

Hello. /We will begin the seventh lecture on “Criticism of Modern Theology.” /Today we will take a critical look at the **Charismatic movement**. /Another major problem of the church today is the Charismatic movement. /The “Charismatic movement” puts an emphasis on experiencing the supernatural gifts of the Holy Spirit.

/Many churches today have positive attitudes about the Charismatic movement. /The Charismatic movement has its roots in Pentecostalism, which began in the early 20th century. /They say there was a phenomenon of speaking in tongues in 1896 in the state of North Carolina in the United States.

/After that, in 1901, Agnes Ozman, a female student studying at Bethel Bible College in Topeka, Kansas, the United States, spoke in tongues after she longed for baptism with the Holy Spirit.

/She came from a Methodist background and participated in the Holiness movement. /Afterwards, in April 1906 in Los Angeles, William J. Seymour, a minister of the Holiness Church, initiated the Azusa Street Revival, which began the movement of tongues that led to the formation of the Pentecostal Church.

/In the middle of the 20th century, this movement spread beyond Pentecostals to enter other denominations. By the late 1960’s, the movement entered the Roman Catholic Church. /We call this the Charismatic movement or Neo-Pentecostalism.

/The Charismatic movement and Neo-Pentecostalism are characterized by several things. /First, the Charismatic movement says that whoever believes in Jesus Christ as Savior must be baptized with the Holy Spirit. They emphasize the experience of receiving the Holy Spirit.

/Second, the Charismatic movement says that speaking in tongues is proof of baptism with the Holy Spirit. /Third, the Charismatic movement claims that the supernatural gifts of the Holy Spirit that are recorded in the Bible are still happening today. /Many people claim to have received the gift of healing. One of these people is Benny Hinn.

/Fourth, the Charismatic movement emphasizes the experience of gifts rather than focusing on communicating with God through the word and prayer and obeying the will of God. Sometimes, these experiences tend to become very emotional experiences.

/Pentecostal churches are the world’s fastest growing churches. /The Charismatic movement today is very active beyond the Pentecostal Church. /We call the Charismatic movement the **“Third Force”** after the Roman Catholic Church and the Protestant Church.

/Among the Charismatic movement’s various activities, we can focus on two of them. /First is something called the “Alpha course.” /Priest Nicky Gumbel started the Alpha course in 1990 at Holy Trinity Brompton Church, an Anglican Church in London, England. /This church is a major Charismatic church.

/Second is the Promise Keepers movement. /This is also part of the Charismatic movement. /Bill McCartney, a football coach, began the Promise Keepers assemblies in 1991 at the University of Colorado in the United States.

/A man named Randy Phillips is in charge of this movement, and both he and Bill McCartney are members of Boulder Valley Vineyard Church. /James Ryle, the pastor of this church, is a radical Charismatic.

/The problem with this ministry is it is Charismatic and ecumenical. /Liberal denominations do not see a problem with such a movement. They even support the Roman Catholic Church.

/Today's evangelical believers are accepting Charismatism. /Campus Crusade for Christ (CCC) is one of those groups. /Bill Bright, president of the CCC, tolerates Charismatism.

/A 1998 newsletter from the CCC reported that God is still performing signs and wonders through **their** movie called "Jesus" that was made for evangelism purposes," /Kevin Mannoia, president of the National Association of Evangelicals (NAE), is a Methodist Bishop who is also a Charismatic.

/He said that he, within Evangelicalism, wanted to build a bridge that unites Charismatics and non-Charismatics. /**Charisma** the magazine said in 1993 that 51% of NAE member churches are Pentecostal churches.

/The Charismatic movement claims that the Holy Spirit's supernatural gifts that were given during the Apostolic age are given today. This view is not a traditional faith. /We can conclude that the Charismatic movement is unbiblical.

/The traditional view is that the supernatural gifts of the Holy Spirit were given during the Apostolic age, but they disappeared when the Apostolic age came to an end and the New Testament Bible was completed. /The two thousand years of Christianity's history is not a history of God working through the supernatural gifts of the Holy Spirit, but it is a history of God working through the Old and New Testament Bible.

/As the Apostle Paul said, Christianity does not preach signs or wisdom, but it only preaches Christ crucified. /1 Corinthians 1:22-23. /Today, God carries out the work of salvation through the Bible and its core message, which is the gospel of the forgiveness of sins.

/God's uses the method of bringing sinners to repentance with the gospel of the forgiveness of Jesus Christ as it is written in the Bible, he gives them salvation when they believe in Jesus Christ, and he lets them live a new life.

/Then let us take a look at **baptism with the Holy Spirit and supernatural gifts.**

/Today's Charismatic movement argues that believers who have put their faith in Jesus and are saved must be baptized with the Holy Spirit.

