree, bad fruit (Matthew 7:17).

So if you would want an accurate character report of CM, listen to the Lord's instructions (1st John 4:1); compare the Bible with what it teaches and practices; for by its fruits you will know it (Matthew 7:20), for looks can be deceiving!

“In Joel 2:28-31 the Lord pledges, ‘It shall come to pass afterward that I will pour out My Spirit on all flesh . . . before the coming of the great and terrible day of the Lord’. Is not this prophecy referring to what is currently happening in CM?”

No, it is not, for Peter in Acts 2:15-21 quotes this prophecy as referring to the day of Pentecost. Indeed, “Peter must quote Joel's prophecy in full because the second part of it states how long the Spirit, poured out on Pentecost, will continue his work in the world,”²⁹⁶ namely, it will continue up to the Last Day (Luke 21), so Joel speaks of the pouring out of the Spirit and the end of the world in the same prophecy. But this is not to mean that the pouring out will come only at the end of time. Therefore, CM could not argue that Joel has CM in mind when he made this prophecy, for Peter referred this prophecy already to the day of Pentecost almost two thousand years ago.

Furthermore, the term “pouring out” means that “God gives His Spirit not in scanty portions, but pours it out in abundant measure, an overflowing supply [It] denotes the ever-renewed outpouring on generation after generation.”²⁹⁷

“Why, then, has the two thousand year-old New Testament era, with the exception of the brief apostolic age, been without the dreams, visions, and prophesying which Joel mentions?”

Luther explains, “What are all other gifts together compared to this gift, that the Spirit of God himself, the eternal God, comes down into our hearts, yea, into our bodies and dwells in us, rules, guides, leads us? Thus now, as concerning this passage of the prophet, prophesying, visions, dreams are *all one thing*, namely the knowledge of God through Christ, which the Holy Spirit kindles and makes to burn through the Word of the gospel.”²⁹⁸

“Why do you accuse the charismatic/Pentecostal movements of being guilty of not using the means of grace to get the Holy Spirit to fill them after the apostles did not make use of any means of grace either, but simply used their hands to impart the Spirit to others? Are not you yourself being disingenuous? As a matter of fact, the Pentecostals do hold that the promise to receive more of the Spirit is found in Acts 2:39, which promise would be a means of grace. Therefore, would not the Pentecostals be getting the Holy Spirit from the means of grace?”

First of all, the Pentecostal/charismatic movements despise the means of grace. They hold that the Holy Spirit comes directly; that the means of grace are powerless. Hence they do not use the means in the way they should be used. In fact, these movements oppose this way. Thus any reference to a gospel pledge which they may attempt to use in order to support their position is not done to invoke and to utilize the means of grace, but is done simply to serve their own ends. Therefore, their use of Acts 2:39 is specious, for the Acts passage does not promise the baptism in the Holy Spirit which these movements have in mind. Indeed, these movements wholeheartedly reject all along the Acts 2 promise that baptism truly could wash away sins.

In regards to the second matter, that is, to the imparting of the Spirit along with his gifts by the laying on of hands without the Word or sacraments, this contention is not entirely true, for the disciples obviously did have a directive and promise from God, albeit a private one, to lay on hands to distribute the Holy Spirit and certain of his gifts. In other words, this private directive and pledge to lay on hands was, in an abstract sense, a means of grace - though a restrictive one. That is to say, this directive and promise applied only to the apostles, and it was used only in regards to certain gifts, for instance, to healings, or to prophecy. The laying on of hands would not and could not impart every gift of the Spirit, such as, a conversion, a fuller faith, or a greater sanctification. The apostolic laying on of hands is analogous to the case of Sampson, or to the Old Testament anointings, in which the Spirit and a narrow selection of his gifts were given out by long hair or by the pouring on of oil; also in regards to the case of Peter walking on water (Matthew 14:29). In these cases there was a private command and promise by God directed only to a few divinely-selected individuals, not commonly to the church at large. Indeed, it appears that the Spirit guided the apostles in the selection of whom to lay hands on to heal, etc. (see Acts 9:40; 16:18).²⁹⁹ Therefore, the Lord privately directed his apostles to lay on hands and pledged that the Spirit and a selective range of his gifts (Mark 16:17-18; 1st Corinthians 12) would be given. It is in this sense that the apostles did indeed have a divinely instituted means.

Moreover, this would not be an argument from silence, as the logicians would call it, for two reasons. Before this time the apostles had not laid on hands. That is to say, aside from their earlier missionary journey (Luke 9:1-6) on which they were isolated from the Lord also, and on which the apostles were given the divine command and authority to cast out devils, and also to heal the sick by anointing with oil (Mark 6:13), the apostles had not laid on hands regularly or

commonly alongside of Jesus (compare Matthew 17:16). After Pentecost, Scripture records that the apostles, and only the apostles, laid on hands, doing so with assurance. Moreover, since the laying on of their hands had a divine effect, this laying on of hands was from Heaven, and had not been invented by men (Luke 20:4) as a mere imitation of the Lord's manner of healing.

More to the point, however, is that we do not have this same private command and promise of God to impart his Spirit and some of his gifts through the laying on of hands. Therefore, when CM lays on hands, they have no command or pledge from God to do it. To be sure, because CM stubbornly insists that there will be a Spirit-release from the laying on of their hands, they sin.

In this connection, keep in mind the following points: The apostles expressly were given exceptional powers by Christ through his promise (Matthew 10:1). To be sure, all Christians, according to Mark 16:17-18, still to this day have the power to do these miraculous signs.³⁰⁰ Yet 1st Corinthians 12:11 teaches that the Spirit gives these special gifts "as He wills." Hence, this is not an absolute, but a conditional promise. Furthermore, the ability to give out these miraculous powers to others through the laying on of hands must have been promised to the apostles privately, for we do not read of this promise in Holy Writ. Hence we latter day Christians have not been given this private pledge. To be sure, on Pentecost not only the twelve disciples but the other followers who gathered with them were filled with the Holy Spirit (Acts 1:13-15; 2:1-4). However, we do not read that these laymen could lay on their hands and distribute the Spirit's gifts to other laymen. This was something which only the apostles could do (Acts 8:14-17; 6:5-8; 8:5-7). The case of the layman, Ananias, was exceptional, as the circumstances show. The fact that he was able to lay his hands on Paul effectually was due to the fact that God personally commanded him and promised to do it (Acts 9:11-12).

"Since, according to Mark 16:17-18, we today also could have the authority to work miracles, why is it that we could not do them?"

It is because we do not have God's command or promise to do them at will. For instance, the almighty Son gave his twelve disciples miraculous powers (Matthew 10:1). At one point the disciple John, in anger, wanted to destroy a village of the Samaritans with fire (Luke 9:54); but he could not. This was because he did not have the Lord's permission. Without such permission, John could not do it no matter how badly he wanted.

The same holds true today. Though you have had the fullness of the Spirit from conversion, you could not speak in unlearned foreign languages, raise the dead, or do other apostolic-like miracles, because you have not been given God's permission to do so. He has withheld it from you and from millions of other Christians since the apostolic age. Without his command or promise, you simply could not do them. On the other hand, the apostles had been given the command and promise. Indeed, various laymen had also received permission from God to do certain miracles after, or by virtue of the fact that the apostles had laid their hands on them.

Since the time of the apostolic age, however, we have not seen Christians do miracles on such a grand scale. If miracles have occurred, and they have (see missionary history), God would have given his command and promise for them privately, to one person at a time, for one instance at a time. Lest you follow your flesh and become miracle-minded, realize that far greater works than speaking in tongues, or raising the dead, occurred since the apostles. For example, the mighty Lutheran Reformation was accomplished without apostolic miracles; it prospered on account of the means of grace.

Indeed, in order for an apostolic age to be repeated today, the Lord would have to speak to the church at large, giving it his permission; or he would have to raise up another delegation such as the twelve apostles. But this has not been the Lord's method of operation since the first century. Neither do we have a prophecy pledge that he will repeat the apostolic age again in the New Testament.

"In answer to that, what if CM were to remark, 'All right, we do have God's private permission to start another miracle-working apostolic age'. What would you say to CM then?"

I would ask it several crucial questions. For example, I would ask it to prove why an apostolic age would be necessary today, for the Lutheran Reformation was a tremendous renewal, and it did not include tongues or healings; neither did the most recent renewal, that golden age of the church in America from the 1840's to 1950. The gospel flourished fine in this age; tongues and healings would not have helped it. As Th. Engelder remarked earlier, "Scripture does not teach that the extraordinary charismatic gifts of the apostolic age belong to the necessary equipment of the church of all ages. In the ordinary work of the Church they are not needed. They were extraordinary charisms. God still works miracles in the Church, but He is the sole Judge of the need of the measure of the gifts to be bestowed."³⁰¹

Furthermore, I would ask CM to demonstrate every one of their extraordinary, miracle-working gifts, such as the raising of the dead.

Just the same, miracles still could be done today. However, the signs that would be done by errorists will be works of Satan, as were the miracles of Jannes and Jambres (2nd Timothy 3:8), the sorcerers of Pharaoh. Even though an errorist in doctrine and practice could do such a wonder, you must not believe him, follow him, or trust that his sign was God-sent! This is a fundamental rule from Heaven (Deuteronomy 13:1-3). This same warning holds true in regards to CM, since it is full of errorists who claim to have prophecies and dreams, and to be able to work miracles.

What CM is doing, then, is this: It is saying, "We know better than God. Therefore, we think it is necessary to hold another apostolic age. What is more, our fanatical spirit lusts to do these wonders as a thrilling experience for our flesh. Since others have said that it is possible to do apostolic wonders, we are going to reach out and grab our share, too. We are not going to wait for God to give permission 'as He wills', but, as Simon Magus, we want a Pentecost, and we want it now!" How could the devil refuse to oblige such craven covetousness?

Thus whenever CM baits its hook for converts, enticing, “Come; look! You, too, could get the baptism in the Holy Spirit. It works!” CM not only blasphemes the Holy Spirit, but it acts defiantly in absence of a specific command or promise of Christ, such as the one he gave to his disciples in Luke 24:49.

“What is to keep a Lutheran charismatic from arguing that he has been given by the Holy Spirit the powers which Mark 16 promises, and, therefore, is justified in being a charismatic?”

As it has already been stated elsewhere in this chapter, the Lord may give a true Christian a fulfillment of his protection promise given in Mark 16 at a specific hour in his life if and when the Lord would will it. However, for a Lutheran charismatic to prove that he has acquired a continuous, supernatural power from God which is not bogus, he would have to pass the following, scriptural checklist, namely:

1) Why does this person want to tell us that he has apostolic-like power? The apostles did not feel it necessary to call attention to their powers. So why the conceit?

2) How did this person get his power; that is to say, did he first undergo a baptism in the Holy Spirit (BHS)? Does he subscribe to the teaching that one ordinarily gets these apostolic-like powers from a BHS? On the contrary, in Mark 16 Jesus did not state that in order to receive the powers which he mentioned one must first undergo the charismatic-defined BHS. In Mark 16 the eternal Son of God flat out gave a comforting promise to his church that it would be given Heaven-sent protection powers to defend itself, or to help others in the cause of the gospel, with the provision: as the Lord would see fit (1st Corinthians 12:11). What is more, although all of the believers in the apostolic age had the same promise of Mark 16 as we do, not all of them were given these paranormal powers. Nor could they get them simply by undergoing an experience called a “BHS”, but only when and where the Spirit willed it.

3) Would this Lutheran charismatic flatly reject the idea of getting the power of Mark 16 through a BHS? If not, then this would be indicative of a Simon Magus-like motive, not the spirit of the apostles.

“But are not some charismatics sincere?”

Toward whom? A Christian sincerely may want to praise and to serve his God more and naïvely join CM for that purpose. However, this same Christian who would see the obvious evidence and facts of fraud, but would not denounce and leave CM will not be sincere; for that Christian who would ignore God’s plain commands on how he wants to be worshiped and praised, and who would brush aside or refuse to be informed of the Almighty’s warnings against false teachers, will not be very sincere. In fact, that Christian who would embrace CM yet continually would ignore and violate God’s commands and warnings, will not be praising or

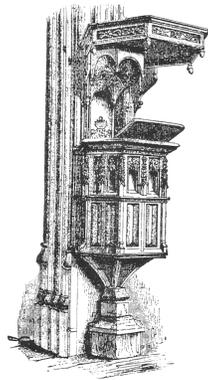
serving God better, but worse. Therefore, any Christian who sincerely would have entered CM, but who subsequently would refuse to leave it, will not be sincere toward God.

“In the 1960's and later in CM, could it not, in fact, have been God who gave them the speaking in tongues?”

No, for he refuses to give an evil and adulterous people a sign (Matthew 16:4). The only possible sign that God would give them would be the one spoken of in 2nd Thessalonians 2:11.

“Does not CM speak the gospel?”

Whatever they might say about the gospel is exploded or otherwise destroyed by what they would state before or after in their false teachings of infused grace; for instance, that the Spirit operates apart from and outside the means of grace; that the Words of God in his Bible are powerless to create faith; that faith is a work of man, or else a direct result of an act of the Spirit.



Homiletical Treatment

The following material is offered as an example of sermons which could be made in regards to the charismatic renewal.

1st Corinthians 15:1-4: *Brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you - unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.*

In the epistle to the Galatians, the inspired apostle wrote, “O foolish Galatians! Who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly set forth among you as crucified? This only I wish to learn from you: Did you receive the Spirit by the works of

the law, or by the gospel report of faith? Are you so foolish? Having begun by the Spirit, are you being made perfect by the flesh?" (Galatians 3:1-3, author's translation).

Paul had preached to the Galatians the authentic gospel, that is, that only Christ's holy life and death had been the cause for their justification and salvation. Moreover he reminded them that they received the indwelling of the Holy Spirit not by doing anything or by fulfilling anything first, but that the Holy Spirit had come to them through the gospel report, and had converted them; that upon handing over to them their forgiveness, he had brought them to faith.

But now some of the Galatians were acting senselessly. They thought that they needed a better justification than the one which the Spirit of God had presented them, and they tried to raise themselves from what they thought was a flawed justification to a more perfect one; and to attain it by their own efforts. But Paul comments, "Are you so foolish? Having begun by the Spirit, are you being made perfect by the flesh?" "O foolish Galatians! Who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly set forth among you as crucified?" (vv. 3 & 1, author's translation).

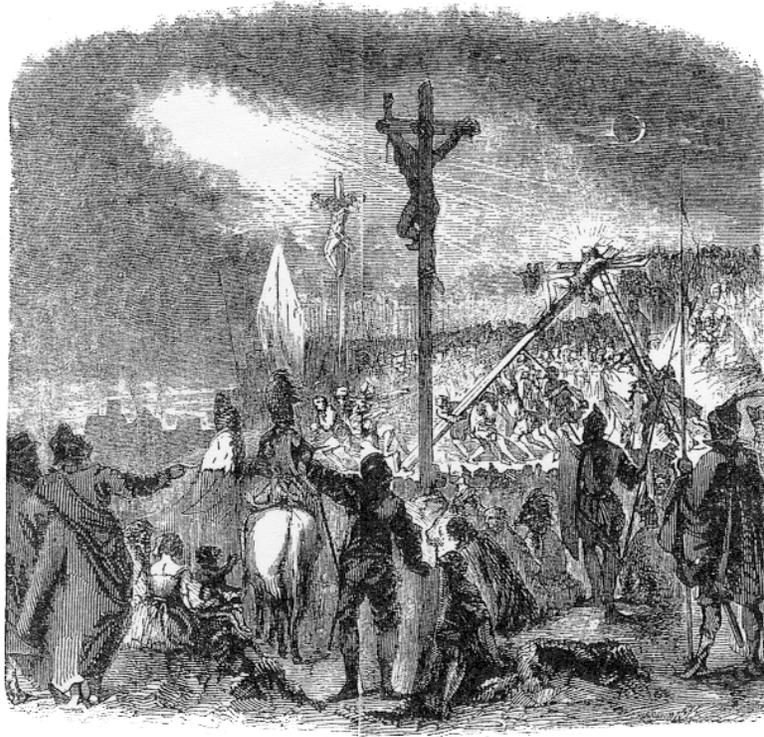
This selfish thinking of the sinful flesh, which Paul saw in the Galatians, that was destroying their justification by faith, sadly has resurfaced again today, being found in the false teachings of the charismatic movement.

Somberly note that -

CHARISMATIC TEACHING DESTROYS JUSTIFICATION BY FAITH

To arrive at this conclusion, first study -

1. What man's religion is;
2. What God's religion is;
3. How man's religion destroys God's religion; and
4. How charismatic teaching is man's religions, and, therefore, destroys God's religion.



1.

The more that a Christian would study Scripture, the more he will see that there are really only two religions in this world: God's religion and man's religion. In the text Paul states what God's religion is: "that Christ died for our sins according to the Scripture . . . and that he rose again the third day." On the other hand man's religion, that is, the religion that unbelieving, unregenerate people have by nature, says that you must do something to get to heaven. Hence all man-made religions, no matter by what names they may be called, teach that since man has sinned, it is man that must make amends to God. That is to say, man must do something or have something within him which will please God and, thereby, get forgiveness. Man-made religions may differ in their details as to what man has to do, but they all agree in this, that something in man saves him. In conclusion, then, man's religion, which everyone professes according to his sinful flesh, declares this: I am saved by me. However, God's religion promises: You are saved by what God has done for you. Note the differences!

2.

What is God's religion? Paul writes earlier in 1st Corinthians (2:9-10): " 'Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him'. But God has revealed *them* to us." Your selfish sinful flesh had no idea of what God's religion was. The Lord had to reveal it to you; and what did he reveal? a religion which was entirely different, in fact, one that was totally opposite to man's religion. It was that

religion which Paul states in the text, “that Christ died for our sins according to the Scriptures . . . and that he rose again” (vv. 3-4). In a nutshell, that is it.



The Resurrection.
A woodcut by Schnorr von Carolsfeld.

Though man’s religion, that is, the religion of the flesh, wrongly teaches that something inside of you moves God to forgive you, God’s religion states that Christ died for your sins and rose again to move God to forgive you. Thus it was something outside of you, something which you did not do, but which only Christ did in your place which got you forgiveness from God.

From the outset you must remember that all have sinned, as Scripture testifies, “All have sinned and continue to fall short of the glory of God” (Romans 3:23, author’s translation). As a result, all have deserved death, for “the wages of sin is death,” the Bible teaches. What is more, you deserve not just an earthly death, but an eternal death besides, namely, damnation, as Ephesians 5:6 points out, “Because of these things [that is, adultery, filthiness, and covetousness] the wrath of God comes upon the sons of disobedience.” “These will go away into everlasting punishment” (Matthew 25:46).

What could you do? The religion of the flesh, man’s religion, cannot deliver you from eternal death, nor get you forgiveness with God, for, again, Holy Writ states, “By the deeds of the law no flesh will be justified in His [God’s] sight” (Romans 3:20); “for by grace you have

been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast” (Ephesians 2:8-9). Only Christ could deliver you from eternal torment.

This is how he did it: as the text states, “Christ died for our sins.” By his wonderful plan of salvation, your gracious God has regarded the death of his Son on the cursed cross of Calvary as the death which he would have had to require of every sinner for breaking his holy law. Christ died the death which the sinner deserved to die. But this was not all.

There was the matter of keeping God’s law. Holy Writ teaches that only “the doers of the law will be justified” (Romans 2:13). But no sinner had kept God’s holy law. All had broken it. Yet the divine law demanded perfect obedience; and unless this demand were met, no one could be justified. So in Heaven’s perfect plan of salvation, this matter also was addressed. In his love God decreed that you the sinner, who had spent your entire life in unrighteousness, should be given the righteousness gotten for you by the saving Son of God. The Son of God, who had spent his entire earthly life as the sinner’s substitute, obeyed God’s pure and holy law perfectly. This righteousness Heaven recognized and decreed that it should be your own; but not just for you, but for the whole world. Therefore, because of the death which he died, God has declared that all sinners are just. He has justified them. Thus Heaven has worked out your justification. You did not do it. God did it for you. Because he is the one who did it, you can be guaranteed that it was done flawlessly and completely. Your justification did not take place anywhere inside you, but outside you: on the cross, and at the Easter tomb.

So why is this justification called “justification by faith”? First of all, by nature no one knew of this divine plan of salvation. Hence God did something else for you. He sent his Holy Spirit by means of his Word to make you understand his wonderful kindness in sending his Son to be your Savior; the Spirit was to make you accept by an act of faith the work of Christ as performed in your place. Thus, whenever the almighty gospel is heard or read, the Spirit of God persuades you that it is true, and creates in your heart the desire and the will to accept the justification worked out by Christ. Therefore “faith does not move God to forgive us our sins and to declare us righteousness Its only function . . . is that it puts us into possession of the forgiveness and righteousness that is there for us” (Edward W. A. Koehler, *Luther’s Small Catechism Annotated* [Fort Wayne, Indiana: Concordia Theological Seminary Press, 1981], page 210). Faith is the eye of the soul. That is to say, as the human eye cannot see itself, but only other things, so faith cannot see itself, but only Christ, and the justification Christ worked out for you. So justification by faith does not mean that your sins were forgiven after you came to faith. They were already forgiven over 1960 years ago on the torturing timbers of Golgotha. To be justified by faith, then, means that the Spirit has now put into your possession the justification which Christ has won for you. The Spirit does this by having you believe it.

