

Charismatic Movement

Church of Christ in Humble
June–August, 2003

Table of Contents

Introduction to Study of the “Charismatic Movement”	3
Spiritual Gifts: Four Questions	5
1 Corinthians 12-14.....	6
Miracles - <i>Then</i> and <i>Now</i>	9
Tongues - Bible vs. Counterfeit	16
What does “Baptized in the Holy Spirit” mean?	19
Holy Spirit Baptism Promised/Fulfilled	22
Cornelius and Holy Spirit Baptism	25
Wrong Concepts of Holy Spirit Baptism	28
Indwelling of the Holy Spirit	31
Holy Spirit and the Word / Sanctification.....	34
Arguments for Spiritual Gifts Today	37
Other Problems with the Charismatic Movement.....	48
False Miracles, Signs, and Prophets	50

Introduction to Study of the “Charismatic Movement”

❖ Defined

Look up the definition of “Charismatic Movement” or “charismatic” in your resources (dictionary, encyclopedia, religious references, etc.).

If you have a Strong’s, Young’s, or a Vine’s, look up the Greek word that is translated “gifts” in **1 Cor. 12:4,9,28,30,31**. Compare it’s spelling with “charismatic.”

How many gifts are listed in **1 Cor. 12:8-10**?

❖ History

• Similarities with pagan religions

Compare **1 Kings 18:26-29** with **1 Cor. 14:26-33,40**. Which activities resemble those of modern charismatic assemblies?

If you are interested in a comparison between the characteristics of the charismatic movement and pagan religions in history, see Steve Rudd’s web site, <http://www.bible.ca/tongues-kundalini-shakers-charismastics.htm>.

• Montanism

- » 2nd century
- » Continuance of miraculous gifts
- » New prophets - those who followed them the only genuine Christians
- » Prophetic ecstasy, a God-sent madness - prophet not under his own control
- » They the spiritually minded - others carnal
- » Female prophets
- » Expected imminent return of Christ

According to **1 Cor. 14:37-38**, those who claim to be a prophet or spiritual need to recognize what?

- 19th – 21st centuries Whereas the Pentecostal movement at the beginning of the 20th century led to the formation of Pentecostal churches, the charismatic movement infiltrates the present mainline denominations. Protestants and Catholics alike have embraced the charismatic movement while remaining in their respective denominations.

If you are interested in reading further about the history of the charismatic movement, you can find information at <http://www.bible.ca/tongues.htm> (scroll down to #10); <http://www.rapidnet.com/~jbeard/bdm/Psychology/char/more/hist.htm>
<http://www.rapidnet.com/~jbeard/bdm/Psychology/char/abrief.htm>

❖ Col. 2:18-19

Summary Chart							
Manifestation	Kundalini Yoga	Sathya Sai	Subud	Qigong	Shakers	Pentecostal Today	Bible Examples
Slain in the spirit	✓	?	✓	✓	✓	✓	✗
Uncontrollable laughing	✓	?	✓	✓	✓	✓	✗
Physical jerks	✓	?	✓	✓	✓	✓	✗
Animal sounds, roaring	✓	?	✓	✓	✓	✓	✗
Smelling fragrances	✓	?	?	?	?	✓	✗
New spiritual insights & revelations	✓	✓	✓	✓	✓	✓	No. Bible competed 96 AD
Demon possession of adherents	✓	?	?	?	✓	✓	✗
Spontaneous movements	✓	✓	✓	✓	✓	✓	✗
Leaders is Divine	✓	✓	✗	✗	✓	✓	✗
Revival like meetings	✓	✓	✓	✓	✓	✓	✗
Feel energy surge, electricity or fire	✓	?	✓	✓	✓	✓	✗
Repetitive singing, chanting	✓	?	✗	✗	?	✓	✗
Clearing the mind, emotionalism Anti- intellectual	✓	?	✓	✓	✓	✓	✗
Leaders Rich	✓	?	✗	✗	✗	✓	✗
Tongues	✓	?	✓	✓	✓	✓	Acts 2
Awakened through laying-on-of-hands	✓	✓	✗	✗	✓	✓	Acts 8:14- 19, 19:5
Leaders directly sent from God	✓	✓	✓	✗	✓	✓	Gal 1:12
Leaders inspired	✓	✓	✓	✗	✓	✓	2 Tim 3:16
Leaders miraculous	✓	✓	✓	✓	✓	✓	Paul
Many miracles and healing	✓	✓	✓	✓	✓	✓	Acts 8:13
Prophecy	✓	✓	✓	✗	✓	✓	Acts 2:17
Trances	✓	✓	✓	✗	✓	✓	Acts 10:10
Seeing visions	✓	✓	✓	✗	✓	✓	Acts 9:10- 12
Mind reading	✓	✓	✓	?	?	✓	Jesus
Manifestation	Kundalini Yoga	Sathya Sai	Subud	Qigong	Shakers	Pentecostal Today	Bible Examples

This chart is from
Steve Rudd's web
site:
[http://www.bible.ca/
tongues-kundalini-
shakers-
charismastics.htm](http://www.bible.ca/tongues-kundalini-shakers-charismastics.htm).
See his site for
documentation.

Spiritual Gifts: Four Questions

Who?

Who do the following scriptures indicate had power to work miracles?

- Acts 2:43?
- Acts 10:15,24,33-35,44-45; 11:1,18; 15:7-9?
- Acts 8:16-19?

This is all the WHO. If there are any other who received this power under the New Covenant, write the scriptures here.

Purpose?

What was God's purpose in these having the power to work miracles?

- Apostles? Mk 16:20; Ac 1:8; Heb 2:4
- First Gentiles to receive the gospel? Ac. 11:18; 15:7-9
- Those on whom apostles laid hands? 1 Co. 12:7; 14:5,12,26

These are the PURPOSES of these gifts. If there are any other purposes, write the scriptures here.

How Receive?

How did men receive the power to work these miracles?

- Apostles? Acts 1:4-5...8; Mt. 3:11
- Cornelius? Acts 11:15
- Christians? Acts 8:16-19

This is HOW these gifts were RECEIVED. If there is any other way one received the power to exercise spiritual gifts, write the scripture here.

How Long To Last?

When these gifts fulfilled the *purpose* for which they were given, then they would cease.

How long did God intend for men to exercise such powers?

- Apostles? 2 Pt. 1:12-15; Eph. 3:1-5
- Cornelius? Acts 11:15-18; Acts 15
- Christians? 1 Cor. 13:8-13; Acts 8:16-19

Their purpose being accomplished, these gifts NO LONGER NEEDED OR EXERCISED. If God intended these gifts to continue to be exercised throughout all time, write the scripture that indicates this here.

1 Corinthians 12-14

- **Ch. 12** - Unity of source and design of spiritual gifts.
All from one and the same God and designed for the common good.
- **Ch. 13** - Excellency of love over spiritual gifts
Shown by love's absence, presence, and duration
- **Ch. 14** - Exercise of spiritual gifts in their assembly
To be exercised for the edification of all (accords with the demands of love).

Chapter 12

12:1-11 - All spiritual gifts from same source—one and the same Spirit.

12:12-31 - All gifts to members of the same body, and thus to be used for good of the body as a whole.

Mark the words “same” and “one” in this chapter. (Or, list them with the verses where they occur.)

What are these gifts called in **v. 5**? What does this word connote?

According to **v. 7**, what was the *purpose* of these “manifestations of the Spirit”? The analogy in **vv. 12ff** illustrates this.

Is there anything in this chapter, or in the entire Corinthian letter, to indicate that these gifts were evidence of salvation?

Did everyone in the Corinthian church possess the gift of tongues? What in this chapter supports your answer?

Is there anything in this chapter, or in the entire Corinthian letter, to indicate that these gifts worked a moral change in those who possessed them?

Read **Eph. 4:17-24, Col. 1:9-10, 3:10, 1 Th. 1:5...9-10; 2:13**, to see what changes people's lives.

Since “knowledge,” “prophecy” and “tongues” are given by “same” Spirit, any exercise of the gift of tongues given by this Spirit must be consistent with what this Spirit taught and revealed about tongues, their purpose and use. If people today claim to have this gift, but their experience does not harmonize with what the Spirit taught and revealed in the New Testament, what *must* be concluded about the gift of “tongues” one claims to possess?

Chapter 13

Chapter 12:31 introduces the relationship between spiritual gifts and love, and prepares for Paul's discussion of why love is the “more excellent way.” The excellency of love over spiritual gifts is shown by:

It's *absence*, **vv. 1-3**. Note, underline, or mark the “do not have” phrases. Even though possessing the greatest spiritual gifts, if love is absent, “I am nothing!”

Its *presence*, **vv. 4-7**. Note what love does, i.e. how it makes one think and act toward his fellow man.

Its *duration*, **vv. 8-13**. Love was needed then, and always will be—"Love never fails." See the contrast with spiritual gifts which by divine intent are temporary and "will be done away."

Marking

- Mark "love" in this chapter. ("Charity" - KJV)
- In **vv. 1-3**, mark "do not have" in another color
- In **vv. 8-13**, mark "never fails"; "will be done away" (& "will vanish away" NKJV); "will cease"; "did away with" (NKJV, "put away"); "now"; "then"; "abide" in a third color

Think of the applications of what Paul said to their (the Corinthians) attitude toward spiritual gifts and their use.

A contrast is drawn: Faith, hope, and love "_____ " while spiritual gifts

When will hope come to an end? **Ro. 8:24,25**.

If spiritual gifts last until the end of time, what happens to the contrast?

Chapter 14

Maturity in love (**ch. 13**) and understanding relative to spiritual gifts would regulate their exercise in the assembly of the church (**v. 20**), making edification of the assembly the overall measure of their use.

Mark, or list, the various forms of the word "edify" throughout the chapter (e.g., "edifies," "edification," etc.) This was to be the governing principle in the exercise of their gifts in their assemblies. Note especially verse 26.

As edification was the governing principle, it is important to know what the apostle meant by it. We cannot arbitrarily, apart from the context, attach a meaning to the word. Look for the words and phrases that show that understanding what is said is ESSENTIAL to the "edification" Paul spoke of. (Suggestion: underline them in the same color you highlighted the word "edify," or list them on a sheet of paper with the verses where they occur.)

Mark, or list, the words "tongue" and "tongues" throughout the chapter. It is clear that Paul makes special application of this principle to the exercise of this gift.

- Tongues are of no profit unless they provide what, **v. 6**?
- Unless with the tongue one utters "speech that is clear," he will be doing what, **v. 9**?
- When a man prayed in a tongue, others are "NOT edified" if they did not do what, **vv. 16,17**?
- "Tongue" is used by metonymy for *language*. Note v. 21. Look up and read the Old Testament setting.

Christians who *already had the gift of tongues* could pray for what? **v. 13.**

Note that this says nothing about how people get these gifts if they do not presently have them. The law of harmony implies that people could not receive these powers the Holy Spirit imparts without what happening? **Acts 8:14-19**

What requisite for their assemblies is given in **vv. 33, 40**?

Compare the above with the assemblies of those today who claim to exercise these gifts. The contrast further underscores that the uncontrolled and disorderly outbursts in charismatic meetings today are NOT authored by God. If one says, "I cannot help it," that further indicts them of counterfeit "gifts," for
“

(**v. 32**). Claimed spiritual powers do not exempt from these regulations, **vv. 37-38**.

What were women restricted from doing in these assemblies? **vv. 34-36**

It would be helpful to mark "speaks," "keep silent ("silence" KJV)," and "speak" where these words occur in **vv. 26-35**.

According to **v. 37**, what is the highest and final authority relative to spiritual gifts and their use?

Compare **1:1; 4:17; 7:17,40**.

Miracles - *Then and Now*

By seeing the contrast in present day “miracles” and the genuine miracles of the first century, one can see the counterfeit nature of modern miracle workers and correspondingly gain assurance in the miracles of the Bible and what they were designed to accomplish.

Miracles were vital to the origin and confirmation of the gospel of Christ and his will for those who follow him. To falsely claim those same powers today is not only counterfeiting, but undermines the means and evidence of the gospel!

In the left column of following chart, write the characteristic of the first century miracles that stands in clear contrast to characteristic of modern day “miracles” given in the corresponding right column. The first is completed as an example.