/Baptism with the Holy Spirit is related to **the coming of the Holy Spirit at Pentecost** in Acts 2. /Pentecost is a turning point in time and carries a special meaning.

/Let us take a look at several points of this **special meaning.** /**First**, Pentecost fulfilled the promise between God and Jesus Christ. /God promised the Old Testament prophets the coming of the Holy Spirit.

/Isaiah 32:15 says, "Until the Spirit is poured upon us from on high." /Ezekiel 36:27 says, "And I will put my Spirit within you, and cause you to walk in my statutes." /Joel 2:28-29 says, ""And it shall come to pass afterward, that I will pour out my Spirit on all flesh." / "Even on the male and female servants in those days I will pour out my Spirit."

/Near the end of his life and just before his ascension, Jesus **too** promised the coming of the Holy Spirit. /John 14:16-17 says, "And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth."

/Acts 1:4-5 says, "And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.""

/Pentecost is God's promise of the Old Testament. It is the promise that Jesus fulfilled in the New Testament times.

/The **second** special meaning of Pentecost is the Holy Spirit came and began to dwell in the church. /Through the work of the forgiveness of sins fulfilled by Christ, the Holy Spirit came to this world and began to dwell eternally within the New Testament church.

/The New Testament church, unlike the Old Testament church, experienced the presence of the Holy Spirit. John 14:16 says, "And I will ask the Father, and he will give you another Helper, to be with you forever." /In this way, the Holy Spirit came and began to dwell within the church for eternity.

/**Third**, Pentecost means that the age in which the Holy Spirit is at work has begun. /If we look in Acts, the risen Jesus himself worked during the church age, but it was mainly the Holy Spirit who was at work.

/Acts 4:8 says that Peter was filled with the Holy Spirit. /8:29 says that the Holy Spirit spoke to Philip. /8:39 says that the Spirit of the Lord carried Philip away. /10:19 says that the Holy Spirit spoke. /13:2. /15:28.

/16:6 says that the Holy Spirit forbade them from speaking the word in Asia. /16:7 says that the Spirit of Jesus did not allow them. /18:5. /20:28 says that the Holy Spirit made them overseers.

/In this way, after Pentecost, the Holy Spirit plays a leading role in the New Testament times. His time had come. /Here, we observed the special meanings. We can say that Pentecost was a one-time event, not something that is repeated.

/A theologian by the name of Herman Bavinck said it the right way. /The coming of the Holy Spirit at Pentecost was a unique event in the history of Christ's church. /It is a one-time happening, like creation and the incarnation.

/Christ became human when he was conceived, and he did not lose that characteristic. Similarly, at Pentecost, the Holy Spirit chose the church as his place of dwelling, and he will never be separated from it.

/We believe that Herman Bavinck was right in saying this. /Furthermore, Acts 2 has the **general meaning** that Pentecost was when the disciples first received the Holy Spirit.

/It was on this day that the Holy Spirit entered believers for the first time. /And whenever a sinner is saved, the Holy Spirit enters the person and puts a seal on them. /Acts 2 says the Holy Spirit, the Helper, came at Pentecost. After that incident, every believer who believes is regenerated in the Holy Spirit.

/The Holy Spirit, the Helper, came to Cornelius and his family when they heard Peter preach and believed. Acts 10:44. /In Acts 19:6, the disciples at Ephesus heard the Apostle Paul preach and believed. When they were baptized in the name of Jesus Christ and when Paul laid his hands on them, they received the Holy Spirit. They were regenerated in the Holy Spirit, the Helper.

/Then what does it mean to be **baptized with the Holy Spirit**? /They say that baptism with the Holy Spirit is when the Holy Spirit first enters a believer. The Presbyterian Church traditionally believes this. However, Pentecostals and Charismatics claim that baptism with the Holy Spirit is when "those who have believed and are saved are filled with the Holy Spirit for the first time."

/The phrase "baptism with the Holy Spirit" appears three times in the New Testament. /It first appears in Acts 1:5. /Acts 1:5 refers to the coming of the Holy Spirit at Pentecost. /Baptism with the Holy Spirit at Pentecost was when the Holy Spirit first entered believers and filled them.

/Baptism with the Holy Spirit appears a second time in Acts 11:16. /This is when the Holy Spirit came into Cornelius and his family. /This case is different from the case in Acts 1:5 because it happened to people who came to believe in Jesus Christ for the first time.

/The third instance of baptism with the Holy Spirit is found in 1 Corinthians 12:13. /Here, baptism with the Holy Spirit refers to a mysterious unity with Christ. /If we look at the verse, it says, “For in one Spirit we were all baptized into one body.” /This is the same as believing in Jesus Christ.

