

## **Today's Pentecostal-Charismatic-False-Heretical Teachings—Feb 3, 2011**

This article has been held back for too long, thus I will now write it and many installments to it. I was born again in 1992 by God's Spirit and began to attend a Pentecostal church after my conversion. I attended Pentecostal churches until October of 2008. In 2004 I came to the knowledge of Reformed Theology and began to teach and to preach, directly from the scriptures, the very word of God. My Senior Pastor asked me to leave in 2008 because he did not feel comfortable teaching his false doctrines with me present. I was called to the office and he told me that, though I was preaching the truth, nevertheless, his church was a Pentecostal church and not a Reformed church. He told me that as long as I was there that he could not teach the false doctrines of healing in the atonement, God wants us all healed, or many other false concepts that are held by Pentecostals.

I am not a novice to Reformed Theology, nor am I a novice to apologetics. I believe in a careful examination of God's word. I believe that one must rightly interpret the scriptures and to hold them above experience. This, however, is not practiced among Pentecostals. Pentecostals hold experience above and even authoritatively higher than the scriptures. Pentecostals do not use proper hermeneutical principles when they interpret God's word. They hold to the false concept of eisegesis [reading into the text what they want it to say] when they come to the Biblical text. The proper method is exegesis. When a person exegetes a text they pull out of the scripture what it actually states. [See my article on proper hermeneutic methods.]

This much stated I will state that I do not know everything. I am not claiming a superior knowledge above and beyond Pentecostals; the same knowledge and understanding of the scriptures that I possess, they too can possess. Yet I am claiming that I have the authority to examine their claims. In other words God commands us to test all things by his word. He commands us to test prophets by his word. He commands us to test systems of doctrine by his word. He commands us to test so-called miracle claims by his word. His word is the final authority. This is where I depart from Pentecostals. This is the only place wherein I stand superior. You see Reformed Theology holds to sola scriptura or scripture alone. Experience must bow before God's word. Feelings must bow before God's word. Prophets and their so-called prophecies must bow before God's holy word. Scripture and scripture alone is the final authority of faith and practice of that faith.

Above when I stated that I do not claim any superior knowledge above and beyond Pentecostals, I will state that this is not true for them. They do claim to have a superior knowledge above the average churchgoer. Pentecostals believe that they have "it" and other faiths or denominations have somehow missed "it." They are like the gnostics of old when they claim that they are in the "know" and everyone else has missed the boat. But above I stated that they claim that other faiths or denominations have somehow missed "it," but this statement is not entirely true. It is not true in the sense that Pentecostalism is a separate faith or denomination. Certainly there are Pentecostal denominations, but

today one cannot rightly identify a Pentecostal because this movement has spread out into many different denominations. In other words one does not have to go to a Pentecostal church to be a Pentecostal. Pentecostalism has spread into Methodist, Presbyterian, Baptist, and even Catholic congregations. But no matter where this movement spreads the same attitude of superiority goes with it. If you are infected by it, then you will feel that everyone else has missed something.

The Charismatic movement today is uniting all branches of Christianity on a global scale and because of this 'truth' goes out the window. Doctrine has left the Christian church and damnable heresies and corrupt living is replacing it. We see a unifying of Catholics and Protestants without any concern of what separated those two views 500 years ago. Because of a loss of truth we also have seen a decline of morality in the church. G. K. Chesterson once stated, "Heresy always does affect morality, if it's heretical enough."

One reason for the rapid growth of Pentecostal-charismatic beliefs is because a majority of the television-evangelist on television today teaches and propagates the false teachings of Pentecostals. They boast in the fact that they are going against tradition. Read a quote by a leading television-evangelist in America:

Frederick K.C. Price: "God can't do anything in this earth realm except what we, the body of Christ, allow Him to do. Now that statement is so--that's so--that's so foreign and so contrary to tradition that, like I said, if they could get their hands on me right now most evangelicals would burn me at the stake and dismember me and feed me to the crocodiles, because they'll consider that statement to be just heresy." "Ever Increasing Faith" program on TBN [1 May 1992], audiotape #PR11"

This statement by Frederick Price is in complete contradiction to what God's word declares. God tells us in Isaiah 46:9-10 "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Some would say, "But that is Old Testament, now that we are in the New Testament God has given us authority and he is waiting on us." Okay now let's go to the New Testament and I will quote directly from Christ Jesus. After his resurrection he stated in Matthew 28:18 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." You see this is another quality of Reformed Theology. Reformed Theologians recognize that God is absolutely sovereign in all areas of life. God is absolutely sovereign over his entire creation. The very definition of God is that he is a being that is absolutely sovereign over all his creation. To say otherwise is to claim to be an atheist. So, contrary to what Frederick Price stated, God can do what he pleases in this earthly realm. God is sovereign. He is Lord. Christ is seated at the right hand of the Father ruling and reigning over this universe. God is not limited to the will of his creatures, neither has he given away his authority. The

Church as Ambassadors of Christ has the authority to speak in Christ name, but never for one moment is God limited to the will of the creature.

