

The Charismatic Movement

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The writer of these articles on the Charismatic Movement was saved over 52 years ago under the ministry of a Pentecostal preacher and attended a Pentecostal Bible College. Although he left that movement after a number of years of prayerful study of the Scriptures, convinced that their teaching concerning the work of the Spirit in and for the believer and the spiritual gifts was unscriptural, he writes these articles with no bitterness of spirit towards the true Christians in that movement.

A TRUTH AND TIDINGS REPRINT

THE CHARISMATIC MOVEMENT

The Charismatic Movement has derived its name from the Greek word "charisma," which means "a gift of grace." Paul used the word in its plural form in 1 Cor. 12:4, when speaking of the supernatural gifts of the Spirit. He enumerated these gifts in verses 8-10. The adherents of this movement claim to possess and exercise these gifts.

For many years, the Pentecostals have taught that there is an experience which believers may receive after conversion, namely, the baptism in the Spirit. They contend that believers should wait for and seek this experience, which is accompanied by the speaking with tongues. The Pentecostals also claim that all the supernatural gifts are in evidence in their churches; although perhaps not all of them in one given church.

In recent years, the teaching of the Pentecostal Movement has infiltrated many of the denominations of Christendom, including the Roman Catholic. Numerous members of these denominations claim to be able to speak with tongues and exercise the supernatural gifts of the Spirit. So the Charismatic Movement is found wherever "Pentecostal teaching" has been imbibed and "Pentecostal practices" are in evidence, whether inside the Pentecostal Movement itself, or in the various denominations around us.

Many true believers have turned to the Charismatic Movement, because they were disappointed with their spiritual state and desired a greater realization of God's power in their lives. However, as we shall see later, "the true filling of the Spirit" is not so easily attained, as that which the adherents of the Charismatic Movement claim to experience.

Firstly, we shall consider

THE BASIC ERROR OF THE CHARISMATIC MOVEMENT.

They teach that, *believers receive the Holy Spirit after they believe*. It must be quite clear to an unbiased reader of the New Testament Epistles, that the Holy Spirit is received upon believing. The Lord Jesus said, "The Spirit of truth . . . dwelleth WITH you" (before the advent of the Holy Spirit), "and shall be IN you" (after the advent of the Holy Spirit) — John 14:17.

In 1 John chapter 2, the family of God is divided into three classes for spirituality and development; namely, fathers, young men and little children. The term "little children" has the newborn Christians in view, of whom it is stated "ye have an unction (anointing, R.V.) from the Holy One" (v. 20). All believers must be indwelt by the Holy Spirit, since verse 27 states, "the anointing ye have received of him abideth in you."

The indwelling of the Spirit makes the believer's body the temple of God. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore glorify God in your body" (1 Cor. 6:19-20).

Does not Rom. 8:9 give conclusive evidence that all believers are indwelt by the Spirit?: "But ye are not in the flesh, but in the Spirit, if so be that (since) the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Here is a positive proof of the deity of Christ: the Spirit of God is called the Spirit of Christ. If you have not the Holy Spirit as your Regenerator, Indweller and Seal, you do not belong to Christ — you are not saved!

Consider Gal. 4:6: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." "The Spirit makes His abode in the heart of the believer; and so intimate is the relationship between the Divine Spirit and the human spirit in the regenerate, that what is said in one place of the former is said in another place of the latter. It is the action of the Spirit of the Son on the spirits of the sons that enables them to cry, Abba! Father!" (Hogg and Vine).

Surely Eph. 1:13 is clear enough: "in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Carefully consider the Revised Version rendering, "in whom having also believed, ye were sealed with the Holy Spirit of promise." If some insist on the retention of the word "after," its use may be illustrated thus: "after I cut my hand the blood flowed out."

It must be obvious to the careful student of the Scriptures that, because of the unity that exists among the Persons of the Godhead, it would be impossible for one to receive Christ and not be indwelt by the Spirit (cp. John 14:23).

Are not those who preach charismatic doctrine faced with a dilemma? Having taught, from the Acts, that present-day believers receive the Spirit after conversion, they find that the N. T. Epistles contradict what they have stated. If what they teach from the Acts conflicts with the plain teaching of the N. T. Epistles, their interpretation of the Acts must be incorrect. It must be apparent to the careful reader of the Bible that, "the receiving of the Spirit," the "baptism in the Spirit" and "the filling of the Spirit" are not synonymous terms.

Some charismatic preachers say that the believer receives the Spirit of Christ at conversion, not the Holy Spirit; making a difference between the Spirit of Christ and the Holy Spirit. It seems clear enough from Gal. 4:6, Rom. 8:9 and 1 Pet. 1:10-11, that this is incorrect. Others say that, the believer receives the Holy Spirit *in part* at conversion; whereas he receives Him *in His fullness* when he receives the Spirit with the speaking with ton-

gues— which they call the baptism in the Spirit. Seeing that the Holy Spirit is a Person, He cannot be received *in part* at conversion and then afterwards in the completeness of His Person. When a believer is filled with the Spirit, the Spirit has ALL of him — is completely under His control. The believer will get no more of the Spirit than he did at conversion.

Because all believers receive the Holy Spirit upon their believing, there is no necessity for believers to "tarry for the Spirit." The Holy Spirit came on the day of Pentecost (Acts 2), and He has never left. The command, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued (invested) with power from on high" (Luke 24:49), is not applicable to believers in our day. After Pentecost, believers were *never* commanded to wait for the Spirit.

THE DAY OF PENTECOST

1. THE PREDICTION OF PENTECOST (v. 1).

"And when the day of Pentecost was fully come (Gk. was being fulfilled), they were all with one accord in one place."

In Leviticus 23, there is a prophetic unfolding of God's purposes with the Jews, and in them are concealed truth respecting the Church. Although these truths were not discerned then, they are revealed in the New Testament. *The Passover* is typical of Christ, our Passover sacrificed for us (1 Cor. 5:7). *The Feast of the Firstfruits* is typical of the resurrection of Christ. As this feast took place on the first day of the week after the Passover, so Christ arose on the first day of the week after His death on the cross. "Every man in his own order: Christ the firstfruits" (1 Cor. 15:23). *The Feast of Pentecost* is typical of the Advent of the Holy Spirit, for as the feast took place fifty days after the feast of firstfruits, so the Advent of the Spirit took place fifty days after the resurrection of Christ.

God's Prophetic clock keeps exact time. The Holy Spirit came at the time purposed by God, not merely because "they were all with one accord in one place."

There will not be a second Pentecost, any more than there will be a second Calvary. Again, the New Testament Epistles do not state that if believers "dwell together in unity" they may pray for and expect another Pentecost. However, we do not question the fact that, if brethren dwell together in unity, they may expect to receive divine blessing (Psalm 133). The present writer believes that the word "they" in v. 1 refers back to chapter 1, verse 26, and that the Apostles are meant. In this case, it seems unlikely that other than the Apostles spoke with tongues.

The Holy Spirit was sent by the Father and the Son (John 14:16; 16:7). Pentecost was the birthday of the Church. There were believers before Pentecost, but on that day the Holy Spirit came that the body of Christ might be formed (1 Cor. 12:13) and that he might permanently indwell them. His coming marked the inauguration of the dispensation of grace.

2. THE PHENOMENA OF PENTECOST (vs. 2-13).

The Sound — "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (v. 2). It was a sound like the blowing of a

mighty wind from heaven. The wind is an emblem of the Holy Spirit, because like the wind, He is invisible, powerful and beyond human control.

The Sight — "And there appeared unto them cloven tongues (tongues parting asunder) like as of fire, and it sat upon each of them" (v. 3). A tongue as of fire appeared upon each head. They did not experience "the baptism of fire" to which John the Baptist referred in Matt. 3:11. Fire is another emblem of the Holy Spirit, because like fire, He purifies, consumes, energizes, illuminates, warms, etc. Perhaps the fire-like tongues are suggestive of the fact that the Apostles will be empowered by the Spirit to speak in languages that they have not studied and Peter will be energized by the Spirit to preach his great sermon.