Thus the grace of God which moved him to justify you is outside you; the doing and the dying of the Lord which justified you is outside you as well. Hence justification is a wonderful work which God has graciously done for man, and must not be confused with what he subsequently does within man to move him to do good works. Thus it could and should be concluded that God’s justification is the opposite of man’s religion, the religion of the flesh.

3.

In fact, the religion of the flesh will destroy God's way of justification by faith. It will destroy it in this way: As the moon during a total eclipse will hide the sunlight, or replace it, for all practical purposes, so also man could block out the words of God's justification promises by inserting his man-made beliefs in their place. However, the consequence of doing this is made clear by Galatians 2:16 which declares, "By the works of the law no flesh shall be justified"; and Galatians 3:10 states, "As many as are of the works of the law are under the curse." "All our righteousness *are* like filthy rags," adds Isaiah 64:6. Thus, by inserting his man-made beliefs in the place of God's gospel pledges, man will ruin God's justification for himself.

Furthermore, if any human contribution were to be added to God's way of justification, it would destroy the integrity of it; and any justification that is a mixture of human effort and God's justification is a phony, a lie; it is not God's authentic justification. As a result, it is not able to do anything such as save a soul. For instance, as a balloon could be burst either by the crushing weight of a falling boulder, or by one prick of a needle, so one's faith in God's justification could be prevented by outright rejection, or merely by pinning on one human contribution to God's perfectly finished salvation.

In light of this, Galatians 2:21 warns, "If righteousness were to come through the law, then Christ would have died in vain" (author's translation). "As many as are of the works of the law are under the curse" (Galatians 3:10). Thus, if a sinner were to do something in order to appease God, to fulfill some requirement, to obey some law, or to have some good quality inside him, then, that sinner would have replaced God's justification with his own plan of salvation, with his own fulfillment of God's law, or with his own righteousness. But Scripture warns that this will not be God's justification. Ephesians 2:8-9 teaches, "By grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast." Even if something were added onto God's justification, that addition also would wreck it. Paul had to warn the Galatians sternly after they wished to add onto God's justification, "Christ will profit you nothing You have fallen from grace" (Galatians 5:2, 4); and in Galatians 1:6-7 the apostle denounces the Galatians' additions to God's justification, calling them "a different gospel" which is not God's gospel, but merely something which perverts "the gospel of Christ." Paul then warns, "If we, or an angel from heaven, were to preach any other gospel to you than what we have preached to you, let him be accursed!" (Galatians 1:8, author's translation.) Hence God's religion must stand in the human heart, or else man's religion will.

4.

With such a strong warning, and with God's justification by faith presented so clearly in Holy Writ, it is strange that differences and divisions would have appeared within Christendom. So what has caused these divisions in the church? They are due solely to the fact that men arose within the church and gained a following who did not continue in the clear and simple teachings of the Bible, but proclaimed their own words, and, as a result, impaired, or even wiped out God's teaching of justification by faith.

Even so there has arisen within Christendom a movement known as the charismatic movement. It had started actually already back in the days of Luther. The charismatic movement are those people in various denominations who have looked to the teachings peculiar to the Pentecostal church bodies, such as the Assemblies of God. The name “charismatic” refers to these people’s belief that the gifts, or as it is called in the Greek, *charismata*, of the Holy Spirit could and should be around today as they were during the miraculous times of the early church. Proponents of charismatic teaching have been found in all the main denominations, including the Episcopalian, Methodist, Baptist, Presbyterian, and even the Lutheran churches.

What is charismatic teaching? Indeed, there are many teachings within charismatic ideology that differ from what holy Scripture says; but for now, we are concerned with the ones affecting justification by faith.

What are these charismatic teachings, and how do they destroy justification by faith? They will destroy it when they would block it out. That is to say, as the moon during a total eclipse will hide the sunlight, or replace it, so to speak, so the charismatics will block out the rays of God’s justification by faith by inserting their teachings over it. These teachings are the following:

For instance, “that not all the treasures of God’s grace are found in Word and Sacrament but must be sought in a special ‘experience’ *after* being born again in Baptism.

“That our Baptism is only ‘water Baptism’ which must be supplemented later by ‘Spirit-Baptism’, the former giving us indeed a spiritual rebirth but only starting us out while the latter brings us an upper-level spirituality which makes Jesus really our *Lord*.

“That there is a distinction between ‘Spirit-filled’ Christians who have attained upper spiritual levels, and on the other hand, ordinary ‘born again’ Christians, sometimes referred to as mere ‘nominal’ Christians”

“That they have a ‘full Gospel’, making the point that our churches don’t have a complete Gospel, which should preach as essential elements not only the Cross and the Empty Tomb of Christ but also the promise that believers should expect miraculous gifts such as ‘tongues’ and ‘healings’

“That certain ‘gifts of the Spirit’ are signs by which believers can know that they have faith, are in God’s grace or have the Spirit, and that the lack of these - say, ‘tongues’ and ‘health and healings’ - are signs that they are lacking in faith and that their sanctification is incomplete.

“Classic Pentecostal doctrine . . . is to make faith just one, the *last* of a number of ‘steps’, or conditions, required of believers before they can attain to spiritual fulness The first faith, they say, obtains grace, forgiveness of sin, and justification, but there must be a second experience, which alone brings ‘life in the Spirit’. The ‘steps’ toward this are ‘inner works’ - variously described as ‘preparation’ . . . ‘absolute and entire surrender’ . . . ‘searching and cleansing the heart’ . . . ‘the removal of all conscious sin’.

“When faith is coupled with prior inner works which prepare a person to get God’s full gift, then faith ceases to be Scripture’s ‘faith without works’. Faith cannot be one in a list of steps, or inner works, and still be ‘faith alone’ ” (J. V. Kimpel, *The Charismatic Movement in the Lutheran Church*, a tract [Stevensville, Maryland: 1986], pages 3 and 23).

Thus these charismatic teachings divert people from the clear gospel to another gospel, which is not a gospel, but a man-made law that says that what Christ did is not enough for your justification; you have to do more. Such charismatic teachings divert people from the fact that as soon as a person is justified by faith, he comes behind in no gift, his blessedness is complete except for the bliss awaiting him at the coming of our Lord Jesus Christ.

“The gospel is about Christ (Rom. 1:3) - about His doing and dying, and about God’s awesome act of redemption in Him Any human experience, other than Christ’s experience for us, is very small by comparison and should never be the focal point of our concern, much less of our Christian witness. No wonder Paul declared to the experience-centered charismatics at Corinth, ‘I determined not to know anything among you, save Jesus Christ, and Him crucified’. 1st Cor. 2:2.

“The church at Corinth had become confused about spiritual gifts. Ecstatic religious demonstrations and marvelous experiences were thought to be the proof of the higher Christian life. In chapters 12 to 14 Paul uses a variety of arguments to point out the fallacy of this ‘charismatic’ distortion. But his crowning argument is in chapter 15. He calls the Corinthians back to reconsider the gospel. They were in danger of apostasy (2 Cor. 11:3, 4).

“Paul’s definition of the gospel seems to be startlingly simplistic: Christ died for our sins, was buried, and rose again the third day. This statement of the gospel makes no reference to religious experience at all. The Corinthians were already far too preoccupied with their ‘marvelous’ religious experiences. Paul seems to be saying to them, ‘You who are making your boast in your high and mighty experiences are forgetting the gospel which brings you salvation. None of your charismatic experiences are able to save you or recommend you to God’s favor’ ” (“Justification by Faith and the Charismatic Movement,” *Present Truth*, special issue [Fallbrook, California: 1972], pages 6-7 & 5).

Why do the charismatics advocate such teachings? Aside from the selfish, fleshly motives as listed in the New Testament Scriptures which God attributes to all false teachers (2nd Peter 2:12-19; Jude 12-13, for instance), they argue that Christendom needs a renewal, it needs energy and power; and this is the way that it is supposed to get it. Those who are drawn to this movement like to refer to it as a force for spiritual renewal. Such people view their own church as lacking life and power, and in need of a stimulus. But to teach that justification by faith is not enough, and that Christians need more than justification to be authentic Christians, is certainly not a biblical teaching. It is a lie. Christendom will exist and prosper at God’s will, and only where justification by faith is taught clearly, and left to stand on its own. Any other approach to build up the church, such as the charismatic movement, will not build up the church, but only wreck faith, and divide Christendom further.

Why should you be concerned with the charismatic movement? so that you will see the dangers in these false teachings; so that you will see that they are nothing but man's religion; that you will not listen to these teachings no matter how dynamic they might sound to your flesh, and lose your inheritance in heaven; so that you will not take your dependence on Christ's blood for your justification, and trade it for a bucket of sand.

However, that is not all. As I have mentioned before, these are critical times. You are living in a unique time in church history. When the armies of Napoleon began to overrun the nations of Europe, and make them French territories, the famous English statesman, William Pitt, Jr., stood up in Parliament, and suggested: "Roll up the map of Europe. It will not be wanted for ten years."

Likewise, the charismatic movement is on a rampage through Christendom in the United States. It has crossed all the denominational boundary lines during the last twenty-five years, and is gaining more members and influence. Therefore, roll up the pages that list the historic differences between the different denominations! You will not be needing them anymore. With the growing influence of the charismatic movement, there is going to be a regrouping of the different denominations along new religious boundary lines.

It should be said that there might be Christian people involved in different phases of the charismatic movement. However, they do not yet see that its teachings are a throwback to man's innate religion. Moreover, as a person who is holding a needle next to a balloon is recklessly and dangerously close to bursting it, so, too, such Christians in the charismatic movement are dangerously close to wrecking their justification by faith.

The charismatic movement is also leading people back to the corrupt, medieval theology of the Roman Catholic church. A Catholic Benedictine monk, Edward O'Conner of Notre Dame has written: "Catholics who have accepted Pentecostal spirituality have found it to be fully in harmony with their traditional faith and life." "Moreover, the doctrine that is developing in the Pentecostal churches today seems to be going through stages very similar to those which occurred in the early Middle Ages when the classical doctrine was taking shape" (Edward O'Conner, *The Pentecostal Movement in the Catholic Church* [Notre Dame, Ind.: Ave Maria Press, 1971], pages 28 & 193-194).

Likewise, you should be seriously concerned about charismatic teaching because one charismatic teacher, for instance, a man by the name of Kenneth Copeland, whose ads to watch his TV show you may have seen recently on local TV, has claimed that charismatics have raised people from the dead. He also has claimed that Christians can "hold the rank of a god," even saying: "When I read in the Bible where he [Jesus] says: 'I am [God]', yes, I am too!" That kind of idolatry and pride you can do without.

Therefore, take note of this charismatic evil and resist it, knowing that true Christianity is not centered in the worshiper's own experiences, but in the death and resurrection of Christ! They are what justify you. Cling to them and you will be assured of heaven!

1st Corinthians 12:13: For by one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves or free.

Already in the days of the Reformation, shortly after God had sent his Second Messenger, Martin Luther (Revelation 14:8), to begin a house cleaning of the corrupted church, the devil began a counter effort known as the Anabaptist movement. Even one of Luther's own colleagues on the Wittenberg faculty, Andreas Carlstadt, went over to this movement. When Luther alerted Christians to this sinister deception in his essay "Against the Heavenly Prophets," he spoke out against the false notion that the Holy Spirit works directly on the heart without the Word and Sacraments. This false teaching Luther called "enthusiasm." Later, in the *Smalcald Articles of the Lutheran Confessions*, Luther wrote further on this, and said: "All this is the old devil and the old serpent who made enthusiasts of Adam and Eve. He led them from the external Word of God to spiritualizing and to their own imaginations, and he did this through other external words In short, enthusiasm clings to Adam and his descendants from the beginning to the end of the world. It is a poison implanted and inoculated in man by the old dragon, and it is the source, strength, and power of all heresy, including that of the papacy and Mohammedanism. Accordingly, we should and must constantly maintain that God will not deal with us except through His external Word and Sacrament. Whatever is attributed to the Spirit apart from such Word and Sacrament is of the devil."

The 16th century Anabaptists and the modern day charismatics have many things in common. What Luther said about "whatever is attributed to the Spirit apart from . . . Word and Sacrament is of the devil" applies equally to the modern day charismatic movement. As Luther did in his day so also you today face a false teaching forged in hell that would throw out the precious gift handed down to you from the Reformation - the only saving Word and sacraments - and would lead you to your own unsavable feelings and imaginations.

Central to the charismatic movement is the notion that every believer must seek a Spirit-baptism after his water baptism to obtain full power for Christian service. Look at this misguided premise and see what Scripture has to say! Does the Bible speak only of -

ONE BAPTISM, OR TWO?

Pentecostals and charismatics in all denominations define the substance of their movement as being the "baptism in the Holy Spirit." Following conversion and baptism both charismatics and Pentecostals claim to have received a second spiritual experience known as the "baptism in the Holy Spirit" with the ability of speaking in tongues. "While Pentecostals claim that speaking in tongues is the necessary evidence to indicate that one has been baptized in the Holy Spirit, most mainline charismatics would say that speaking in tongues is not necessary but is 'normal'. The 'baptism in the Holy Spirit' is defined as a decisive empowering experience which opens to the individual the dimension of the supernatural working of the Holy Spirit" (Don Matzat).

Just the same, if the baptism in the Spirit were a specific, second, experience empowering one for bigger and better spiritual work, one would certainly expect Paul to treat extensively such a truth in his epistles. But this idea of a “baptism in the Spirit” is not found in any of them. Instead in Ephesians 1:15-19, for instance, Paul’s prayer for the church is for its enlightening by the Spirit, not the “baptism in the Spirit.”

Where do the charismatics get this idea, then? They have dreamed it up. They have not found this doctrine in Scripture, but have read it into Scripture, notably into certain passages in the book of Acts.

For instance, one Pentecostal minister, writing to those already baptized with water, stated: “If you wish to be baptized with the Holy Spirit, you must be persistent, and not passive, in prayer.” This same writer insisted that the disciples who waited in Jerusalem for Pentecost finally received the Spirit because they “continued with one accord in prayer” (Acts 1:14).

Yet the twelve apostles did not receive a blessing of the Spirit on Pentecost because they had first prayed and pleaded for it, but because Jesus had promised that they would receive it (Acts 1:5). They simply tarried and prayed in obedience to the Lord and to be consistent with their faith.

Furthermore, nowhere in Scripture are Christians taught to expect miracle-working abilities as the norm and rule. The record of the Samaritan conversions in Acts 8:14-18 indicates that the powers of the Holy Ghost to heal, speak in tongues, predict the future, etc. (1st Corinthians 12:8-10), were passed on to others by the laying on of the apostles’ hands. Thus when the apostles died the period of supernatural powers also ceased. Early church historians have noted this fact.

The incidents in the book of Acts which charismatics cite as examples of their second baptism where some of the non-Jewish converts such as Cornelius (Acts 10:44-47) received the gift to speak in foreign languages without the apostles’ aid, were simply special lessons to the apostles and to the believing Jews (Acts 11:17) that God “has also granted to the Gentiles repentance to life” (Acts 11:18). These miraculous gifts also were designed to be assurances to the converts themselves that they were no less privileged than the rest of the church. In addition, the reason why the apostle Paul in Acts 19:1-7 baptized and laid hands on twelve disciples of John the Baptist so that they spoke in tongues and prophesied, was in order that a special New Testament truth could be impressed upon them. That New Testament truth was this, that these men needed to know the importance of Christian water baptism into the name of the Father, Son, and Holy Spirit, and to be assured that the Holy Spirit was behind this baptism. Likewise, today if God in special instances would work healing and protection miracles (see missionary history), it will be because he wishes to impress upon that individual a certain truth, or to keep his promise of protection.

Therefore, it would not be correct for someone to say that by tarrying and praying for the Holy Spirit, or through the laying on of hands, the gift of tongues or other supernatural workings are brought about in conformity with the apostles’ practice in Acts. The apostles did not lay their

hands on every Christian (see, for example, Acts 8:19, 26-39; 9:32-43). They only did so when a need arose. Thus not every apostolic age Christian spoke in tongues, prophesied, or healed; nor was it necessary, expected, or commanded by God to do so. Whenever the apostles did lay on their hands and bless someone with a supernatural gift of the Holy Spirit, it was to help him, or to impress upon his mind some New Testament truth.

But when the great transitory period between the Old and New Testaments was finally accomplished, and the glorious books of the New Testament had been written, there was no further need for the miraculous signs and assurances from the Spirit. The Christian church had been authenticated, sheltered, and given a good start. As in the Old Testament, when the Old Testament church of Hebrews, upon leaving Egypt, needed shelter and guidance at its inauguration, and God nurtured it for a time with miracles by Moses, so the other great epoch, the inauguration of the New Testament church, also was helped throughout the apostolic age with divine wonders. Thus as little as Moses' miracle-working powers meant that all Old Testament Israelites after him should have the same ability, just as little does it mean that all Christians after the apostles should get equal wonder-working powers. Hence the idea of a second baptism in the Holy Spirit with the ability of receiving miracle-working powers is a figment of the imagination.

Does the New Testament ever use the expression "baptism in the Spirit?" Yes, only once, in our text. But this expression is not used to indicate the experience to which the charismatics refer. The sense in our text is quite different. In the twelfth chapter of 1st Corinthians Paul is describing the unity of all believers in Christ. Just before our text he makes the illustration: "As the body is one and has many members, but all the members of that one body, being many, are one body, so also" is the body of Christ - the church (v. 12). Then, in our text which follows, he explains why this is true: "By one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves or free." The apostle points out that all believers have been Spirit-baptized at their water baptism. The situation in the holy invisible Christian church is not that some have been blessed by a higher or lower baptism. The one Holy Spirit through one water baptism has united believers into one holy invisible church. Furthermore, this will be the way the Spirit will do it for all time, not according to the two-tier setup which the charismatics imagine, in which some church members get the Spirit's power, and others do not, dividing the church into haves and have nots. But in "one Spirit we were all baptized into one body." The church is bound together by the Spirit through one water baptism. One baptism is sufficient.

How many baptisms, then, are there? one, two, or three? Scripture teaches only one (Ephesians 4:5).

Why then do charismatics and Pentecostals teach a second baptism? They do it because they claim that it is something through which the Spirit desires to bring about a renewal in all the denominations of this day; to revitalize the Christian church, and to snap it out of its lethargy.

Yet all of this is a smokescreen. There is no command or promise in God's Word that a Christian could and should have a second experience of the Holy Spirit known as a baptism in

the Spirit. What is going on is that far from being a renewing influence in the church, charismatics are a destructive menace from within the church, fifth columnists that gain adherents from unsound, weak, or bored church members who have been taken in by a movement that actually has fallen away from God's Word.

This is by no means an unfair judgment. Whatever the holy-sounding reasons charismatics or other false teachers and adherents give, Scripture plainly points out that those who will not listen willingly to "sound doctrine, but according to their own desires," do so "because they have itching ears . . . and they will turn *their* ears away from the truth, and be turned aside to fables" (2nd Timothy 4:3-4). Such people want to serve their own stomachs (Romans 16:18), that is, their flesh.

How could you have a genuinely Spirit-filled congregation, full of life, full of good works, and full of missionary fervor? This can be done, first of all, in the worship services when the words of the great hymns of the church are sung, when our exceptional liturgy is used, when the Epistle and Gospel lessons are pondered and taken to heart, and when the saving gospel is preached and holy communion is administered. In such a service the Holy Spirit will come pouring down, mightily blessing and strengthening all faithful worshipers.

In private you should study law and gospel passages fervently because the Spirit comes only through the Word! You should study Scripture and confess that you are as an unclean thing, that every nook and cranny of your heart is shot through and through with sin; that daily you sin much and indeed deserve nothing but punishment; and that you would be sentenced to damnation if it were not for the great mercy of your loving Lord Jesus Christ, who took your place, assumed your guilt, endured your damnation, paid off your debt, and gave you his righteousness to wear! The more gospel promises you would take to heart the more the Holy Spirit will fill you, the stronger you will become in faith, and the more joyful you will be. Do you want to have a rich, Spirit-filled life, full of joy in the Holy Spirit? Look to the mighty promises of God and have it! Think on your adoption into God's family at your baptism and you will get it! "Receive the Spirit" in no other way than by the gospel report of faith (Galatians 3:2, 5)!

Will this congregation become charismatic? That would depend on the members. If you would love the Lord and to study Scripture, grounding yourself on it, then this congregation will not succumb. It will be blessed and protected by the Lord. However, if you were not to do this, but were to occupy your time with trying to satisfy the desires of your flesh, this congregation would backslide into unbelief and mere formalism, or it would become so spiritually weakened and vulnerable that it easily will fall prey to the powerful influence of the charismatic movement.

