



The Charismatic Movement



J. Paul Reno

THE CHARISMATIC MOVEMENT

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All Scripture quotations in this book are taken
from the *King James Version* of the Bible.

First Printing - 1998

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1975

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The Charismatic Movement in the United States
and the World

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Introduction

*"Twenty-five issues are herein examined in light of
The Word of God"*

The Charismatic Movement is not easily defined in narrow terms. This may be due to its international nature, lack of denominational structure, and the absence of any singular voice or authority. With so many self-appointed spokesmen, each with their own unique approaches, beliefs, and/or practices, we should not be surprised at the great variety of doctrine.

The following issues are raised with the author knowing full well that they may not all apply to any one person or group. A large number of these issues will apply to one person and a different mixture of issues will apply to another. Thus you will find these issues common within the movement as a whole but some individuals free of certain areas as an individual.

The Charismatic influence has moved into non-charismatic circles so that some of these issues are arising outside the movement. Also some of the issues have been around a long time in some of the weak branches of historical Christianity, i.e. Neo-evangelicalism, Neo-orthodoxy, Liberalism etc.

These issues are inter-related often times, but studied here in such a fashion that the Bible student will be alerted to the errors as well as positive truths. This is not meant to be a deep or exhaustive study, but rather a beginner's guide and practical help.

Chapter One

The Scriptures

The Bible is quoted by most religious groups who want to prove their point(s). The Charismatics are no exception to this rule. However, there is more to this matter than the quoting of Scripture. What is believed about the Bible? What Bible is believed? How much of the Bible is believed? How deeply is it believed? Is anything believed that contradicts part of the Bible? What is believed about inspiration, preservation, authority, sufficiency, and finality of the Scriptures?

At this point, we will see a division between the Old Time Pentecostals and the Charismatics. The Pentecostals had a faithfulness to the Word of God that is at least compromised if not simply lacking among those of the Charismatic Movement.

Inspiration

A. II Timothy 3:15, 16

- i. The process by which the Bible came to mankind.
- ii. Bible was "*given*" to us, not created or produced by men.

- iii. God was the author and the inspirer of Scripture – He controlled its being given to men.
- iv. Inspiration is different from revelation and enlightenment.
- v. “Inspire” is the opposite of “expire” – it means breathed into. It is God breathing His Words for them to record and release to the rest of mankind. Inspiration has **only** to do with Scripture, is caused by God (not music, intellect, poetry, feelings, sunsets etc.), and is the process for release on earth of the written Word from heaven (**Psm. 119:89**)

B. I Peter 1:10-12

- i. Inspiration was so much of God that prophets would attempt to understand what they wrote after writing (*“inquired and searched diligently”*).
- ii. Even then they could not understand what they wrote, but were made to realize it was for a later generation. Inspiration is **not** God’s thoughts given in man’s words for these men never were given the thoughts, - only God’s Words! This is called verbal inspiration as opposed to thought inspiration. (“Plenary” means “all equally” as taught in **II Tim. 3:15.**) If

God had used thought inspiration we would have a Bible no greater than a man's intelligence, – certainly not the Word of God.

C. II Pet 1:20, 21

- i. God carefully chose "*holy men of God*" to use for the writing.
- ii. These men operated under the dominance of the Holy Ghost's moving. Man's will was totally set aside in the process.

Preservation

A. I Peter 1:23-25

- i. God's Word will endure forever. Man cannot destroy or corrupt it. While there are numerous counterfeits (**II Cor. 2:17; Jer. 23:36; I Pet. 1:23** etc.), God always has and always will maintain an incorruptible pure Word of God.
- ii. God's Word will abide forever that men might be born again. It has not been nor shall it ever be lost, wrongly recorded, or in need of correction and/or recovery!

B. Psalm 12:6, 7

- i. God preserves and keeps His Words on a constant basis and He will do so forever.