The Sign — "they . . . began to speak in other tongues, as the Spirit gave them utterance" (v. 4). These tongues were known earthly languages. There is no record of anyone speaking in "tongues" that were heavenly. The word "tongue" or "language" that is used in verses 6 and 8 is the one from which we get our word "dialect." It is incorrect to say that the Apostles spoke in their own language (Aramaic), but by miraculous power the people heard them speaking in the languages wherein they were born. The miracle was with the speaker, not with the hearer. It is stated that "they . . . began to speak with other tongues (foreign languages, Berk.)." The Lord said, "These signs shall follow them that believe; . . . they shall speak with new tongues" — languages new to them (See Mark 16:17). When the Apostles spoke in languages they had never learned, they were not preaching the gospel: they were speaking "the wonderful works (great things, J.N.D.) of God." They were engaged in praising God.

The tongues were not *gibberish* or merely ecstatic utterances; they were known earthly languages, as were the "tongues" referred to in 1 Cor. chaps. 12-14. Although I attended hundreds of Pentecostal gatherings when I was a young believer, I did not hear "the sound as of a rushing mighty wind," see "cloven tongues like as of fire," nor was it proved conclusively that someone spoke in an earthly language by divine empowerment.

At that time, there were devout Jews from every nation in the then known world gathered in Jerusalem for the feast of Pentecost (v. 5). When *these* Jews heard them speaking in tongues, they were "confounded" (v. 6), "amazed and marvelled" (v. 7) "and were in doubt, saying one to another, What meaneth this?" (v. 12). "*Others* mocking said, These men are full of new wine" (v. 13). The "*others*" were probably Jews who dwelt in Jerusalem and Judea, who because they did not understand what the Apostles were saying, concluded that they were babbling drunkards. The words, "These men are full of new

wine" do not mean that they were acting as drunk men act: swaying from side to side, rolling on the ground or singing hilariously, as adherents of the Charismatic Movement often suggest. The Apostles were most reverent. When filled with the Spirit they manifested the fruit of the Spirit, which is self-control.

3. THE POWER OF PENTECOST.

Peter, who previously had lacked courage and denied his Lord three times, stepped forward and addressed the throng. He was certainly not timid or vacillating now. The eleven who stood beside him also showed extraordinary courage. Pentecost had made the difference. Spirit-filled men are bold to speak for their Lord (Acts 4:31).

THE DAY OF PENTECOST (CONT.)

Acts 2 (Part 2)

Having considered THE PREDICTION OF PENTECOST, THE PHENOMENA OF PENTECOST and THE POWER OF PENTECOST, we shall now consider

4. THE PREACHING OF PENTECOST (vs. 14-36)

Peter's sermon was a kind of firstfruits of the harvest of New Testament gospel preaching. It was not a rhetorical display. It was scriptural, simple and well-reasoned. It was most fruitful, for it resulted in the conversion of three thousand souls.

The first part of Peter's sermon (vs. 14-21) contains assertions which were intended to refute the accusation, "These men are full of new wine." The words, "These are not drunken as ye suppose, seeing it is the third hour of the day" (i.e., 9 a.m.), were meaningful. At the time of the feast of Pentecost, the men would be engaged in synagogue activities and would neither eat nor drink until at least 10 a.m. Therefore they were not drunk.

What did he mean by, "But this is that which was spoken by the prophet Joel?" He did not mean Joel's prophecies in Joel 2:28-32 were being fulfilled then, because when they are fulfilled there will be "wonders in heaven and in the earth, blood, and fire, and pillars of smoke." By "this is that," he meant that the power which will be experienced when Joel's prophecies are fulfilled was being experienced on that day. He was identifying the power not the events. Doubtless, it was a sample of that which will be experienced when the Lord comes to earth and commences His reign.

Again, "the last days" (Acts 2:17) are "the last days" of Israel; not "the last days" of the present age of grace. The "afterward" of Joel 2:28 and "the last days" of Acts 2:17 refer to the days of Israel's exaltation and blessing in Christ's kingdom (cp. Isa. 2:2-4; Micah 4:1-7). In that day the "sons and daughters shall prophesy," as a result of divinely communicated revelations; and the "young men shall see visions," and the "old men shall dream dreams," whereby supernatural knowledge will be imparted to them. Clearly, "The wonders and signs" of verses 19 and 20 will take place *after* the Great Tribulation, but *precede* "the great and notable day of the Lord," which is that aspect of the day of the Lord when He comes to the mount of Olives to commence His glorious reign. Matthew 24 vs 29 and 30 bear this out: "Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and

they shall see the Son of man coming in the clouds of heaven with power and great glory."

After this great event takes place, the Holy Spirit will be poured out upon *all flesh*, without regard for sex, age or social position. The Spirit was not poured out upon *all flesh* at Pentecost or since, as it will be in the millennial reign of Christ.

The exponents of charismatic teaching say that the present rapid growth of their movement is a sign of the coming of the Lord. Some base their deductions on the words of Joel 2:23: "for he hath given you the *former rain* moderately, and he will cause to come down for you the rain, the former rain and the *latter rain* in the first month." They say that the outpouring of the Spirit in the days of the early church was the *former rain*, whereas the great increase in the manifestation of spiritual gifts in connection with their movement is the *latter rain*. A careful reader of Joel 2:23 will see that the reference is to *literal rain* which will fall upon the land in the reign of Christ, not to the "rain" of the Spirit in the dispensation of grace.

When Israel is enjoying millennial blessing, the nation will be the centre of blessing for the whole earth. When the Spirit is poured out according to Joel 2, Mount Zion and Jerusalem will be the depositories of blessing to the Gentiles — this is certainly not true now. Before these things come to pass the church will be "caught up."

Is the present rapid growth of the Charismatic Movement a sign of the Lord's coming? It is in this way: it is helping to draw the denominations of Christendom back into the fold of the Roman Catholic Church. Babylon the Great (Rev. 17:5) is Rome's religious system with whatever she may have gathered into herself before her doom and destruction. The Charismatic Movement is certainly helping to bring about this great unification.

The second part of Peter's sermon (vs. 22-36) which was designed to convince the Jews that Jesus is the Messiah of Old Testament prediction may be divided thus:

- a. The Life of Christ (v. 22) — a man approved of God.
- b. The Death of Christ (v. 23) — delivered by the determinate counsel and foreknowledge of God.
- c. The Resurrection of Christ (vs. 24-32) — raised up by God, according to Psalm 16:8-11.
- d. The Exaltation of Christ (vs. 33-36) — exalted to the right hand of God, according to Psalm 110:1.

The Apostle aired no theories, but stepped from truth to truth and from scripture to scripture. He never minced the truth. The truth spoken in the power of the Spirit is something to be reckoned with.

5. THE PRODUCT OF PENTECOST (vs. 37-47)

The results of the preaching of the Spirit-filled Apostle are stated:

i. *Concern.* "Now when they heard this, they were pricked in their heart (or conscience), and said unto Peter and to the rest of the apostles, Men (and) brethren, what shall we do?" (v. 37).

ii. *Conversion.* Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call" (vs. 38-39). It is clear that Gentile sinners have their part in this promise. It is a well-known fact that three thousand souls were saved on that day.

iii. *The Church of God.* A local church in Jerusalem is the direct result of the "outpouring of the Spirit." Concerning those who composed the church:

a. *"They received his words"* with repentance and soberness (gladly omitted from the R.V.) — v. 41.

b. *"They . . . were baptized"* — v. 41. For these Jews baptism had this added significance: it meant that they were cutting themselves off from the nation that had rejected their Messiah and over which hung the judgment of God, and that they were associating themselves with the message of Jesus and His people. They were thereby saving themselves from that untoward generation (v. 40).

c. *"They continued stedfastly (persevered, J.N.D.) in the apostles' doctrine"* — v. 41. The apostles' doctrine to which they devoted themselves was the oral teaching of the apostles. What they taught has now been incorporated into the faith once delivered to the saints (Jude 3) — "once" means not "once upon a time," but "once for all." It is complete — nothing to be added or taken away. Since the subjects mentioned in the Revelation are woven into the entire fabric of the Scriptures, the warning in Rev. 22:19 must be applicable to all who add to the Scriptures. The Charismatic "prophets" must not add to the Scriptures. Some of them say that they only expound the Scriptures when "prophesying." At the best, this could only be described as teaching. Those who prophesied in the early church first of all had a direct revelation from God (1 Cor. 14:6).

