

Pentecostalism, Its Theology & the **CHARISMATIC CHAOS** REVISITED

Reexamining the Scriptural Works of
the Holy Spirit on Miracles, Speaking
in Tongues, and Church Worship of
Extreme Pentecostalism

JUN P. ESPINA

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PENTECOSTALISM

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Published by Happyprime Corporation
Davao, Phil.

Author's Website: ByThisVerse.Com

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This book is dedicated to my wife, Virgie, and my three children, Cristan Bap, Joanan, and Dodai.

ACKNOWLEDGMENTS

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WHY I WROTE THIS BOOK?

I HAD A casual conversation with someone way back in 1999 who told me that conservative Christianity is no longer working. He recommended Charismatism and Pentecostalism to grow a church. In the course of my research, this book was born but unpublished until 2017. This material slept in my computer for around 18 years as I didn't want it published before to avoid offending my friends preaching extreme Pentecostalism and the charismatized Jesus Christ.

I am recommending this book to real truth seekers who don't have herd mentality who swallowed hook, line, and sinker what their leaders taught them.

All is well,

Jun P. Espina

Davao City

September 29, 2017

INTRODUCTION

MOST CHRISTIAN FUNDAMENTALISTS view Pentecostalism as a deviation from orthodox Christianity. The problem is that most Baptist leaders, for example, don't want to explore and study the Pentecostals' so-called *strange* doctrines. It is just like describing the city of Paris through the Google Map; without visiting the place. Some argue, however, that one need not experience speaking in tongues to understand this heretical teaching. Everything is already taught in the Scriptures. Or, how sure are we; every leader has his own different conviction and truth corner?

I know I don't have the authority to write about the spiritual transformation that most Pentecostal Christians have experienced through private and corporate worship or maybe through their tongues sessions or baptism of the Holy Spirit. The Pentecostals write about it, the so-called transformation. I didn't take it seriously until I found it from the book "Real Worship" by one of the best fundamentalist Christian writers, Warren Wiersbe. He is a fundamentalist like me, but he wrote about how worship could transform the believers of Christ.

Wrote Warren Wiersbe:

"Christian worship must be intelligent, but there are some things that we cannot explain. Christian worship must be based solidly on objective truth, but it must include subjective experience; and that is where Christian mysticism enters in. God is a Person, and our relationship to Him must be personal. Just as a devoted husband and wife, or parent and child, will experience what they cannot easily define or explain, so the devoted saint of God, thirsty for spiritual reality, will enjoy and experience of God that transcends the academic. Even the biblical writers had to resort to divinely inspired signs and symbols in order to express the inexpressible. . . . True worship must always involve *mystery*." ¹

Who can refute Wiersbe of the blend of mystery in worship? The very first time I heard the Gospel through a Bible-preaching church I was convicted; I was saved that one Sunday—it was just so mysterious in my experience. I used to play hard to get in religion, but God's Spirit worked in my heart that day, caused me to trust in Christ Jesus and saved my soul. For Christ "has come to seek and to save that which was lost." (Luke 19:10) In my experience, my Lord Jesus came to my soul in a manner so spiritual and beyond words. Wiersbe is right; there is mystery in worship.

I had a friend, a valedictorian and a Pentecostal. He was a neighbor; and his comments after attending a worship service were more of the same: “What fun. . .we’ve fun in our church today!” I don’t have objection to such a church culture. I can tolerate it although I believe there is no Bible record that Christ laugh. My God is holy and I don’t know how to offer Him a “holy laughter.”

What I cannot accept as “pure Christian” is the volumes of YouTube presentation from the mega churches of the extreme Pentecostals; the demon possessions and the pastor’s power to quench the mystery that is of “demonic origin,” to use Merrill Unger’s description of it. My Facebook Timeline is full of them. I cannot just sit down watching faithful Christians turned paganistic. That is the one thing I want explored in this material.

“The Holy Spirit was with us,” the confident Pentecostals claimed. But judging from their “dancing Christ” we need more Bible lessons than heavy exposure with this objectionable Pentecostalism.

Any study of the Holy Spirit and His works is always urgent and far-reaching. I pray Christ’s blessings on this work that carries the message from the Scriptures concerning questionable teachings introduced by extreme Pentecostalism.

The original manuscript of this book composed of three chapters only in 1999 grew since then into twenty-six compelling chapters under five divisions or parts.

Signs and wonders occupy most of the extreme Pentecostal Theology. We give them latitude in this material.

Some topics extend across other chapters to build up the exposition and enlarge their application.

Preserving our Lord’s glory, honor, and teaching becomes this volume’s guiding rule. (See Mark 7:7)

I wrote somewhere in this book on the impossibility of understanding completely the extreme Pentecostal’s major teachings: the baptism of the Holy Spirit; speaking in tongues; miracles; and, praise and worship.

The Scriptures talked about these doctrines. Dwight L. Moody talked about his own baptism of the Holy Spirit. John Wesley, too, but both great

evangelists did not speak in tongues.

The journal of John Wesley (1703-1791) as quoted by Wesley L. Duewel, the author of *Ablaze for God*, states:

“Monday, January 1, 1739. Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles were present at our love-feast in Fetter-lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, ‘We praise thee, O God, we acknowledge thee to be the Lord.’”²

John R. Rice said the “Wesleyan revival saved England from a French Revolution.” Rice’s observation was: “How Different Is Present-Day Christianity From That of the Great Revivals!”³

“In *The Life of D. L. Moody*, written by his son,” continued John R. Rice, “is a very simple but striking account of the secret of D. L. Moody’s power. Here is the story of Mr. Moody’s enduement of power, as given on pages 146, 147, and 149. . . . Then the narrative continues:

“During this Eastern visit the hunger for more spiritual power was still upon Mr. Moody.

“‘My heart was not in the work of begging,’ he said. ‘I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance.’”⁴

What about Charles Haddon Spurgeon, the Prince of Preachers, what was his teaching on the anointing or baptism of the Holy Spirit?

Wrote John R. Rice: “In the sermon, ‘The Outpouring of the Holy Spirit’ (p. 50),” wrote John R. Rice, “Spurgeon says:

“‘Jesus Christ said: ‘Greater works than these shall ye do because I go to my Father, in order

to send the Holy Spirit”; and recollect that those few who were converted under Christ’s ministry, were not converted by Him but by the Holy Spirit that rested upon Him at that time. Jesus of Nazareth was anointed of the Holy Spirit. Now, then, if Jesus Christ, the founder of our religion, needed to be anointed of the Holy Spirit, how much more our ministers. . . .Let the preacher always confess before he preaches that he relies upon the Holy Spirit. Let him burn his manuscript and depend upon the Holy Spirit.” ⁵

Some leaders of the fundamentalist camp preached that there is no such thing as baptism of the Holy Spirit today since it was a onetime event at Pentecost. I heard such teaching Sunday after Sunday. I was searching for answers since those great revivalists who taught the anointing of the Holy Spirit were fundamentalists; some preaching the doctrine even before the birth of the Pentecostal Movement.

This paper intends to place the extreme Pentecostal doctrines under the light of the Scriptures. I believe in the fullness of the Holy Spirit, in miracles, and speaking in tongues as I found them from the Holy Bible. The extreme Pentecostals interpretation and application are just far different.

Wrote J. C. Ryle that “he who has not the Spirit has not Christ. He who has not Christ has no pardon of his sins—not peace of God,—no title to heaven,—no well-grounded hope of being saved....Settle these things down in your memory...No Holy Spirit in you,—no part in Christ! No part in Christ,—no forgiveness of sins! No forgiveness of sins,—no peace with God! No peace with God,—no title to heaven! No title to heaven,—no admission into heaven! No admission into heaven,—and what then? Aye: what then? You may ask. Whither will you flee? Which way will you turn? To what refuge will you run? There is not at all. There remains nothing but hell. Not admitted into heaven, you sink at last into hell.” ⁶

I love the way Ryle composed his thoughts on the doctrine of the Holy Spirit. But this material is not about the Spirit’s indwelling that he discussed; but rather the fullness or baptism of the Holy Spirit, speaking in tongues, and miracles. Most conservative preachers don’t like even to hear the mere mention of the baptism of the Holy Spirit. When you hear them talk, you discover that they really ignore the doctrine. Their natural gifts and skills in public speaking reveal themselves like the oratory of a politician—but without the wonder or anointing of the Holy Spirit.

Wrote A. W. Tozer:

“I once joined a small group attending a noon-day service in New York, and the minister said something which I cannot forget.

“He said, ‘We assume that if a man has heard the gospel, he has been enlightened. But it is false assumption. Just to have heard a man preach the scripture does not necessarily mean that you have been enlightened.’

“No, it is the voice that enlightens, it is the Holy Ghost, the point of contact. It is the Spirit of God speaking within. It is that which illuminates a man, and makes him accountable to God. The words of a text falling on his human ear may not mean anything—that inner voice means everything! A man has not been illuminated until that inner voice begins to sound within him, and that voice is the voice of conscience, the voice of conviction.” ⁷

This voice of conviction does not just inflame by human eloquence alone but by the power of the Holy Spirit. “The sermons were not different;” said D. L. Moody after experiencing the anointing of the Holy Spirit, “I did not present any new truths, and yet hundreds were converted.”

Notes:

[1] Warren W. Wiersbe, *Real Worship* (Tennessee: Oliver-Nelson Books, 1986), pp. 27; 26.

[2] Wesley L. Duewel, *Ablaze for God* (Christian Growth Ministries, Manila, Published 19922), p. 57.

[3] John R. Rice, D.D., Litt.D., *The Power of Pentecost or the Fullness of the Spirit* (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 30.

[4] *Ibid.*, pp. 392-93.

[5] *Ibid.*, p. 407.

[6] John Charles Ryle, *Old Paths* (The Banner of Truth Trust, Edinburgh, U.K., First Published, 1878, Reprinted 2005), pp. 293-94.

[7] A. W. Tozer, *The Tozer Pulpit, Volume One, Book Ill* (Christian Publications, Camp Hill, PA 17011, 1994) p. 82.

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#PART I: ON HOW TO UNLOCK WHAT’S BEHIND EXTREME PENTECOSTALISM

“I think my criticism of the Pentecostal tradition that I heard with my sister's church was that it wasn't always audible. You couldn't quite figure out what was going on. And then, the people would very often do what they call speaking in tongues and I didn't know what they were saying. My father used to always say that if it can't be understood, then it's not the good news or not the gospel.”—

David C. Driskell

CHAPTER 1. BEYOND HUMAN UNDERSTANDING

“‘For My thoughts are not your thoughts, Nor are your ways My ways,’ declares the Lord. ‘For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.’”—Isaiah 55:8-9

NEVER PREJUDGE THE HAND OF GOD

OVER 30 YEARS ago, I noticed one struggling charismatic Christian group at the heart of our city. I was wondering how the mission could survive given the leaders’ lack of a rigid seminary training and seasoned experience in church work. Today, it has grown into a big church at the same location (for three decades) already planting dozens of daughter churches.

For long years, I thought this church survived by the wizardry of fanaticism and unsound teachings. I prejudged the hand of God—I was wrong!

I realized that “our knowledge is partial and incomplete, and even the gift of prophecy reveals only part of the whole picture!” (I Cor. 13:9, NLT) Writing this book is just like understanding both the biblical revelation and the power and mysteries of God. But our knowledge of God and His dealings with the believers of Jesus Christ is just infinitesimal; insufficient to form even just one ignorant opinion.

If we know the Bible (we know those doctrines fed to us by the leaders of our denomination!); we know just a little of it—and we know nothing about the power of God to bless a particular worker or church. “But Jesus answered and said to them, ‘You are mistaken, not understanding the Scriptures nor the power of God.’” (Matt. 22:29)

I have been rewriting this material a dozen times since tons of evidence from the YouTube, the books, and other sources continue to challenge my fundamentalism. Christ “has come to seek and to save that which was lost” (Luke 19:10) in some mysterious ways. A dying ISIS fighter, for example, converted himself to the Christian faith after experiencing the loving care of a Catholic missionary. Catholicism is departing from the true Biblical Christianity, just like the other denominations. But the grace of God works wonderfully “to save that which was lost” while the more doctrinal and

academic Christians are confined in their study, doing less to proclaim and exhibit the love of Christ.

“Some, to be sure, are preaching Christ even from envy and strife,” wrote the Apostle Paul, “but some also from good will; the latter do it out of love, knowing that I am appointed for the defense of the gospel; the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice.” (Phil. 1:15-18)

For so long as Christ is proclaimed, taught the Apostle Paul, no matter the motive of doing, he rejoiced. The New Testament records Christ’s happy response to faith in Him even if obviously fanatical to the audience’s view. “Your faith has made you well,” Christ said to a woman touching “the fringe of His cloak” for the healing of her twelve-year-old hemorrhage. (Matt. 9:20-22)

Our Lord Jesus cannot work with a church, for example, that is feeding her members with Bible verses Sunday after Sunday without the experience of God. Wiersbe calls it a congregational worship that is lacking in wonder.

He wrote: “‘Philosophy begins in wonder,’ said Alfred North Whitehead; so it appears that wonder is a priceless ingredient in the life of any thinking person. The trouble is that wonder is a *rare* ingredient. You do not often find it present in most modern worship. After all, what is there to wonder about? Why should there be any mystery in the worship experience of the average congregation? We *know* all about God, because we know our Bible so well. We study; we listen to sermons, in person and by means of cassettes; we read books that explain what God and the Christian life are all about. We have outlined the Bible, analyzed God’s attributes, and charted the ages. What is there to elicit our wonder?”¹

Not the Extreme Pentecostal Version of “Wonder”

I cannot agree with everything Wiersbe believed and wrote in “Real Worship.” I don’t recommend the extreme Pentecostal worship with the members in a trance state; hypnotized by music and the pastor’s charisma, eloquence, and so-called spiritual power. But I like the idea of wonder in worship as long as it is not “signs and wonders,” “speaking in tongues” or

anything influenced or performed by deceitful spirits.

The worse worship service in my experience was when the pastor became dependent completely on a PowerPoint-assisted presentation—not just the image projector acting like an open Bible, displaying the verses discussed! It was a classroom lecture missing the element called wonder in a real worship to our living God. Evangelist Billy Graham, to the contrary, preaching the urgency to come to Jesus Christ in faith in simple but powerful discourse, makes me wonder his spiritual power out of his humble beginning as an ordinary farm boy of North Carolina.

The wonder in worship must not emanate from the churchgoers; some of them unsaved. They may experience the wonders of God as an audience because of the preacher, the prayers of the leaders, and the spiritual anointing of those doing the exhortation, but not because of the general membership attending.

Wrote Paul that we need to worship our Holy God in an orderly manner. Out of the Spirit's unction of the preacher, for example, the church listening the message would be blessed; some meeting God for the first time for salvation.

The Paralysis in Most Churches

John R. Rice has a better commentary about the cause of the deadness and paralysis of most churches. “What is there to elicit our wonder?,” inquired Warren Wiersbe. Answered John R. Rice:

“Fellow ministers, can you and I claim to reproduce the power of New Testament Christianity, the fruitfulness, the supernatural evidence of transformed lives and hearts and homes and cities which followed the men of God in Bible times? How far have we fallen!

“What a triumphant attitude, what a certainty of blessing, what an overpowering confidence that the gospel could not fail, marked these men. Hear the divinely inspired words of Paul, ‘I can do all things through Christ, which strengthens me’ (Phil. 4:13). The certitude of power! The boldness of a divine enabling, a Holy Spirit anointing! God worked with New Testament preachers like Paul!

“When Paul planned to go to Rome, the center of the world, the seat of the empire, he did not tremble. He had no inferiority complex. He had no doubt of the result. Writing to those at Rome he said, ‘And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.’ (Rom. 15:29) Oh, that God will give to preachers who read this page, at whatever cost of prayer and tears and self-crucifixion and revolution in their lives, such a holy confidence, such a divine certitude of power as Paul had when he faced Rome! Paul was sure that he would come ‘in the fullness of the blessing of the gospel of Christ.’ Does

that certitude mark your ministry and mine? If not, there is a horrible lack, a declension, a degeneracy that ought to put us on our face in shame until the boldness and power and fruitfulness of New Testament Christianity is reproduced in our lives and ministries!

“Again hear the typical comment, a comment inspired by the Holy Spirit Himself and now sanctified for us as Holy Writ, the very Word of God: ‘Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place’ (II Cor. 2:14). Paul was grateful to God because He ‘always causeth us to triumph in Christ.’ Everywhere Paul went there was triumph, victory! It was incidental and inconsequential that Paul was often in jail, that there were chains on his hands or feet, that he was stoned and left for dead or went hungry or cold or was hated and slandered and despised. Never mind about those things, for Paul himself did not think them of any consequence. But whatever of the incidental things like persecutions and poverty and pain might come, Paul was always certain of one thing; always, always he would triumph!”²

The Evolving Congregational Culture to Cure Ministerial Powerlessness

Some congregations apply state-of-the-art sound effects, air-conditioned church halls, and related advanced technologies to make worship a pleasure. The extreme Pentecostals, in addition, provide the “wonder” discussed by Warren Wiersbe by a suspicious speaking in tongues and a televised healing spectacle. On the contrary, most Fundamentalists stayed with the conservative and the old-time-religion method in the exposition of God’s Word; doing endless Bible studies and Scripture readings with empty church seats and dry worship as if the Spirit was not there. Some pastors resorted to doing regular meetings; converting the assembly from an organism (body of Christ) to an organization. But the experience of God’s presence in the church as the body of Christ is not there. For we can never cure ministerial powerlessness without the active role and anointing power of the Holy Spirit on the church leaders.

Continued John R. Rice:

“Christianity is a Bible religion. It reached its fullest revelation and development in the New Testament. Christianity is not true Christianity, not complete Christianity, if it does not reproduce the salvation, the joy, the power and victory over sin, the progress and making of converts of New Testament times.

“No Bible-believing Christian would think of denying what I am saying. It seems too trite to need repeating here. But surely we need to come back and face this solemn issue: we should reproduce Bible Christianity in our lives. We should see in this day the same kind of results that New Testament Christianity produced.”³

The wonder and awesomeness of God must be brought forth by the anointed leader as when the Jews saw the beaming skin of Moses' face.

The first time Jesus, the Man, was anointed of the Holy Spirit ("The Spirit of the Lord is upon Me," He said [Luke 4:18]) "the eyes of all in the synagogue were fixed on Him. And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.' And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, 'Is this not Joseph's son?'" (Luke 4:20-22)

We are powerless (you and me!) in the pulpit because we don't have the power of the Holy Spirit upon us. Jesus was just like any other Jew attending the synagogue. But then the power of the Holy Spirit came upon Him; the people "wondering at the gracious words which were falling from His lips."

In the last part of Rice's book, "The Power of Pentecost or the Fullness of the Holy Spirit," he wrote:

"I urge you to claim the fullness of the Holy Spirit, to be endued with power from on high because this power is *for* you. God intended the fullness of the Spirit for every one who has trusted in Christ for salvation." ⁴ ~

Notes:

[1] Warren W. Wiersbe, *Real Worship* (Tennessee: Oliver-Nelson Books, 1986), p. 43.

[2] John R. Rice, D.D., Litt.D., *The Power of Pentecost or the Fullness of the Spirit* (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), pp. 26-27.

[3] *Ibid.*, p. 23.

[4] *Ibid.*, p. 415.

CHAPTER 2. NO ONE DENOMINATION HAS THE MONOPOLY OF TRUTH

“He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”—Titus 1:9

CHARISMATISM AND PENTECOSTALISM teach some strange doctrines the conservative Christian vows never to swallow. One of their unscriptural teachings, for example, is the pastor’s power to declare a push-button order, demanding Christ to do a miracle at any place and time to satisfy the audience’s appetite for “signs and wonders.” The extreme form of this persuasion even goes further to televise the so-called miracles and manifestations of the Holy Spirit.

Wrote Warren Wiersbe:

"I wondered if *any* writer was capable of dealing with so vast a theme as Christian worship. Beside that, certain aspects of worship are not easy to explain or define; and at times I felt like a man trying to lay sunbeams in a row while evening is marching in." ¹

Wiersbe found it so difficult to write the subject of worship. How about writing also tongue speaking and the Pentecostal miracles (as in this paper)? I felt so inadequate preparing this material as my bias in favour of fundamentalism always finds endless need for re-examination. I think we also need to write a book on “Extreme Fundamentalism Revisited.”

The Word of God, the Holy Bible, lays before us plain and clear Scriptures on worship, speaking in tongues, and the Spirit-wrought miracles. We always stand by it in exploring our theme on the extreme Pentecostal and Charismatic Christianity.

Written to speak for the truth, this paper intends not to offend those having opposite views on the Baptism of the Holy Spirit, Miracles, and Praise and Worship. Christ's glory is every Christian's goal whether book writing or sharing the gospel in other methods. Wrote the Apostle Paul that we avoid opposing arguments.

“O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the

opposing arguments of what is falsely called ‘knowledge’ — which some have professed and thus gone astray from the faith.” (1 Tim. 6:0-21)

The YouTube testifies of many Muslim conversions through the Pentecostal group while the Baptists and other fundamentalist Christian denominations don’t have such big share of stories of Christ’s intervention in some inexplicable ways. One reason is that the Pentecostals now make up the majority among the non-Catholic Christians, excluding the Christian cults like the Jehovah’s Witness, the Mormons, amongst others. Another reason is that, to borrow from Christ’s illustration, Elijah was sent “only to Zarephath, in the land of Sidon” (Luke 4:26) when there were thousands of widows in Israel—since God works with those exercising real faith even in ignorance or fanaticism.

I am always supporting Pentecostalism, for God honors it by saving the lost through this persuasion as well. Who am I to judge what God has used for the salvation of souls? After Paul rebuked the Corinthian church for speaking in tongues like fools, he said “do not forbid to speak in tongues.” (I Cor. 14:39) True, we cannot fathom the “fine prints” in God’s words most of the time. But the *extreme* Pentecostalism is just far-off; studying and exposing it is always beneficial for real Christianity that is committed to the truth. It is the very core topic of this humble work.

God always works in some mysterious ways. No one denomination has the monopoly of truth. The churches mentioned in the Scriptures have various characteristics and responses to Christ’s teachings. Just like the conservative and the modern (the Pentecostal) Christian groups.

Truth stands, needing no truth defender. It calls for the reader's judgment. The Internet sinks with tons of pros and cons. But the Bible is here; our faith depends on it always! To be Biblical is our rule in preparing this paper.

J. C. Ryle (1816-1900) wrote a satisfying contention for the Bible’s divine inspiration:

“Here is a book written by a succession of Jews, in a little corner of the world, which positively stands alone. Not only were its writers isolated and cut off in a peculiar manner from other nations, but they belonged to a people who have never produced any other book of note except the Bible! There is not the slightest proof that, unassisted and left to themselves, they were capable of writing anything remarkable, like the Greeks and Romans. Yet these men have given the world a volume which for depth, unity, sublimity, accuracy, suitableness to the wants of man, and power of influencing its readers is perfectly unrivalled. How can it be accounted

for? To my mind there is only one answer. The writers of the Bible were divinely helped and qualified for the work which they did. The book which they have given to us was *written by inspiration of God.*" ²

Let's be biblical—always!

No perfect Christian denomination or set of doctrines. The *extreme Pentecostal* is just the most resounding faith system occupying most of Facebook groups and the Christian YouTube channels. A study of its teachings as a part of the largest Christian group always makes sense.

Truth from the Scriptures

Our Lord Jesus Christ taught: "But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!" (Matt. 6:23) If your frame of reference rests on your leaders' teachings, as with most *herd* Christians, then you won't be persuaded to accept the truth from the Scriptures—concerning extreme Pentecostalism, for example. The Apostle Paul also said if you don't have passion for the truth, God will hide it from you by sending a "deluding influence so that they will believe what is false." (2 Thess. 2:11)

Of the Non-Charismatic Leaders

The attitude of most non-charismatic and conservative leaders (most of them are dispensationalists) deserves equal rebuke for judging the Spirit Baptism happened just once; speaking in tongues, a lost gift; and, miracles, no longer happening in the Church Age.

I don't have a problem with dispensationalism per se. But the teachings just mentioned assume complete knowledge or control of God's works and plans—of the mind of God. The Bible does not teach that. The extreme dispensationalist erred in "rightly dividing the word of truth" by depending on the Scofield Reference Bible, the works of John Nelson Darby, Cyrus I. Scofield, and other teachers of dispensationalism. Most great Bible scholars noticed that by "dividing the word," some meat of the truth were also thrown away like the doctrine on the baptism of the Holy Spirit. True, the Bible teaches generations, eras or dispensations but we cannot gauge God's revealed plans merely by a Dispensational Theology. We don't know everything written in Scriptures.

Some even treated the Book of Revelation as a sequence of events according

to chapter division. But it is not. Others said one cannot be saved without a preacher. It is taught in Romans 10:14. But Christ continues “to seek and to save that which was lost” (Luke 19:10) among the Muslims through dreams, miracles, and other means. (View this YouTube Video’s [LINK](#). Accessed: 09/29/2017.) The Christian faith is not just rational; it is also mysterious for “the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.” (Phil. 4:7) Our experience with the Christian faith, the love and peace of Christ, our answered prayers, “surpasses all comprehension.”

Neglect for Sound Doctrines

In John 14:12, Christ said, “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.” What about Acts 2:38-39? Examine these verses of Scripture: “Peter said to them, ‘Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.’”

God is God; we don’t know Him. If He wants to do a miracle who are we to say He wouldn’t since the miracle dispensation is past? The Bible said we know in part, but just the microscopic part of the whole divine wisdom.

The thesis we have for this material plows into the truth of the old and conservative denominations’ neglect for the sound doctrine on tongues, Spirit baptism, and miracles. Our primary premise, however, is the extreme Pentecostal’s charisma and obsession for the works of the Holy Spirit from an unscriptural doctrine.

The Holy Spirit lives in the soul of the born-again Christian. He is real; we can feel Him. But the extreme Pentecostal’s doctrines on Spirit baptism, miracles, and praise and worship require revisiting and reexamination in the light of the Holy Scriptures.

No denomination has the monopoly of truth. Let’s go back to the Holy Bible. We find Spirit baptism, speaking in tongues, and miracles in the Scriptures. But they don’t speak for the teachings of extreme Pentecostalism—they are just *man-made doctrines*! ~

Notes:

[1] Warren W. Wiersbe, *Real Worship* (Tennessee: Oliver-Nelson Books, 1986), p. 13.

[2] John Charles Ryle, *Old Paths* (The Banner of Truth Trust, Edinburgh, U.K., First Published, 1878, Reprinted 2005), p. 15.

CHAPTER 3. THE HOLY SPIRIT

“And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”—Luke 24:46-49, KJV

WHAT HE DOES?

The Rise of Psuedo-Christianity

COMPARED WITH THE Islamists and other religious preachers of different gods, the born-again Christians are left far behind. The Christian faith that once built Europe and the U.S. lost its appeal in these last days. A study reveals that for every 20 Christian missionaries and workers into a year’s work, just one soul will be converted.

But it is not true for the extra-Biblical Christian denominations. The mega churches of this persuasion have been doing well. For the past two decades, their membership increase by giant strides.

They deviated from the Holy Scriptures—the extreme charismatic Pentecostal groups!

While the conservative churches have been slowing down, the number of nominal Christians is on the rise. Thanks to the pseudo-Christian groups—which includes the Catholics and the Christian cults?

I have many friends from the Pentecostal movement who are born-again Christians. We believe they, too, are inheritors of the Kingdom of God. But there is a dark side of the extreme model of Pentecostalism that is registering a rapid growth. Is it not ushering the surge of pseudo-Christianity together with the Laodicean churches of the last days?

Understanding the role of the Holy Spirit is vital in our study on extreme Pentecostalism and the Charismatic movement. This paper tries to examine and expose the extra-Biblical doctrines of the “dancing-Christ” and the “signs and wonders” Christian denominations. Christ said pretenders and tares

would populate the church, too. (Matt. 13:26) As the pseudo-Christians number by the thousands, so we give the extreme Pentecostals the spotlight in this material.

Particular or Special Work of the Holy Spirit in Winning Souls

In this third Chapter, I want to cover the Biblical teaching on the work of the Holy Spirit in witnessing and winning souls to Christ. The Holy Spirit plays many roles, but we limit here His specific function for the workers of the church as it could be the primary reason for the stagnant growth of true Christianity. On the other extreme, it is the same work of the Holy Spirit that the out-and-out Pentecostals and Charismatics have used to lure people using extra-Biblical teachings and claims.

“AND, BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU; BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH.”—LUKE 24:49, KJV

The Usual Work of the Holy Spirit

The usual work of the Holy Spirit is not our primary subject in this material. It requires the writing of a separate book. Here is John R. Rice’s overview of the usual work of the Holy Spirit:

“It is startling to realize the work that the Holy Spirit does for a human being. It is the Holy Spirit who convicts a sinner, the Holy Spirit who regenerates one who trusts in Christ, the Holy Spirit who makes him a new creature. It is the Holy Spirit who comforts a Christian, who brings the witness and the assurance of salvation into his heart. It is the Holy Spirit who helps a Christian to understand the Bible, helps a Christian to pray, brings to his memory the commands of Christ. It is the Holy Spirit who works out and develops and produces the fruit of the Spirit, the Christian graces, in the Christian’s life: ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance’ (Gal. 5:22,23).” ¹

The Spirit of God lives in the soul and body of the born-again Christian who is the Spirit’s temple. Without Christ’s Spirit in the new creation, a believer in Christ is just a nominal Christian or a Christian in name only.