- ii. God's Words are pure Words and are to be trusted Word by Word (**Matt. 4:4** states that we are to live "*by every word that proceedeth out of the mouth of God.*")
- iii. This leaves no room for rewriting the Bible for our understanding or selfish desires. We are not free to shop through contradicting translations for one suited to our tastes. We must have the translation that gives us the Words of God in our language – Words that were given verbally and preserved.
- iv. Concept versions, paraphrases, dynamic equivalents, translations of changed and/or changing texts (Hebrew and Greek), and culturally adapted versions have no honest claim of being the Words of God. In practice, they deny verbal inspiration and/or preservation of the Scriptures. The Charismatics show an eagerness to wander astray on this point.

Absolute Authority & Sufficiency

A. II Timothy 3:16, 17

- i. All Scripture is inspired and profitable.
- ii. Scripture is sufficient to furnish the believer unto all good works. We don't need or desire

other authorities. Scripture is sufficient in and of itself.

B. Isaiah 28:10

- i. The Scriptures are to be taken as a whole, not just desired selections.
- ii. We are not permitted to pick and choose to reach our desired conclusions.

C. Isaiah 8:20

- i. The Scriptures are the measurement of whether a person is right or wrong. If someone fails to speak "*according to this Word*" it exposes them as not having any light within.
- ii. Personality, good works, miracles, feelings, preferences, likes, excitement, etc. have no merit for those who speak apart from God's Word.

Final Authority

A. John 12:47-49

- i. Jesus Himself only spoke what the Father commanded Him to speak.
- ii. When each lost one stands before God on judgment day, he or she will be judged by the Scriptures. Our thoughts, motives, works, and

opinions will be of no value whatsoever. God's Word is **FINAL AUTHORITY**.

Finality of Scripture - No Continuing Revelation

A. Revelation 22:18, 19

- i. God has ended the giving of Scripture. He ceased with the end of the book of Revelation. There is no 67th book of the Bible, - no **Acts 29** etc. Cults, Isms, and Charismatics have lowered the view of inspiration and elevated the writings of their leaders until they absolutely violate this clear teaching.
- ii. Those that have added to Scripture face the plagues of God.
- iii. Those that subtract from Scripture face subtractions from their eternal future.
- iv. God's Word is complete, - not to be added to or taken away from.
- v. The Charismatics often violate this with prophecies, dreams, visions, so-called gifts, etc. This is extremely dangerous.

Chapter Two

Feelings vs. Faith or Experience vs. Doctrine

The Scriptures warn us against letting feelings guide us rather than faith (Example: Israelites at Kadesh-barnea in Num. 13, 14). We should never let our experience color our approach to the doctrine taught in God's Word. The Charismatics often use their feelings and experiences as the foundation for their beliefs.

Soul feelings, revelations during prayer, "spiritual insight", special discernment etc. can be demonically produced in gullible people. While they mean well they are often misled.

A. John 12:47

- i. The Word judges us.
- ii. We don't judge the Word.

B. Isaiah 8:20

- i. The Word reveals whether we are right or wrong in what we say.
- ii. Disagreeing with the Word means there is no light in us.

C. II Timothy 3:17

- i. God's Word is sufficient for us to be prepared and to act in all good works.
- ii. Feelings and experiences can add nothing and may well subtract if we pay attention to them. (Paul was forbidden to speak in detail of one of his in **II Cor. 12**, and Peter barely mentioned one of his in **II Pet. 1:16-19**. Peter then told of the superiority of Scripture.)

D. Matthew 4:4

- i. We are not to live by feelings and experiences.
- ii. Rather, we are to live by every Word of God.

E. Ephesians 6:17

- i. Our only offensive weapon is the Sword of the Spirit, or the Word of God.
- ii. Even before taking this weapon, we are to *"take the helmet of salvation"*.
- iii. Use of God's Word over feelings and experiences helps to purify the saint. It removes prejudices nationally, educationally, culturally, economically, politically, and racially. It neutralizes our opinions, emotions, lust, self-centeredness and more.

Chapter Three

Music

Music is not neutral but carries a message and ministry with it. Great care should be exercised in the nature of the message and ministry that we allow to affect us and others. Music can be a plus or minus, an asset or liability, positive or negative, – good or bad.