It is beyond dispute that the vast majority of those in the Charismatic Movement have only a meagre knowledge of the Scriptures. What an anomaly: so many professedly "filled with the Spirit" and so little knowledge of the Word.

d. *"They continued stedfastly in (the) fellowship"* — v. 41. In accepting the apostles' teaching they were in fellowship together. This was subsequent to their being baptized. The fellowship was expressed in the breaking of bread and in prayers.

Whereas those early believers "continued stedfastly in the apostles' doctrine and the fellowship," doctrinal confusion char-

acterizes the Charismatic Movement. Among them there are the faithful of the Roman Catholic Church who still hold to the errors of that system and go to mass regularly; a large proportion of the Pentecostals deny the truth of the Trinity, having imbibed the "Jesus only" teaching; many of them deny the eternal punishment of the lost, although this is not easily detected in their "gospel preaching." More could be stated along this line.

e. *"They continued stedfastly . . . in the breaking of bread"* — vs. 41, 42. This is to be distinguished from the "breaking of bread from house to house," when they "did eat *their meat* with gladness and singleness of heart." When the "breaking of bread" is the Lord's supper, there is no mention of "eating" or "taking food" in connection with it.

Is it not strange that those who claim to have the supernatural gifts of the Spirit set aside much of the clear teaching of 1 Cor. chapters 11 to 14, where we learn of the divine order in the assembly when saints are gathered for the breaking of bread and edification? This subject will be dealt with in a later article.

f. *"They continued stedfastly . . . in prayers"* — vs. 41, 42. These are united prayers. The church was born in the wake of a prayer meeting.

These early believers were exemplary in their conduct apart from what is said of them in verses 41 and 42. They were characterized by the *fear of God* (v. 43); a *spirit of love and unselfishness* which prompted them to have "all things in common and to sell their possessions and goods and part them to all men, as every man had need (vs. 45, 46); *gladness* (v. 46); *singleness (sincerity) of heart* (v. 46) and *praise* (v. 46). No wonder that the Lord blessed their united testimony, and "added to the church daily such as should be saved" (v. 47).

THE TRANSITION IN THE ACTS

In the first of these articles we proved conclusively from the New Testament Epistles that all believers receive the Spirit when they believe. The teaching of the Charismatic Movement that believers receive the Spirit after conversion is not based on the teaching of the New Testament Epistles, but upon a misunderstanding of certain portions in Acts chapters 2, 8 and 19.

We shall see no conflict between the teaching of the Acts and the New Testament Epistles if we appreciate that the Acts is an historical and transitional book. Many have accepted erroneous teaching concerning the Person and work of the Spirit because they have not appreciated this fact. There is a transition in the Gospels and in the Acts. The transition is the period during which one dispensation passes into another — an overlapping of dispensations. The Acts is marked by progression — progress is seen in a succession of events.

1. JEWS RECEIVED THE SPIRIT (Acts 2).

Those who tarried for the promised Holy Spirit were justified by faith. It is not difficult to see that prior to the descent of the Spirit it was *right for them* to tarry for Him, as the Lord had instructed them (Luke 24:49). But why should present-day believers tarry for the Spirit when they are indwelt by Him?

In Acts 2, those believers who had tarried for the Spirit were baptized into one body. The three thousand received the same Spirit, and were added to the newly-constituted church. The present writer believes that the words, "For in one Spirit *were* we all baptized into one body" (1 Cor. 12:13, R.V.) refer to the day of Pentecost, when *prospectively* the whole church was baptized in the Spirit into the mystical body of Christ. Today, when a person is born again, he is immediately indwelt by the Spirit, united by Him into the one body to share in the Spirit.

On the day of Pentecost, Peter first used the keys of the kingdom of heaven (not heaven). The Lord had said to Peter, "And I will give unto thee the keys of the kingdom of heaven . . ." (Matt. 16:19). *The kingdom of heaven* is the sphere on earth where Christ is professedly acknowledged as King. Peter opened the door of profession to the Jews in Acts 2, and later he opened the door to the Gentiles (Acts 10:44; 11:18).

In the transition, repentant Jews received the Spirit after being baptized in the name of Jesus Christ: "And ye shall receive the gift of the Holy Spirit" (Acts 2:38). When Peter preached to the Jews and proselytes, he charged Israel with the guilt of

crucifying the Lord of glory, saying, "Him . . . ye have taken and by wicked hands have crucified and slain." They had admitted their guilt when they cried, "His blood be on us and on our children?" (Matt. 27:25). After Peter's address in Acts 2, convinced of their guilt, they cried, "Brethren, what shall we do?" Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." By baptism they disassociated themselves from the guilty nation and identified themselves with the rejected Christ — this was the outward witness that their sin of rejecting Christ (as well as all their sins) had been washed away. *Those who maintain that this order pertains today, manifest a lack of appreciation of the ways of God in the early church.*

2. SAMARITANS RECEIVED THE SPIRIT (Acts 8:1-17).
All who believe charismatic teaching consider that this portion proves that believers receive the Spirit after conversion, since the Samaritans were saved under Philip's preaching (vs. 12-13), but did not receive the Spirit until Peter and John came down from Jerusalem (vs. 14-17).

The Samaritans were a *mongrel people* with a *mongrel religion*. They had descended partly from the Ten Tribes and partly from the Assyrian immigrants which were placed in Samaria by the King of Assyria (2 Kings 17:23-25; Ezra 4; Neh. 6) — they were half-caste Jews. Their faith and practice were based upon the five books of Moses (Gen. to Deut.); but they rejected the remainder of the Old Testament. The Jews had no dealings with the Samaritans (John 4:9).

Many of the Samaritans were saved through Philip's preaching — the Word of life leaped over the Jewish boundaries. However, they were required to wait for Peter and John to come from Jerusalem, before they RECEIVED the Spirit. In the wisdom of God, the Holy Spirit was withheld from them until the Apostles' hands were laid upon them; which also expressed their full fellowship with these Samaritan believers. Nowhere in the Acts do we read of anyone other than an apostle laying hands upon others that they may receive the Spirit. We conclude that what took place was designed to prevent a division between the Judean and Samaritan Christians. It also gave expression to the unity of the church — there was one body and one faith.

After Israel slew Stephen, sending him back after Christ, saying, "We will not have this man to reign over us," the gospel went out to the Samaritans (chap. 8) and the Gentiles (chap. 10).

When the Samaritans RECEIVED the Spirit, they were united by the Spirit into the one body and shared in the Spirit.

3. GENTILES RECEIVED THE SPIRIT (Acts 10:45-47).
Again Peter used the keys of the kingdom of heaven: this time he opened the door to the Gentiles. They received the

word of God (Acts 11:1). "God also to the Gentiles granted repentance unto life" (Acts 11:18). They received the Spirit *before being baptized in water*. God had appointed that the Gentiles should first hear the gospel from the lips of Peter. We read, "God at the first did visit the Gentiles to take out of them a people for His name" (Acts 15:14). The experience of this Gentile company set the pattern for this dispensation — they received the Spirit when they believed.

So the circle widened and grace flowed to the Gentiles.

When Peter had the vision of the sheet let down from heaven, this special revelation prepared him for his ministry to the Gentiles. It foretold that God was going to do something new: the Gentiles (represented by unclean beasts and birds) were to receive the Spirit the same as the Jews (represented by clean beasts and birds). Israel's special dispensational privileges and fleshly distinctions were to be annulled. All men were to stand upon one common platform before God. This was not easy for Peter to accept, seeing Israel had occupied a unique place in God's plan for centuries. Peter eventually understood the meaning of the vision — the Gentiles were to come into the blessings of the gospel (Acts 10:28).

