

III. PENTECOSTALISM

INTRODUCTION:

1. Began about the time of the Civil War in the Methodist Church.
2. The basic concept of this movement was that they could get back to the Bible by restoring the Holy Spirit.
3. Charles Fox Parham, at Bethany College, Topeka, Kansas, 1901, became a leader in this movement.
4. They became a separate movement.

BASIC BELIEFS OF PENTECOSTALISM

A. Holy Spirit Baptism.

Introduction:

- a. The Pentecostals believe "The Holy Spirit baptism, with the sign of tongues, is a normative Christian experience available to all Christians."
 - b. "Holy Spirit baptism" is not the same as "filled with the Spirit" (Lk 1:15, 41, 67; Jn 1:41-42).
 - c. "Holy Spirit baptism" is not synonymous with "fell on them" (Acts 8:16; 10:44-45; 11:15; 19:16).
 - d. Acts 2:1-33 records the fulfillment of all promises concerning both the "pouring" and the "baptizing" of the Spirit.
1. Holy Spirit Baptism Defined.
 - a. The Apostles received the "Holy Spirit" the same as all Christians, but the Holy Spirit empowers people as He sees fit (1 Cor. 12:11).
 - 1) Apostles only were empowered (2 Cor. 12:12).
 - 2) The Pentecost phenomena happened only to the Apostles.
 - a) Acts 2:1 – "they" were the Apostles (Acts 1:26).
 - b) Acts 2:7 – The Apostles were the Galileans who were separated from the crowd (Acts 1:11).
 - c) Acts 2:14-15 – "these are not drunk" were the "eleven" (vs. 14).
 - d) Acts 2:37, 47 – The Apostles were the standard.
 - b. The "baptism" of the Holy Spirit was the total saturation of the Apostles only on the day of Pentecost.
 - c. The Purpose of the Baptizing of the Holy Spirit.
 - 1) To enthrone the Twelve (Mt 19:28; 2 Cor. 12:12; Acts 8:17-18).
 - 2) To give power to witness (Jn 14:26; 16:12-13; Mt 16:19; Jn 16:12; Acts 1:8; 1 Cor. 2:4).
 - 3) To make ambassadors (2 Cor. 3:6; 5:18-20; 1 Cor. 2:11-13).
 - 4) To clothe with power (Lk. 24:49; Acts 1:8).
 - 5) To mark as authentic witnesses (2 Cor. 12:12; Heb. 2:4).
 - d. What the Purpose Was Not.
 - 1) Not to baptize "into Christ" or to make Christians.
 - 2) Not for the eradication of evil nature.
 - 3) Not to forgive sins.
 - 4) Not to "fill with the Holy Spirit."
 2. The "pouring" on All Flesh was Fulfilled through the "Baptism" of the Apostles.
 - a. Acts 2:38 – The Holy Spirit came on Pentecost to be available to any who receive the gospel (Acts 5:42).

- b. The Holy Spirit baptized the Apostles with power as a sign to the crowd.
- 3. What About Cornelius (Acts 10:44-45; 11:15-19).
 - a. Not Holy Spirit baptism, for none of the purposes of Holy Spirit baptism were fulfilled in his case (see 1-c above).
 - b. Cornelius did not receive the power that the Apostles did in the same quantity.
 - c. Acts 11:17 — the “like gift” was the manner of receiving the power without the laying on of hands as Peter remembered Pentecost.
 - d. Cornelius received a “sign” (Acts 11:17-19) to testify to the acceptance of Gentiles into the kingdom (see Acts 15:5-8 where Peter uses this case to show that circumcision was not necessary for salvation).

Summary:

- a. Both the “pouring” and the “baptizing” in the Spirit were fulfilled once for all on the Day of Pentecost.
- b. Only the Apostles were baptized in the Spirit but through this the Spirit Himself was made available to “all flesh.”
- c. Jesus administered both the “pouring” and the “baptizing,” but He gives the Spirit today to all who obey the gospel (Acts 2:38; 5:32).

B. Tongue Speaking.

Introduction:

- a. Not a question of what God can do, nor whether the Holy Spirit lives in the Christian, but a question of whether tongues are a part of the promise to us today.
- b. “Tongues” are mentioned seven times in the New Testament (Mk 16; Acts 2, 10, 19; 1 Cor. 12, 13, 14).
- c. There are three things needful to do:
 - 1) Explain the view that tongues were for the first century only.
 - 2) Explain the view that tongues are for today.
 - 3) Show how these two views make two different kinds of religions and show why we reject the one view and hold to the other.
- 1. The View That Tongues Were for the First Century Only.
 - a. The definition according to the Bible.
 - 1) Mentioned first in Mark 16: 17-20 where Jesus promised “tongues” along with several other “signs” to confirm the Word.
 - 2) Seen first in Acts 2:1-11 and “tongues” meant languages.
 - b. The Purpose of Tongues Was to Confirm the Word.
 - 1) These “signs” are to “confirm the word” (Mk. 16:17, 20).
 - 2) This purpose was fulfilled on Pentecost (Acts 2).
 - 3) Tongue speaking in the church at Corinth (1 Cor. 1:6, 7).
 - 4) See Heb. 2:4.
 - c. “Tongues” Were Always a “Sign” of Something New and Not for Self Edification.
 - 1) “Tongues” are for a “sign” to the “unbelievers” (1 Cor. 14:22-23).
 - a) Acts 2—Tongues convinced the unbelieving crowd that the Apostles were speaking God’s Word—new revelation.
 - b) Acts 10:44-45—“Tongues” convinced the unbelieving Jewish Christians accompanying Peter and convinced the Apostles that Gentiles could enter the kingdom—new revelation.