In both the usual and specific works of the Holy Spirit in the life, one must be born of God by a real faith in Christ. An unbeliever reading this book could not go beyond people’s common interest in nonfiction.

Of the Gifts of the Holy Spirit

The church receives the gifts of the Holy Spirit. Wrote the Apostle Paul:

“[S]o we, who are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.” (Rom. 12:5-8; See also: I Cor. 12:4-11; Eph. 4:11-13)

We don't discuss each one gift of the Holy Spirit here. Our theme limits us on the extreme Pentecostal's extra-Biblical claims.

A. W. Tozer has the following observation:

“I can only say here what I have often said to many of my friends in the groups associated with what I called ‘the tongues movement.’ I do not believe it is proper to magnify one gift above all others, particularly when that gift is one that Paul described as of least value.

“Where the wise and gentle Spirit of God is in control, believers ought to exhibit genuine discernment. In some ‘gifted’ circles today, there is an almost total lack of spiritual discernment and a credulity beyond belief, revealed in many splits and divisions, acceptance of immature child preachers, and the use of a kind of gospel ‘rock and roll’ music long before Elvis Presley.

“With this review I am certainly not condemning individuals or churches or groups on a blanket basis. But there are some who say, ‘We have the gifts of the Spirit—come and join us!’”²

You Will Receive Power

In Acts 1:8, Christ said you "will receive power when the Holy Spirit has come upon you." But we don't have God's power upon us. We are powerless; souls don't tremble as when the Apostle Paul shared the Gospel to Felix. Examine Acts 24:25: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (KJV) 99.99% of us don't have God's promised soul-winning power from Holy Spirit.

What is God's promised Holy Spirit?

God's promised Holy Spirit comes on two sides. The first one is in the aspect of saving our soul from hell; the second, service (example: preaching, witnessing, etc.).

The Second Birth or the born-again reality is synonymous with our soul saved. In such experience, the Holy Spirit indwells in the heart and body of the repentant soul who had come to Christ by faith for forgiveness. The

Scriptures record such phrase as new creation (2 Cor. 5:17), sealed by the Holy Spirit (Eph. 1:13), etc. to mean the same thing, the indwelling of the Holy Spirit. The person experiencing the indwelling of God's Spirit is born of God or a born-again Christian.

Romans 8:9 is one primary Scripture that supports the doctrine of the indwelling of the Holy Spirit. It says:

"However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. *But if anyone does not have the Spirit of Christ, he does not belong to Him.*" [Italics added.]

The Spirit of Christ is in your body. Wrote the Apostle Paul in I Corinthians 6:19: "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?"

"HE WHO HAS MY COMMANDMENTS AND KEEPS THEM IS THE ONE WHO LOVES ME; AND HE WHO LOVES ME WILL BE LOVED BY MY FATHER, AND I WILL LOVE HIM AND WILL DISCLOSE MYSELF TO HIM . . . JESUS ANSWERED AND SAID TO HIM, 'IF ANYONE LOVES ME, HE WILL KEEP MY WORD; AND MY FATHER WILL LOVE HIM, AND WE WILL COME TO HIM AND MAKE OUR ABODE WITH HIM.'"—JOHN 14:21;23

Ryle on God's Indwelling

"Remember, for one thing," wrote J. C. Ryle, 'if you have not the Spirit, *you have no part in Christ, and no title to heaven.* The words of St. Paul are express and unmistakable: 'If any man have not the Spirit of Christ, He is none of His.' (Rom. Viii. 9.) The words of St. John are no less clear: 'Hereby we know that He abideth in us by the Spirit which He hath given us.' (1 John iii. 24.) The indwelling of God the Holy Spirit is the common mark of all true believers in Christ. It is the Shepherd's mark on the flock of the Lord Jesus, distinguishing them from the rest of the world." ³

"I WILL ASK THE FATHER, AND HE WILL GIVE YOU ANOTHER HELPER, THAT HE MAY BE WITH YOU FOREVER; THAT IS THE SPIRIT OF TRUTH, WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT DOES NOT SEE HIM OR KNOW HIM, BUT YOU KNOW HIM BECAUSE HE ABIDES WITH YOU AND WILL BE IN YOU."—JOHN 14:16-17

Note that after Christ's resurrection, He breathed the Holy Spirit on His disciples. "And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit.'" (John 20:22) It was the fulfillment of Christ's word that the Holy Spirit "abides WITH and will be IN you." But it was not

God's promised Holy Spirit, the promise of the Father, who is unclaimed by most church workers. It was not the Holy Spirit given for service; anointing the disciples with power from heaven.

Rather, it was the indwelling (the deposit or pledge, see Eph. 1:14 and 2 Cor. 1:22) of God's Spirit upon the soul that every real Christian experience. The Holy Spirit experienced on Pentecost was different.

"IN HIM, YOU ALSO, AFTER LISTENING TO THE MESSAGE OF TRUTH, THE GOSPEL OF YOUR SALVATION HAVING ALSO BELIEVED, YOU WERE SEALED IN HIM WITH THE HOLY SPIRIT OF PROMISE, WHO IS GIVEN AS A PLEDGE OF OUR INHERITANCE, WITH A VIEW TO THE REDEMPTION OF GOD'S OWN POSSESSION, TO THE PRAISE OF HIS GLORY."—EPHESIANS 1:13-14

Tarry Ye in the City: Be Filled with the Spirit First

After Christ breathed into them the Holy Spirit, He said don't preach yet but wait in Jerusalem for the needed power. (Luke 24:49) Don't do evangelization, so to say; rather, wait for the "tools"!

FULLNESS OF THE HOLY SPIRIT

We have already provided supporting Scriptures that prove God's promised Holy Spirit to the saved soul. The indwelling of the Holy Spirit happens as part of our Second Birth experience. That is why the unbelievers of Christ love to ridicule born-again Christianity in the ways of a dog barking the wrong tree. They show ignorance about the Holy Spirit in our soul.

In Acts 7, we find the stoning of Stephen by the unbelievers as one proof of people misunderstanding the person, faith, and experience of the man born of God. In verses 55 up to 58, the Bible states:

"But being full of the Holy Spirit [God's promise Holy Spirit for service], he [Stephen] gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.' But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. When they had driven him out of the city, they began stoning him."

The signature of a born-again Christian is people hating, including relatives. In Matthew 10:22, Christ taught that "You will be hated by all because of My name." In the Beatitudes, He also said: "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me."

But the fake Christians don't have a similar experience. Why because they don't have Christ's Spirit upon their souls!

The Promised Holy Spirit

Let us now discuss God's promised Holy Spirit intended for preaching and witnessing that is unclaimed by most leaders of the Christian churches.

God's promised Holy Spirit for pastors and workers of the church is different. It is the *promise of the Father*. (KJV) I want to give you a specimen of the little difference of the translations without changing the meaning that God's promised Holy Spirit is the "promise of the Father."

Of Luke 24:49

The first Scripture that we want to touch is Luke 24 and the other one in Acts 1 and 2.

Luke 24:49 (Italics added):

KJV: And, behold, I send the *promise of my Father* upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

NASB: And behold, I am sending forth the *promise of My Father* upon you; but you are to stay in the city until you are clothed with power from on high

ESV: And behold, I am sending the *promise of my Father* upon you. But stay in the city until you are clothed with power from on high.

[Note: KJV, NASB, ESV: Word-for-word translations]

NIV: I am going to send you what *my Father has promised*; but stay in the city until you have been clothed with power from on high.

NLT: And now I will send the Holy Spirit, just as *my Father promised*. But stay here in the city until the Holy Spirit comes and fills you with power from heaven.

[Note: NIV, Paraphrased; NLT, a New translation]

Power from Heaven

We learned Christ's Great Commission in Luke 24 focusing more on God's promised Holy Spirit for service. For the same great task mentioned by Matthew 28:19-20, the stress was on Christ's "I am with you always." Note the *promise of the Father* in verses numbered 45 to 49 of the same Chapter 24 of Luke:

"Then He opened their minds to understand the Scriptures, and He said to them, 'Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that

repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the *promise of My Father* upon you; but you are to stay in the city until you are clothed with power from on high.’” (NASB. Italics added.)

What is that God's promised Holy Spirit also termed as the promise of the Father?

Well, when Christ commissioned His disciples to preach the Gospel, He ordered them to tarry ye or to stay in the city; don't preach until you are clothed [endued - KJV] with power. God's promised Holy Spirit as "divine clothing" before preaching and winning souls is the power from heaven thus giving us a clear view of the Father's promise.

AND, BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU: BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH.—LUKE 24:49, KJV

Sad that many church workers don't claim this promise of the Father, which is also termed as the baptism of the Holy Spirit. It is the reason there is no revival in true Christianity—we, Christians don't have the unction of the Holy Spirit!

If we can just unload our theological revolver for a moment and inquire the promise of the Father or the baptism of the Holy Spirit without speaking in tongues for the work of the ministry, then our preaching loads with spiritual power, convicts the hearts and reduces the population of the snoring or Facebooking church members—seeing our powerlessness in the pulpit.

Holy Spirit Baptism Without Speaking in Tongues

I love the books of R. A. Torrey (Reuben Archer Torrey, 1856-1928). In “The Person & Work of the Holy Spirit,” He wrote:

“In these days we hear of many who say they are ‘waiting for their Pentecost’; some have been waiting weeks, some have been waiting months, some have been waiting years. This is not scriptural and it is dishonoring to God. These brethren have an unscriptural view of what constitutes Pentecost. They have fixed it in their minds that certain manifestations should occur and when these particular manifestations, which they themselves have prescribed, do not come, they think they have not received the Holy Spirit. There are many who have been led into the error, already confuted in this book, that the baptism with the Holy Spirit always manifests itself in the gift of tongues. They have not received the gift of tongues and therefore they conclude that they have not received the baptism with the Holy Spirit. But as already seen, one may receive the baptism with the Holy Spirit and not receive the gift of tongues. Others still are waiting for some ecstatic feeling. We do not need to wait at all. We may meet the

conditions, we may claim the blessing at once on the ground of God's sure Word.

"There was a time in my ministry when I was led to say that I would never enter my pulpit again until I had been definitely baptized with the Holy Spirit and knew it, or until God in some way told me to go. I shut myself up in my study and day by day waited upon God for the baptism with the Holy Spirit. It was a time of struggle. The thought would arise, 'Suppose you do not receive the baptism with the Holy Spirit before Sunday. How will it look for you to refuse to go into your pulpit?' But I held fast to my resolution. I had a more or less definite thought in my mind of what might happen when I was baptized with the Holy Spirit, but it did not come that way at all. One morning as I waited upon God, one of the quietest and calmest moments of my life, it was just as if God said to me, 'The blessing is yours. Now go and preach.' If I had known my Bible the as I know it now, I might have heard that voice the very first day speaking to me through the Word, but I did not know it and God in His infinite condescension, looking upon my weakness, spoke it directly to my heart. There was no particular ecstasy or emotion, simply the calm assurance that the blessing was mine." ⁴

The tendency of the Baptist and other non-charismatic denominations is to shy away from the Bible doctrine of the baptism of the Holy Spirit. "Such was a onetime occurrence during Pentecost"—we hear it many times in the Sunday school and in the pulpit. For the resistance and tension we have against the Pentecostal's suspicious speaking in tongues, we give a blind eye on Peter's exhortation: "and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." (Acts 2:38b-39) We saw the doctrine; we need to study it and ask our Lord Jesus for the correct interpretation of it.

I am not enthusiastic teaching Spirit baptism to close-minded leaders who prefer the help of the Microsoft's PowerPoint than the anointing of the Holy Spirit.

Christ told me to stay for the unction of the Holy Spirit and I believed it sincerely and experienced Christ's using me somehow for His glory—without an overhead projector.

I was invited to speak to a group of public school teachers one Friday afternoon. The Gospel presentation was not a big deal since we knew it by heart. A few verses from the "Roman Road to Salvation" are enough and no need to prepare like you were a guest speaker of the United Nations. One week before my speaking engagement, I asked our Lord Jesus to anoint me and cover me with His Spirit and use me.

Long story short, Friday came and my wife and I arrived at the school

moments before the schedule and faced immediately with the bad news that the meeting was cancelled.

To make use of the time, our contact invited us to her house instead so I could share the Gospel to her 70-year-old mother-in-law, her visitor, who was a retired teacher. I could hardly communicate with her as she could not understand my dialect. When I opened the Bible and explained to her the message of salvation by faith in Jesus Christ, I saw her so enlightened her face vibrating with interest as she inquired: “What, am I a sinner?”

That old woman received our Lord that evening, but it was not the end of the story for she returned a year after desiring to attend our church.

The Gospel message opened her need for a Saviour, but I couldn’t have done it without the Holy Spirit using me. People saw themselves before God as sinners needing our Lord Jesus once the Holy Spirit is in attendance. God requires the unction of the Spirit if we want Christ’s message understood and souls saved!

Commenting on Lamentations 2:19, C. H. Spurgeon wrote:

“From the daughter of Zion her beauty is departed. Thus saith the Lord, ‘Arise, cry out in the night . . . pour out thine heart like water before the face of the Lord,’ and the Lord will return and be gracious to His inheritance.

“When God visits a people they not only attend to prayer and preaching, but they specifically go to ‘seek the Lord of hosts’. It is so easy to fall into formal worship. ‘I have been to the prayer meeting. I have done my duty, and I can go home satisfied. I have taken a seat at the Tabernacle and listened to two sermons on the Sunday, and I feel I have done my duty.’ What a poor way of living! We must want a great deal more than that. At the prayer meeting I must see God. I must pour out my soul before Him. I must feel that the spirit of prayer has been there, and that I have participated in it, otherwise, what was the good of my being there?”⁵ ~

Notes:

[1] John R. Rice, D.D., Litt.D., *The Power of Pentecost or the Fullness of the Spirit* (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 37.

[2] A. W. Tozer, *The Tozer Pulpit*, Volume Two, Book VII (Christian Publications, Camp Hill, PA 17011, 1994) p. 86.

[3] John Charles Ryle, *Old Paths* (The Banner of Truth Trust, Edinburgh, U.K., First Published, 1878, Reprinted 2005), p. 293.

[4] R. A. Torrey, *The Person and Work of the Holy Spirit* (The Zondervan Corporation, Grand Rapids,

Michigan, 1974, Original Edition Copyright, 1910), pp. 209-10.

[5] C. H. Spurgeon, *Classic Counsels* (The Wakeman Trust, London, 2003), p. 113.

CHAPTER 4. DIGGING THE PROMISE OF THE FATHER

“[B]ut you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”—Acts 1:8

IN THE BOOK OF ACTS

LUKE, ONE OF the authors of the Gospel, also authored the Book of Acts. He continued his narrative concerning the Great Commission in Acts. Examine the following verses of Scripture:

“So when they had come together, they were asking Him, saying, ‘Lord, is it at this time You are restoring the kingdom to Israel?’ He said to them, ‘It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.’” (Acts 1:6-8)

From Luke 24, we learned that the giving of the Great Commission happened after the resurrection and before the ascension of Christ. As they listened to our risen Lord, a disciple asked about Christ's coming reign on the earth. (It was the same shortsightedness experienced by the Old Testament Prophets for failing to expect the "Church Age.") But He answered that "times or epochs" belongs to the Father's authority to fix when. What is at hand is that "you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses." The promise of the Father, in sum, relates to the power of the Holy Spirit (when He would come!) for soul-winning, preaching, or witnessing.

Here is Luke 24:49: "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high." (NASB) The promise of the Father includes the anointing of the disciples with Holy Spirit power, so needed as "witnesses of these things." (Luke 24:48)

Saving 3,000 Souls

On the day of Pentecost¹ the Holy Spirit (the promise of the Father) came

giving the Apostle Peter (and the other disciples) power to lead 3,000 souls to trust Christ for salvation. (Acts 2:41) It was infilling, and not the indwelling of the Holy Spirit.

God's promised Holy Spirit, therefore, is unclaimed by most of us and it is the one major reason for our powerlessness in soul winning, preaching, and other works for saving humanity from hell.

“AND, BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU: BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH.” (KJV)

The enduement of power from God by the Holy Spirit (or the promise of the Father) is the baptism of the Holy Spirit in Acts 2. God's Spirit clothed the disciples with power; covered, indued, or immersed them with Holy Spirit power. Baptism (or *baptizo*) means to dip, to immerse, to cover, or to plunge.

Pentecost: A Model Revival

Dr. John R. Rice taught that the Pentecost was the “model revival,” the Holy Spirit empowering the disciples, winning 3,000 souls by just one sermon of the Apostle Peter.

“They therefore,” wrote Rice, “entirely miss the teaching of the Scriptures, that Pentecost was a model revival (‘a specimen revival,’ D. L. Moody called it) in which God’s people, at the beginning of this great era of preaching the gospel to all the world, waited on God until they were empowered from on high and then with that power won three thousand souls in a day.”²

“PETER SAID TO THEM, ‘REPENT...BE SAVED FROM THIS PERVERSE GENERATION!’ SO THEN, THOSE WHO HAD RECEIVED HIS WORD WERE BAPTIZED; AND THAT DAY THERE WERE ADDED ABOUT THREE THOUSAND SOULS.”—ACTS 2:38, 40B-41

Since the first disciples were covered by the Holy Spirit, the same Spirit gave the gifts (like speaking in tongues) today.

Faking the Pentecost

Most extreme Pentecostal groups believe we can reenact Acts 2 (or Pentecost). Speaking in tongues is routine in their praise and worship services. But it is just man-made; not Biblical!

The Pentecost, using John R. Rice's observation, was the fulfillment of the

promise of the Father. The Holy Spirit would cover the believer with soul-winning power—it is not about ecstasy, chanting, or babbling!

Today's Pentecost, where the word Pentecostal comes from, copied Acts 2's speaking in tongues, miracles, and "God's presence in our midst." They believe these as the manifestations of the outpouring of God's Spirit.

From the published biographies and journals of the great soul winners of the history of the Church, all experienced the fullness or baptism of the Holy Spirit without speaking in tongues.

"I want to tell the story," wrote John R. Rice, "of how great soul winners were filled with the Holy Spirit . . . we will find that the experiences of the greatest soul winners verify the clear statements of Jesus Christ in Acts 1:8 . . . When great men of God were filled with the Holy Spirit they received power for soul-winning witness and testimony. The best soul winners did not talk in tongues, they did not claim to have the carnal nature eradicated, but they did receive power from God for soul-winning work.

"In that great book, *The Holy Spirit: Who He Is, and What He Does*, Dr. R. A. Torrey in chapter five gives three defining statements as to what the baptism of the Holy Spirit is. So, before we consider the experiences of great soul winners and how they were filled with the Spirit, let us consider Dr. Torrey's definition. Dr. Torrey says the following:

"1. In the first place, the Baptism of the Holy Spirit is a definite experience of which one may know whether he has received it or not. . . .

"2. In the second place, the Baptism with the Holy Spirit is a work of the Holy Spirit distinct from and additional to His regenerating work. . . .

"3. In the third place, the Baptism with the Holy Spirit is a work of the Holy Spirit always connected with and primarily for the purpose of testimony and service." ³

Rice continued that Dr. Scofield, a follower of Darby, avoided the phrase "baptism of the Holy Spirit." But at Moody's funeral, Scofield said:

"The secrets of Dwight L. Moody's power were: First, in a definite experience of Christ's saving grace. He had passed out of death into life, and he knew it. Secondly, he believed in the divine authority of the Scriptures. The Bible was to him the voice of God, and he made it resound as such in the consciences of men. *Thirdly, he was baptized with the Holy Spirit, and he knew it.* [Italics supplied] It was to him as definite an experience as his conversion." (*The*

Life of D. L. Moody by his son, page 561) ⁴

The extreme Pentecostal preachers only taught the Pentecost's replication, thus faking the Day of Pentecost! They emphasize meaningless words, babbling, and ecstatic gibberish, instead of the miraculous speaking in tongues (languages).

When the Holy Spirit came on Pentecost, the disciples spoke different languages by a miracle. (Acts 2:8) The extreme Pentecostalists' glossolalia is babbling in nonexistent language.

IT IS TRUE THAT MANY THINK THAT SPEAKING IN A TONGUE WHICH NO ONE CAN UNDERSTAND AND WHICH DOES NOT ADVANCE THE CAUSE OF CHRIST AND DOES NOT FIT INTO THE PATTERN OF THE POWER OF THE HOLY SPIRIT POURED AT PENTECOST IS FOOLISH.—JOHN R. RICE

Second, we cannot "declare" a miracle because people are watching or it's a *miracle* Sunday. It would rather turn out to be God's embarrassment day—never schedule God as He is not a *miracle-for-hire* God. Let Him do miracles by His own will.

Signs and wonders satisfy the carnal desires, thus inspiring the extreme Charismatics' praise and worship service to wander in fanaticism. (View this [LINK](#). Accessed: 09/29/2017.)

The promise of the Father or God's promised Holy Spirit for service is available but unclaimed by most leaders of the church. Most extreme Pentecostals misunderstand or pretend to have it.

The Need for the Power of the Holy Spirit

Most leaders of Christendom emphasize the intellectual instead of the spiritual side of advancing the Gospel for the Christianization of the world. Some even wander into the schools of liberalism, humanism, and worldly philosophies. The result stagnates the growth of the church. We have an ever growing number of Christian schools and other training institutions, and more infidels than converts in the interval. Most of our Christian workers don't have the promised endowment of power while others misunderstanding the Scriptural power for winning souls.

Our everyday interest in church leaders is their excellent academic records instead of looking for the real "man of God." We are not saying that preachers and church workers need to be morons and unschooled. C. H.

Spurgeon once said church leaders should have the finest qualifications, although our Lord Jesus also chose the ignorant Galileans for most of His disciples. Observe how Luke described them: "Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus." (Acts 4:13)

Many preachers, Sunday school teachers, and other workers are witnessing for Christ but without the power of the Holy Spirit. The way they instruct people about the Lord is superb given the best available methods of instruction. They are graduates of the best Bible institutes. But, sad to say, their preachings don't have the unction of God's Spirit.

That's one reason Bible conferences are increasing in number yearly, observed John R. Rice, because Christian leaders knew their powerlessness in the pulpit.

Unclaimed Promised Soul-Winning Power

Why can't we raise a Finney, a Wesley, a Spurgeon of whose preachings influenced, one way or the other, the course of history?

Dr. John R. Rice wrote about one incident where the fourth-grade-only but anointed preacher Dwight L. Moody vacated an auditorium after having preached there to hundreds of people to give space to a pastors' conference on the subject: "How to win souls?"

We know that through the unction of the Holy Spirit (the promise of the Father), Moody won thousands of souls to Christ with no support of a religious congress or worldwide evangelical organization. Although missionary associations are important, God deals with a person, not an organization. Wrote Warren Wiersbe that Mr. Moody was greatly influenced by a man named Varley who told him that, "The world has yet to see what God can do with and for and through and in a man fully and wholly consecrated to Him."

Luke, the writer of the Book of Acts, presents the Great Commission in Luke 24:46-49 (as we have noted above) in a way related to Acts chapters one and two. It was all about witnessing for Christ through the power of the Holy Spirit. But God's promised Holy Spirit is unclaimed as we noticed the spiritual powerlessness of most of our church workers.

Let us try to study the lives of such church giants as Rice, Chapman, Torrey, Finney, Tozer, McCheyne, Murray, Edwards, Wesley, Whitefield, J. C. Ryle, Spurgeon, Bunyan, Chambers, amongst others, if we want to know they preached the gospel of God by the power of God.

Now, why are we saying that God's promised Holy Spirit power for witnessing is unclaimed but (still) available today? Well, the Apostle Peter taught that the promise of the Father is available for all generations. Observe Peter's words in Acts 2:

Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." (Acts 2:38-39)

Acts chapters one and two start with the promise of the Father (that is, soul-winning power) and end with the assurance to extend the promise to all generations. The context of these two chapters is soul-winning power from God. Verses 38 to 39 guaranteed the promise of the Father to reach "your children and for all who are far off, as many as the Lord our God will call to Himself."

THE POWERS OF JESUS CHRIST

Taught Christ in John 14:12: "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father." Is it not a tough verse?

We need to connect this verse to God's promised Holy Spirit for service if we want to see the sense of the Scripture from John 14:12. Can we imagine the truth that what Christ did we could also do?

Christ Emptied Himself

Our Lord Jesus Christ left His deity in heaven during His personal ministry on earth. We learned in Hebrews 4:15 that Christ can "sympathize with our weaknesses" because He "has been tempted in all things as we are, yet without sin." Since "God cannot be tempted" (cf. James 1:13), therefore, Jesus was a real man like all of us (leaving His divine powers in heaven) during His personal ministry. He emptied Himself.

"HAVE THIS ATTITUDE IN YOURSELVES WHICH WAS ALSO IN CHRIST JESUS, WHO, ALTHOUGH HE EXISTED IN THE FORM OF GOD, DID NOT

REGARD EQUALITY WITH GOD A THING TO BE GRASPED, BUT EMPTIED HIMSELF, TAKING THE FORM OF A BOND-SERVANT, AND BEING MADE IN THE LIKENESS OF MEN." —PHILIPPIANS 2:5-7

The truth about the emptying of Christ unties the riddle in John 14:12 that we can do what Christ did. It is written in Luke 2:52 that "Jesus kept increasing in wisdom." In 1 John 4:17 we find that "as He is, so also are we in this world." Jesus Christ is truly man and truly God.

Christ's Miracles

Dr. John R. Rice argued that the miracles of Christ didn't prove His deity. Note that as Christ healed a leper, the Prophet Elisha also healed Naaman; as our Lord calmed the storm, so Joshua also ordered the sun to stand still; as Jesus raised a dead man at Nain, so Peter also raised Dorcas from the dead. Rather, it was Christ's resurrection that proves His deity! (Matt. 12:39-40)

What about the life of the Man, Jesus Christ? Well, He didn't do any preaching or healing or miracle until "the Holy Spirit descended upon Him in bodily form like a dove" (Luke 3:22) during His water baptism by John the Baptist. After it,

"And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

"The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed, To proclaim the favorable year of the Lord."

"And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.' And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?" (Luke 4:16-22)

Jesus Covered by the Holy Spirit

Our Lord Jesus Christ did not start His personal ministry until covered or baptized by the Holy Spirit "for service." It was His custom to be at the synagogue, but there was no anointing of the Holy Spirit for Him. He was just an ordinary person; His words were not clothed yet with the power of the Holy Spirit. Then, He said:

"The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor."

It didn't happen before Christ's baptism of the Holy Spirit. The power of His words was felt and people were amazed and then asked: "Is this not Joseph's son?" Jesus was just an ordinary man and yet this time "all were speaking well of Him, and wondering at the gracious words which were falling from His lips."

God's promised Holy Spirit power for preaching and witnessing is available as Peter said the promise of the Father is for "your children and for all who are far off, as many as the Lord our God will call to Himself." (cf. Acts 2:39) "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear." (Acts 2:33) The promise of the Father, that is the enduement of power, is for your children and for all who are far off.

Beg God

"D. L. Moody," wrote John R. Rice, "was known for years in Chicago as 'Crazy Moody,' and Spirit-filled Christians everywhere are called 'fanatics' and 'extremists.'"

". . . . Are you really thirsty? Do you want the power of God enough to pay the price in persecution that will necessarily come if one be filled with the Holy Spirit?

"Our Pentecostal friends who believe that speaking in tongues is the Bible evidence of the fullness of the Holy Spirit say that speaking in tongues is unpopular and that they suffer persecution because they speak in tongues. It is true that many think that speaking in a tongue which no one can understand and which does not advance the cause of Christ and does not fit into the pattern of the power of the Holy Spirit poured at Pentecost is foolish. I Corinthians 14:23 says: 'If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?' The Bible, of course, is right.

". . . .But speaking in tongues is not the great reproach. The reproach is the fullness of the Holy Spirit Himself. The flesh and the Spirit are contrary the one to the other. The son of the bondwoman persecuted the son of the freewoman, and so it is today.

"Not until people are so concerned about soul-winning power that they are

willing to suffer persecution are they thirsty enough to receive the promised blessing. 'I will pour water upon him that is thirsty, and floods upon the dry ground,' the Lord said. 'I will pour my spirit upon thy seed, and my blessing upon thine offspring.'

“. . . . It becomes clear after a little prayerful thought that only those who waited steadfastly in prayer were filled with the Holy Spirit. . . . Yes, the Jewish feast day on the calendar would have come, but the Holy Spirit in His power did not come upon others. How did He happen to come to the hundred twenty who 'all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren'? (See Acts 1:14.) The fullness of the Holy Spirit power came upon Christians who were waiting in continual prayer. He did not come upon other Christians in Jerusalem and scattered all over Palestine who were not waiting on God in prayer.”⁵

If our preaching or witnessing is powerless, it is because we don't beg God to cover or baptize us with the Holy Spirit so we could be anointed with soul-winning power.