This much stated, I will close this post by relating to you my goals for writing this material. My goal in publishing this article, first, is to bring glory to God. My second goal is to expose false teachings and to expose those who claim to be speaking for God. So I pray that you are learning from this and pray that it is a blessing to you. Come back next week for part 2.

### **Today's Pentecostal-Charismatic-False-Heretical Teaching—Feb 10, 2011**

Before I begin I would like to state that I knew that this article would not generate any comments. This is because to speak against a charismatic is to expect to be shunned by the church world of today. I stated in my previous post that Charismatics are not just in a Pentecostal denomination now, but have crossed lines infiltrating all denominations. Therefore if I speak against Charismatics, then it's as if I am speaking against all denominations. I also want to restate that I was among Charismatics for sixteen years and therefore can speak by 'experience.' This is the key word among them 'experience.' They are always speaking about feeling God, experiencing God, being led by God, but what I want to ask: Is why don't they listen to God?

Is Experience a Test of Truth?

Charismatics are big on experience. They elevate experience above the scriptures and actually interpret the word of God by their experiences. Many of them today claim to be getting new revelations from God. Their revelations are so outrageous and a complete distortion of God's word. It does not take long to identify whether are not these false charlatans are actually speaking by God or not if one studies his scripture.

For instance Oral Roberts once made the fantastic claim that a 900 ft. tall Jesus appeared to him and told him that he would die if he did not raise 8 million dollars in the next twelve months:

"I felt an overwhelming holy presence all around me. When I opened my eyes, there He stood ...some 900 feet tall, looking at me ... He stood a full 300 feet taller than the 600 foot tall City of Faith. There I was face to face with Jesus Christ, the Son of the Living God. I have only seen Jesus once before, but here I was face to face with the King of Kings. He stared at me without saying a word; Oh! I will never forget those eyes! And then, He reached down, put his Hands under the City of Faith, lifted it, and said to me, "See how easy it is for me to lift it!" Oral Roberts: An American Life, p. 415.

Many today are duped into believing the outrageous claims of the Tele-evangelist. So much so that

their doctrines trickle down into the charismatic movement and take over the minds of those who follow their teachings. But as the title of this edition indicates; I will ask: “Is experience a test for truth?” Let’s look at a few of the apostles in the word of God and see what their reactions to experiences were.

Peter was a disciple of Christ that had a problem with emotions when he experienced certain things. He was very outspoken and was quick to rush to conclusions upon finding out about Jesus’ death in Jerusalem. But did he base his faith in Christ on his experiences? We remember the glorious experience that he had when he was on the mountain and saw the transfiguration of Christ. He was so astounded that he wanted to build three tabernacles on the mountain and stay right there forever. But this was not God’s will. But as we read in his epistle about this experience we see that Peter does not focus on his experience, but on the word of God.

## 2 Peter 1:16-20

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first that no prophecy of the scripture is of any private interpretation.”

Peter’s experience was not the test for truth, but we see that he tested his experience by the sure word of God. He realized that many of his readers had never seen Christ, but knew that they loved him. 1 Peter 1:8 “Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:”

But in today’s charismatic congregations there is no test of truth by scripture. Each and every fantastic claim that comes forth is believed to be from God. I have seen individuals mess up singing a song and restart it several times and then they began to speak to the sound equipment commanding spirits to come out of it. They will claim that the devil is trying to hinder them from singing their song. This is nothing more than animism. Animism is a belief that inanimate objects have souls or spirits.

What about Paul?

Did Paul base what he believed about Christ on his experiences? Paul definitely had an amazing experience. Here he is on his way to Damascus and he sees a blinding light and hears a voice and is knocked to the ground. Now if anyone could boast of an experience it would have been him, but he did

not focus on his experience when he went into the synagogues, but as scripture states he would reason from the scriptures.

Acts 17:2-3

“And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”

In 2 Corinthians 12 Paul also gives us an account of his experience of being caught up into heaven and hearing words that are not lawful for a man to even speak. Matter of fact he never makes known what those words are. When he writes to the various churches he constantly reminds them that their focus should be on scripture. For instance: Rom. 4:3 “For what saith the scripture?” Rom. 9:17, “For the scripture saith...” Romans etc... Gal. 3:8 “and the scripture saith...” Gal. 4:30, “Nevertheless what saith the scripture?” Matter of fact he goes on to tell Timothy in 2 Timothy 3:16, “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:” Paul told Timothy that he should give attendance to reading, to exhortation, to doctrine 1 Tim. 4:13. But I have sat in Pentecostal churches expecting to hear a sermon and instead a prayer line will break out and everyone will dance around for an hour. Then the Pastor will tell everyone that God has been in their midst and he will dismiss the service without even opening the word of God. I want to know how God has been in the midst if no one even gave him a chance to speak through his word.

But what it boils down to is that there are several different religions competing in our congregations for supremacy over the church. One is true Christianity, but the one I am describing here is mysticism. Mysticism is the doctrine of an immediate spiritual intuition of truths believed to transcend ordinary understanding. In other words the Pentecostals believe that the only way to understand truth is through some kind of mystical experience and not with our minds. This is why so many Pentecostal Charismatics reject knowledge or reject seminary training because they think that they are the ones in the “know” as the Gnostics of old.