- c) Acts 19:1-6—"Tongues" guaranteed to the crowd that Paul was an authentic apostle with the true message of Christ—new doctrine (1 Cor. 12:12).
- d) Heb. 2:1-4—"Tongues" were a consistent practice in apostolic times of revelation of God's new truths.
- 2) The Reasons Why Signs Were Used in the Churches.
 - a) There were no New Testaments then.
 - b) The twelve Apostles could not be everywhere.
 - c) See Acts 8:17-18; 19:1-6; Rom. 1:1; 2 Tim. 1:6.
 - d) This shows that the "gifts" were confined to the apostolic age and limited to that age of new revelation (1 Cor. 13:8-10).
- 3) The "Faith" Was Completed in the First Century.
 - a) Jude 3; Gal. 1:6-9; Jn 20:30-31; 14:26; 16:12-13—The apostles knew "all the truth" that God intended to reveal.
 - b) We no longer need "serpents, poisons and tongues" to know the authenticity of the message.
- 4) These "signs" were written so that we might believe and have life.
 - a) "Signs" have accomplished their purpose.
 - b) We can now believe on Jesus without tongues, etc., and can have life without such phenomena.
 - c) There is no Biblical purpose for tongues today.
- 2. The View That Tongues Are For Us Today and Are a Part of The Promise of The Holy Spirit.
 - a. Five assumptions Pentecostal people make.
 - 1) The promise of the Holy Spirit means tongue speaking and is for us today as well as for Christians in the first century.
 - 2) The promise of the Holy Spirit in Acts 2:38 included miraculous gift.
 - 3) We need these gifts today to confirm the Bible today and the faith.
 - 4) "Tongues" of 1 Cor. 12-14 are not languages but rather "ecstatic utterances" unintelligible to man.
 - 5) "Tongues" were given to edify the speaker.
 - b. Arguments for "ecstatic speech" in 1 Cor. 14.
 - 1) Vs. 2, 28—speech addressed to God.
 - 2) Vs. 2—the speaker was speaking mysteries.
 - 3) Vs. 4—the speaker edifies himself and not others.
 - 4) Vs. 14—speaker's understanding is unfruitful.
 - 5) Vs. 19—not understood by the hearers.
 - 6) Vs. 23—outsiders call it "madness."
 - c. Arguments Against "Ecstatic Speech."
 - 1) The word "tongue" ("glossa") does not even mean "unknown" or "ecstatic speech."
 - a) Try to substitute "ecstatic speech" for tongues in Acts 2:8, 11.
 - b) Acts 10 shows it was not ecstatic speech because Jews knew Cornelius was "magnifying God."
 - 2) Everything said in part "b" above would be equally true of foreign language.

- 3) If we can have “tongues of angels” (1 Cor. 13:1) today, why not claim the gift of tongues of men.
 - a) Foreign missionaries would not have to study a foreign language.
 - b) Foreign “Christians” coming to America could speak perfect English without learning it.
- 4) “Ecstatic Speech” is not meant in 1 Cor. 14.
 - a) If we can desire the one gift of “tongues” we can desire all of the spiritual gifts (14:1).
 - b) The tongue speaker in 14:20 was “speaking to himself,” so he did understand.
 - c) “Tongues” is for edification of the church.
 - 1)) There can be no edification if there is no understanding (14:5).
 - 2)) There is no profit unless doctrine is communicated (14:6).
 - 3)) There is no value unless “speech easy to be understood” (14:7-11).
 - 4)) There is no value unless the message is interpreted (14:13-14).
 - 5)) So, if one speaking can be edified in ecstatic speech, then all could be edified by such.
 - d) The speaker was to “pray that he may interpret.”
 - 1)) “Tongues” were not to be used unless interpreted.
 - 2)) But, if we assume from this scripture alone that the gift of interpretation came in answer to prayer rather than by the laying on of the apostles’ hands, we have a conflict with other scriptures.
 - a)) There would never have to be a no-interpreter situation such as in 1 Cor. 14:28.
 - b)) The Romans would not have to wait for Paul to come to receive spiritual gifts (Rom. 1:11).
 - c)) Philip would not have had to wait for the apostles Peter and John to arrive, he could have simply told the Samaritans to pray.
 - 3)) “Pray that he may interpret” (vs. 13) takes us back to verse 1, “desire the gifts.”
 - a)) These gifts came through the laying on of the apostles’ hands (2 Tim. 1:6; Acts 8:17, 18; Rom. 1:11; Acts 19:1-6).
 - b)) A man could then “desire” and “pray” for the gift, but receive it by the Apostles’ hands.
 - 4)) This verse, therefore, cannot be correctly used to teach that tongues and interpreters come through prayer only.
 - e) “Understanding is unfruitful” (1 Cor. 14:14) does not mean that the tongue speaker could not understand himself.
 - 1)) “Unfruitful” means “does not bear fruit” (see Mt 13:22; Titus 3:14), because he is not communicating with his audience.
 - 2)) The context is that understanding is necessary to edification and fruitfulness.
 - f) Paul instructed the first century Christians to pray and sing in communication that would bear fruit (1 Cor. 14:15).
 - 1)) Prayers must be understood (14:16).
 - 2)) Hearers must be edified in prayer as well as in speaking (14:17).