"THESE ALL CONTINUED WITH ONE ACCORD IN PRAYER AND SUPPLICATION."
(ACTS 1:14)

“LET THE PREACHER ALWAYS CONFESS BEFORE HE PREACHES THAT HE RELIES UPON THE HOLY SPIRIT. LET HIM BURN HIS MANUSCRIPT AND DEPEND UPON THE HOLY SPIRIT. IF THE SPIRIT DOES NOT COME TO HELP HIM, LET HIM BE STILL AND LET THE PEOPLE GO HOME AND PRAY THAT THE SPIRIT WILL HELP HIM NEXT SUNDAY.”—CHARLES HADDON SPURGEON^{6~}

Notes:

[1] Day of Pentecost: The 50th day after the Sabbath of the Passover week (Lev. 23:15). [See Zondervan NASB Study Bible]

[2] John R. Rice, D.D., Litt.D., *The Power of Pentecost or the Fullness of the Spirit* (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 95.

[3] *Ibid.*, pp. 391-92.

[4] *Ibid.*, p. 395.

[5] *Ibid.*, pp. 386-88.

[6] C. H. Spurgeon, also known as the "Prince of Preachers," was a Baptist, NOT a Pentecostal preacher.

CHAPTER 5. OF PENTECOST AND THE BIRTH OF THE CHURCH

“Now you are Christ’s body, and individually members of it. And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? But earnestly desire the greater gifts.”—I Corinthians 12:27-31

No Express Scripture about the Birth of the Church

THE POPULAR TEACHING that the Lord’s Church was born on the Day of Pentecost requires explicit proof but Acts 2 did not mention such doctrine. The entire New Testament does not write it. The Bible is silent about it while most Christian theologians ascribe the Pentecost experience as the birth of the Church. When Christ said “I will build My church” was it a one-day event on the Day of Pentecost or a step-by-step process like building a house—“one stone upon another”?

Evangelist Dr. John R. Rice says:

“It seems rather foolish to claim that if one of these disciples, waiting in the upper room as the Lord commanded, continuing steadfastly with the others in prayer and supplication, had died the day before Pentecost, he would not have been in the church, the body of Christ. A Christian who was saved was just as much saved before Pentecost as after it.” ¹

Acts 20:28 is often used to prove the church-birth doctrine. It says: “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” Since God poured out His Spirit during the Pentecost, many suggest, the requirement for the Spirit’s gifts and administration to establish a church had been met after Christ’s blood was shed as payment for the forgiveness of sins.

Having no express Scripture that Pentecost or Acts 2 was the birth of the church, the deductive reasoning used was the Lord’s death and resurrection

and the baptism of the Spirit, thus submerging the church with the needed divine blessings or gifts for the believers to “go and preach the gospel to all the nations.” (Matt. 28:19-20) Such a premise is weak since after the resurrection of Christ the Holy Spirit was already breathed on the disciples before the Day of Pentecost. Says John 20:22: “And when He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit.’”

What is the difference between Christ’s imparting the Holy Spirit in John 20:22 and the baptism of the Holy Spirit in Acts 2? Well, in John 20, the Holy Spirit dwelt in the soul and body of the believers; whereas in Acts, the outpouring of the Holy Spirit by Christ overflowed, baptizing or anointing the first disciples with soul-winning power.

Wrote Luke: “You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.” (Luke 24:48-49) We can present no proof that the church had begun in Acts 2 from the contention that Pentecost was the giving of gifts to the church. What was given was soul-winning power; the other gifts were already received by Christ’s first followers when He “breathed on them and said to them, ‘Receive the Holy Spirit.’” The Spirit’s “rivers of living water” or flowing gifts were already given. Otherwise, Christ’s breathing on them the Spirit was done for nothing!

The Enduement of Power from the Father

When Christ first breathed the Holy Spirit upon the disciples, all the needed gifts for the church were already given except the enduement of power for soul-winning. Note John 7:37-39: “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, ‘From his innermost being will 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.” Christ walked with a glorified body after His resurrection when He breathed the Holy Spirit upon His followers. John 7:37-39 met all the requirements of the promised “rivers of living water” of the Holy Spirit from the Almighty when one is thirsty of God. Why wait for Acts 2 for the alleged birth of the church, when in John 7, the doctrine was already taught for the giving of the Holy Spirit mentioned in John 20:22 (before the Pentecost)?

A Called-Out Assembly

The word church (Greek: *ekklēsia* [Strong:1577] means called-out assembly (of good and bad people). It is not the building since “the Most High does not dwell in houses made by human hands.” (Acts 7:48) Rather, it is a called-out congregation. Our Lord called out Peter and Andrew; He was building His body, the Church, since church means called out (*ek kaleo*, the root of *ekklēsia*). “Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow Me, and I will make you fishers of men.’ Immediately they left their nets and followed Him.” (Matt. 4:18) He called out Peter and Andrew!

Wrote Rice:

“In Acts 19 there are three startling uses of this Greek word *ekklesia* which is everywhere else in the New Testament translated *church*. But there, in Acts 19:32, 39, 41, the word is translated *assembly*, and in these three cases refers to the mob assembled to kill the Apostle Paul and his companions! That mob was not composed of Christians, but they were a called-out assembly. So they were called by the Greek word, *ekklesia*, which means a called out assembly.

“The word *ekklesia*, which in every other occurrence in the New Testament is translated *church*, does not mean an assembly of a particular kind of people. Israel at Mount Sinai was a church, though it included saved people and lost people, good and bad. But they were a called-out group assembled together. That assembly or mob called out at Ephesus to kill the Christian leaders because they preached against the worship of the goddess Diana, whose shrines the silversmiths there made—that group of people was also a called-out assembly. You see, the word church simply refers to a called-out assembly of people.

“We should remember that the word *church* in the Bible never means denomination. The term is always used of a local assembly of people, except when it refers to a great future called-out assembly, including all the saints called out to meet Christ at the rapture. When the Lord Jesus calls all His own up into the air to meet Him at His coming, then that will be a called-out assembly; and so the Bible speaks of this group, including all the saved people of all ages, past and present and future, as a *church*.

“Hebrews 12:22-24 speaks in detail of this called-out assembly, those who will meet together with Jesus in the air and be taken with Him into glory. After saying that the believer does not come to Mount Sinai and is not under the law, this Scripture says:

“‘But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.’”²

Note the above Scripture from the book of Hebrews since it included the Old Testament Saints as part of the church: “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

Remember, John Rice said, that the church is a called-out assembly and that it is not a called-out denomination.

The rapture will be composed of the Old and New Testament saints and they are part of the church of the firstborn in the New Jerusalem. When Christ said “I will build My church,” He was saying that He was building His body and His body did not start at Pentecost.

Argued John R. Rice:

“We are troubled here by a slight mistranslation, or more properly, by an inadequate translation. Instead of an entirely future meaning, what Jesus really said is, ‘I will be building my church,’ that is, that bit by bit, adding one convert and then another, the Lord Jesus would continually build His church. The word used by Jesus here in Matthew 16:18, ‘I will build,’ is *oikodomeo*, which simply means ‘to build a house’ (Young’s *Analytical Concordance*), and is used many times in the New Testament for building a house, a city, a tower, a sepulchre. And it means the slow, arduous process of building one stone upon another, one stone upon another. The term is never used for an instantaneous matter like the coming of the Holy Spirit at Pentecost. The verb necessarily implies a process. And so, bit by bit, Christ is building His church as new converts are added to it. Long before this, others had built upon this one foundation, Jesus Christ the foundation stone and cornerstone (who will also be the capstone). Before this people had been made part of this great assembly and church of the firstborn written in Heaven who would assemble in the heavenly Jerusalem at the rapture of the saints. And now Jesus was saying that all those who should be saved, He would continue to build upon Himself into a holy temple, a body, a church.

“This one-by-one building of the church, the body of Christ, that group which is to be called out into the wonderful assembly in Heaven, is discussed in Ephesians 2:19-22. . . .

“‘Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together growth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.’

“You see, we are built ‘upon the foundation of the apostles and prophets.’ Others were in the body of Christ before us Gentiles. And these prophets—were they not Old Testament prophets and leaders for God?”³

The Common Teaching about the Origin of the Church

Acts 2, some said, is the baptism or pouring out of the Holy Spirit equipping the church with gifts of apostleship, prophecy, teaching, “miracles, then gifts of healings, helps, administrations. . . .” (See I Cor. 12:28) Acts 2, however, was about God’s anointing for soul winning and witnessing and did not teach the birth of the church, specifically.

Acts 20:28 (already mentioned above) teaches that the church was purchased with Christ’s blood. The problem is that Christ’s blood was not shed on the Day of Pentecost, but rather before that feast day of the Jews.

Second, what about the teaching that the church includes the Old Testament saints? Well, Acts 4:12 states: “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.” The Old Testament saints were saved by trusting that the Messiah, Jesus Christ, would come. We have the same method to be saved with them except that in the New Testament we believed that Jesus Christ had already come in the flesh over 2,000 years ago. Acts 20:28 is part of Paul’s farewell address to the Ephesian believers and there he said that they need “to shepherd the church of God which He purchased with His own blood.” The idea is the same since “there is salvation in no one else” but in Christ Jesus alone. We can easily reword without tension the farewell speech of Paul by adding the auxiliary verb “will.” It would read: “to shepherd the called-out assembly of God which He WILL purchase with His own blood.”

Here is the message of the Prophet Isaiah that shows that the Messiah’s death for the salvation of His people is not a New Testament idea:

“But he [Christ] was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” (Is. 53:5-7)

It was the consistent teaching of both the Old and New Testaments that the Christ would suffer to save His people from their sin. Here is Christ’s lecture to the two doubting disciples at Emmaus:

“O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?’ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.” (Luke 24:25-27)

The Old Testament saints, moreover, also received gifts from the Holy Spirit. The Spirit's gift-giving work did not just happen during the Pentecost.

"Suppose some honest Christian," argued John R. Rice, "will not be persuaded that the church did not begin at Pentecost. All right; let us not quarrel about the matter....I will not be distressed, provided you take the Bible attitude about the matter....In all the discussions about Pentecost... there was not a single verse of Scripture that said that Pentecost would be the birthday of the church....Throughout the rest of the New Testament, many references are made to Pentecost, or to those early days of the church. But no word is said about the church beginning at that date....Paul has much to say about the church in his epistles. Where does Paul ever say that the church began at Pentecost?" ⁴

The point is to view Pentecost as the giving of soul-winning power by the Holy Spirit and as a "model revival." We continue to miss out the unction of the Spirit for service and testimony because of the teaching that the Spirit baptized the newly born church instead of the individual believers at Pentecost waiting for the outpouring of the Holy Spirit through Jesus Christ.

Today, we notice dead churches experiencing lifeless congregational meetings and services akin to that of a homeowners' club. Why because the baptism of the Holy Spirit for winning souls was not given to the church. One day, a guest speaker was invited who was anointed of God's Spirit, and the church was revived; the members talking about how the message touched their hearts powerfully. God is looking not for the thousands of preachers converting one soul but rather, just one preacher C. H. Spurgeon or D. L. Moody for the conversion of thousands. God used Peter to convert 3,000 souls at Pentecost; God looked for one Moses, not the entire Jewish people.

An anointed pastor is not just a church planter but someone who touches people's lives. I got this story somewhere where a visitor was looking for a place in the village to buy a hard liquor. An old man said: "Over a hundred years ago, a certain man named John Wesley, came to this place and preached to the people. . . ." He couldn't recount what Wesley preached.

The Spirit-controlled Christian is not just a leader; not just a church organizer. He is touching lives, changing people's sinful views on things—a spiritual influence and power!

THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS TO THE POOR. HE HAS SENT ME TO PROCLAIM LIBERTY TO THE CAPTIVES AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THOSE WHO ARE OPPRESSED.—LUKE 4:18

Pentecost was the first miraculous outpouring of the Holy Spirit on Christ's disciples as a congregation. It marked therefore the birth of the church, according to many theologians, for gifts were given to her. "And He said to them, 'Go into all the world and preach the gospel to all creation.'" (Mark 16:15) But Acts 2 does not teach that Pentecost was the official foundation day of the church.

OF THE CHURCH'S BIRTHDAY BASED ON THE SPIRIT'S OUTPOURING OR BAPTISM

The Baptizer and the Agent Used in Baptizing

There are three (3) types of baptism, (1) the baptism of John the Baptist; (2) the baptism of the Holy Spirit; and, (3) the baptism of Jesus Christ. In Acts 2, it was Christ's baptism, and in I Corinthians 12:13, the verse used to prove the Spirit's giving of gifts to the church, was the Spirit's baptism. If the giving of spiritual gifts, therefore, was the stamp for the birth of the Lord's church, then it was not the third baptism or the "Jesus was the Baptizer" model.

Note that I Corinthians 12:13 is about the Holy Spirit baptizing believers into the Church. How do we connect the Spirit baptism of Christ's disciples on that day of Pentecost—or, how do we justify the Church's birth on Pentecost given the different baptism that happened on that day?

"JOHN ANSWERED AND SAID TO THEM ALL, 'AS FOR ME, I BAPTIZE YOU WITH WATER; BUT ONE IS COMING WHO IS MIGHTIER THAN I, AND I AM NOT FIT TO UNTIE THE THONG OF HIS SANDALS; HE WILL BAPTIZE YOU WITH THE HOLY SPIRIT AND FIRE' . . . 'FOR BY ONE SPIRIT WE WERE ALL BAPTIZED INTO ONE BODY, WHETHER JEWS OR GREEKS, WHETHER SLAVES OR FREE, AND WE WERE ALL MADE TO DRINK OF ONE SPIRIT.'"—LUKE 3:16; I COR. 12:13

If the baptism of the Holy Spirit (Jesus Christ was the Baptizer) on the Day of Pentecost differs from the baptism in I Corinthians 12:13 (the Holy Spirit was the Baptizer), then we could not form a doctrine that the Lord's Church started on the Day of Pentecost.

Table 1: Types of Baptism

<u>Baptizer</u>	<u>Agent</u>	<u>Scripture</u>
John the Baptist	Water	Luke 3:16
Holy Spirit	Body/Church	1 Cor. 12:13
Jesus Christ	Holy Spirit	Luke 3:16

Let's go to Luke 3:16 for much sunny account of the types-of-baptism doctrine: "John answered them all, saying, 'I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.'" Two baptisms: John baptizing water, and Christ the Holy Spirit. Hence "He [Christ] will baptize you with the Holy Spirit and fire."

I Corinthians 12:13 states: "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." So the Holy Spirit also baptizing using the "body" or the church as the agent in the baptism process. The Holy Spirit was "dipping" or "immersing" the child of God (the born-again Christian) into Christ's body, the church.

Therefore, it is incorrect to teach that Pentecost (or Acts 2) marks the birth of the Lord's church. Christ's baptism fulfills the promise of the Father; clothing or anointing the disciples with divine power for preaching and soul-winning success. Untold in Acts 2 was the church's birth.

Before Pentecost, Christ already breathed the Holy Spirit upon the disciples. He gave spiritual gifts to them. "And when He had said this," John 20:22, "He breathed on them and said to them, 'Receive the Holy Spirit.'" It happened before Pentecost. By a chronological order, the common gifts of the Holy Spirit was given right after the Resurrection, and the specific and special gift for soul winning and service was given before the Ascension. Hence, the church did not start officially at Pentecost.

The First Resurrection Saints—Not Just the Lord's Church

Most Christians find the Church, the Bride of Christ, as a treasured body—and why not? We are inseparable from Christ as the wife to her husband. But when we consider other teachings (and variables) about life in heaven, we would see the Old Testament saints in God's plan for the immortal state, not just the Lord's Church!

Keep in mind that the Apostle Paul's goal is not to the eternal joy as part of the Lord's Bride, the Church. His ultimate motive and ambition were to "attain to the resurrection from the dead." (Phil. 3:7)

"MORE THAN THAT, I COUNT ALL THINGS TO BE LOSS IN VIEW OF THE SURPASSING VALUE OF KNOWING CHRIST JESUS MY LORD, FOR WHOM I HAVE SUFFERED THE LOSS OF ALL THINGS, AND COUNT THEM BUT RUBBISH SO THAT I MAY GAIN CHRIST . . . THAT I MAY KNOW HIM AND THE POWER OF HIS RESURRECTION AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING CONFORMED TO HIS DEATH; IN ORDER THAT I MAY ATTAIN TO THE RESURRECTION FROM THE DEAD."—PHILIPPIANS 3:8, 10-11

The Apostle Paul talked about the First Resurrection which would include the Old Testament (OT) saints (Dan. 12:2; John 5:29, etc.); the dead and the living born-again Christians at the Lord's coming, and the Great Tribulation saints. (I Cor. 15:50-58; Rev. 20:5-6, etc.)

First Resurrection

Now, where's the Church in the First Resurrection? Well, it would become part of the billions of people saved before the First Coming of Christ and also the Great Tribulation saints after the Rapture.

Acts 4:12 states: "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." (See also: Isa. 53; Rom. 4:3,6-8; Gal. 3:11;24)

By believing in the coming Messiah Christ our Lord, the OT saints received forgiveness and salvation just like the New Testament Church—except for baptism and communion or the Lord's Supper.

That is why the word "church" showed up to the third chapter of the Book of Revelation only and replaced with the word "saints" until the end to include those saved in the Old Testament dispensation.

Kings and Priests of Christ's Kingdom

We will become "kings and priests" (Rev. 1:6; 5:10, KJV) of God. We will become the governors, leaders, and priests of Christ's Eternal Kingdom on Earth (Christ our King of kings and Lord of lords). (See Isa. 9:-7; Isa. 65:19-24; 45:17-18; 60:19-22)

With our workload as administrators of Christ's Kingdom on Earth in the eternal state, Luke 19:17 becomes meaningful. "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you

are to be in authority over ten cities.”

Second, Revelation 21 that talks about the “nations” walking by its (New Jerusalem’s) light opens new horizons of the things to come. There will be nations, the earthly people, who will be subjects of Christ’s eternal Kingdom on earth. (Rev. 21:10; 23-6)

True Christianity is deeper than our familiar thoughts of the Lord’s church. We need a fresh look on the Christian denominations given their prophetic shift toward the doctrines of the world. In Luke 18:8, Christ asked: “[W]hen the Son of Man comes, will He find faith on the earth?” (Luke 18:8) The born-again Christians will be Christ’s priests and kings (Rev. 1:6; 5:10) for His eternal kingdom on earth. They are part of the first resurrection, therefore, their number should be fixed and calculated to be adequate for the ever-increasing population of the earthly people under Christ everlasting kingdom.

“THEN ALL YOUR PEOPLE WILL BE RIGHTEOUS;
THEY WILL POSSESS THE LAND FOREVER,
THE BRANCH OF MY PLANTING,
THE WORK OF MY HANDS,
THAT I MAY BE GLORIFIED.
THE SMALLEST ONE WILL BECOME A CLAN,
AND THE LEAST ONE A MIGHTY NATION.
I, THE LORD, WILL HASTEN IT IN ITS TIME.”
—ISAIAH 60:21-22

Most Christian denominations will side with the World Church of the Anti-Christ in the last days. But Christ needs born-again Christians to be His priests and kings. Arthur E. Bloomfield, the author of “Before the Last Battle—ARMAGEDDON,” said that there will be a revival of the spiritual church of our Lord in these last days.

Isaiah 9:6-7:

“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.” ~

Notes:

[1] John R. Rice, D.D., Litt.D., *The Power of Pentecost or the Fullness of the Spirit* (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 108.

[2] *Ibid.*, p. 109.

[3] *Ibid.*, pp. 111-12.

[4] *Ibid.*, pp. 96-97.

#PART II: OF MIRACLES

“There are no miracles for those that have no faith in them.”

—French Proverb

CHAPTER 6. DOES GOD ANSWER TO PEOPLE'S EMOTIONS DURING A WORSHIP SERVICE?

“But the Spirit explicitly says that in the later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron....In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.”—1 Timothy 4:1-2,6

OF EXTREME PENTECOSTALISM AND ITS CORE TEACHINGS

THE CORE DOCTRINE of extreme Pentecostalism is that we can experience God directly (and physically!) during a worship service. Our question is: Does God answer to people's emotions in a worship service? Feelings dictate the Pentecostal experience, and the teaching that the Holy Spirit has manifested similar to Acts Chapter Two.

One fundamental Scripture we want to use in untangling the give-me-a-sign-Lord teaching of extreme Pentecostalism is 1 Timothy 4:1, where the Apostle Paul warned that “the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.” (Observe a charismatic pastor who was demon-possessed before starting to preach. [LINK](#). Accessed: 09/29/2017.)

“BUT THE SPIRIT EXPLICITLY SAYS THAT IN LATER TIMES SOME WILL FALL AWAY FROM THE FAITH, PAYING ATTENTION TO DECEITFUL SPIRITS AND DOCTRINES OF DEMONS.”—1 TIMOTHY 4:1

Wrote John R. Rice:

“It is not wise to base a doctrine upon human experiences. For example, thousands of people have been converted to God, really saved, at mourner's benches. But that is not any reason for anybody to say that a mourner's bench is essential to salvation. Some people delight in their “experience,” remembering that they felt a great ecstasy and shouted the praises of God when they were born again. But it would be foolish for us to thereby conclude that one cannot be saved without shouting the praises of God. It is never wise to make a doctrine out of human

experiences. Nevertheless, when the Bible clearly teaches a truth, it is refreshing and helpful to have human experiences testify to the truth of the Bible doctrine. So . . .I want to tell the story of how great soul winners were filled with the Holy Spirit. And we will find that the experiences of the greatest soul winners verify the clear statements of Jesus Christ in Acts 1:8. . . . When great men of God were filled with the Holy Spirit they received power for soul-winning witness and testimony. The best soul winners did not talk in tongues, they did not claim to have the carnal nature eradicated, but they did receive power from God for soul-winning work.”¹

Of This Paper

I wrote this material in 1999, over 18 years ago. I didn't want to see it published as the subject on extreme Pentecostalism had already been flooding the libraries and the Internet. Second, I noticed that most Pentecostals were not as extreme in their beliefs as the others. I knew there were born-again Pentecostalists; I didn't want to offend them as we are fellow inheritors of the gift of eternal life in Christ Jesus. (cf. John 3:3, 5, 7; 16;36)

MANY MUSLIMS WHO WERE CONVERTED TO REAL CHRISTIANITY GAVE THEIR TESTIMONIES ON THE YOUTUBE ABOUT THEIR CONVERSION THAT WAS MADE POSSIBLE THROUGH THE PREACHING AND SPIRITUAL CARE OF ONE PENTECOSTAL CHURCH. IN THIS ARTICLE, WE USE THE PHRASE EXTREME PENTECOSTALISM TO EMPHASIZE OUR BELIEF THAT NOT ALL PENTECOSTALS ARE PRACTICING THE "DOCTRINES OF DEMONS."

God, however, desires the truth such as the errors of extreme Pentecostalism preached and exposed "in season or out of season." (2 Tim. 4:2) "In pointing out these things to the brethren," wrote the Apostle Paul, "you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following." (1 Tim. 4:6)

Anyone outside the extreme Pentecostalism in the Pentecostal divide may find this material helpful in keeping a sincere doctrine away from the religion of the emotional satisfaction of the flesh.

The Pentecostal Movement is said to be the fastest growing Christian sect today. For every four Christians, some believed, one is a member of this charismatic group.

It started small at the turn of the 20th century. Today, after over a hundred years, its presence is redefining somehow treasured Biblical teachings of the much older Christian denominations.

Televised Pentecostal Worship Services

Many things can happen during a worship service of extreme Pentecostalism as we witnessed on TV and YouTube videos. (View: YouTube Video on the Controversial Charismatic Preachers and TV Evangelists. [LINK](#). Accessed: 09/29/2017.) For the outsiders, it is just plain chaos and confusion, as the supposed presence of the Holy Spirit may cause some (during the service) to speak with tongues, others to raise or clap their hands, and some others would be dancing. Anything weird in a divine worship service to our hallowed God they may do. Jumping, for example, or crawling or yelling, for as long as they can obey the dictates of their feelings connected to the Spirit of God or maybe other spirits—we don't know! (cf. 1 Tim. 4:1)

FROM THE WEBSITE OF THE BBC, WE FIND THIS OBSERVATION: "PENTECOSTALISM IS A FORM OF CHRISTIANITY THAT EMPHASIZES THE WORK OF THE HOLY SPIRIT AND THE DIRECT EXPERIENCE OF THE PRESENCE OF GOD BY THE BELIEVER. PENTECOSTALS BELIEVE THAT FAITH MUST BE POWERFULLY EXPERIENTIAL, AND NOT SOMETHING FOUND MERELY THROUGH RITUAL OR THINKING."

2

Real Christianity is founded on the miracles of the virgin birth and the resurrection of Christ. We believe in miracles. But the extreme Pentecostal teaching that the Holy Spirit's supernatural manifestation may be experienced or witnessed through the summons of the pastor or any church member is not, as we studied it, supported by the Sacred Scriptures.

The Holy Spirit will not manifest (the way its members are used to like jumping "in the Spirit," shouting "in the Spirit," etc.) in an extreme Pentecostal worship service just because the members are so emotionally charged! We raised the same question early in this study: Does God answer to people's emotions in a worship service?

Some call the practice as "God's presence," but suspicions abound with the apparent charismatic manipulation, the talking drums and singing offbeat rhythms of praise. Is it not far different from a pagan ritual summoning the spirits until the mystery of demon possession occurs. Emotionalism in worship, formed out of the religion of "signs and wonders," opens an otherworldly dimension of pseudo-Christian spiritualism.

Asked A. W. Tozer:

"Why did Peter, then, add a practical dimension of caution that the child of God should 'gird up the loins of his mind,' and be sober-minded in the daily expression of his Christian worship

and witness?

“It is my interpretation that the Apostle was cautioning the believers that their human emotions were not to be allowed to get out of control. I think he was pleading for the kind of spirituality that comes with the filling of the Holy Spirit and is marked by our walking in heavenly places in Christ Jesus, and certainly is not degraded by dethronement of the sentinel we call reason.

“The spirit of the prophet is always subject to the prophet. When the Spirit of God moves into a man’s heart, He will make that man generous but He will never make a fool out of him. He will make the man happy but He will never make him silly. He may make him sad with the woe and the weight of the world’s grief but He will never let him become a gloomy cynic. The Holy Spirit will make him warm-hearted and responsive but He will never cause him to do things of which he will be ashamed later.” ³

A Presumption of the Spirit’s Presence

We sing to the Lord and sometimes become emotional during a worship service. But extreme Pentecostalism is just far divergent. It is more than the element of “wonder” in worship as taught by Warren Wiersbe. It is just a presumption (and, thus, unscriptural!) that “God is in our midst” because one member is “speaking in tongues” ⁴ (meaning babbling and not miraculous!).

It is not the fullness of the Holy Spirit as taught in the Holy Scriptures when one or ten members had become wild, possessed, and a spectacle when the gathering was supposed to be a sacred worship activity.

Why are we saying it when millions of nominal Christians have embraced already the extreme Pentecostal *miracleism*? Our answer has been given above: such a doctrine is man-made, and we have proofs. ⁵ ~

Notes:

[1] John R. Rice, D.D., Litt.D., *The Power of Pentecost or the Fullness of the Spirit* (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), pp. 391-392.

[2] bbc.co.uk.

http://www.bbc.co.uk/religion/religions/christianity/subdivisions/pentecostal_1.shtml

(Accessed:09/29/2017)

[3] A. W. Tozer, *The Tozer Pulpit*, Volume Two, Book V (Christian Publications, Camp Hill, PA 17011, 1994) pp. 118-19.

[4] Note that on speaking in tongues the extreme Pentecostalism is just faking should we based such a practice on the real miraculous tongues written in Acts 2:4-7. It says in verse seven that the people "were bewildered because each one of them was hearing them speak in his own language." It was never babbling in the scriptural speaking in tongues.

[5] Note that aside from obsessive *miracleism* of the extreme Pentecostalism doctrines, its members are also led to burst into emotionalism. Thanks to the beating of the drums, the crying, and other props to boost an emotional worship. The danger is the involvement of deceitful spirits (1 Tim. 4:1) in the bustle. Even the Jihadists shout "Allahu Akbar," a form of 'prayer,' before killing or bombing (the phrase used by Muhammad, the Prophet of Islam, while praying before attacking a Jewish tribe - source: africasecuritycounterterrorism.com).

CHAPTER 7. CAN ANYONE ORDER THE HOLY SPIRIT TO PERFORM A MIRACLE?

“But He answered and said to them, ‘An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet.’”—Matthew 12:39

THE HOLY SPIRIT WILL MANIFEST IN HIS TIME AND SCHEDULE

THE TEACHING OF extreme Pentecostalism to book a pastor-healer for a healing crusade is just like Medical Mission reinvented. Miracle healing won't happen, however, because the supposed “man of God” healer has scheduled the moment. Have you heard of a healed modern-day Bartimaeus or Naaman? We haven't.

We can neither schedule God nor make an appointment for a “miracle day.” The Pentecostals cannot tell God to perform a miracle for the consumption of their worship service, either.

The manifestation of the Holy Spirit is God- and not man-dependent. Wrote the Apostle Paul in Romans 9:15 that God is not like a bathroom faucet one can turn for "signs and wonders" to flow at the invocation of the name of our Lord, Jesus Christ.

Romans 9:15:

For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

John the Apostle also taught that God works according to His will:

“These things I have written to you who believe in the name of the Son of God, so that you may know . . . This is the confidence which we have before Him, that, if we ask anything ACCORDING TO HIS WILL, He hears us.” (1 John 5:13-14, Emphasis added.)