Yet Jesus commanded us to love the Lord our God with our heart, soul, and mind. Today all of these are neglected when it comes to loving God; especially the latter.

Stay tuned for another article next Thursday.

## Today's Pentecostal-Charismatic-False-Heretical Teachings—Feb 17, 2011

Today I want to examine several scriptures that Pentecostals use, out of context, in order to try and ward off any who would examine their claims with the word of God. They claim that there are specific scriptures that can be used as a defense against examining these strange phenomena going on within charismatic circles. They claim that if you examine their experiences or speak against the so-called move of the Spirit, then you will be speaking against God himself. Yet the scriptures everywhere warn us to test everything, to try the spirits to see if they are of God, or to examine the prophecies of anyone who claims to be sent from God.

There are many characteristics of the occults within today's Pentecostal movement. One of the similar characteristics, between the two, is to place a curse upon those who will examine or speak out against their false claims. One of the ways that Pentecostals place curses on people, that examine their claims, is by ripping scriptures from context and using them as some kind of voodoo spell on those who are not privy to their beliefs. But what we want to examine is: Are there any such scriptures in the Bible that could be used against nonbelievers of the charismatic movement?

First let's examine one famous scripture that I had heard quoted among Pentecostals for years. This scripture is the scripture of all scriptures because it is used as the supreme curse against anti-Charismatics. Let's read this scripture:

Psalms 105:15 Saying, Touch not mine anointed, and do my prophets no harm.

This scripture is big among the Charismatics as the primer response against those who speak out against this charismatic movement. This scripture is used to say that God rebukes people who speak against his prophets and spiritual leaders. Now it is true that God, in times past rebuked certain peoples or nations, who would not heed his messages, but what is under review here is whether or not it is wrong to speak against Charismatics is the question we need to examine. First let's read this scripture in some context. Instead of just ripping it out of the Bible and making it say what the Charismatics claim that it does. Here is Psalms 105:11-17:

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12 When they were *but* a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, *even* Joseph, *who* was sold for a servant:

This scripture can also be found in 1 Chronicles 16:22. The text there reads almost identical to this one in Psalms. But what we want to know here is whether this is a spoof text of the Charismatics? The answer is plain: I believe that it is because nowhere in this chapter is God stating that he will rebuke people for examining the Charismatics false claims. Nay, but the text is directed towards Israel and is reminding them of what God has done for them. How do I know this? Because Psalms 105:5-6 calls on the seed of Abraham and the children of Jacob to remember the marvelous works which God has done for them.

So we see that this scripture cannot be used by the Charismatics as a curse against those who examine their claims with the word of God. What about the scripture that states that we are not to judge, lest we be judged. Well let's go to Matthew 7 and read it in context. Matthew 7:1-5 states:

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Here Jesus is giving us a solemn warning against not judging hypocritically. He does not state that one is not to never judge, but that they should not judge hypocritically. He tells the Pharisees in John 7:24 to not always judge according to appearances, but when they do judge; judge righteous judgment. Paul also tells the Corinthians to get one in the church who is least esteemed in order to judge between two brethren instead of taking one another into the courts. So we can conclude that it is not wrong to judge, but that when we do judge, we should always base our judgment on what God has said concerning any matter.

Therefore God has called us in Deuteronomy 18 to judge or examine those who claim to be prophets. If they make predictions that do not come to pass, then they have not spoken by God. Paul tells the Thessalonians in 1 Thessalonians to test all things and to hold onto that which is good. Finally John tells us in 1 John to examine every spirit because many false prophets have gone out into the world. Charismatics have made many prophecies and later we will look at some of their false claims.

## Today's Pentecostal-Charismatic-False-Heretical Teachings—Mar 3, 2011

### Calling things that aren't as though they were

In Charismatic circles today one hears much about being able to speak things into existence. Charismatics quote from Proverbs, probably more than any other single book. Yet they do not take what they quote and interpret it in context. One of their favorite verses from this book is Proverbs 18:21, which says, “Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.”<sup>(1)</sup>

Charismatics believe that one can speak life or death with the tongue. In other words whatever you say will come to pass. I was once rebuked by a Charismatic Pastor for saying that a certain person was not saved. This Pastor told me that I am never to say that a person is not saved, or say that someone is sick, or say that I am in debt. The reason this Pastor gave for not saying these things is that if we make statements such as these, then these circumstances will not change. We are to always speak the opposite about everything we talk about. Yet this is nonsense. If I say that someone is well and they are really sick, then who will pray for them? Or If I say that someone is saved and they are really lost, then who will pray for them? I can confess all I want to that my car is red, but every time I walk outside and look at it, that car will still be black.

The idea behind these Charismatic statements is called the power of positive thinking. This is a philosophy that has been forced into Christianity and has nothing to do with faith. Faith and the power of positive thinking are just as opposite to one another as oil is to water. They do not mix. God has always called on us to place our faith in him; no matter how discouraging the circumstances appear to be. We are not to confess the opposite, in order to change the circumstances, but are to pray that God's will be done in the midst of them. The circumstances may be there in order to change us.