1ST CENTURY MIRACLES	MODERN DAY MIRACLES
Mt. 8:3,13; 9:22; 12:13; Jn. 11; Ac. 3:8,16. Instantaneous, complete recovery. Lame not limp, blind not need glasses, Lazarus not “stink” like death!	Progressive healing, ignore symptoms
Mt. 8-9; Lk. 22:50-51; Jn. 11:39,43-44; Ac. 3:1f; 9:36f.	Functional disorders (“functional” - “b: affecting physiological or psychological functions but not organic structure <functional heart disease>“ <i>Miriam Webster’s Collegiate Dictionary</i> , 10th edition.)
Mt. 4:24; 8:16; 9:35; 14:35-36; Ac. 5:16. .	Many leave without cure (See quotes below.)
John 9, John 11, Acts 3 – Miracles on local people well known — able to be verified	Unknown people. Sometimes those to be “healed” travel with the healer!
1 Co. 14:5, 18-19.	Tongues and healings the focus
Jn. 5:8-9...12-13; 9:35-38; Ac. 3:1f.	“Faith healers”
1 Co. 4:11-12; 1 Th. 2:9. .	Oral Roberts, Swaggart, Tilden, Baker, etc. get wealthy
Mt. 8:5-6..13; Ac. 3:1f.	Atmosphere, music, revivals (See quotes below.)
Purpose: Eph. 3:5; 1 Co 14:6; Jn 10:37,38; Mk. 16:20; Heb. 2:3-4	? Confirm what already confirmed? Make believers?...Lk. 16:30-31

Objection: Jesus practiced progressive healing.

- **Jn, 4:52**, “began to get better.”
This was spoken by whom? Was he inspired?
When did the fever actually leave his son?

- **Mk. 8:25**, Jesus laid hands on the man a second time before completely restored. Did Jesus always use the same method in his healings? See **v. 23; Mt. 8:3; 9:6-7; 6:10; 8:44; 17:14; 13:13**

How long did it take the man to see clearly after Jesus laid his hands on him the second time?

Objection: Jesus did not always heal everyone, **Mk. 6:5**. It was due to their lack of faith, v. 6 – thus these healers of today are known as “faith healers” and justify their failures on the lack of faith on the part of the sick.

- Did he try and *fail*? Was he not God?!
- If this the same event as recorded in **Luke 4:16-30**, Luke explains why he “could do no miracle there except...” What is it? **Lk. 4:28-30**.
- “Could not” may refer to *will*, rather than to *ability*. For example, the one born of God “cannot sin” (**1 Jn. 3:9**) – because he does not have the *ability* to sin or because he *chooses* not to sin? Jesus sometimes *refused* to work signs due to people’s unbelief, **Mt 12:38-39; Jn. 6:30-31ff**.

Many leave without cure

Of the lack of success of modern “healers,” the following quotation bears abundant evidence. Dr. Bingham, in writing of a “healing” mission in Toronto, said: “one who actively participated in the anointing told us that he thought that in some meetings ten percent were healed, and twenty-five per cent received help, but in other meetings nothing was accomplished. This was the testimony of a friend, not an opposer...” (Dr. Rowland V. Bingham, *The Bible and the Body*, p. vi, See p. 115 also).

Of the “healing” work of Dr. Price, Bingham wrote: “A representative committee of Christian men, ministers and physicians that examined 350 cases that passed under his hands, found only five that were cured, and in each case these were susceptible to cure by hypnotic suggestion. Thirty-nine died within six months of the meetings, five became insane and four other cases of insanity were traced to family disappointment in healing expectancy through his ministry...” (*Ibid.*, p. 23)

Miracles or Mirages, James D. Bales

Article, “In Search of A Miracle” (end of lesson).

Some may be “healed.” There are illness of body and mind brought on by fear, anxiety, stress, anger, etc. People are really sick. But, the as the illness is cause by the mind, it can sometimes be removed by a change of mind, e.g. change of emotions, attitudes, hypnosis, etc. *Miracles or Mirages*, pp. 18-26; *None of These Diseases*, S. I. McMillen, M.D.

Atmosphere, music, revivals

“2. P.C. Nelson, the same man who wrote the church manual for the Assemblies of God has this to say about the necessity of preparing the audience:

‘All who come up in the healing line should be in the services for several days to hear the word of God, see people healed before their eyes, and hear the joyful testimonies of those who have been healed. They should have time for confession of hidden sins and for the reading of God’s sweet promises... So many have soaked in unbelief so long it takes a long time to get it all out of their system. those who come for healing should be well instructed before hand and should seek the grace of God for his grace before coming up for anointing... Those who come forward for healing should fast and pray before coming up and get everything distracting out of their minds’ (DOES CHRIST HEAL TODAY, P. C. Nelson, p. 28-29).

“3. If modern healing is not psychological, why all this preparation? Did the Lord or apostles spend several days preparing people’s minds?

a. Notice the lame man at the temple (Acts 3).

“4. Nelson goes on to say that it is good to get the whole audience prepared:

‘As a rule it is best to give forth a message on divine healing before anointing the sick in numbers. It will strengthen their faith and yours.’ (*Ibid* p. 127)

a. When did Jesus or apostles ever deliver an address on divine healing. They did not talk about it, they did it!

“5. Nelson also saw the need to set a mood with music:

‘If you pray for a number of people in a public service, it is helpful to have a song sung or played softly while you anoint the afflicted. Such songs as THE GREAT PHYSICIAN, and WHERE THE HEALING WATERS FLOW are helpful.’ (*Ibid*, p. 135)

- a. Helpful for what? To help divine power or to help emotion that will lead to a psychological healing.
- b. Why don’t they get out of their tents, auditoriums, and their TV’s, out of their controlled environment. Why don’t they go to the hospitals?...”
[Or, to the streets, as did Jesus and the apostles, srf]

- Darrel Hymel

From his material on “Preaching Another Jesus”

In Search Of A Miracle

“A NOTED DOCTOR, SKEPTICAL BUT WILLING TO BELIEVE, EXAMINES THE PHENOMENON OF FAITH HEALING, AS PRACTICED BY THE COUNTRY’S BEST-KNOWN EXPONENT, KATHRYN KUHLMAN.”

Such were the leading words of a feature article IN SEARCH OF A MIRACLE, McCall’s, September 1974. The article was written by William A. Nolen, M.D.

“Anyone who works with sick people; as I do, knows that there are many unpredictable, ill-defined factors that affect the healing process. The ‘will to live’ for example. A patient who gives up - refuses to eat or get out of bed or take medicines--will, in all probability, die in spite of a doctor’s efforts. The will to live isn’t anything that can be weighed or measured but it certainly exists; ask any doctor.

“Faith, too, plays a role in healing. Deliver me from any patient who doesn’t have faith in my ability to help; I may be able to treat such a patient successfully, but it will be a much more difficult chore.

“A couple of years ago I began to wonder how great a role faith plays in the healing process. Is faith in someone, or something, enough by itself to effect a cure? There are hundreds of thousands of patients who claim that faith alone has cured them, often after doctors have failed to do so. Sometimes it is faith in a healer but often it is faith in God. Almost invariable physicians have discounted these reports without ever bothering to investigate them.

“I decided to take a closer look at the healing that was reportedly being done outside the traditional Western school of medicine. I knew that, since I had been trained in a traditional medical school, it might be difficult for me to recognize that there could be other methods of healing as effective as those with which I was acquainted--possible even more so.

“Kathryn Kuhlman is an ordained minister. She has been ‘healing’ since 1946; in an average year she holds 125 ‘healing’ services and treats approximately one and a half million patients. Her services are held in the largest auditoriums in the biggest cities in the United States. At each service hundreds of sick people claim to have been cured.

“Miss Kuhlman has written three books. She herself has been the subject of magazine articles and books. In addition to her radio programs, she has a widely syndicated television show.

“In June of 1973 Miss Kuhlman and her organization came to Minneapolis, which is near my hometown, to hold a service. Through a friend who knew I was writing a book about paranormal healing, I arranged to be an usher and was assigned to the wheel-chair division. After the service, I was able to interview Kathryn Kuhlman. So began my investigation of faith healing.”

Dr. Nolen describes in a most interesting manner that first service where he served as an usher. He tells how Miss Kuhlman spoke about the wonders of the Lord and the Holy Spirit, and began to talk more about healing. “Suddenly she paused, eyes shut. It was a tense moment, a dramatic moment, and the audience was silent. ‘The Holy Spirit is healing right now,’ she said. ‘It’s a woman. About half way back. She had a cancer--a cancer of the lungs. And now--she is being healed. You know who you are. Stand up and come forward and claim your healing.’

“When no one came forward immediately, she suddenly pointed toward the balcony. There’s a man in the balcony who has had bursitis in his shoulder. Now it’s gone. Stand up and wave your arm. You’ve been healed.’ There was a note of frenzy in her voice. And up jumped a man, waving his arm. The audience gasped.

“Then, magically, healings began to take place all over the auditorium. ‘Don’t come to the stage unless you’ve been healed,’ Miss Kuhlman said. ‘But if you have been healed, come up and give praise to the Holy Spirit.’

“Once the first few started forward, dozens of others quickly followed. Soon there were lines of people waiting to get up on the stage. One at a time they were led to her by one of her assistants.

“‘And you,’ Kathryn said to one woman, ‘what did you have?’ ‘Lung cancer,’ the woman answered. ‘Oh, good Lord, we thank you,’ Kathryn said, looking toward the ceiling. ‘Now,’ she said to the woman, ‘take a deep breath.’ The woman did. ‘Did that hurt?’ ‘No, it didn’t.’

“‘Do you see her?’ Kathryn cried. ‘Lung cancer. And now she can breathe without pain. The Holy Spirit is surely working here today.’”

Dr. Nolen tells of other healings that supposedly occurred: a man with cancer in his hip, a girl with a brace on her leg, a victim of polio thirteen years ago. Dr. Nolen says:

“The first time she called for a brace no one came forth. You could sense that the audience felt this was almost embarrassing for Miss Kuhlman. Finally, a very pretty young girl came up on the stage.

She was waving her leg brace and standing, with her pelvis tilted badly, on one good leg and one short, withered leg.

"Kathryn Kuhlman questioned her. 'How long have you worn this brace?' 'Thirteen years, since I had polio at seven.' 'And now you're cured. You don't need it any more. You've taken it off.' 'Yes,' she said. 'I believe in the Lord. I've prayed, and he's curing me.'

"Everyone applauded. The girl cried. This scene, to my mind, was utterly revolting. The girls' leg was just as withered as it had been ten minutes earlier. Now she stood in front of 100,000 people, giving praise to the Lord-- and indirectly to Kathryn Kuhlman--for a cure that hadn't occurred and wasn't going to occur. I could imagine how she would feel when the hysteria of the moment had left her and she again had to put on the brace she had worn for 13 years--and would wear for the rest of her life.

"This was the case that first made me skeptical of Kathryn Kuhlman and her organization."

Following the service Dr. Nolen had an interview with Miss Kuhlman. He told of that interview then concluded:

"It seemed obvious to me that she was a sincere, honest woman who felt that she had been chosen to perform a mission for Christ. She believed without a doubt that she was helping the sick and the maimed as Christ wished her to help them—not personally, as she pointed out endlessly—but as His instrument."

"During the service, as those who had 'claimed a cure' came down off the stage two legal secretaries I had enlisted to help me wrote down the names, addresses, phone numbers and diagnoses of everyone who was willing to cooperate in a follow-up study. We got 82 names--almost everyone who was approached. The only reason we didn't get more was that the flow of the cured was so heavy that the secretaries couldn't get to them all.....

"A few weeks after the service letters were sent to the names on the list, inviting them to come to Minneapolis on Sunday, July 14, and tell us about their experiences. Twenty-three people showed up, and I made arrangements to interview them individually over the next few months. I've singled out three particular cases to discuss here because they're typical of so many that I have in my files.

Dr. Nolen wrote plainly and frankly about his findings, then said:

"I was led to an inescapable conclusion: Of the patients who had returned to Minneapolis to reaffirm the cures claimed at the miracle service, not one had, in fact, been miraculously cured of anything." (Underlining mine, BWM)

The woman who had claimed to be cured of 'lung cancer' confessed that she had not had lung cancer at all, but said, "I have Hodgkin's disease, and some of the glands in my chest are involved. But since no one else got up when Miss Kuhlman said, 'Someone with lung cancer is being cured,' I figured it had to be me. I've been back to my doctor and he says he can't see any change in my X-ray. I think I breathe better, but it's hard to tell, since I never had much trouble anyway."

THE FOLLOW-UP

Another woman who claimed to be healed of 'cancer of the stomach,' said "the next morning I woke up with a horrible pain in my back. The doctor put me in the hospital.....Since then I've gotten a lot weaker." That woman died of cancer four months after she had been 'cured' at Kathryn Kuhlman's miracle service."