Prevent this! Think about your baptism! As soon as you were baptized into the Christian faith, you came "short in no gift" (1st Corinthians 1:7). "All things are yours" (1st Corinthians 3:21). Your water baptism not only washed your sins away, delivered you from death and the devil, removed your guilt, gave you faith, gave you a new nature, but brought you into God's family. Moreover, baptism immediately began to produce in you the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians

5:22-23). The remembrance of water baptism and the addition on it of more gospel-grounded faith is all the church needs to revitalize itself. Yet if it would not do this, but, instead, would chase after a phony second baptism, it will not be energized; quite the opposite. It will experience a great “apostasy,” that is, a great “falling away” into greater unbelief and spiritual darkness, as occurred during the Dark Ages, giving rise to the papacy (2nd Thessalonians 2:3).

Is there one baptism or two? There is only one. There is “one Lord, one faith, one baptism” (Ephesians 4:5). “I acknowledge one baptism for the remission of sins” (Nicene Creed). “If anyone would come to you and would not bring this doctrine, do not receive him!” (2nd John 10, author’s translation.)

Luke 16:27-31: *“Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment’. Abraham said to him, ‘They have Moses and the prophets; let them hear them’. And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent’. But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead’.”*

There are no atheists in hell. This is a truthful saying. It is borne out by our text. Indeed, all of the idolized movie stars, who have gone after fame instead of faith, and have died; all of the ungodly entertainers who have spent their lives corrupting the morals of the people of our land, and have died, have awoke in hell, like the rich man, to discover that they had been wrong all their lives; that those despised ministers of Christ were right. Like the rich man, they, too, might wonder why God does not send someone back to earth to jolt their former associates into thinking about their death and about the horror of hell.

Yet, in the case of the ungodly arts and entertainment industry, God has sent them something: a powerful, judgment sign. That is to say, whenever the Almighty takes the life of someone famous in the entertainment industry, whether it be stage, screen, television, music, art, or literature, the triune God does so in threes, which is his sign. What is more, this does not go unnoticed. It is reported that whenever one of these celebrities dies, fear overtakes the rest of them; for they know that two more of them will die.

Yet, with all of this, have you noticed any real repentance in Hollywood, in the Screen Actors’ Guild, or among professional singers?

So even though the rich man in the text argued that a powerful sign was needed to cause people to believe, our text discounts this idea strongly, points instead to the Word of God, and insists -

NO GOSPEL SUBSTITUTES!

1. What they are.
2. Why only the gospel will work.

1.

In the past when we have studied this account of the rich man and Lazarus, we have looked at the doctrine of heaven and hell, and have learned Heaven's lesson that those who would refuse to do good to the Lazaruses of this world will reveal an unbelieving heart, and will end up in hell.

Just the same, there is another teaching that is forcefully brought out at the end of this account; one that you will need to take **to heart; for the words of the text** were not so much for the sake of the rich man - his case was hopeless - but for yours. What is more, the sentiment which the rich man expressed is so widespread today. See how the natural, unbelieving, unregenerate, sinful flesh, even in Christians, continually looks down upon the Almighty's words as lacking in power entirely; as not good enough for anything such as conversion! Your flesh thinks there are better ways to save the soul. Yet the teaching which is doubly emphasized in the text is this: No gospel substitutes!

Hear the words of the text again! " 'Send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment'. Abraham said to him, 'They have Moses and the prophets; let them hear them'. And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent'. But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead'." Notice how convinced and insistent this rich man is about his idea! Yet note how firmly he is told from heaven that only Moses and the prophets, which was the name for Scripture at that time, could do the job! This always has been the trouble with your sinful flesh. It does not want to put any faith in the Word of God. It thinks that substitutes are better.

This rich man in hell made a peculiar request. Since he could not escape his holding cell, he asked that Lazarus be resurrected and sent back to his brothers. If his brothers would see a dead man return and tell them about the horror of hell, they will repent, he figured.

This is the first gospel substitute to which the flesh wants to resort, namely, it wants to present something spectacular and impressive to people, like a resurrection; for that would grab people's attention, and make them sit up and listen. Indeed, this idea is widespread today, for this is the fleshly thinking of practically all the Protestant denominations today. They follow a centuries-old teaching by Jacob Arminius that flat out rejects the Word or sacraments as having sole converting power, and tries to convert through an appeal to the emotions. For instance, once a TV news broadcast showed some Protestant body builders breaking ice blocks in a spectacular and impressive display on stage before some wide-eyed youngsters as part of their effort to win them over for Christ. Though this does not happen every Sunday in these churches, this effort is quite typical of the Arminian/Protestant approach to conversion; you have to wow them in order to win them; you have to swamp their objections with an avalanche of manipulations on their emotions to convert them. How well could not this be done by someone who had risen from the dead! Yet this is not the Bible's way. The way to convert an adult is to give a careful,

methodical instruction to his intellect of God's plan of salvation, allowing the powerful gospel doctrines to work in his mind a divine change.



Not Jacob Arminius (1560-1609), but the rich man in hell was the first one to advocate arminian teaching. A woodcut by Schnorr von Carolsfeld.

In fact, the rich man's suggestion is not very different from the headlines of the tabloids which you see in the checkout lines at the supermarket. In them accounts are given of people returning from the dead. Yet have you heard of very many people being converted as a result? On the contrary, these articles are the subject of jokes. So is hell. Think of it: who today takes the subject of hell seriously, even in the churches? Ask your friends when was the last time they heard in church the word "hell" mentioned, or the word "sin" or "repentance." It is not stylish to

mention these anymore. As a result, what good would it do to raise a man from the dead, as the rich man suggested? Such a person would be laughed at, and his account of hell ignored. What is needed is a more powerful testimony: the gospel. No gospel substitute would do.

The second gospel substitute that is so widespread today is this: instead of being assured solely by God's promise, many today want to have a religious feeling; they want to experience something good inside; they want to feel something extraordinary. This is one reason why so many flock to catch a glimpse of the Virgin Mary. This is why so many blindly look to preachers who promise miracles and signs. This is why so many church members are getting caught up in the charismatic movement, for it advertises a spiritual rush from a second baptism in the Spirit, the possibility of receiving personal messages and visions from God, the chance to be slain in the Spirit, as they call it, and the ability to speak in tongues. This is especially appealing to sensitive, emotional, insecure, or weak Christians. This is why many today who have become bored with the gospel have itching ears (2nd Timothy 4), do not consent to the wholesome words of Christ (1st Timothy 6:3) nor obey the Word (1st Peter 3:1), but want to have an exciting religious experience that will thrill their flesh.

The third gospel substitute which we meet up with today has also been around for a long time. It is called "mysticism." Mysticism is the desire to get closer to God by some kind of personal preparation, by which one could feel God's presence. Though Scripture emphasizes and insists that God comes to us only through his Word and sacraments, still many care little for this, and want an encounter with the Lord apart from the gospel; they want a personal communion with God which their flesh can feel. Yet, again, this is a hankering after the flesh, not after the gospel.

For instance, prayer is being misused today when certain false teachers point to it as a means to experience a wonderful spiritual sensation, instead of pointing to the wonderful gospel as the only fountain of divine bliss. For as the disciples, who returned after a missionary journey, were flushed over the power which Christ had given them to cast out devils, and had set their hearts on this sensation, had to be reminded pointedly by the Lord: "Rather rejoice because your names are written in heaven!" (Luke 10:20), so you, too, need to be reminded to rejoice in the gospel, not in some rush which you may have gotten from a remarkable spiritual experience. As the rich man was told twice in the text over his protest: Hold onto the Word of God for your highest good; as doubting Thomas, who insisted on touching the Lord before he would be convinced, was reprimanded, and ordered, "Do not be unbelieving!" "Blessed *are* those who have not seen and *yet* have believed!" (John 20:27, 29), so you also should make no provision for the flesh. Do not use gospel substitutes!

Luther met up with this problem in his day, and replied, "In those things which concern the spoken, outward Word, we must firmly hold that God grants his Spirit or grace to no one, except through and with the preceding outward Word God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacrament." So have no gospel substitutes!

This is why it is maintained doubly in the text: “Hear Moses and the prophets!” that is, “Hear the Word, and be saved!” Use no gospel substitute! Why is the Word so necessary? It is because only God’s Word, that is to say, only his high gospel guaranties and promises, could assure the sinner that God in his heart forgives him his transgressions for the sake of Christ’s substitution, without making any ethical demand on him. Nothing else could do that; not even the word of someone who had come back from the dead.

Moreover, the word of someone from the dead, and the remarkable, religious experience that one would get from such a meeting, could not quail the troubled conscience. For everyday your conscience accuses you. Like a judge it convicts you of having done wrong. Like a tape machine it replays your past sins and condemns you for them. No matter how hard you may try to deaden it, silence it, forget, or switch the subject, your conscience rises up uncontrollably to damn you. Is there no relief? not from man, not even from a person who had been sent back from the dead. Only the Almighty with his all-powerful gospel of Christ can silence your conscience, free you from its endless naggings, provide relief from relentless guilt, and free you from the demands of God’s high and holy law. What a wonderful Word the gospel is! The law of God also works in conjunction with the gospel, bringing secure unconcerned transgressors to a realization of their damnableness, and down on their knees in terror over their sins. The gospel then brings the glorious assurance of God’s forgiveness for Christ’s sake, giving you welcome relief, perfect peace, and high joy.

What is more, Holy Writ can work an acceptance of this salvation, wonderfully moving man to accept God’s promise, and powering him to possess it by an act of faith. No word of man could do that, not even of one from the dead. Neither could any rapturous, personal religious experience do that. Only the Word could bring to you, hand over to you, and work acceptance in you of God’s high salvation. Only the holy Scriptures could make you wise for salvation (2nd Timothy 3:15).

Therefore, pray to God to keep you from the error of making your religious experiences the grounds for your spiritual certainty, hope, or deliverance! Like the rich man in the text, you, also, naturally are led to look away from the Word to some sensational experience, or to some feeling within yourself. Yet such an experience is no substitute for the clear Word of God. For example, note what the apostles did. They did not preach about the wonderful things which Jesus was doing for them in their lives. Paul declared, “We do not preach ourselves, but Christ Jesus” (2nd Corinthians 4:5). He maintained, “I determined not to know anything among you except Jesus Christ and Him crucified” (1st Corinthians 2:2). Indeed, love “does not seek its own” (1st Corinthians 13:5).

So, remember: do not seek a substitute for the gospel! “Blessed *are* those who hear the word of God, and keep it!” (Luke 11:28.) Be saved from the torment to come, not by hearing from any Lazarus, but by letting “the Word of Christ dwell in you richly” (Colossians 3:16)!

Luke 24:49: *“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”*

“When the Day of Pentecost had fully come, they were all with one accord in one place. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1, 4). Does this outpouring on the day of Pentecost mean that the Holy Spirit and his power were never poured out on the apostles before? no. Every believer has the Spirit (1st Corinthians 6:19), his power (Ephesians 6:10), his gift of faith (1st Corinthians 12:3), and other gifts (1st Corinthians 12:1-11). So the apostles, too, had the Holy Spirit’s presence and power well before Pentecost. For example, they had believed, they had cast out devils [Matthew 12:28], and they had received the office to forgive sins (John 20:22-23). So on Pentecost Heaven simply sent the apostles an additional measure of the Spirit to accomplish even greater things for the kingdom of God.

In a sense a similar thing will happen when we would given a large amount of water to drink: It is not as though we never had taken water before, but on this occasion, for a particular purpose, we have been given an exceptional amount for an exceptional reason.

Thus the Holy Spirit had a particular purpose in mind when, over and above the way he usually expanded the kingdom of God, he filled the apostles with marvelous gifts of preaching in order to inaugurate the mission work of the New Testament church in a big way. So -

PAY ATTENTION TO THE PREACHING OF PENTECOST!

1. For the Spirit worked such a marvelous thing;
2. Because of its soul-saving message.

1.

“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.” The Lord spoke these words to his disciples before he ascended into heaven. By them he declared two things: (1) That the Father had promised something for the twelve disciples, namely, that they would be endued with power from on high, literally, that they would be suited up with exceptional power from heaven; (2) that he himself would send this promise, and that they should wait for it in Jerusalem “not many days” later (Acts 1:5). This promise was subsequently sent and fulfilled in a big way ten days after Christ’s ascension.

What was this promise, and why did the Lord fulfill it ten days after his ascension? At that time the great Old Testament festival of Pentecost would begin in which hundreds of thousands of visitors would crowd the streets of Jerusalem, commemorating that land’s Thanksgiving Day. Since many Jews had not kept their ears to the ground and known that the New Testament period had arrived, it was a choice opportunity for the Holy Spirit to inform

them of the arrival of the New Testament, and the completion of the Messiah's work of redemption for them.

The gift of the Father, to which the Lord Jesus had referred, was the Holy Spirit himself. The Spirit and his might would be the power from on high which had been promised to the disciples to outfit them with exceptional power for a special reason.

The disciples were told to wait for this promise in Jerusalem, the city which was hosting the Thanksgiving festival. The disciples were gathered together with other Christians (Acts 1:12-15) probably in the same upper room where the Lord's Supper was instituted. Suddenly, a sound came from heaven as of a mighty rushing wind, and filled the house in which they were sitting. It was not an actual wind, but just the sound of one.

The sound was that of the Spirit, descending from heaven, fulfilling the promise. The sound that was like a mighty wind was simply his calling card, for both the Hebrew and Greek words for "spirit" mean "wind." Christ compared the coming of the Spirit to wind (John 3:8). Thus the Spirit indicated his coming to the disciples in a manner which they could hear. This also had the blessed effect of attracting a large number of people to the spot where the disciples were gathered so that there would be a large audience for what would happen next.

Simultaneously, there appeared on each head of the disciples split tongues like flames of fire. As the sound of the wind was not from real wind, so the flames were not real fire that would burn the heads of the disciples.

Why was there an appearance of fire, and why in the form of tongues? Fire is what God uses to indicate his presence. Thus the Lord indicated his presence to Moses in the burning bush (Exodus 3:2), and appeared in fire to Isaiah, Ezekiel, and John (Isaiah 6:4; Ezekiel 1:4; Revelation 1:14). What better form, then, for the Holy Spirit to announce to skeptical Jews his descent upon the disciples for a special mission than to anoint their heads with fire, symbolizing his presence? Moreover, what better way to show the wary crowd that it was God himself that was speaking his Word through these illiterate fishermen than for the Spirit to display his fire in the form of tongues? What a soul-awakening impression this should have made on the disbelieving crowd: the sound of a mighty wind - the signature of the Holy Spirit; the miraculous appearance of fire - an indication of God's presence; and fire in the form of tongues - a symbol that God was speaking! What an impressive display! Who could not help but listen? Who could not help but think that God was filling these men in a mighty way for a special event?

Thus the promise that Christ had made to his disciples had been fulfilled (Matthew 3:11; Luke 3:16; John 7:37-39).

What followed then? The disciples "were all filled with the Holy Spirit" (Acts 2:4), and began to preach to the amazed populace assembled before them Christ crucified in foreign languages that prior to this were unknown to the disciples, in languages which each foreigner understood.

Why did the Spirit fill the disciples more than usual, and do these extraordinary things? First of all, he did it because, as our text says, the Father had ordered it. Secondly, the Spirit produced extraordinary events on Pentecost, because it always had been Heaven's way to inaugurate the dawn of a new church era in a big way, with exceptional happenings. For instance, at the birth of our Savior the angels sang; at his death, the sun was darkened all over the earth. In fact, at an event comparable to the New Testament Pentecost, namely, at the giving of the law on Mount Sinai - the beginning of the Old Covenant - similar wonders happened. For example, the Son of God went before the church in the wilderness in a pillar of cloud by day and in a pillar of fire by night (Exodus 13:21). At Sinai the Lord descended upon the mountain in fire. Later (Numbers 10:11) the Spirit descended upon seventy elders, as he did on the disciples, and moved them to prophesy (Numbers 11:25).

Thus when the Spirit began his marvelous mission of telling lost mankind of the just-completed work of the ascended Savior, he did not do it with a peep. Such glorious, high news was worthy of a great fanfare. So he made these good tidings of great joy known in a big way. He pulled out all the stops. He had a grand opening. First of all, he got multitudes to gather before the disciples, for the news that Christ had opened heaven for mankind was just too wonderful for only a few ears to hear. Then he moved the disciples to speak of the wonderful works of Christ, not in just one language, which only a few could understand, but in many, so that Parthians, Medes, Elamites, Cretians, and Arabs could not only come to faith, but that they and others could fan out and return home to tell even more about it. What a way to begin announcing the newly completed work of Christ! What a way to reach so many to bring them faith through the hearing of the Word!

But why did the Holy Spirit wait until this time to make such a spectacular show of converting power? Why did he not do it beforehand in the Old Testament, for example? The Spirit did work long before this time to bring sinners to repentance, starting with Adam and Eve, and continuing on especially with the children of Abraham. Indeed, it should not be forgotten that through the divine message of Jonah, the Spirit converted Ninevah, a city of 600,000. Yet in the dying days of the Old Testament, the Lord announced that no longer would conversions generally be limited to the thousands in Palestine, but a spectacular number of souls, too many in number, scattered throughout the world, would be brought to saving faith in the glorious New Testament era (Isaiah 60:3-10). This mighty missionary effort by the Spirit of God would begin right after Christ had finished his justifying work on earth. Scripture explains it this way: Before Christ's ascension "the Holy Spirit was not yet *given*, because Jesus was not yet glorified" (John 7:39). But afterward, "being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [Christ] poured out" (Acts 2:33) the power of the Spirit in a tremendous way on Pentecost, enlightening, strengthening, and guiding lost sinners into all truth in his newly-completed redemption.

2.

What does Pentecost have to do with you? First of all, you should thank God for mercies shown to the unbelievers on Pentecost, and for bringing the saving message of Christ crucified to them.

Secondly, you should recognize that it is God's will that Scripture be preached, taught, and translated into various languages so that all people of whatever age, position, or location may be reached and brought to saving faith in the sin-destroying Son of God.

Thirdly, realize that the Spirit is behind any news of Christ's completed work of redemption. Christ declares, "When the Helper comes . . . the Spirit of truth . . . He will testify of Me. He will glorify Me, for He will take of what is Mine and declare *it* to you" (John 15:26; 16:14). Thus whenever you would hear of Christ's suffering, death, and resurrection, you should know that it is no hoax, such as Islam or Mormonism, but that it is God himself behind this news, distributing this saving message for your soul's highest good!

What is more, as the Spirit gave the disciples who were plain simple people without a higher education, wisdom from on high, so the same gift will be yours. Since Christ has promised, "The Holy Spirit . . . will teach you all things" (John 14:26), you are given Heaven's high pledge that after you would open the pages of the Bible, the Spirit will teach you what is contained in them, such as, "Which is the right way to God?" or that Christ's plans for your life are not always your plans, but his are best; that hardships are Heaven's way of bringing you closer to God; that misery and the grave are not the end, but simply by relying on the Redeemer's promise, Christ will bring you to live with him where he is.

This was part and parcel of the Pentecost preaching which the amazed apostles began to preach, moved miraculously to speak in foreign languages which they had never studied, to those who could understand them. This is the message that has now been brought to you to the saving of your soul. How gracious the Lord has been to you! Appreciate it!

Do not neglect this soul-saving preaching! Let the Word of Christ dwell in you richly, for you get into heaven not by your own thoughts, but only by the gospel preaching like that which was done on Pentecost!

Romans 8:12-17: *Brothers, we are debtors - not to the flesh, to live according to the flesh. For if you would live according to the flesh you will die; but if by the spirit you would put to death the deeds of the body, you will live, for as many as are led by the Spirit of God, these are sons of God, for you did not receive the spirit of slavery again into fear, but you received the spirit of adoption by which we cry out, "Abba, Father!" The Spirit himself testifies to our spirit that we are children of God, and if children, then heirs: heirs of God and fellow heirs with Christ, if indeed we would suffer together, in order that we also may be glorified together [author's translation].*

Has the Lutheran ministry failed to preach enough about the Holy Spirit? The Pentecostal and charismatic groups would say that it has. They would point out that there is much about the Spirit and his activity that we have failed to bring to the attention of our congregations. Indeed, this is one of their drawing cards for new members: that they know

something wonderful about the Holy Spirit that Lutherans do not. However, just the opposite is true.

The Pentecostals and charismatics do not bring to light forgotten teachings or neglected gifts of the Holy Spirit, but actually defame the Spirit and his wonderful work by their imaginations. Indeed, by their errors Christ's work also is undermined and wrecked, and the Father, too, is insulted. Hence far from shedding more light, these wolves in sheep's clothing actually cast darkness upon the Holy Spirit.