A. I Thessalonians 5:23

- i. Man is a three-part being. The believer is to keep blameless each of these parts in its entirety. Different music affects the different parts of our being. The **spirit** is the core of our existence and the means of communicating with and worshipping of God. Lost people are dead spiritually (**Eph. 2:1**). The **body** is our means of communicating and functioning in this physical world. The **soul** is what we are (**Gen. 2:7; I Cor. 6:19, 20**). This includes mind, emotions, intellect, personality, will, etc.

- ii. We should be aware as to what part(s) of our being are affected by any given type of music.

B. I Samuel 16:14-18

- i. Ancient Israelites recognized that a certain type of music could defeat demonic forces and bring relief and refreshment (**vs. 23**).
- ii. Certainly, this music was not neutral in its effect.

C. Genesis 4:21

- i. A descendant of Cain, the rebel and murderer, specialized in music.
- ii. The suggestion is certainly not positive.

D. Ezekiel 28:13

- i. Satan as a created being differed much from the human race. His covering of jewels and gems is in contrast to skin and far superior to rhinestone and sequined counterfeits. He was also created musically with tabourets (drums, tambourines, bells etc.) and pipes (wind instruments including organs).
- ii. When Satan fell, all he produced fell also.

E. Exodus 32:17, 18

- i. When the Israelites worshipped the golden calf in the wilderness they gathered around and sang.

Joshua, at a distance, heard the sound not as organized music, but rather, discordant sounds like that of a battle. It had neither the sound of victory nor the sound of submission to it.

- iii. Surely, such music offered up before an idol was neither neutral nor beneficial spiritually.

F. Daniel 3:1, 4-30

- i. The story of Nebuchadnezzar, his golden image, and the three godly Jewish boys also involves the influence of music.
- ii. Four times the relationship of music to obtaining the worship of an image is connected (vss. 5, 7, 10, 15). These godly young men knew how to resist the influence of wrong music so that they could be right.
- iii. We must learn how to resist music that would lead us into compromise or sin.

G. II Kings 3:15

- i. Elisha recognized that right music would assist him in hearing from God.
- ii. We should seek out such for ourselves.

H. I Chronicles 23:5

- i. David had prepared both players and instruments (4000) to praise God in the Temple.

- ii. This would have had to be a different music from that in **Ex. 32** or **Dan. 3**.

I. I Chronicles 25: 1, 3, 7

- i. David had some musicians skilled and in touch with God.
- ii. Their playing could ...
 - a. prophesy
 - b. give thanks
 - c. praise the Lord

J. Ephesians 5:18, 19

- i. The filling of the Holy Spirit is evidenced by singing and making melody in our hearts.
- ii. This includes speaking to ourselves, with benefit, in each of the three areas of Christian music ...
 - a. Psalms
 - b. Hymns, and
 - d. Spiritual Songs

K. Colossians 3:16

- i. Right Christian music enables one to teach and admonish another.
- ii. The singer must meet certain spiritual criteria to be of any value. The Word of God must be dwelling within both richly and with all wisdom; saved with

working grace in the innermost being; music sung for the Lord and not for men.

- iii. We should be knowledgeable of the spiritual state of the singer/musician. Lost people or compromising believers are incapable of ministering to our spirit regardless of how much our body is relaxed, our emotions stirred, intellect loosed and will affected.

L. Hebrews 2:12

- i. When a church is in right condition and the music is right, our Redeemer Jesus joins His voice with ours to praise God the Father.
- ii. Considering the variety of music spoken of in the Bible, the multitude of uses, and the diversity of effects, we must learn to analyze both music and effect ...
 - a. What part(s) of our being is (are) affected? (Spirit? Soul? Body?)
 - b. Does the music open or close us to the speaking of the Holy Spirit through the Word? (Preaching ... teaching ... reading ... devotions)
 - c. Does the music have the sound of the World or Heaven?
 - d. Does the music stir the flesh, pride, self? Does it open us to the World, temptations,

- lusts, etc.? Does it guide us to holy thoughts ... worship ... love of the Word?
- e. Does the music produce separation from or union with compromise?
 - f. Does the music deepen or soften our convictions?
 - g. Does the music stir me to evangelize, pray, repent, worship, sacrifice and love Jesus more
- iii. There are four elements to music: beat, tone, volume, and words.
- a. **Beat** is needed for timing and for carrying the song along. Natural beats are found in creation, are mathematically simple, and are in agreement with the natural and normal rhythms of the body (breathing, heartbeat, nervous system etc.)
Unnatural beats are the others and force changes from God's desires for us.
 - b. **Tone** is both melody and harmony. Put together these produce chords that mathematically make simple or strange ratios. Proper chords are simple, pleasing, and progressive throughout a song. Each note has a given number of vibrations per second. Discords will be harsh and mathematically unbalanced.