- g) There is no value in unknown speech (14:19).
 - h) Self-edification is childish (14:20).
 - i) Isaiah referred to the Assyrian language (14:21).
 - j) Tongues were a sign to be used for a benefit of outsiders (14:22).
 - k) Ecstatic speech was not distinctive, but was used by other religions (14:23).
 - l) Tongues were not to be spoken unless there was an interpreter present (14:28).
 - m) God is not the author of unintelligible speech (14:33).
- 5) 1 Cor. 12:28—all “gifts” stand or fall together (if believe in gifts for today, must also accept the need for Apostles today. Do you believe we need living apostles today? Only the Mormons so believe.
- 6) Eph. 5:18—commanded to be “filled with the Spirit,” But Lk 1:15, 41, 67, show three people filled with the Spirit who yet did no miracles.
- 7) Romans 8:16—Holy Spirit bears witness “with” our spirits and not “to” our spirits. No indication here the Holy Spirit bears witness through some “feeling.” He bears witness through the Word of God.
- 8) Romans 8:19-23—all Christians “groan” but not all spoke in tongues—hence the “groaning” here does not refer to “tongues” (Rom. 8:26)—the Holy Spirit helps us with groanings that “cannot” be uttered, not with some “tongue” which is an utterance, so the help of the Holy Spirit does not come through some speech.
- 9) Conclusions:
- a) No ecstatic tongues then or now from God.
 - b) Tongues were never designed or intended for devotional use.
 - c) Not designed to continue—lasted only through the apostolic age.
 - d) They did not all speak in tongues then—so they are not part of “faith” or being “filled with the Spirit.”
3. The Real Issue Is That There Are Two Kinds Of Religions Involved—Objective and Subjective.
- a. Objective Religion.
- 1) The Bible teaches that OBJECTIVE religion is the true kind—See how God intends for us to use the Bible:
- a) Read It (2 Pet. 3:16; Eph. 3:3-4; 1 Cor. 14:37; 2 Thess. 2:14-15; Acts 17:11; 1 Jn 4:1, 6; 1 Thess. 5:27; Col. 4:16, etc.)
 - b) Correctly Interpret It (2 Tim. 2:15; 1:13; Tit. 2:8; 2 Pet. 3:16).
 - 1)) Use normal rules of language as people all over the world read the *Reader’s Digest* in various translations and draw same conclusions.
 - 2)) The Bible does not have a special set of laws of interpretation.
 - c) Form Convictions From This (Rom. 10:17; Jn 20:30-31; 2 Thess. 2:15; 2 Tim. 3:16-17).
 - d) Defend Those Convictions (Jude 3; Gal. 1:6-10; Rom. 16:17-18).
- 2) The Reason for OBJECTIVE Religion Being the Right One.
- a) Apostolic Authority (Mt. 16:18-19; Jn 14:26; 16:12-13; Acts 2:42; Eph. 2:20).
 - 1)) Jesus made it clear that He would use the Apostles to bring truth into the world.
 - 2)) The truth would be completely given unto them.

- 3)) They would be the standard of right or wrong since they would be speaking His words.
- b) The Bible (2 Tim. 3:16-17).
 - 1)) A library of inspired documents written by the apostles.
 - 2)) Hence, the written scripture must be the basis of all we believe and practice – All other religions are wrong.
- b. Subjective Religion Found Among Many Peoples and Various Religions.
 - 1) Ancient Pagans.
 - a) *Encyclopædia Britannica*, Vol. 22, p. 75 – “ecstatic speech” (tongues) are found among various peoples of primitive cultures.
 - b) Jimmy Jividen, *Glossalalia: From God or Man* (Star Bible Pub., Ft. Worth, 1971), p. 43 – Dionysius Mystery Cult, etc., had “tongues” before time of Christ.
 - c) Whatever could be done without the name of Jesus could not be of Jesus, hence, ecstatic speech could not be the “tongue” promised by Jesus in Mark 16:17-20.
 - 2) Modern Pagans (Jividen, p. 74ff).
 - a) Tongues today are found among Eskimoes, Chinese, East Africans, Indians, Moslems, etc.
 - b) All used to prove the authenticity of various religions.
 - 3) Mormons (Talmadge, *Articles of Mormon Faith*, Art. 7).
 - a) “We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues.”
 - b) Mormons use such to prove they are the one true church.
- c. Subjectivity – The History and Analysis of it as a Movement.
 - 1) Experimentalism.
 - 2) Modern Existentialism.
 - 3) Does God exercise His authority through His Word or through feelings?
 - a) Subjectivism destroys authority of the Lord through Apostles and the Bible.
 - b) It is also irrational—If we can understand words of testimony to Christ, why can we not understand the words of the Bible?
 - c) How would God feel if you admit the Bible is His Word, yet you cannot trust His promises unless He gives you some personal, sensual, evidence that it is true?
- d. Problems for Tongue-Speakers.
 - 1) Since you refuse to be anchored to the Word and let it be the test of truth and error, then how do you know which doctrines are true among the ones being taught by Mormons, Mohammedans, etc.
 - a) Mk 16:20 shows tongues were to confirm revelation, and this is the use of tongues made by the Mormons, etc. How do you refute them?
 - b) Would God come today and confirm erroneous teachings by the same gift used for confirming truth in the first century?
 - c) Would God come today and confirm conflicting doctrines by the same gift of tongues?
 - d) This is absurd and presents you with an insoluble problem.