Just the same, has the Lutheran ministry failed to preach enough about the Holy Spirit? As a general rule, no. The Lutheran ministry follows the lead of Scripture and speaks mostly of Christ, because Scripture speaks mostly of Christ. Holy Writ is not divided up evenly so that one-third of its space is devoted to the Father, one-third to the Son, and one-third to the Holy Spirit. Instead from Genesis to Revelation the Bible devotes most of its gospel message to Christ and him crucified. The Lutheran ministry follows suit: it spends most of its time emphasizing Christ.

Be that as it may, the Gospel and Epistle lessons which have been appointed for every Sunday of the church year contain many references to the Holy Spirit and to his work. Thus if a Lutheran pastor would pick as his sermon text that Gospel or Epistle lesson for a Sunday which treats of the Holy Spirit, the congregation could and should be well taught about the Spirit and his marvelous works throughout the church year.

We have just an Epistle lesson for this Sunday. It speaks of the Holy Spirit and a work which he does for us poor miserable sinners. As we look at this text, learn more of the Spirit and his work, and pray:

HOLY SPIRIT: GUIDE ME TO GLORY!

1. Put to death my deeds of the flesh; and
2. Assure me of my glorious sonship.

1.

Why does the Holy Spirit have to guide you to glory in heaven? It is because left to yourself you could not go on for a moment in the fight against sin. You would be swallowed up by the threats of the law, and overcome by the devil's assaults.

Thus if you should find your interest in God's Word growing cold; if you should catch yourself laughing at jokes about God; if you would have to admit that you have not been working at all to rid your life of sinful habits, then, with a sorry heart, pray to the Holy Spirit right now: Spirit, guide me to glory!

Why should you pray that? Our text answers: "If you would live according to the flesh you will die" (v. 13). That is, if you would follow your flesh and do whatever it wants to do, you

will die. A life lived according to the flesh ends up in death, eternal death. Holy Writ warns: “Those who live according to the flesh set their minds on the things of the flesh For to be carnally minded *is* death” (Romans 8:5-6). Even the newly regenerated believers are not free from the influence of the flesh. Though the Epistle lessons for the last few Sundays (Romans 6:3-11; 6:19-23) have told you that at baptism your sinful flesh was murdered, remnants of it remained (Romans 7:18-25). Scripture recognizes these remnants, and calls them by the name which they had before: “flesh,” and warns in the text that if you would go back to following your flesh, in effect, putting yourself back under its control, letting it lead you, you will die in eternal torments. Therefore, to follow your flesh, that is, to let it govern your decisions, to let it influence you, is death. In the first place, you would be dead to God, that is to say, as you lived on this earth, you would be dead to his controlling influence on your life, just as a corpse on a battlefield is dead to all the commotion around him. What is more, since the “wages of sin *is* death” (Romans 6:23), the awful payment for living according to the flesh is death, not just the death of the body, but the awful death of the soul and body in everlasting torments and fire.

If the Spirit would not preserve you at all in the faith (1st Peter 1:5) by moving you and powering you not to follow your flesh, you will face a deathly separation from God forever.

How does the Spirit of God guide you to eternal glory? through your Christian nature. The text explains, “If by the spirit you would put to death the deeds of the body, you will live” (v. 13, author’s translation). The “spirit” in this case is your Christian nature, the “new man” (Ephesians 4:24), the “inward *man*” (2nd Corinthians 4:16), that form of new life which was implanted in man at his baptism (2nd Corinthians 5:17), whose will agrees perfectly with God’s will (Romans 7:22); which is dead to sin but alive to God’s controlling influence (Romans 6:11). This nature in you is what is to put to death the deeds of the body, namely, to squelch them, never to let them see the light of day. “For if you would live according to the flesh you will die; but if by the spirit you would put to death the deeds of the body, you will live” (v. 13, author’s translation).

How would your Christian nature accomplish this? The same Spirit of God who converted you remains occupied in and about you, making you perform holy works (1st Thessalonians 5:23), purging sin out of you (Psalm 79:9), and “leading” you (v. 14), that is, propelling, impelling you. The Spirit furnishes every impulse in this glorious work. The spiritual energies which the Spirit has implanted in the form of a Christian nature, your “spirit,” he uses for the purpose of strangling the evil doings of your flesh. In this connection the Comforter supports you and grafts in you the power to will your body to work against the law of sin in your members, and to work for the law of holiness. Your desires are sanctified, your emotions are stirred (Acts 17:16) with a holy hatred of sin, and with a strong love for righteousness.

Nevertheless, the Spirit does all of this only in one way: through the Word of God. The Word of God is through what the Spirit acts (Acts 10:44; Galatians 3:2, 5) to instill the impulses in you to yield yourself to God (1st Thessalonians 5:23-24; 2nd Corinthians 3:5). As Luther succinctly put it, “This mortifying of sin through the spirit is accomplished on this wise: Man recognizes his sin and infirmity, at once repents, remembers God’s Word, and, through faith in

the forgiveness of sins, strengthens himself against sin, and so resists it that he does not consent to it nor permit it to come to deeds.”

Be aware that there are dangers that threaten your soul! You have been warned by the text, “If you would live according to the flesh you will die; but if by the spirit you would put to death the deeds of the body, you will live, for as many as are led by the Spirit of God, these are sons of God” (vv. 13-14, author’s translation).

So take this to heart! Put this into effect! Take what you have heard in the text and put to death the sinful impulses of your body! You know which ones they are. Get rid of them! Put them to death right now! Pray, “Holy Spirit, come and guide me to glory! Inside me there is a wretched response to do evil. Lead me away from that! Show me its sinfulness! Assure me of the Father’s forgiveness! Stir my soul into flame to hate sin and to stamp out the impulses of my flesh, and to live only a holy life for my risen Redeemer, who loved me and gave himself for me” (Galatians 2:20)!

2.

You could, indeed, pray like this, for you are able to put down the works of your flesh after you have been assured that your sins have been forgiven for Christ’s sake; or, to put it another way: after you have been assured that you are a son of God. So pray, “Holy Spirit, love me! Guide me to glory by assuring me of my sonship!” Indeed, he does so. In fact, not once, or twice, but three times in the text the Spirit-inspired Scriptures guaranty that you are a son of God. Verse fourteen pledges, for instance, “As many as are led by the Spirit of God, these are sons of God” (author’s translation).

Because it is the Holy Spirit that leads you in this life or death struggle against your flesh, you could and should be mightily assured that you are a son of God. Thus, if you would ever find yourself thinking, “How then can I do this great wickedness, and sin against God?” (Genesis 39:9), realize that this is evidence that you are indeed a son of God, for only his Spirit-led children would ever desire to say such a thing!

Take this to heart, and use it! Next time, instead of giving in to your flesh, use this assurance that the Spirit is leading you to strengthen and to support you onward to victory! This is the way to behave: Do not give in, but use the powerful gospel promises to march on to victory over temptation!

Another glorious guaranty that you have is that you possess a Christian nature. This nature is given only by the Holy Spirit through the means of grace at one’s conversion, and is evidence that he who has it is a child of God. This nature, this “spirit of adoption” as the apostle calls it, because it was given when, as a child, you were adopted by baptism into the holy family of the Father, Son, and Holy Spirit, is not at all like your flesh. The text calls special attention to this, having you note that your new nature is not at all a nature of bondage in which you are bound up and enslaved by fear. Rather it is a nature of adoption. Because of this you can approach the Almighty without dread, and confidently cry out to him, “Father!” This Christian

nature, which is “created according to God, in righteousness and true holiness” (Ephesians 4:24), causes you to do such godly things as to pray confidently, pleading, “Abba, Abba!” as the Hebrews did, which is translated, “Father, Father!” Because of this, you must be one of God’s sons.

Thus the Spirit of God wishes to assure you that you are indeed Heaven’s child who is forgiven and bound for glory because you have a Christian nature. Consequently, take note of this! Take comfort in it! This is a gospel fact which is designed to comfort you, strengthen you, and uplift you so that you could and should resist the temptations that push you to fulfill the lust of your flesh.

But wait! There is more. The Holy Spirit gives you still more evidence that you are, indeed, a member of God’s heaven-bound family. Notice that when it comes to assuring you, the Spirit does not skimp! Verses sixteen and seventeen pledge, “The Spirit himself testifies to our spirit that we are children of God, and if children, then heirs: heirs of God and fellow heirs with Christ” [author’s translation].

How does the Holy Spirit testify to your spirit? Does he come to you in a dream and talk to you? no. The Spirit of God has promised to come to you only through the Word of God when you hear it, or through the two sacraments (Galatians 3:2, 14; Romans 10:17; Acts 10:44; 1st Corinthians 2:12-13; John 17:17). Thus the Spirit testifies to you only as you are either hearing the gospel, reading the gospel, thinking about the gospel, or receiving one of the sacraments. He testifies to you in these gospel places that he has forgiven you, and has made you a child of God. Your Christian nature agrees with these testimonies, and is assured of being a son of God, for “he who is of God hears God’s words” (John 8:47).

What is this “agreeing” which your Christian spirit does? It is none other than faith itself. Faith is your “Yes!” to the Holy Spirit’s description of your salvation. Thus 1st John 5:10 declares that “he who believes in the Son of God has the witness [v. 9: ‘of God which he has testified of His Son’] in himself.”

So do you have trouble following the Spirit as he leads you to get rid of your coldness, your gossiping, or your love for money? Then look at the gospel promises in the text! Do not merely glance at them! Study them! Think about what they say, and they will prove to be the power of God (Romans 1:16), not only to hand over to you what they say, but to move your unwilling heart to accept it (1st Thessalonians 2:13; Colossians 1:5-6)! Consequently, through these passages God works in you both to want to and to do his good pleasure (Philippians 2:13). That is to say, through these passages not only will you be given your salvation, but you also will be supplied with the sanctifying strength of the Spirit (Galatians 3:2, 5) to give you the motivation, the strength, and the power to break the lust of your flesh, the lust of your eyes, and the pride of life (1st John 2:16). Therefore, pray to the Spirit of God to move you to look at more gospel passages which tell you about your sonship with God, so that you will have more power with which to look at even more passages so as to put to death decisively the evil urgings of your flesh, and to live!

This is what the Spirit does for you. Elsewhere you have been taught that the Holy Spirit calls, converts, enlightens, and justifies. The text has shown you that in addition to these, the Spirit preserves you in faith until you enter into glory: through the powerful impulses of the gospel he leads you to put to death all of the shameful urgings of the body.

So praise the Spirit for doing this for you! What a thoughtful and gracious God he is! May this move you to praise the Spirit, and to pray, "Holy Spirit: guide me to glory!"



Illustrations

The following helps are offered for use in sermons on the charismatic movement.

Apothegms: The charismatic movement is enthusiasm, that is, fanaticism. - CM is the religion of the flesh. - The baptism in the Holy Spirit (BHS) is ideology, not theology. - The BHS is idolatry, not theology. - Charismatic renewal is a code word for spiritual slavery. - CM is part of the "falling away" (2nd Thessalonians 2:3). - CM is not from above but from below. - What CM pledges is what the devil promised Eve. - Many pastors have destroyed my vineyard (Jeremiah 12:10). - CM is an assault on justification by faith. The BHS has no command or promise from God.

Similes (metaphors, comparisons): CM is not a Pentecost but a Babel.

CM is an evil and adulterous people that seeks after a sign (Matthew 12:39).

CM followers are sons of thunder (Mark 3:17).

As the Old Testament priest would lead the goat into the wilderness (Leviticus 16:22), never to see the holy city again, so CM clergy are leading Christianity into the barrenness of unbelief, never to see the holy gospel again.

"If anyone thirsts, let him come to Me and drink" (John 7:37). Only Christ and his gospel will quench the thirsting soul; the works of the BHS leave the soul empty and dry.

As the Roman Catholic teachers have turned Christianity into a new version of the old Jewish system, so CM desires to advance a Jewish/Christian system.

A higher, glorious Christian experience is the bait which CM uses.

The charismatic will soar skyward like a blazing firework, and share its fate in the end.

As Esau sold his birthright for a bowl of venison, so CM trades the promised-based inheritance in heaven for a fleshly experience.

The BHS is not only a cruel hoax foisted upon the church, it is outright extortion of the Holy Spirit.

CM is not like Israel that had crossed the Jordan into the promised land, but like the earlier Israel, that had gone down into Egyptian darkness.

Quotes: The charismatic movement is not a new movement; it is an ancient movement, put into different dress, and given a different name.

CM has you look inside yourself, while the gospel has you look outside yourself to the cross and to the Easter tomb.

CM promotes religious empiricism – the teaching that all religious knowledge is derived from the experience of the senses.

CM is an emotion-based religion, not a gospel, fact-based Christianity. This explains their shocking sins of the flesh.

When charismatics assert that they give much better service to the Lord through the BHS than nominal Christians, they are showoffs. In the story of Ananias and Sapphira in Acts 8, the Spirit demonstrated what he thinks of showoffs.

“The charismatic movement is the ass on which the Antichrist is riding into his Jerusalem,” is a pronouncement which is greeted by many today with the response, “Hooray!” instead of with dread.

One cannot be and remain a Christian without using the means of grace. The despising of the means of grace is often regarded as a small sin, if a sin at all; but in reality unbelief is the greatest of sins. He who persists in this sin shuts himself out of heaven and plunges himself into hell. He wilfully and deliberately strikes his name from the Book of Life, slaps the Son of God in the face, treads His precious blood under foot, and declares loudly before heaven and earth, “I do not want to be saved; I want to be damned.” (Justin A. Petersen.)

The baptism in the Holy Spirit (BHS) gives charismatics license to abandon their moderation; BHS liberates them from the bondage of self-control.

CM is not a more emotional brand of orthodox Christianity. It has a decidedly different spirit, and completely different approach to the Bible’s doctrines and words. CM has burned its

bridges, and struck out in a new direction that no longer consents to the wholesome doctrines (1st Timothy 6:3).

Lutheran charismatics give the impression that they are simply sincere souls who are searching for ways in which to serve the Lord more fully, and have stumbled across the BHS, a wonderfully marvelous little package that contains a special, Spirit-releasing formula to conquer those really tough jobs. In reality, though, the BHS is a baptism of death. It causes spiritual death, because it is death, for to have a BHS, one must step out of righteousness by grace into righteousness by works.

Whenever CM followers would try to bind Satan with their prayers, the devil could reply as did one of his unclean spirits: “Jesus I know, and Paul I know; but who are you?” (Acts 19:15.)

While true Christianity is by faith alone, by grace alone, based on Scripture alone, CM is by flesh alone, by infused grace alone, based on inward experience alone.

While speaking to charismatics I have frequently asked the simple question: “If you were to arise one morning and find that you no longer have the ability to speak in tongues, what would your reaction be?” Often I have received the answer: “I would be uncertain about my faith, if that were to occur” (*Howard W. Tepker*).

The influence of Pentecostals on the Lutheran charismatic movement was publicly recognized recently also by Fr. Killian McDonnell when he appeared as one of the speakers at the Lutheran Leaders’ Conference held at Ann Arbor February 11-14, 1974. On that occasion Fr. McDonnell made an interesting observation that if the charismatic movement is to gain greater acceptance in the Lutheran church, it may have to use less Pentecostal baggage; by that he meant less Pentecostal culture including such things as terminology, doctrine, etc. (*Howard W. Tepker*).

The people who are in the tongues movement are fanatics, to whom neither sound exegesis nor church history can teach anything (*W. H. T. Dau*).

In the Church of today the gift of tongues is less a blessing to be desired than an affliction to be endured. Let it cease as soon as may be (*D. A. Hayes*).

The majority is usually wrong in matters of religion. Christ speaks of an erring majority when he says: “Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.” In the days of Christ’s great Passion the majority, even his disciples, had turned against him. He stood alone. In our own day the majority has rejected Christ. It is the minority, and a woefully small one, which still holds to the “old faith” - salvation by grace. In matters of religion one is safe to say: Follow the crowd and be sure to go wrong (*Anonymous*).

The Holy Ghost is sent in two manner of ways. In the primitive Church. He was sent in a manifest and visible appearance. So He came upon Christ at Jordan in the likeness of a dove, Matt. 3:16, and in the likeness of fire upon the apostles and other believers, Acts 2:3. This was the first sending of the Holy Ghost, which was necessary in the primitive Church; for it was expedient that it should be established by many miracles because of the unbelievers, as Paul witnesses. But after the Church was gathered together and confirmed with those miracles, it was not necessary that this visible sending of the Holy Ghost should continue any longer. Secondly, the Holy Ghost is sent by the Word into the hearts of the believers, as is said Gal. 4:6 (*Luther*).

On Palm Sunday the question always forces itself upon us, “How could the hosannas of this day change to Good Friday’s chorus, ‘Let Him be crucified!’?” For the reason that masses now turn against Jesus: In a moment of high-pitched enthusiasm many are led to pledge Him their loyalty, but they never learn to know the truths of faith! They take no time to delve deeply into Holy Writ. They trust their feelings rather than the fact of their redemption, their emotions rather than the divine assurance of their salvation; and because they have no firm foundation, even the slightest reverse can cast them into doubt and disbelief. Many of you would now be for Christ instead of against Him if only you had learned the full, unfailing truth that Jesus is both the Son of God and the Savior of your soul. American churches sorely need revival; but far more than hallelujah-shouting converts, sawdust trails to the altar, they should have Bible-loving, Bible-searching, Bible-grounded converts, who on the basis of plain Scripture and through the Holy Spirit’s indwelling can truthfully say, “*I know whom I have believed*” (Walter A. Maier).

Many may have acclaimed Jesus on the first day of Holy Week, only to disclaim Him on the sixth, because they had never learned not to expect profit from following Him. At first when our Savior was widely hailed and hallelujahed as the Preacher without parallel, the mighty Miracle Worker, they thought He could enrich and promote His supporters. Yet when the crowd heard Him speak of bearing the cross; when they saw the big-name leaders in the city turn against Him; when the Man of Sorrows stood before them, robed in mock royalty, crowned with a coronet of thorns, striped with blood, which ran from a score of wounds, they realized that far from profiting through any connection with Christ, they would have to pay dearly for their discipleship. So they dropped devotion to Jesus quickly and completely (Walter A. Maier).

CM wishes to kindle new spiritual life, or fire, so to speak. However, the only fire which it brings upon people is hellfire.

Charismatics have a zeal, but not according to knowledge.

Charismatics are either fools or liars.

Charismatics really believe that they have the right to engage in all sorts of exotic theological engineering.

CM is elitism.

CM is at war with the elect.

CM is spiritual enslavement. Sinfully masked by the cry “Renewal!” CM seeks to enslave.

Lutherans who zealously want to have a BHS are anti-scriptural, anti-grace, and anti-Christ.

That naive Lutheran who sees nothing anti-scriptural with CM is not so strong that he will be able to withstand its faith-destroying teachings.

After a true Christian would fall and would become a charismatic, his flesh will breathe a sigh of relief that it no longer will be bound by the Word of God, but now will be free to define and to follow whatever it would feel that would be spiritual.

After an unbeliever would become a charismatic, his flesh will rejoice at CM’s assurance that it could follow its emotions and still be on good terms with the Almighty.

The mottos of CM are: I breathe, therefore I glory. I exist for a fleshly sensation.

Through its BHS CM has declared war on justification by faith. As a result, CM has declared war on my soul, and to that end, would bring on my soul’s damnation.

In blunt terms CM is a racket out to extort spiritual power from the Holy Spirit solely for its own carnal purpose.

CM’s spirit is fanaticism; its intent, pride; its motive, elitism; its means, deception; its purpose, to enslave; its object, you; its result, damnation.

I am outraged and have contempt for all of the tricks that CM uses to pander to the church in order to gain converts to its false premise: tricks typically used by false prophets; for instance, sophistry, misrepresentation, changing the gospel, implying the necessity of a BHS, elitism, and blasphemy.

The commotion in a Pentecostal worship service is like that of which is described as being in the ruler’s house at the death of his daughter (Matthew 9:23); to which the Lord had to reply, “Make room!” Only after the commotion was put outside did the Lord in the presence of peace work his blessing without disturbance and disruption.

CM is an elitist movement which has lost a love for the truth and will not obey the truth. Its purpose is to enslave. To accomplish this end, it has overthrown the gospel.

The cross of Christ is the truest theology. Yet CM has blinded itself to this fact. As a result, CM meanders into hell’s ditch.

In short, CM rejects God’s promise of justification.

According to Titus 3:5-6, God poured out the Spirit upon us abundantly at our water baptism.

Note the importance of what was stated by the almighty Father in the account of Christ's Transfiguration (Matthew 17:1-9). The Father did not say: "See my Son! Look at his glory! This should convince you to believe in him." Or: "Feel his wonderful experience!" but: "Hear Christ!" This is a lesson of utmost importance: "Hear Christ!" Indeed, this is what separates faithful mature Christians from the rest; for the way to God is not to see or to experience Christ, but to listen to him; for only the Word of God could produce faith, hence only it could produce a believing knowledge of God, and a true and saving relationship with him. "Faith comes by the gospel report, and the gospel report through the Word of God" (Romans 10:17, author's translation). "Blessed are those who hear the Word of God" (Luke 11:28, author's translation). The point, then, is: "Hear Christ!"