Peter took Jewish believers with him to the house of Cornelius, so that they might witness and testify to what they saw and heard. They heard the Gentiles speak with tongues. Jews were invariably present when the gift of tongues was in evidence, for this gift was a special sign to the Jews. Tongues had their place in the transition; a period marked by God's testimony to the Jews (Acts 2:4; 10:46; 19:6). Tongues were in evidence in Corinth, where there was a large Jewish population.

The Gentiles were united by the Spirit into the one body.

4. DISCIPLES OF JOHN THE BAPTIST RECEIVED THE SPIRIT (Acts 19:1-7).

Paul suspected that these disciples had imperfect light; hence his question, "Did you receive the Holy Ghost when ye believed?" They replied, "Nay, we did not so much as hear that the Holy Ghost was given" (v. 2, R.V.). They had never heard the full-orbed gospel message preached with the Holy Ghost sent down from heaven — they knew nothing of the death, resurrection or ascension of Christ.

These disciples, like Apollos (Acts 18:25), knew only the baptism of John. John's baptism pointed forward to the coming of the King, whereas Christian baptism looks back to the death, burial and resurrection of Christ. Those who were baptized unto John's baptism took separate ground from the nation as a whole, in anticipation of the Messiah's coming: they judged themselves and cleared themselves of the sinful state of the rest of the nation.

Paul preached the gospel, setting forth Christ as the One predicted by John, telling them of the death, resurrection

and exaltation of Christ, and that He had sent the Spirit. It is clear that they did not receive the Spirit before Paul preached to them, because they were not then on Christian ground. They were neither on Old Testament nor New Testament ground, but were in "the half-way house" between the two.

Because they were Jews, they received the Holy Spirit after being baptized in the name of the Lord Jesus; and when Paul had laid his hands on them. The laying of the Apostle's hands upon them was an apostolic act. There are no longer any apostles, in the full-sense.

After this, there is no mention of an interval between conversion and the reception of the Spirit. Today, we receive the Spirit at the moment of conversion, without speaking with tongues or prophesying, but by the witness of the New Testament.

The Bible teaches that believers should be filled with the Spirit; we shall consider this subject in the next article.

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THE BAPTISM IN THE SPIRIT AND THE FILLING WITH THE SPIRIT.

THE BAPTISM IN THE SPIRIT

There are seven *specific* references to this baptism in the New Testament: Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16 and 1 Cor. 12:13. It seems clear enough that the baptism referred to in 1 Cor. 12:13 is the same as that in the other scriptures. The words "*by (one) Spirit* (1 Cor. 12:13 KJV) and "*with (the) Spirit*" in the other scriptures, are translated from the same two Greek words, "*en pneumati*."

1. *This baptism is peculiar to the present dispensation.*

No one is said to have experienced it in Old Testament times. John Baptist foretold it, but the promise was not fulfilled until after the ascension of the Lord Jesus. The Lord said it was still future when addressing the apostles in Acts 1:5. In verses which foretell the millennial outpouring of the Spirit, there is no mention of it. On the day of Pentecost, prospectively and in the mind of God, the whole church was baptized in the Spirit into the mystical body of Christ. This baptism is *universal* among believers in this dispensation.

Without this baptism the disciples preached the gospel and healed the sick (Luke 9:6), and cast out demons (Mark 6:13). This baptism was not given to work miracles or preach the gospel.

The Corinthians were told: "For in one Spirit were we all baptized into one body," in spite of their being quarrelsome (1:11-12), sectarian, carnal, walking as men (3:3), going to law before the ungodly (6:6) and turning the Lord's supper into an orgy of feasting and drinking (11:21-22). They were baptized; not should be or shall be — an accomplished fact is in view. The word "we" shows that he meant more than the Corinthians, for at least he included himself. We believe he had all believers of this dispensation in view. The baptism in the Spirit took place at Pentecost; but every believer shares in it the moment he believes and is sealed with the Spirit.

If, as some say, 1 Cor. 12:13 looks back to conversion, and every believer is at that time baptized in the Spirit into the body of Christ, there is still no support in that verse for the theory that there is a "second experience" subsequent to conversion called "the baptism in the Spirit."

When the Holy Spirit fell on the Gentiles (Acts 10:44), they shared in the blessing of what had taken place at Pentecost (Acts 11:15-16). This was not a second Pentecost, but a continuation of the work of the Spirit begun after his personal advent in Acts 2.

2. *Believers are not instructed in the New Testament Epistles to seek this baptism.* This must be very significant! However, believers are commanded to be filled with the Spirit; but that is something different, as we shall see later. This baptism is related to our *standing*; the filling with the Spirit to our *state*.

3. *Two baptisms must be distinguished: the one stated to be with the Spirit and the other with the fire.*

A. Matt. 3:11 — "He shall baptize you with the Holy Ghost and with fire." When John Baptist was addressing both believers and unbelievers (see vs. 5-9), he spoke of two baptisms — Spirit baptism for believers and that with fire for unbelievers.

B. Mark 1:8 — "He shall baptize you with the Holy Ghost." There is no suggestion that unbelievers were present; therefore, there is no mention of the baptism with fire.

C. Luke 3:16 — "He shall baptize you with the Holy Ghost and with fire." It is clear from the preceding verses that John Baptist was addressing both believers and unbelievers; hence he speaks of two baptisms — the latter being one of judgment as v. 17 indicates.

D. John 1:33 — "the same is He which baptizeth with the Holy Ghost." Because there is no mention of unbelievers being present, there is no reference to the baptism with fire.

We suppose that John Baptist would not know the time of these baptisms.

E. Acts 1:5 — "ye shall be baptized with the Holy Ghost not many days hence." It is understandable that the Lord Jesus would not mention the baptism with fire when addressing His apostles.

When these verses are considered in the light of their context, it becomes clear that there is no baptism of fire for believers, as the charismatic folk contend.

The careful reader will notice that Acts 2:3 states, "cloven tongues like as of fire, and it sat upon each of them" — not fire. Fire is one of the emblems of the Spirit.

At his first coming, Christ came in grace to announce the acceptable year of the Lord; at his second coming, as the Judge, He will baptize with the fire of judgment.

Secondly, we shall consider:

THE FILLING WITH THE SPIRIT — "Be filled with the Spirit" (Eph. 5:18).

A. *The Explanation.* This is the ideal Christian experience — filled for life in the *home*, the *business* and the *world*. When a man is "drunk with wine" he is controlled by a spirit that is foreign to himself: when a man is "filled with the Spirit" he is controlled by the Spirit.

The charismatic folk believe that the filling of the Spirit is just an emotional and ecstatic experience, albeit giving power for service. How pleasing to the flesh to think that the filling of

Spirit is so easily attained. I have known many who have had the charismatic "second experience" whose lives afterwards gave no evidence of their having divine life. As we shall prove, a Spirit-filled man is a holy man. Charismatic meetings are frequently the scenes of wild disorder, noise and confusion. The Bible says, "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). God's universe is a *cosmos*; it is not in a state of *chaos*. Charismatic experiences that are accompanied by holy laughter, chattering, shakings, prostrations, supposed visions and claimed transportations are related to emotionalism rather than to spirituality. Those who are seeking the second experience are often told to "let themselves go," whereas the fruit of the Spirit is self-control. A Spirit-filled person is neither transported out of Himself nor does he lose control of himself — see 1 Cor. 14:32. There is not one meeting described in the New Testament which resembles the disorderly scenes I have witnessed in charismatic "waiting meetings." When we show these folk that their experience is not according to the Scriptures, they will usually reply: "But you cannot argue me out of my experience." Believers should desire an experience which is according to the Scriptures — anything else is not to be desired. Charismatic folk live on their feelings, and this explains why so many of them are "on the mountaintop" today and "in the valley" tomorrow. Daily fellowship with God which is maintained by the Word of God and prayer will stabilize my Christian life.