Dr. Nolen wrote: "The more I learned of the results of Kathryn Kuhlman's miracle service the more doubtful I became that any good she was doing could outweigh the misery she was causing. I wrote her and asked if she'd send me a list of people she had cured.....Miss Kuhlman was most cooperative.....I wrote to all the cancer victims on her list--eight in all-- and the only one who offered cooperation was a man who claimed he had been cured of prostatic cancer by Miss Kuhlman. He sent me a complete report of his case. Prostatic cancer is frequently very responsive to hormone therapy; if it spreads, it is also often highly responsive to radiation therapy. This man had had extensive treatment with surgery, radiation and hormones. He had also been 'treated' by Kathryn Kuhlman. He chose to attribute his cure—or remission, as the case may be—to Miss Kuhlman. But anyone who read his report, layman or doctor, would see immediately that it is impossible to tell which kind of treatment had actually done more to prolong his life. If Miss Kuhlman had to rely on his case to prove that the Holy Spirit 'cured' cancer through her, she would be in very desperate straits.

A DOCTOR'S CONCLUSION

Dr. Nolen concludes his article by saying:

“Kathryn Kuhlman’s lack of medical sophistication is a critical point. I don’t believe she is a liar or a charlatan or that she is, consciously, dishonest. I think that she believes the Holy Spirit works through her to perform miraculous cures. I think she sincerely believes that the thousands of sick people who come to her services and claim cures are, through her ministrations, being cured of organic diseases. I also think—and my investigations confirm this—that she is wrong.

“The problem is—and I’m sorry this has to be so blunt—one of ignorance. Miss Kuhlman doesn’t know the difference between psychogenic and organic diseases. Though she uses hypnotic techniques, she doesn’t know anything about hypnotism and the power of suggestion. She doesn’t know anything about the autonomic nervous system. Or, if she does know something about these things, she has certainly learned to hide her knowledge.

“There is one other possibility: It may be that Miss Kuhlman doesn’t want to learn that her work is not as miraculous as it seems. For this reason she has trained herself to deny, emotionally and intellectually, anything that might threaten the validity of her ministry.

“I’m inclined to rest my case on the axiom, often used by the defense lawyer in malpractice cases when a sponge has been found in the patient’s abdomen after an operation: *Res ipsa loquitur* (‘The thing speaks for itself’).”

And so it does! I appreciate the work done by Dr. Nolen. The many hours he put into this research and knowing that it was done by one so qualified makes the finding most interesting.

Billy W. Moore
Broadmoor BEACON,
December 28, 1981

Note: This fellow is probably an unbeliever - in other parts of the article he discounts prayer and the web site seems to be an unbelievers’ site. However, fraudulent miracles serve to make and confirm unbelief.

Some Thoughts about Faith Healing

Stephen Barrett, M.D.

Louis Rose, a British psychiatrist, investigated hundreds of alleged faith-healing cures. As his interest became well known, he received communications from healers and patients throughout the world. He sent each correspondent a questionnaire and sought corroborating information from physicians. In *Faith Healing* [Penguin Books 1971], he concluded, “I have been unsuccessful. After nearly twenty years of work I have yet to find one ‘miracle cure’; and without that (or, alternatively, massive statistics which others must provide) I cannot be convinced of the efficacy of what is commonly termed faith healing.” [1]

During the early 1970s, Minnesota surgeon William Nolen, M.D., attended a service conducted by Katherine Kuhlman, the leading evangelical healer of that period. After noting the names of 25 people who had been “miraculously healed,” he was able to perform follow-up interviews and examinations. Among other things, he discovered that one woman who had been announced as cured of “lung cancer” actually had Hodgkin’s disease—which was unaffected by the experience. Another woman with cancer of the spine had discarded her brace and followed Ms. Kuhlman’s enthusiastic command to run across the stage. The following day her backbone collapsed, and four months later she died. Overall, not one person with organic disease had been helped. Dr. Nolen reported his findings, which included observations of several other healers, in *Healing: A Doctor in Search of a Miracle*, a book that I heartily recommend [2].

C. Eugene Emery, Jr., a science writer for the *Providence Journal*, has looked closely at the work of Reverend Ralph DiOrio, a Roman Catholic priest whose healing services attract people by the thousands. In 1987 Emery attended one of DiOrio’s services and recorded the names of nine people who had been blessed during the service and nine others who had been proclaimed cured. DiOrio’s organization provided ten more cases that supposedly provided irrefutable proof of the priest’s ability to cure. During a six-month investigation, Emery found no evidence that any of these 28 individuals had been helped [3].

The most comprehensive examination of contemporary “healers” is James Randi’s *The Faith Healers* [4]. The book describes how many of the leading evangelistic healers have enriched themselves with the help of deception and fraud. Some of Randi’s evidence came from former associates of the evangelists who got disgusted with what they had observed.

Randi’s most noteworthy experience was the unmasking of Peter Popoff, an evangelist who would call out the names of people in the audience and describe their ailments. Popoff said he received this information from God, but it was actually obtained by confederates who mingled with the audience before each performance. Pertinent data would be given to Popoff’s wife, who would broadcast it from backstage to a tiny receiver in Popoff’s ear. After recording one of Mrs. Popoff’s radio transmissions, Randi exposed the deception on the Johnny Carson Show. First he played a videotape showing Popoff interacting with someone in the audience. Then he replayed the tape with Mrs. Popoff’s voice audible to illustrate how Popoff used the information.

Randi also exposed the techniques used by evangelist W.V. Grant, who calls out people in the audience by name and describes their ailments. Grant obtains this information from letters people send him and by mingling with the audience before his show. To help his memory, he uses crib sheets and gets hand signals from associates who also use crib sheets. After one performance, Randi was able to retrieve a complete set from the trash Grant left behind! Following another performance, Randi found that some members of the audience had given false information about themselves, their ailments, and their medical care. For example, after “Dr. Jesus” had “put a new heart” into a man supposedly awaiting open-heart surgery, Randi found that the details (including the doctor and hospital named by Grant) could not be corroborated.

Grant’s subjects typically are “slain in the spirit” and fall backward into the arms of his assistants. In 1986 I observed from a few feet away what happened when he encountered an elderly woman who did not wish to fall backward when he touched her forehead. Grant pushed his fingers into her neck so hard that she could not remain standing. I also watched him “lengthen” the leg of a man who limped up to the stage, supposedly because one of his legs was shorter than the other. The audience may have been impressed with this feat, but I was not. Before the show began, I noted that the man was one of Grant’s assistants and walked normally. [highlighting mine, srf]

[Excerpt from article at web site . . . <http://www.quackwatch.org/01QuackeryRelatedTopics/faith.html>]

Tongues - Bible vs. Counterfeit

The charismatic movement cannot be separated from the gift thought to be received and exercised called “tongues.” The following serves to expose the error of its teaching and practice on “tongues.” Every position we examine may not be true of every charismatic, but they are true of various segments of the movement.

FOR ALL

They teach tongues are for all, but what does the Bible teach? **1 Co 12:29-30**

ECSTATIC UTTERANCE > STRONG DESIRE

They believe and practice tongues as an ecstatic utterance (“ecstatic” = “caused by ecstasy” and “ecstasy” = “a state of being overpowered with emotion” *Webster’s New World Dictionary*) that must be strongly desired. Do you see either a state of ecstasy or a strong desire for tongues in either of the following: **Acts 2,10, or 19:1-7?**

LEARNED BY TEACHING AND PRACTICE

In the charismatic movement, people are taught to speak in tongues and encourage to learn to do so through practice. People can be healed of illnesses over time through medical procedures and medicine. But when they were healed *completely* and *instantaneously*—that’s a “miracle”! Food can be grown and gathered over time, but when Jesus can *immediately* feed a group of over 5,000 people from a boys lunch—that’s a “miracle”! People can be taught to speak (or to think they are speaking a language), but when they can *instantaneously* and *without instruction* speak clearly in a human language they have never known—that’s the miracle of “tongues” we read about in the New Testament!

What “amazed” the audience on the day of Pentecost? **Acts 2:6-11**

What was going on when the house of Cornelius began to speak in tongues? **Acts 10:44-46**

When did the 12 disciples in Ephesus begin to speak in tongues? **Acts 19:6**

NO KNOWN LANGUAGE

Charismatics sometimes claim to speak in a human language, but when the “tongues” are taken to language experts, they say they are no known human language. What did the people on Pentecost recognize about those speaking in tongues on that day? **Acts 2:6-8.**

PENTECOSTAL

They claim to be “pentecostal,” i.e. to experience what happened to those on the Pentecost of Acts 2, but in at least two ways their experience differs from that of Pentecost.

1. Pentecostals today claim to speak in an unintelligible language which they call tongues. What were the tongues spoken on Pentecost, **Acts 2:1-11?**

2. Pentecostals today claim to be saved by faith only. But what did the people on Pentecost do to be saved, **Acts 2:37-41**?

SUPREME GIFT

They look on tongues as the supreme gift. Which did Paul say is greater, **1 Co 14:1-5**?

UNINTELLIGIBILITY DESIRED

They consider unintelligible jabbering greater than words easily understood. What did Paul say about words others did not understand, **1 Co 14:6-19**?

FOR INDIVIDUAL

They believe tongues are for the spiritual life of the individual. God intended them for whose benefit, **1 Co 12:7; 14:26-28**?

SIGN OF HOLY SPIRIT BAPTISM

They look on tongues as a personal sign one has received the baptism of the Holy Spirit. Paul spoke of them as a sign to whom, **1 Co 14:22**? This was their use in Acts 2 and 10.

SIGN OF SPIRITUAL MATURITY

They look on tongues as a sign of spiritual maturity. Although the Corinthians could speak in tongues, Paul chided them for being what, **1 Co 14:20**?

UNREGULATED

What were the regulations relative to how many could speak in tongues and when, **1 Co 14:27-32**? Contrast the modern exercise of “tongues.”

SPEAK WITHOUT INTERPRETER

They speak in tongues even when there is no interpreter. If there was no interpreter in the Corinthian assembly, what then, **1 Co 14:28**?

CONFUSION AND DISORDER

They have confusion and disorder in their assemblies. Is God the author of this, **1 Co 14:33,40**?

WOMEN SPEAK

They do not restrict women preaching in the assembly. What did Paul say about women and their conduct in the assembly, **1 Co 14:34-35**?

PERMANENT

They teach that tongues were given until Christ comes, not as something “in part” as with the other miraculous gifts which would cease when the “perfect” comes. **1 Co 13:8-13; Jn. 16:13; Ac 8:14-20.**

ECUMENICAL

They use tongue speaking and other spiritual gifts in an effort to unify Catholics and Protestant Denominations, regardless of their doctrinal

differences. Catholicism and Protestantism differ on crucial issues such as the mediation of Mary, the infallibility of the Pope, the authority of tradition, and how men are saved. Protestants differ among themselves on such vital issues as the salvation, the nature of the Godhead, the kind of worship God approves. Rather than ignoring such departures from the faith, what should be the attitude and conduct of the followers of Christ? **Mt. 7:15-27; 15:1-14; 1 Cor. 14:37-38; 2 Tim. 4:1-5; Tit. 2:10-14.**

Unity must be on the basis of the revealed truth of God's Word. **Gal. 2:3-5; Eph. 4:1-16; Col. 2:6-8, 18-23; 2 Th. 2:15; 1 Tim. 1:3-4; 2 Tim. 2:14-18; 1 Pt. 5:12; 2 Pt. 3:14-18; 2 Jn. 9-11.**

Interestingly, the New Testament letter that speaks most about spiritual gifts, 1 Corinthians, was written to a church plagued with internal division—having the gifts did NOT produce unity there!

How then can we explain the tongue phenomena today?

"We attended many meetings where glossolalia both occurred and was interpreted, and noted that the interpretations were usually of a very general nature. After a segment of tongue-speech an interpreter commonly offered the explanation that the speaker had been thanking and praising God for many blessings. Another frequent theme was that the speaker was asking for strength and guidance for himself and for others.

"However, perhaps a third of the time, the interpreters offered specific interpretations of what the glossalists said. More rarely the interpreter 'translated' phrase by phrase and sentence by sentence. In order to investigate the accuracy of these interpretations we undertook to play a taped example of tongue speech privately for several different interpreters. In no instance was there any similarity in the several interpretations. The following typified our results: one said the tongue-speaker was praying for the health of his children; another that the same tongue-speech was an expression of gratitude to God for a recently successful church fund-raising effort.

"We know of a man who was raised in Africa, the son of missionary parents, who decided to test the interpretation of tongues. He attended a tongue-speaking meeting where he was a complete stranger. At the appropriate moment, he arose and spoke the Lord's Prayer in the African dialect he had learned in his youth. When he sat down, an interpreter of tongues at once offered the meaning of what he had said. He interpreted it as a message about the imminent second coming of Christ." Dr. John Kildahl, *The Psychology of Speaking in Tongues*, Harper & Row, 1972, p. 62f (via Handbook of Religious Quotations, p. 169f).