- c. **Volume** should be suitable for effect but not overpowering so as to dominate.
- d. **Words**, actual or implied, should be in agreement with Scripture as well as the music.

After listening to music in at least 10 varied cultures within the USA in addition to having heard music in 12 other countries on five continents in at least nine languages, working with individuals from toddler age, to those in nursing homes in a wide variety of situations, I can say that there is a great variety in music that is Biblically correct and thus suitable for God's people. On the other hand, there is also much music that is, at best, soulful. Still there is other that is sensual and some even devilish.

The Charismatic Movement seems either unable or unwilling to make distinctions. I would like to think that it is because they are Biblically ignorant rather than rebellious against God's teaching. Perhaps the desire for high quality performances, popular performers, and pressure in the financial realm has caused them to overlook the spiritual compromise and damage that has resulted.

Chapter Four

Worship

This word **worship** is sadly misunderstood today. The Bible warns false worship and commands right or true worship. We must be knowledgeable about what is right if we are to avoid the counterfeit. Remember that Satan desires worship (**Isa. 14 and Matt. 4**). He rewards those who worship in such a way that he can collect. That was one of the temptations he used on Jesus and still finds useful today.

A. Matthew 4:9, 10

- i. Worship is to be towards the God of the Bible and is tied to proper service.
- ii. Worship to get blessed is a Satanic temptation.
- iii. Worship is tied to relationship ... Lord **thy** God.

B. John 4:23, 24

- i. True worship is in spirit. That which affects the body (and or all of the five senses) and the soul (will, intellect, emotions, mind or personality) does not produce worship. The edifice, music (other than spirit--ual) feelings, crowds etc. are **not** what produce real worship.

- ii. True worship is in truth. Error, compromise, or rejection of truth will thwart worship.
- iii. A wrong view of the Scriptures (truth) and the use of shallow (or worse) music (unable to reach the spirit) is a good way to guarantee that there will be no proper worship experience.

Chapter Five

Tongues

This is one of the great emphases of Charismatics in the past and likely to be a defining point in the future. Here they make much ado about little as tongues were the last of all gifts and not to be sought (**I Cor. 12:28-31**). They rarely draw a distinction between the tongues of the day of Pentecost and the gift of tongues in **I Corinthians**. It is a sad sight to see them claim that they have the gift, yet their missionaries spend much money and time in language schools on mission fields. Such contradictions make a mockery of the whole subject. They will not consider the context of **Joel 2** that Peter used in **Acts 2**. They seem ignorant of the fact of the Church Age starting, the structure of the local church, the completed Bible, the use and abuse of tongues in the New Testament, and the clarifying rules given for their public usage. A look at these rules from the Bible should shed sufficient light on the unscriptural practices now in favor among most Charismatics.

The following material is not to be taken as either a recommendation or a condemnation of speaking in tongues (**I Cor. 14:39b**). The purpose is simple. If speaking in tongue is of God then it **must** conform to His rules. However, conforming to these rules still does not

guarantee that it is of God. On the other hand, **if speaking in tongues break the rules of God, then of course it cannot be of God.** If a case in question keeps, the rules then we **must try the spirit to see if it is in the Holy Spirit (I John 4:1-4).**

If you are spiritual, you will accept the authority of God's Word on this subject of His rules on tongues (**I Cor. 1:37**). **If you desire to be ignorant** in this area, **you will succeed (I Cor. 14:38)!**

The term "tongues" here will be used to refer **only** to that which is a true gift of the Holy Spirit. In that **tongues are being counterfeited by demons and/or flesh,** these rules apply only to that which is of God.