I have experiences with God's intervention after calling the name of Jesus Christ in prayer—not in times of want but need. God won't hear my prayer for an extra house, so to speak. True, what is impossible with man is possible with God. But He doesn't work as a tool, a scout or crystal ball. He works

according to His pleasure and will for His glory—in the name of Christ. "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son." (John 14:13)

You may pray over a person with cancer, but whether to heal the victim or not falls on God's will. For He said in Proverbs 19:21 that "You can make many plans, but the LORD's purpose will prevail" (NLT) and in Romans 9:15, He said that His mercy and compassion require no outside influence or restraint.

When Do Miracles Happen?

We have seen streamers and ads with this caption: "Bring your sick . . . Reverend . . . will be coming on . . . at . . . to perform a healing crusade." It is a way of saying that God will perform a miracle by man's bidding and schedule. I cannot accept it as Biblical. For God does not obey man's commandments. The prayers of Moses or Elijah that resulted in the actual response of God were different from today's TV-promoted divine healing (or other supposed miracles) by the extreme Pentecostals.

Paul Failed to Heal His Thorn in the Flesh

In John 14:12, Christ said that what He did we can also do, and even do greater things than what He did. But a thorough study on the miracles performed by the Prophets, the Apostles, and by Christ Himself revealed that each one happened for a particular purpose for the glory of God. That is why the Apostle Paul couldn't heal his own "thorn in the flesh." (2 Cor. 12:7)

Why did our Lord Jesus base His ministry at the City of Capernaum, and not at Nazareth? Aside from fulfilling the prophecy as mentioned in Matthew 4:12-17, "He did not do many miracles there [Nazareth] because of their unbelief." (Matt. 13:58)

Jesus Won't Perform a Miracle

Testing Jesus, the Pharisees and Sadducees asked Him to show them a sign from heaven. But He replied: "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." (Matt. 16:4)

The extreme Pentecostal's *miracleism*, however, as part of its worship-service doctrine (we saw on TV) is another story. One thought we consider Biblical is that the seeking of signs and wonders by the "church" members as

practiced in this persuasion is just the typical quest of the "evil and adulterous generation." Faith, according to the Scriptures, strengthens and expands by hearing the word of God.

Without seeing a miracle, one's faith continues to live since God's Holy Word puts life into it. Regarding *miracleism*, faith ends when miracles cease.

As mentioned above concerning God's signs and wonders, our Lord Jesus also taught that divine miracles don't happen because of people's emotions in a worship service. A straightforward Scripture in Luke 4:25-27:

"But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian." (Luke 4:25-27)

Miracles Increase Unbelief

From the records of Scripture, unbelief occurred after Moses turned the sea into dry land and Christ fed 5000 men out of "five barley loaves and two fish." One's miraculous acts don't prove that one is God. Miracles only inspire more unbelief in the God of the Holy Scriptures.

"Steven Frayne, commonly known by his stage name 'Dynamo'...an English magician," is doing impossible things by magic. Few seasoned YouTubers analyzed his magic and concluded Dynamo was assisted by demons! One cannot be god by one's "miracles" or magic.

Of Christ's Deity

Christ is God because of His resurrection. His miracles were also performed by the Apostle Paul, Peter, and the Old Testament Prophets. Christ resurrection is the one proof of His deity.

We cannot stop the Holy Spirit from manifesting Himself during a worship service. He is God, and He can do things we don't know.

Christ, however, taught that He wouldn't manifest Himself to the miracle-seekers. (Matt. 16:4)

In sum, we may guess that most of the fanatical members of extreme Pentecostalism are not born-again Christians. The craving to witness a "miracle" every worship service is unChristian since as we already know,

"faith comes from hearing, and hearing by the word of Christ." (Rom. 10:17)

Story of an Iranian Muslim

One Iranian Muslim woman decided to commit suicide. Watching the sermon of an Iranian pastor, her sick mother advised her daughter to call first the pastor. The result was the agreement to give Jesus, our Lord one week. After that, she would commit suicide. Before the end of the week, Jesus healed her mother miraculously. That suicidal woman became a Christian. (Here's the [LINK](#). Accessed: 09/29/2017.) This instance happened to a Muslim woman whom Christ knew was a seeker of the true God as noticed in her story on the YouTube.

But forcing the Holy Spirit to do a miracle during a worship service is a teaching not found in the Holy Bible. In the case of the first disciples of Christ, it took them many days praying before the Holy Spirit came and anointed them for their Christian duty to preach the Gospel and win souls for Christ.

AND SAID UNTO THEM, THUS IT IS WRITTEN, AND THUS IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY: AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM. AND YE ARE WITNESSES OF THESE THINGS. AND, BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU: BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH.—LUKE 24:46-49 ~

CHAPTER 8. OF SPURIOUS *MIRACLEISM*

“The coming of the lawless one is by the activity of Satan with all power and false signs and wonders.”—2 Thessalonians 2:9

TIED TO THE SATISFACTION OF THE FLESH

SOMEWHERE WE WROTE that the primary focus of the major teachings of the extreme Pentecostals is tied to the satisfaction of the flesh, and one of which is its doctrine we would like to venture to call as spurious or fake *miracleism*.

What is a Miracle?

First, what is a miracle? It is the "suspension of the natural law" or a supernatural occurrence. When Joshua ordered the sun to stop "moving" (Josh. 10:13) or Moses to turn the sea to into a dry ground (Ex. 14:21-22), it was a divine miracle. As God heard Moses, so He suspended nature's laws governing the movements of the sea.

A particular extreme Pentecostal preacher said: "I experienced another miracle in my life. This morning I tried to use my empty gas tank for my stove after having prayed for it, and surprise, it worked." Now, was it a miracle? No, rather it was pure ignorance of the usual leftover in an "empty" gas tank!

“One day,” said one pastor, “I was blindfolded by a group of armed rebels ready for execution. Much prayer saved me.” Was it a miracle? No. Answered prayer is not a miracle! Or, to be exact, it was not a miracle in the Biblical sense. Life is a miracle. The universe is a miracle. But, for this paper, we limited our understanding of the word miracle to what is similar, more or less, to the miracles of Christ.

The common verse used by most extreme Pentecostal preachers in performing man-made miracles is found in John 14:12. We have various comments on this verse already in different chapters of this paper.

"TRULY, TRULY, I SAY TO YOU, HE WHO BELIEVES IN ME, THE WORKS THAT I DO, HE WILL DO ALSO; AND GREATER WORKS THAN THESE HE WILL DO; BECAUSE I GO TO THE FATHER."

They used to say “In the name of Jesus...” in performing “miracles.” Hence, let’s study the extreme Pentecostal version of miracles in comparison with those performed by our Lord Jesus.

Miracles Breed Unbelief

Why does the extreme Pentecostal miracle lead to the Great Apostasy? First, let us reiterate that apostasy is the falling away from the true faith in Jesus, our Lord. The Bible showed that every time a divine miracle would occur in both New and Old Testaments, apostasy would follow suit. After turning the sea into a dry ground, the Jews rebelled against Moses. The people rejected Christ after having been miraculously fed by our dear Lord. Miracle-centeredness thus does not nurture faith in the Saviour. How much more the extreme Pentecostal “miracles”? Could they produce truly born-again Christians? Wouldn't the extreme Pentecostal members, having been fed with the unscriptural miracle doctrines, turn to the miracle-performing anti-Christ in due time?

THE COMING OF THE LAWLESS ONE IS BY THE ACTIVITY OF SATAN WITH ALL POWER AND FALSE SIGNS AND WONDERS.—2 THESSALONIANS 2:9, ESV

Of Satan’s Evil Design

False signs and wonders are the devil’s primary game plan and many will be deceived in these last days. “Satan’s evil design,” wrote Unger, “will be to take full possession of the earth himself, banish the name of God from the globe, and defeat the divine plan to set up the Messianic kingdom.”¹ Indeed, the “coming of the lawless one is by the activity of Satan with all power and false signs and wonders.” (2 Thess. 2:9, ESV) Fake *miracleism* is never God’s.

The False One

Although our Christian religion is a miracle-based system of beliefs like the Resurrection, Rapture, and the Second Coming, extreme Pentecostalism, however, teaches miracle outside of its real meaning that is, as mentioned earlier, the "suspension of the natural law" or a supernatural occurrence. In extreme Pentecostal healing crusades, for instance, it is its healer who will decide where shall God perform the miracle through him (thanks to his super-holiness!) and when. He knows (or alleges to have known) that God will

"miraculously" heal a patient only in a public square at nine in the evening during his crusade!

"FOR FALSE CHRISTS AND FALSE PROPHETS WILL ARISE AND WILL SHOW GREAT SIGNS AND WONDERS, SO AS TO MISLEAD, IF POSSIBLE, EVEN THE ELECT."—MATTHEW 24:24

The Inconsistency

"Kindly heal my blind song leader?" asked one evangelical pastor, and a deafening silence was the extreme Pentecostal's healing evangelist's answer. The extreme Pentecostal healers of today, therefore, are not healing patients miraculously as did Peter or Paul during the first century. In their healing sessions, you will find no natural law being suspended as when Jesus opened the eyes of the blind or cleansed the ten lepers or gave life again to the dead young man at Nain. (Luke 7:11-17)

Observe this announcement: "We're so sorry to all of you, for our healer cannot be with us tonight since he has a headache." Or, have you noticed a healer with a sharp toothpick in his pocket as he couldn't even heal his tooth decay? [John R. Rice's illustration] Yes, extreme Pentecostal healers can hardly heal even their gas pains without resorting to a tablet or two of *sodium bicarbonate*.

The Leeway

Commented one surgeon that faith healers have eighty percent leeway since 80 percent of man's diseases don't need clinical and medical attention. Our God-given immune or self-defense system will take charge of the wear and tear of our body. Thus, it explains a brother native in the mountains not having taken a *paracetamol* throughout his seventy years sojourn on earth.

The Genuine

Almost all the prophets of God who have records of having raised to life a dead person are being ascribed to only one such miracle each. Elijah raised the widow's son to life; Elisha, the Shunammite's son; Paul, the man named Eutychus who fell from a deep sleep; and, Peter, the popular woman at Joppa, by the name Dorcas. What about our extreme Pentecostal TV Evangelists; are they not claiming superiority over the prophets of the Bible?

Listen to them if you want to notice how they back their ministries up with

false miracle stories. Worse, some are now entertaining teachings like "*slain*" (whatever it means), *dancing with the Spirit*, *laughing with the Spirit*, the *voice of the Spirit*, and other *strange* doctrines that are never heard of for the past 2,000 years of real Christianity. Spurious *miracleism* is the father of all these heresies.

Of Extreme Pentecostalism's Difference

Many Muslims who were converted to real Christianity gave their testimonies on the YouTube about their conversion that was made possible through the preaching and spiritual care of one Pentecostal Church. In this material, we used the phrase *extreme Pentecostalism* to emphasize our belief that not all Pentecostal groups (over 150 denominations) are practicing the "doctrines of demons."

BUT THE SPIRIT EXPLICITLY SAYS THAT IN LATER TIMES SOME WILL FALL AWAY FROM THE FAITH, PAYING ATTENTION TO DECEITFUL SPIRITS AND DOCTRINES OF DEMONS.—1 TIMOTHY 4:1 ~

CHAPTER 9. REASONS FOR *MIRACLEISM*

“These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover.”—Mark 16:17-18

SEEKING FOR SIGNS AND WONDERS

BUT WHY ALL these modern and fake miracles? Let us learn from our Lord Himself:

“...an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.” (Matt. 12:39)

To Increase Membership and Church Income

In a word, "miracles" are an indispensable ploy to bewitch people; increasing active church membership, and church income. Someone has well said this: "Invent a religion, and you will become rich."

Only the Pentecostal denomination registering a flying growth in membership in the last century according to one Pentecostal leader and writer.

But our Lord Jesus has made the point clear: Our evil and adulterous generation is demanding for a sign before it can believe anything. Even though our Lord is unwilling to give this generation a sign, the extreme Pentecostal theologians and leaders are insisting on satisfying people's basic demand for a miracle, be it spurious or divine—not for the sake of Jesus and His Sacred Word.

The Doctrine

Paul failed to heal his own "thorn in the flesh." He couldn't heal Trophimus (2 Tim 4:20). These facts support the teaching that the "signs and wonders following" the ministries of the Apostles were allowed by God to prove their authority when the New Testament was not yet written or completed.

Let us take notice of how did Christ's prophetic utterance recorded in the much-quoted Mark 16:17-18 receive fulfillment during the time of the Apostles itself:

“And these signs will accompany those who have believed: in My name, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover.”

What are these signs? They are "tongues"; not hurt by poison or a snake bite; and, healing. Paul was poisoned and was also bitten by a snake. To both, he was not hurt. During Pentecost, the believers spoke with tongues, and both Peter and Paul healed many sick people miraculously.

NOT RULING OUT MIRACLES

The Possibility of Miracles

We are not ruling out the possibility of God's miracles through His children today. The verses quoted above started with: "And these signs will accompany those who have believed." Added Jesus in John 14:12, "Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." There are still miracles wrought by God today. The miracle of salvation, for instance, is certainly a supernatural experience. Spurgeon or Moody had, through the Holy Spirit, won more souls than Jesus Himself; hence Christ's statement that "greater works than these shall he do"!

The phenomenon of the trumpet sound in the sky of Jerusalem in October, 2016 is something beyond comprehension. (Here is the [LINK](#). Accessed: 09/29/2017.)

Seeing Jesus

Physical miracles, like those testimonies of having seen Jesus (without the blinding experience of Paul!), remain controversial. They are so rare an occurrence, if they ever so occur, contrary to public testimonies of some false physical miracles. If there is a physical miracle, it is because Christ is being glorified, not a certain miracle-performer.

Here is a story of an Imam converting to Christianity after seeing Jesus in a vision: “One night, in the midst of his zeal for Islam, his journey to Christ unexpectedly began. ‘There was an incident in 2002 where I had a vision from the Lord early in the morning around 3 a.m.,’ he said. ‘In the vision, I saw Jesus very clearly telling me to follow Him.’” ([LINK](#). Accessed: 09/29/2017.)

Preachers saying “Jesus told me to preach this or that” or “I saw Christ in my hotel room”—well, this stuff starts becoming suspicious once “*pentecostalized*.”

Of Emphasizing Miracles

Let us reiterate, for the sake of emphasis, Christ's teaching in Matthew 12:39 that “*an evil and an adulterous generation seeketh after a sign; and there shall no sign be given to it.*”

It is crystal-clear: Jesus does not support the miracle-centeredness of extreme Pentecostalism. Said Scripture (Matthew 12:39) bears three prominent angles. Let us consider them below.

First, the miracles or signs are sought after by the unsaved floods of people.

Second, Jesus won't give them any sign like what He did when Herod asked for one.

And *third*, the "sign" that our Lord wants to give to people is that of *Jona's three days and nights stay in the fish belly*, the one of which typifies Christ's death on the cross and His victory over it through His resurrection on the third day. This last one is the most precise definition of the word Gospel as clarified by Paul in I Corinthians 15:1-4. Jesus wants to give to the people the Gospel, not a miracle.

“AN EVIL AND ADULTEROUS GENERATION CRAVES FOR A SIGN; AND YET NO SIGN WILL BE GIVEN TO IT BUT THE SIGN OF JONAH THE PROPHET; FOR JUST AS JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, SO WILL THE SON OF MAN BE THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH.”—MATTHEW 12:39-40

Jesus Taught Against Miracles as a Tool

Why did Jesus teach against miracle as a tool in reaching the lost? The answer is that man is saved not by what he sees, but by what he hears and believes. (See John 3:36)

SO FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF CHRIST . . . BLESSED ARE THEY WHO DID NOT SEE, AND YET BELIEVED . . . FOR BY GRACE YOU HAVE BEEN SAVED THROUGH FAITH. (ROM. 10:17; JOHN 20:29; EPH. 2:8)

Believe in the Scriptures Instead

In Christ's "*Parable of the Rich Man and Lazarus*," the Lord taught that miracle does not develop, and much less, plant faith in the heart. The dead

rich man, according to the parable, requested for Lazarus' resurrection that the former's five brothers be warned by the latter, "lest they also come to this place of torment." "No," answered Abraham. "If they do not listen to Moses and the Prophets (meaning their writings in the Holy Scriptures!), neither will they be persuaded if someone rises from the dead." (Luke 16:19-31)

Anti-Christ's Miracles

Miracleism will, at any rate, pave the way for the coming Apostasy, and of the Anti-Christ's miracle-assisted world government.

As the extreme Pentecostal *miracleism* continues to pour into the threshold of ancient Christianity, so the stage of the coming Great Apostasy clamps its final unfolding. As mentioned, the birth of Pentecostalism that introduces *miracleism* is a theological necessity to weed out the tares in the Church in due time. The extreme Pentecostal heresies help fulfill end-time Bible prophecies.

Miracleism and the Great Apostasy

Given the above premise, let us read the following prophecy:

“Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”
(Matt. 7:22-23)

Do you think the above verse does not apply to extreme Pentecostal's *miracleism*? Sure, it does. No doubt about it. For there is no one Christian group, save the extreme Pentecostal, that is feeding its people with suspicious miracles, the same being inseparable from its array of doctrines.

Won't extreme Pentecostalism lead in the coming Great Apostasy?

Of the Two Extremes

Extreme Dispensationalism (that teaches the end of miracles in this dispensation, the antithesis of extreme Pentecostalism), is a way of putting into a box the whole of God's wisdom in the guise of theological preciseness. These two “extremes” are unacceptable. Let our faith rests on Biblical and sound doctrines.

We must "rightly divide the word of truth" (2 Tim. 2:15) and “contend earnestly for the faith” (Jude 1:3). Let us not throw away the meat of God's

word like what the extreme dispensationalist did. Adding strange teachings to Christianity is the mark of extreme Pentecostalism. Reject these two heresies.

The Rapture Will be a Miracle

The coming Rapture, Second Coming, and the Resurrection of the saints will all be physical miracles. Hence, the possibility of a physical miracle today is not ruled out, as our Christian religion is founded on divine miracles! A Biblical miracle is always a part of sound Christian doctrine.

“IF ANYONE ADVOCATES A DIFFERENT DOCTRINE AND DOES NOT AGREE WITH SOUND WORDS, THOSE OF OUR LORD JESUS CHRIST, AND WITH THE DOCTRINE CONFORMING TO GODLINESS, HE IS CONCEITED AND UNDERSTANDS NOTHING; BUT HE HAS A MORBID INTEREST IN CONTROVERSIAL QUESTIONS AND DISPUTES ABOUT WORDS, OUT OF WHICH ARISE ENVY, STRIFE, ABUSIVE LANGUAGE, EVIL SUSPICIONS, AND CONSTANT FRICTION BETWEEN MEN OF DEPRAVED MIND AND DEPRIVED OF THE TRUTH, WHO SUPPOSE THAT GODLINESS IS A MEANS OF [FINANCIAL] GAIN.”—1 TIMOTHY 6:3-5

(Note that a heretical teaching is used for financial gain most of the time.)

One Final Point

Let us summarize our teaching that extreme Pentecostalism is focusing on the physical experience of God. During its praise and worship services, the chaos, the noise, the crying, the casting out of demons, speaking in tongues, and healing—all these prove that extreme Pentecostalism takes advantage of "signs and wonders" that are man-made and manipulated. The eyes of the blind were not opened, and the dying person with cancer did not recover after so much praying and "praise and worship."

Again, our basic question in other chapters of this book: "Does God answer to people's emotions in a worship service as what the extreme Pentecostals are always expecting as part of their teaching?" The answer is that God answers all our prayers at His own time and convenience since He said:

This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. (1 John 5:14) ~

Note:

[1] Merrill F. Unger. *Biblical Demonology: A Study of Spiritual Forces at Work Today* (Kregel Publications, a division of Kregel, Inc., Grand Rapids, MI 49501. 1994) p. 190.

#PART III: THE DESIRE TO EXPERIENCE GOD

“I don’t mind telling you that it is my earnest faith that all that is worthwhile in Christianity is a miracle! Actually, I can get along nicely without the outward dressing of Christianity—the trappings and the exterior paraphernalia. I can get along without them because at the heart of our faith are the miracles that throb and beat within the revealed message of God and within the beings of those who truly believe—and that’s all about there is to the Christian faith!”

—A. W. Tozer

CHAPTER 10. THE EXPRESSION OF THE GIFTS OF THE HOLY SPIRIT

“The spiritual gifts,” wrote Duffield and Cleave, “are . . . producing effects in the body. . . The operation of the gifts causes the believers to be aware of the presence of God, producing the effects of praise and worship.”

THE HOLY SPIRIT MANIFESTATIONS VERSUS THE ‘POSSESSION’ BY THE OTHER SPIRITS

I HAVE A question: Is the expression of the gift of the Holy Spirit as speaking in tongues a miracle or not? The answer is YES if the “outward evidence” of such gift is unnatural or supernatural. Speaking in tongues is supernatural. Therefore, it is a miracle since the word miracle means the “suspension of the natural law.” (cf. Acts 2)

From our study, we learned that the fundamental teaching of extreme Pentecostalism is the reality of experiencing God physically. The sound effects, the drums, the guitar, and other methods, devices or advancements in technology are now available to produce the environs of a musical concert to manipulate the worshippers' "feelings." Such is the danger we need to be concerned about as real Christians. (View this YouTube [LINK](#). Accessed: 09/29/2017.)

Doctrinal Statement

Observe the doctrinal statement of the leaders of the Pentecostal movement:

“The spiritual gifts,” wrote Duffield and Cleave, “are . . . producing effects in the body. . . The operation of the gifts causes the believers to be aware of the presence of God, producing the effects of praise and worship.” ¹

In short, the Pentecostal “praise and worship” will have its root from the reaction of the body. Is not extreme Pentecostalism the religion of the flesh or the emotions? (cf. Gal. 5:13)

Duffield and Cleave also said:

“Every Spirit-filled believer is given some capacity for the manifestation of the Spirit. Verse seven reads: ‘But the manifestation of the Spirit is given to EVERY MAN to profit withal.’ The

exercise of a gift is a manifestation of the Spirit primarily, not of the gifted person, and the test of its genuineness is that it profits the whole body.”²

Chaos in Extreme Pentecostalism

This teaching (of Duffield and Cleave) seems to justify the chaos in the worship service of extreme Pentecostalism. We find from YouTube members of this persuasion acting like demon-possessed during a worship event. You might have seen some of them crawling like a fool, while others were jumping, shouting, crying, some in a trance all these anomalies seemed connected to the doctrine that "the test of its genuineness is that it profits the whole body." The word "body" used is not referred to the church since Duffield and Cleave gave more emphasis on the per-person "spiritual experience" as they capitalized "EVERY MAN" (to profit withal).

Let's try to see if the term "EVERY MAN" is also in the upper case in its original form in I Corinthians 12:7 (from KJV, NASB, ESV, NIV, NLT):

KJV: But the manifestation of the Spirit is given to every man to profit withal.

NASB: But to each one is given the manifestation of the Spirit for the common good.

ESV: To each is given the manifestation of the Spirit for the common good.

NIV: Now to each one the manifestation of the Spirit is given for the common good.

NLT: A spiritual gift is given to each of us so we can help each other.

(Note: Underscoring supplied on the Scriptures quoted above.)

What is EVERY MAN?

Note that from the five different and widely used Bible translations (from the word-for-word (KJV, NASB, ESV) to the paraphrased (NIV, NLT*) translations) only the KJV (King James Version) used "every man" but not in the UPPER CASE. But why did Duffield and Cleave over-emphasize the phrase "EVERY MAN"? The possible explanation is that the goal of the teaching, as already mentioned, was to show that EVERY MAN may have the license to do or express his or her version of the "manifestation of the Holy Spirit" (whether crawling or jumping or howling like a wolf or speaking in tongues!). The result, therefore, as we saw on TV would always be nothing less than chaos and confusion that most Pentecostalists theorized as the movement of the Spirit of God "in our midst."

[*Note: Some said NLT is not a paraphrase.]

The Holy Spirit Manifestations as mentioned in I Corinthian 12 in v.7 were intended for the common good—not suspicious signs and wonders!

BIBLICAL SPEAKING IN TONGUES

The Biblical speaking in tongues, for example, in Acts 2 was a necessary miracle and intervention of the Holy Spirit for the foreigners gathered in Jerusalem to hear for the first time the Gospel of our Lord Jesus Christ. Such manifestation of the Holy Spirit known as speaking in tongues was allowed by God for the COMMON GOOD, for the people to be saved through the preaching of the Gospel.

Here is Acts, Chapter Two:

“And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. [Note: 'utterance,' not babbling as practiced by the extreme Pentecostalism] Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, ‘Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs we hear them in our own tongues speaking of the mighty deeds of God.’ And they all continued in amazement and great perplexity, saying to one another, ‘What does this mean?’ But others were mocking and saying, ‘They are full of sweet wine.’” (Acts 2:4-13)

Hence, the doctrine of Duffield and Cleave of EVERY MAN doing fanatical "manifestations" allegedly from the Holy Spirit is far from the Biblical grasp. From the verses mentioned above, we learned the truth that the Holy Spirit will only manifest Himself if doing so would result in the common good. "But to each one," wrote the Apostle Paul, "is given the manifestation of the Spirit for the common good." (I Cor. 12:7)

Of Matthew Henry's Commentary

The Prince of Preacher, C. H. Spurgeon, once said if he would to choose just one book aside from the Bible, he would want to keep Matthew Henry's Commentary.

Here is Matthew Henry's commentary concerning the subject of our discussion. It is significant since he said the manifestations or gifts of the Holy Spirit were not given for private ecstasy or whatever "feelings" but the

common good:

“Note, Whatever gifts God confers on any man, he confers them that he may do good with them, whether they be common or spiritual. The outward gifts of his bounty are to be improved for his glory, and employed in doing good to others. No man has them merely for himself. They are a trust put into his hands, to profit withal; and the more he profits others with them, the more abundantly will they turn to his account in the end, Phil. 4:17. Spiritual gifts are bestowed, that men may with them profit the church and promote Christianity. *They are not given for show, but for service; not for pomp and ostentation, but for edification; not to magnify those that have them, but to edify others.*” (Italics added.)³

The Content and Condition of the Heart

In contrast, Orthodox Christianity is anchored on God's teaching that our heavenly Father is interested in the content and condition of the heart apart from any form of manipulative wire pulling.

When the Prophet Samuel, for example, was about to choose David as new King of Israel, he was about to anoint the wrong guy. "But the LORD said to Samuel, 'Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.'" (1 Sam. 16:7) God looks at the heart (the inner being) and not on whatever feelings experienced out of the noisy and manipulative concert-like worship service of extreme Pentecostalism.

In Christ's Parable of the Pharisee and the Publican, our dear Lord also taught a heart-centered Christianity and not the one we saw a manipulative worship service. Real faith in Christ is neither emotionalism nor the religion of the flesh. It was recorded in Luke 18:13: "But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'"

Not a Sound Doctrine

To clarify that the chaotic praise and worship liveliness in the disorderly Pentecostal gathering is not a sound doctrine, the Apostle Paul taught that "faith comes from hearing, and hearing by the word of Christ." (Rom. 10:17, NASB)

We are not against emotionalism per se (even the ISIS kill in the name of their god) as it is just part of all types of religion. It is normal to be emotional

even while worshipping Baal. (cf. 1 Kings 18:26-27) We are born-again Christians, and our familiarity with the works of the Holy Spirit is just a part of our religious experience. (cf. Rom. 8:9) Outside of real Christianity, another spirit is at work, causing the confusion and chaos in the worship service as we saw charismatics in action on TV. (1 Tim. 4:1) ~

Notes:

[1] Guy P. Duffield and Nathaniel M. Van Cleave. Foundations of Pentecostal Theology (L.I.F.E. Bible College, San Dimas, California 91773. 1987) p. 329.

[2] *Ibid.*, p. 329.

[3] <http://www.biblestudytools.com/commentaries/matthew-henry-complete/1-corinthians/12.html>] (accessed: 08-27-17)

CHAPTER 11. CHRIST-CENTEREDNESS IS THE KEY

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”—Matthew 7:21-23

OF ETERNAL LIFE

IF THE EXTREME Pentecostal *miracleism* is Biblical and, to use Guy P. Duffield and Nathaniel M. Van Cleave, “the test of its genuineness is that it profits the whole body,” then the practicing Pentecostal Christians must have been doctrinally sound and super believers. But most of them are not sure of going to heaven; waiting for their emotions and bodies to tell them they have assurance of eternal life. (See John 10:27-30)

Christ-centeredness is the key that opens the door of truth for any Bible doctrine. Spurgeon once said he used to look for a path toward Jesus in understanding a particular Scripture. And if he could not find one, he would make one.

No Scriptures to prove that Jesus did a “praise and worship,” the extreme Pentecostal model. “The world has changed after 6000 years,” you may insist. But God is holy and Christ did not laugh; He did not dance—the dancing Jesus of most Pentecostals is not the Son of God!

Assurance from God’s Word

In my experience, I don’t need the Pentecostal praise and worship service for me to believe I would find my soul in heaven if I died today. I don’t need my body or emotions to tell me how and what to swallow. I don’t need any spiritual ecstasy or call it as “speaking in tongues,” if you like, for me to trust our Lord. I have the assurance of salvation because of the promise of my dear Lord Jesus Christ. I trusted His every word. I know my loving relationship with my dear Saviour. The Holy Bible is true. It contains Christ’s promise of

my place in heaven after this life. (See John 14:1-6)

Among many portions of God's Book, the following Scripture has shaped my theology:

"My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." (John 10:27-30)

No one can snatch me out of the loving hand of my dear Lord and Saviour, Jesus Christ. I have the assurance of salvation even without passing through the Pentecostal way of *miracleism* and emotional worship.