This much said, I will go to my main scripture that Charismatics rip from context. When Charismatics pray, preach or speak about changing the circumstances around them, they always use these words, “We are to call things that aren't as though they were.” They speak as if they are God and have the power to create. <sup>(2)</sup> But the only place in scripture that even contains such words is in Romans 4:17. In this chapter, however, Paul is not claiming that we are able to call things into existence. Yet Charismatics never interpret this in light of the context of scripture. They are to busy ripping scripture from the context and making it say what they want it to.

Let's examine this scripture and see what it is saying:

Romans 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they

were.

In this scripture we see that it is God who is able to call things which be not as though they were. God can call Abraham the father of many nations before he ever is the father of many nations. God can call people his people before they are ever his people and only God can call something out of nothing. So we see that the Charismatic belief that you can name it and claim it or speak positive confessions is a man made philosophy that has nothing to do with Christianity. God has called us to believe in him, to trust in him, to put all our confidence in the one who can call things which be not as though they were.

(1)

Most interpret Proverbs as being absolute principles or principles, if followed, will always produce the result of the Proverb. Yet Proverbs are not to be interpreted as absolutes. Proverbs are wise sayings and should be followed, but nevertheless God is still sovereign and can do as he pleases. For instance, I can train up my children in the way they should go and when they get old they can still depart from it, even though the scripture states that “when he is old, he will not depart from it.” The reason he can depart from it is because God may not have chosen him to salvation, just as he did not choose Esau. So Proverbs are good principles that are to be followed, but nevertheless, they may not always produce the result of the Proverb.

(2)

Some Charismatics are claiming to be little gods. We will address this in a later post.

### **Interpreting the words 'Spiritual Gift' and 'Power'--Mar 10, 2011**

The proper method of interpretation would be to exegete a scripture text. This means that a person would extract or draw out of a text of scripture the meaning of the text in its historical-grammatical setting. In other words exegesis is the critical interpretation of your text. The opposite of this view would be eisegesis. This method does not seek to extract from the text the meaning of the authors of the text, but this method seeks to read into the text a meaning that is foreign or does not exist in the text. This later method is erroneous and should never be used by those who interpret scripture.

Nevertheless when Charismatics come to a text of scripture they bring their preconceived biases with them and literally always read into the text something that the text never states. Today we are going to examine several texts of scripture and I will show how Charismatics usually interpret them and then give you a correct interpretation; one that is drawn out of the text itself instead of read into it.

Every time Charismatics see the terms 'Spirit' or 'Power' in the text it seems that all they can think of is

spiritual gifts such as speaking in tongues, healing, miracles, and so forth. They never bother to try and interpret these terms in light of what the authors intended meanings were. This is because Charismatics are biased towards a certain view when they come to the text. Therefore they almost always read that bias into the text.

Let's examine one scripture that is always misinterpreted by Charismatics concerning spiritual gifts.

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Immediately when a Charismatic reads this text all they see is the term 'spiritual gift' and automatically think that Paul is speaking of giving the Romans some kind of supernatural gift that they can use. Yet if Paul is not telling the Romans this, then what is he saying? Let's interpret the term 'spiritual gift' in light of the rest of the verse

By using the words "For I long to see you" Paul says that he has a deep seated affection to see them in order to make them more confirmed in Christ. In other words he was desirous to see them in order that he might impart unto them a certain spiritual gift so that they might be rooted and established in the faith. This is not the spiritual gifts that are listed in 1 Corinthians 12, as supposed by Charismatics. Gifts of miracles, healing and tongues do not establish us in the faith. This was Paul's desire that he might establish them in the things of God.

The 'spiritual gift' of which Paul thus speaks then is the preaching of the gospel which he planned to do as soon as he came. We can see that his intent towards them was to come and preach to them the gospel of God which he was separated unto. As he is closing this letter he explains this to them.

Rom 15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

Paul even tells them in the very next verse of chapter 1 why he wants to come to them so "That I may be comforted together by the mutual faith, both of you and me." From this it appears that he desired to be among them to exercise the office of the ministry, to establish them in the gospel and to confirm their hopes. He expected that the preaching of the gospel would be the means of confirming them in the faith; and he desired to be the means of doing it.

So you see when we rightly interpret this scripture we will not get the interpretation of a Charismatic. But before I close I want to examine one more scripture. Let's read it:

2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

In this verse Charismatics are big on taking the words 'denying the power thereof' to mean that someone denies the gifts of the Spirit. Yet this is far from what the Apostle Paul's intended meaning was. Let us examine the text in light of the surrounding text of scripture.

In this chapter we see the Apostle Paul describing how men will be in these last days since the coming of Christ. Men will be lovers of selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, and so much more. Nevertheless men will still go around patting one another on the back commending themselves and thinking more highly of themselves than they ought. The scripture states that they will have a form of godliness or they appear outwardly religious, but inwardly they do not have any experience with the gospel or allow it to exert any influence on their lives.

So the power they deny is not speaking in tongues or miracles, but they deny the gospel's power to save and influence them in their daily lives.