- 2) Do you accept the possibility of “false teachers?”
 - a) Do you believe Gal. 1:8-9, John 12:48, 2 Tim. 3:16-17 or Jn 16:12-13?
 - b) How do you reconcile these scriptures with your view that, “I don’t care what the Bible says, I can feel it”?
 - 3) Do you believe it is possible to be deceived? (See 2 Cor. 11:13-15; Mt 7:20-23; 2 Thess. 2:11-12; Mt 24:11; Rom. 16:17-18; Eph. 4:14; 2 Pet. 3:16-17; 1 Jn 4:1, 6.)
 - 4) Do you believe we should test prophets? (1 Thess. 5:21, Jude 3; 1 John 4:1)
 - a) How do you know if you are deceived?
 - b) How do you test prophets?
 - e. The problem is the source of feelings, not the feelings themselves.
 - 1) Feelings are excellent (Gal. 5:22-23).
 - 2) But, feelings are not valid unless they express reality — The basis or reason for the feeling must be measured rather than the feeling itself.
 - 3) We know nothing of the Holy Spirit except what we read in the Bible.
 - 4) So, we must never confuse some feeling with the authentic “fruit of the Spirit” engendered by the Word of God.
 - a) There is a basic error in thinking supernatural gifts of the Spirit (such as tongues) are a part of the indwelling of the Spirit promised in scripture.
 - b) But “fruit” of the Spirit is given by the indwelling as the Spirit uses the Word to create love, confidence, assurance, etc. within us.
 - 5) Don’t confuse “feelings” with God’s answers to prayers.
 - f. So experimental religion (tongues, etc.) is a tool of Satan which promises instant salvation and cheap grace to those who won’t submit to God’s Word.
4. Conclusions: Tongues are a part of an unscriptural, ungodly subjective type of religion which is condemned by the Lord in the Bible itself.
- a. Tongues movement is based on a misunderstanding and perversion of the gift of tongues taught in the Bible.
 - b. Subjectivism is wrong because it causes people to dispense with the authority of Jesus Christ in the Bible and places the issue of truth and error on some kind of feeling, ignoring the obvious possibility of being deceived, and ignoring the obvious difficulties caused by the fact that tongues are used as proof of all kinds of doctrines and religions, ignoring the fact that accepting this kind of phenomena as proof of one doctrine obligates one to accept all such claims to truth.
 - c. There is nothing in the Bible at all to indicate that tongues ever were “ecstatic speech”— obviously they were languages.
 - d. Tongues:
 - 1) Were to cease (1 Cor. 13:8) “when that which is perfect had come” (that is, when their purpose had been fulfilled).
 - 2) Their purpose was to confirm apostolic preaching (Jn 14:26; 20:30-31; Jude 3, etc.)
 - 3) Their purpose was fulfilled when the apostles had gone, hence, the purpose of miraculous languages also was done away.
 - 4) Hence, they ceased when the Apostles died.

- e. Tongues are not essential to spirituality.
 - 1) We can be “filled with the Spirit” (Eph. 5:18) without having miraculous powers (Lk 1:15, 41, 67; Jn 10:41).
 - 2) We are not cheated at all in not having “gifts” of the Spirit.
- f. Ecstatic speech would prove nothing, since many other non-Christian religions practice such and did in the time of Jesus.
- g. Let us all study the scripture and let God through the Bible mold our lives.
 - 1) Digest every word and let the Spirit use these words to create the personality and character that can develop and sustain life, joy, confidence, assurance, etc. and all other facets of the “fruit of the Spirit.”
 - 2) Let us avoid any other kind of religion.