You were indwelt by the Spirit when you believed; but are you filled with the Spirit? The following illustration has been used. Suppose you purchase a house, but instead of getting all the keys, you get only one key, which gives you access to the living room. The house belongs to you, but you have access to only one room. This illustrates what it is to be indwelt by the Spirit, but without being filled with the Spirit. Suppose that on one day you are given all the keys, and now you have access to all the rooms — you are now in full possession. This illustrates what it means to be filled with the Spirit. Make the Holy Spirit "the Master of the keys," allowing Him to fully possess and control you. Give Him undisputed sway over your life: let Him control every part of it.

B. The Command. The latter part of Eph. 5:18 when translated literally, reads "Be ye being filled with the Spirit." The present tense of the verb indicates that this is not a once-for-all experience; yesterday's filling will not suffice for today. We need to be filled repeatedly. I shall never receive more of the Spirit than I did at conversion. However, when I am filled with the Spirit, He has all of me. We are told to be filled with the Spirit, not to pray for it.

THE FILLING WITH THE SPIRIT

Having considered *The Explanation* of the filling with the Spirit and *The Command*, "be filled with the Spirit," we shall now consider

C. The Conditions necessary for the filling with the Spirit.

a. *I must not be grieving the Spirit* — "And grieve not the holy Spirit, whereby ye are sealed unto the day of redemption" (Eph. 4:30). Since He is the *holy* Spirit, anything unholy grieves Him. The Spirit is likened to the dove which has a quick, sharp eye. The Spirit has a quick and sharp eye to detect sin; and the least sin grieves Him. In the context of Eph. 4:30, we see many of the sins which grieve Him; such as, lying, stealing, evil speaking, fornication and covetousness. Another sin is pride.

b. *I must be emptied of self*. Selfishness is a great hindrance to my being filled with the Spirit.

c. *I must present my body a living sacrifice, holy, acceptable unto God* (Rom. 12:1). We see the meaning of consecration in Rom. 12:1-2. Whereas the presenting of one's body is a crisis in the believer's experience, it leads to a process. It is a presentation which needs to be reaffirmed everyday. Since the body stands for the whole man, I must surrender my whole being, time, talents and possessions. The Apostle is using a figure of speech called synecdoche, a part being put for the whole.

d. *I must let the Word of Christ dwell in me richly* (Col. 3:16). The Word of Christ must be owned, enjoyed in fullness and blessing, and obeyed. Notice the outcome of the filling with the Spirit in Eph. 5:18-20. How strikingly similar is the outcome of my letting the Word of Christ dwell in me richly (Col. 3:16). So we deduce that the Spirit-filled man is one whose life is controlled by the Word of Christ.

The true scriptural "filling with the Spirit" is in striking contrast to the soulish and emotional experience that the charismatic folk claim to have had. They claim to be filled with the Spirit when they speak with tongues at the time of extreme excitement. Whereas the true filling with the Spirit results in holy, godly living, many who claim to be filled with the Spirit in our day are not living, holy godly lives. Let us consider the verses which precede Eph. 5:18. It is clear that the Spirit-filled believer walks circumspectly, not as a fool but as wise (v. 15); he redeems the time (v. 16); he understands what the will of the Lord is and submits to it (v. 17).

D. The results of being filled with the Spirit.

a. *The Personal Life*. Spirit-filled believers bear the nine-fold fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith (faithfulness, R.V.), meekness and temperance

(self-control, R.V.M.). Doubtless such are Christlike and manifest the moral virtues that were seen in Christ who was full of the Spirit (Luke 4:1).

Spirit-filled believers are full of the Scriptures like Stephen (see Acts 7), and as such obey the Scriptures. It is beyond dispute that the vast majority of charismatic folk have not a knowledge of the Bible in all its parts.

Spirit-filled believers are filled with Christ, not with their experiences. Charismatic folk are generally filled with their experiences. How many of them are able to speak intelligently of the manifold glories of Christ?

Spirit-filled believers will overflow with worship, praise and thanksgiving (Eph. 5:19, 20), their prayer-life will be energized by the Spirit (Eph. 6:18) and they will be empowered for service (Acts 1:8).

b. *The Home Life.* The Spirit-filled wife will acknowledge the headship of her husband and be subject to him. She is not inferior to him. Her obedience to her husband is a part of her obedience to the Lord (Eph. 5:22-24).

The Spirit-filled husband will love his wife with a self-sacrificing love, "as Christ loved the church"; he will love her as his own body; he will nourish and cherish her, "Even as the Lord the church" (Eph. 5:25-32).

The Christian home will be a beautiful home if the husband loves his wife as himself, and the wife reverences her husband (v. 33).

Believing children who are filled with the Spirit will constantly obey their parents in the Lord. In later years they will not fail to honour them.

Spirit-filled fathers will not provoke their children to wrath by undue harshness, unreasonable demands, constant nagging, physical cruelty or by showing favouritism to another member of the family; but they will bring them up in the discipline and admonition of the Lord (Eph. 6:4). The latter verse is likewise applicable to mothers. Such a godly upbringing cannot but leave a deep and lasting impression on the minds of children.

c. *The Business Life.* Spirit-filled servants will obey their masters with respect and with a desire to please them; they will serve them with sincerity as the servants of Christ, and doing the will of God from the heart, they will serve wholeheartedly (Eph. 6:5-8).

Finally, Spirit-filled masters will treat their servants in the same spirit and will not browbeat them, remembering that both masters and servants have a Master in heaven, who shows favouritism to no one.

It is clear, that the filling with the Spirit has a practical effect upon the life of the believer.

Is it not strange that, when the charismatic folk receive what they call "the baptism in the Spirit," they almost invariably cry out, "Jesus, Jesus Jesus! Precious Jesus! Blessed Jesus! or Lovely Jesus!" The disciples would never have thought of addressing our Lord in this way; nor did they! On the contrary, they called Him Master and Lord. The Lord said, "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

In the Bible, there is no record of anyone claiming that he himself is filled with the Spirit; although it states that some were filled. If I were to make such a claim, it would be an evidence of pride and a clear indication that I were not, since the fruit of the Spirit is meekness.

DIVINE HEALING

(Part one)

As the Charismatic Movement spreads, many believers are accepting its wrong doctrine concerning Divine healing. Some sick saints are turning to the Charismatic Movement in the hope that they will be healed of the diseases that afflict their bodies.

In setting forth what the Bible teaches about this subject, I shall ask a number of relevant questions and answer them.

1. WHY DOES THE LORD PERMIT HIS PEOPLE TO BE SICK?

Unquestionably, God's people do suffer from physical infirmities. We dwell in bodies of humiliation (Phil. 3:20), that is, bodies that are subject to disease, decay and death. It is clearly stated that "the body is dead because of sin" (Rom. 8:10), that is, it is death-doomed and will die in the natural course of events. Though the body has been purchased at infinite cost at Calvary (1 Cor. 6:19-20), yet its redemption is still future — "whom having also believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, unto the redemption of the purchased possession" (Eph. 1:13-14, R.V.).

Sickness is one of the means God uses to discipline His people; for whom the Lord loveth He chasteneth (disciplines) — Heb. 12:6. Sometimes the discipline is *retributive* in character. Because the Corinthians partook of the Lord's Supper in an unworthy manner, many were weak (suffering from general weakness) and sickly among them (having a specific ailment), and many slept (had died physically) — 1 Cor. 11:30.

Divine discipline may be *preventive* in character, as when Paul was given the thorn in the flesh, *lest he should be exalted above measure* (2 Cor. 12:7). He wrote, "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me*" (2 Cor. 12:8-9). The Lord did not heal his infirmities; but He did give him the grace to bear them. If the faith-healers pray for a sick person and he is not healed, they say that he hasn't the faith to be healed. Would they dare to say that the Apostle was not healed because of his unbelief?