/When we look at these verses, we can discover that baptism with the Holy Spirit happens when the Holy Spirit first enters believers. /As we spoke of before, this is the **general meaning** of Pentecost.

/What is baptism with the Holy Spirit? It is when the Holy Spirit first enters believers. /This is identical to a believer’s regeneration. /The believer receives the Holy Spirit when he is regenerated. This is baptism with the Holy Spirit.

/When believers who are regenerated receive the Holy Spirit, we call it baptism with the Holy Spirit. **The reason is at that moment, the Holy Spirit cleanses us of our dirty sins and brings our dead souls to life.** /It is the event of the Holy Spirit saving us.

/Pentecostalism and the Charismatic movement claim based on Acts 1:5 that the believer has a second experience, which is baptism with the Holy Spirit. The situation the disciples were in before Pentecost happened was different than our current situation.

/Prior to Pentecost, the disciples had not received the Holy Spirit, the Helper. /But today, we receive the Holy Spirit, the Helper, when we believe. /Therefore, regarding **the time of baptism with the Holy Spirit**, we can divide it into before and after Pentecost that is found in Acts 2.

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/1 Corinthians 12:13 bears witness to the fact that baptism with the Holy Spirit and regeneration are the same. /The New Testament further teaches us that whoever believes in Jesus has received the Holy Spirit. /Romans 8:9 says that anyone who does not have the Spirit of Christ does not belong to Christ. /The word is telling us that we all have received the Spirit of Christ.

/Ephesians 1:13 says, “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit.” It says that they were sealed with the promised Holy Spirit. To be sealed with the Holy Spirit means the Holy Spirit dwells in us.

/Baptism also means the washing of sins, and the New Testament says that whoever believes in Jesus has been washed of their sins in the Holy Spirit. /This has the same meaning as “baptism with the Holy Spirit.” /1 Corinthians 6:11. /Titus 3:5.

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/Therefore, the New Testament does not command believers to “receive the Holy Spirit” or to “be baptized with the Holy Spirit.” /The reason is when they believed in Jesus, they already received the Holy Spirit.

/For this reason, the believer does not have to long to receive the Holy Spirit again or to long for baptism with the Holy Spirit.

/The Charismatic movement not only stresses baptism with the Holy Spirit, but it also emphasizes the **supernatural gifts of the Holy Spirit**. /But what was the purpose of the supernatural gifts of the Holy Spirit during the Apostolic age? /Miracles in the Bible are one means of God’s special revelation.

/Supernatural gifts of the Holy Spirit were used in the Apostolic age for the delivery and confirmation of God’s special revelation. /The supernatural gifts of the Holy Spirit were mainly used by the apostles.

/Acts 2:43 and 5:12 bear witness about many miracles being performed by the apostles. / 2 Corinthians 12:12 says that performing miracles was a sign of a true apostle.

/B. B. Warfield said, “The supernatural gifts of the Holy Spirit were a certificate for the apostles. They were like an identification card.” /Also, the history of the church shows us that the supernatural gifts of the Holy Spirit were a distinct characteristic of the church of the Apostolic age and have disappeared after that age.

/Therefore, churches traditionally acknowledged and taught that the supernatural gifts of the Holy Spirit have ceased or have passed away. /We must humbly acknowledge that God provided for it to be this way historically.

/Near the end of the fourth century, Chrysostom, in his sermon on 1 Corinthians, said that speaking in tongues had ceased. /In the fifth century, Augustine said in his sermon on 1 John that speaking in tongues had disappeared in the previous age.

/Calvin said in his commentary on Acts 10:44 that the gift of speaking in tongues and other gifts had long ago ceased to exist in the church. /This was the traditional view of the churches that received the gifts of the religious reformation.

/Then why did speaking in tongues disappear? /There are two reasons for this. /First, there seems to be a special purpose for the supernatural gifts of the Holy Spirit. /The purpose is to deliver and confirm God’s special revelations.

/The delivery and confirmation of God’s special revelation was fulfilled when the New Testament was written and completed. /This is God’s method. /God revealed his will over a period of several thousand years, and then he wrote it in a book. Through this book, God delivers his will.

/The second reason is supernatural gifts are temporary and elementary. /Supernatural gifts weren't permanent, but they were temporary and partial. 1 Corinthians 13:8-12 says that these things will pass away, that they are partial, that they are elementary like a child's ways, and that they are like seeing dimly into a bronze mirror.

/They will pass away when the perfect comes. /The perfect thing in terms of God's revelation refers to the completion of the New Testament. /When the New Testament was completed, these partial things passed away.

/The supernatural gifts of the Holy Spirit were for the delivery and confirmation of God's special revelation. We say they disappeared after the Apostolic age.

/This concludes the seventh lecture on "Criticism of Modern Theology."