Again we see that the Charismatic interpretation of this verse has no validity. Charismatics just twist scripture to their own harm. They have no proper knowledge of the things of God because of their biases.

### **Today's Charismatic Tongues Examined Pt 1—March 31, 2011**

Charismatics, or if you prefer Neo-Pentecostals make much of the fact that they can supposedly speak in tongues. They boast of this ability and make those who do not manifest this phenomenon feel inferior. They claim that everyone ought to seek this supposed gift and if they do not, then they are being disobedient to God.

What I want to examine today is whether or not today's Charismatics actually manifest the same gift as that which was given in the book of Acts? If they do, then maybe the Cessationist has missed something. But if what they have does not measure up to what was given to the early Church, then they ought not to be participating in such phenomenon.

Let's look in the book of Acts and read what happened when the day of Pentecost was fully come.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

The last verse of which we read is the clincher that disproves the tongue speakers of today. This scripture plainly declares that Jews gathered from all nations heard the apostles and their group speak in their own language. You see there were Jews gathered together from many different countries who now spoke in the language of the country from which they came. When the Spirit came on the apostles and their group they were given the ability to speak in the language of all these other Jews. Therefore the gift of speaking in tongues was the apostolic ability to go into any city, area, or country and speak in the native language without having ever learned the language.

Do today's tongue speakers measure up to the phenomenon which was given on the day of Pentecost? Do they have the ability to go into any country and preach the gospel in the language of the people there or do they have to go to school and learn that language before they go on their missionary trips?

I want to tell you today that all Charismatics will readily admit that they have to go into a school and learn new languages before they can go witness to other nations. They readily admit that they have no ability to speak in foreign languages when they meet someone who speaks a different language.

I know the objection of today's Charismatic. He will say that the tongues that he speaks with are a heavenly prayer language that no one understands. Yet I challenge him to show me in scripture where any such language was ever given or manifested? Paul told the Corinthians in 1 Corinthians 14:

1Co 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

You see the same phenomenon that is going on in today's Charismatic churches was also being practiced at Corinth. Before the Corinthian was saved and came to the knowledge of Christ he would go down to the local temples and speak in gibberish. They would make sounds that have no meaning. This is why Paul writes to them and rebukes them for speaking in all kinds of gibberish and nonsense that cannot be understood.

As someone who was in the Charismatic churches from 1992 to 2008 I can tell you that all the tongue speaking that I ever heard was nonsense and gibberish. The tongue speaking that went on would be one or two syllables repeated over and over. After the tongue speaker would get through there would be at times someone who would get up and supposedly interpret these so-called tongues. When the interpretation would come forth there would be five or six sentences (sometimes more) worth of interpretation. I want to tell you that there is no known language on the face of this earth whereby one can get five or six sentences from two syllables.

Some of the main people that were doing the supposed tongue speaking were women. This is why Paul commanded the Corinthians in 1 Corinthians 14:

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

And he said three verses later

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Almost always a Charismatic is an Arminian and he boasts of being able to keep God's commands, yet he ignores the New Testament commandments. In the scripture I just read Paul says that what he writes is the command of the Lord. Therefore "Let your women keep silent in the churches" is a command of the Lord.

So what I want to conclude today is that today's Pentecostals should not call themselves Pentecostals. This is because the so called tongue speaking that they do does not resemble that which was given by the Holy Spirit on the day of Pentecost. Instead they ought to call themselves Corinthians. Today's Charismatics are just like the Corinthians who were speaking gibberish and disrupting the service and had no order in the things that they were doing.

Next week we will examine the reason tongues was given or in other words what was the purpose of this sign?

Hershel Lee Harvell Jr.

## Today's Charismatic Tongues Examined Pt 2—April 7, 2011

Last week we examined modern tongues with the tongues that were used in the book of Acts. We found out through our examination of today's modern tongues that what is being manifested today in Charismatic circles is not the same thing as that which was manifested on the day of Pentecost. The tongues of the early church were a gift that enabled the apostles to preach in other languages without having to learn the language. Today's modern tongues, on the other hand, is nothing more than occultic gibberish that has no meaning.

The question we will answer today is, "What was the main purpose of the gift of tongues in the early church?" We will answer this question by examining the book of Isaiah and 1 Corinthians.

In 1 Corinthians we see Paul explaining to the Corinthian Church that tongues was a sign to the unbeliever and not for the believer. Let's read this scripture:

1Co 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

In today's Charismatic circles we are never told what the sign of tongues is for. All we ever see is the mass confusion that is wrought among the congregation when individuals began to supposedly manifest this gift. Yet here in 1 Corinthians Paul plainly tells us that tongues are not for believers, but are instead for unbelievers.

Many read this chapter and just completely ignore what Paul says here or they do not understand it when they read it. But if we would skip back a scripture and examine in context what Paul is saying, then we will get a clearer understanding of what we are being told.

1Co 14:21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

1Co 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

Paul is quoting here from Isaiah 28:11. If we interpret properly the chapter of Isaiah we see that God is saying, through the prophet Isaiah, that he will bring upon them the Babylonian army and that they will be mocked and scorned by men of other tongues, namely the by those who speak the Chaldean language.