Discipline is always *educative* in character. Job was the best man living in his day — "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth" (Job 1:8). However, God allowed Satan to afflict

him, and he suffered the loss of his possessions, his children and his health. Job acted in a most exemplary manner, accepting his trials and physical sufferings as from the Lord's hand, saying, "What? shall we receive good at the hand of the Lord, and shall we not receive evil?" After his friends had falsely accused him of hidden sin and hypocrisy, he exclaimed, "I am clean without transgression, I am innocent; neither is there iniquity in me" (Job 33:9). Nevertheless, after God had spoken out of the whirlwind, being awestruck in His presence and keenly conscious of God's righteousness, wisdom and power, he exclaimed, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes" (Job 42:6). He had learned the important lesson that we should all learn; that there is evil in the heart of the best of men and that it is so necessary to judge oneself in the light of God's holiness. Whatever the trial or infirmity, we should always desire to learn the lessons that God would have us learn through them, for nothing happens by chance to God's people.

Through the breaking of his thigh a Christian was restored to the Lord. He exclaimed, "I thank God a thousand times for breaking my thigh." The Psalmist said, "Before I was afflicted, I went astray" (Psalm 116:67).

2. DOES THE LORD SOMETIMES HEAL THE BELIEVER?

He does: sometimes when means are used and sometimes when they are not used. On numerous occasions believers have been restored to health in answer to prayer; although the doctors have held out no hope of their recovery.

The Lord had mercy on *Epaphroditus* when "he was sick nigh unto death" (Phil. 2:27), and he was restored to health. Paul never taught that Christ died for sickness on the cross and that physical healing is the birthright of the believer; nor did he exhort *Epaphroditus* to accept Christ as His Healer and he would be healed. Paul said that his restoration to health was of the mercy of God.

The Lord healed *Hezekiah* when a cake of figs was applied to the boil (Isa. 38:21).

3. IS DIVINE HEALING A PART OF THE GOSPEL MESSAGE?

Charismatic folk claim to be "full-gospel" Christians. They say that we do not preach "the full gospel," because we do not preach Divine healing, and the baptism in the Spirit as a second experience.

The basic truths of the gospel are set forth in 1 Cor. 15:1-4, but there is no suggestion that either healing or the baptism in the Spirit is a part of that message; in fact, the rest of the chapter develops the subject of the resurrection of the body, not the healing of the body. Neither bodily healing nor the baptism in the Spirit formed a part of the gospel message preached

by Paul, Philip, Peter or Stephen. When Paul told Timothy to "preach the word" (2 Tim. 4:2), he did not say that he was to proclaim bodily healing and the baptism in the Spirit, as a part of the message he preached.

A careful reading of Heb. 2:3-4 shows that signs, wonders and divers miracles, and gifts of the Holy Spirit were granted by God to authenticate the *spoken* word. These miraculous evidences are not necessary in our day, since the written Word is available — the Canon of Scripture is complete.

Before his execution, Paul said, "Only Luke is with me." Are we to suppose that "the beloved physician," who had been the Apostle's companion for many years, did not attend to his physical needs during his last imprisonment?

4. DOES THE LORD ALWAYS HEAL HIS PEOPLE?

Some of the most godly saints have dwelt in very sick bodies. It is not always God's will to heal His saints. Paul left Trophimus at Miletum sick (2 Tim. 4:20). Paul instructed Timothy to drink no longer water, but use a little wine for his stomach's sake and for his oft *infirmities* (1 Tim 5:23). The word "infirmities" is the same Greek word as that translated "infirmities" in Matt. 8:17.

The Bible says, "If we ask anything according to His will, He heareth us" (1 John 5:14). Prayer is the submissive expression of a real wish. This is clear from the prayer of our Lord in the Garden: "Father if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt" (Matt. 26:39). How could it always be the will of God to heal His sick children, when we dwell in bodies that in the natural course of events must die.

Those who believe that it is the will of God to heal all the diseases from which Christians suffer, often quote the words of Psalm 103:3, "Who healeth all thy diseases." However, the Psalmist is addressing his soul and is speaking of spiritual recovery rather than physical healing.

Dr. A. B. Simpson, who wrote the book "The Gospel of Healing," and popularized the phrase, "I have taken Jesus as my Healer," became very sick for a year or so before he died, and was not healed. One of his followers said that the reason for his not being healed was that he was not in right relationship with the Lord.

5. IS THERE HEALING IN THE ATONEMENT?

The charismatic folk contend that there is healing in the atonement, and call Matt. 8:17 into service to support their view. Jesus entered into *Capernaum* and healed all that were sick: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (Matt. 8:17). This verse is a quotation

from Isa. 53:4. The careful reader of Isaiah 53 will see that the three verses preceding v. 4 speak primarily of our Lord's life on earth. The first part of Isa 53:4 was fulfilled not at *Calvary* but at *Capernaum* — and indeed wherever our Lord healed the sick. Matthew does not say that the Lord took our infirmities and bare our sicknesses at Calvary.

The word "bare" used in Matt. 8:17 is the word for sympathetic bearing. The word is used again in Gal. 6:2 and Rom. 15:1. Our Lord looked upon the sick with sympathy and bare away their sicknesses. When Peter, said, "Who His own self bare our sins in his own body on the tree," he used a different word that is associated with propitiation.

Sickness, unlike sin, carries with it no penal consequences. Sickness is a judicial result of sin and does not call for atonement. However, we do not forget that by virtue of the work of the cross, the believer's body will be redeemed; but this is yet in prospect. Judge the matter carefully: did the Lord Jesus bare our cancer, hepatitis, influenza, chickenpox, epilepsy, and the innumerable other diseases, when He was on the cross? Why do so many "faith-healers" have bald heads, spectacles and false teeth? Why do they constantly appeal for funds to run their campaigns? If they have the power to heal all manner of diseases and even raise the dead, surely they could trust God to meet their financial needs. Why do they solicit funds from the unsaved? The Word of God gives no support for this practice, but says, "Because that for His name's sake they went forth, taking nothing of the Gentiles" (unsaved) — 3 John 7.

When these "faith-healers" pray for the sick and they are not healed, they tell them it is because of their lack of faith. In the Acts, there is only one healing of which it is specifically stated that the man "had faith to be healed" (Acts 14:9). It must be clear that neither Dorcas (Acts 9:32-42) nor Eutychus (Acts 20:9-12) had faith to be raised from the dead!

DIVINE HEALING

(Part Two)

6. IS NOT THE LORD, JEHOVAH ROPHI, OUR HEALER,
(Ex. 15:26).

In Ex. 15:23-25, there is the first instance of healing — the “healing” of the bitter waters of Marah. We are justified in speaking of the “healing” of the bitter waters of Marah, since in the days of Elijah the Lord is said to “heal” the waters which were “naught” (bad), when the prophet cast salt into them (2 Kings 2:19-22). So the first “healing” in the Bible took place after God commanded the use of means — a tree was cast into the waters. Unquestionably, the vast majority of sick Christians recover from their physical ailments through the Lord’s blessing of the use of means.

It is important to read Ex. 15:26 very carefully: “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His *commandments*, and keep all His *statutes*, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.” These words were spoken to the nation of Israel; not the Church. The *conditional* promise had chiefly a *national application*. The words were spoken in unique circumstances after the Lord had brought Israel forth out of Egypt with silver and gold, and there was not a feeble person among their tribes — not one stumbled or fell behind (Psalm 105:37). There were 600,000 men of war all absolutely fit for military service. In the wilderness, God provided a pillar of cloud by day to guide them and to hide them from the enemy, and this became a pillar of fire by night to illuminate their path in the hours of darkness. By His mighty power God fed them with quails and manna, and provided them with water out of the cleft rock. Consider these remarkable words to Moses: “And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot” (Deut. 29:5).

In these unique circumstances, the God who had healed the bitter waters of Marah promised that if His people were obedient to His *statutes* and *commandments*, He would “heal” them — keep them free from all the diseases from which the Egyptians had suffered. The wonderful promise was given in the context of God’s *commandments* (the moral law) and His *statutes* (the health laws). The health laws related to such matters as *diet* (Ex. 22:31; Deut. 14:21, etc), *isolation* (Num. 5:2-4), *sanitation* (Deut. 23:12-13), *hygiene* (Num. 19:14-15), etc. The words, “Thou shalt not commit adultery” (Ex. 20:14)

are found in the moral law. Unchastity often results in physical disease. The history of the nation of Israel proves this to be so (cp. Num. 25:1-9).