"I have observed the same routine everywhere I have been: (1) a meeting devoted to intense concentration on tongue-speaking, followed by (2) an atmosphere of heightened suggestibility to the word of the tongue-speaking leader, after which (3) the initiate is able to make the sounds he is instructed to make. It is the same procedure that a competent hypnotist employs. Like the hypnotist, the tongue speaking leader succeeds with some subjects and with others does not" - Kildahl, *op cit*, p 74 (via HRQ, p 171).

What does “Baptized in the Holy Spirit” mean?

Two questions:

- Does this refer to being immersed in the Holy Spirit *Himself*, or in his *power* (by the figure of metonymy)?
- Does this refer to the *manner* of receiving the Holy Spirit (or His power), or the *measure* of reception?

The Holy Spirit *Himself*, or His *power*?

Metonymy is a common figure of speech where one thing is put for another related to it.

- Abraham said to the rich man in torment that his brothers back on earth had “Moses and the Prophets.” (Lk. 16:29) While Abraham *said*, “Moses and the Prophets,” what did he *mean*?
- In 1 Th. 5:19, “Spirit” is put for what? See v. 20.
- When the Jews resisted “the Holy Spirit” (Acts 7:51), what were they rejecting? See v. 52.
- The apostles would be baptized with the Holy Spirit in fulfillment of the promise of the Father, Acts 1:4,5. When they received that promise, what would they be “clothed” with? Lk. 24:49 Jesus told the apostles they would be baptized with the Holy Spirit in a few days and when the Holy Spirit did “come upon them” they would receive what? Acts 1:5...8

The Holy Spirit is a person. People are not literally immersed in a person. Evidently the Holy Spirit is by metonymy put for the power He would give them.

Manner, or Measure of Reception?

Manner of reception...?

Some think it refers to the *manner* of reception: “pour forth,” Ac. 2:17; “fell upon,” Ac. 10:44, 11:15; and others see it in “filled with,” Ac. 2:4.

Imagery

- Is the imagery of “filled with,” pour forth,” or “fell upon” the same as the imagery of “baptism”? When we argue the meaning of “baptism” with our religious neighbors, do we agree it can be practiced by “pouring” water on one?
- True, different imagery may be used to picture the same thing, but we cannot *assume arbitrarily* they do so.

Ac. 2:17 and 10:44; 11:15 (Cornelius) will be discussed later in the lesson.

“filled with the Spirit”

Let’s consider whether “filled with” implies Holy Spirit baptism.

What happened as a result of the Spirit coming upon the following people?

- Judges 14:6,19
- 1 Sam. 19:20,23

- Compare **2 Sam. 23:2; 2 Pt. 1:21.**

pimplEmi - “to fill...what wholly takes possession of the mind is said to fill it...Lk. v. 26...Ac. iii. 10...Lk. vi. 11...Acts v. 17...xiii. 45...Lk. iv. 28; Acts iii. 10...Lk. i. 15,41,67; Acts 2:4; iv. 8,31; ix. 17; xiii. 9.” *Thayer’s Greek Lexicon.*

What are people said to be “filled with” in the following passages?

Lk. 2:40

Lk. 4:28

Lk. 5:26

Ac. 5:3

Other examples: **Lk. 6:11 ; Ac. 3:10 ; Ac. 5:17; 13:45 Ac 19:28 ; Ac. 19:29 ; Ro. 1:29 ; Col. 1:9 ; 2 Tim. 1:4**

Were people “filled with” the Holy Spirit *before* Pentecost? **Lk. 1:15,41,67.**

If “filled with the Holy Spirit” means “baptized with the Holy Spirit,” then who was baptized with the Holy Spirit, **Acts 4:31**? (Again...?)

If we allow **Col. 3:16** to interpret **Eph. 5:18**, what does “filled with the Spirit” mean in **Eph. 5:18**? (These are twin epistles: both by same author, both written during his two years in prison in Rome, containing similar admonitions—compare Ephesians, chapters 4-6 with Colossians, chapters 2-4.)

Therefore, does the phrase, “they were all filled with the Holy Spirit” (Acts 2:4) *of itself* imply they were baptized with the Holy Spirit on this occasion?

To be “filled with the Spirit”

- Does not necessarily refer to something miraculous.
- When it does, it may refer to a temporary power granted an individual.
- Is used to refer to what people experienced *before* the promise of the baptism of the Holy Spirit was to be received.

Measure of reception...?

“Baptized” - immersed, overwhelmed

Isa. 21:4 says, “horror *overwhelms* me,” NASB (KJV, “fearfulness affrighted me”; NKJV, “fearfulness frightened me”; NRSV, “horror has appalled me”; NIV, “fear makes me tremble”). The Hebrew word from which “overwhelms” is translated is Strong’s #1204, *baath*, “a prim. root; to fall upon, startle, terrify.” The Greek word the Septuagint used to translate this is *baptizo*, the same word translated “baptize” in the New Testament. The NASB translates, “overwhelms.” Observe the idea conveyed by, “baptized in horror.”

A promise - of *what*?

Reception of the baptism of the Holy Spirit was a “promise” of the Father they had heard from Jesus Christ, **Acts 1:4,5**. When Jesus spoke of this promise to them, how did he describe what they would receive, **Lk. 24:49**? See also **Ac. 1:8**.

The apostles’ power

Jesus was both God and man. They did not have the power he had. Early Christians were given power to speak in tongues, work miracles, or exercise one of the other gifts of the Spirit. Cornelius exercised but one—tongues. The apostles were in a class by themselves in so far as the power they had. Read the scriptures below and list what the power they were given enabled them to do.

- **Jn. 14:26; 15:27; 16:12-15; 2 Pt. 1:3**
- **Mark 16:17-20; Ac. 4:33; 14:3; Heb. 2:3-4**
- **Ac. 8:14-19; 19:6**
- **2 Co. 12:12**

Truly, they were “baptized” or “immersed” in power!

Holy Spirit Baptism Promised/Fulfilled

Holy Spirit Baptism Promised - Mt. 3:11; Mk. 1:8; Lk. 3:16

Read the context of each of these texts.

When John said, “I baptize *you* with water for repentance,” did he mean he had baptized *everyone in that audience*? Note **Mt. 3:7-10** and compare **Mt. 21:25** and **Lk. 7:30**.

Point: the “you” is indefinite—John did not intend to designate WHO he had baptized. Likewise, when he said, “He will baptize *you* with the Holy Spirit and fire,” he did not intend to designate WHO would receive the baptism of the Holy Spirit. It is mistreatment of John’s statement to make it a *general* promise of Holy Spirit baptism to *ALL* of his audience, much less all men of all ages.

That the “you” is indefinite is further indicated by the fact that John said, “He will baptize *you* with the Holy Spirit and *fire*.” Two of the three gospel writers (Matthew, Luke) mention the “fire”; one doesn’t (Mark). The two who mention the “fire” *also* mention a group of people in the audience that Mark does *not*. Who are they?

Observe the imagery used in the two accounts mentioning the fire. There is a separation between the “wheat” and the “chaff.” What happens to the chaff?

Point: Does “baptize you with the Holy Spirit and fire” refer to *two different baptisms* (a baptism in the Holy Spirit and a baptism in fire) or to one (a baptism in both the Holy Spirit and in fire, the fire symbolizing the consuming of ungodliness within the individual and the purifying of the soul)?

Jesus Interprets and Applies the Promise - Acts 1

Jesus makes reference to John’s statement and makes the application, Acts 1:1-8. According to Luke (author of Acts) and Jesus...

WHO was to receive this promise (observe the pronouns and their antecedent noun)?

WHERE were they to receive it?

WHEN were they to receive it?

WHY were they to receive it? (What purpose would it serve?)

WHAT were they to receive when they received the baptism of the Holy Spirit?

v. 4

v. 8

ANY interpretation of Mat. 3 (John's statement about baptism in the Holy Spirit) MUST concur with *Jesus'* interpretation and application!

The Promise Fulfilled - Acts 2

"Pentecostalism": Belief that the events of Pentecost are being reproduced today, specifically, that Christians ought to seek the baptism of the Holy Spirit and the evidence of it, speaking in tongues. This is not limited to the old-line Pentecostal denominations any longer, but in the Charismatic Movement is claimed among Lutherans, Methodists, Baptists, Catholics, and even among those who claim to be members of the "church of Christ."

Note WHAT, WHO, WHERE, WHEN, and WHY of the promise concerning Holy Spirit Baptism - Acts 1:1-8 (See above)

Who "experienced" power of Holy Spirit on Pentecost? The above information (in Acts chapter one) should be sufficient to show that no one today should expect to receive the promise of Holy Spirit baptism associated with Pentecost. However, to further check the correctness of the above and to confirm that the *APOSTLES*, NOT THE PEOPLE received power from the Holy Spirit to speak in tongues on Pentecost, let's look at what actually happened on that day.

Who did the speaking, vv. 14,37?	Who did the listening, vv. 14,37?
Who had the answers, vv. 37,38?	Who had questions, vv. 37,38?
Who did the teaching, v. 42?	Who devoted themselves to what was taught, v. 42?
Who worked miracles, v. 43?	Who stood in awe, v. 43?

Using your answers to the questions in the previous chart, complete the following.

<u>APOSTLES</u>	<u>PEOPLE</u>
vv. 14,37 (Galileans, v. 7)	vv. 14, 37 (Many nations, vv. 8-11)
vv. 37,38	vv. 37,38
v. 42	v. 42
v. 43 (and through ch. 6:7)	v. 43,47

No one except the APOSTLES received power from the Holy Spirit to speak in tongues on Pentecost. This is just as the reader should expect from reading

chapter one. To urge all believers to seek the “Pentecost experience” as occurred at Pentecost is based on the FALSE ASSUMPTION that all (or many) believers spoke in tongues that day. Moreover, it not only misunderstands WHAT happened, but WHY it happened - i.e., to REVEAL and CONFIRM the gospel of the risen King.

Contrast:

<u>Pentecost</u>	<u>Pentecostalism</u>
Apostles	All believers
Language people understood, vv. 6-11	Unintelligible gibberish (Not language at all) (Must have “interpreter”)
Enabled to teach	Still ignorant
Sound from heaven	???
Tongues of fire	???
Group experience	Individual experience

The Pentecost of Scripture does NOT equate with Pentecostalism!

Pentecostalism has robbed “miracle” of its meaning and value. Counterfeiting undermines the true. It is false. It is wrong. It is sin!

1 Th. 5:19-22 – Don’t let the claims and emotionalism of Pentecostalism move you. More than that, “abstain from it!” Don’t believe it; don’t condone it; don’t fellowship it!

The “Pentecost experience” people today can and should seek: **Acts 2:38; 2:41!**

Cornelius and Holy Spirit Baptism

Does what happened to Cornelius give support to the modern doctrine of Pentecostalism?

Pentecostals go to Acts 10 and 11, claiming this as a proof text that others than apostles did and can receive Holy Spirit baptism. Read **Acts 10 and 11**.

Whether what Cornelius received was Holy Spirit baptism or not, consider the following.

Was the Holy Spirit falling upon him to save him? **Ac 10:6 (KJV), 22, 29...33; 11:14; Ac 15:7**

Was his experience in receiving the Holy Spirit to make him holy (Holiness movement, “second work of grace,” to give “power for life and service” the root of the Pentecostal movement. Clark, Char. Movement, pp 4-5, 15-16)? **Acts 10:2**.

What was the purpose of the Holy Spirit coming on Cornelius and his household as He did? **Ac 10:14,15...28...34,35...45...47; 11:1-3...8-9...12...17,18; 15:7-9**.

Observe also:

- He did NOT “seek” it.
- It was NOT an individual experience.
- It was NOT a common experience.

Thus, what happened at the house of Cornelius does not fit the modern Pentecostal doctrine and gives no support to it at all. In fact, to make what happened there equivalent to what supposedly happens to charismatics today is to

- Devalue the true (Linguists, e.g., can see that if what is happening today is what happened then, there was nothing to that either!)
- Robs the event of its vital and unique significance.

Did Cornelius receive the baptism of the Holy Spirit?

Why some believe Cornelius was baptized in Holy Spirit:

- Peter said the Holy Spirit fell on Cornelius “just as” He did on the apostles on Pentecost. **11:15 (Also 15:8)**
- It reminded Peter of Holy Spirit baptism. **11:16**
- Peter said Cornelius received the “same gift” (“like gift” KJV, ASV) as the apostles did. **11:17**
- This was necessary to the fulfillment of **Joel 2:28 (Acts 2:17)**—“all flesh.”

But, did Cornelius received Holy Spirit baptism? Consider the following...

- Holy Spirit baptism was for special witnesses (give them power to carry out their mission) - **Ac 1:4-5,8**.

Was Cornelius one of those witnesses? **Ac 10:39-41**

- Holy Spirit baptism enabled to know all truth - **Ac 1:4,5** (“which you heard of from me”)...**Jn 16:13**.