C. Miraculous Healing

1. The view that miraculous healing is for today.
 - a. They do not believe the Bible indicates that miraculous healing will cease.
 - b. They point out the many references in the Bible to healing.
 - c. They think its purpose is to enable us to be more spiritual as a confirming sign.
 - d. From Isaiah 53, they believe it is a part of atonement.
2. The view that the Bible does not teach miraculous healing for today.
 - a. Definition—A distinction between divine healing and miraculous healing.
 - 1) Divine healing—God heals in some manner.
 - 2) Miraculous healing—God outwardly heals instantly by laying on of hands for the purpose of confirming the word of God and is always a sign (Mark 16:17-20).
 - b. A refutation of “miraculous” healing.
 - 1) Some things about which we are not talking.
 - a) What God is able to do.
 - b) Will God answer prayer concerning healing.
 - c) Does God heal.
 - 2) The nature of the miracles of Jesus.
 - a) Jesus had power over nature (Mt. 8:26; Jn 2).
 - b) He had power over demons (Mt. 8:16).
 - c) Jesus had power over material things (Mt. 14:15-21).
 - d) He had power over disease (Mt. 9:35).
 - e) Jesus had power over death (Jn 11).
 - 3) The purpose of Jesus’ Miracles.
 - a) To prove that he was the Son of God (Acts 2:22).
 - b) To show he had the authority to forgive sins (Mt. 9:6).
 - 4) The nature of the apostles’ miracles.
 - a) They healed all manner of diseases (Mk 6:18).
 - b) They cast out devils (Mk 6:13).
 - c) They imparted the power to heal by laying on hands (Acts 8:14-20).
 - d) They raised the dead (Acts 9 and 20).
 - e) They could put a curse on blasphemers (Acts 5:11; Acts 13).
 - 5) The purpose of the miracles of the apostles.
 - a) To prove that they were apostles (2 Cor. 12:12).
 - b) To confirm the word which they preached (Heb. 2:1-4; Mk 16:19-20).
 - 6) The powers of the early church.
 - a) Nine gifts of the Spirit in the church at Corinth (1 Cor. 12:1-11).
 - b) They possessed these gifts in spite of their poor spiritual condition (1 Cor. 3:1-3).
 - 7) These miraculous powers were conferred by the laying on of the apostles’ hands (Acts 8:14-20; 2 Tim. 1:6).
 - 8) These miraculous powers were to last only through the apostolic age.
 - a) The power was passed on only by the apostles (Acts 8:14-18).
 - b) The purpose was to confirm new truth (Mk 16:19-20).

- 9) Through the written signs we receive the same faith that the early Christians did (Jn 20:30-31).
- 10) We are to prove all things (1 Thess. 5:21), for we can be deceived (Mt. 7:21-23).
- 11) Later miracles were never used to confirm earlier doctrines.
- 12) Scriptures used by believers in miraculous healers
 - a) Lk 11:13; Acts 8:17-20; 2 Cor. 12:12).
 - b) Rom. 8:16—The Holy Spirit bears witness “with” our spirit not “to” our spirit.
 - c) James 5:14-15—No laying on of hands mentioned.
 - d) John 14:12—It would be hard to do greater miracles than Jesus did.
 - e) Mt. 12:39—Mk 16:20 Signs would accompany preaching of new revelation.
 - f) Isa. 53:5—They assume “healed” is physical rather than spiritual redemption.
 - 1)) Isaiah is speaking of the healing of the soul.
 - 2)) If physical healing of the body, the physical condition of the body would indicate the condition of the soul.
 - a)) Christians would have no sickness or disease.
 - b)) But Paul, Timothy, Epaphroditus and Trophimus were all afflicted with defects and ills.
 - 3)) Matthew 8:17 quotes this Isaiah passage in reference to Jesus’ healing, but as a sign of His deity.
 - 4)) Redemption of the body is future (Rom. 8:24).
 - 5)) If Isa. 53:5 refers to all redeemed, no Christian would need glasses or false teeth.
- 13) Why are difficult cases turned away by miraculous healers?
- 14) Why are so-called healings today not permanent?
- 15) A summary of healing in the Bible.
 - a) Jesus healed all who came to Him.
 - b) His healings were instantaneous.
 - c) Jesus’ cures were organic and not just functional—outside and observable.
 - d) Healings were to confirm the word in the Bible, but today some are using the word to confirm their signs.
 - e) New Testament cures required no special atmosphere.
 - f) Cures were complete.
- 16) Miracles today are no real advantage (Jn 20:29).
 - a) There is a blessing in believing without seeing miracles.
 - b) Christians today have many things the first century Christians did not have.
 - 1)) Two thousand years of Christian influence.
 - 2)) Have seen the fulfillment of prophecy.
 - 3)) We have the written word.
 - 4)) We have a good knowledge of Jesus.
 - 5)) There is no decay of evidence because of the passing of time (Rom. 10:17).
- 17) The same claims of miraculous healing are used to prove Catholicism, Mormonism, Buddhism, and others.
- 18) List the healings recorded in the New Testament under these categories: (1) Jesus’, (2) Apostles’, (3) churches’, (4) Devil’s, and notice the following conclusions:

- a) Miracles were signs to confirm some message.
- b) Miraculous healings were not for all people.
- c) They healed in the presence of their enemies.
- d) Those who worked miracles did not testify concerning their own miracles, but preached the word of God.
- e) Deception is possible.
 - 1)) Simon (Acts 8).
 - 2)) Mt. 7:21-23—"Many cast out devils" . . . "I never knew you."
 - 3)) 2 Thess. 2:9-12—Men can be deceived by lying miracles.