My Second Birth experience is as real as my first birth. Most of my friends and relatives are not comfortable with my Christianity—they hate my hope of immortality!

In the extreme Pentecostal culture, the emphasis is the experience with the Holy Spirit or other deceitful spirits as we notice the increasing demonism and demon possession in the worship services we found on the YouTube and the Internet. (See this [LINK](#). Accessed: 09/29/2017.)

A Christian assured of his salvation and eternal life does not need "signs and wonders" every Sunday.

The other extreme is the worship of the non-Charismatic congregations that do not have the complete trust in God's promised eternal life. "He who has the Son," wrote the Apostle John, "has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may *know* that you have eternal life." (1 John 5:12-13. Italics added.) For these evangelicals, A. W. Tozer said:

"[T]his important matter of the new birth has fallen into cold hands, along with many other important Bible teachings. I don't have to tell you that in many Christian churches you will feel as though you are in a mortuary instead of the church of the Living God." ¹

We worship Jesus Christ who is the Truth and His Spirit lives in our heart. What's the problem? Why do we need to make worship as lively (and noisy!) as a rock concert or as dead as a liturgy? We have Jesus; we are assured of heaven—why all these opposing views on worship that it should neither be like a worldly entertainment nor a corpse?

Jesus Christ is the Way. We have trouble with worship because we don't have a D. L. Moody or a Charles Finney or a Charles H. Spurgeon or other Spirit-anointed man of God for our leader. "But all who have known their hearts, and understood what God demands, have found the way made by Jesus Christ a good way. . . ." (Ryle)

More from J. C. Ryle (1816-1900) about the Christ-centeredness (Jesus is the Way!) of everything we do like worship or faith in the assurance of our eternal life:

"This is the way by which the true Christian draws near to God.

"The way of which I have been speaking is an old way. It is well nigh 6,000 years old. All who have ever been saved have drawn near to God by this way. From Abel, the first saint that entered Paradise, down to the last infant that died this morning, they have all come to God only by Jesus Christ. "No man cometh unto the Father but by Christ." (John xiv. 6.)

"It is a *good* way. It is easy for the worldly-wise to sneer at and ridicule it. But all the wit and wisdom of man has never devised a way more perfect, more suitable to our wants, and that will bear more thoroughly all fair and reasonable investigation. It has been to the Jew a stumbling-block; it has been to the Greek foolishness. But all who have known their hearts, and understood what God demands, have found the way made by Jesus Christ a good way, and a way which stands the fullest examination that can be made as to its wisdom. Therein they find justice and mercy met together, righteousness and peace kissing one another,—God a holy God, yet loving, kind, and merciful,—man knowing himself a poor, weak sinner, yet drawing near to God with boldness, having access with confidence, looking up into His face without fear, and seeing Him in Christ his Father and Friend.

"Not least it is a *tried* way. Thousand and tens of thousands have walked in it, and not one of all that number has even missed heaven. Apostles, prophets, patriarchs, martyrs, early fathers, reformers, puritans, men of God in every age, and of every people and tongue,—holy men of our own day, men like Simeon, Bickersteth, Havelock,—have all walked in this way. They have had their battles to fight and their enemies to contend with. They have had to carry the cross, and have found lions in their path. They have had to walk through the valley of the shadow of death, and to contend with Apollyon. They have had to cross at last the cold dark river; but they have walked safely through to the other side, and entered with joy into the celestial city. And now they are all waiting for us to walk in their steps, to follow them, and to share their glory.

"This is the way I want every reader. . .to walk in. I want you to 'come unto God by Jesus Christ.' Let there be no mistake as to the object which true ministers of the Gospel have in view. . . . We are set apart proclaiming the one true living way, and inviting you to walk in it. We want to persuade you, by God's blessing. To walk in that way,—the tried way, the good way, the old way,—and to know the 'peace which passeth all understanding,' which in that way alone is to be found." ² ~

Notes:

[1] A. W. Tozer, *The Tozer Pulpit, Volume Two, Book VII* (Christian Publications, Camp Hill, PA 17011, 1994), p. 39.

[2] John Charles Ryle, *Old Paths* (The Banner of Truth Trust, Edinburgh, U.K., First Published, 1878, Reprinted 2005), pp. 438-39.

CHAPTER 12. A SIGN FOR THE ADULTEROUS GENERATION

“But He answered and said to them, ‘An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet.’”—Matthew 7:21-23

Phenomenal Growth

Let us keep in mind first, that Christ had only twelve disciples, and one was Judas, the betrayer. In most cases, church growth is connected to unsound teachings. The extreme Pentecostal teaching, particularly on *miracleism*, is not Biblical. Rather, it is giving “an opportunity for the flesh” (Gal. 5:13)—a sign for the evil and adulterous generation.

It is the culture of most Bible students to present the positive side of the doctrine and never touch the heresy in it. But God said “ye should earnestly contend for the faith which was once delivered unto the saints.” (Jude 3, KJV) Wrote John F. MacArthur that many “people have a false idea that Christians are never supposed to be argumentative. We’re not supposed to engage in polemics.” Then, quoting Martyn Lloyd-Jones, MacArthur added that the “Scriptures are full of arguments, full of polemics.”¹

Our Lord Jesus has, at least, two primary warnings against extreme Pentecostalism through the following Scriptures:

First Warning in Matthew 7:21-23:

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

“Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’

“And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”

Second Warning in Matthew 12:39:

“... an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.”

The drive to experience God through the Holy Spirit to believe and trust Him more is the normal quest of this “adulterous generation.” But Christ said that “Blessed are they who did not see, and yet believed.” (John 20:29)

This extreme Pentecostal teaching furthermore has been giving birth to spiritual uncertainties among those who don’t speak with tongues or don’t have the “experience” with God, the Spirit. The pressure they are less holy (for not having the “gifts”!) is always prevalent in the Pentecostal culture.

Extreme Pentecostalism answers the need of the give-me-a-sign “adulterous generation.” It explains its remarkable increase in membership. Many would join with a wonder-based group even if it were delusively wondrous. It, therefore, qualifies as a “broad gate” type of “Christian” (or pseudo-Christian) sect, isn’t it?

“ENTER THROUGH THE NARROW GATE; FOR THE GATE IS WIDE AND THE WAY IS BROAD THAT LEADS TO DESTRUCTION, AND THERE ARE MANY WHO ENTER THROUGH IT. FOR THE GATE IS SMALL AND THE WAY IS NARROW THAT LEADS TO LIFE, AND THERE ARE FEW WHO FIND IT.”—MATTHEW 7:13-14

Of People’s Emotions

We have already established the anomalies of experiencing God physically that resulted in the chaotic worship service of the extreme Pentecostal group. "Does God answer to people’s emotions in a worship service?" was the very question that had led us to investigate extreme Pentecostalism further versus the Holy Scriptures.

I tried to look for more pieces of evidence concerning the "praise and worship service went wrong" phenomenon of extreme Pentecostalism on the YouTube and found plenty. We saw carnality and the turning of the worship service, in one video clip, into a joking matter like converting the famous hymn "I Surrender All" (to God) to "I Surrender Some" (then followed by laughter as if worship was just a big birthday party!)

Second, I noticed demonism inside the church, then the "casting out of demons." I haven't seen such a church episode in the Holy Bible; the parading of demon possessed "members" with the pastor throwing all of them out at a single worship session.

“NOT EVERYONE WHO SAYS TO ME, ‘LORD, LORD,’ SHALL ENTER THE KINGDOM OF HEAVEN, BUT HE WHO DOES THE WILL OF MY FATHER IN HEAVEN. MANY WILL SAY TO ME IN THAT DAY, ‘LORD, LORD,

HAVE WE NOT PROPHESED IN YOUR NAME, CAST OUT DEMONS IN YOUR NAME, AND DONE MANY WONDERS IN YOUR NAME?’ AND THEN I WILL DECLARE TO THEM, ‘I NEVER KNEW YOU; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS!’—MATTHEW 7:21-23

The advocates of this religious persuasion thought they were advanced Christians. They believed they have a better understanding of such key teachings as the baptism of the Holy Spirit, speaking in tongues, and other miracles such as healing and the casting out of demons. They are experiencing these things, or so they witnessed, during their praise and worship service.

The following YouTube video shows almost all the members knocked on the floor by a mere raising of the pastor’s hand. For what purpose was that of knocking down the members, I don’t know. Here is the [LINK](#). (Accessed: 09/29/2017.)

Our God is miraculous. Healing inside the church during a worship session is always a Scriptural possibility. We cannot fathom God. We cannot predict Him. But the extreme Pentecostal’s healing session and other “miracles” we saw on T.V. is something suspicious.

In Luke, we find the demon spirit slamming a person to the ground. “While he was still approaching,” states Luke 9:42, “the demon slammed him to the ground and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.” I saw hundreds of decent-looking people on the YouTube slammed on the floor after the pastor asked if they would want for “more Holy Ghost” and then raised his hand. But Tozer said that the Holy Spirit was gentle and He wouldn’t do such chaos of men and women hitting one another, then laid flat on the floor unconscious. It couldn’t be the work of God!

Wrote Tozer:

“The Holy Spirit is the gentle dove of God and His coming to us in blessing and power is without pain or strain. The painful part is the necessity of our own preparation—for the Spirit will search us out completely and deal with us solemnly.” ²

All born-again Christians believe in miracles since Christianity was founded on the miraculous birth of Christ and His resurrection. But the televised miracles of extreme Pentecostalism sponsored by *Miracles Incorporated* or *Without Vision People Perish Corporation* are fishy and magical. [See A. W. Tozer]

Tozer on the Extreme Pentecostal Movement

A. W. Tozer said:

“I can only say here what I have often said to many of my friends in the groups associated with what is called ‘the tongues movement.’ I do not believe it is proper to magnify one gift above all others, particularly when that gift is one that Paul described as of least value.

“I cannot believe that the unscriptural exhibition of that gift in public, like a child with a new toy, can be pleasing to God.

“I believe that in any setting, the tendency to place personal feeling above the Scriptures is always an insult to God.”

“Where the wise and gentle Spirit of God is in control, believers ought to exhibit genuine discernment. In some ‘gifted’ circles today, there is an almost total lack of spiritual discernment and a credulity beyond belief, revealed in many splits and divisions, acceptance of immature child preachers, and the use of a kind of gospel ‘rock and roll’ long before Elvis Presley.

“With this review I am certainly not condemning individuals or churches or groups on a blanket basis. But there are some who say, ‘We have the gifts of the Spirit—come join us!’”³

Most leaders of this fanatical sect preached extensively on John 14:12 where Christ said that what *“I do, he will do also.”*

Second, they also believed they could reenact Acts 2 also known as the Day of Pentecost.⁴

Of the word ‘Gift’

Now, let us try to use well-accepted commentaries on I Corinthians 12 where the "manifestations of the Holy Spirit" (or the gifts of the Holy Spirit) were discussed. The extreme Pentecostalism uses this Scripture to justify many of its false teachings.

From Jamieson-Fausset-Brown Bible Commentary we find the following that if you believe in the miracles of the New Testament, then you don’t need them reenacted to increase your faith:

“Now that we have the whole written New Testament (which they had not) and Christianity established as the result of the miracles, we need no further miracle to attest the truth. So the pillar of cloud which guided the Israelites was withdrawn when they were sufficiently assured of the Divine Presence, the manifestation of God's glory being thenceforward enclosed in the Most Holy Place [Archbishop Whately].

“The word *gifts* is not in the Greek, but supplied by our interpreters. In the Greek is no more than *concerning spirituals*, which is equally applicable to spiritual offices, or administrations,

operations, and gifts. . . .This church eminently abounded in these abilities to spiritual actions given them of God (for spiritual gifts signifies nothing else); and as they abounded in them, so they erred much in the abuse or ill use of them, as we shall afterward read in this chapter. Therefore the apostle tells them. . .he would not have them ignorant, either of the favour of God in enriching them. . .as he had said, I Corinthians 1:5, or yet in the due and right use of them, so as God might have glory from their good use of them: or of the errors that they had ran into, or might further run into, in the ill use of them.” [Italics added.] ⁵

According to Jamieson-Fausset-Brown Bible Commentary (accepted by most prominent Bible scholars), the word "gifts" in I Corinthians 12:1 was just added and couldn't be found in the original manuscript. It says: "Now concerning spiritual gifts (or *concerning spirituals*), brethren, I would not have you ignorant." The authors said these gifts were given to reinforce the truth.

I don't need the miracles entertained by the extreme Pentecostal group since I believed every miracle written in God's Holy Word.

The Pentecostal miracle is a sign but I don't need it as a born-again Christian. I believe in Christ because of the testimony of the Holy Scriptures. The doctrine of witnessing a miracle (a *suspicious* speaking in tongues or healing) every worship service only prepares the Pentecostals to accept the miracles of the Anti-Christ.

“We have grown so accustomed,” wrote Warren Wiersbe, “to the assembly of God’s people that we have lost the wonder of it all. Just stop to consider what really happens—or should happen—when the people of God meet together for the worship of God.” ⁶

As mentioned, I couldn't agree with some of the teachings of Warren Wiersbe on worship in his book, *Real Worship*. If the “wonder” he is referring to is the extreme Pentecostalism’s rock-music-assisted “wonder” and the unscriptural speaking in tongues and healing (not healing the blind!), then I couldn't support such a doctrine which has also a strong affinity with “signs and wonders” that Christ was not interested in giving to those asking for them.

Do we want a real worship with all the wonder or the awesomeness of God’s presence, then invite *C. H. Spurgeon* or *D. L. Moody* to speak. The anointed leader, filled with the Holy Spirit, is what we need to have a revival, not a TV-crew-assisted miracle managed by “*Miracles Incorporated.*”

We miss the point. It is about the Holy Spirit, the unction of the Spirit of God on the leader, and not the entertainment, drama, etc. in the church.

“We have so degraded,” wrote Tozer, “in our religious tastes that our Christian service is largely exhibitionism.” ~

Notes:

[1] John F. MacArthur, *Reckless Faith: When the Church Loses Its Will to Discern* (Crossway Books. Wheaton, Illinois 60187, 1994), pp. 47-48.

[2] A. W. Tozer, *The Tozer Pulpit, Volume Two, Book VII* (Christian Publications, Camp Hill, PA 17011, 1994) p. 103.

[3] *Ibid.*, pp. 86-87.

[4] Note: Chapter Three expounds the above Scriptures.

[5] http://biblehub.com/commentaries/1_corinthians/12-1.htm (Accessed: 09/29/2017.)]

[6] Warren W. Wiersbe, *Real Worship* (Tennessee: Oliver-Nelson Books, 1986), p. 89.

CHAPTER 13. THE URGE TO EXPERIENCE GOD

“So Jesus said to him, ‘Unless you people see signs and wonders, you simply will not believe.’ The royal official said to Him, ‘Sir, come down before my child dies.’ Jesus said to him, ‘Go; your son lives.’”—John 4:48-50

PHYSICAL EXPERIENCE WITH GOD

THE URGE TO experience God the Pentecostal way is a normal human tendency even before extreme Pentecostalism. “To experience God is to believe in Him,” the theology familiar to all!

The Bible way from Genesis to Revelation, however, is the reverse of it: *to believe is to see*. (See John 11:40)

Of Faith

Hebrews 11 defines faith as the “assurance of things hoped for, the conviction of things not seen.” (v.1) Again, faith comes *first*; experience with God, *second*.

FAITH always “comes from hearing, and hearing by the word of Christ.” (Rom. 10:17)

Worship Like a Fanatic or a Corpse

The common charge is that the intellectual (in contrast with the emotional) faith always results in cold and dry worship. Wiersbe said in worship, it is better to be a fanatic than a corpse. “I must admit,” he wrote, “that I tend to agree with Bishop Handley Moule who said that he would rather tone down a fanatic than resurrect a corpse. It would be better not to have either extreme, of course; but if I have to make a choice, give me the fanatic.” ¹ (Perhaps, this [LINK](#) [Accessed: 09/29/2017] explains the impossibility of toning down a fanatic!)

Fanatical and extra-Biblical faith is always flawed Christianity. Christ said in the parable of the sower that a true believer understands his faith intelligently. (cf. Matt. 13:23) We find in extreme Pentecostalism the actual and physical experience with God occupying the expectations of its members during worship service. The meat of God's word becomes second nourishment.

Warned the Apostle Paul in the Book of Romans:

"But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts."
(Rom. 13:14)

Desires or Provisions for the Flesh

The word "lusts" in the verse is also translated by other popular versions of the Holy Bible as "desires." The doctrinal foundation of extreme Pentecostalism thus disregards Christ's teaching that

"Unless you people see signs and wonders, you simply will not believe." (John 4:48)

The people's natural weakness is to see *first* before believing and extreme Pentecostalism gladly supplies this desire of the flesh.

It is my conviction though that extreme Pentecostalism is a necessary prelude to the coming Great Apostasy. "Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction." (2 Thess. 2:3)

GOD HELPING UNBELIEVERS ALL THE MORE DECEIVED

False teachings are necessary for those who do not have a love of the truth. The Apostle Paul even declared that God Himself would help unbelievers cement their unbelief; make resolute their rejection of the truth of Christ. Note the following Scriptures:

"...and with all the deception of wickedness for those who perish, *because they did not receive the love of the truth so as to be saved. For this reason, God will send upon them a deluding influence so that they will believe what is false.*" (2 Thess. 2:10-11, Italics added.)

The Formalism of the Conservative Denominations

The conservative denominations' intellectual, formal (sometimes cold and empty) worship is one great factor in the phenomenal rise of extreme Pentecostalism. We can find from the pen of the great preachers of old that their secret is prayer and complete submission to God not to the board of deacons!

Church politics; unscriptural rules; prayerlessness; more emphasis on members' contribution than on the insightful and Spirit-filled exhortation of God's word, and the lack of spiritual anointing on most of our leaders, are

another cause.

When there is no revival in the church, fanaticism will always have an enormous chance to flourish in the doubts of the human soul.

Experiencing God the extreme Pentecostal way, on the other hand, is always a risk one should avoid taking since it is not God's way. Yes, listen to Christ:

'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.' (Mark 7:7) ~

Note:

[1] Warren W. Wiersbe, Real Worship (Tennessee: Oliver-Nelson Books, 1986), p. 24.

CHAPTER 14. EXTREME PENTECOSTALISM: A THEOLOGICAL NECESSITY

“But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron.”—1 Timothy 4:1-2

THE CLOSING YEARS OF THE CHURCH AGE

AS THE LONG-AWAITED Second Coming of Our Lord Jesus Christ gets closer day by day, the Bible prophecies related to the closing years of the Church age are seeing the dawn of their fulfillment. The coming Apostasy, for example, which is the falling away from the faith of myriads of nominal Christians, is taking firm footage these last days.

The Great Apostasy

One of the many avenues that help usher the coming of the Great Apostasy is the founding of extreme Pentecostalism. In this Chapter, let us try to explore further its primary apostatized teachings (some of them already discussed in part in other chapters) which are miracles, tongues, and praise. All these three have one thing in common, the sheer carnality or satisfaction of the flesh!

We don't want to offend people but truth just offends; it works like that, nullifying political correctness.

The Fine Points of *Miracleism*

Let's discuss the fine points of *miracleism* in this Chapter since we have already given its overview in other parts of this book. We have placed tongues and praise heresies in other portions of this material.

True, there are well-meaning born-again Christians in this sect, too. I have many friends there. There are also unbelievers among them as much as there are pseudo-Christians among the Baptists and other denominations claiming faith in the Bible and Christ Jesus as only Lord and Saviour.

But this paper just focuses on the specific teachings of extreme Pentecostalism as already mentioned.

We need the wisdom of God's word and the Holy Spirit as we endeavor to show extreme Pentecostalism as a theological necessity for the coming Great Apostasy.

Of Nominal Christianity

Before going further, let us first examine the primary Scripture on which to base our proposition related to the coming major spiritual adultery of nominal Christianity.

"But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron." (1 Tim. 4:1-2)

The phrase "the Spirit explicitly says" gives the impression that the following instruction bears a heavy load. This expression had been used by Paul only in this Scripture.

What makes apostasy a central teaching of God's Spirit? Well, it is the devil's last card trying to thwart God's program for His Church before her ultimate Rapture. We need to know more of God's enemy's fiercest attack on the Lord's Church these last days!

A Theological Necessity

The theological necessity of apostasy may be anchored on the teaching that the Church needs proper cleansing to present her as a chaste bride ready for the coming marriage with the Bridegroom, Jesus the Lord. (See 2 Cor. 11:2) It will take place right after the Rapture. The parable of the ten virgins describes well this teaching. (Matt. 25:1-13)

The pseudo-Christians who will fall away from the faith are those "paying attention to deceitful spirits and doctrines of demons." It means that the true Church of our Lord needs to be always wary of its doctrinal stand to immunize her people from the epidemic of false teachings or doctrines of demons brought about by deceitful spirits.

The second verse of First Timothy, Chapter Four tells us that the human promoters of error are hypocrites and liars who think their pretended holiness, according to Paul, is a better means for some financial gains.

"THESE PEOPLE ALWAYS CAUSE TROUBLE. THEIR MINDS ARE CORRUPT, AND THEY HAVE TURNED THEIR BACKS ON THE TRUTH. TO THEM, A SHOW OF GODLINESS IS JUST A WAY TO BECOME

The Birth of Extreme Pentecostalism

For over 2,000 years of real Christianity, born-again Christians worshiped Christ in spirit and truth solemnly without carnal spiritualism. At the turn of the twentieth century, few Christians from the Methodist Group, tried to reinterpret the outpouring of the Holy Spirit on Pentecost found in the second chapter of Acts. The result was the birth of the Pentecostal denomination in various forms, and one is extreme Pentecostalism.

The Core Teaching

Behind extreme Pentecostalism lies an honest search for the real meaning of the Christian religion. Spirit baptism became the key to its realization. The experience it offered became the foundation of the extreme Pentecostal theology. The "religion of feelings and experiences" thus become its core teaching.

The continued search for a religious experience is bad theology, for true Christianity is not based on experience or feeling but rather of faith. When Thomas demands an experience with the risen Lord, Jesus said "Blessed are they who did not see, and yet believed" (John 20:29). Paul added that our experience with God's love had been poured within our hearts by the Holy Spirit (cf. Rom 5:5). John also wrote that we are given by God the capacity to "know that you have eternal life" (1 John 5:13). Everything necessary in one's Christian life can be found in God's blessed word! What more do we need?

EVERYTHING NECESSARY IN ONE'S CHRISTIAN LIFE CAN BE FOUND IN GOD'S BLESSED WORD! WHAT MORE DO WE NEED?

Shall Receive Power

The Spirit baptism on Pentecost was given on purpose, for God works according to plan. Said Christ, "but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria and even to the remotest part of the earth" (Acts 1:8).

You "shall receive power," Jesus said, since the first disciples could

impossibly preach the Gospel to all nations during their time, and this power to witness is still true today to all Spirit-filled servants of the Lord.

Hundreds of thousands of souls were won during the ministry of Dwight L. Moody, Spurgeon, Finney, Torrey, amongst others. All of them claimed they experienced Spirit baptism for soul-winning power, but none of them claimed they spoke with tongues!

False information is now floating around that Moody, and Finney spoke with tongues. The spirit of error is behind its spread.

The Results

After around 100 years of Pentecostal-stirred Christianity, almost 70 percent of fundamentalist denominations slowly adopted over a half of the entire extreme Pentecostal false doctrines.

We are convinced that extreme Pentecostalism will somehow assist pseudo-Christians tighten their grip on the side of the apostatized Christianity.

The Pentecostal fever will soon be the twenty-first-century religious-influenza thus ushering the fulfillment of the coming Great Apostasy as a precondition for the Lord's return. ~

#PART IV: OF SPEAKING IN TONGUES

“And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, ‘Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.’”

—Luke 2:6-11

CHAPTER 15. GIFT OF TONGUES

“[Peter said:] Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. . . . For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself. . . . Very truly I [Jesus Christ] tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.”—Acts 2:33,39; John 14:12

LET GOD GIVE THE GIFT OF TONGUES

Of Spurgeon’s Teaching

FOR OVER 2,000 years, the faithful followers of Christ did not speak in tongues as taught in Acts 2:1-11. Charles Haddon Spurgeon (known as the Prince of Preachers) said (in his sermon titled "Receiving the Holy Ghost") that "those earlier miraculous gifts. . . departed from us." He meant if we are right in interpreting his statement, that speaking in tongues and other miracles as recorded in Acts 2 are no longer needed since the work of the Holy Spirit in saving and giving us a new life is enough for us. He added that the Spirit's life in us today is not inferior to the gift of speaking in tongues, etc. "those gifts of the Holy Spirit which are at this time vouchsafed to the church of God."

“...WORK OF THE HOLY SPIRIT BY WHICH MEN ARE QUICKENED FROM THEIR DEATH IN SIN IS NOT INFERIOR TO THE POWER WHICH MADE MEN SPEAK IN TONGUES.”—C. H. SPURGEON

Seek the Holy Spirit but Not Tongues

The core of Spurgeon’s teaching was that the gifts of the Holy Spirit upon him and his church were enough to help meet all their spiritual anointing and other needs. His power in the pulpit proved the mighty use of God’s Spirit of his person and ministry. He believed in the need for the Holy Spirit during the worship service and even advised people to go home if the Holy Spirit was not among them. He didn’t teach, however, about the need to speak in tongues in contrast to what the extreme Pentecostals believe about tongue

speaking as a priority doctrine.

C. H. Spurgeon said:

“Let the preacher always confess before he preaches that he relies upon the Holy Spirit. Let him burn his manuscript and depend upon the Holy Spirit. If the Spirit does not come to help him, let him be still and let the people go home and pray that the Spirit will help him next Sunday. And best of all, if you would have the Holy Spirit, let us meet together earnestly to pray for Him. Remember, the Holy Spirit will not come to us as a church, unless we seek Him. ‘For this thing will I be enquired of by the house of Israel to do it for them. Prove me now here, saith the Lord of hosts, and see if I do not pour you out a blessing so that there shall not be room enough to receive it.’ Let us meet and pray, and if God doth not hear us, it will be the first time He has broken His promise.” ¹

Speaking in Tongues—Who Can Stop God?

In Acts 2:1-11, there was a need for God to give the miraculous gift of speaking in tongues for there were "Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God." (v. 11) Why don't we subscribe to Spurgeon's idea that speaking in tongues is a lost gift? Our answer is that Christianity is founded on miracles (the Resurrection, the Virgin Birth of Christ, etc.) and our God is a supernatural God. I couldn't stop my God from performing a miracle or giving the gift of speaking in tongues (or any miracle like supervising the movements of the solar system!) today since my favored Theology suggests against God's "miracle dispensation" during the Church age. I couldn't stop my Lord Jesus Christ either from "snatching away" (called Rapture!) His born-again followers anytime of the day. God is God. I don't know Him except those revealed about Him through the Holy Bible. Speaking of miracles (not the speaking in tongues via constant practice and babbling!), I don't think God has lost any of them!

OF THE TONGUES HERESY

Spurgeon was talking about the gift of a miraculous speaking in tongues, and the Scriptures we have quoted above were about tongues as God-given (on purpose and never the ecstatic experience shared by the tongue speakers of the extreme Pentecostals!).

Not the Ecstatic Tongues

The Apostle Paul also made a clear instruction regarding speaking in tongues.

"For if the bugle produces an indistinct sound," He made an illustration, "who will prepare

himself for battle? So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning. If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church." (I Cor. 8-12)

The tongues heresy of extreme Pentecostalism does not edify the church (cf. I Cor. 14:26) as it is just a gibber, a non-miraculous imitation of the tongues taught in the Scriptures. (See Acts 2:1-11)

Grabs Away Real Faith in Christ

Persecuted, the real Christians worshiped our Lord solemnly whatever the circumstances, sometimes under the tree, in caves or secret meeting places for generations. Their doctrines were sound; and their faith, strong. The tongues doctrine didn't land into their grounding to exhibit the miracles of God. Whereas, history gives extreme Pentecostalism over 100 years of existence only (from its birth in the last century). Why is it that the extreme Pentecostals are now being listened to and imitated by the Christian majority? Is it not because extreme Pentecostalism helps pave the way for the coming Great Apostasy? (2 Thess. 2:3) How does its tongues heresy grab away real faith in Jesus, our Lord? Well, in 1 Timothy 4:1, the Apostle Paul wrote that "the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons." Just like other false teachings, the demon spirits must have authored the fakery on tongues. ~

Note:

[1] Spurgeon, C. H. "The Outpouring of the Holy Spirit." Biblebb.com.
<http://www.biblebb.com/files/spurgeon/0201.htm> (accessed: 09/29/2017)

CHAPTER 16. BABBLING NOT TONGUES

"I cannot believe that the unscriptural exhibition of that gift in public, like a child with a new toy, can be pleasing to God. I believe that in any setting, the tendency to place personal feeling above the Scriptures is always an insult to God."—A. W. Tozer

THE WRONG TONGUE TO ENTERTAIN THE FLESH

Not Glorifying to Christ

FIRST, THE EXTREME Pentecostal tongue is not supported by the Holy Bible as already explained. It's the wrong tongue designed to entertain the flesh. As it is unscriptural, so it is not God's. All man-made teachings seek to glorify self. Jesus taught that if a doctrine came from the Spirit of truth that teaching would always glorify Him. "He shall glorify Me; for He shall take of Mine, and shall disclose it to you." (John 16:14)

Just a Noisy Gong

What has made the extreme Pentecostal tongues so unscriptural is that they are nothing more than "a noisy gong or a clanging cymbal." All the requirements necessary to make tongues Biblical and from the Holy Spirit are absent in the extreme Pentecostal tongues. What are they based upon, according to First Corinthians? Examine the Scriptures in *Table 2*.