Did Cornelius know all the truth about Jesus after the Holy Spirit fell on Him?
11:14,15.

- Holy Spirit baptism gave power to apostles that Cornelius did not have. **Ac 1:4,5...8**. They could speak in tongues, **Ac 2:4**, **1 Co 14:18**, heal, **Ac 3**, raise the dead, **Ac 20:9,10**, cast out spirits, **Ac 16:16-18**, survive the bite of deadly serpents, **Ac 28:3-5**, prophesy, **Rev 1:3**, had the word of wisdom, **2 Pt 3:15**, **1 Co 2:6,7**, the word of knowledge, **Eph 3:3-5**, **1 Co 2:12,13**.

Is there any indication in the text that Cornelius and his household could do anything other than speak in tongues? If Cornelius received what the apostles received (i.e., if “same gift,” **11:17** [“like gift” KJV, ASV] = Holy Spirit baptism apostles received), should he not be able to do what they did?

“Baptism” connotes overwhelmingness. “Holy Spirit” is put by metonymy of cause for effect, i.e., the power the Holy Spirit would give these men. Thus, they would be overwhelmed with power. They were empowered to reveal the truth, *all* of it, **Jn. 16:13**. Their miracle working power served to identify them as apostles, **2 Cor. 12:13**. Only they had the power to pass on the power to work miracles, **Ac. 8:14-18**. None other had their power. None other were “baptized” in the Holy Spirit.

Suggestion: “Just as” at the beginning (**11:15**) = *in the same manner*, i.e., without intervention of human hands. In the 6-13 years intervening between Pentecost and now, anyone other than the apostles who received the Holy Spirit’s power to do supernatural deeds did so by the laying on of the apostles’ hands, **Ac 8:14-18**. This is why this event reminded Peter of baptism in the Holy Spirit. It was administered by Christ, not by man, **Mt 3:11**. And this is Peter’s argument when justifying his conduct before his Jewish brethren back in Jerusalem: It was God’s choice, not Peter’s. Note the emphasis on this in **11:17,18; 15:7-10**.

Note: those who advocate that Cornelius was baptized in the Holy Spirit make “just as at beginning” refer to MEASURE; but MANNER meets all the demands of the context and avoids the incongruities mentioned above if Cornelius received Holy Spirit baptism.

Compare Peter’s conclusions **10:34,35...47; 11:17**, and the Jewish brethren at Jerusalem’s conclusions, **11:18**. Did they not conclude the same *thing*?

Complete the following parallel between 11:17 with 11:18.

<u>11:17</u>	<u>11:18</u>
“God therefore gave”	“God has granted”
“to them”	“to the Gentiles”
“the same”	“also”
“gift”	“_____”

Thus interpreted, the “same gift” refers to salvation by faith in Christ, which is the point of the whole series of events. Compare **15:7b,9,11**

Note: those who believe Cornelius received Holy Spirit baptism maintain “same gift” refers to Holy Spirit baptism. But if “same gift” refers to salvation by faith in Christ it meets all the demands of the text and avoids the incongruities of having Cornelius baptized with the Holy Spirit.

The Holy Spirit was deeply involved in the conversion of Cornelius and his friends. He sent Peter and He fell on the Gentiles, and it is possible He caused the visions that Cornelius and Peter saw (**Ac 2:17-18**). Let no one rob you of your prize by bringing these historical events down to the level of the subjective, varied, and emotional experiences of today. The conversion of Cornelius is important to you. The case of Cornelius means YOU and I can be saved! It means we can be saved regardless of color, race, or culture! It means we can be saved by grace, through faith in Jesus Christ! So...**Rom 15:8...13!**

Wrong Concepts of Holy Spirit Baptism

It removes the inherited, depraved nature.

Were the apostles depraved before Pentecost? **Acts 1:14-24**

Was Cornelius depraved before the Holy Spirit fell on him? **Acts 10:1-2**

It is in order to obtain the forgiveness of sins.

What was the purpose of John's baptism? **Mark 1:4**

What is the purpose of water baptism? **Ac. 2:38; 22:16**

It is evidence of pardon and assurance of grace

Were the apostles not assured of Christ' favor before Pentecost? **Jn. 20:21; 21:15-17; Acts 1:1-5**

Could the Samaritans feel assured of pardon and grace before the Holy Spirit fell on them, and if so, on what basis? **Ac. 8:12...16; Mk. 16:15,16; Ac. 27:25; Ro. 3:4; 4:20-24.**

It is to give power for holy living.

Did Cornelius need power to live a holy life before the Holy Spirit fell on him? **Acts 10:1**

What did Peter tell his readers would give them power for holy living? **1 Pt. 1:3-5, 13-21**

Because the apostles were "baptized in the Holy Spirit" is why you and I can be assured of our relationship with God in Christ Jesus. Rather than subjective, varied, and emotional experiences, let us rejoice that we can place our unwavering trust in the infallible, immutable, and eternal Word of God revealed and confirmed by the Holy Spirit of God!

NOTE: In the chart on the next page, there are some questions for the class to answer. Even where the information is supplied, it would be good to read the scriptures that go with the point.

Holy Spirit Baptized Preachers

The following comparisons expose modern so-called “Holy-Spirit Baptized” preachers as counterfeit by comparing them with those known to be genuine—the apostles.

HOLY SPIRIT BAPTIZED APOSTLES	MODERN “HOLY SPIRIT BAPTIZED” PREACHERS
Confirmed oral message when originated Heb 2:3-4	“Confirm” Bible already confirmed - ?
Taught same thing Ac 2:14...37...42; 2 Pt 3:15-16	Contradict one another. Different creeds.
What did they teach about the continuance and need of miracles? 1 Co 13:8-13	Teach they are and will always be needed
What did they teach about order in worship? 1 Co 14:23-24,27-33,40	Promote confusion, random outbursts, many speak at same time
What are “tongues” spoken by them? Ac 2:6-11?	“Tongues” are unintelligible
What did they require if tongues were to be spoken in their assemblies? 1 Co 14:5,28	Not a requirement
What did they teach was the greater gift to be desired? 1 Co 14:1-6,17-18	Tongues and healings often the focus
Commended physicians Col 4:14	Some reject physicians
Recommended medicine 1 Ti 5:23	Some deny need for
What preliminary preparation of the atmosphere and audience took place before they performed miracles? Ac 3:1-10	Prepare people for healing
How long did it take for people they healed to experience complete restoration completely free of the symptoms of their malady? Ac 3:1-10	Progressive healing while retaining old symptoms
Did they require the sick to have faith in order to be healed? Ac 3:1-10	Failures attributed to lack of faith
Who did they say had jurisdiction in local churches? Ac 20:28	Preacher-pastor one man rule
Practiced and encouraged singing as kind of music in worship Ac 16:25; Eph 5:19; Jas 5:13	Instrumental music, bands
Never left a true seeker seeking Ac 2:37-41; 16:30-33	Some are left seeking “experience” and eventual “victory with the Lord”
Taught man can and should do something to be saved Ac 2:38,40	Some teach the sinner is helpless until acted upon by the Holy Spirit
What did they teach about baptism and forgiveness of sins? Ac 2:38,41	Teach baptism not essential to salvation

True Holy Spirit baptized men (apostles) are responsible for revelation and confirmation of the gospel! **Jn 16:13; Mk 16:20; Ac 8:18.** If what they had no more than what men today have, how credible is the gospel??

Holy Spirit Baptism Versus Water Baptism

HOLY SPIRIT BAPTISM	WATER BAPTISM
<ol style="list-style-type: none"> 1. Spirit - Element Ac. 1:5 2. Administered by Christ Ac. 3:11; Ac. 2:32,33 3. A Promise - Received Lk. 24:48,49; Ac. 1:4,5 4. To Reveal, Confirm Jn. 16:13; Acts 1:8; Heb. 2:3,4 5. In No Name 6. Not Raised In 7. Not Into Christ 8. Did Not Save 9. No longer needed Jude 3; 2 Ti. 3:16,17; 2 Pt. 1:14,15 10. Special Lk. 24:48,49; Ac. 1:2,4,5,21,22 	<ol style="list-style-type: none"> 1. Water - Element Ac. 10:47 2. Administered by man Mt. 28:16,19; 1 Co. 1:14-17 3. A Command - Obeyed Ac. 2:38; 10:48 4. For Remission of Sins Ro. 6:3,7; Ac. 22:16 5. In Name of Christ Ac. 2:38; Ac. 19:5 6. Raised In Ro. 6:4; Col. 2:12 7. Into Christ Ro. 6:3; Gal. 3:27 8. Unto Salvation Mk. 16:16; 1 Pt. 3:21 9. So Long As Need Salvation Mt. 28:19,20; 1 Pt. 3:21 10. Universal Mk. 16:15,16; Mt. 28:19; Eph 4:5

Indwelling of the Holy Spirit

The Issue

The issue is NOT whether the Holy Spirit is spoken of as dwelling in the Christian. He is and He does. See 2 Ti. 1:14; 1 Co. 6:19-20. **The issue IS: Does this mean He literally and mystically takes up abode within the Christian and directly affects his heart or empowers him to exercise charismatic gifts — or — does it refer to His influence in the heart and life of a Christian through the agency of the Word?** The question is not whether the Holy Spirit dwells in the Christian, but *how*—*directly and personally*, or *indirectly through means* used to influence the Christian, and, what the *result* of His indwelling is.

What some believe about the indwelling of the Holy Spirit:

- He personally, literally indwells the Christian, but does not know what he does.
- He personally, literally indwells the Christian to open the understanding.
- He personally, literally indwells the Christian and gives one the scriptures he is trying to recall.
- He personally, literally indwells the Christian and guides him in everyday affairs, e.g. finding a parking spot, etc.
- He personally, literally indwells the Christian to work miracles.
 ☞ This is the issue we are focusing on in this study of charismatic movement.

“Indwelling” — What Does It Mean?

“Indwelling” is a combination of “in” and “dwelling.”

What does “in” mean in Acts 20:8?

Can it possibly have that same meaning in the following? If so, explain. Jn. 15:4; 17:21.

What does Jesus mean when he says a branch cannot bear fruit unless it “*abides in the vine*”?

“*en*” (the Greek word for “in”) has a number of meanings in the New Testament, among which is the following as indicated by *A Greek Lexicon of the N.T.* by Bauer, Gingrich, Danker, 2nd edition, p. 259, “5. to indicate a very close connection... d. esp. in Paul or John usage, to designate a close personal relation...” In the *Greek-English Lexicon of the New Testament* by Joseph Henry Thayer (Zondervan, 1962), p. 211, we find, “6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected; ... b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union ...”

So, while “in” may mean “inside of,” it can also mean “in connection with.” Context and harmony must determine its meaning and what the connection is.

What does “dwells” mean in Rev. 2:13 (last word in verse)? Draw your conclusion from the information *in the verse*.

What does “indwells,” or “dwells in,” mean in Rom. 7:17-20. Base your answer on what is said in these verses.

What does “dwell” mean in Col. 3:16? See the result in the rest of v. 16.

Complete the following chart using the scriptures in the first column. The first one is answered as an example.

SCRIPTURE	WHO OR WHAT DWELLS IN OR ABIDES IN	DWELLS IN OR ABIDES IN WHOM OR WHAT
Jn. 6:56 (note v. 63) [“abides”- <i>menO</i>]	1. Believer 2. Christ	1. Christ • Believer
Jn. 12:46 (“abide” - KJV, NKJV, ASV) [NASV, “remain”- <i>menO</i>]		
Jn. 14:10 [“abiding”- <i>menO</i>]	1. 2.	1. 2.
Rom. 7:17-20 [17, “indwells”- <i>enoikeO</i> ; 18,20, “dwells”- <i>oikeO</i>]		
Rom. 8:1		
Rom. 8:9 [“dwells”- <i>oikeO</i>]	1. 2.	1. 2.
Eph. 3:17 (note <i>how</i>) [“dwell”- <i>katoikeO</i>]		
Col. 3:16 (Parallel Eph. 5:18-19) [“dwell”- <i>enoikeO</i>]		
1 Jn. 2:6 [“abides”- <i>menO</i>]		
1 Jn. 3:6,24 [“abides”- <i>menO</i>]	1. 2.	1. 2.
1 Jn. 3:17 [“abide”- <i>menO</i>]		
1 Jn. 4:4	1. 2.	1. 2.
2 Jn. 9 [“abide,abides”- <i>menO</i>]		

[*menO*, *oikeO*, *enoikeO*, *katoikeO*, are synonyms (Zodhiates, *The Complete Word Study Dictionary*). Antonyms are *aperchomai*, pass away, go away (to *menO*, *Ibid.*), *astateO*, “to wander about without a permanent dwelling place,” *Ibid.* (to *oikeO*, *katoikeO*, *enoikeO*), *paroikeO*, “‘to sojourn,’ the latter being the temporary, the former [*katoikeO*] permanent” *Vine’s Complete Expository Dictionary*, comment under definition of *katoikeO*.]