19) Deception—How not to be deceived.

- a) Eph. 2:2—Are they obedient or disobedient?
- b) 2 Thess. 2:10—Do they love the truth?
- c) Mt 7:20-23—Do they love to do the will of God?
- d) 1 Jn. 4:1-6—Prove the spirits by determining if they follow the teachings of the apostles.
- e) Rom. 16:17-18—Do they cause divisions by teaching error?

20) Questions for the miraculous healers.

- a) Define a miracle—Different from divine healing.
- b) Does God answer prayer?
- c) Did God heal by miracles in the first century?
- d) For what purpose? (Mk 16:17-20; Heb. 2:4; Acts 5:16, etc.)
- e) Describe first century healings.
- f) Who healed then? (Acts 8:14-20; 1 Cor. 12)
- g) Does God promise such healing today? (No apostles)
- h) Does Satan use miraculous healings today? (2 Thess. 2:9-12)
- i) How can we avoid deception? (Apply the six point test of 19).
- j) What shall we say about "miraculous" healing today? (It is of the Devil, not of God.)

D. Jesus Only Doctrine

1. The theory—Jesus Only.

- a. They argue from Acts 2:38; 8:16; 19:5; 22:14-16 that all the baptisms recorded in the New Testament were performed in the name of Jesus only.
- b. From Rom. 6:3-4 they say Paul commanded no other name in connection with baptism.
- c. They say that Mt. 28:19 is not a part of the new covenant.
- d. From Acts 4:12 they say only Jesus' name is authorized.

2. Refutations of the Oneness Theory.

- a. Jesus commanded that we be baptized in the name of the Father, the Son, and the Holy Spirit (Mt. 28:19).
- b. In Mt. 28:19 Jesus said that this which He was teaching His apostles was to be preached to and practiced by the church as they were baptized.

E. Demonology

Introduction:

- a. In Mark 16:17-20 Jesus said, "these signs shall accompany them," which included casting out demons.
- b. Acts 16:16—indicates a case of suprahuman behaviour.
- c. Supernatural realm exists (Eph. 1:23, 6:12, et al).
 - 1) Includes moral evil as well as good (Eph. 6:12).
 - 2) Suprahuman personalities influenced men toward evil (Eph. 6:12, 1 Tim. 4:1-2, etc.)
 - 3) What does this have to do with today?

1. Who and what are they?

- a. Evil spirits (Mt. 8:16) "... devils . . . cast out spirits" (Luke 10:17 and 20) "devils" = evil spirits.
 - 1) Lk 24:39—no material bodies.
 - 2) Power over man
 - a) Mt. 12:22—"possessed . . . neither see nor speak."
 - b) Mt. 15:22—"vexed" a girl.
 - c) Mk 5:2-5—strength, self-destruction, insanity (see 5:15—"in right mind").
 - d) Mk 9:18—fits, pining away ("melancholia") (9:22) "cast into fire" (death urge).
 - 3) Lk 4:41—recognize deity of Jesus (James 2:19).
 - 4) Lk 8:31; Acts 19:15-16—spoke through "mediums."
- b. Identity
 - 1) "Fallen angels"? (Mt. 25:41, 46; Rev. 12:7; 2 Pet. 2:4-5; Jude 6) or "other created spiritual beings"? (See Eph. 1:23, 6:12, 1 Pet. 3:22, etc.)
 - 2) Organized (Eph. 6:11-12; Eph. 2:2).
 - 3) Fighting the good (Lk 10:17-20) battle going on.

2. The Occult—How Demons Work.

- a. Survey of Old Testament.
 - 1) Ex. 22:18—"not suffer witch to live."
 - 2) Lev. 19:26; 20:6—"cut off from people"; 20:27—"put to death."