Ex. 15:26 must be understood in the light of the context. Israel's obedience to God's commandments and statutes would result in their being kept free from disease. Charismatic exponents are wrong to teach from this verse that it is always God's will to heal His sick children; the only condition being that they have sufficient faith. It is not always God's will to heal the sick saint.

7. DOES ROM. 8:11 TEACH A PRESENT QUICKENING OF THE BODY?

We do not doubt that soul prosperity is conducive to physical health, for "A sound heart is the life of the flesh; but envy the rottenness of the bones" (Prov. 14:30). Peace of mind makes for spiritual health. Nevertheless, many godly saints have dwelt in frail, sick bodies. Rom. 8:11 is not speaking of the present reinvigorating of the body. "The reference is not to the impartation of some special energy of life and power to our bodies in their present state, but to the effect upon them of the shout of the Lord at the time of the Rapture (1 Thess. 4:17; Phil. 3:20, 21; 1 Cor. 15:52, 53). What is mortal will then be swallowed up of life" (W. E. Vine). It is commonly taught by charismatic exponents that this verse teaches a present quickening of the body. This is incorrect.

8. SINCE JESUS CHRIST IS THE SAME YESTERDAY, AND TODAY, AND FOR EVER (Heb. 13:8), DOES HE NOT HEAL TODAY?

We certainly believe that our Lord is the unchanging One, but this does not mean that because He healed many sick ones during His life on earth, that He will now heal all the sick ones who have sufficient faith to be healed.

The miracles which our Lord did on earth were "samples" of what will characterize that blessed condition in the millennial reign of Christ, when there will be no sickness, except to punish sin (compare Matt. 11:3-5 with Isa. 35:4-10). His miracles were positive evidences that He was the Sent One of the Father, the Messiah of Old Testament prediction (John 5:38). After our Lord's ascension, the Apostles "went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). The signs of Mark 16:17-18 were in evidence in a period of transition marked by God's testimony to the Jews. But finally the Jewish nation was set aside and the period of transition came to a close. It is certainly not without significance that in the Acts the number of miracles and healings diminishes as the divine record progresses — there are many more in the earlier chapters of the book than in the later ones.

It must not be thought that because our Lord is the unchanging One, He must therefore act in the same way in every dispensation, and at all times. In this dispensation, His grace is particularly manifested: but in contrast to this, when He comes to earth again, He "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7-8). In his glorious millennial reign "He shall rule them with a rod of iron." He does not rule with a rod of iron now!

All Christians know that God can and does heal. He heals in answer to prayer, when it is His blessed will. Many of the charismatic folk are forcing the mind into believing that they are healed; when in fact they are not. True faith rests on the Word of God, submits itself to the will of God and has the glory of God in view.

9. DID NOT THE LORD SAY THAT, AFTER HIS ASCENSION, BELIEVERS WOULD DO AS GREAT AND EVEN GREATER WORKS THAN HE DID?

It is generally believed in charismatic circles that it is possible for them to do as great or greater works than Christ did on earth.

The Lord said, "Verily, Verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John 14:12).

The Lord's miracles were *unique* and *unsurpassable*: He fed five thousand men, besides women and children, with five loaves and two fishes (Matt. 14:16-21); He stilled the tempest on the sea, so that the wind ceased and there was a great calm (Mark 4:39); He raised Lazarus from the dead, although His body had been dead four days and was stinking (John 11:39, 43, 44). Not one of the present day faith-healers can match these miracles, let alone do greater works.

During His earthly sojourn, it was the chief work of the Lord Jesus to reveal the Father and impart the knowledge of the Father to men. At the end of His earthly ministry He had 500 or more disciples. After Pentecost, the disciples were empowered by the Spirit to proclaim the gospel. Works of a more exalted and enduring nature were then accomplished: 3,000 saved (Acts 2:41); 5,000 men saved (Acts 4:4); and a great company of the priests (Acts 6:7), etc.

So the greater works were accomplished; but these were spiritual in character, not physical.

DIVINE HEALING

(Part Three)

We have come to the final question in the articles on Divine Healing.

10. WHAT IS THE TEACHING OF JAMES 5:14-15?

"Is any sick among you? let him call for the elders of the church..." It seems clear, in view of the verses which follow, that the sick one is physically sick because of personal sin. Evidently he calls for the elders of the local assembly because his sin has involved the assembly. It would seem fitting for the sick one to acknowledge his sin to them.

"Let them pray over him, anointing him with oil in the name of the Lord". The Greek word *"aleipho,"* translated "anointing" is the general word for anointing (this is the word in Ruth 3:3 and 2 Sam 12:20, Septuagint). It is not *"chrio,"* which is always used in the Bible of sacred and symbolical anointings (cf. Heb. 1:9; 2 Cor. 1:21). The use of *"aleipho"* gives support to the view that the oil is used medicinally, as indeed it is in Luke 10:34. Oil was then widely used for medical purposes, as is stated by several writers of the ancient world. God often blesses the use of means, when granting healing in answer to prayer (cf. Isa. 38:5, 21). The anointing is done **"in the name of the Lord"** - with His authority. It is not without significance that there is no mention that the Lord or His Apostles anointed with oil during their ministries.

"And the prayer of faith shall save the sick, and the Lord shall raise him up". The prayer of faith is believing prayer inwrought by the Holy Spirit and in accordance with the will of God. It is given in certain cases, and is always followed by the healing of the sick one - **"it shall save the sick,"** or **"restore to health."** The word **"sick"** in verse 14 means **"ill,"** as with some disease. However, the word **"sick"** in verse 15 means **"weak or exhausted,"** and suggests the weariness of mind or depression accompanying illness, especially when the sick one is aware that his sickness is the result of his sin, as it appears in this case. That the prayer of faith is inwrought by the Holy Spirit is evident from v. 16, which states, **"the effectual fervent (or inwrought) prayer of a righteous man availeth much"**. Inwrought by Whom? The answer is found in Rom. 8:26, **"the Spirit helpeth our infirmities; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us"**.

There are two examples of the prayer of faith in verses 17 and 18. The prayers of Elijah were in accordance with the will of God: the first was in harmony with Deut. 11:16-17, **"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you and He shut up the heaven, that there be no rain..."**;

the second was in harmony with 1 Kings 8:35, 36, "When the heaven is shut up, and there is no rain, because they have sinned against Thee; if they pray toward this place and confess Thy name, and turn from their sin, when Thou afflictest them; then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people Israel...and give rain..." After all the people fell on their faces on Mount Carmel, saying, "The Lord He is God; the Lord He is God," the Lord gave rain in answer to Elijah's prayer. Our prayers should be characterized by fervency and earnestness, as were the prayers of Elijah (see verses 16 and 17).

"If he have committed sins, they shall be forgiven him." In the Bible, "if" is not always the "if" of doubt (see Rom. 8:9; Col. 3:1). Similar constructions to the phrase "If he have committed sins," are found in John 8:14; 11:25, etc. where "though" is used. The words "Though (even if, R.V.) I bear record of Myself", do not cast any doubt on the fact that He was bearing record of Himself. "The Greek expresses with a subtle distinction, hard to reproduce in English, the man's being in a state produced by having committed sins" (Camb. Bible for Schools). The words of v. 16 go along with the view that the man is sick because of personal sin: "Confess your faults (sins) one to another, and pray one for another, that ye may be healed." "Here we find Christians exhorted where failure came in, to confess their sins mutually, and so to pray that healing might be granted" (W. Kelly). Again, the words of verses 19 and 20 go along with the view that the man is sick because of personal sin: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins". The seduced is a believer who has sinned by erring from the truth (doctrinally or morally). When he is converted (restored or brought back to the way of truth (cf. Luke 22:32), his soul is saved from physical death, which is the final step in the government of God with His family. The soul denotes the entire person, as it does in 1 Pet. 3:20 and Acts. 2:41, 42. His restoration hides a multitude of sins, because when he confesses his sins, he is granted governmental forgiveness by God. Personal sin resulted in sickness in the case of the man in verses 14 and 15; it would have resulted in death in the case of the man of verses 19 and 20, had he not been restored.