So, while “dwelling in” may simply mean living in a place, it may also be used figuratively to refer to some continued relationship. It contrasts permanence with temporariness. For example, it may refer to a continuing influence—motivating, affecting decisions, effecting emotions in one’s daily walk, as in Col. 3:16, or to being united with another in heart, will in one’s daily life, as in 1 Jn. 2:6; 3:6,24; or to a continuing, gracious fellowship, as in Jn. 14:23.

In view of the above, one cannot conclude that since the Holy Spirit is said to “dwell in” us that *therefore* He literally and personally dwells in us, any more so than when it is said God or Christ dwells in us, or that Satan dwells in Pergamum. Therefore, if the Holy Spirit personally dwells in us and influences us *directly*, apart from or in addition to the influence of the Word of God, *there must be some other evidence besides the phrase “dwells in.”*

We have already learned in our previous lessons that the influences the Holy Spirit is said to have upon us are also attributed to the Word, the Word being His instrument in operating on the human heart. Again, if He influences our hearts in any other way, where is the evidence?

WHY does the Holy Spirit “dwell in” us?

What do we “reap” from the Spirit, , Gal. 6:8?

To help us attain this goal, what does the Holy Spirit do in us and for us? Answer this question based on the following scriptures.

Rom. 15:13

Gal. 5:16-26

Gal. 6:1

Eph. 4:17-32 (note v. 30)

Eph. 5:18-21 (note the five words ending in “ing” [Greek: present participles] - see KJV, NKJV, ASV)

Tit. 3:5

Heb. 3:7 (see 12:25)

Rev. 2:11 (see vv. 9-10)

Holy Spirit and the Word / Sanctification

The Holy Spirit and the Word

If we, and our charismatic neighbors, can understand that the Holy Spirit is sometimes said to do something when it is meant that he does it through the *instrumentality* of the revealed Word of God, it would go far in dispelling many of the false concepts held.

When the same action is attributed to both a *person* and an *instrument*, the conclusion implied is that the action is or was performed by the person by means of the instrument.

Following are two statements. Write a third statement expressing your conclusion about what happened based on these two statements.

- John J. Jones cut down the cherry tree.
- The chain saw cut down the cherry tree (same tree).
- Conclusion:

Do the same thing using the following two statements.

- God saved Noah and his family, 2 Pt. 2:4,5
- Noah and his family were saved by water, 1 Pt. 3:20,21
- Conclusion:

Try it again...

- A man is born again of the Spirit, **Jn. 3:5-8**.
- A man (same man) is born again (same birth) through the word, **1 Pt. 1:23**.
- Conclusion:

Write your own illustration of the logical principle being illustrated. You can use an action from everyday life.

Applying this principle to the following chart, one can see that the Holy Spirit works through revelation (the Word) in accomplishing these actions that are attributed to Him. See **Eph. 6:17**.

Holy Spirit (Person)	The Work (Action)	The Word (Instrument)
Jn. 16:8	Convict world	Jn. 16:13,14; Ac. 2:14f..37; 4:8f
Jn. 3:5-8	Born again	1 Pt. 1:23
1 Co. 6:11	Cleanse by washing	Eph. 5:26
1 Co. 6:11	Sanctify	Acts 26:16-18
1 Co. 6:11	Justify	Ro. 5:1 with 10:17
Acts 9:31	Comfort	Jn. 14:16-18, 25-27; 16:33; 1 Th. 4:18
Rom. 15:13	Hope	Col. 1:5; Tit. 1:2-3
Eph. 5:18,19	Promote praise	Col. 3:16
Tit. 3:5	Renewed	Eph. 4:20-24
Heb. 3:7-11	Warns, Urges	Heb. 4:7; Ps. 95:7f
Rev. 2:7	Address churches	Rev. 2:1; 1:11

Sanctification by the Spirit

Christians are “sanctified” by the Spirit, **1 Co. 6:11; 2 Th. 2:13; 1 Pt. 1:2.**

Metonymy of Effect

It might be profitable here to explore a very common idiom, or figure of speech, where the effect is put for the cause, or the active verb is put for the occasion of it. Some illustrations follow. You may need to read the context of the passages.

1 Sam. 23:7 – “Saul said, “God has delivered him into my hand” – Did Saul mean God (1) *directly* (with no one or nothing between, or intervening) delivered David into his hand, or (2) *caused* it to happen, *gave occasion* for it?

1 Ki. 14:16 – “the sins of Jeroboam, which he committed and with which he made Israel to sin” – Did Jeroboam (1) *directly* make Israel sin (e.g., did he personally bind an Israelite, drag him to the place of idolatry, and force him to worship?), or (2) did he *cause*, *give occasion* for Israel to sin? See **1 Ki. 12:25-33.**

Acts 1:18 – “this man [Judas] acquired a field with the price of his wickedness” – Did Judas (1) buy the field himself or (2) *give occasion* for it to be purchased? See **Mt. 27:3-10.**

Acts 10:20 – The Holy Spirit said to Peter, “I have sent them Myself.” Did the Holy Spirit (1) *directly* speak to these men or miraculously transport them to this location, or (2) did he *cause* these men to come? See **10:3-8; 11:13.**

Moses was told to sanctify, or consecrate, the people, **Ex. 19:10-14.** *How* did Moses accomplish this? For example, did he *personally and directly* wash the people’s garments (**vv. 10,14**), or did he *cause* them to do so? If the latter, *how* did he cause them to do these things?

God said he would sanctify, or consecrate, Aaron and his sons to serve as priests, **Exod. 29:44.** *How* did God accomplish this? Did God *personally and directly* wash them with water, etc., or did he *cause* it to be done? If the latter, *how* did he cause it? See **Exod. 29:1-9; Lev. 8:4-5,13,17,21,29,34.** (Note: do not confuse what Moses did for what God did.)

Christ sent Paul to the Gentiles that they may be “sanctified by faith” in Him, **Ac. 26:16-18.** What was Paul’s role in this?

How does faith come into the heart? **Rom. 10:17.**

Three things are affirmed about the Christians in Corinth in **1 Co. 6:11**, one of which is that they were sanctified. All three are said to be “by” or “in the Spirit of our God.” What are the other two things that are “in” or “by the Spirit”?

If we can understand what role the Holy Spirit played in these two things, can we not understand the role he played in their sanctification?

See **1 Co. 1:30-2:5,10-13**, where Paul discusses in this same letter the Holy Spirit's role.

Parallel **1 Co. 6:11** and **Eph. 5:26**. In both passages Christians' cleansing from sin is likened to being "washed." In **1 Co. 6:11** this washing is said to be "in" or "by" the Spirit. In **Eph. 5:26** this washing is said to be "with" or "by" what?

Peter writes to Gentiles living in an ungodly world. Having obeyed the gospel, their belief and lifestyle was different from most all around them. But he assures them in his opening address that they are "chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood," **1 Pet. 1:1-2**. Paul wrote to the Gentile Christians in Thessalonica that they, too, were chosen by God, **1 Th. 1:3,4**. He then gives a reason ("for") his confidence in this, **v. 5**. What is it? (Note he speaks of how the gospel "came" to them. Also note the "not...but.")

The Holy Spirit revealed that the Gentiles, as well as Jews, who believe in Jesus will be saved. But what He revealed and how He revealed it separated those with good hearts from those who did not love the truth. Only those with a right attitude toward truth would be sanctified by the Spirit to be among those chosen for salvation. See **Mt. 5:6; Ac. 13:48; 17:11-12; Jas. 2:5**. *All* who believe what He revealed about Jesus Christ, whether Jew or Gentile, but *only* those who believe it, will obey Jesus and be "sprinkled with His blood" (**1 Pt. 1:2**). Note what is said about Peter's readers, **1 Pt. 1:22-25**.

This attitude toward and knowledge of what the Holy Spirit has revealed continues to affect our sanctification. Compare **1 Th. 4:3** with **v. 8**. If a man rejected the Holy Spirit, what would be the moral consequence?

Yes, indeed, we were and are sanctified by the Spirit! Without Him and His work we would never have known Jesus Christ, nor how to live to continue to enjoy His grace. But this sanctification is *not* through being baptized with the Holy Spirit nor is the evidence of it the ability to speak in tongues. These are mistaken ideas sometimes advanced by the charismatic movement, but having no foundation in Scripture.

Arguments for Spiritual Gifts Today

ARGUMENT: *“Jesus Christ is the same yesterday and today, yes and forever’ (Heb. 13:8), so He still gives people the power to work miracles just like He did in the 1st Century.”*

Answer:

Missing premise:

- Jesus is the same
- *Since Jesus is the same, he does the same things in the same way*
- Therefore, since he gave people the power to work miracles then he does so today

Try this on other things:

- He chose twelve men to be his special disciples (apostles). Does he do that today? Is he the same?
- He walked on the earth in a human body. Does he do that today? Is he the same?
- He raised a man who had been dead four days (**Jn 11**), calmed a stormy sea saying, “Hush, be still.” (**Mk 4:39**), gave sight to a man born blind (Jn 9).
Does he do those things today? Is he the same?

1 Co 13:8 compared with **Heb. 13:8**

Heb 13:8 says “Jesus is the same yesterday and today, yes and *forever*.” If this proves spiritual gifts (e.g. tongues) is for “today,” it also proves they are “*forever*.” Yet, **1 Co. 13:8** says they NOT forever – “they will *cease*.” This proves that to apply **Heb. 13:8** to the continuance of spiritual gifts results in a contradiction in the Bible!

Context: **vv. 7-9**

Just as Moses is put for his law (**Lk 16:31; 2 Co 3:15**), so Christ here is put for the gospel concerning Him. Imitate the faith (in Jesus Christ) of those who spoke the word of God (i.e. concerning Jesus Christ) to you and do not be carried away with strange teachings. *Miraculous gifts are not in the context.*

ARGUMENT: *“To deny God is working miracles today is to deny His power.”*

Answer:

Missing premise:

- Miracles in times past demonstrated the power of God (all agree).
- *God planned to continue to work these kind of miracles to demonstrate His power.*
- Therefore, if God is not working miracles today it is because He does not have the power to do so.

Try this on some other miracles God worked:

- Creation of world and man –These were some of the greatest demonstrations of God’s power (Rom 1). If we deny he creates worlds and men today are we denying His power to do so?
- Plagues of the Exodus – same point.

- Did God work miracles in the time of Malachi like He did in the time of Moses? Was His power limited then?

The real issue: God's will and purpose for miracles

See lesson, "Spiritual Gifts: Four Questions" - Who? Purpose? How receive?
How long to last?

ARGUMENT: "I know spiritual gifts are possessed today because I have seen them exercised."

Answer:

Contrast miracles in Bible with modern day miracles. See lesson, "Miracles, Then and Now."

Beware of deception! Ex. 7:10-12,20-22; Acts 8:9-11; 19:13-16 (Apply criteria above.)

Test by *God's Word* – Dt 13:1-3; Gal 1:8-9; 1 Th 5:19-21; 1 Jn. 4:1

ARGUMENT: "All saved people are promised the Holy Spirit (Acts 2:38) which gives them the ability to speak in tongues." (See also Ac. 5:32; Lk. 11:13; Jn. 7:38,39.)

Ac. 2:38 - Answer

"Repent, and let each of you be baptized...and you shall receive the gift of the Holy Spirit."

Two possibilities:

Either *objective genitive*: "gift which is the Holy Spirit" (Also called "genitive of apposition") Identity - what follows "of" identifies what precedes it. E.g., "sign of circumcision" **Ro 4:11**; "breastplate of righteousness" **Eph 6:14**

Or, *subjective genitive*: "gift which the Holy Spirit promises" E.g., "gift of God," **Jn 4:10**; "praise of men, God" **Jn 12:43**. (Also called "genitive of origin") *Origin* - what follows "of" gives the *origin* of what precedes it

E.g., the Church in Humble gives \$\$\$ to a preacher for traveling expenses. It could be called "a gift of The Humble Church of Christ" (origin) or, "a gift of \$\$\$" (apposition, identity).

How can you know which? *Context* and *harmony* must decide.

Objective Genitive: "Gift" = The Holy Spirit (Genitive of identity – gift which is the Holy Spirit)

- Charismatics may claim it is a promise of baptism in the Holy Spirit and speaking in tongues - the "Pentecostal experience." ("the promise to you, your children, as many...")