The highest joy of a charismatic would be not to study Scripture, but to be away from Scripture; to be caught up in an ecstatic experience.

A charismatic wishes to escape reality for a different state of mind. Rather than be conscious of reality through the means of grace, he would prefer to be unconscious most of the time.

A charismatic is no different in kind than others that seek a supernatural experience, but from different avenues. For example, some attempt to hallucinate and to leave the normal reality by shutting down their senses through manipulation; others take chemicals to induce a hallucination; still others go through the exercises of Oriental meditation, and break down the natural barrier dividing us from the devil world, and receive paranormal experiences or powers from devils cleverly in disguise. The charismatic seeks his supernatural experience down a different road. By using pious-sounding euphemisms to cover his fleshly departure, he sets out to avoid biblical reality. That is, rather than occupy himself with the sober systematic use of the means of grace (the Word and sacraments), which is the only place where God has promised to come to us and to edify us, the charismatic would rather desert all that, and travel down a path of his own making to a glorious dream world of self-deception.

CM forces emotion. It teaches that greater extremes of emotion make for a better Christian; it serves him and God better. What do the Scriptures say? For example, to whom did the Lord remark, "Great is your faith"? Did he declare it to Judas, who had reached great depths of sorrow over sin? Did he say it to the seventy (Luke 10:17-20), who returned ecstatically, declaring to them, for instance, "Because of your great joy, you must have more of the Spirit than others"? On the contrary, Christ directed them away from putting so much stock in their joy, and pointed them to the gospel, stating, "Rather rejoice because your names are written in heaven!" So whom, then, did the Lord praise, remarking, "Great is your faith"? He said this on two occasions: to a centurion (Matthew 8:5-13), and to a woman (Matthew 15:21-28), both of whom were in a sober and serious state of mind; both of whom were burdened with a cross. Yet both trusted plainly in the Lord's gospel pledge to help. What is more, whom did the Lord

compliment on his generous giving, the rich who gave abundantly (Luke 21:1), or Ananais and Sapphira, who made a public show of giving generously (Acts 5)? neither. It was the widow with two mites who, out of the quietness of her heart, without fanfare, and without need of a BHS, gave her all (Luke 21:1-4).

CM forces excitement. It does not let the Word work how and when it will. For instance, in 2nd Timothy 4:6-8, 16, 17, somber Paul found quiet strength from the gospel. His conversion was a sobering experience for him; his life was filled with much suffering (Acts 9:6, 16). Indeed, Paul had to defend the genuineness of his gospel-preaching office against the charismatics at Corinth who had become unimpressed with it (2nd Corinthians 11:19-12:9). In addition, Mary kept all these things, and pondered them in her heart. Thus to infer that to be a fuller Christian, or to respond more fully to the gospel one must show higher levels of joy, or display outward signs of excitement, is judgmental and legalistic.

When charismatics clamor for their phony BHS to be accepted by all believers, this is not something harmless that could be added to Christian doctrine. It is something so lethal that it causes the most harm.

The reason why we refuse to accept the charismatics' BHS is that far from it being a personal empowerment for greater spirituality, it is an entrapment for spiritual slavery. Those who would attempt to release the Holy Spirit by words or deeds place themselves into the sorry shackles of righteousness by works. As a result, Scripture considers them be slaves of sin, and slaves under the law, bound to suffer the punishments of the law. Yet the charismatics are exuberant over this slavery. Let them keep their BHS and ride it into hell. We will have none of it.

The Almighty's response to those enthusiasts who pridefully fall away is stated in Hebrews 6:4-6, "*It is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.*" Hear the same judgment spoken in the Old Testament in Proverbs 1:24-26, 28-30, "Because I have called and you refused, I have stretched out my hand and no one regarded, because you despised all my counsel, and would have none of my reproof, I also will laugh at your calamity; I will mock when your terror comes Then they will call on me, but I will not answer; they will seek me diligently, but they will not find me. Because they hated knowledge and did not choose the fear of the Lord, they would have none of my counsel *and* despised all my reproof." These passages justly apply to the enthusiast/charismatic because his "falling away" [2nd Thess. 2:3] is no mere backsliding; it is a fundamental departure, an intrinsic defection from the Christian faith, in which good is called evil, and evil, good; that is, infused grace is called the gospel, and the converting means of grace are deemed no good. The fact that the enthusiast has continued to wear the uniform of a Christian despite his lack of faith only further demonstrates his deceit and treachery.

The BHS is not, as the charismatics would have it, a case of *prima facie* evidence, that is to say, a case in which the supernatural element is sufficient to be believed in as truly divine until such a time when contradictory evidence might surface. From the very start Scripture warns you against the signs and wonders of false prophets who would impress you with them.

It is imperative to remember this distinction: The purpose of a Christian teacher is to uphold the already existing, gospel contract, not to make other ones. That is, the Christian teacher's purpose is to urge laymen to abide by the New Testament of forgiveness which God has already made. Hence the charismatic teacher sins when he believes that his purpose is to make other gospel contracts, such as the BHS and infused grace.

Nothing is accomplished in CM but tumults, more confusion, and hindrance of the Spirit.

The BHS is a lie. Because it is only a concoction, the definition of the BHS must be ever-changing. Since the BHS is only an ethereal concept, its proponents must keep its doctrine likewise elusive.

The BHS, like the office of the papacy, is unnecessary.

CM has lied to the Holy Spirit. In this regard the punishment of Acts 5 (Ananias and Sapphira) hangs over their heads. Because they have also misled true Christians from the faith into salvation by works, the guilt of the blood of these people will be required at their hands.

Instead of in spirit and in truth (John 4:23), CM worships the Father in flesh and in self-deception.

As typical false prophets CM uses the gospel as a pretense to foist their agenda on the church.

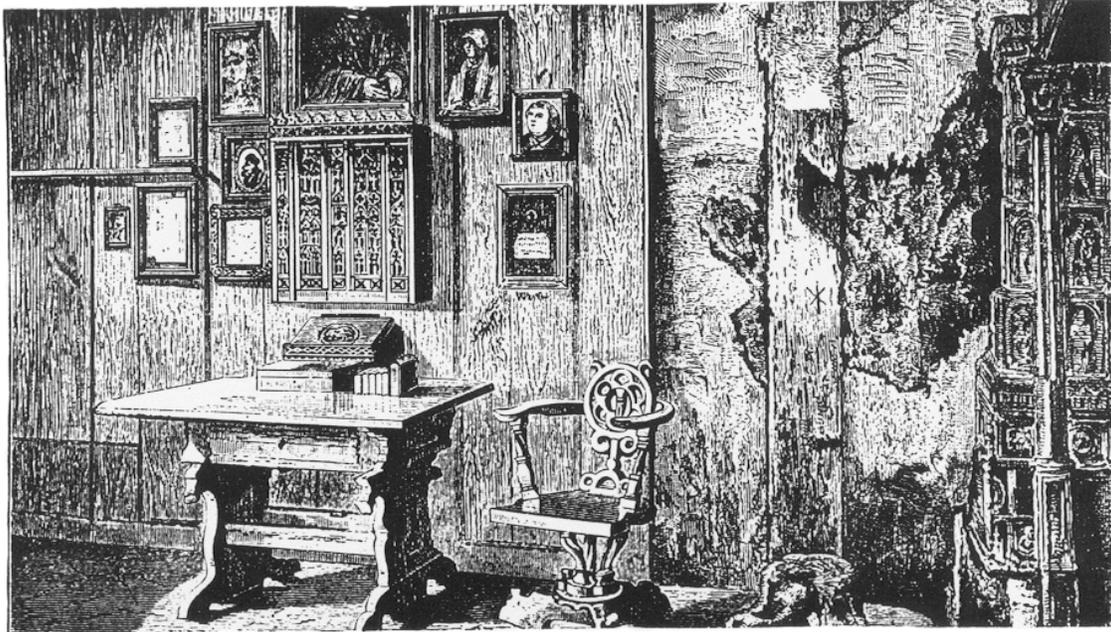
CM is based on a false premise. The BHS is based on a false promise.

The BHS is an example of CM's animosity toward the means of grace.

CM is a religion of the flesh, by the flesh, and for the flesh.

What CM is doing is reprehensible; it is a crime against Christianity. CM robs a Christian of comfort by directing his trust away from the gospel to a lie.

Anecdotes: While up late one evening at the Wartburg, as Luther was alone in his study, the devil appeared to Luther in the form of Christ with all of his *stigmata*. What did Luther think of this magnificent appearance? He took the nearest thing he could grab - an inkwell - and threw it at it. Such was Luther's biblical contempt for these kinds of visions.



Luther's study at the Wartburg. Above and to the right of the chair on the wall is a big, dark area. This spot has been caused by visitors who have picked off pieces of plaster that were stained by the inkwell which Luther threw.

When the armies of Napoleon began to overrun the historic European boundaries, William Pitt, Jr. stood up in the British parliament and cried, "Roll up the map of Europe. It will not be wanted for ten years." The charismatic movement is on an unprecedented rampage through the churches of the United States. It is crossing all denominational boundary lines, even blurring the distinction between Catholic and Protestant. Roll up the historical denominational distinctions. There is going to be a regrouping along new religious boundary lines. The charismatic movement (which embraces Pentecostalism, neo-Pentecostalism, the Jesus-movement and most American revivalism) is not a passing fad (Robert D. Brinsmead).

Biblical References to Enthusiasts:

Their prophecies do not come true, Deut. 13. May do miracles, Deut. 18:20-22; Ex. 7, 8. Are lied to by a supernatural spirit, 1st Kings 22:1-25. Could harden themselves against the gospel, Prov. 1:24-26, 28-30. Destroy God's vineyard, Jer. 12:10. Those who are found in God's church the Spirit curses, Jer. 23. Like the devil they undermine God's promises, Mt. 4:1-7. Could work mighty miracles and preach Christ, yet work iniquity, and are damned, Mt. 7:21-23. Are evil people that demand a miracle for a sign, Mt. 12:38-42. Are sons of thunder, Mk. 3:17. Scold the Lord's clear words, Mk. 8:29-33. Reject God's means of grace, Lk. 7:30. Exalt in religious experiences, not in the gospel, Lk. 9:33; 10:17, 20. Insist on a sign; walk by sight, not by faith, Lk. 16:27-31. Covet a worldly kingdom to rule, Lk. 19:11; Acts 16. Will not believe unless they see miracles, Jn. 4:46-54. Disbelieve the power of Christ's Word, Jn. 8:51-53. Covet divine knowledge by sensory perception, Jn. 14:8. Covet supernatural power for prideful purposes, Acts 8:13-23. Exhibit a spirit of pride, lovelessness, and a mania for might

regarding a spiritual gift, 1st Cor. 12-14. Are intent on self-glory, 2nd Cor. 11:19-12:9. Want to receive the Spirit through works of their flesh, Gal. 3:2. Demonstrate their unregenerate state by vile works of their flesh, Gal. 5:19, 21. Are part of the “falling away,” 2nd Thess. 2:3. Could fall away from the gospel and never return, Heb. 6:4-6. Tend to commit adultery, 2nd Pt. 2:14. In the future will follow one, great enthusiastic office to be filled by a succession of men, Rev. 13:13. Are false prophets in general, Mt. 24; 1st Tim. 4:1-2; 6:3-5; 2nd Tim. 4:3-4; Titus 1:9-16; 2nd Pt. 2; Jude 4-19.

Biblical maxims: The cross of Christ is the only instruction in God’s words, the truest theology (*Luther*). True theology and knowledge of God are found in Christ crucified (*Luther*). The cross alone is our theology (*Luther*). God makes himself known only through Christ’s suffering.

The heart of theology is those words of Christ found in Luther’s hymn, “Nun freut euch” (“Dear Christians, one and all, rejoice”), stanza 7,³⁰²

Now I am yours, and you are mine,
And where I live, there you must be,
The devil cannot part us.

(Song of Solomon 2:16; John 12:26; Romans 8:39; Hebrews 2:14f.)

Just the same, God makes himself known through the individual’s suffering. Suffering is the Christian’s most precious earthly treasure, for God makes himself known through suffering (*Luther*).

Heaven is open to all through the reconciliation accomplished by the suffering Christ. The sins of the world are forgiven (*F. Pieper*).

God has bound us to his means of grace (*Luther*). The means of grace are God’s Word, baptism, and communion. Only doctrine is edifying (*F. Pieper*).

Bulletin

The following could be used as material for a Sunday bulletin.

OUR DAILY PENTECOST.

By Martin S. Sommer

We have often heard and read expressions of ardent wishes and prayers for another such an outpouring of the Holy Spirit as the apostles experienced on that first Pentecost Day. We have read such lamentations as these: “Oh, that we might have the experience which the apostles

and the disciples had on that first Pentecost Day in Jerusalem!” and: “The Church needs another Pentecost, another baptism with the Holy Ghost.” And joined to such lamentation and wishing, there is often added that other desire for the gifts of miracles, of healing, of tongues, etc., of which we read in the history of the early Church.

Those who pine for these extraordinary things are in need of the same rebuke which Jesus administered at one time to the mother of Zebedee’s children: “Ye know not what ye ask.” They need to take to heart what at another time the Savior said to His disciples, Luke 10, 20: “In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.” Indeed, we all need to meditate upon that text.

Let us examine ourselves. Are we thankful that the gracious God has delivered us from the powers of darkness and has adopted us into the household of God as dear children? Are we sufficiently thankful that God has given us His precious and powerful Word, together with the holy Sacraments, by which we are spiritually fed, supported, and healed, and by which we also have abundant opportunity to enlighten others, to strengthen them, and to bestow upon them the forgiveness of their sins, peace with God, and everlasting life? Do we properly appreciate and estimate what God has thus done for us, and what He is still thus doing for us! Do we gratefully live the simple Christian life, and are we humbly ready to serve God and our neighbor in whatever service, however lowly, to which God calls us?

Are not these lamentations over the lack of great results in most cases merely the expressions of dissatisfied pride which seeks prominence and the uppermost seats? The devil is an exceedingly artful trickster. He has caused many a one who set out to work for the Lord Jesus Christ to become a mere self-seeker. St. Paul in his day complained sadly: “All seek their own, not the things which are Jesus Christ’s.” Remember that even the apostles, including St. Peter, were in danger of this very thing, wherefore Jesus had to warn them to beware of self-seeking.

Certainly we ought to be thankful that God gave to the early Church the abundant gifts of His Holy Ghost. We ought to thank and praise God that He inspired the apostles to write His holy Word, so that to-day we have all that God wishes us to know of Himself and of our future life, and all His rich promises of blessing, benediction, and gifts that are to be ours for all eternity. Let us not forget what great things God has done for us also through that first Pentecost. Indeed, one purpose of our Pentecost festival is to call to mind and to thank God for the rich gifts of that first Christian Pentecost Day at Jerusalem. But let us not complain as if God to-day were not doing sufficiently for us. Have we not God’s Word? Have we not the holy Sacraments? And is God not ready through these to bestow the greatest of all gifts upon us: *faith* and *love* and *hope*? And does He not daily and richly offer us these gifts? Have we not sat at His feet and received blessing upon blessing from His utterance and from His truth? In our homes and in our churches, where God’s Word is read and proclaimed, and where the Sacraments are administered, there is our continued modern Pentecost, there the Holy Spirit regenerates the children who are baptized, and calls, gathers, enlightens, and sanctifies us, and all who hear and accept the Word.

Christians, it is true are praying: “Hallowed be Thy name, Thy kingdom come.” And in these prayers they ask God to give them His Holy Spirit, so that by His grace they may believe His holy Word and lead a godly life. Everywhere in our churches our Christians sing: —

O Holy Spirit, enter in,
And in our hearts Thy work begin.

But we are not frantically and fanatically complaining that God is not pouring out His Holy Spirit; we are praising Him because He is pouring out His Holy Spirit upon us, and we are praying Him to continue this pouring out of His Holy Spirit. And, praised be God, the gifts of the Spirit are being bestowed upon us continually and abundantly. Let us but receive them gratefully, let us employ them patiently, humbly, earnestly, each in his life and place.

Aye, indeed, we have a daily modern Pentecost, and the very best of all God’s spiritual gifts — faith in the redeeming work of Jesus Christ, love towards God and towards our neighbor, hope and courage in the trials of this present life — are “*daily and richly*” bestowed upon us. We have been made exceedingly rich through this outpouring of the Holy Spirit. We have every reason to sing hallelujah upon hallelujah because of this daily Pentecost of the present time. When we think of our many fellow-Christians, each of us may say with St. Paul: “I thank my God always on your behalf for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by Him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ.” 1 Cor. 1, 4-8.

Let us daily deal with God’s Word, and hear and read its instruction, admonition, comfort, and warning, so that we may receive a large measure of the gifts of the Holy Spirit. We are not in need of new “signs and wonders,” nor do we need any new revelation. We need to use and to learn to use better and better the revelation which has been given to us, and we need those gifts which God is so willing to bestow upon us to-day, and of which He would bestow more and more upon us — a fearless and cheerful confidence in Him and His precious Word and a fervent love and charity among ourselves.

FACTS NOT FEELINGS

By Henry Sieck

The Syrophoenician woman in our Gospel, though coming from the Gentiles, was a true believer in Jesus Christ. “*O woman, great is thy faith!*” says Jesus. She was in God’s grace, her sins were forgiven, she was a child of God; and God loved her.

But did she feel these things? Did she joyously experience in her own heart that she was in such a blessed state? No; while Jesus dealt with her as He did when He rebuked her and

refused her request, she surely felt no joy. And yet she was a true Christian, in God's grace, even while her soul was filled with darkness.

One of the greatest mistakes is to think that you must feel joyful and happy continually to be a true Christian, that you must be fully aware that your sins are really forgiven and that you are in God's grace, and, if you did not feel that way, you had no claim on the full forgiveness of your sins and on the grace and mercy of the Almighty. That is the great error under which many of our American churches are constantly laboring. In their revival meetings they endeavor to stir up the feelings of the people and to get them into a state of high excitement. They urge the sinners to come forward and be converted to Christ.

The conversions based on a momentary feeling of joy brought forth under the strain of religious excitement frequently prove to be more delusions. For what guaranty of God's grace can your own heart afford? Is not man's heart a deceitful and desperately wicked thing? Does not God say in the book of Proverbs, "He that trusteth in his own heart is a fool?"

It is foolish, therefore, to trust in your own heart, in your feelings and inward experience for the certainty of your conversion. And equally as foolish it is to think that you are not converted unless you feel joyful and happy.

Faith does not consist in relying on the feelings of your own heart and believing that you are converted, justified, saved, because your own heart tells you so. Modern revival conversions are largely brought about in that way, and people thus converted claim that they can fix the very minute of their conversion. They mistake for conversion what is merely an outburst of feeling. No; true faith has a better and firmer foundation than the fluctuating feelings of our sinful heart. True faith consists in relying on the Word of God alone, which promises the grace of God. That is what the woman did in our Gospel. She held on to Christ's words, in spite of all conflicting experiences.

Blessed, therefore, are they who rely on the Word of God alone for their salvation and everything that pertains thereto! But pity on those who are determined not to believe unless they meet with some peculiar experience within themselves! Their faith is not based on the right foundation. If they believe, they do not believe for the sake of the divine Word, but for the sake of their own feelings. Their own feelings will finally be their Gospel, their Christ, their Savior, the foundation of their salvation. And that is a foundation which will crumble into dust and finally plunge them into the vortex of despair.

Remember, my hearers, you are saved not by what you feel, but by what you believe. It is not written, He that is joyful shall be saved, but, "He that believeth shall be saved." It is not feeling, but believing. We walk by faith, not by sight. When I feel my soul as cold as an iceberg, as hard as a rock, as sinful as Satan, even then does faith not cease to justify. Faith prevails as truly in the midst of sad feelings as of happy feelings. For just then, standing alone, it shows the greatness of its power.

May the Lord grant unto us all such unflinching faith in the words of His promises and enable each one of us to say,

I cling to what my Savior taught,
And trust it, whether felt or not.

THE SPIRITUAL GIFT WITH WHICH THE HOLY
GHOST ADORNS THE CHRISTIANS.

By Henry Sieck

To this day the Holy Ghost adorns the Christians with spiritual gifts. Wherever there is an orthodox congregation, wherever the Word of God is proclaimed in its truth and purity, there the Word of God will accomplish whereto it has been sent. Men will be truly converted to Christ, brought to the faith, and God's Holy Spirit will occupy the human hearts and endow them with the most wonderful spiritual gifts.