GOD'S RULES ON TONGUES SPEAKING

1. Do not covet or seek to speak in tongues (**I Cor. 12:31a, 28**).
2. Tongues are worthless if you don't have true love (**I Cor. 13:10**).
3. True tongues will not cause divisions in the Church, but rather will establish unity (**I Cor. 12:25**) ... There will be no confusion caused by the tongues but the result will be peace (**I Cor. 14:33**) ... All things, tongues included, are to be done decently and in order (**I Cor. 14:40**).
4. Not all saved will be able to speak in tongues (**I Cor. 12:30, 10, 11**).
5. Tongues are the least important and least valuable of all gifts (**I Cor. 12:28, 30**). And therefore should not usurp the place of the more important gifts of the Holy Spirit.
6. Five (5) words spoken with understanding are more important than 10,000 words spoken in an unknown tongue (**I Cor. 14:19**). Therefore, tongues **will not** replace teaching and preaching.
7. Tongues are not to be used unless they edify others (**I Cor. 14:26, 23**).
8. There must be at least two, but no more than three speaking when tongues are used (**I Cor. 14:27**).
9. These two or three are to take turns (**I Cor. 14:27**).
10. There is to be one interpreter – no more, no less (**I Cor. 14:27**).
11. If there is no interpreter there is to be no speaking (**I Cor. 14:28**).
12. Women are not permitted to speak, either in tongues or in the interpreting thereof (**I Cor. 14:34**).

Perhaps the Charismatics are ignorant that the usage of tongues similar to their form is/was common among Hindus, Moslems, Mormons, Indian witchdoctors, Nazis (including Hitler), and Roman Catholics. It certainly is not a defining point of true spirituality for Christians.

Chapter Six

Healing

No one can deny that Jesus healed people during His public earthly ministry, and that God healed others at various times in both the Old and New Testaments. It is also clear in **I Cor. 12:9, 28, and 30** that there were gifts of healings bestowed upon some by the Holy Spirit. The Charismatics have taken these obvious truths and built a practice that is in opposition to Bible practice.

A. I Corinthians 12:9, 28, and 30

- i. The gifted can heal.
- ii. This would **not** require the faith of the sick as the issue is only the gift of the healer. Lack of healing throws doubt on the healer.
- iii. Why don't those who claim to have this gift go to the hospitals and in mercy, empty them in the exercising of their gift?
- iv. Have these so-called healers ever read of even one case in the Bible when a meeting was held for healing? The practice was to heal the sick as they came in touch with the healers.
- v. Have these so-called healers ever recognized that there is a fifth place gift and one not to be sought

(vs. 31), and not to usurp itself over the three gifts of ministry?

- vi. Is it not obvious that healings were to show a spiritual truth, not to create a sensation (some were commanded to **not tell** who it was that had helped them etc.), and not to produce a financial income?

B. James 5:14, and 15

- i. Does not the Church practice call for anointing in private?
- ii. The sick is to call for the elders to come, not vice versa.
- iii. The elders are to pray along with administering the anointing. If that prayer is blessed of God to become a "*prayer of faith*", then healing will take place.
- iv. Obviously the sin issue must be dealt with at such a time.

Chapter Seven

Health

This area is often closely tied with the healing issue. Some Charismatics teach that God wants all of His children healthy and that sin is the cause of any and all sickness. While it is true that the original sin brought sickness and death upon the human race, this truth ought not to be twisted to the particular conclusion and application mentioned heretofore.

A. John 9:1-3

- i. The disciples thought, as do the Charismatics, that this blindness was the result of sin. Jesus had to correct their thinking!
- ii. This blindness came that the works of God might be manifest.

B. John 11:4

- i. Lazarus' sickness was for the glory of God.
- ii. Further, the Son of God was to be glorified thereby.

C. Acts 16:22-31

- i. Paul and Silas suffered a beating and were jailed, but not for their own sin.
- ii. They reached a jailor and his "house" for Jesus.