Paul takes this scripture and applies it to Pentecost. He shows the Corinthians that the gift of tongues was a sign to the Jews. Almost every time we see the tongue gift manifested in the book of Acts there

were Jews present. Paul is saying that God would speak to the Jews with the tongues of other nations and even though they see this sign they still would not hear him.

You see the Jews thought that the only language that was not defiled, corrupt, vulgar, or impure was the Hebrew language. They thought that the languages of the other nations were defiled and not holy. God gives the Jews a sign of which was the manifestation of men speaking in the Gentile languages. Yet even though they see this sign and have the gospel preached to them in other languages, on the day of Pentecost, nevertheless they still would not hear God.

Therefore we see that there is absolutely no reason for Gentiles to be speaking in tongues today. The tongues were a sign to the Jews and not to the believer. The believer does not have to have tongues manifested before him because he already believes. But the unbelieving Jews did not believe though they were preached to in the Gentile language.

I have shown that the sign of tongues is no longer needed in the church of today. The gospel spread quickly by the gift of being able to speak in other languages and therefore once the gospel is settled and understood in that language, then there can be men who understand that language who can carry the gospel on.

Next week we will examine Paul's order in the use of tongues and we will see if today's Charismatic movement measures up.

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### **Today's Charismatic Tongues Examined Pt 3—April 14, 2011**

The past few weeks we have looked at the Charismatic use of tongues in our present churches. We have discovered that the tongues that are practiced today, among Charismatics, are not the same as the tongues manifested among the early Church. First the early church spoke in other languages and not just several syllable words that are nothing more than gibberish. Secondly the tongue gift used in the early church was a sign to the unbelieving Israelites and not for the believing Gentiles. Today we will examine why Paul wrote to the Corinthians concerning tongues.

It seems that every Charismatic Church, that I have ever visited, who have manifested strange utterances during the service, have always been out of order in their use of their so-called tongues. Men or women will begin to use strange utterances at any or all times during the service. I have even heard, through close acquaintances, that in the Church of God denomination that certain people will begin to

use tongues even while the preaching is going on.

Paul wrote no instructions on how to preach the word of God. In other words he did not say that a preacher must wear a robe or not wear a robe. He did not say that the minister ought to sit, stand, kneel, preach from a pulpit, a table, etc..... He wrote very little concerning how to partake of the Lord's Supper, save only that an individual ought to examine himself and see whether he is worthy to partake of it. Paul also wrote no instructions on how to baptize individuals, yet when it comes to the spiritual gifts and particularly tongues, Paul wrote three whole chapters and one chapter centers around nothing but the right use of tongues.

Why did Paul spend so much time on the subject of gifts and particularly the subject of tongues? The reason is obvious; the Corinthian Church was out of order in their use of this gift. Most Charismatics today believe that Paul wrote 1 Corinthians 12-14 in order to give the Corinthians the knowledge of how to use spiritual gifts. This is only half the truth. Paul's entire letter to the Corinthians is a rebuke and not a commendation. In other words Paul wrote a letter that was actually a rebuke of the Corinthians for all kinds of sins, abuses or misuse of sacraments, namely the Lord's Supper. The first letter to the Corinthians is a rebuke by Paul for division, vain oratory, fornication, going to law against one another before unbelievers, getting drunk and taking communion, depriving the poor of communion, misuse and extreme abuse of sign gifts, and so forth. Therefore chapters 12-14 are chapters that are meant as a rebuke of the Corinthians misuse and even pagan manifestation of certain so-called gifts, instead of chapters on the use of spiritual gifts, as some Charismatics of today think.

Therefore I will say that even if the so-called tongues movement of today were genuine, then it is usually manifested against the order laid down by Paul in the first book to the Corinthians. Since God is not the author of confusion as Paul states, then we should not practice anything that leads to confusion in the Church.

Though I had much more that I wanted to go into, nevertheless in order to keep this post from being too long, then I will conclude by saying that today we have seen that Paul's writing of the first letter to the Corinthians was in order to correct abuses that were present among the Corinthian Church. Therefore we have discovered that the chapters that deal with spiritual gifts were actually written in order to bring order to a church, which was out of order.

Next week we will examine the right use of tongues as laid down by the Apostle Paul.  
Hershel Lee Harvell Jr.

## Today's Charismatic Tongues Examined Pt 4—April 21, 2011

The past few weeks we have looked at the Charismatic use of tongues in our present churches. We have discovered that the tongues that are practiced today, among Charismatics, are not the same as the tongues manifested among the early Church. First the early church spoke in other languages and not just several syllable words that are nothing more than gibberish. Secondly the tongue gift used in the early church was a sign to the unbelieving Israelites and not for the believing Gentiles. Thirdly we examined why Paul wrote to the Corinthians in the first place. In other words was he trying to show them how to use spiritual gifts or was he rebuking them. We saw in our last post that Paul was rebuking the Corinthians because of their misuse of the sign gifts. Finally today we will examine the right order for the gift of tongues if the gift were still available today.