The Apostle says: *"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."* Here St. Paul enumerates nine different spiritual gifts. At least four of these have ceased to exist in the Christian Church. They were to be found in the early Christian congregations only as long as the Apostles were living. These four gifts are: the gift of healing the sick without the use of medicine, simply by laying on of hands; the gift of working miracles; the gift of speaking a foreign language without previous study, and the gift of interpreting the foreign language. Nobody can deny that these most extraordinary spiritual gifts have utterly departed from the Christians in our days.

The gift of healing, together with the other three most wonderful gifts, was given to the early Christians for a certain purpose, and that purpose was to draw the attention of the heathen, to make them acquainted with the Christian religion, to make Christianity known in the world. Now, when this purpose was accomplished, when the voice of the Gospel was heard in all lands, it pleased God to withdraw these four spiritual gifts from the Christians.

THE KINGDOM OF THE CROSS

By Theodore Hoyer

Speaking of their life on earth, Jesus had told His disciples: “The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them.” Oh, how often when they were hunted like wild beasts and slaughtered like cattle, how often did the disciples think of Christ’s miracles and wish for a day, only one day of His powerful help.

The Kingdom has not changed; it is still a kingdom of the cross. And oh, how often, when cares multiply and dangers threaten and faith grows small and trust weak, how often do we wish: If only the Lord would come in His power and be with us only for a day with His almighty help! And in such days, how dangerous the false Christs, crying: Lo, here! and, Lo, there! Here is Christ! Here you will find true happiness! Here is help for all the ills that flesh is heir to! Here you will feel the true presence of Christ! And when the cross is heavy, then we, too, come running and ask with yonder Pharisee: When — when cometh the Kingdom of God, the Kingdom of Glory, our full redemption? The Lord did not tell him; in fact, repeatedly He told His disciples that nobody knows the date of that day but the great Father; and He has not revealed it.

But He tells us very definitely that it is coming.

(From *The Devotional Bible* [Saint Louis: CPH, 1948], II, page 220f.)

BAPTISM

Look at all of the marvelous things which your loving Lord does for an infant in the sacrament of baptism! To begin with, Scripture states that God could not have rebellious, unregenerate, hell-bound children in his family. So, in order to adopt an unregenerate baby girl (Ephesians 2:1) so that she could receive God’s name (Matthew 28:19), the Spirit first had to make the baby heaven-bound by commanding you in the words of the Bible to baptize her (Matthew 28:19) in order to subject the child to his power (John 3:5), promising to work his wonderful might through baptism to rescue the child’s soul (Galatians 3:27). Next the Lord approached her soul by way of his saving pledge of forgiveness which is in baptism (Acts 22:16), handing it over to her (Acts 2:38), placing it into the child’s personal possession by powering her soul (Ephesians 1:19) to clamp onto it tightly (Matthew 11:12) by an act of faith; which forgiveness, being brought to the baby, in a sense, washed her sins away (Acts 22:16) and, consequently, removed her guilt (1st Peter 3:21), causing God to consider her just (Romans 5:11).

Next, since the all-holy Almighty cannot have a sin-controlled, adopted child, he also had to affect a change in the baby, that is, in her intellect, will, and desires. Therefore, through his

gospel pledge in baptism, the Lord made a severe attack on her “flesh with its passions and desires” (Galatians 5:24), and broke the deadly spell which sin had over the child (Romans 6:6), and regenerated her (Titus 3:5), that is, the Lord gave her spiritual life where there had been none before (2nd Corinthians 5:17), in which the girl was given a new nature of righteousness and holiness like God’s (Ephesians 4:24), through which the child becomes dead to sin, and alive to God (Romans 6:11), her newly adopted Father. What is more, the Spirit will continue to keep the girl’s faith alive (1st Peter 1:5) until the time when she can understand language, and have her faith fed and preserved by the gospel report from the Word of God (Romans 10:17).



Liturgical Components

To complement a sermon on this chapter, the following liturgical components could be used in the service:

Introit: 1st Sunday in Advent.

Collect: O Almighty God, who has instructed your holy church with the heavenly doctrine of your Evangelists and Apostles: Give us grace, that being not as children carried away with every blast of empty doctrine, we may be established in the truth of your holy gospel; through Jesus Christ, your Son, our Lord, who lives and rules with you and the Holy Spirit, ever one God, forever (St. Michael’s Day)!

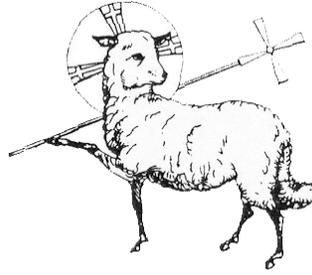
Old Testament lesson: 1st Kings 22:1-25.

Epistle: Acts 8:9-23.

Gospel: Luke 10:17-20.

Sermon text: Ephesians 4:4-5.

Hymns: 64, 389 stanza 2, 265, 292, 377 (*The Lutheran Hymnal*, CPH, 1941).



Meditation

The following is an example of a meditation that could be made on the subject matter in this chapter.

Not by works of righteousness which we have done, but according to His mercy He saved us. — Titus 3:5.

During the Reformation period there appeared a movement led by the Zwickau prophets. They claimed to have special revelations and to have communicated with the angel Gabriel. Luther opposed them by using the Scriptures. These prophets said: “Why cling so closely to the Bible? The Bible! Always the Bible! — It is by the Spirit alone that we can be enlightened. God himself speaks to us.” Luther responded: “Nothing that you have advanced is based upon the Holy Scriptures, it is all a mere fable.” In exasperation one of the prophets shouted at Luther: “The Spirit, the Spirit!” But Luther answered: “I slap your spirit on the snout!”

So today whenever we would meet up with members of the mushrooming charismatic movement, who cry: “The Spirit! The Spirit!” and urge us to base our hopes on our experiences rather than on God’s pure promises; who point us to seek a Christ that is inside of us rather than to the cross-hanging, Easter tomb-breaking Christ outside of us, we, too, should reply to them and to their false god: “I slap your spirit on the snout!” and point them away from their fallible feelings to the infallible work of Christ on the cross. So do not be taken in by the treacherous teaching of looking for salvation in your religious experiences; look to the outward atoning work of Christ! In that awful hour, when you must stand before the Judgment throne, your only hope for escape from the wrath to come will not be in a reliance on inward feeling, but on the firm foundation of your Redeemer’s sin-atoning, death-destroying, heaven-opening work! So believe it, and be saved!³⁰³

*My hope is built on nothing less
Than Jesus’ blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.
(370:1 The Lutheran Hymnal.)*



Sunday School Lesson

Simon the Fanatic

Acts 8:9-24

The Conversion of a Sorcerer. There was a man named Simon who formerly practiced sorcery in the city and amazed the people of Samaria, declaring himself to be someone great. Indeed, all of the people, from the greatest to the least, carefully listened to him, remarking, “This man is that great power of God.” They listened carefully to him, because he had amazed them with his sorceries for a long time.

However, after they believed Philip the evangelist,¹ who was announcing the gospel concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. Then Simon himself also believed, and, having been baptized, stuck closely by Philip to find out the secret of his power, watching with astonishment the wonders and the powers which were done by him.

The Fanatical Desire of Simon for Supernatural Power. After the apostles in Jerusalem had heard that Samaria had received the Word of God, they sent Peter and John to them, who, after they arrived there, prayed for them that they might receive the Holy Spirit; for as yet the Spirit had fallen on no one, empowering them with extraordinary gifts. The people had only been baptized into the name of the Lord Jesus. Then Peter and John laid their hands on, and they received the Holy Spirit. In other words, at first wherever the apostles preached the gospel and baptized converts, they usually would lay their hands over these people also to give them one of a number of helpful talents from the Holy Spirit, such as, healing someone, explaining passages of the Bible, or warning of future events. These talents served not only to help the new believers in Christ, but also to show the general public that the gospel which the apostles preached was a message from God who had given men such supernatural talents. After Simon saw that by the laying on of hands of the apostles, the Holy Spirit was given out, he offered them riches,

¹ Philip the evangelist (not the apostle) was one of the seven men elected to distribute the alms of the congregation in Jerusalem.

requesting, “Give to me also this power, so that on whomever I lay my hands, he may receive the Holy Spirit.”

Peter scolds Simon severely with God’s Law. However Peter declared to him, “May your money be destroyed along with you, because you thought that the gift of God could be obtained by riches. You have neither part nor portion in this case, for your heart is not right before God. Therefore, repent of your wickedness, and beg God if the thought of your heart may indeed be forgiven you; for I can see that you are in a poison of bitterness and a chain of iniquity.”

Then Simon responded, and said to them, “Plead with the Lord on my behalf so that none of this may happen to me.”

Summary. Simon greatly craved a power which was greater than his former sorcery. He saw Philip do many miracles by the Holy Spirit, and now he saw the apostles Peter and John give people power from the Spirit to do certain wonders. To be sure, not all believers received this power from the apostles, for Simon did not get this power, even though he wanted it badly. Simon wanted to be like the apostles Peter and John. He wanted to be able to pass this power on to others.

Just the same, if this were a holy desire, Peter would not have scolded him so severely. Thus we see that there is a sinful craving of the apostolic powers, which craving will bring a person down to unbelief and to hell’s destruction.

Application. Simon Margus displayed the spirit of fanaticism after he sinfully coveted the power to receive and to convey the Holy Spirit, and desired to acquire it by sinful means, despite the fact that the Lord had seen fit that he should not receive this gift. Peter describes in detail and in no uncertain terms the wicked heart of such a covetous person, and the damnableness of his fanaticism. Hence Peter’s severe words of law apply equally to the Pentecostals and to the charismatics that covet the apostolic powers, for they covet power and glory in the church instead of being content with humble service (John 13) and with their cross (Luke 8:23). Such people are dissatisfied with the way in which God would operate in their lives, and have a thirst for power different than the Bible’s provisions (Romans 13:14; Ephesians 6:13-17; Philippians 4:13; Colossians 1:11). The Bible teaches, and we are bound to this fact, that the holy Scriptures make a man of God complete, thoroughly equipped for all good works (2nd Timothy 3:16). Whatever else the Lord may do for men aside from this is his business, not ours (see 1st Corinthians 12:11: “as He wills”); for there is no promise from God in which he offers to Christians to receive, or urges them to get supernatural powers, that is, to have the Spirit fall upon them as he fell upon certain select Samaritans, gifting them to do extraordinary things. Therefore, those who would crave such a promise and believe it to be true will be fanatics just as Simon. What is more, they will share in the condemnation which he was given.



Fill in the blanks.

1. In the land of _____ a man by the name of _____ practiced _____ . 2. He boasted that he was so great that he was “the great power of _____ .” But he was an unbeliever. 3. Yet after Philip publicly announced _____ , Simon believed and was _____ . 4. Now we know from the Bible that everyone who believes and is baptized has the Holy _____ . Yet the apostles, as Samson, Elijah, and Elisha before them, were blessed on occasion, when the Lord willed it, with greater power of the Holy Spirit. This was done to help the church. 5. This rare occurrence was called, as the Bible puts it, having the Spirit _____ upon someone, or simply: that a person might _____ the Spirit, that is, receive him in greater measure. 6. Though Simon was converted, he immediately began to commit a sin related to his former fascination with sorcery: he stuck closely to _____ to find out the secret of his _____ . 7. For Simon was taken with astonishment by the _____ and _____ done by Philip. 8. Indeed, after _____ and _____ laid their _____ on certain Samaritans, Simon offered them _____ in order to acquire their _____ . 9. In fact, we see in this story that over and over again Simon is so concerned with _____ . 10. As a result, _____ scolded Simon severely with God’s law, pointing out to him that his _____ was not right before God; that Simon must repent of his _____ . 11. For Simon’s craving to have supernatural power kept him in a chain of _____ .

Answers. 1. Samaria, Simon, sorcery. 2. God. 3. the gospel concerning the kingdom of God and the name of Jesus Christ, baptized. 4. Spirit. 5. fall, receive. 6. Philip, power. 7. wonders, powers. 8. Peter, John, hands, riches, power. 9. power. 10. Peter, heart, wickedness. 11. iniquity.

For Discussion: 1. What is sorcery? 2. What effect did Simon’s sorcery have on the Samaritans? 3. What was it that broke the hold of Simon’s sorcery over those people? 4. Simon was converted after hearing what? 5. In the apostolic age, after an apostle would decide to lay his hands upon someone, and give him the Holy Spirit, what would that person then have? 6. Did the Samaritans ask to have hands laid upon them? 7. Did Simon want the Holy Spirit’s power? 8. When did Simon first begin to crave the power of the Spirit? 9. Was this a most sinful desire? 10. From what do you know this? 11. In what ways are Simon’s desire described? 12. Can a Christian have such a desire as Simon’s, and still remain a believer? 13. What should people be told who crave the ability to do apostolic miracles today? 14. What would this craving bring down upon them?

Catechism. What is Fanaticism?

Fanaticism is that sinful state of mind of the flesh that deceitfully believes that the Spirit is given to men, not through the Word of God, but without it, through certain preparations which men must do.

Memory Verse. “A wicked and adulterous generation seeks after a sign” (Matthew 16:4).

Hymn.

Their dreams they teach with cunning art,
And lies of their invention;
Not grounded on God’s Word, their heart
Breeds nothing but dissension.
One chooses this, another that,
Untold division they create
Though saintlike in appearance.

(Martin Luther, *Ach Gott, Vom Himmel*, st. 2.)



Sacred Music

The following selections of music are recommended for your listening edification.

The cantatas by J. S. Bach:

Es ist das Heil uns (BWV 9)
Gott, der Herr, ist Sonn und Schild (BWV 79)

Glossary

Baptism in the Holy Spirit, (CM), the unscriptural presumption that there is a definite, after-conversion experience upon which a person is lofted to a higher level of sanctification than before, making him capable of many new extraordinary experiences and capabilities, and of being much closer to God.

Baptized with the Holy Spirit, (biblical), “the work of the Holy Ghost in saving, in regenerating and justifying the sinner, sanctifying and preserving the Christian, and bestowing upon him the gifts and power he needs in his Christian calling.”³⁰⁴

Catholic Charismatic Renewal [CCR], Roman Catholics who have experienced a BHS, and have found no conflict between Roman Catholic doctrine and their Pentecostal experience. It is the Pentecostal movement in the Roman Catholic church.

Charismatic movement, [CM], that contemporary campaign of people who claim to be Christian, yet believe in certain gospel-destroying teachings. Their showpiece doctrine is called the “baptism in the Holy Spirit”. Briefly put, the BHS is a reoccurring Pentecost. In each case the subject of the BHS is said to have the Holy Spirit come to him, fill him (differently than at conversion), and make his presence felt. CM is not a movement activated by the Spirit for a reformation and enlargement of the church, but rather a falling away headed by aspiring spiritual predators, panderers, and enslavers.

Charismatic renewal, [CR], a synonym for the charismatic movement(CM). Contemporary CR writers seem to prefer this term to CM.

Experiential, (adjective), pertaining to or derived from experience. Used by a CCR writer in the following sense: “Baptism in the Spirit in the ‘theological sense’ would involve the actual giving or imparting of the Holy Spirit. Baptism in the Spirit in the experiential sense would be the coming into conscious experience of the gifts of the Spirit already received in the sacraments.”³⁰⁵ This statement is sophistry.

Faith (biblical), trust that clings solely to the promise of forgiveness of sins for its salvation.

Faith (CM), trust that clings to different unsavable things for its salvation.

Grace (biblical), the grace that saves man resides in the heart of God.

Grace (CM), the grace that saves man resides in the heart of man.

Legalism, the deceitful intent to pick a rule to follow for selfish reasons, not for love for one’s neighbor (Romans 13:9), nor for the purpose of promoting mercy, justice, or faith (Matthew 23:23); formalism.

Pentecostalism, a small, fanatical movement begun in the very early 1900's by devotees to Methodistic/Holiness teachings, in which, by instances of tongues speaking, they tried to force the Spirit (extort) to bring about a second Pentecost which, in turn, would usher in the second coming of Christ, which, some believed, would arrive shortly. This was almost 100 years ago.

Renewal (CM), the code word for the practice of the teachings and methods of the Pentecostals/charismatics. The term is not used in the biblical sense to mean a reformation of the heart, in which upon hearing God's law and gospel, the sinner, through the power of the means of grace, repents, leaves sin and false doctrine, and adheres to God's pure teachings.

Renewal In Missouri [RIM], see "renewal." A group of charismatic clergy and laymen in the Lutheran Church – Missouri Synod (LCMS) who want to turn the members of their synod into charismatics. While they have announced in their newsletter, *RIM Report*, that they are not Pentecostal,³⁰⁶ nor unfaithful to the means of grace,³⁰⁷ but are only interested in getting Lutherans to utilize all of the gifts of the Spirit,³⁰⁸ they still exalt personal experience over the means of grace,³⁰⁹ and they hold doctrinal premises that are indeed Pentecostal, such as the BHS. One of their leaders, Delbert Rossin, was baptized in the Holy Spirit in 1966.³¹⁰ Therefore, these RIM writers deceitfully are being disingenuous, or else they arrogantly are blind. Either way, their spirit can only be expected from the pathetic disease known as "fanaticism." See "sophistry."

Signs and wonders, another name for miracles, or sham miracles. Since they are out of the ordinary, they cause wonder. Since they are visible phenomenon, they demonstrably point to something. CM lusts after signs and wonders. It wants to see them and to do them, as Simon Magus (Acts 8) also lusted. This lusting is combined with the covetousness to be assured of God's salvation by signs and wonders, that is, to be assured through the sensory perception of signs and wonders, not through trust in God's unbreakable promises in Holy Writ.

Sophistry, a deceitful contention which, while treating a biblical teaching, makes an unfounded point, a distinction where there is no difference, or employs false opposition for the purpose of promoting fleshly intentions, such as false doctrine. An assertive form of lying. The sinful attempt, using specious reasoning, to secure one's position. The mental effort, despite the Holy Spirit's objections, to mix error with biblical truth purposefully, deceitfully, and maliciously. In legal terminology sophistry will be called the act of fabricating evidence as distinguished from suppressing evidence. The following is an example of sophistry as taught by RIM: "Before the Holy Spirit was a doctrine, he was an experience."³¹¹ This is not true. From the beginning of their existence, Adam and Eve had the knowledge of the Holy Spirit which was given by God to their minds. This knowledge was not first gained by an experience. The underlying premise of this contention is that there are two different knowledges of the Spirit: knowledge by experience, and knowledge by theology. Refer to the sophistry mentioned under the term "experiential." Yet Scripture binds us to its own doctrine of the Spirit for the knowledge

of the Spirit's movements within us. God's Word does not point us to our experience as a source for divine knowledge. The intent behind this sophistry is to do away with the final and sole authority of holy Scripture for divine knowledge. The insinuation of this sophistry is to exalt our experience as just as reliable an authority, if not more so, than "Scripture alone." Furthermore, since this statement by RIM is not found in Holy Writ; since RIM simply made it up, and now presents it as truth, it is a false teaching, not a biblical one. What is more, whenever RIM teachers force such a sophistry through their intellectual process, they display the unregenerate nature of their religious thinking.

Spirit (CM), CM's description of the Holy Spirit is not an accurate one. CM teaches a false god, a spirit of its flesh's making.

Speaking in tongues (CM), the supernatural gift of either (1) speaking in a known foreign language(s), (2) possibly of speaking in an unknown, yet decipherable language according to the human laws of language, or (3) of speaking in a true, yet undecipherable language.

Xenolalia, the supernatural gift of speaking in foreign languages without previous study.



CHAPTER 3

Endnotes

- 1 Peter Dudley Hocken, "Charismatic Movement," *Dictionary of Pentecostal and Charismatic Movements*, editors Stanley M. Burgess, Gary B. McGee, and associate editor Patrick H. Alexander (Grand Rapids: Zondervan, Oct., 1989), page 159A.
- 2 Walter Bauer, *A Greek-English Lexicon of the New Testament*, translators William Arndt and F. Gingrich (Chicago: University of Chicago Press, 1974), p. 887A.
- 3 August Hermann Cremer, *Biblico-Theological Lexicon of the New Testament Greek*, translator William Urwick (Edinburgh: T. & T. Clark, 1977), p. 578.
- 4 John Rodman Williams, "Baptism in The Holy Spirit," *Dictionary of Pentecostal etc.*, p. 40B.
- 5 "Enthusiasm," *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, editors John McClintock and James Strong (Ann Arbor: Baker Book House, 1981), III, p. 233B.
- 6 "Fanaticism," *Cyclopedia*, III, p. 481A.
- 7 "Enthusiasm," *Cyclopedia*, III, p. 233B.
- 8 Martin Luther, "The Smalcald Articles," *Triglot Concordia*, editors William Herman Theodore Dau and Gerhard Friedrich Bente (Saint Louis: Concordia Publishing House, 1921), p. 495A Paragraph 5.
- 9 *Ibid.*, p. 497A Pars. 9 & 10.
- 10 Jacob Andreae, "Epitome," *Triglot*, p. 789 Par. 13.
- 11 *Ibid.*, p. 789 Par. 13.
- 12 Philip Melanchthon, "Augsburg Confession," *Triglot*, Article V, p. 45.
- 13 Luther, "The Smalcald Articles," *Triglot*, p. 495A Par. 3.
- 14 *Ibid.*, p. 495A Par. 6.
- 15 "Thorough Declaration," *Triglot*, p. 881 Par. 4.
- 16 Philip Melanchthon, "Apology [Defense] of the Augsburg Confession," *Triglot*, p. 311A Par. 13.