Note: They say this is not “automatically provided,” but must be “claimed individually” (Logos Bible, p. 2443), i.e., must “seek” it. “R-E-A-D-Y” (Repent - Expect - Ask - Drink - Yield). Thus, “shall receive” = “shall receive if you seek (R-E-A-D-Y) it.”

- But, the fact is, according to Luke’s record, out of 3000 who did what Peter said in 2:38 (v. 41), how many evidenced baptism in Holy Spirit by speaking in tongues?

Question for thought: Did NONE of the others “seek” it?

- Over 3,000 first day, **2:41**, “number of men came to be about 5,000.” **4:4**, “multitudes... constantly added,” **5:14**, “disciples increasing in number,” **6:1**.

Who, and who alone, are said to be working miracles. **2:43, 3:1...6-8, 4:33, 5:12?**

- “Baptism in Holy Spirit” was promised to whom and for what purpose? **Acts 1:1-8, Jn. 13-16.**

Note: ONLY APOSTLES are said to be “witnessing” 2:33, 3:15, 4:19,20, 4:33, 5:30-32, 10:39-41, 13:31. Yet, this “gift” (2:38) was promised to *all the saved*.

- Thus, “gift” = Holy Spirit Baptism?

<u>If “YES”</u>	<u>But, TEXT</u>
1. <i>Many</i> should evidence receiving it	1. <i>Only apostles</i> evidence receiving it
2. For <i>saved</i>	2. For <i>special witnesses</i>

- Charismatics may claim that while it is not a promise of Holy Spirit baptism, it is a promise of miraculous powers, spiritual gifts

- But, the fact is, according to Luke's record, of 10,000-20,000 or more (through chapter 6), who did what Peter said in **2:38**, how many were working miracles?
- Did repentance and baptism guarantee that one would have miraculous powers, Ac 8:14-17?

Accordingly, only after it is said that apostles laid their hands on the early disciples is it said that anyone else but apostles worked miracles, **Acts 6:6...8**

- Context: Was Peter speaking of his audience having miraculous powers either before or after this, and is there any indication they expected or experienced such? No
- Even if one says it was conditional upon laying on of the apostles’ hands and confined to first century, you still have these problems (1- who actually worked miracles; 2 - baptized believers not thereby endued with miraculous powers; 3 – context [see below]).

Subjective Genitive: Gift The Holy Spirit Promised (Genitive of origin – gift *from* the Holy Spirit)

Context

- Audience: Jews. Familiar with Holy Spirit and with the concept of Holy Spirit speaking through scripture. **Acts 1:16...20; 2:25-30...33; 4:25,26; 2 Sam 23:2; 2 Pt 1:20-21**
- In the *immediate context* he had introduced *a promise the Holy Spirit had made to “everyone”*: **v. 21**. The “saved” of **v. 21** equates with the “forgiveness of sins” of **v. 38**. And it is *this* that the *immediate context* shows them to be concerned about, **vv. 36,37**.
- Putting these (audience and context) together: This promise is the very thing this audience needed to understand! Their concept had been that the promise in the prophets was one of temporal salvation from civil oppression. Peter explains that those who repent and are baptized for forgiveness of sins will receive what Holy Spirit promised in Joel (and other prophets).

Harmony

- Consistent with what they preached: **Acts 3:24-25; 10:43; 11:17-18; 13:32-38; 26:6...22,23**.
- Consistent with what they wrote: **Eph. 2:11-16** (Note: “far off,” **v 13**); **Heb. 6:4; Gal. 3:8..14..16-19..22..29; 1 Pt. 1:10-12** (Note: this “salvation” was “prophesied” through the Old Testament by the Holy Spirit and then when the time came it was “announced” by the New Testament prophets by the Holy Spirit.)

Ac. 5:32 - Answer

“And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.”

Charismatics may conclude this is a statement that all Christians (“those who obey Him”) are given the Holy Spirit, and therefore the spiritual gifts of the Spirit.

- Read **vv. 27-32**. Whose obedience to God is being challenged? (Note the “obey God” phrases and note **vv. 20,28**.)
- What are they doing that is the focus of this whole event?
- How was the testimony of these “witnesses” being confirmed? See **Jn. 15:26,27; Ac. 1:8; 14:3; Heb. 2:4**.
- The Holy Spirit was given to the apostles to confirm by the means of the miracles they worked their witness to the gospel of Jesus as the Christ.
- If this is a statement that all Christians would receive the Holy Spirit in a way that empowered them to work spiritual gifts, *why do we see only the apostles exercising spiritual gifts through the first five chapters of Acts?* There were thousands of Christians! (**2:41,47; 4:4; 5:14; 6:1**)

Lk 11:13 - Answer

“...how much more shall your heavenly Father give the Holy Spirit to those who ask Him?”

Charismatics may argue that all a believer must do is to “ask” and he will receive the Holy Spirit in a way that empowers them to exercise spiritual gifts.

Read vv. 1-13 in order to understand the context. POINT HERE: *Perseverance in prayer.*

Establishing the context:

- What request initiated this conversation?
- What was Jesus’ encouraging by his illustration about a friend? (Note esp. v. 8) perseverance in prayer
- Why might one NOT do what Jesus is encouraging? Base your answer on vv. 11-13. Read the parallel passage in Mt. 7:7-11 before answering. Note what occurs in the text there instead of “the Holy Spirit.”

Couple questions for those who would make this refer to an expectation of the of the Holy Spirit Himself and miraculous gifts such as speaking in tongues.

Where are spiritual gifts (e.g. tongues) spoken of in the context?

Some of the Corinthians did NOT have tongues? Should they conclude God is not good?

Jn. 7:38,39 - Answer

“He who believes in Me, as the Scripture said, “From his innermost being shall flow rivers of living water.” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.”

Charismatics may conclude this is a promise to all believers to receive the Holy Spirit in a way that would enable them to exercise spiritual gifts.

Rule of interpretation: the interpretation of the figurative language must agree with literal accounts of the same thing.

Note: The “Spirit” in the sense of His powers HAD already been given – preceding prophets.

Q: What *did* believers receive after Jesus was glorified?

- Did all believers receive Holy Spirit baptism on Pentecost? How do you know?.
- Did all believers speak in tongues on Pentecost? How many? Can you prove it?
- Did all believers receive miraculous powers on Pentecost? When is the first time you read of anyone else but apostles working miracles?

Suggestion: “Spirit” by metonymy for spiritual blessings of the gospel in Christ.

- Some make it refer to spiritual gifts through which others receive life (i.e., Spirit in apostles and prophets), but the text rather speaks of personal blessings to be received rather than what one will be giving. The recipient is the “thirsty” man, who receives an abundant satisfaction of his need.
- Parallel figure: **John 4:10-14**. The “well of water” springing up (**Jn 4**) parallels the “rivers of living water” (**Jn 7**) flowing out. The well of water of **Jn. 4** springs up “*to eternal life*.”
- Compare **John 6:35...40**. The well of water in **Jn. 4** will cause one to “never thirst”; the water of **Jn. 7** is for those who are “thirsty”; in **Jn 6**, “he who believes in me shall never thirst” (v. 35) is parallel to “believes in Him may have *eternal life*” (v. 40).
- Is “Spirit” so used elsewhere? **Heb. 6:4-5**.
- This believers DID “receive” after Jesus was glorified!
- The Holy Spirit prophesied of these blessings in the Scriptures.

Note “as the Scripture said...” No direct quote. However, consider **Isa. 12:3; 44:3, 55:1, 58:11**.

In **Isa. 44:3**, “My Spirit” is parallel with “My blessing” and paired with the imagery of “pouring out water ... and streams...”

“The Holy Ghost (*Spirit*) was not yet given. The addition of the word *given* expresses the true form of the original, in which *Spirit* is without the article (the). When the term occurs in this form, it marks an operation, or manifestation, or gift of the Spirit, and not the personal Spirit.” *The Speaker's Commentary* as quoted by Foy E. Wallace in *Mission and Medium of the Holy Spirit*, p. 55.

- What suggested the imagery used by Jesus? In **Jn. 4**, it is the well. In **Jn. 6** it is the food the multitudes ate. What here? The “drawing out of water” ceremony? See Edersheim, *The Temple*, pp. 271-281. According to Edersheim, “salvation in connection with the Son of David” was “symbolized by the pouring out of the water,” i.e. the water drawn in a golden pitcher from the Pool of Siloam. Did Jesus, in contrast to the water drawn from a pool in a pitcher, promise “rivers of living water” from one’s “innermost being”? “Rivers,” unlimited source; “living,” gives life; “innermost being,” universal, personal, not contingent on going to Pool of Siloam.

ARGUMENT: “Jesus promised spiritual gifts would be given to all believers, Mk. 16:17-18.”

Answer:

- Then why did not all believers work miracles?? **Acts 2-5** – only apostles, though 1000’s of believers.
- **Vv. 19-20** define WHICH BELIEVERS he was speaking of and WHY they would receive the gifts: those who “went out and preached” and the miracles served to “confirm the word.”

ARGUMENT: “Thousands of Christians received the baptism of the Holy Spirit on Pentecost and spoke in tongues (Acts 1:15; 2:1-11,41).”

Answer:

- ONLY the APOSTLES were PROMISED the baptism of the Holy Spirit – **1:2-5,8**
- ONLY the APOSTLES were WORKING MIRACLES – **2:7,43** (thru chapter 5)
- The APOSTLES had ANSWERS – the multitude had QUESTIONS – **2:14,37,42**
If everyone received the same thing the apostles did (baptism of the Holy Spirit), why did they not know what the apostles did??
- While there were 120 disciples with the apostles (**1:15**), carefully following the pronouns shows them to be referring to the apostles throughout chapters one and two.

ARGUMENT: “John the Baptist told the multitudes that Jesus would baptize them in the Holy Spirit, Mt. 3:11.”

Answer:

- “You” NOT *everyone in his audience* – see **11a**, “I baptize *you* with water for repentance” – note **vv. 7-10, Mt 21:25; Lk 7:30**. The “you” is indefinite. Point is not who will *receive* Holy Spirit baptism (and baptism in fire), but who *administers* it – John (baptism in water) contrasted with Jesus (bap. in Holy Spirit & f.)
Two classes of people in audience – note “wheat” and “chaff.” Baptism with the Holy Spirit and baptism in fire two *different* baptisms. Baptism in fire for the unrepentant. Compare **Mark 1:4-8** — unrepentant not mentioned and neither is baptism by fire.
- Interpret in light of *fulfillment* – **Acts 1:1-8** (note Jesus made reference to this very promise).

ARGUMENT: “Cornelius and his household received Holy Spirit baptism, showing it is for all Christians.” (Acts 10:44-46; 11:15-17)

Answer:

(See lesson, “Cornelius and Holy Spirit Baptism” for fuller

- Cornelius’ experience *unique* – “just as upon us *at the beginning*,” **11:15**. Contrary to showing what he experienced is for everyone, it shows his experience was NOT common, though several years had passed since Pentecost and thousands had obeyed the gospel!
- **Purpose** of Cornelius experience *unique* – **10:34,35...44-47; 11:17,18; 15:7,8**
- Cornelius NOT a “Christian” when he received what he received – **Ac 11:14,15; 15:7; 10:44...47,48**.
- Text NOT say Cornelius received Holy Spirit baptism

Cornelius not a “witness” (**Acts 1:4-5,8**), still needed teaching, **11:14,15 (Jn. 16:13)**, and only spoke in tongues (no other miracles – but “baptism”

connotes overwhelming. Apostles had all the gifts and were enabled to lay hands on others and impart power. What was “just as upon us at the beginning” was that this the only time anyone received miraculous powers of the Holy Spirit directly since the apostles did at Pentecost – Christians in general receive these powers through laying on of apostles’ hands, **Acts 8:16f.**

- Note also:
 - He did not “seek” it (R-E-A-D-Y, Logos Bible, p. 2443 –Repent, Expect, Ask, Drink, Yield). It was *unexpected*.
 - It was not an *individual* experience, but a group experience. **10:44-46**
 - It was not a *common* experience. **11:15**

ARGUMENT: “Holy Spirit baptism was experienced by many of the early Christians, for Paul wrote, “by one Spirit we were all baptized” (1 Cor. 12:13).

Answer:

- But not all the Corinthians spoke with tongues, **12:29-30; 14:5**. But ALL received this baptism. (This baptism put them into the body of Christ. If they did *not* receive this baptism, they were not in the body of Christ!) If tongues are *evidence* of the reception of Holy Spirit baptism, it is clear this was not Holy Spirit baptism for not all spoke with tongues!

Pentecostals respond saying that there is a difference in the “initial” sign and the “gift.”