Let's examine 1 Corinthians 14:1-2

1Co 14:1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

1Co 14:2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

Charismatics usually use the last scripture quoted to say that there are tongues that no man understands or that there is a prayer tongue. This tongue, they claim, cannot be understood because it is a special prayer language or an angel tongue. I asked a charismatic one time to show me where this special prayer language or angel tongue was in scripture. He could not find a scripture that taught such things.

In 1 Corinthians 14:2 Paul is not claiming that there is a tongue that can be used that is not known to men. Paul simply says that if a person speaks in a strange or foreign language, then what is being spoken cannot be known to those who hear it, because in the spirit the speaker is speaking mysteries. If we keep the scripture in context we will see that Paul states that an interpreter ought to be present in order to reveal what has been spoken and then it is no longer a mystery that is being spoken because what was spoken has been manifested in the language of the person who heard it.

Paul goes on to say that he would rather that they all prophesy or speak unto men in their own language words that will edify, exhort, and comfort, because he that speaks in an unknown tongue only edifies himself. In other words he that speaks in an unknown tongue feels built up, comforted, and ecstatic as the Spirit works through him to speak in other tongues. But the one who prophesies in a known language is edifying all those who hear.

Paul tells the Corinthians that if he comes to them speaking in foreign languages that it will not profit them. The only way he could profit them is to speak by revelation, or by knowledge, or by prophesying, or by doctrine in their language. Paul then goes into a discussion of what it is like for someone to come in speaking in tongues. Paul likens them to a battle trumpet which gives off uncertain sounds and therefore the troops are unsure whether or not an enemy is approaching. So Paul is showing them that the best gift is not the gift of tongues, but the gift that can be used to edify the church.

Paul tells the Corinthians that if they do speak in tongues, then they need to pray that they may interpret what they said. While using himself as an example Paul says that if he prayed with the spirit, then his spirit prays, but his understanding is unfruitful or those who hear will not be able to understand what Paul is saying because the understanding of his words cannot be known by those who do not speak that language. Therefore Paul said that when he prays with the spirit, he will pray with the understanding also and when he sings with the spirit he will sing with the understanding also. In other words Paul is not saying that he will pray or sing that he might understand, but that others might understand. 1 Corinthians 14:6 agrees with what I have said. I am saying that Paul is not saying that when he prays with the spirit that his understanding is unfruitful or that he does not know what he is saying, but that those who hear him cannot understand and therefore Paul's understanding to them is unfruitful or produces no results. Therefore he will pray and sing in a language that might be understood by all.

In 1 Corinthians 14:6 Paul says that if someone is occupying the room in which you are praying and they hear you speaking in a foreign language, then they will not say amen when you get through because they understand not what you are saying. What you have said is unfruitful because they do not know what you have said.

So here I am simply trying to show that Paul leads the Corinthians to a point whereby he tells them that the best way to speak in a congregation is in a language that everyone understands. Paul said that he would rather speak five words that they could understand than ten thousand in an unknown language. He follows this by saying that in understanding or in dealing with others they ought to be men and not children.

Next Paul shows them that a tongue was a sign to the unbelieving Jews and is not a sign to believing Christians. We discussed this two weeks ago.

Finally Paul lays down the order of the gift of tongues and teaches them that if one speaks in tongues, then he or someone else ought to interpret the tongue. In other words there ought to be order in the church service because God is not the author of confusion, but of peace. Therefore if one speaks in tongues let it be interpreted or else keep silent.

Right in the middle of dealing with the tongue gift Paul addresses a serious problem that was among the Corinthians. He adds that women are to be silent in the churches because they are not permitted to speak, but are to be in obedience as the law says. Why did Paul address this issue? The simple reason is that the women were the main tongue speakers. They remembered their days down at the pagan temples where they used to go into uncontrollable utterances. So they would stand up in church and just talk away in nonsensical gibberish.

Many do not like the fact that Paul told the women to keep silent in the churches, but these same people boast of keeping God's commands in the Old Testament, yet the New Testament commands are overlooked. A few verses later Paul told the Corinthians that the commands he was giving were the commands of the Lord.

So I will conclude that today's charismatic circles are out of order. Instead of reading 1 Corinthians and seeing the order that Paul spoke of, on speaking in tongues, they instead proceed to disrupt entire services just to try and make a show of their so-called spirituality. They say the spirit, the spirit. To this I reply as Luther did, "I slap your spirit on the snout."

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### **Charismatic Leaders Controlling Ways—April 28, 2011**

I have been in Charismatic Churches whereby the leader or head Pastor will condemn or pronounce curses on anyone who leaves their church. They will say things like, "God put you here, so this is where you are to stay." Or "You will never be blessed unless you stay here and stay underneath the umbrella of our Charismatic truths." But I want to say that Charismatic leaders take upon themselves authority that does not belong to them. They always rebuke demons, spirits, and Satan, yet in scripture only God rebuked Satan.

I give you another short article exposing the captivation of people within charismatic Churches.