17 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 46A.

18 Author's translation. After the apostle Paul had left, new teachers arrived at the congregations in Corinth, Galatia, and Colosse who taught differently than he did. We hear regularly of references to these teachers in the Sunday Epistle readings throughout the summer from the books of the Corinthians and the Galatians, for example. They have been called "Judaizers" since they taught a creed of New Testament Christianity mixed with an Old Testament keeping of the law. While Scripture is silent about their background some conclusions should be obvious. For instance, from where did these teachers come? Moreover, how did they know exactly what new Christian congregations in the distant provinces to visit after Paul had founded them and left? The answers are these: They came from the Jerusalem congregation. For instance, in Galatians 2:17 the apostle speaks, not in a tone of endearment, as he does in Romans 16:1-16, for example, but in its opposite, of "those of the circumcision," that is, of the Jews who came "from James," namely, from the Jerusalem congregation over which James presided. In other words, when Acts 6:7 reports that "a great many of the priests," who were versed and acclimated much more in the Old Testament laws and ceremonies than the common people, were converted to Christianity, a number of these still must have clung to their former creed, nevertheless, and James either must have sympathized with or have been intimidated by them, as Peter was intimidated by them in Antioch in the incident described by Paul in Galatians chapter 2. Indeed, in Acts 13:2 "those of the circumcision" who were in the Jerusalem congregation had "argued with" Peter regarding the Old Testament laws which he had violated by fellowshipping with the Roman centurion, Cornelius. Though after Peter's explanation they became silent (Acts 13:18), they must have resorted to their former beliefs, and caused trouble later on also for the apostle Paul and for his missionary congregations.

Furthermore, on his missionary journeys, Paul must have corresponded with the apostles at the Jerusalem congregation regarding the whereabouts of his new mission congregations, for these very congregations, subsequently, were visited, not by the local town Jews trying to regain the congregation for their synagogue, for example, but by well-versed teachers with a Christian background who were determined to travel to these scattered churches in order to set straight these new converts on what the real creed was of New Testament Christianity, not the creed which Paul had taught them. Indeed, even to gain a hearing in these new Christian congregations, these teachers must have had letters of introduction from an older, established, and recognized Christian church. To be sure, while these teachers could not prevent the apostle Paul from doing further mission work, the next best thing they could do was to go where the apostle already had preached, and to correct what he had said.

19 Richard M. Riss, 'Finished Work Controversy,' *Dictionary of Pentecostal, etc.*, p. 307A.

20 David D. Bundy, "Keswick Higher Life Movement," *Dictionary of Pentecostal, etc.*, p. 518B.

21 "Second Definite Work of Grace," *Dictionary of Pentecostal, etc.*, 772B.

22 Charles William Conn, "Christian Perfection," *Dictionary of Pentecostal, etc.*, p. 169B.

23 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 43B.

24 *Ibid.*, p. 41B.

25 *Ibid.*, p. 47A.

26 *Ibid.*, p. 48A.

27 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 157A.

28. The disclaimer by the charismatic theologian, J. Rodman Williams, "The conditions just mentioned are best understood not as requirements in addition to faith but as expressions of faith" (*Dictionary*, 48A) is disingenuous, for whether these conditions are "requirements in addition to faith" or "expressions of faith" they are, nevertheless, human works of the flesh, done for the purpose of receiving God; and Holy Writ warns: It does not work this way. The Spirit comes to you only through the means of grace. Any other way is righteousness by works. Any other way "perverts the gospel" (Galatians 1:7); it removes you from God who called you into the grace of Christ (1:6). Those who preach it should be damned to hell (1:8-9). Those who believe it do not obey the truth, and are bewitched (3:1); and because they are trusting in things weak and beggarly, they have returned to the slavery of the law in a state of unbelief (4:9).

Why does Williams engage in this bit of sophistry? He wants to have it both ways; that is to say, he wants to advocate a pet false doctrine, while he gives us the impression that he still cares about scriptural theology.

29 Charles Nienkirchen, "Simpson, Albert Benjamin," *Dictionary of Pentecostal, etc.*, p. 786B.

30 *Ibid.*, p. 786B.

31 Franz Pieper, *Christian Dogmatics*, translator Theodore Engelder (Concordia Publishing House: Saint Louis, 1950), I, p. 563.

32 Dwight J. Wilson, "Branham, William Marrion," *Dictionary of Pentecostal, etc.*, p. 95Bf.

33 Paul G. Chappell, "Healing Movements," *Dictionary of Pentecostal, etc.*, p. 372B.

34 In spite of this, it may be objected by charismatics that this latter case had to do with a different attack of cancer. That is to say, in the first case of cancer, things had worked out as prophesied; Buckingham had been healed of that first case of cancer. However, recall

Buckingham's words: "For too long I had allowed Satan to call the shots The Bible said I was healed. It was time to go on the offensive and prove it." If this were true in the first case, it should be true in the second, also. Either that or, to be consistent, Satan must have won the war of disease in the second struggle. Thus, when it comes under scrutiny, the latter case of cancer is no different than the first case. Above all the conceit of a charismatic, and the wickedness of his ideology were exposed publicly by the Almighty. Just the same, how many charismatics aspiring to outward signs and wonders have heeded this sign from Heaven?

35 Theodore Laetsch, *Jeremiah* (Concordia Publishing House: Saint Louis, 1988), p. 196.

36 Jamie Buckingham, "ORU - 'OUR' University," *Charisma and Christian Life* (September, 1988).

37 Patti Roberts, *Ashes to Gold* (Word Books: Waco, Texas, 1983), p. 122.

38. D. J. Wilson, "Cho, Paul Yonggi," *Dictionary of Pentecostal, etc.*, p. 161Bf.

39 J. Rodman Williams, *Renewal Theology* (Grand Rapids: Academie/Zondervan, 1990), II, p. 203, footnote 87.

40 *Ibid.*, p. 267A. To be sure, J. R. Williams stated, "A deeper assurance of faith." He did not say, "A deeper assurance of salvation." As Pieper correctly has pointed out, the assurance of having a saving faith is to be distinguished carefully from the assurance of justification by faith (Pieper, *Dogmatics*, II, page 540). Just the same, Williams observes no such distinction. He simply teaches that an "inward action of the Holy Spirit" will provide "assurance of faith," and leaves it at that. Nevertheless, to a charismatic, being assured of faith by an "inward assurance," that is, by an "inward action of the Holy Spirit" is, in effect, the same thing as being assured of salvation, for it will be the highest thing of which he could think in terms of this or of any other spiritual matter. For instance, Williams teaches the same thing in regards to the knowledge of the divinity of Jesus and of the glory of God. Not the "gospel record," but the "revelation occurring within believers' hearts" through the inward action of the Holy Spirit "is the climactic disclosure of God in His ineffable glory" (Williams, *Renewal Theology*, I, page 325B). The divinity of Jesus is "universally corroborated by Christian experience." Hence not the "biblical witness," but rather "it is of consummate importance that this... also become a matter of living experience" (Williams, *Renewal Theology*, I, page 324A). Thus, according to Williams, in his studied use of exuberant language in order to prop up CM teaching, including his dependence on comparative and superlative adjectives, the greatest thing of which charismatics could know in regards to an assurance of salvation will be "a deeper assurance of faith than they had ever known before" "through the inward action of the Holy Spirit."

41 Luther, "Smalcald Articles," *Triglot*, p. 497 Par. 10.

42 Edith L. Blumhofer, "Apostolic Faith Movement, Origins," *Dictionary of Pentecostal, etc.*, p. 19A.

- 43 James R. Goff, Jr., "Parham, Charles Fox," *Dictionary of Pentecostal, etc.*, p. 660B.
- 44 Blumhofer, "Apostolic Faith Movement, Origins," *Dictionary of Pentecostal, etc.*, p. 19A.
- 45 Williams, *Renewal Theology*, II, p. 196, footnote 57.
- 46 *Ibid.*, p. 200B.
- 47 Harold Vinson Synan, "Seymour, William Joseph," *Dictionary of Pentecostal, etc.*, pp. 778B, 780B.
- 48 Frank M. Reynolds, "Wilkerson, David Ray," *Dictionary of Pentecostal, etc.*, p. 885B.
- 49 Williams, *Renewal Theology*, I, p. 310A.
- 50 *Ibid.*, II, p. 24A.
- 51 "Of much greater significance is the proclamation of the gospel accompanied by 'signs and wonders' " (*ibid.*, p. 24A).
- 52 *Ibid.*, I, p. 310A.
- 53 *Ibid.*, II, pp. 26B, 39A, 40A, & 28A.
- 54 Williams, *Renewal Theology*, II, p. 39A.
- 55 W. H. T. Dau, "Luther's Theological Method," *Concordia Theological Monthly*, Volume XIII, Number 11 (November, 1942 [Saint Louis: Concordia Publishing House]), p. 836f.
- 56 Chappell, "Healing Movements," *Dictionary of Pentecostal, etc.*, p. 353A.
- 57 Williams, *Renewal Theology*, II, p. 250, footnote 63.
- 58 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 46A.
- 59 Williams, *Renewal Theology*, I, p.339Bf.
- 60 *Ibid.*, II, p. 235A.
- 61 *Ibid.*, p. 235A.
- 62 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 159A.
- 63 Williams, *Renewal Theology*, II, p. 31A & B.

- 64 *Ibid.*, p. 49B.
- 65 *Ibid.*, p. 327B.
- 66 *Ibid.*, p. 376B.
- 67 Nienkirchen, “Simpson, Albert Benjamin,” *Dictionary of Pentecostal*, etc., pp. 786Bf., 786A.
- 68 Grant Wacker, “Bibliography and Historiography,” *Dictionary of Pentecostal*, etc., p. 73A.
- 69 *Ibid.*, p. 74A.
- 70 S. M. Burgess, “Bakker, James Orsen (‘Jim’), and Tammy Faye (La Valley),” *Dictionary of Pentecostal*, etc., p. 38B.
- 71 Scott Shemeth, “Allen, Asa Alonso,” *Dictionary of Pentecostal*, etc., p. 7Bf.
- 72 Goff, “Parham, Charles Fox,” *Dictionary of Pentecostal*, etc., pp. 660A, 661A.
- 73 Theodore Hoyer, *The Devotional Bible* (Saint Louis: Concordia Publishing House, 1948), p. 327f.
- 74 Williams, *Renewal Theology*, II, pp. 226B, 227B & A.
- 75 “Praying with the spirit, unlike praying with the mind, does not call for mental conceptualization” (*ibid.*, p. 218B).
- 76 “The mysteries spoken in tongues . . . are hidden from the highest reaches of human wisdom and knowledge” (*ibid.*, p. 229B).
- 77 P. D. Hocken, “Church, Theology of,” *Dictionary of Pentecostal*, etc., p. 211Bf. Compare Melancthon, “Augsburg Confession,” Article XVII, *Triglot*, p. 51 Par. 5.
- 78 In translating this passage Luther added “by faith *alone*,” and thus supplied the thought required by the German idiom. See Louis Wessel, *Proof Texts of the Catechism* (Saint Louis: Concordia Publishing House, 1920), I, p. 265!
- 79 Melancthon, “Augsburg Confession,” Article IV, *Triglot*, p. 45 Pars. 1, 2.
- 80 “Thorough Declaration [Comprehensive Summary],” *Triglot*, p. 851 Par. 3.
- 81 “Acc. to RC theolo., grace is a supernatural quality infused by God into the soul for salvation through the merits of Jesus Christ. This grace is of 2 kinds: 1. Sanctifying grace confers on the soul a sharing in the life of God; makes men holy, adopted children of God and temples of the Holy Ghost; gives the right to heaven 2. Actual grace RC term for supernatural

assistance from God which helps man perform acts leading to salvation” (Erwin L. Lueker, ed., *Lutheran Cyclopedia* [Saint Louis: Concordia Publishing House, 1975], p. 348A).

82 French L. Arrington, “Hermeneutics,” *Dictionary of Pentecostal, etc.*, p. 384A.

83 Russell Paul Spittler, “Spirituality, Pentecostal and Charismatic,” *Dictionary of Pentecostal, etc.*, p. 804B.

84 *Ibid.*, p. 805A.

85 Arrington, “Hermeneutics,” *Dictionary of Pentecostal, etc.*, p. 388B.

86 Williams, *Renewal Theology*, II, p. 74B.

87 G. B. McGee, “Missions, Overseas (North America),” *Dictionary of Pentecostal, etc.*, p. 619B.

88 Williams, *Renewal Theology*, II, p. 49B.

89 *Ibid.*, I, p. 324A.

90 *Ibid.*, p. 325B.

91 *Ibid.*, p. 376B.

92 *Ibid.*, p. 71A.

93 The work of this group was coordinated by the International Lutheran Renewal Center in Saint Paul, Minnesota. At the time Larry Christenson served as director of the center, and Delbert Rossin was one of the coordinators. Rossin, of “Renewal in Missouri” [LCMS], experienced the baptism in the Holy Spirit in 1966.

94 Larry Christenson, “Lutheran Charismatics,” *Dictionary of Pentecostal, etc.*, p. 564A.

95 *Ibid.*, p. 565A & B.

96 Williams, *Renewal Theology*, I, pp. 310B, 311B.

97 *Ibid.*, II, p. 39A.

98 John Henry Kurtz, *Text-Book of Church History* (Philadelphia: Nelson S. Quiney, 1881), I, pp. 131-133.

99 Hocken, “Charismatic Movement,” *Dictionary of Pentecostal, etc.*, p. 158B.

- 100 *Ibid.*, p. 156B.
- 101 F. L. Arrington, "Dispensationalism," *Dictionary of Pentecostal, etc.*, p. 247B.
- 102 McGee, "Missions, Overseas (North American)," *Dictionary of Pentecostal, etc.*, p. 611A.
- 103 Williams, *Renewal Theology*, II, p. 196, footnote 57.
- 104 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 159Bf.
- 105 Martin Chemnitz, *Loci Theologici*, translator J. A. O. Preus (Saint Louis: Concordia Publishing House, 1989), I, p. 252A & B.
- 106 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 156A.
- 107 Williams, *Renewal Theology*, I, pp. 310B, 311B.
- 108 Conn, "Christian Perfection (A Pentecostal Perspective)," *Dictionary of Pentecostal, etc.*, p. 169B.
- 109 *Ibid.*, p. 174B.
- 110 R. M. Riss, "Durham, William H.," *Dictionary of Pentecostal, etc.*, p. 255B.
- 111 H. V. Synan, "Fire-Baptized Holiness Church," *Dictionary of Pentecostal, etc.*, p. 309A & B.
- 112 Kurtz, I, p. 454.
- 113 "Cathari," *Cyclopedia*, II, p. 156Bf.
- 114 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 43B.
- 115 *Ibid.*, p. 46B.
- 116 *Ibid.*, p. 47A.
- 117 *Ibid.*, pp. 40B, 41A, B & A.
- 118 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 157A.
- 119 S. M. Burgess, "The Holy Spirit, Doctrine of: The Medieval Churches," *Dictionary of Pentecostal, etc.*, p. 443A & B.
- 120 *Ibid.*, p. 442A.

- 121 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, pp. 40B, 41A & B.
- 122 Conn, "Christian Perfection," *Dictionary of Pentecostal, etc.*, p. 169B.
- 123 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 130A.
- 124 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 46A.
- 125 "Francis of Assisi," *Cyclopedia*, III, p. 648A.
- 126 Cecil M. Robeck, Jr., "Sandford, Frank," *Dictionary of Pentecostal, etc.*, p. 766Bf.
- 127 Riss, "Durham, William H.," *Dictionary of Pentecostal, etc.*, p. 255B.
- 128 Kurtz, II, pp. 42, 44.
- 129 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 47A.
- 130 *Ibid.*, p. 46A.
- 131 Williams, *Renewal Theology*, II, pp. 38B-40A.
- 132 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 158B.
- 133 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 40B.
- 134 *Ibid.*, p. 46A.
- 135 Kurtz, II, p. 219f.
- 136 S. M. Burgess, "Quakers (Society of Friends)," *Dictionary of Pentecostal, etc.*, p. 752A & B.
- 137 "Camisards," *Cyclopedia*, II, p. 55A.
- 138 "Tongues, Gift of," *Cyclopedia*, X, p. 485B.
- 139 P. H. Alexander, "Slain in the Spirit," *Dictionary of Pentecostal, etc.*, pp. 789B-791A.
- 140 Kurtz, II, p. 203.
- 141 F. L. Arrington, "Call to Ministry," *Dictionary of Pentecostal, etc.*, p. 105B.
- 142 Kurtz, II, p. 220f.

143 Spittler, "Spirituality, Pentecostal and Charismatic," *Dictionary of Pentecostal, etc.*, p. 806A.

144 Kurtz, II, p. 221.

145 Conn, "Christian Perfection," *Dictionary of Pentecostal, etc.*, p. 174B.

146 "Guyon," *Cyclopedia*, III, p. 1038Bf. John Wesley's gushing remarks about this woman's spirituality demonstrate how naïve and incompetent a judge he was of Christian sanctification and faith; indeed, how unscriptural and akin to her his own beliefs were: "What a depth of religion did she enjoy! of the mind that was in Christ Jesus! What heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find of exalted love to God and our neighbor; of genuine humility; of invincible meekness and unbounded resignation! So that, upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness" (*ibid.*, p. 1039Bf.).

147 R. M. Riss, "Hagin, Kenneth B.," *Dictionary of Pentecostal, etc.*, p. 345A.

148 "Kohler, Christian and Jerome," *Cyclopedia*, V, p. 143B.

149 Harold D. Hunter, "Church of God, Jerusalem Acres," *Dictionary of Pentecostal, etc.*, p. 206A.

150 Burgess, "Bakker, James Orsen ('Jim'), and Tammy Faye (La Valley)," *Dictionary of Pentecostal, etc.*, pp. 38B-40A.

151 Kurtz, II, p. 275f.

152 Frances Bixler, "Dancing in the Spirit," *Dictionary of Pentecostal, etc.*, p. 236Bf.

153 Kurtz, II, p. 409f.

154 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 159A.

155 E. L. Blumhofer, "Dowie, John Alexander," *Dictionary of Pentecostal, etc.*, pp. 248A, 249B.

156 H. D. Hunter, "Church of God of Prophecy, The," *Dictionary of Pentecostal, etc.*, pp. 206B, 208A.

157 Pieper, II, p. 524f.

158 Williams, *Renewal Theology*, II, p. 74B.

159 “How could God in his Word award salvation only to faith if it had not been already won and given to men? One does not believe in something *so that* it happens but because it *has* happened!” (Carl Ferdinand Wilhelm Walther, *Old Standard Gospels*, translator Donald E. Heck [Fort Wayne, Indiana: Concordia Theological Seminary Press, 1984], p. 158.)

160 The Roman Catholic teacher Thomas Aquinas (1224-1274) gave this definition of “infused grace”: “Grace is infused into man, and because of it man is then a *homo gratus* [a grace man] before God, is loved of God” (Pieper, III, p. 184).

161 Williams, *Renewal Theology*, I, p. 376B.

162 *Ibid.*, p. 71A.

163 “Δικαιοῦν is always used in the New Testament in the declaratory, the forensic sense” (Pieper, II, p. 525).

164 *Ibid.*, p. 522.

165 Pieper, III, p. 134f.

166 *Ibid.*, p. 153.

167 Williams, *Renewal Theology*, I, pp. 310B, 311B.

168 *Ibid.*, II, p. 39A

169 Pieper, III, p. 127

170 *Ibid.*, p. 189

171 Pieper, II, p. 12.

172 *Ibid.*, p. 12

173 Pieper, III, p. 188.

174 *Ibid.*, p. 134.

175 Pieper, I, p. 455.

176 Williams, “Baptism in the Holy Spirit,” *Dictionary of Pentecostal*, etc., p. 41B.

177 *Ibid.*, p. 47A.

178 *Ibid.*, p. 48A.

179 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 157A.

180 Pentecostals confuse the matter when they teach that the post-Ascension apostles received the Holy Spirit after they first had tarried and prayed, for the Lord had promised his apostles a special sending of the Spirit which they did nothing to receive. The apostles waited until the time when the Lord would decide to send his Spirit. The tarrying and praying which they did in Jerusalem was incidental; that is to say, these things were neither instrumental nor causative in the sending of the Spirit, as the Pentecostals would have you believe.