Discouraged by the Apostle Paul

Table 2: Requirements and Warnings about Speaking in Tongues in First Corinthians

1. No gift, no tongues (12:28);
2. No edification, no tongues (14:26b);
3. No interpreter, no tongues (14:28);
4. No women tongue speakers (14:34);
5. No simultaneous speaking with tongues (14:27);
6. No more than three tongue speakers in one session (14:27);
7. No disorder. Tongues can be controlled (14:32);

8. No babbling, for tongue is a language (13:1; 14:10-11);
 9. No confusion. No trance. No "slain" (14:33; 40);
 10. No tongues if requirements are not met (14:39);
 11. No tongues for the mature Christians (14:20, 22);
 12. Tongues are not encouraged in the church (v. 14:19).
-

Given the above, the extreme Pentecostal tongues are not God's. The ecstasy in them is not holy but carnal. God's enemy is behind this deceitful teaching.

Of the Tongue Speakers

Most tongue speakers are spiritually unstable and immature members of the local congregation. As with drug users, so they are the ones seriously addicted to the experience. The result is the demand for more tongues, instead of more Jesus.

Google Merrill F. Unger if you want more pieces of evidence from recorded cases of tongue speakers who have been demon-possessed. From the book, "What Demons Can Do to Saints," Unger wrote: "Speaking in languages unknown to the speaker. It is often similar to the miracle of tongues as in the book of Acts, but can be seen clearly as a counterfeit act of demonic origin." [Merrill F. Unger, What Demons Can Do to Saints, (Secunderabad, India: OM Books, 1991), 145.]

Tongue is Not Babbling

The extreme Pentecostal tongue is babbling or the chanting of nonsensical syllables gained through constant practice due to a false teaching and group pressure or exposure to a tongue's session. Hence, today's tongues are but a close cousin of the pagan version of chanting, babbling, and trance. Deceitful spirits may have all the explanation behind the ecstasy in tongues!

MOST TONGUE SPEAKERS ARE SPIRITUALLY UNSTABLE. . . .AS WITH DRUG USERS, SO THEY ARE THE ONES SERIOUSLY ADDICTED TO THE EXPERIENCE. . . .DEMAND FOR MORE TONGUES, INSTEAD OF MORE JESUS. . . THE EXTREME PENTECOSTAL TONGUE IS BABBLING OR THE CHANTING OF NONSENSICAL SYLLABLES GAINED THROUGH CONSTANT PRACTICE DUE TO A FALSE TEACHING AND GROUP PRESSURE. . . .TODAY'S TONGUES ARE BUT A CLOSE COUSIN OF THE PAGAN VERSION OF CHANTING, BABBLING, AND TRANCE. DECEITFUL SPIRITS MAY HAVE ALL THE EXPLANATION BEHIND THE ECSTASY IN TONGUES!

Our Answer to a Few Arguments

FIRST ARGUMENT: We have this opinion from the Internet that speaking in tongues is equivalent to God's helping us pray. It uses Romans 8:26-27 for proof.

“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.” (Rom. 8:26-27)

ANSWER:

These verses do not have a little relevance or connection with the tongues' teaching (in the Book of Acts, Chapter Two). The New International Version (NIV) Bible renders the phrase “too deep for words” as “wordless” or not saying a word. Speaking in tongues is about speaking a different language. Hence, it is absurd inventing such thought. As mentioned, Acts 2:1-11 establishes the tongues doctrine (and we've given references about it including John R. Rice's book titled "The Power of Pentecost or the Fullness of the Spirit"). Second, tongues-speaking comes after the fullness of the Holy Spirit, but the above-mentioned text details the intercessory work of the Spirit.

ANOTHER ARGUMENT: “If tongues are always a spoken language and only for evangelism, why would have the Spirit given a gift of tongues when there was no single person (a foreigner!) needing a language help on a particular Sunday worship?”

ANSWER:

First, we need to understand the difference between the miraculous tongue-speaking (in Acts 2) and the fake one being used by the pagans and some extreme Pentecostals. ~

CHAPTER 17. TONGUES MEAN LANGUAGES

“They were amazed and astonished, saying, ‘Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born?’” —Acts 2:7-8

MELTING THE TONGUES HERESY

IN ACTS 2, tongues mean languages. God gave the gift of tongues for the foreigners (Parthians, Medes, Elamites, and others) to understand the Gospel. Therefore, it is Biblical to teach that speaking in tongues “are always a language and only given for evangelism.” (cf. Acts 2:1-12)

The tongues heresy melts by applying Scriptural and contextual interpretation of Acts chapter two.

In Orthodox Christianity, no such miraculous speaking in tongues occurred in a thousand years. On the YouTube, we saw pastors and members of the extreme Pentecostal group speaking in tongues and casting out demons almost every worship service. Such paranormal events "can be seen clearly as a counterfeit act of demonic origin," to use the words of Merrill F. Unger.

Miraculous or Just Praises to God

We need to know if such tongue-speaking, for instance, is from the Holy Spirit, unnatural and miraculous. If it is not, as with the tongues at Ephesus or the house of Cornelius, then it is about praising and magnifying God by the inspiration of the Holy Spirit through languages other than the local dialect.

The tongue-speaking in Acts 2 is just unique, a physical miracle! Study Acts 2:5-11:

“Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, ‘Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? 9 Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.’”

The so-called “ignorant Galileans” spoke in languages they didn’t know by

the power of the Holy Spirit for the foreigners (Parthians, Medes...in Jerusalem—Acts 2) to understand the Gospel. The tongue-speaking in the house of Cornelius, at Ephesus and Corinth was a different story.

The Invented Tongues

Babbling is beyond our understanding, too, but it is just invented and not miraculous. How about the tongue speaker's life? God gave the miracle of tongues in Acts 2 only to the real followers of Christ. The Christian sympathizers or pretenders should not speak in tongues as in the extreme Pentecostal's experience.

A tongue is a language and requires an interpreter when spoken. (I Cor. 14:28) God gave it for the glorification of Christ, and not for the ecstasy of the speaker!

No Tongue-Speaking Without Reason

The Holy Spirit won't allow tongue speaking during a church prayer without reason.

The extreme Pentecostal's tongue heresy is a gibber. It involves an "unknown language" without a sentence structure. It is just the chanting of invented phrases.

The Results of Tongues Heresy

In Mark 7:7 Jesus said, "But in vain do they worship Me, teaching as doctrines the precepts of men." Why did Christ teach that man-made doctrines like the non-miraculous and invented speaking in tongues make Church's worship useless: "But in vain do they worship Me"? Here's the train of thought:

- A. *First* reason is because we are required to worship God in the truth. (John 4:24)
- B. *Second*, because we need to glorify Christ, not our invented theology. (John 5:39)
- C. *Third*, because our growth and maturity are dependent on God's words. (2 Tim. 3:16-17)
- D. *Fourth*, because Christians need to defend the faith—to be mighty against deceitful teachings. (2 John 1:10; Jude 1:3)
- E. *Fifth*, because we need the presence of Christ “where two or three have gathered together in My name.” (Matt. 18:20)

“WHY DID CHRIST TEACH THAT MAN-MADE DOCTRINES LIKE THE NON-MIRACULOUS AND INVENTED

Tongues and Feelings

The architecture of the extreme Pentecostal theology always includes tongues-speaking in most assemblies and prayer meetings. Extreme Pentecostalism centers its worship on feelings and the upsurge of the emotion. Its marred theology says the outpouring of the Holy Spirit is evidenced only by speaking with tongues. No tongues, no God's Spirit.

The extreme Pentecostalists, therefore, regard speaking in tongues as a sign of God's presence. Their logic is that when the experience is not present during the worship service, then God is not with them. We real believers, however, don't need such a spiritual demonstration. Real Christianity is based on God's word and not on experience or feeling. "Blessed are they," said Christ, "who did not see, and yet believed."

The Textualism of the Conservative Denominations

Most conservative denominations, on the other extreme, are enslaved by intellectualism that A. W. Tozer calls as textualism with worship service transforming into a seminary classroom. Their pastors and leaders are also helping pave the way for the Great Apostasy.

Worship Involves the Mind and Heart

Worship always involves the mind and heart minus the fanaticism, the summoning of the spirits akin to the voodoo ritual (without the beheading of a chicken). The extreme Pentecostalism we saw on TV, the YouTube, and Facebook is just paganism with a Bible. (View this [YouTube Video](#), accessed 09/29/2017.)

In the Laodicean conservative groups, on the other hand, worship is just a classroom lecture; too much intellectualism cannot produce reverence toward God since "Knowledge makes arrogant." (I Cor. 8:1)

To worship alone is better than worshipping with a conservative Christian church that is evolving into a friendship club.

Tozer: Alarming Lack of Spiritual Discernment

Wrote A. W. Tozer:

“For our fundamentalist Christian circles in general, I fear that there is an alarming lack of spiritual discernment. Because we have shut out the Holy Spirit in so many ways, we are stumbling along as though we are spiritually blindfolded. Ruling out the discernment and leadership of the Holy Spirit is the only possible explanation for the manner in which Christian churches have yielded to the temptation to entertain, entertain!

“There is no other explanation for the wave of rationalism that now marks the life of many congregations. And what about the increasing compromise with all of the deadening forces of worldliness? The true, humble and uncompromising church of Christ is harder and harder to find.

“It is not because leaders and men and women in the church are bad—it is only because the Holy Spirit of God has been so forcefully shut out and the needful gift of discernment about spiritual things is no longer present.” ¹

A Sign of Unbelief

With the extreme Pentecostal's doctrinal pressure to speak in tongues, some equate tongue speaking with closeness to Christ. But the demand for more tongue experience is a sign of unbelief and lack of a complete trust in God's word. (cf. Matt. 16:4)

I experienced being invited to speak at an extreme Pentecostal church. Before my time, the church started singing and doing the charismatic stuff. I was so distracted (including my wife and children) that I felt I would be speaking to a group of people who were always crying out for "signs and wonders."
"What caused the confusion, Dad?" inquired one of my sons.

Jesus Didn't Perform a Miracle

In Matthew, Christ said: "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah.' And He left them and went away." (Matt. 16:4) Note that Jesus didn't show a miracle to the people at this time but insisted instead that Jonah's three days and nights' experience inside the fish belly is the hint and symbol of His deity. Then, the next thing Jesus did was to leave the people (asking for His miracles!). When we gather for the miracle, Jesus wouldn't be there: "And He left them and went away"!

Indeed, Christ is not pleased with a church that has a thrilled appetite for miracles since they don't prove the deity of Jesus. Doing miracles won't prove

one is almighty God already. For if they do, we would be misled into believing that the Apostle Paul or Moses or Pharaoh's magicians were also gods having performed signs and wonders. Christ's miracles did not prove His deity but rather His resurrection.

Christ's Resurrection is Enough Miracle

Hence, Christ's said He would not give his charismatic-minded audience signs and wonders "except the sign of Jonah." Our Lord's death and resurrection typifies Jona's experience. He rose again. He is God the Son! Observe His own exposition about the sign of Jonah:

"[For] just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth." (Matt. 12:30)

The Rich Man Told to Listen to Moses Instead

Aside from Christ's teaching that signs and wonders don't produce real faith, He also taught that belief in the Word of God, the Holy Bible, is the one needed to trust in Him genuinely.

In the Parable of Lazarus and the Rich Man, the latter asked God to resurrect Lazarus and then send him to the Rich Man's brothers to inform them about the dangers of hell. "But he [Abraham] said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'" (Luke 16:31)

If Lazarus would be resurrected (what a miracle!), then people would believe. "Wrong," Christ said indirectly. It was the essence of the Parable: miracles don't produce real faith unless they would "listen to Moses and the Prophets," meaning, the Holy Scriptures!

The Jews Did Not Listen to Moses

One important question: Why are the Jews rejecting Christ until now? Well, it is because they don't listen to Moses and the Prophets. Like the Gentiles, the Jews (the chosen people) are so lost as they listen to their Talmud (the rabbinical writings that interpret the Torah) instead of trusting the Holy Bible as the very Word of God.

What we need is complete confidence upon the Holy Scriptures as the inspired Word of God. (2 Tim 3:16-17) If you love miracles and speaking in

tongues more, it is because you are a part of the "evil and adulterous generation" (according to Christ), unsaved and relying on false doctrines. Or, if you are saved, you don't have balanced Scriptures and sound doctrines to support your faith.

A Whistle of Unbelief

Wrote the Apostle Paul that speaking in tongues is a sign for the unbelievers, and the desire to perform it, a whistle of spiritual immaturity. There's an element of madness, too, Paul stressed, in this whole exercise. Here is the Scripture:

"Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature. In the Law, it is written, 'BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,' says the Lord. So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy [preaching - see: I Cor. 14:3] is for a sign, not to unbelievers but to those who believe. Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?" (I Cor. 14:20-23)

A Prerequisite to Faith

The doctrine of pure faith (based on God's Word alone!) of most conservative Christian churches has now been slowly swallowed up by the extreme Pentecostal doctrine of experience. The seed of the coming Great Apostasy has been, therefore, planted and well-watered into the soil of extreme Pentecostalism. Soon it will bear fruit necessary in the feeding of the rising global unbelief among nominal Christians on our Lord and Saviour Jesus Christ.

Understanding Tongues or Known Languages

The key to the proper understanding of Scriptural tongues is the truth they are a known language. Wrote S. Maxwell Coder in the enlarged edition of William Evans' classic book entitled "The Great Doctrines of The Bible": "The first time tongues are mentioned in the NT they refer to known languages, Acts 2:4, 6 as they do when last mentioned, Rev. 17:15."

So much controversy has arisen among Bible scholars regarding tongues due to the word "unknown" in the King James Version (KJV) of the Bible in I Corinthians 14:2. The word "*unknown*" is being italicized as it is not in the original text. Hence, in the New American Standard Bible (NASB), one of the best Bible translations used by many Bible scholars, the word "unknown"

is no longer there. "For one who speaks in a tongue does not speak to men, but to God..."

MIRACULOUSLY SPOKEN BY THE SPEAKER, IT [SPEAKING IN TONGUES] IS ALL ABOUT A KNOWN LANGUAGE UNKNOWN TO THE ONE SPEAKING IT.

[Note: For much comprehensive treatment on the subject, please read: John R. Rice, D.D., Litt.D. The Power of Pentecost or the Fullness of the Spirit (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949)]

Rebuked by the Apostle Paul

From the Apostle Paul's letter to the members of the Corinthian Church, we find them as carnal, people of the flesh, babes or infants in Christ—far from being spiritual Christians. (I Cor. 3:1) Why should we follow them and imitate their speaking in tongues heresy? In 1 Timothy 6:20, Paul wrote to Timothy to avoid profane and VAIN BABBLINGS. Yes, we must avoid their babblings!

In I Corinthians 5:11, Paul wrote about the association of the Church with people who are immoral, covetous, idolater, reviler, drunkard, and swindler. He added in I Corinthians 6:9-10 that they had a history of having members who were effeminate, homosexuals, and revilers. The extreme Pentecostals followed them in their speaking in tongues heresy. But the Apostle Paul discouraged us from doing it based on I Corinthians 14:6-12:

6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

7 Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

8 For if the bugle produces an indistinct sound, who will prepare himself for battle?

9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

10 There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning.

11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church. ~

Note:

[1] A. W. Tozer, *The Tozer Pulpit*, Volume Two, Book VII (Christian Publications, Camp Hill, PA 17011, 1994) pp. 87-88.

CHAPTER 18. SPEAKING IN TONGUES IN THE BOOK OF ACTS

‘They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born?”’—Acts 2:7-8

TONGUES OR SPOKEN LANGUAGES

LET US TRY to explore the truth about tongues as a known language in the book of Acts 2:4-11:

“And they were all filled with the Holy Spirit and began to speak with other tongues (languages!), as the Spirit was giving them utterance. Now there were Jews living in Jerusalem, devout men, from every nation under heaven. And when this sound occurred, the multitude came together and was bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled, saying, Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs we hear them in our own tongues speaking of the mighty deeds of God.” (Acts 2:4-11)

The Waiting

Ten days before the day of Pentecost, feast of the Jews, a few believers gathered at the Upper Room, probably John Mark's house, to "wait for what the Father had promised." (Acts 1:4)

What was that promise? Christ answered: "Which you heard of from Me; for John baptized with water but you shall be baptized with the Holy Spirit not many days from now." (Acts 1:5; Luke 3:16) Baptism of the Spirit thus was also called the promise of the Father. In Luke 24:49, another term is used, the meaning of which is the same: baptism of the Holy Spirit!

"And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high." (Luke 24:49)

Power for Witnessing

In a nutshell, baptism of the Holy Spirit is the Father's promised divine power for the believers. What is this power? Let us turn to Acts again chapter 1,

verse 8:

“...but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

It means that the power promised by the Father through the outpouring of the Holy Spirit is the power to witness the Gospel, from Jerusalem to the ‘remotest part of the earth.’

In Luke 24:46 Christ told His disciples the following great commission:

“Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for the forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things.”

Be Clothed with Power

Jesus told His disciples they should witness or proclaim the Gospel to all nations. However, they should be clothed first with the unction of the Spirit before ever starting the work. Hence, He continued His instructions by saying, "but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49b, KJV)

After ten days of waiting (and praying! Acts 1:14) for the power or baptism of the Holy Spirit, the spiritual empowerment of the disciples occurred (on the day of Pentecost!), signalling thus the preaching of the Gospel to the world starting in Jerusalem.

The Empowerment

What happened during Pentecost after the disciples' baptism with the Holy Spirit; conferred power from God? As mentioned earlier, the purpose of the Spirit empowerment was to give the disciples the spiritual power and anointing to witness for Christ to the unbelieving world.

Joel prophesied that "I will in those days pour forth of My Spirit, and they shall prophesy." (Acts 2:18b) In I Corinthians 14:3 prophesying is preaching: "But the one who prophesies speaks to men for edification and exhortation and consolation." Webster defines prophesying as speaking "under divine inspiration."

Baptized with the Holy Spirit on the Pentecost, the followers of Christ received power to preach Christ crucified for our sins. The result was that

with only one empowered message from the Apostle Peter, 3,000 souls bent their knees to accept Christ as personal Saviour and Lord. Wrote Luke in Acts 2:41: "and there were added that day about three thousand souls."

Therefore, it is incorrect (mentioned earlier) to teach that Pentecost (or Acts 2) marks the birth of the Lord's church. Christ's baptism was about the outpouring of the Holy Spirit as the promise of the Father to anoint and clothe the disciples with power from above for preaching and soul-winning success.

From Table 1: Types of Baptism

<u>Baptizer</u>	<u>Agent</u>	<u>Scripture</u>
John the Baptist	Water	Luke 3:16
Holy Spirit	Body/Church	1 Cor. 12:13
Jesus Christ	Holy Spirit	Luke 3:16

Of John R. Rice's Commentary

Acts 2 is where the miracle of speaking in tongues (languages) was first mentioned in complete detail (in over nine verses). The purpose was to enable the disciples to preach the Gospel to around 16 languages. And it was not intended for an ecstatic experience but to win souls. It was an evidence of the fullness of the Holy Spirit for winning souls. Based on Acts 2, 3,000 souls were saved by just one sermon given by the Apostle Peter.

Here is Evangelist John R. Rice's commentary on speaking in tongues in Acts 2:

"In fact, there are only three definite cases related in the New Testament where particular people talked with tongues. The first case is described in Acts 2:1-11. The disciples at Pentecost were given the miraculous power to speak in the languages of other people who were present, and these heard the gospel in their own tongues in which they were born. The second is in Acts 10:46 where we read how Cornelius and his household, of the Italian band, magnified God after believing and give their testimony in languages. We are not told whether it was a miraculous gift or whether they simply praised God in the Latin and Aramaic, which languages they already knew, so that all present would hear and understand. The case is in Acts 19:1-6 where about twelve men were filled with the Holy Spirit after Paul laid his hands upon them and prayed and they spake with tongues and prophesied. We are not told what the languages were. We are not told that the languages were the evidence

of the fullness of the Spirit. We are not even told that the tongues were a miraculous gift, that the languages were unknown to them before. And remember that these are the only three cases described in the whole Bible where anybody talked with tongues. . . . These are all the concrete Bible examples that anybody in the world can find for the tongues doctrine." ¹

Of Making Tongues Biblical

To make speaking in tongues Biblical, the pattern or qualities in Acts 2:1-11 must have to be present like the speaking of a known language unknown to the speaker. We saw on TV pastors of the extreme Pentecostalism group babbling, but not the miraculous speaking in tongues. We find that the speaking in tongues doctrine of extreme Pentecostalism is not Biblical. ~

Note:

[1] John R. Rice, D.D., Litt.D., The Power of Pentecost or the Fullness of the Spirit (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 227

CHAPTER 19. THE HOLY SPIRIT MANIFESTATIONS ON PENTECOST

“When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.”—Acts 2:1-4

WE HAVE AT least established (in the previous Chapter) that when there is baptism or outpouring of the Holy Spirit, empowered messages fall, resulting in revival and the lost souls saved.

HOLY SPIRIT MANIFESTATIONS

What about the three manifestations of the Holy Spirit during Pentecost? They are:

- A. A noise like a violent, rushing wind;*
- B. Tongues as of fire; and*
- C. Speaking in tongues.*

Without sound doctrine, one will teach the outpouring (baptism) of the Holy Spirit to always result in tongues. But not true. The Scriptures record three (not just speaking in tongues!) manifestations of God's Spirit in Acts chapter two.

The biggest question [read: John R. Rice] the extreme Pentecostals can never answer is why choose tongues rather than the two other Spirit manifestations (the noise like a violent, rushing wind, and the tongues as of fire)? Is it because speaking in tongues, a.k.a. babbling, is easier to imitate even without the Holy Spirit's help?

Solving a Need

The doctrine of extreme Pentecostalism proves God "in our midst" in speaking in tongues. But Acts 2 did not teach that. The alien-Jews heard the

Gospel through the miracle of tongues. It was not babbling or the tongue speaker experiencing high of the Spirit's presence. Difference in dialect hindered the Gospel and talking in many languages was God's solution. Tongues at Pentecost solved a need!

Different Tongue

Those experiences of tongue-speaking in the house of Cornelius, at Ephesus, and the Church of Corinth were a different breed of tongue since no physical miracle occurred in those phenomena. On the Day of Pentecost (see Acts 2:1-11) the disciples of Christ spoke to the alien-Jews about the Good News in around 16 foreign languages. They didn't know all the 16 tongues as they were just ordinary Galileans. Speaking in tongues happened only through the miraculous intervention of the Holy Spirit.

Miraculous Tongues or Not

As mentioned, it happened for Christ's followers to preach the Gospel saving 3,000 souls. The other instances of speaking in tongues the disciples, filled with the Holy Spirit, magnified and praised God in their specific native languages. But they were not the "miraculous type" of Acts 2.

I have one casual friend, an extreme Pentecostal pastor, who told me he spoke in tongues before he became a Christian. Well, chanting, babbling, gibbering and other forms of speaking meaningless and unintelligible words are a familiar practice even among the pagans and other religious groups. Speaking in tongues is not just a Christianese confusion. Some even wrote special "words" for their amulets and magic charms like *Abracadabra*. What about the incantation of *Allahu Akbar* before attacking the enemy, what magical power does it bring?

Wrote Luke in Acts 19:19: "And many of those who practiced magic brought their books [of incantation!] together and began burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver." Even angry grandma practiced babbling.

The Manifestations of the Holy Spirit As Experienced

The Holy Spirit baptism is not a lost gift. But the extreme Pentecostal experience is a different phenomenon. Here is R. A. Torrey's commentary on the baptism of the Holy Spirit:

“2. The second question that some will ask is, Will there be no manifestation of the baptism with the Spirit which we receive? Will everything be just as it was before, and if it will, where is the reality and use of the baptism?

“Yes, there will be manifestation, very definite manifestation, but bear in mind what the character of the manifestation will be, and when the manifestation is to be expected. The manifestation is to be expected after we believe, after we have received by simple faith in the naked Word of God. And what will be the character of the manifestation? Here many go astray. They have read the wonderful experiences of Charles G. Finney, John Wesley, D. L. Moody and others. These men tell us that when they were baptized with the Holy Spirit they had wonderful sensations. Finney, for example, described it as being like great waves of electricity sweeping over him, so that he was compelled to ask God to withhold His hand lest he die on the spot. Mr. Moody, on rare occasions, described a similar experience. That these men had such experiences I do not for a moment question. The word of such men as Charles G. Finney, D. L. Moody, and others is to be believed. And there is another reason why I cannot question the reality of these experiences. But while these men doubtless had these experiences, there is not a passage in the Bible that describes such an experience. I am inclined to think the apostles had them, but if they had, they kept them to themselves and it is well that they did, for if they had put them on record, that is what we would be looking for today.

“But what is the manifestation that actually occurred in the case of the apostles and the early disciples? It was new power in the Lord’s work. . . So right through the New Testament, the manifestation that we are taught to expect, and the manifestation that actually occurred was new power in Christian work.” ¹

TONGUES: A DOCTRINAL NECESSITY

John Rice observed that the above three manifestations of the Holy Spirit (the violent noise, tongues as of fire, and speaking in tongues) are a doctrinal necessity to wake up the whole of Jerusalem for the Apostle Peter's preaching of the Gospel of Christ. As the Lord gave them the power to witness, so He gave them an audience!

Gift of Tongues: Why?

Added Rice that when the noisy, violent, rushing wind filled the house where the disciples stayed, the entire Jerusalem gathered around, only to find tongues as of fire resting on each one disciple. The result? Shock.

Amazement. Queries like, "what is it?" Then comes the gift of tongues designed by the Spirit to reach alien-Jews. They visited the Holy City to observe the feast of Pentecost. Here is God's word on the event:

“Now there were Jews living in Jerusalem, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled

saying, 'Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born?'" Acts 2:5-8

Pentecost's Tongues

Acts 15:18: "Known unto God are all His works from the beginning of the world." (KJV) It is absurd to insist that the tongues on Pentecost came with no purpose at all. As earlier mentioned, there were alien-Jews "from every nation under heaven" who needed to know the love of God through the Gospel. And language-gap became a problem until the miracle of tongues.

The modern but extreme Pentecostal tongues do not have the support of the Holy Bible. They are fake. Hence, even the Catholic Charismatics are now speaking with (the unscriptural!) tongues. ~

Note:

[1] John R. Rice, D.D., Litt.D., The Power of Pentecost or the Fullness of the Spirit (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 30.

CHAPTER 20. THE GENTILES TALKED IN TONGUES

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.”—Acts 10:44-46

SPEAKING IN TONGUES FOR THE BELIEVERS ONLY

THE GENUINE GIFT of speaking in tongues belongs only to the real disciples of Christ called born of God or born-again Christians. Note the following text:

“Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?” (I Cor. 14:20-23)

The phrase “if unbelievers enter” from the above-stated Scripture proves that speaking in tongues is a gift for the born-again believers only.

In Acts chapter eight, Simon offered the Apostle Peter money for the authority of the Holy Spirit. “But Peter said to him, ‘May your silver perish with you, because you thought you could obtain the gift of God with money!’” (Acts 8:20)

THEN THEY BEGAN LAYING THEIR HANDS ON THEM, AND THEY WERE RECEIVING THE HOLY SPIRIT. NOW WHEN SIMON SAW THAT THE SPIRIT WAS BESTOWED THROUGH THE LAYING ON OF THE APOSTLES’ HANDS, HE OFFERED THEM MONEY, SAYING, “GIVE THIS AUTHORITY TO ME AS WELL, SO THAT EVERYONE ON WHOM I LAY MY HANDS MAY RECEIVE THE HOLY SPIRIT.” BUT PETER SAID TO HIM, “MAY YOUR SILVER PERISH WITH YOU, BECAUSE YOU THOUGHT YOU COULD OBTAIN THE GIFT OF GOD WITH MONEY! YOU HAVE NO PART OR PORTION IN THIS MATTER, FOR YOUR HEART IS NOT RIGHT BEFORE GOD. —ACTS 8:17-21

Fake Tongues

Those who have the Spirit of Christ belong to Christ, wrote the Apostle Paul. (See Rom. 8:9) If a person is not a true Christian, then he or she could not receive the gifts from the Holy Spirit for service. Christ did not give the Great Commission to Judas Iscariot.

The speaking in tongues practiced by Catholic Charismatics is just the close cousin of the Extreme Pentecostal's babbling—invented tongues of broken syllables not coming from God. The spirit of error and deception invented the tongues heresy. But the true Christians rejected it!