### **Charismatic Captivation Exposed** by Steven Lambert, Thd.

Multitudes of sincere and trusting believers are caught in the virtually invisible web of religious

captivation in Charismatic and other Neo-Pentecostal churches, and don't know it. They are unaware victims of spiritual abuse and exploitation under the heavy-hand of hyper-authoritarianism. That is to say, the leadership of the church-group of which they are a part is dominating, controlling, and manipulating their followers, and exploiting them for their own personal gain and private kingdom-building.

Read the rest here;

<http://www.slm.org/trtdigst/articles/charscap.html>

### **Do Charismatics have a Specific Bible Commentator they Use?--May 19, 2011**

It is really hard to define what Charismatics believe because they have no set beliefs that have been embedded in a creed, confession, or statement of faith. I am not saying that there are not several Charismatic denominations which have not put out some kind of small statement of what they believe the scriptures to teach; nevertheless, for the more part, Charismatic beliefs vary from Church to Church.

One of the main sources where Charismatics get their false views is from a Bible called 'The Dake's Annotated Bible.' Finis Jennings Dake was the compiler of all the notes and commentary that is prevalent in this annotated Bible.

Finis Jennings Dake was born in 1902 and died in 1987. He claimed that upon receiving conversion that he was able to quote thousands of scriptures, even though he had never once read the Bible. I want to say that there has never been any person in the history of the world who has ever received such a gift. God does not bypass our intellect when he works through us.

What most Charismatics do not know is that Finis Dake is not far removed from the Charismatics of today when it comes to gross and immoral sins. Finis Dake served six months in jail in 1937 because he had plead guilty to having sex with a sixteen year old girl, of whom he registered at a motel with, feigning to be husband and wife.

The doctrines taught in the Dake's Bible are being used by Kenneth Hagen, Kenneth Copeland, Benny Hinn, Paul Crouch, and a host of others through the TBN network. These doctrines have more to do with occultic beliefs such as those put forth by Mormons.

I will retire from speaking for now and leave you to the article:

### **The Dake's Bible and Confused Charismatic Theology by Joseph Chambers**

This quote from Dake's Bible is the very first New Testament note in the edition that I have owned since the early seventies. The edition I am quoting from is the sixth printing, December 1971.

**"Gr. Christos, 'Anointed.' - Used in N.T. 577 times. Like the name "Jesus" it has no reference to deity, but to the humanity of the Son of God, who became the Christ or the "Anointed One" 30 years after He was born of Mary. God "made" Him both Lord and Christ. The Heb. Is 'Messiah'." (Dake's Annotated Reference Bible, Finis Jennings Dake, published by Dake Bible Sales, Inc, Lawrenceville, Georgia, New Testament, p. 1.)**

No Biblically solid minister or Bible student would accept the quote above. It is rank heresy and must be totally rejected or our view of Jesus Christ as the eternal Son of God is compromised. To suggest that Jesus became the Christ or the "Anointed One" thirty years after His birth is to commit heresy. This is an ancient heresy that is called "adoptionism." Kenneth Scott Latourette stated in his book, History of Christianity, Volume I, the following:

Read more of this article here.

<http://www.ovrInd.com/FalseDoctrine/drakesbible.html>

### **18 Dangers of the Charismatic Movement—June 2, 2011**

I came across a great web site that totally refutes the Charismatic Theology of today. I wanted to share this in order that many be warned of the dangers within charismatic theology. Many do not realize that the spiritual manifestations among so-called Christians today is the judgment of God upon those who are religious and not seeking salvation through faith alone.

### **18 Dangers of the Charismatic Movement by Ken Matto**

I am still waiting for someone in the Charismatic Movement to explain to me how it is that their pastor gets a six figure salary and drives around in a Mercedes and the ones in the pews can hardly make it financially and drive a 10 year old car. How does this great inequity of finances equate to the teaching that God wants everybody wealthy and healthy? The only ones getting wealthy are the pastors and TV evangelists while the pew warmers sit there and give their last amount of money for the pastor's next

Mercedes or summer home? Can't you see you are being duped? Can't you see the only one making money is the pastor? How come you are still in poverty after being in a Charismatic church for 20 years? Sounds to me like the only one getting financially blessed is the pastor and you have been his chump for 20 years. He has a million dollar home and you have a small apartment. He has a Mercedes and you have a 10 year old car. So where is your blessings? They keep harping week after week that God wants to bless you yet you are no better off today than you were 20 years ago. It sounds like the theology of prosperity is a total lie except for the pastor. Think about it!

Read the full article here.

<http://www.scionofzion.com/18dangers.htm>

**The Man at these sites is a fundamental Baptist. While he does reject Calvinism, nevertheless he has studied Pentecostal/ Charismatic doctrines for years and has refuted its errors.**

**Charismatic Southern Baptist**

<http://wayoflife.org/files/217eb1c8c4c4e5014959d86218e40f93-131.html>

**Updated**

**Charismatic Southern Baptist**

<http://www.wayoflife.org/database/charismaticsouthernbaptists.html>

**One of the best articles you will ever read refuting Charismatic doctrine; by David Cloud.**

**Is Healing in the Atonement?**

<http://www.wayoflife.org/files/00507af4db4acc1e1e3149466afb28b8-667.html>