- 3) Deut. 18:10-11—"divination . . . observer of times . . . enchanter . . . witch . . . charmer . . . consulter with familiar spirits . . . wizard . . . necromancer" = "abomination to the Lord."
 - a) "Divination" = medium under control of evil spirit.
 - b) "Augury"—interpretations of signs in the sky, or of signs from livers of animals, etc.
 - c) "Sorcery"—magic through formulas and incantations (witch—female medium; wizard—male—supernatural knowledge through mediums).
 - b. New Testament—called "evil spirits" or "demons."
3. Their Purpose—To Destroy Men.
- a. New Testament Survey.
 - 1) Mk 5:1-10—"tormented."
 - 2) Lk 8:26-36—mental instability.
 - 3) Mk 9:22—suicide impulse.
 - 4) Lk 8:27—immorality.
 - 5) Lk 6:18—"vexation."
 - a) Dumb—Mt. 9:32-38.
 - b) Blind—Mt. 12:22.
 - c) Deformities—Lk 13:11-17.
 - d) Use men—Acts 16:16.
 - b. Trying to create the society condemned in Romans 1:18-31 (see Eph. 6:10-20; 2 Cor. 4:4; Eph. 2:2-4; 1 Tim. 4:1).
4. Demons Today.
- a. In First Century—"demon possession"—total control (Mk 5:10; Lk 4:34, etc.)
 - b. Conquered in the Cross (Col. 2:15; 1:13; Eph. 1:22-23).
 - 1) "Bound" (Eph. 6:10-18; 1 Pet. 5:8; Rev. 20:1-4).
 - 2) Yet, allowed to test men (1 Cor. 5:5; 1 Tim. 1:20).
 - c. Free to influence minds of men.
 - 1) By Deception (2 Cor. 4:4; Eph. 6:10-20; 1 Tim. 4:1; 2 Thess. 2:10) strong delusions allowed through miracles (2 Tim. 3:13).
 - 2) By the flesh (1 Cor. 7:1-5, etc.)
 - d. Influence today limited to deception and flesh.
5. Coping with Demons Today.
- a. Rescued by Jesus.
 - 1) Eph. 2:2-10—saved in Christ from this world and its dominating spirit (Col. 1:13).
 - 2) Destiny of Demons—Hell (Rev. 20:11-15; Lk 4:33-34; Mt. 25:46).
 - 3) Satan is Bound (Rev. 20:1-4; Zechariah 13:2).
 - 4) Bound through the Apostles (Mt. 10:1; Mk 16:17). Their message (Mark 16:17 shows they exist, inhabit, hurt, possess, can be cast out, controlled).
 - 5) Early church rescued men from "darkness" (Acts 5:16; 8:7; 19:11; 1 Cor. 12:9) gifts of healing—curing of the soul, etc.
 - b. Demonism today—the "dynamic of paganism"—but only through deception (1 Jn 4:1-2; Eph. 6:10-18; 2 Cor. 11:4) Can be stopped through the word of Christ; deception can be overcome.

- c. How to avoid.
 - 1) Stay in Christ.
 - a) Col. 2:3—ALL wisdom in Christ (see 2 Pet. 1:3-4).
 - b) Mt. 8:16—protected by His Word.
 - c) 1 Cor. 5:5—if apart from Christ, then are “delivered” to Satan to be hurt.
 - 2) Strengthen your faith.
 - a) 1 Pet. 5:9—“withstand in your faith.”
 - b) Eph. 6:16—“quench all the fiery darts.”
 - c) 1 Cor. 10:20—avoid all forms of Satanic influence (includes astrology, etc.)
 - 3) Love the truth (2 Th. 2:9-11, 1 Tim. 4:1); really want to be right with God most of all.
 - 4) Take Old Testament warnings seriously (Deut. 19:9-13; Lev. 20:27; Dt. 18:9-10; 17:1-5; Ex. 22:18) “put to death,” “suffer not to live”; Do not consider even their work and teachings.
 - 5) Take the New Testament seriously (Gal. 5:20) “witchcraft.”
 - a) Do not fear the occult, denounce it in Christ.
 - b) Jude 25 shows no fear whatever for us.

F. Instrumental Music

Introduction:

- a. We oppose many acts of worship which are offered by others.
 - 1) So, we need to explain our standards.
 - 2) We can see this in a study of instrumental music.
- 1. Concept of Worship—“Throne room” concept.
 - a. In the Old Testament it is said that in worship they entered into the “gates” or “courts” of God (Psa. 47:8; 100:4).
 - b. In the New Testament this same figure is continued with the word “throne” (Heb. 8:1; 2:2; 9:12, 24; Rev. 4:21; 5:11; 7:9; et al).
 - c. Those whom God seeks offer to Him what He wants (John 4:23-24; Rom. 1:18).
- 2. God’s will—He asked for “Singing” (Eph. 5:19; Col. 3:16; Heb. 2:12; 1 Cor. 14:15; Acts 16:25—“unto God”).
 - a. Authority.
 - 1) The place of the apostles (Mt. 16:18; John 14:26; 15:26; 16:12-13; Acts 2:42; Eph. 2:20; 1 John 4:1, 6).
 - 2) The place of scripture—by “command, approved example or necessary inference” (2 Pet. 3:16; Eph. 3:3, et al).
 - 3) Generic vs. specific authority.
 - a) Lord’s supper bread is exclusive.
 - b) Singing is exclusive too.
 - b. The aid argument.
 - 1) Instrumental music is another kind of music (the same as bread plus steak at the Lord’s table).
 - 2) In the Old Testament, instruments were not aids, but were used to praise God (Psa. 150:3-6; 48:4; 147:1; 2 Chron. 5:13; 29:27-28).
 - 3) This argument overlooks the fact that God has revealed what He wants.

- 4) Instrumental music cannot fulfill the purposes desired by God.
 - a) Teaching (Col. 3:16).
 - b) Admonishing (Col. 3:16).
 - c) Praise (Jas. 5:13).
 - 5) Instrumental music goes into the same category as beads, incense, dancing, passover, etc.
3. We are to praise God "in the heart" (Eph. 5:19).
- a. In the Old Testament the instrument was always named such as harp, cymbals, but not here in Eph. 5:19.
 - b. In the New Testament the instrument is also named—the heart.