Should personal sin not be the cause of sickness, we should pray for recovery subject to the will of God. Christians know that God can and does heal, but it is done in such a way that we can own that God is in it. It must not be forgotten, that true faith rests on the Word of God, submits itself to the will of God and has the glory of God in view.

Many dear saints who have not been raised up to health have found great solace in the words of Rom. 8:28, "And we know that all

things work together for good to them that love God, to them who are the called according to His purpose". When God does not grant healing, He always has a loving purpose in view. He desires to draw us nearer to Himself and to make us more holy. In such circumstances we may apply the words of John 13:7, "What I do thou knowest not now, but thou shalt know hereafter".

THE MINISTRY OF WOMEN

It must be apparent to the careful Bible reader, that the ministry of women in this movement goes far beyond what the Word of God teaches. Indeed, often times they play a major role in public gatherings, even exercising oral ministry in the presence of men. Let us consider three passages of scripture which relate to this subject:

1 CORINTHIANS 11:1 - 16.

Firstly, let us consider verse 3: "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God".

By virtue of His universal headship "Christ is the head of every man". Believing men who presently acknowledge His lordship, own His authority and therefore should be subject to Him. As "the image (representative) and glory of God", it is given to him to exercise oral ministry under the authority of Christ. No one is visibly superior to man in the assembly gathering.

Alas, the believing men in Corinth virtually denied His headship through the rivalry that existed among them (1 Cor. 1:10), and the selfishness which was exhibited when they purported to keep the Lord's supper, but turned it into an orgy of feasting and drinking. The Apostle said, "For in eating every one taketh before other his own supper: and one is hungry and another is drunken" (1 Cor. 11:21). There was rivalry instead of harmony: there was selfishness instead of love. Where Christ is truly "Lord", the love of First Corinthians, chapter 13 is manifested.

That "the Head of Christ is God" may be appreciated at the Lord's supper. Here, we are reminded of His obedience unto death. Our beloved Lord coming from the Father's presence, superadded the form of the Servant to the form of God, being made in the likeness of men. In condescending grace, Jehovah's perfect Servant became the Dependent One and took the subject place; although as to His Deity, He is equal with the Father. In accomplishing the precious work of the cross, He was subject to His God even unto death.

Because "the head of the woman is the man", the woman wears a head-covering in assembly gatherings. This is an acknowledgement of her subjection (not inferiority) to the man. Likewise, her silence is a sign of her subjection to the man. In this acknowledged subjection, the woman is honoured to set forth the subjection of the Church to Christ - precious privilege!

This brings us to the second passage for our consideration:

1 CORINTHIANS 14:34 - 38.

The words, "ye come together" in 1 Cor. 11:17, 18, 20, 33 and 34, make it clear that assembly gatherings are in view in the above passage. Do not the words, "Let your women keep silence in the churches, for it is not permitted unto them to speak," make it evident that they are not to speak in assembly gatherings? They are to "keep silence" or "hold their peace" (compare 1 Cor. 14: 30 R.V.), and speak to themselves and to God (1 Cor. 14:28).

From the use of the word throughout the chapter, it is clear that the word "speak" does not mean "chatter". It is used of God's speaking in v. 21, and of speaking with the understanding in v. 19. Though the Greek word may mean "chatter" in Classical Greek, it never does in the New Testament.

The women "are commanded to be in obedience as also saith the law" (v. 34) - a reference to Gen. 3:16. They are being commanded to refrain from participating in oral ministry, not being reprimanded for chattering or asking their husbands questions during assembly gatherings, as the charismatic folk contend. It is an insult to women to say that they are more liable than men to interrupt the service by chattering or asking questions.

Within the Pentecostal Movements, there are women teachers, evangelists and pastors, as well as "prophetesses" who exercise "their gift" in the presence of men. All this is contrary to New Testament teaching. Does the Holy Spirit energize women to do what is contrary to the Word of God?

Whatever is the suggested interpretation of 1 Cor. 11:4-5, it does not teach that it was correct for women to prophesy or pray in assembly gatherings when men were present. There is no example in the New Testament of a woman so doing. If it were wrong for a woman to teach, could it have been right for her to prophesy, which entailed the forth-telling of truth received directly from God? Mr. W.E. Vine says of 1 Cor. 14:6: "Revelation and knowledge were internally received by the one who ministered the truth; prophesying and teaching were the external manifestations; revelation preceded prophesying; knowledge preceded and precedes teaching".

1 TIMOTHY 2:8 - 14

The words, "I will therefore that men pray everywhere", presupposes that women do not pray everywhere - certainly not in the public gatherings of the assembly, of which this chapter speaks. Men who lead the saints in prayer must have "holy hands, and do so without wrath and doubting," or "without quarreling or resentment" (Ampl. Version).

When Paul says in verse 9, "In like manner", he does not mean that the women are included in the exhortation of verse 8. To

prove that this is so, read Titus 2:3 - 6, bearing in mind that the word rendered "in like manner" in 1 Tim. 3:11, is rendered "likewise" in Titus 2:3 and 6.

The woman should not act as a public teacher or preacher in the congregation, for by so doing she takes a place of authority and superiority over the man - she should be a silent listener. The woman should not lead or rule. In Old Testament times there were no priestesses in Israel and no queens (save Athaliah, the usurper). As for prophetesses: none went forth in the role of a public preacher. Of Deborah it is stated: "And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment. Unquestionably, it was a symbol of the nation's weakness that Israel had a woman as Judge. In the New Testament there are no apostles, prophetesses who are public preachers, evangelists, pastors or teachers.

Why should the woman not teach, but be the silent learner?

a. **She was second in creation** - "For Adam was first formed, and then Eve (v. 13). The order of creation denies her the place of authority or teaching. Even before the Fall, the woman had the subject place.

b. **She was first in transgression** - "And Adam was not deceived, but the woman being deceived was in the transgression" (v.14). Because she was the helpmeet (or complement) of the man and subject to him, she should have consulted Adam before partaking of the fruit of the tree; but she was deceived, took the lead, fell and led Adam into sin. Adam's transgression was in some senses deeper, for he yielded up his authority and disobeyed with his eyes open. He was persuaded, not deceived.

Some charismatic folk contend that because "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28), women are on an equal footing with men and may engage in oral ministry like men. But whereas all are on the same common platform as far as acceptance with God is concerned and all are members of the new creation, it is clear that in the Scriptures God recognizes the essential differences between the sexes and their differing functions and responsibilities. The words of Gal. 3:28 do not contradict those of 1 Tim. 2:12.

There are many ways in which women serve the Lord. The Christian mother has the great responsibility of raising her children for God (2 Tim. 3:14). The present writer was awakened to his need of salvation through the instructions of his mother. The older women may teach the younger women, outside the assembly gatherings (Titus 2:3 - 5). They may teach in the home circle - Apollos "began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took him unto them, and

expounded unto him the way of God more perfectly" (Acts 18:26). They may give personal testimony to their salvation like the woman of Samaria (John 4:28-29). Paul spoke of those women who laboured in the gospel with him, with Clement and others (Phil. 4:3). Perhaps they gathered their friends to hear the gospel, showed hospitality to the labouring brethren or helped in some other scriptural way; but it is going beyond the Scriptures to say that they preached as evangelists in public gatherings. Concerning these women, Mr. W.E. Vine wrote, "They were evidently sharers in the work and difficulties and trials it involved (as intimated by the verb which hints at wrestling spiritually), when Paul was first there, and were perhaps among those women mentioned in Acts 16:13". Godly sisters have often proved to be more suitable than brethren in the work of visiting the sick. Let us not forget Dorcas of whom we read in Acts 9:36-41. Assemblies owe so much to godly, praying sisters.

It is not said that Philip's four virgin daughters prophesied in assembly gatherings (Acts 21:8-9). Quite often, in charismatic meetings, most of those who take part are women, whose shrill voices and cries are heard above the voices of the men, and the majority of those who are on their feet exercising the supposed "spiritual gifts" are women.