House of Cornelius

Some scholars believed when Peter preached to the house of Cornelius, he was opening a Gentile Church; given by our Lord the "keys of the kingdom of heaven" (Mat. 16:19) on earth. God limited Peter's ministry to the Jews; assigned Paul to the Gentiles. Whatever some understand, the fact remains that the Holy Spirit gave the tongues in the house of Cornelius for a purpose. While the modern-day deceptive tongues focus on mere feelings and ecstatic experiences of the speaker, the tongues at Cornelius were the Spirit's way of telling Peter and his Jewish entourage that God will take a people from among the Gentiles also contrary to their Jewish-kingdom-only beliefs!

We learned from Acts 2:1-11 that speaking in tongues was miraculous and the purpose was to preach the Gospel to alien-Jews coming from around 16 nationalities who visited Jerusalem for the feast of the Pentecost. We wrote above that "miraculously spoken by the speaker, it [speaking in tongues] is all about a known language that is unknown to the one speaking it." Was the recorded speaking in tongues in Cornelius' house also miraculous, and for what purpose did the Holy Spirit give the gift of tongues there? Let's examine the Scripture (Acts 10:44-48, KJV) recording the tongues in Cornelius' fellowship:

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, ‘Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?’ And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

One clue that may lead us to understand the tongues in Cornelius' gathering is that they were Italian and Aramaic-speaking Jews as Cornelius "had called together his kinsmen and near friends." (Acts 10:24) In verse 46 of the same Chapter 10 of Acts, Luke wrote: "For they [Peter's Jewish entourage] heard them speak with tongues [the Italian language and perhaps other languages, too, aside from Aramaic, used by Cornelius' 'near friends'], and magnify

God."

It means, from a closer look at the event, that Cornelius' "kinsmen and near friends" were praising and magnifying God in their respective languages. Compared with the tongues in Acts 2, such tongue-speaking was just an outpouring of joy expressed in different languages (and not miraculous—unlike in Acts 2!) as Cornelius' group was a mixture of nationalities. Acts 11:18b stated this: "hath God also to the Gentiles [referring to the Cornelius' fellowship] granted repentance unto life." What's the point? Well, they sensed for the first time the joy and peace experienced by the mature born-again Christians. The Apostle Paul talked about it in Romans 5:5, saying: "and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

Peter, therefore, felt that his audience understood his message of the Gospel of Christ about eternal life and souls saved by faith since the people began to "magnify [exalt] God" in their individual native languages. In contrast, in Acts 2, where the doctrine of speaking in tongues received a complete meaning, the saved disciples of Christ were the ones speaking in tongues for the alien-Jews to understand the Good News of Christ's substitutionary death and Resurrection.

May I reiterate that in Acts 10 (tongues at Cornelius) the audience "magnified God" in tongues or different languages, whereas in Acts 2 (Day of Pentecost), the speakers (disciples) were the ones speaking languages foreign to them by the miracle of the Holy Spirit.

THEY WERE AMAZED AND ASTONISHED, SAYING, "WHY, ARE NOT ALL THESE WHO ARE SPEAKING GALILEANS? HOW IS IT THAT WE EACH HEAR THEM IN OUR OWN LANGUAGE TO WHICH WE WERE BORN? PARTHIANS AND MEDES AND ELAMITES, AND RESIDENTS OF MESOPOTAMIA, JUDEA AND CAPPADOCIA, PONTUS AND ASIA, PHRYGIA AND PAMPHYLIA, EGYPT AND THE DISTRICTS OF LIBYA AROUND CYRENE, AND VISITORS FROM ROME, BOTH JEWS AND PROSELYTES, CRETANS AND ARABS WE HEAR THEM IN OUR OWN TONGUES SPEAKING OF THE MIGHTY DEEDS OF GOD."—ACTS 2:7-11

Table 3: Two Tongues

Event: *At Pentecost*

Language/Tongue Speakers: Disciples preaching to alien-Jews

Scripture: Acts 2:1-11

Miraculous: Yes

Event: *At Cornelius*

Language/Tongue Speakers: Unbelieving audience turned believers
magnifying God

Scripture: Acts 10

Miraculous: No

The *second clue* is the premise that the tongues in Cornelius' assembly was needed by Peter to accept the truth (he was at first so ignorant about it) that the Gospel is not just for the Jews but rather for all people. Observe Acts 15:14: "Simon has related how God first concerned Himself about taking from among the Gentiles a people for His name."

Were the tongues at Cornelius known languages? Yes, because they "heard them speak with tongues, and magnify God." The Bible does not say "babbling" as what extreme Pentecostalists have been practicing. Do you hear people exalt or "magnify God" through a gurgling sound? You don't.

The extreme Pentecostal's speaking in tongues is mere babbling (not a language) and is, therefore, unable to produce God's real exaltation. Even mere stammering, no matter how brilliant the poetry, is not acceptable for a piece intended to magnify an exalted being. Babbling, a.k.a. speaking in tongues, is a strange doctrine and should not be taught in the extreme Pentecostal Churches. ~

CHAPTER 21. TONGUES AT EPHESUS

“And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. There were in all about twelve men.”—Acts 19:6-7

TONGUES WITH GRAMMATICAL STRUCTURE

WE LEARNED FROM our study that the tongues at Pentecost and in the house of Cornelius were languages with grammatical structure and not just mere babbling as practiced by extreme Pentecostalism.

The same applies with the tongues at Ephesus: known languages used in praising and prophesying as the Holy Spirit engulfed the believers.

Here's the Scripture:

“And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying.” (Acts 19:6)

The Background

Apollos, the eloquent pastor of Ephesus, was so handicapped in his theology that Priscilla and Aquilla corrected him. (cf. Acts 18:24-26) When Paul reached Apollos' converts, the former found them ignorant about the Holy Spirit. "No," they said, "we have not even heard whether there is a Holy Spirit." (Acts 19:2b)

Stated Acts 18:25-26:

"This man [Apollos] had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately." (KJV)

What Baptism?

When the Apostle Paul met the disciples of Apollos at Ephesus, Paul "said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.'" (Acts 19:2-3)

“IT HAPPENED THAT WHILE APOLLOS WAS AT CORINTH, PAUL PASSED THROUGH THE UPPER COUNTRY AND CAME TO EPHEBUS, AND FOUND SOME DISCIPLES. HE SAID TO THEM, ‘DID YOU RECEIVE THE HOLY SPIRIT WHEN YOU BELIEVED?’ AND THEY SAID TO HIM, ‘NO, WE HAVE NOT EVEN HEARD WHETHER THERE IS A HOLY SPIRIT.’ AND HE SAID, ‘INTO WHAT THEN WERE YOU BAPTIZED?’ AND THEY SAID, ‘INTO JOHN’S BAPTISM.’ PAUL SAID, ‘JOHN BAPTIZED WITH THE BAPTISM OF REPENTANCE, TELLING THE PEOPLE TO BELIEVE IN HIM WHO WAS COMING AFTER HIM, THAT IS, IN JESUS.’ WHEN THEY HEARD THIS, THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS. AND WHEN PAUL HAD LAID HIS HANDS UPON THEM, THE HOLY SPIRIT CAME ON THEM, AND THEY BEGAN SPEAKING WITH TONGUES AND PROPHECYING. THERE WERE IN ALL ABOUT TWELVE MEN.”

—ACTS 19:1-7

Earlier, we mentioned Priscilla and Aquila giving Apollos a Christian Theology "more accurately." Before the twelve disciples at Ephesus, Paul explained to them deeper teachings of our Lord Jesus. We may form a conjecture that the Apostle taught them about Christ's saying "Receive ye the Holy Spirit." (John 20:22) Or, in John 14:16-17, Christ said: "I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you."

Baptized in the Name of the Lord Jesus

"When they heard this," states Acts 19:5, "they were baptized in the name of the Lord Jesus." What is it? Did Apollos baptize converts in the name of John the Baptist? Our hint for this thought is in I Corinthians 1:13 where Paul asked: "Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?"

Not Miraculous Tongues

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” (Acts 19:6)

Commented Matthew Henry that Paul laid his hands and prayed over them when the Holy Spirit indwelt and engulfed them for service. Since Ephesus was a large metropolis, it was possible that these twelve disciples magnified, exalted, and praised God in their native languages (like what had happened to the fellowship in Cornelius' house!). Again, comparing the account with the one at the Day of Pentecost, we would say the speaking in tongues (or languages) at Ephesus was not miraculous, neither was it similar to the babbling of the extreme Pentecostal's version of "tongues."

Here is John R. Rice's explanation of the Ephesian speaking in tongues:

“Likewise, in Act 19:6 we are simply told that some twelve men at Ephesus ‘spake with tongues, and prophesied.’ They were certainly natural languages, and the languages may have been learned as people usually learn languages in a city of many nationalities. The Bible does not say that it was miraculous gift of tongues.” ¹

Table 4: Four Types of Tongues

Event: *At Pentecost*

Language/Tongue Speakers: Disciples preaching to alien-Jews

Scripture: Acts 2:1-11

Miraculous: YES

Event: *At Cornelius*

Language/Tongue Speakers: Unbelieving audience turned believers magnifying God

Scripture: Acts 10

Miraculous: NO

Event: *At Ephesus*

Language/Tongue Speakers: Ignorant "Christians" magnifying God

Scripture: Acts 19:1-7

Miraculous: NO

Event: *Extreme Pentecostalism*

Language/Tongue Speakers: Pastor/Audience (believers or not) babbling

Scripture: (A rebuke) I Cor. 12;14

Miraculous: NO

THOSE EXPERIENCES OF TONGUE-SPEAKING IN THE HOUSE OF CORNELIUS, AT EPHESUS, AND THE CHURCH OF CORINTH WERE A DIFFERENT BREED OF TONGUE SINCE NO PHYSICAL MIRACLE

OCCURRED IN THOSE PHENOMENA. ON THE DAY OF PENTECOST (SEE ACTS 2:1-11) THE DISCIPLES OF CHRIST SPOKE TO THE ALIEN-JEWS ABOUT THE GOOD NEWS IN AROUND 16 FOREIGN LANGUAGES. THEY DIDN'T KNOW ALL THE 16 TONGUES AS THEY WERE JUST ORDINARY GALILEANS. SPEAKING IN TONGUES HAPPENED ONLY THROUGH THE MIRACULOUS INTERVENTION OF THE HOLY SPIRIT. . . [1] IT HAPPENED FOR CHRIST'S FOLLOWERS TO PREACH THE GOSPEL SAVING 3,000 SOULS. THE OTHER INSTANCES OF SPEAKING IN TONGUES THE DISCIPLES, FILLED WITH THE HOLY SPIRIT, MAGNIFIED AND PRAISED GOD IN THEIR SPECIFIC NATIVE LANGUAGES. BUT THEY WERE NOT THE "MIRACULOUS TYPE" OF ACTS 2.

Tongues for Edification

In this light, the Holy Spirit baptized the little Church (at Ephesus) with soul-winning power, the disciples then edified themselves by the gift of tongues [languages] and by prophesying [preaching]. Paul said in First Corinthians that babbling edifies nobody, for it is just like a flute without "distinction in the tones." Commenting further on the tongues at Ephesus, Matthew Henry wrote:

"This was intended to introduce the gospel at Ephesus, and to awaken in the minds of men an expectation of some great things from it; and some think that it was further designed to qualify these twelve men for the work of the ministry, and that these twelve were the elders of Ephesus, to whom Paul committed the care and government of that church. They had the Spirit of prophesy, that they might understand the mysteries of the kingdom of God themselves, and the gift of tongues, that they might preach them to every nation and language. Oh, what a wonderful change was here made on a sudden in these men! those that but just now had not so much as heard that there was any Holy Ghost are now themselves filled with the Holy Ghost; for the Spirit, like the wind, blows where and when he listeth." ² ~

Notes:

[1] John R. Rice, D.D., Litt.D., The Power of Pentecost or the Fullness of the Spirit (Murfreesboro, Tennessee: SWORD of the LORD PUBLISHERS, 1949), p. 210.

[2] <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/19.html> - Accessed: 09/29/2017.

CHAPTER 22. TONGUES AT CORINTH

“So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning. If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.”—I Corinthians 14:9-12

BATTLEGROUND OF THE TONGUE CONTROVERSY

JOHN R. RICE noted three places in the Scriptures where the Biblical doctrine on speaking in tongues is likely established. They are: Acts 2:1-11 (Day of Pentecost); Acts 10:46 (Cornelius household); and, in Acts 19:1-6 (the Ephesian brethren). He also pointed out that the details of the tongues teaching were given in Acts 2:1-11. The other incidents of tongues were not miraculous but mere glorification of God in other languages.

The issues on speaking in tongues at the Corinthian church were more of Paul's exhortation on when to use or abuse this spiritual gift. The Corinthian tongue controversy is examined in First Corinthians chapters 12, 13, and 14. Let us try to explore this Scripture based on our thesis that the Biblical tongue is a language spoken by a particular group of people.

Second, it will be God-given (even in today's dispensation!) for a definite purpose.

The tongue-speaking phenomenon differs in every instance where it occurred in the Scriptures. While the tongues during Pentecost was miraculous, the others were not. They were just the experience of the fullness of the Holy Spirit that we sensed when we preach or share God's word or even during our baptism.

To be filled with the Holy Spirit does not require a physical miracle as in Acts 2 where the fishermen-Galileans suddenly became linguists with 16 languages in their array of tongues.

We want to present Paul's requirements and warnings about the dangers of

tongues-speaking again. He wrote them because of the Corinthian Church tongues' heresy. (*See I Corinthians 12-14*)

From Table 2: Requirements and Warnings

1. No gift, no tongues (12:28);
2. No edification, no tongues (14:26b);
3. No interpreter, no tongues (14:28);
4. No women tongue speakers (14:34);
5. No simultaneous speaking with tongues (14:27);
6. No more than three tongue speakers in one session (14:27);
7. No disorder. Tongues can be controlled (14:32);
8. No babbling, for tongue is a language (13:1; 14:10-11);
9. No confusion. No trance. No "slain" (14:33;40);
10. No tongues if requirements are not met (14:39);
11. No tongues for the mature Christians (14:20, 22);
12. Tongues are not encouraged in the church (14:19).

The Biblical speaking in tongues, therefore, was not encouraged by the Apostle Paul. Why do the extreme Pentecostals give tongues doctrinal lead or priority?

Of Tongue as a Language

We have discussed somewhere that tongues in the book of Acts are all referred to a language. In the book of First Corinthians one clue that Corinthian tongues are also a known language is found in Chapter 13, verse 1:

“If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.”

The above verse compels the reader to choose between tongues of men and of angels. Acts 2:4-8 tells us that when the miracle of tongues first occurred, they were tongues of men: "And how is it that we each hear them in our own language to which we were born?" (See verse 8). And in Revelation 17:15, to use Coder, where the word tongue was last mentioned, it is referred to the language of men.

The Requirement for Interpretation

The other reason the Corinthian tongue refers to a known language is Paul's requirement of interpretation. Both tongue and the ability to interpret it are gifts from the Holy Spirit for the common good. (See I Cor. 12:7)

That tongues are the tongues of angels is just making the extreme Pentecostal heresy more heretical as it would only add another dimension to the tongue confusion. One proof it would be so is the phrase "diversities of tongues" (1Cor 12:28, KJV) which is translated as "various kinds of tongues" in NASB. Said phrase might lead one to invent another false teaching that angels have many languages and thus have many tribes. Let us not give the spirit of error opportunity here in our discussion.

Now let us try to examine the following verse in I Corinthians 14:2:

"For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in his spirit he speaks mysteries."

Some argue that this verse supports the teaching that the Corinthian tongue is not a known language as what the extreme Pentecostal tongues seem to appear. Let us look into the phrase, "for no one understands, but in his spirit he speaks mysteries." The key to its contextual meaning lies in the word "For" (found in both KJV and NASB), a conjunctive word which brings the reader back to verse one to understand this statement. In verse one, Paul said if you desire for spiritual gifts, don't desire for tongues, for they do not edify the Church, "for no one understands" (verse 2). True, in a Scriptural tongue [in Acts 2:1-11], it is a known language unknown to the speaker, hence a miraculous gift. Thus the need for an interpreter.

[Note that in the house of Cornelius, at Ephesus, and Corinth, the tongues were Scriptural (from the concept of being known languages), except that the same gift was not miraculous!]

Speaks to God

The phrase "he who speaks in a tongue speaks to God" (in verse 2) needs not confuse us. The tongues of the house of Cornelius, Ephesus, and Corinth, have the primary purpose of magnifying and praising God, expressing thanksgiving to Him! In Acts 2, the disciples preached the Gospel through supernatural tongues. When you preach the Gospel, you talk to God in prayer and adoration in your heart. Magnifying and praising God is talking to Him.

Wrote the Apostle Paul in I Corinthians 14:6-12 that babbling, as practiced by the extreme Pentecostals, is not God's:

“But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

“Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

“For if the bugle produces an indistinct sound, who will prepare himself for battle?

“So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

“There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning.

“If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

“So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.”

The Biblical Tongues

The tongues' doctrine of the extreme Pentecostals is not Biblical. Even the Corinthian tongues is different from it. The strongest points against this group's tongues' heresy rest on:

- A) The required number of tongue speakers in one session (I Cor. 14:27);
- B) Speaking in tongues without an interpreter (cf. verse 28);
- C) Allowing women to speak with tongues (cf. verse 34);
- D) Tongues uttered are raw babbling and just a product of constant practice, not the spoken words intended to exalt and magnify God "as the Spirit was giving them utterance" (Acts 2:4);
- E) The tongues practice is creating disorder in the church (cf. verse 40); and,
- F) Tongues that are uncontrolled and mysterious are of “demonic origin.”

Study the following verses of Scripture:

1 TIMOTHY 4:1:

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.

MATTHEW 24:24:

For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead. [The] one whose coming is in accord with the activity of Satan, with all power and signs and false wonders

2 THESSALONIANS 2:9-10:

[The] one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. ~

(See Table 2: *Requirements and Warnings about Speaking in Tongues* for more details related to the above).~

#PART V: OF BIBLICAL WORSHIP

*"God is spirit, and those who worship Him must worship in spirit
and truth."*

—John 4:24

CHAPTER 23. PRAISE WORSHIP DOCTRINE OF EXTREME PENTECOSTALISM

*“Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction.”—
2 Thessalonians 2:3*

REVIEWING PRAISE AND WORSHIP

PENTECOSTAL THEOLOGIANS SAY if you truly praise God, then show it physically. Van Cleave added that a showy-praise practice is an aid to worship. (See Guy P. Duffield and Nathaniel M. Van Cleave. Foundations of Pentecostal Theology. L.I.F.E. Bible College, San Dimas, California 91773. 1987.) In Pentecostal meetings you will find dancing, clapping, crying, shouting, speaking in tongues, among other forms of worship disorder. They call it as "praise and worship." Further examinations of this teaching, however, show it is more fitting to name the doctrine as PRAISE WORSHIP instead of praise and worship.

Will It Lead to Apostasy?

We pointed out somewhere in this book that the extreme Pentecostal's Praise Worship Doctrine is an apostatized teaching that ushers the coming Great Apostasy.

But, what is apostasy? The dictionary states it is "the abandonment or renunciation of a religious. . . belief." The bottom of the extreme Pentecostalism movement lies on the vast emphasis on signs and wonders, miracles, and feelings together with the resolve to sacrifice sound theology if needed. This religious platform violates the basic tenet of real born-again Christianity that "faith comes from hearing, and hearing by the word of Christ."

SO FAITH COMES FROM HEARING, AND HEARING BY THE WORD OF CHRIST. . . . HOWEVER, WHEN THE SON OF MAN COMES, WILL HE FIND FAITH ON THE EARTH?"—ROMANS 10:17; LUKE 18:8B

Jesus fed around 5,000 men (excluding women and children) with "five loaves and two fish," after which the people left Him because of unbelief.

(See Matt. 14:13-21) After witnessing signs and wonders, the Jews, Judas included, left the Son of God. Faith departs after seeing a miracle!

The Holy Bible (and not one's feelings or observations or miracles!) serves as our only rule of faith and practice since "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." (2 Tim. 16-17) Christ is the only Truth, and the Bible is all about Him. (cf. John 14:6; Luke 24:27)

We need the sound doctrines of the Scriptures for they fuel our faith. The falling away from the true Christian faith is a prophecy that is unfolding before our eyes today. A Christian denomination, like extreme Pentecostalism, notwithstanding the ever-growing number of its membership, may help usher the coming Great Apostasy.

We find the following note from "Ellicott's Commentary for English Readers" as helpful in understanding apostasy as the U-turn phase (on a massive scale!) in following Christ:

"'That falling away' must undoubtedly imply that the persons so apostatising had formerly held (or, perhaps, still professed to hold) the Christian faith: men cannot fall from ground which they never occupied. This vast and dreadful Apostasy (see Luke 18:8), so clearly and prominently taught of to the ancient Church."

Apostasy, Demonism, and the Dangers of Praise Worship Doctrine

With the Internet, even Satan wanted his underground activities published since he could no longer hide them all. The YouTube has now flooded with conspiracy theories about the (UFOs, the Grays!) Reptilians and their alleged involvement with the human civilization. They are living under the earth. I was so baffled before by those Bible verses concerning a "civilization" living under the earth. Observe the following verses:

[SO] THAT AT THE NAME OF JESUS EVERY KNEE WILL BOW, OF THOSE WHO ARE IN HEAVEN AND ON EARTH AND UNDER THE EARTH. . . AND NO ONE IN HEAVEN OR ON THE EARTH OR UNDER THE EARTH WAS ABLE TO OPEN THE BOOK OR TO LOOK INTO IT.—PHIL. 2:10; REV. 5:3

We have seen videos (or read stories) of prominent people shapeshifting to Reptilian-look. These Reptilians can perform things miraculous from a human perspective like mimicking the human form, telekinesis, and others

things we considered paranormal. And these are the things I am fearful about since the extreme Pentecostal's introduction of "signs and wonders" to the Christian teaching.

NOW WE REQUEST YOU, BRETHREN, WITH REGARD TO THE COMING OF OUR LORD JESUS CHRIST AND OUR GATHERING TOGETHER TO HIM, THAT YOU NOT BE QUICKLY SHAKEN FROM YOUR COMPOSURE OR BE DISTURBED EITHER BY A SPIRIT OR A MESSAGE OR A LETTER AS IF FROM US, TO THE EFFECT THAT THE DAY OF THE LORD HAS COME. LET NO ONE IN ANY WAY DECEIVE YOU, FOR IT WILL NOT COME UNLESS THE APOSTASY COMES FIRST, AND THE MAN OF LAWLESSNESS IS REVEALED, THE SON OF DESTRUCTION, WHO OPPOSES AND EXALTS HIMSELF ABOVE EVERY SO-CALLED GOD OR OBJECT OF WORSHIP, SO THAT HE TAKES HIS SEAT IN THE TEMPLE OF GOD, DISPLAYING HIMSELF AS BEING GOD.—
2 THESSALONIANS 2:1-4

The following video clip is an interview with a female Reptilian. The depth of the science discussed is still beyond the province of human learning. This Reptilian named Lacerta admitted her knowledge was limited, and she criticized the information about "the serpent" in the Holy Bible. My interest with "the Lacerta files" is the truth that the Bible is a complete truth and that the appetite for witnessing miracles is so dangerous a doctrine since it would only give birth to more unbelief in Christ our Lord. [[The Lacerta Files: YouTube Link](#). Accessed: 09/29/2017.]

Praise Worship Doctrine—What is it?

Why is it appropriate to call this extreme Pentecostal doctrine as PRAISE WORSHIP (without the conjunction "and") instead of Praise and Worship? The quick answer is that "praise," for the extreme Pentecostals, is "aid to worship." Remove the "aid," which is the boisterous praising of God, and it would cease to be a Pentecostal or charismatic worship service anymore. Worship is far different from the mere giving of praises to God. You may praise your earthly father, for example, but you won't WORSHIP him, will you? Hence PRAISE WORSHIP is appropriate a description for the extreme Pentecostal's worship event.

Not Taught by Christ

What if we would ask our Lord Jesus Christ how to worship Him? His answer would be this one: "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth." (John 4:23-24)

Worship to God, according to Christ, should always be spiritual and by Bible Truth. One fundamental truth is that God is Holy. (cf. 1 Pet. 1:16) I don't believe the extreme Pentecostal's uproarious praise and worship (See 1 Kings 18:26-27) services bring a little care for God's holiness.

We understand two types of worship, namely, corporate and individual. Both corporate (or church or public) and individual worship carry the same conditions of spirituality, holiness, and truth—"worship the Father in spirit and truth"! ~

CHAPTER 24. WORSHIP THE FATHER IN SPIRIT AND TRUTH

"You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."—John 24:22-24

AS EXPLAINED IN THE CYBER SPACE

Worship Transforms?

I got the following from Delesslyn A. Kennebrew (christianitytoday.com):

"Think about this: Would you continue to worship God if, from this day forward, God's miraculous signs and wonders were not so profoundly evident in your life? Would God still be worthy of your worship? Or is your worship completely dependent upon the abundance of God's blessings upon your life? Do you only worship God for what he can do for you? . . . My sisters and brothers, when we offer God our true worship, we are inviting him to inspect our hearts for anything that is not like him. This is the promise of worship we can be transformed into God's likeness because he will reveal the truth about the condition of our hearts as we worship him." ¹

Observe that the author, D. A. Kennebrew,

- A. Did not cite one Bible verse to support her exposition of the meaning of worship.
- B. Second, she was trying to drive a point that most of the members of her group would be discouraged without witnessing "God's miraculous signs and wonders" during the worship event.
- C. Third, she said worship is a way of letting God "inspect our hearts for anything that is not like him."
- D. Last, her most problematic teaching was that: "This is the promise of worship we can be transformed into God's likeness because he will reveal the truth about the condition of our hearts as we worship him."

I watched Miss Kennebrew on the YouTube, and I felt the sincerity of her sacrifices and enthusiasm for our Lord. But speaking about PRAISE WORSHIP DOCTRINE, I want to share my thoughts on the four parts I considered important, let alone controversial, on Miss Kennebrew's teaching

concerning worship. As discussed above, Warren Wiersbe also talked about the power of worship to transform. Let us examine the following based on the four aspects of the Kennebrew worship doctrine.

(1) No Biblical Support

The article on worship we mentioned above quoted on the first few paragraphs Psalm 96:6 that says "O worship the Lord in the beauty of holiness: fear before him, all the earth" without really digging it. We also noticed that the author's primary thesis was hinged on Webster's meaning of the word "worship." She wrote this quote: "Worship is to honor with extravagant love and extreme submission (Webster's Dictionary, 1828)." In our humble opinion, it is a problem since we always support our doctrine with Scriptures to make it sound and Biblical.

Our primary text, for example, concerning Biblical worship is John 4:23-24. It was Christ's instruction about worshipping the Father is "spirit and truth." Understanding Christ's doctrine is always a safe path to follow.

(2) Signs and Wonders during Worship

The author seemed to discourage her group from focusing on signs during worship. She didn't teach, however, that such an attitude during PRAISE WORSHIP is wrong. In Matthew 16:4 Christ said "'An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah.' And He left them and went away." (Matt. 16:4) From such text, Christ showed disinterest joining with the extreme Pentecostal PRAISE WORSHIP. His tendency would be to leave—"And He left them and went away"!

(3) Worship is a Way of Letting God "inspect our hearts"

We don't have a problem with this remark except that the author connected such belief with Webster's "Worship is to honor with extravagant love and extreme submission." It is how the PRAISE WORSHIP system works. What is it? It means that every PRAISE WORSHIP service is a chaotic and drunken outpouring of blind emotions, an evident model of a person having a struggle with God—demanding from Him for signs and wonders—before he could continue to believe! Worship, Christ said, expresses faith, love, adoration, and reverence toward our Father God "in spirit and truth." And the truth is that we have a Father-and-child relationship with God already the

hour we became born of God. We are children of God and our business with Him during worship is not to let Him "inspect our hearts." He is God. He knows our hearts. We cannot hide away from Him. He is interested in the condition of our heart every tick of the clock and not just during a worship service. Most important of all is that during His "inspection," He would not waste His time looking for our sins but rather for the "blood of Christ" in our soul we received the first time we trusted Christ as our only Lord and Saviour. The Apostle John said "the blood of Jesus, his Son, cleanses us from all sin." (1 John 1:7)

(4) Worship Transforms

"This is the promise of worship we can be transformed into God's likeness because he will reveal the truth about the condition of our hearts as we worship him."

I said above that this fourth teaching, the promise of worship, was loaded with Scriptural emptiness. Why since the author teaches that "we can be transformed into God's likeness" through worship. But there's no such promise in the Holy Bible. Worship produces no spiritual transformation on the worshipper.

When we say transformation we mean the second-birth type of experience where Magdalene the harlot, for example, became Magdalene the Saint. Hold in mind we are talking about transformation and not just mere reformation.

The extreme Pentecostal's PRAISE WORSHIP experience is an emotionally charged event with the worship leader serving as captain of the cheering squad type of charismatic "adoration" to God. Emotionalism, be it a blind feeling or something brought about by herd mentality and peer-group pressure can never effect a real spiritual transformation in the life of a person.

A two-hour worship service can never transform a person "into God's likeness."

Wiersbe's version of transformation as a result of worship is attached to his teaching on "wonder" as an ingredient in worship. If he meant "speaking in tongues," miracles, healing, then we beg to disagree with him since the Pentecostal tongues-speaking is suspicious and its miracles and healing are without Biblical authenticity—as already discussed in this paper.