Conclusion:

- a. The reason we do not use instrumental music in worship is because:
 - 1) Worship takes place in heaven and is in the spiritual realm.
 - 2) There is no authority for instrumental music in worship.
 - 3) An analysis of the original text will not allow instrumental music.
- b. Worshipping with instruments is unscriptural, anti-scriptural and the same as beads, candles, etc.

G. Premillennialism

(A belief that Jesus will return to Jerusalem and will reign 1,000 years on earth before the final end of the world.)

1. Some Fundamentals:
 - a. There will be a battle of Armageddon in which Satan will be defeated.
 - b. The rapture theory that the church will be lifted up at the second coming for Christ for seven years.
 - c. There will be two resurrections:
 - 1) The first at the second coming of Christ.
 - 2) The second at the end of the thousand years.
 - d. An earthly kingdom will be established by Jesus.
 - 1) Fulfillment of Dan. 2:44, etc.
 - 2) The church was a substitute.
 - 3) Israel will return to Palestine.
 - 4) The throne of David will be in Jerusalem.
 - 5) There will be material prosperity during this time.
 - e. After a thousand years Satan will be loosed.
 - f. Christ will then finally overthrow Satan and there will be the great white throne judgment.
2. Basic Scriptures They Use:
 - a. Dan 2:44-45—God's promise to begin a new kingdom.
 - b. Rev. 20:1-6—They take this as a future event.
 - c. Gen. 12:1-7; 13:14-17; 17:1-19; 22:15-18—The Land Promise.
 - d. 1 Cor. 15:20-28—They expect this to continue until the end.
3. An Analysis of the Theory of Premillennialism.
 - a. The Kingdom is already established.
 - 1) Dan. 2:44—In the days of the Roman Empire; Heb. 12:28—we have received an immoveable kingdom.

- 2) The day of Pentecost is the center of all references to the church or kingdom.
- b. The Postponement Theory.
 - 1) Denies Old Testament prophecies are fulfilled (Lk 24:44f).
 - 2) We would have to deny Gal. 4:4-5 that Christ came in the "fullness of time."
 - 3) We would have to reject the cross (Isa. 53; Acts 17:2-3).
- c. The Throne of David is now in Operation.
 - 1) 2 Sam 7:12-14; 1 Chron. 29:23—David's throne is God's throne.
 - 2) Isa. 9:6-7—It is promised that Jesus would sit on the throne.
 - 3) Jer. 22:30—The earthly throne ended with Coniah; Lk 3:27 and 1 Chron. 3:16 shows Jesus could not occupy it on earth.
 - 4) Acts 2:29-34—The sitting on David's throne was fulfilled at Jesus' resurrection and not at His second coming.
 - 5) Heb. 1:3; 10:12-13—Jesus is now reigning on the throne of David.
 - 6) 1 Cor. 15:20-26—Jesus will reign until death ends; there is no room for a thousand years on earth.
 - 7) Zech. 6:12-13—The Messiah would be the king and the priest at the same time.
- d. The Tabernacle of David is now restored.
 - 1) Amos 9:11-12; Acts 15:13-18—The restoring of the tabernacle of David was to include the Gentiles.
 - 2) If not, then the Gentiles are not yet in the kingdom.
- e. The Land Promise is Already Fulfilled:
 - 1) Joshua 21:43-45—Joshua gave them all the land promised in Gen. 15:18.
 - 2) Joshua 23:14 shows how they had divided up the land.
 - 3) 2 Sam. 8:3; 1 Kings 4:21; 2 Chron. 9:26; Neh. 9:7-8.
- f. Old Testament Prophecies are Three-fold and are all fulfilled.
 - 1) The land promise made to Abraham was fulfilled by Joshua.
 - 2) The restoration from Exile to Israel was fulfilled by Cyrus.
 - 3) Redemption to all nations through Israel was fulfilled through Christ.
- g. Fleshly Israel has been done away.
 - 1) Gal. 6:13-16 concerns the "Israel of God." (Rom. 2:28-29; Phil. 3:3)
 - 2) There is one body now (Eph. 2:14-16; 3:1-11).
 - 3) The Allegory of Hagar and Sarah (Gal. 4:21-31).
- h. The church is not a substitute, but is the Kingdom itself (Eph. 3:10-11, 21).
- i. There is not a "Rapture" in the Bible.
 - 1) 2 Thess. 2:8 makes no time difference between "manifestation" and "coming" (ASV).
 - 2) 1 Thess. 3:13—Christ will come WITH His saints at the Second Coming.
 - 3) 1 Thess. 4:14—Christ will come WITH the saints and not FOR them.
 - 4) 2 Tim. 4:8—"that day" and the "appearing" (Second Coming) are used interchangeably.
- j. Revelation 20 is figurative and not literal.
 - 1) The souls of the dead martyrs are all that are mentioned.
 - 2) There is no reference to earth.
 - 3) There is no definition of Christ's reign, but only to the reign of certain ones sharing it with Him.