 - This is an ARBITRARY distinction unsupported by any Scripture.
 - Moreover, in the cases *they* say are Holy Spirit baptism (**Acts 2,10,19**), it cannot be proven they did not *continue* to speak in tongues as a result of this “initial” act — in fact, the apostles DID!
 - This would have the “gift” imparting more power (continues) than the “baptism” (doesn’t continue)!
- This baptism put them into the body of Christ, **vv. 12,13**.

According to Pentecostalism man is justified first, *then* receives Holy Spirit baptism. If this is Holy Spirit baptism, a man would be justified *before he was in the body of Christ*.
- “One” baptism common to all believers, **Eph. 4:5**. If **1 Cor. 12:13** is Holy Spirit baptism, this makes *two* baptisms common to all believers – water baptism and Holy Spirit baptism.
- “By” or “in” (ASV; Grk – *en*) one Spirit – in connection with. What connection? In connection with the teaching or revelation of the one Spirit – **Acts 18:8-11; 1 Co 2:2-4...12,13**. See lesson, “Holy Spirit and the Word.”

ARGUMENT: Some claim “tongues” in 1 Corinthians 12-14 are different from Acts 2.

They say these “tongues” are not human languages but an emotional prayer language or “the tongues of angels” (**1 Cor. 13:1**), which no one understands (**14:2,14,19**)

Answer:

- The word translated “tongues” in **Acts 2:4,11** and **1 Cor. 12:10,28,30; 13:1,8; 14:2,4,5** and throughout chapter 14 is the same word (*glOssa*).
- The “tongues” being discussed throughout chapters 12-14 were a human language, not a heavenly language used by angels. **1 Co. 14:21-22**
- The text speaks of “tongues of men and of angels.” Why choose “of angels” to introduce a tongue foreign to the whole of chapters 12-14 and ignore “of men”? **14:21-22** clearly shows the “tongues” being spoken were tongues “of men.”
- “Of angels” may be an idiomatic way of saying, “the most excellent language,” not a literal language peculiar to angels. For example, the “bread of angels” in **Ps. 78:25** was bread designed for human sustenance—but most excellent food indeed! In **Acts 6:15**, “the Council saw his face like the face of an angel.” Angels are spirits, not beings in a body, and thus have no literal “face” peculiar to their nature as a human does. His appearance was not one of timidity or shame, but one of faith and courage and knowledge—a most excellent appearance!

ARGUMENT: Miracles are needed today because people still have needs and problems.

Jesus worked miracles because of His love for people and compassion with their needs (**Matthew 14:14; 15:32**; etc.). God still loves people, is compassionate, and He is no respecter of persons (**Acts 10:34,35**), so He must still work miracles. Therefore, when people today have problems and needs—illness, financial debts, lack of job, etc.—they are right to expect God to work a miracle.

Answer:

- Even in the 1st century, miracles were not used to solve all the problems people had or to meet all their needs.
 - **Php. 2:26,27**, Epaphroditus so sick nearly died
 - **1 Tim. 5:23**, Timothy’s stomach ailment
 - **2 Tim. 4:20**, Trophimus left sick
 - **2 Cor. 12:7-9**, Paul’s thorn in the flesh;
 - **1 Th. 2:9; 2 Th. 3:8**, Paul’s need to labor “night and day”
 - **Phm. 18**, Onesimus’ debt
 - **2 Co. 8:2**, Macedonians’ poverty
 - **Rev. 2:10**, imprisonment of saints in Smyrna (also in poverty, v. 9).
- Miracles through Biblical history were used by God when no human need or problem was solved by the miracle.
 - **Ex. 4:1-9**, rod to serpent, hand becomes leprous, water to blood
 - **Num. 17**, Aaron’s rod sprouted blossoms
 - **1 Kings 18:30-39**, Elijah calls down fire to consume sacrifice
 - **Mt. 14:22-33**, Jesus walking on the water.

What these miracles did do was to *confirm* who was God's appointed servant (as prophet, priest, or Son of God).

- Sometimes Jesus refused to work miracles to meet a human need.
 - **Mt. 4:1-7**, to satisfy his hunger
 - **Jn. 6:26f**, to feed the people
 - In **Lk. 2:23-27**, Jesus pointed out that in Israel many widows were not fed during a famine and many lepers were not cleansed.

See also examples given above (Epaphroditus, etc.). This clearly shows that miracles had another purpose that determined when God would use them.
- Sometimes miracles caused physical problems and human need: **Exod. 7-12**, plagues; **Acts 13:9-12**, Elymas struck blind.
- God still cares and responds to His children's needs through Divine providence and natural law according to His will, and we are encouraged to pray concerning our needs: **Mt. 6:11,32-33**; **Acts 12:5**; **2 Co. 1:8-11**; **Php. 4:6,7**; **3 John 2**. Because He does not heal every person or grant everyone relief from poverty no more argues against His care than the fact He did not use miracles to heal every person or rescue all from poverty in the first century.
- **Ac 10:34,35** (about God not showing partiality) refers to offering salvation to all men, not to God blessing all men equally as respects health, wealth, or ease of life. In fact, the New Testament indicates there continued to be distinctions in health and wealth even after Christianity began and grew. **Jn. 12:8**; **Jam. 2:2-6**; **1 Tim. 5:23**; **1 Pt. 2:18,19**.
- Miracles were used by God to reveal and confirm Heaven's message and His messengers. That purpose has been accomplished and these miracles are no longer needed.

Other Objections

- Does this not deny the Spirit dwells in the Christian?

No. Does an understanding that saying God and Christ "dwell in" is a *figurative* way of speaking of the *relationship* Christians have with God and Christ deny that they dwell in the Christian? This study seeks to explain HOW the Holy Spirit dwells in the Christian—what that phrase meant to those *people who used it*.
- Does this not push the Spirit out of our lives?

Not at all. Does an understanding that God and Christ "dwell in" the Christian by faith push either of them out of our lives? An understanding of what the Bible teaches about the Spirit helps us to appreciate Him as a Divine Being and to see how vital His work is to our salvation.
- "You don't believe what the Bible says."

It is not a question of what it says, but what it *means*. For example, Jesus said, "Watch our and beware of the *leaven* of the Pharisees and

Sadducees,” **Mt. 16:11**. But He did not *mean* “leaven” at all. Note that his disciples misunderstood him, reacting to what he *said* rather than what he *meant*. What did he *mean*?

- “This equates the Holy Spirit with the Word; is He no more than the Word of God?”

The dentist fills teeth by the instrumentality of dental instruments; does that make the dentist the dental tools? You convert people by means of the gospel; does that mean you are no more than the gospel? The Holy Spirit sent messengers to Peter (Ac. 10:20) through an angel and Cornelius (**Ac. 10:7,8**); is the Holy Spirit to be equated with an angel or Cornelius?

Instrumentality or *agency* is understood in other areas; why should it be so difficult when referring to the Holy Spirit and His work? “agency”—“2: a person or thing through which power is exerted or an end is achieved: instrumentality <communicated through the *agency* of the ambassador>” *Miriam Webster’s Collegiate Dict., 10th Edition*.

- “This takes the spirituality out of religion.”
“Spirituality” is confused with “emotionalism.” A “spiritual” person is one who “walks by the Spirit” (the norm of the Spirit) and bears “the fruit of the Spirit,” **Gal. 5:22-26...6:1**. A spiritual person may indeed experience such emotional “highs” of joy, relief, etc., but he may also experience emotional “lows” such as fear, concern, etc. (**2 Co. 1:5,8; 2:4,12-13; 7:4,8-9,13; 11:28,29**).
- “An infidel can memorize scriptures. That does not change him.”
True, for the Holy Spirit so designed His revelation that it does its work in a “honest and good” heart, **Lk. 8:11-15**. See **Ac. 28:24-28** and many such examples. While an infidel can memorize scriptures and it not change him, *have you ever known any one who worshipped Jesus Christ who had never heard the Scriptures??*

Other Problems with the Charismatic Movement

Effects of claimed Holy Spirit influences differ from that of the genuine found in the New Testament

Claimed effects of the Holy Spirit's power in the charismatic movement: shouting, laughing, clucking, incomprehensible babbling, falling to the ground, jumping up and down, passing out

Compare the effects of the Holy Spirit's influences in the New Testament. Make a brief note as to what the effects were.

- Acts 2:4-11
- Acts 4:31
- Acts 10:44-46
- Acts 13:9-11
- Acts 19:6

List the effects of being a recipient of the Holy Spirit's power in 1 Cor. 12:8-10, 28-30. Note if any of these effects resemble those of the modern charismatic movement.

Make a brief note about the character of the genuine powers of the Holy Spirit's influence as indicated in the following verses in 1 Corinthians 14.

- 14:6-11
- 14:27 14:28 14:30
- 14:33, 40
- 14:34

Question: If the *effects* are so different, is the *cause* the same??

“Miracle” is redefined — in a way foreign to the Scriptures.

See lesson, “Miracles – *Then* and *Now*.” Note article with that lesson, “In Search of a Miracle.”

Make a brief note about the nature of the “miracles” (some versions may translate, “signs” or “miraculous signs”). These define what the Scriptures mean by “miracle”!

- Exod. 7:9; Num 14:22
- Jn. 3:2
- Jn. 4:54
- Jn. 6:14
- Jn. 9:16
- Jn. 11:47 (see vv. 44-47)
- Acts 2:22
- Acts 4:16
- Acts 19:11-12

Those who claim to prophesy make vague, or if specific, untrue prophecies.

Compare the prophecies of the prophets of the Scriptures. In each case note what was prophesied, the specific nature of it, and its fulfillment.

- Moses – **Exod. 3:10-12 (4:29-30)**
- Jeremiah – **29:10; Dan. 9:2**
- Daniel – **Chapter 2**
- Christ – **Jn. 2:19**

Those who claim to have the Holy Spirit (enabling them to know God's will and prophecy) contradict one another.

Clearly, if the Holy Spirit is revealing God's will to two people and enabling them to prophesy, they ought to be *consistent* in what they teach under the Holy Spirit's influence. But they differ in their prophecies (end of time, world wars and famines, political forecasts), and in what they teach and do relative to the exercise of these gifts they claim to have (how they are to be exercised, what they are for, woman's role in the exercise of these gifts, etc.)

What exposed the testimony of the witnesses against Christ to be false? **Mk. 14:56**

When some say one thing and some say another about the same thing, what does it indicate? **Acts 19:32**

Could the Pharisees and Sadducees *both* be right? **Acts 23:7-8**

There were numerous people claiming to be prophets and to have divine revelation in the first century. What did Paul and John say about those prophets who differed with what they taught? **Gal. 1:6-9; 1 Jn. 4:1-6**

Those who claim to have the Holy Spirit (as above) contradict clear teachings of the Scriptures.

- Some say baptism with the Holy Spirit is for all Christians. **Acts 1:2-8**
- Some say many experienced the gift of tongues and spiritual gifts on Pentecost. **Acts 2:4 ...11...14...37...43**
- Some say believers should expect the gifts even without living apostles. **Acts 8:12-18**
- Some say the gifts are to be exercised for personal benefit. **1 Co. 12:7**
- Some say all should expect to speak with tongues. **1 Co. 12:30**
- Some allow many to speak in "tongues" at the same time. **1 Co. 14:27**
- Some say those who have these gifts cannot control when and how the gifts manifest themselves. **1 Co. 14:32**
- Some say women can take a leading role in an assembly where these gifts are exercised. **1 Co. 14:34-35**
- Some promote disorder in their assemblies as evidence of the Holy Spirit's power. **1 Co. 14:40**

False Miracles, Signs, and Prophets

We should not find it strange or new that there are people who claim to work miracles and signs and to prophesy, when in fact they can do none of these. Satan is a deceiver (**2 Co. 11:3, 13-15; Rev. 12:9**), and has, at least from the time of Moses, attempted to use these methods to deceive people. Do not feel compelled to believe the claims people make, however fervent and seemingly sincere. The Holy Spirit has revealed the fact of false miracles, signs, and prophets, and not only urged God's people to be discerning, but given some rules by which to test these. Read the following and make brief notes about the false miracles, signs, and prophets. For example, note their acceptance in society. Had you been there, how would you have been able to discern the true from the false? Observe anything else that will help the Christian today in dealing with false miracles and prophets.

Ex. 7:1-8:19 (Note that **4:1-9** is the first time in the Bible we read of God giving men power to work miracles.)

- **Dt. 13:1-5**
- **Mt. 7:15-23**
- **Mt. 24:24**
- **Acts 8:9-13**
- **Acts 13:6-12**
- **Acts 16:16-19**
- **Acts 19:11-20**
- **Gal. 1:6-9**
- **Col. 2:18-19**
- **2 Thess. 2:9-12**
- **2 Pt. 2:1-3**
- **1 Jn. 4:1-6**

Note **Job 4:12-16** – This is more like the charismatic “experiences” of today!