181 Luther: "If you ask them: How does one get that high Spirit? they do not direct you to the external Gospel, but to a utopia and say: Stand and wait, as I have waited for a long time; then you will experience it; the heavenly voice will come and God himself will speak to you Do you not see the devil here, that enemy of divine order, how he gets you to gape by his shouting: 'The Spirit, the Spirit, the Spirit'! and all the while he is tearing up the bridges, highway and by-way, ladder, and everything by which the Spirit is really to come to you, namely, the external ordinances of God in the material Baptism, the written and oral Word of God, and wants to teach you, not how the Spirit will come to you, but how you should come to the Spirit?" (Pieper, I, p. 208).

182 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, p. 46A.

183 Leonard Lovett, "Black-Holiness Pentecostalism," *Dictionary of Pentecostal, etc.*, p. 77A.

184 Williams, *Renewal Theology*, II, p. 250.

185 *Ibid.*, I, p. 310A.

186 *Ibid.*, II, p. 26B.

187 *Ibid.*, p. 27B.

188 Pieper, III, p. 153.

189 *Ibid.*, p. 129.

190 Williams, *Renewal Theology*, II, p. 38Bf.

191 *Ibid.*, p. 39A.

192 Pieper, III, p. 130.

193 *Ibid.*, p. 127.

- 194 Williams, *Renewal Theology*, II, pp. 26B, 39A, 40A, & 28B.
- 195 Pieper, III, p. 189.
- 196 *Ibid.*, p. 156.
- 197 Pieper, II, p. 16.
- 198 Williams, “Baptism in the Holy Spirit,” *Dictionary of Pentecostal*, etc., p. 46B.
- 199 Williams, *Renewal Theology*, II, p. 38Bf. In John 3 “Christ indeed describes regeneration as a mysterious process which we neither have produced nor can ‘comprehend and explain rationally’. But at this very place it is expressly stated that man is born again ‘of [ἐξ] water and of the Spirit’ ” (Pieper, III, p. 130).
- 200 Pieper, II, p. 509.
- 201 Williams, *Renewal Theology*, I, pp. 310B, 311B.
- 202 Pieper, III, p. 185f.
- 203 Pieper, I, p. 210.
- 204 Williams, *Renewal Theology*, I, p. 307Bf.
- 205 *Ibid.*, p. 311B.
- 206 Riss, “Durham, William H.,” *Dictionary of Pentecostal*, etc., p. 255B.
- 207 Pieper, I, p. 207f.
- 208 Williams, *Renewal Theology*, II, p. 235A.
- 209 Pieper, III, p. 129.
- 210 Hocken, “Charismatic Movement,” *Dictionary of Pentecostal*, etc., p. 156A.
- 211 Pieper, II, p. 36B.
- 212 *Ibid.*, p. 511.
- 213 Williams, *Renewal Theology*, II, p. 267A.



Theodore Engelder

- 214 Theodore Engelder, William Arndt, Theodore Graebner, and Frederick Emanuel Mayer, editors, *Popular Symbolics* (Saint Louis: Concordia Publishing House, 1934), p. 67.
- 215 Arrington, "Hermeneutics," *Dictionary of Pentecostal*, etc., p. 384A.
- 216 Spittler, "Spirituality, Pentecostal and Charismatic," *Dictionary of Pentecostal*, etc., p. 804B.
- 217 *Ibid.*, p. 805A.
- 218 Arrington, "Hermeneutics," *Dictionary of Pentecostal*, etc., p. 388B.
- 219 Spittler, "Spirituality, Pentecostal and Charismatic," *Dictionary of Pentecostal*, etc., p. 805A.
- 220 Pieper, I, p. 66.
- 221 Christenson, "Lutheran Charismatics," *Dictionary of Pentecostal*, etc., p. 564A.
- 222 Hocken, "Charismatic Movement," *Dictionary of Pentecostal*, etc., p. 159Bf.
- 223 *Ibid.*, p. 159B.
- 224 Ray Harrison Hughes, "Church Leadership," *Dictionary of Pentecostal*, etc., p. 196B.
- 225 S. Shemeth, "Erickson, Clifton O.," *Dictionary of Pentecostal*, etc., p. 263A.
- 226 Pieper, I, p. 211f.
- 227 *Ibid.*, p. 48.
- 228 Alexander, "Slain in the Spirit," *Dictionary of Pentecostal*, etc., pp. 790A, 791A.

- 229 *Ibid.*, p. 790A.
- 230 Jerry W. Shepperd, "Worship," *Dictionary of Pentecostal, etc.*, p. 905A.
- 231 Pieper, I, p. 67.
- 232 Williams, *Renewal Theology*, II, p. 28B.
- 233 *Ibid.*, I, p. 385B & A.
- 234 *Ibid.*, II, p. 28A.
- 235 *Ibid.*, I, pp. 310B, 311B.
- 236 *Ibid.*, p. 325B.
- 237 *Ibid.*, p. 324A.
- 238 *Ibid.*, p. 324A.
- 239 Pieper, II, p. 368.
- 240 Williams, *Renewal Theology*, I, p. 308Bf.
- 241 Pieper, I, p. 126.
- 242 Hocken, "Charismatic Movement," *Dictionary of Pentecostal, etc.*, p. 156A.
- 243 Williams, *Renewal Theology*, II, p. 31A & B.
- 244 *Ibid.*, p. 30A.
- 245 Pieper, II, p. 12.
- 246 *Ibid.*, III, p. 135.
- 247 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal, etc.*, pp. 40B, 41A & B.

248 Engelder, etc., p. 69f.

"'He shall baptize you with the Holy Ghost and with fire' [Matthew 3:11]. There is a question if the expressions: 'The Holy Ghost and fire' are two words for the same agency, viewed from different angles, so that the Spirit is presented as the life-giving principle and the fire as the hallowing and purifying element, the reference being to the tongues of fire on the day of Pentecost. If we compare the Acts of the Apostles, where Christ Himself and Peter refer to these words of John when they speak of the baptism on the day of Pentecost, we find that neither

employs the term ‘fire’ (Acts 1:5 and 11:16). If we read the following verse [v. 12], it is difficult to detect any connection if both expressions are identical. Correctly interpreted, the one is undoubtedly contrasted to the other. Jesus brings with Him the Spirit who creates new life unto salvation, but He also brings down upon all who despise the life the fire of judgment, the very opposite of salvation; for our God is a consuming fire to those that resist Him (Heb. 12:29). ‘Baptize’ is used with the second term in a figurative sense. The meaning would then be as follows: The fire of Gehenna shall be poured over every impenitent soul, just as every penitent sinner shall receive a share in the Spirit that was poured out on Pentecost. Christ stands even now with fan in hand, ready to purge His floor, to gather His wheat into the garner. On a firmly trodden clearing in the field, the grain was trampled by oxen, or separated from the chaff by means of threshing wagons. With the fan, the wheat was winnowed from the straw or other refuse, and this waste was then utilized for fuel or burned in the stack. The fan is the judgment-word of Jesus; the wheat is the true membership of the Church, the chaff, the false members or the hypocrites, those that are weighed and found wanting. The garner is the Kingdom of eternal glory. John visions the day of judgment in conjunction with the day of grace.

“This was the discourse as recorded by Matthew” (Johannes Thorbjørnsen Ylvisaker, *The Gospels* [Minneapolis: Augsburg Publishing House, 1932], page 114).

249 Peter Kuzmic, “Kingdom of God,” *Dictionary of Pentecostal, etc.*, p. 526A & B.

250 Reynolds, “Wilkerson, David Ray,” *Dictionary of Pentecostal, etc.*, p. 885B.

251 Hunter, “Church of God of Prophecy, The,” *Dictionary of Pentecostal, etc.*, p. 207B.

252 Pieper, II, p. 12.

253 Engelder, etc., pp. 69, 70, & 338.

254 Conn, “Christian Perfection,” *Dictionary of Pentecostal, etc.*, p. 169B.

255 *Ibid.*, p. 174B.

256 Engelder, etc., p. 70.

257 Conn, “Christian Perfection,” *Dictionary of Pentecostal, etc.*, p. 175A.

258 Williams, II, p. 88A.

259 Engelder, etc., p.70

260 Kuzmic, “Kingdom of God,” *Dictionary of Pentecostal, etc.*, p. 526A.

261 D. J. Wilson, “Eschatology, Pentecostal Perspectives On,” *Dictionary of Pentecostal, etc.*, pp. 267B, 264B.

262 It has been stated that the best, orthodox analysis of the Pietists' doctrines is Valentine Ernest Loescher's *Der Timotheus Verinus*, 1718.

263 David D. Bundy, "European Pietist Roots of Pentecostalism," *Dictionary of Pentecostal*, etc., p. 279Af.

264 *Ibid.*, p. 280A. John Wesley was coeditor of the *Arminian Magazine*.

265 W. H. T. Dau, "Methodists Disavowing the Holiness People," *Theological Monthly*, Volume IV, Numbers 8 & 9 (August-September, 1924 [Saint Louis: Concordia Publishing House]), pp. 225f., 229f.

266 Arrington, "Dispensationalism," *Dictionary of Pentecostal*, etc., p. 247A.

267 Wacker, "Bibliography and Historiography," *Dictionary of Pentecostal*, etc., p. 71A & B.

268 Arrington, "Dispensationalism," *Dictionary of Pentecostal*, etc., p. 247B.

269 J. R. Goff, Jr., "Topeka Revival," *Dictionary of Pentecostal*, etc., pp. 850B-852A.



Walter A. Maier

270 The year 1950 was the year in which the highly-influential, worldwide, radio gospel preaching of Walter A. Maier (LCMS) came to an end with his death. It was also the year in which the Lutheran Church - Missouri Synod (LCMS) officially went unorthodox with its adoption of the *Common Confession*.

271 Blumhofer, "Apostolic Faith Movement, Origins," *Dictionary of Pentecostal*, etc., p. 19B.

272 Parham visited Azusa Street, and "perceived influence of spiritualists in the meetings." He was "rejected by the Azusa Street elders" (Synan, "Seymour, William Joseph," *Dictionary of Pentecostal*, etc., p. 780Bf.)

273 David B. Barrett, "Statistics, Global," *Dictionary of Pentecostal, etc.*, p. 818.

274 Synan, "Seymour, William Joseph," *Dictionary of Pentecostal, etc.*, p. 781B.

275 "The writer in the *Methodist Quarterly Review* to whom we referred, 'after a fair-minded and prolonged study' pronounces the Pentecostal movement 'an unmixed evil'. He has found its devotees 'emphatic, noisy, and obtrusive believers. One cannot be, it seems, a lukewarm member. You cease to be one of them when your temperature drops below the boiling point'. Subsidence of the 'Spirit-power' is responsible for a considerable 'turnover' that constantly takes place among the Pentecostal people, 'backsliding being so prevalent that it requires large additions to membership to offset the loss. But at any given time the number of adherents is considerable. There are not so many as their noise indicates, but a great many of them nevertheless'.

"As regards the moral influence which they exert, 'the writer has failed to find an instance of increased community morality because these people gained a foothold in any community. If anything is noticeable in this respect, it is that moral standards are lowered when they invade. They seem incapable of inculcating unselfishness. Most of the additions to their ranks are people who have been alienated from other Churches They make much of this as evidence of the fact that Methodism has lost its revival warmth, and that these people have been starving for the spirituality offered by the Pentecostal Church The Pentecostal movement might be called high-voltage slander When they are influential, it is only to widen the chasm between the churches and the groups who have cultivated their own pride by talking of the pride of the churches. . . . The larger number of their recruits are held for only a little while. But the effect upon them is usually to make them incurably hostile toward the Church. They afford a fine opportunity for curious onlookers to have confirmed their opinion that religion is nothing more than a joke'.

"With dismay the writer calls the attention of his Methodist brethren to 'the fact that we are, in some considerable measure, responsible for the modern Pentecostal movement' The writer relates how he probed the quality of Pentecostal spirituality, the Pentecostal 'capitalization of noise, jazz, and confusion To think the great thoughts of religion, to be won by the great plan of Christianity, and to desire to act seemly in the presence of the God of love and might will surely argue for dignity of life, thought, and worship. The extemporaneous may be dignified. A reception for Charlie Chaplin would likely be more dignified than some of our religious services. Jazz songs, flippant prayers, and uncouth sermons quite naturally introduce levity and disorder into our congregations and often give religion an appearance that is far removed from what we would naturally associate with the sublime. It is common to hear people berated because, while they are noisy at the ball game, they are so quiet and lacking in "spontaneity" in the church. It is devoutly to be hoped that our people will be, when in the church, unlike what they prefer to be when at the ball game. One referred to the church attendance of a certain religious groups as "paying their respects to the Almighty". It was spoken rather scornfully. We have seen a great deal of religion, so called, that showed no respect for God' " (Dau, "Methodists Disavowing the Holiness People," *Theological Monthly*, pp. 231-234).



W. H. T. Dau

276 William Dallmann, "Reformation, The," *The Concordia Cyclopedia*, editors L. Fuerbringer, Th. Engelder, and P. E. Kretzmann (Saint Louis: Concordia Publishing House, 1927), p. 638A & B.

277 "Wesley's spiritual development was not along purely evangelical lines, spite of the fact that he was the acknowledged leader in the so-called evangelical movement in England in his day A great hunger seized him for something that lay beyond his present experience: he felt no peace in his heart, but for thirteen years, filled with tragic experiences, he struggled with prayer and tears for that consolation which the pure Gospel alone can bestow He was in a 'passionate and unceasing quest for a deeper experience' He was constantly prying into his inner self and measuring his spiritual condition, his faith, against the standard of perfection. Every true evangelical sees at a glance where Wesley's trouble lay: he wanted to believe in himself believing and leading the life of faith. Hence the sense of dissatisfaction and the yearning for more Spirit, for a more comprehensive grasp of divine grace, for greater ardor in Christian living What happened to him on May 24, 1738, he has recorded in his *Journal* 'In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's *Preface to the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now felt in my heart'. Was Wesley on this occasion made a Lutheran? He had indeed come under the influence of one of the finest instruments for a genuine evangelical conversion. He had learned the paramount lesson, that the faith which brings peace to the heart is the faith that personally appropriates the work of Christ. An excellent beginning in the right direction had been made. But even in this momentous hour we note that Wesley keeps his hand on his spiritual pulse: he knows the exact minute almost of his inward change; he records it as a sensation of which he was distinctly conscious, and last, not least, he notes that the change came to him immediately attended by works of sanctification which he performed It is a precarious situation which

the justified sinner creates for himself when, reviewing the change that has been effected in him, he beholds both in one glance, the works which Jesus did for him and the works which he did the moment he grasped the reconciliation effected for him by the Lord. When remembering how he became God's child, the believer had better put altogether out of his mind how he behaved as God's child and rivet his attention exclusively on the vicarious works of his great Substitute; otherwise a pharisaical conceit, even of the faintest kind, will creep into his musings right at this point and spoil his whole evangelicalism. Only when the believer must prove to *men* that his faith is genuine, he may and must remember and appeal to his works of love. Peace with God such as the stricken conscience craves is obtained only on the basis declared in Rom. 5:1, 2. Christ alone is our Peace, Eph. 2:14; comp. John 16:33. Only because he 'brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant', God is the God of peace. Heb. 13:20; 1 Thess. 5:23; 2 Thess. 3:16. The peace established on Golgotha and laid as a benediction on the disciples in the Easter-greeting of the Lord is the εἰρήνη τοῦ θεοῦ ἧπερέχουσα πάντα νοῦν, which 'guards our hearts', Phil. 4:17, like a sentinel at a door. That is the meaning of φρουρεῖν. This sentinel does not suffer any other to share picket duty with him. If we appoint a sentinel of our own to secure God's sentinel, we shall always be looking for reports from our sentinel and trust our security to him" (Dau, "Methodists Disavowing the Holiness People," *Theological Monthly*, pp. 226-229).

Thus John Wesley begat his idea of Christian perfection, that is, the feeling of a tingling sensation after conversion by which one is to be assured of his Christianity. It is that old, staple, enthusiastic error, to be sure, in which not God's gospel promise, but the sensory perception of something beyond normal, namely, a religious experience with a sign, is made the foundation of one's salvation. This is the heart and soul and spirit of the Pentecostal and charismatic movements, fully expressed and carried out in their BHS. This is why they rightly esteem Wesley as a spiritual father, and his Christian perfection as a progenitor of their BHS.

Just the same, the Roman Catholics had discovered already centuries before Wesley a religious experience with a sign. They called theirs "infused grace." It is cut from the same enthusiastic fabric as the theory of Christian perfection and the concoction called "the BHS." In fact, to both their naïve delights, charismatics and Roman Catholics have discovered their similarity of ideological cornerstones, and have assumed that this is that golden thread of divine truth which runs through both their groups. However, in truth, it is only the same damnableness and soul-ruin that has marked every other evil and adulterous group that has sought after a sign; which lie brings on not a renewal in the church, but chains and everlasting darkness.

278 Williams, "Baptism in the Holy Spirit," *Dictionary of Pentecostal*, etc., pp. 40B, 41A & B.

279 R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Columbus, Ohio: The Wartburg Press, 1944), p. 109.

280 Engelder, etc., p. 85.

281 *Ibid.*, p. 69f.

- 282 Walther, p. 341f.
- 283 R. C. H. Lenski, *The Interpretation of St. Mark's and St. Luke's Gospels* (Columbus, Ohio: Lutheran Book Concern, 1934), p. 474f.
- 284 John Nicholas Lenker, editor, *Sermons of Martin Luther*, translator John Nicholas Lenker and others (Grand Rapids: Baker Book House Company, 1983), III, p. 206f.
- 285 Engelder, etc., pp. 103-105.
- 286 Lenker, p. 207.
- 287 Walther, p. 342.
- 288 F. E. Mayer, *The Religious Bodies of America* (Saint Louis: Concordia Publishing House, 1961), p. 319f.
- 289 R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistle to the Corinthians* (Columbus, Ohio: Lutheran Book Concern, 1935), p. 518f.
- 290 Hocken, "Church, Theology, of the," *Dictionary of Pentecostal*, etc., p. 215A.
- 291 Hocken, "Charismatic Movement," *Dictionary of Pentecostal*, etc., p. 159A.
- 292 Engelder, etc., p. 104.
- 293 Mayer, p. 320.
- 294 L. Fuerbringer, "Leading Thoughts on Eschatology in the Epistles to the Thessalonians," *Concordia Theological Monthly*, Vol. XIII, No. 5 (May, 1942 [Saint Louis: Concordia Publishing House]) p. 328.
- 295 Williams, *Renewal Theology*, I, p. 310A.
- 296 Lenski, *Acts*, p. 76.
- 297 Theodore Laetsch, *Minor Prophets* (Saint Louis: Concordia Publishing House, 1956), p. 128.
- 298 Lenski, *Acts*, p. 74f.
- 299 Lenski, *1st and 2nd Corinthians*, p. 509f.
- 300 Lenker, p. 190.

301 Engelder, etc., p. 103.

302 This pithy maxim of Luther has not gone unnoticed by any means. The Lutheran hymn writer Paul Gerhardt took it up, and placed it in the seventh stanza of his hymn “Warum sollt’ ich mich denn graemen,” exulting to his Savior, “You are mine and I am yours.” Later the Lutheran hymn writer Johann Franck more fully echoed it in stanza five of his hymn “Herr Jesu, Licht der Heiden,” professing to his Lord in full confidence,

“No devil can rob me of you
As vehement as he may still roar.
I live in your heart
And you in mine.”

Finally, J. S. Bach repeated this maxim for the church’s edification in his cantata “Wachet auf” (BWV 140). To the glory of Jesus Bach crafted this truth into an effective duet between Christ, the groom, and his bride, the church, in which the bride sings, “My friend is mine” (James 2:23), to which Christ replies, “And I am yours” (Song of Solomon 2:16).

So take this maxim to heart!

303 After the disciple Thomas (John 20:25) wanted to determine his theology according to an experience, the Almighty scolded him for this (verse 27), for it was unbelief. God warned Thomas, and Heaven took the trouble to see to it that this incident was recorded for your learning (verse 31), that he was wrong in not believing solely the gospel report, and that he had better get out of his head the desire for an experience for assurance in theological matters.

304 Engelder, etc., page 69.

305 F. A. Sullivan, “Catholic Charismatic Renewal,” *Dictionary of Pentecostal*, etc., page 118B.

306 Ronald R. Zehnder, “Stick to the Basics,” *Renewal In Missouri*, Issue 19 (August, 1993), page 4B.

307 “RIM Agrees with LCMS on Charismatic Teaching,” *Renewal In Missouri*, Issue 25 (May, 1995), page 3A.

308 Delbert Rossin, “Renewal Hindrances in the LCMS,” *Renewal In Missouri*, Issue 26 (August, 1995), pages 1ff.

309 Ferd Bahr, “Praying God’s Word Moves God’s Hand,” *Renewal In Missouri*, Issue 17 (February, 1993), page 8.

310 L. Christenson, “Rossin, Delbert,” *Dict.*, page 763A.

311 Delbert Rossin, "From the Editor," *Renewal In Missouri*, Issue 15 (August, 1992), page 2A.