We have the responsibility to live a sanctified and holy life ("be transformed into God's likeness"!) through faith in God's blessed Word and obedience to Christ Jesus. Mere worship alone (even using the praise worship model) can never transform a person until the member *pursues* sanctification!

"PURSUE . . . SANCTIFICATION WITHOUT WHICH NO ONE WILL SEE THE LORD." —HEBREWS 12:14

One needs to have a real faith in Christ and His Gospel if one desires to be transformed. Second, one needs the works of the indwelling Holy Spirit for one's spiritual conversion and renewal. All these follow a genuine trust that the Holy Bible is the word of God.

Transformed by Faith in the Blood

I am not comfortable with the charismatic's praise worship adoration to God, yet I am transformed by faith in the blood of Christ that cleanses me from all sin. (cf. 1 John 1:7) I always worship Jesus Christ in private, in my heart, and in our church, too—corporately. I knew Christ because of the Holy Bible. Jesus Christ, my Lord and God transformed me. It was not me who transformed myself simply because I was always attending a worship service.

DO ALL THINGS WITHOUT GRUMBLING OR DISPUTING; SO THAT YOU WILL PROVE YOURSELVES TO BE BLAMELESS AND INNOCENT, CHILDREN OF GOD ABOVE REPROACH IN THE MIDST OF A CROOKED AND PERVERSE GENERATION, AMONG WHOM YOU APPEAR AS LIGHTS IN THE WORLD, HOLDING FAST THE WORD OF LIFE.—PHILIPPIANS 2:14-16

In Romans 12:2, it says: "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." It is about the man-derived sanctification (or living a separate life after experiencing the Second Birth).

The "renewing of your mind" starts by not conforming to the sinful lifestyles of the world. It is about living the life of a real born-again Christian.

It was Paul's second exhortation after saying in the preceding verse (Romans 12:1) "to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

A Living and Holy Sacrifice

It is the Biblical admonition against the unruly and boisterous PRAISE

WORSHIP system, where the worshippers are not keen about presenting "your bodies a living and holy sacrifice, acceptable to God."

Second, the truth about the condition of our hearts does not dawn on us during the worship service. We all knew about ourselves during our conversion to Biblical Christianity, even before our baptism. After all, "faith comes from hearing, and hearing by the word of Christ." (Rom 10:17) We learned and believed we were all sinners and Christ died for our sins. (Rom. 3:23; 6:23) Even the Apostle Paul lamented of sin's power upon his life. He wrote in Romans 7:15: "For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate."

Transforming No One

Even before the start of any worship service, we know the condition of our hearts—that we are all sinners. That is why Christ said "without Me, you can do nothing." (John 15:5) We need to present our bodies, therefore, "a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

The madness and disorderliness of the PRAISE WORSHIP system is just unscriptural; transforming no one. If praise worship transforms a person, then absence from the assembly makes one less transformed. Paul, however, said (speaking about the man- (apart from the God-) derived transformation to be "*transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*"

The term *transform* came from the Greek word *metamorphoo* that forms the English word *metamorphosis* (from caterpillar to butterfly!)—not just a quick fix and "wonder-inspired" change.

Paul said that to be "renewed in the spirit of your mind, and put on the new self" (Eph. 4:23-24) we need the mental path to achieve it. We need the word of God, the clear message of the Gospel. When God's Spirit works in your heart, the verses of the Scriptures will become an illuminated array of truth that is living and powerful enough to "put on the new self." Our opinion is that corporate worship, the Pentecostal or any model, cannot be the shortcut method of the person's *metamorphosis* or transformation.

"For the word of God," when given by Moses or Isaiah or D. L. Moody or R. A. Torrey or Charles Finney or John Wesley (not just anybody else who is

not *anointed of the Spirit of God!*) “is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Heb 4:12)

There is transformation, there is revival, when the leader of the congregation is an anointed and chosen leader of God.

Hear him speak and you’ll never sleep and snore again during the sermon time. ~

Note:

[1] <http://www.christianitytoday.com/biblestudies/bible-answers/spirituallife/what-is-true-worship.html>
- Accessed: 09/29/2017.

CHAPTER 25. WORSHIP GOD ORDERLY AS A CHURCH

“But all things should be done decently and in order.”—I Corinthians 14:40

PUBLIC OR INDIVIDUAL WORSHIP

Sensational Corporate Worship

OF PUBLIC WORSHIP, the Apostle Paul required in First Corinthians 14:40, to "Let all things be done decently and in order." Where do extreme Pentecostals get their doctrine of an exhilarating and sensational PRAISE WORSHIP? Well, their supporting verses are all found in the Old Testament, more in Psalms, but they are not related to corporate worship. It is one clue in understanding the Biblical teaching on how to worship God as a church—the one coming from the Apostle Paul and Christ Himself.

Boisterous PRAISE WORSHIP may not be so objectionable if used for an individual worship (without disturbing and offending one's neighbors!). Shout or jump in your private worship to God. It is part of your right living this domain—jump because you own your feet or shout or do whatever you want to worship God as an individual.

Outburst of Emotions

But in a corporate PRAISE WORSHIP, Christ's worship teaching in John 4:23-24a excludes a noisy and unruly practice. The outburst of emotions toward God as recorded in the Book of Psalms is an inferior foundation for a Biblical and spiritual worship of the New Testament Church. Praise Worship requires “signs and wonders” unnecessary in expressing a sincere reverence and adoration to God. He honors faith more than the extreme Pentecostal’s compulsion for ecstasy every worship session.

“AND IT IS IMPOSSIBLE TO PLEASE GOD WITHOUT FAITH. ANYONE WHO WANTS TO COME TO HIM MUST BELIEVE THAT GOD EXISTS AND THAT HE REWARDS THOSE WHO SINCERELY SEEK HIM.”—HEBREWS 11:6, NLT

No Praise Worship in First-Century Church

Before exploring few verses from the Old Testament on praise, let us first show one salient fact that Jesus Christ, the Apostle Paul, the rest of the Apostles, including the 1st-century Church did not practice showy-praise as a form and part of a corporate worship. We don't have proof the Corinthians did it after Paul's rebuke on their tongues heresy. The PRAISE WORSHIP doctrine gives the extreme Pentecostals confidence it is Biblical and sound teaching since most non-charismatic groups imitated the practice in ignorance!

IN FIRST CORINTHIANS 12-14, WE FIND THE APOSTLE PAUL REBUKING THE GIFT-OBSSESSED CHURCH AT CORINTH. STUDY TABLE 2 AGAIN. WE WANT TO SHARE IT HERE SINCE SPEAKING IN TONGUES IS PART OF PRAISE WORSHIP:

FROM TABLE 2: REQUIREMENTS AND WARNINGS ABOUT SPEAKING IN TONGUES

1. NO GIFT, NO TONGUES (12:28);
 2. NO EDIFICATION, NO TONGUES (4:26B);
 3. NO INTERPRETER, NO TONGUES (14:28);
 4. NO WOMEN TONGUE SPEAKERS (14:34);
 5. NO SIMULTANEOUS SPEAKING WITH TONGUES (14:27);
 6. NO MORE THAN THREE TONGUE SPEAKERS IN ONE SESSION (14:27);
 7. NO DISORDER. TONGUES CAN BE CONTROLLED (14:32);
 8. NO BABBLING, FOR TONGUE IS A LANGUAGE (13:1; 14:10-11);
 9. NO CONFUSION. NO TRANCE. NO "SLAIN" (14:33; 40);
 10. NO TONGUES IF REQUIREMENTS ARE NOT MET (14:39);
 11. NO TONGUES FOR THE MATURE CHRISTIANS (14:20,22);
 12. TONGUES ARE NOT ENCOURAGED IN THE CHURCH (14:19).
-

The first tangling point on the PRAISE WORSHIP doctrine is the merger of "praise and worship" in the worship of our God. The reality in the extreme Pentecostal's understanding of worship is PRAISE WORSHIP and not praise AND worship (as mentioned earlier). Praise, however, is not "worship." Ruled as heretical, the PRAISE WORSHIP doctrine, therefore, violates the Scriptural essence of reverence to our Holy Father in heaven by worshipping Him "in spirit and truth." When truth is absent, then worship is worthless and the spirit present causing the emotions to rise is not from God.

Is Praise Worship a Worship?

Wrote one Praise and Worship apologist that praise "can be a part of worship, but worship goes beyond praise." True, but why practice PRAISE WORSHIP when worship is more than mere praising God, Biblically?

All Christian churches here and there sing praises to God before and after the

exhortation of God's Word through the preacher. We are all praising God as real followers of Christ, aren't we? Luke recorded in Acts 16 that Paul and Silas prayed and sang "hymns of praise to God."

"BUT ABOUT MIDNIGHT PAUL AND SILAS WERE PRAYING AND SINGING HYMNS OF PRAISE TO GOD, AND THE PRISONERS WERE LISTENING TO THEM."—ACTS 16:25

In Ephesians chapter 5, the Apostle Paul wrote that we need to "be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:18b-19)

Praise is Part of the Second Birth

Do we have trouble praising God? No. It is part of the Second-Birth experience to be joyful to God. "Rejoice always; pray without ceasing; in everything give thanks; for this is God's will for you in Christ Jesus." (1 Thess. 5:16-18)

A corporate worship service, however, is a different story. The Apostle Paul said that it should be done orderly (1 Cor. 14:40). Christ added that the Father seeks those who "worship Him in spirit and truth." (John 4:23-24) Therefore, the PRAISE WORSHIP of extreme Pentecostalism cannot pass the Biblical requirements for a public worship.

Truth is Superior to "Signs and Wonders"

Sad that in PRAISE WORSHIP, *truth* is inferior to "signs and wonders" they be fake or real. Fanaticism is accepted as part of the experience.

SAD THAT IN PRAISE WORSHIP, TRUTH IS INFERIOR TO "SIGNS AND WONDERS" THEY BE FAKE OR REAL. FANATICISM IS ACCEPTED AS PART OF THE EXPERIENCE.

THE FOUR ELEMENTS OF CORPORATE WORSHIP

Our Lord Jesus Christ Himself gave the core foundation of the doctrine of group worship in John 4:23-24. Here are the four (4) elements of a public worship:

- A. in spirit (not carnal or flesh-centered);
- B. in truth;
- C. decent, and;
- D. in order.

Of all these elements, the noisy, do-your-own-thing extreme Pentecostal PRAISE WORSHIP miserably fails to meet!

Of Corporate Worship

Question: How do we know that John 4:23-24 is the primary Scripture for corporate worship?

Well, it is Christ's specific doctrine on the above-named issue applicable for both public and individual worship. *Second*, His teaching that God seeks for those who worship Him in spirit and truth is integrated and exhaustive on adoration and worship to our Father in heaven.

Third. Christ's teaching on worship in John 4:23-24 refers to both collective and individual worship if studied on its context. Examine John 4:19-24. In verse 21, "Jesus said to her, 'Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.'" The discussion was group worship in this mountain or in Jerusalem just like worship facing Mecca for the Muslims.

"THE WOMAN SAID TO HIM, 'SIR, I PERCEIVE THAT YOU ARE A PROPHET. OUR FATHERS WORSHIPED IN THIS MOUNTAIN, AND YOU PEOPLE SAY THAT IN JERUSALEM IS THE PLACE WHERE MEN OUGHT TO WORSHIP.' JESUS SAID TO HER, 'WOMAN, BELIEVE ME, AN HOUR IS COMING WHEN NEITHER IN THIS MOUNTAIN NOR IN JERUSALEM WILL YOU WORSHIP THE FATHER. YOU WORSHIP WHAT YOU DO NOT KNOW; WE WORSHIP WHAT WE KNOW, FOR SALVATION IS FROM THE JEWS. BUT AN HOUR IS COMING, AND NOW IS, WHEN THE TRUE WORSHIPERS WILL WORSHIP THE FATHER IN SPIRIT AND TRUTH; FOR SUCH PEOPLE THE FATHER SEEKS TO BE HIS WORSHIPERS. GOD IS [E]SPIRIT, AND THOSE WHO WORSHIP HIM MUST WORSHIP IN SPIRIT AND TRUTH.'"

Worship in Truth

Keep in mind that God Himself seeks for people to worship Him correctly, in spirit and truth. It renders the teaching discussed earlier that worship transforms a person as absolutely false and unscriptural.

Wrote Wiersbe (already quoted above) that "Just as a devoted husband and wife [Wiersbe talked about 'wonder' in worship], or parent and child, will experience what they cannot easily define or explain, so the devoted saint of God, *thirsty for spiritual reality* [Italics added], will enjoy and experience of God that transcends the academic." For his saying "thirsty for spiritual reality," perhaps he was referring to the "wonder" (speaking in tongues, miracles, casting out of demons, etc.) in the Pentecostal worship. From the expositions we already made above we concluded that most of these so-called

“wonders” in an extreme Pentecostal worship is suspicious and questionable. Besides, Paul already taught our hearts that “*ye are complete in him.*” (Col. 10) I am not thirsty for spiritual reality in my sweet relationship with my dear Saviour Jesus for over 30 years now. Christ is my Spiritual Reality!

Real Worshipers

God is seeking for real worshipers. Who are they? They are those who worship Him in spirit (bow before Him in awe and deep reverence—decently and spiritually!) and in truth.

The praise worship is just so fanatical and signs-and-wonders-focused that it would assuredly qualify Christ's "depart from Me" judgment. Observe the following Scripture:

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”—Matthew 7:21-23 ~

CHAPTER 26. PRAISE WORSHIP VERSUS PRAISE IN THE BOOK OF THE PSALMS

"Make a joyful noise unto the Lord, all ye Lands."—Psalm 100:1

OF EXPRESSING ADORATION AND REVERENCE

Dig the Scriptures

WE HAVE DISCUSSED above the praise worship (or praise and worship!) teaching of extreme Pentecostalism from different angles. In the following paragraphs, we want to dig the Scriptures from the Book of Psalms hired to making the praise worship appear Biblical. As we have noted, there are two types of worship, namely, the corporate (public) and individual (private) mode of expressing adoration and reverence toward God. What is praise worship's brand or category?

The Merriam-Webster Dictionary defines worship as "reverence offered a divine being or supernatural power. . .an act of expressing such reverence. . .a form of religious practice with its creed and ritual."

Reverence for God as a Group

For our purposes, let us limit our definition of worship on the elbow of how do we express our reverence for God as a group (corporately) based on the Apostle Paul's instruction to maintain order in the church. "But all things," he wrote, "should be done decently and in order." (I Cor. 14:40)

As already taken up in other chapters of this material, the PRAISE WORSHIP DOCTRINE is just flesh-centered, signs-and-wonders fastened, and therefore, coming up short of the Biblical truth to worship God is spirit and truth. (John 4:23-24)

Make a Joyful Noise unto the Lord

"Make a joyful noise unto the Lord, all ye Lands." (Psalm 100:1) This portion of Scripture (amongst others!) speaks of the joy the Jews wanted shown to God, given God's goodness in helping them win over their enemies.

The Russians are fond of dancing in the streets in remembering their

triumphs as a nation. One time King David danced with his shirts off in praising God. Any born-again Christian may praise God the way he wants it alone in his room or any place without disturbing others. But in the Church, the extreme Pentecostal's noisy-praise is unscriptural. One reason is that when David danced naked before his God, he did it personally—not in a "church capacity."

We clap our hands in the church, right? But we always do it in a polite, decent, and orderly manner with no motive of summoning the "spirits." The so-called "joyful noise" in extreme Pentecostalism is a different noise. It can squawk or do any fanatical uproar hoping to attract the Holy Spirit and for the most-awaited miracle to begin. Demon-possession is a common occurrence in praise worship services according to tons of evidence we found in the books and on the YouTube.

Our Lord Jesus commands us to worship God in spirit and truth and there is no other worship doctrine taught by Christ for the New Testament Church.

Of Emotionless Worship

The other extreme is emotionless worship. It is when the Holy Spirit does not work with the preacher and other leaders of the church. Somewhere in this paper we wrote the need for the Gospel workers to have the anointing of the Holy Spirit.

The famous author, Warren W. Wiersbe, wrote in his book, *Real Worship*, that "I must admit that I tend to agree with Bishop Handley Moule, who said that he would rather tone down a fanatic than resurrect a corpse."¹ He is entitled to his opinion.

But fanaticism in religion is like metastatic cancer in the liver—it is a hopeless case. If the worship service is cold as a corpse, is it because of the church or God? No! Let Spurgeon or Moody or John R. Rice (or Warren Wiersbe?) preach to that "cold" church if you want to feel and recognize the "Spirit of God in our midst." Jesus Christ demands a solemn worship to a Holy God (John 4:23-24). And He requires the authority of the truth, and not of error and fanaticism.

"THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN."—JESUS CHRIST (MARK 7:7, NASB)

PRAISE WORSHIP: ITS NATURE, DANGER, AND SIGNS

Defend the Faith

Using Old Testament verses out of context to support a heretical teaching in this Church Age is unacceptable. Said Jude, "contend earnestly for the faith," not "deceive the masses"! PRAISE WORSHIP is not Biblical when applied corporately as it does not radiate Christ's core requirements for worship which are divine (not demonic) spirituality, holiness, righteousness, and truthfulness. (cf. John 4:23-24)

I viewed many YouTube videos about the so-called "praise break" of the Charismatic worship and found the extreme Pentecostal (mostly by black people) gathering to be distressing spiritually. I don't think the angels of God, Jacob, Abraham, Moses, the Apostle Paul, our Lord Jesus—all residents up there will do such *drunk dancing* (people in a trance state!) in the most holy place called Heaven before our Father God. Is it not an insult to God's holiness?

Doubting Thomas

The experience of "doubting" Thomas is a good illustration of one seeing a miracle (the risen Christ) and the quick response of "joyful noise," praise worship, and other charismatic stuff. After seeing Christ's nail-pierced hands and wounded side, Thomas said: "My Lord and my God!" (John 20:27b) Can you imagine the quick rising of his blood pressure and the winged beatings of his heart? It was ripe for a showy-praise and other modern giggling religious experiences by the extreme Pentecostals. After all, Thomas saw a great miracle: Christ rose from the dead and he met Him face-to-face and even touched Him!

But Jesus then calmed down his praise worship impulses and told him one more truth: "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." (John 20:29) Christ stopped at once Thomas' high instead of encouraging him to "dance in the Spirit."

What changed Thomas from the experience of an emotionally charged Pentecostal mode to a more solemn non-charismatic tone? The answer is the truth: "Believe, don't demand miracles, Thomas!"

Speaking of worship, this is Christ's doctrine as mentioned already: "God is

spirit, and those who worship Him must worship in spirit and truth.”

Who is God? Your answer determines your belief (and practice) on how to worship Him. If He is holy to you, then, you must approach Him from the paradigm of holiness. It is just like pleasing your grandfather by doing the things pleasing to him. Will you do “praise and worship” stuff in heaven? It’s up to you. But I know what pleases my Lord Jesus Christ: “worship [God] in spirit and truth.” A “concert worship” is always a theological issue whether or not it is pleasing to Our Most Holy Father God. I believe Jesus won’t attend a concert.

Praise Worship: Its Nature

The praise and worship (we named it PRAISE WORSHIP), one of the extreme Pentecostal distinctions, is an inseparable part of almost all extreme Pentecostals' gatherings, perhaps including birthday celebrations. Without it their religious services would be dry, without the Holy Spirit’s presence (goes their doctrine)!

The bottom line of extreme Pentecostalism is the satisfaction of the flesh; the only Bible-based religion heavily dependent on feelings and experiences, instead of God's Holy Word. "Praise and worship" is done right before (sometimes after or during) the pastor's sermon. And one appropriate term to describe the practice in its extreme form is chaos or fanaticism! (View this YouTube [LINK](#) for proof. I called it *Extreme Pentecostalism*. Accessed: 09/29/2017.)

Forbid Not to Speak in Tongues

[PAUL SAID:] “I THANK GOD, I SPEAK IN TONGUES [LANGUAGES, DIALECTS] MORE THAN YOU ALL; HOWEVER, IN THE CHURCH I DESIRE TO SPEAK FIVE WORDS WITH MY MIND SO THAT I MAY INSTRUCT OTHERS ALSO, RATHER THAN TEN THOUSAND WORDS IN A TONGUE. . . . THEREFORE, MY BRETHREN, DESIRE EARNESTLY TO PROPHECY, AND DO NOT FORBID TO SPEAK IN TONGUES. BUT ALL THINGS MUST BE DONE PROPERLY AND IN AN ORDERLY MANNER.”—I CORINTHIANS 14:18-19; 39-40

The Apostle Paul’s teaching always emphasizes language (“speak five words,” not gibberish) and prophecy or preaching in an orderly worship service with speaking in tongues [languages] not totally discouraged as we are always comfortable adoring God on our mother tongue.

Experience with the Holy Spirit

What do you think will happen when all efforts in the "church" during praise and worship target the much-sought-after experience with the Holy Spirit? One leading Pentecostal writer said a "little" fanaticism in Pentecostalism is unavoidable. This valid observation leads us to conclude that the extreme Pentecostal's praise heresy provides the devil manufacturing space for one doctrinal error after another. (See this [LINK](#). Accessed: 09/29/2017.)

Paul said, don't give the devil the opportunity. (Eph. 4:27) But extreme Pentecostal theologians are more interested in the number of souls added through heresy than in doctrinal preciseness. The result is the birth of pseudo-Christians with new songs, new "truths," and sad to say, new dancing "Christ"!

Of Sound Doctrine

Here is Paul's instruction to young Timothy regarding sound doctrine: "In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine you have been following." (1 Tim. 4:6) Following sound doctrine or teaching is required of God, for in later times some will pay attention to deceitful spirits teaching demonic doctrines. (1 Tim. 4:1)

The word *following* found in New American Standard Bible is a better rendering than the phrase "thou hast attained" in King James or Authorized Version, for it connotes application of sound doctrines, not an invention of strange teachings. The extreme Pentecostal's praise heresy was not invented until the 20th century, after around 2,000 years of true Christianity. Why did it appear in the first place? Because God's word should be fulfilled (in this thesis, through extreme Pentecostalism!): "For the time will come when they will not endure sound doctrine; but wanting their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths." (2 Tim. 4:3-4)

Role of the 'Dancing' Christ

W.T. Shedd, a well-known theologian, once said if your idea of God is wrong, then your faith is incorrect. We may add that your praises unto Him may also be unacceptable. Look, the Bible says Jesus is a man of sorrows (cf. Isa. 53). No one saw Jesus laugh, but many saw Him cry, according to the

book titled "7,000 Illustrations" by Tan. Where did extreme Pentecostalism get their dancing-Christ teaching during their praise and worship? With or without their Old Testament proof-texts, this indecent and chaotic practice of theirs will always be part of the extreme Pentecostal "worship" since it is inevitable when the emphasis anchors on religious feelings or emotions and experiences! But, said our Lord: "Worship God in spirit and truth"!

Showy Praise

Showy praise is not a Pauline teaching, either: "And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God." (Col. 3:15-16) Note that this verse requires, before ever praising God or "singing with thankfulness in your hearts to God":

A. To "*let the peace of Christ rule in your hearts*," not chaos, confusion or utter spiritual instability as what extreme Pentecostalists evidently manifest;

B. Let "*the word of Christ richly dwell within you*," or praise in the spirit of sound doctrines;

C. With "*all wisdom teaching and admonishing. . . (what?) with psalms and hymns and spiritual songs*," not rock music with "Christ" lyrics as the practice of extreme Pentecostalism (See: [LINK](#), accessed 09/28/2017); and

D. Sing "*with thankfulness in your hearts to God*" or praise God in your heart during public worship, for God sees man through his heart! (1 Sam. 16:7)

The Danger

When Satan tempted Eve at Eden, his teaching whirled along our carnal cravings, satisfying them the whole time. The result was Eve's new doctrine that should she disobey God she could meet all her material needs. (cf. Gen. 3) Introducing the flesh-centered praise heresy in Christendom by the extreme Pentecostals finds wide acceptance in almost all denominations. The reason? It gives the man his natural obsession to gratify the physical side of his being!

Even before the birth of extreme Pentecostalism, praise heresy had been used

during religious rites by almost all religions on the earth. The only difference lies in the terminologies. Instead of Jesus, the ancient Filipinos chanted the word "*anito*" or "*bathala*" or "*diwata*," their god. Unscriptural speaking in tongues or babbling, trance, chanting, prophesying—all these become part of all pagan religions the world over since the dawn of time, not excluding Buddhism and Islam. What did the 450 prophets of Baal do when asked by Elijah to show Baal's power in 1 Kings 18:26-29?

Striking Similarities

Let us note of the striking similarities of today's extreme Pentecostal praise heresy with the practice of the priests of Baal:

A. The noise and length of time spent during the session. Like extreme Pentecostalism, they "called on the name of Baal from morning until noon saying, 'O Baal, answer us.'" (v.26) When praising God, extreme Pentecostalists demand a sign. Note the word "answer us." The wild momentum of praising must continue until the sign of the Spirit appears, they believe, in the form of speaking in tongues, etc.

B. The gymnastics: "they leaped about the altar which they made" (v.26b). The praise heresy also encourages leaping around like a fool and other do-it-your-own-way nonsense, sometimes howling like a wolf during the session.

C. The Theology: "they cried with a loud voice." Crying aloud is one important menu in praise heresy. To use Elijah, doing so is necessary when one's theology is unscriptural. Here is Elijah's own words regarding the Baal-believers Scriptural ignorance: "Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened" (v.27). That is always the deepest conception of anyone shouting at his god: his god is either asleep or busy. What a shame is it to yell at our Lord Jesus during an extreme Pentecostal praise session!

Oh, how dangerous is it to join the throng of modern Christendom practicing fanatical praise worship tinged with devilish paganism? The Holy Spirit says some will follow demonic teachings in the last days. (1 Tim. 4:1)

The Mysteries

When an extreme Pentecostal joined with a non-Charismatic group, his impression would be that, unlike charismatism, the Holy Spirit was not in the

worship session. I was once a Catholic and attending Mass was always a good feeling. Forming an opinion out of "feelings" is unsound. Paganism lives because of the same Charismatic, mysterious, and spiritual experience. But Jesus Christ taught that His presence depends on the Biblical doctrine taught. (See Mark 7:7) "For where two or three have gathered together in My name, I am there in their midst." (Matt. 18:20) If we gather because of the carnal experience, then Christ would prefer attending a non-Charismatic audience. Our Lord wants a gathering for His Name and Truth without strange teachings.

Attending a conservative church can be as unpleasant sometimes as joining an extreme Pentecostal praise worship service. It is the truth. Some conservative pastors are converting the church hall into a classroom and bombarding members with lifeless Theology for one hour. It is agonizing to the soul since Christ applies His teachings to farm life, fishing, and other realities. The conservative pastor is sometimes talking to the walls while the people are yawning or Facebooking instead of worshipping God.

The Holy Spirit

We mentioned somewhere that church leaders need the fullness of the Holy Spirit. It is not more doctrinal preciseness but more Jesus from the Biblical edge.

Our Lord taught that "Man shall not live by bread alone, but on every word that proceeds out of the mouth of God." (Matt. 4:4) What satisfies the soul is God's Word.

Watching (even reading the books of) the great non-Charismatic preachers on the YouTube delights my soul like one quenched from thirst. The word of God given by an anointed preacher feeds my soul. A praise worship seasoned with fanaticism suffocates my faith—and I am born of God; I have Christ's Spirit. Like most of my readers I am a born-again Christian, and it is how praise worship dissatisfies my heart and soul.

If you are a child of God saved by faith in the blood of Christ finding praise worship of the extreme Pentecostal nourishing and satisfying to your soul, then continue with the practice. The Spirit of Christ in your soul is the Authority, not this book. Just be sure it is not another spirit, leading to a false hope. My thought of our difference in taste (aside from the soundness of the

doctrines presented here) is the limited (or partial!) knowledge God gave to us. “Now our knowledge is partial and incomplete,” wrote the Apostle Paul, “and even the gift of prophecy reveals only part of the whole picture!” (I Cor. 13:9, NLT) ~

Note:

[1] Warren W. Wiersbe, *Real Worship* (Tennessee: Oliver-Nelson Books, 1986), p. 24.

FINAL WORDS

The Bible just tells stories and writes doctrines without effort of persuading the reader. It's up to you. God is love and love works that way, giving freedom of choice and power to believe and discern the truth. "Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you." (Matt. 7:7, NLT) A. W. Tozer said his theology is John 1:9: "There was the true Light which, coming into the world, enlightens every man." Christ enlightens every man seeking truth, allowing blindness to the seekers of pleasures and the things of this world.

If you prefer emotions than the truth, then even God couldn't help your bias against reason and sound doctrine. "Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son." (2 John 1:9)

"But as for you, speak the things which are fitting for sound doctrine . . . so that the word of God will not be dishonored." (1 Tit. 2:1a, 5b)

THE AUTHOR & HIS OTHER BOOKS



JUN P. ESPINA AND HIS BELOVED WIFE VIRGIE

About the Author

A former educator, Jun P. Espina is a family man, blogger, painter, a Bible believer, a preacher, businessman, a lover of books—passionate about many things. He believes that it's always good to be alive, and that there's truth that is wisdom to the wise and foolishness to the fools.

Other Books by the Author

[Real Peace at Home](#)

Nourishing the Christian Hope (Not yet with Amazon)