D. II Corinthians 12:7-10

- i. Paul suffered from a thorn in the flesh which God refused to remove though Paul sought relief and/or removal three times.
- ii. Paul's suffering was to be a continuing lesson of God's grace and the provision of God's strength.

E. I Peter 4:13

- i. Peter mentions being partakers of Christ's sufferings (compare **Phil. 3:10, Col. 1:24, II Cor. 1:5**), and the glory that follows.
- ii. The theme of I Peter is suffering and glory. How many Charismatics change their views as they get older, their bodies weaken, and death approaches! The Health Gospel would lead one to conclude that the righteous never get sick and are permanently kept here alive. Thus they would be barred from heaven, and to get into heaven one must sin!

Chapter Eight

Prosperity

Most of the Charismatic movement holds to a “Health and Wealth Gospel”. While such appeals to the flesh, it is inconsistent with both Bible example and teaching. There were some with whom God entrusted riches. Further, there are Bible principles to assist us in avoiding poverty, but this is a far cry from teaching a gospel of prosperity. The Bible warns severely against the sin of covetousness and the dangers or snares of wealth.

A. I Timothy 6:3-5

- i. Some will suppose that gain is godliness.
- ii. We are to withdraw from such.

B. I Timothy 6:8

- i. Food and raiment should make us content.
- ii. Prosperity is not necessary for contentment.

C. I Timothy 6:9

- i. Those who set their wills to be rich fall into sin and judgment.
- ii. This is a high price to pay.

D. I Timothy 6:10

- i. The **love** of money is the root of each and every evil in the world.
- ii. Coveting after money will bring about error in doctrine and self-inflicted sorrows.

E. Proverbs 30:7-9

- i. Biblical praying would include asking God to "*give me neither poverty nor riches*".
- ii. Having too much brings with it a distinct set of dangers. Jesus did not even have a bed of His own (**Matt. 8:20**). Peter and John had no money when they met a beggar (**Acts 3:6**). Paul experienced and was taught to suffer need on occasion (**Phil. 4:12, 13**).

F. II Corinthians 8:1, 2

- i. The churches of Macedonia were in deep poverty.
- ii. They were rich in liberality.

G. Acts 11:28-30

- i. A collection had to be taken "*to send relief unto the brethren which dwelt in Judea*".
- ii. Barnabas and Saul took the gift.

H. Mark 10:23-26

- i. Christ's disciples evidently thought, like the Charismatics, that wealth was evidence of God's approval, blessing, and nearness. This thinking needed correction.
- ii. Wealth actually is an obstacle to being saved.

Hopefully, it is ignorance (not arrogance) of Charismatics that lets them teach doctrine that Jesus and the apostles neither knew nor experienced. They seem to think they can serve their mammon (riches) and serve God also. (*"Ye cannot serve God and mammon" ... Matt. 6:24.*) Materialism and hedonism have about conquered our churches. Both fit comfortable with the prosperity teaching of Charismatics. Both are enemies of the gospel of the Lord Jesus Christ.

Chapter Nine

View of Sin and Depravity

Most Charismatics focus on a positive ministry that is non-judgmental and non-condemning. To do such they must soften their view of sin and, in practice, deny depravity. Many hold to curious views of man's nature: i.e. no sin nature, no Adamic nature, no sinner by birth, no accountability until age ___ (anywhere from 8 to 14 years), no fall of man in the Garden of Eden, man is basically good, we can live above sin etc. One would begin to wonder why Jesus even needed to come and die for our sins.

A. Romans 3:23

- i. All have sinned.
- ii. There is no exception.

B. Romans 5:12

- i. By **one** man sin entered into the world.
- ii. The result was that death passed upon **all** men.

C. Psalm 58:3

- i. Babies tell lies
- ii. They go astray from birth.

D. Romans 6:22, 23

- i. We need to be "*made free from sin*".
- ii. Our sin has earned us death.

E. Romans 7:17

- i. Paul experienced sin dwelling in him (**vs. 20**).
- ii. Paul knew the law of evil being present in him (**Rom. 7:21-23**).

We sin because we are born sinners by nature. We are the servants of sin until Jesus delivers us from our slavery to serve Him. Sin must be condemned, the sinner convicted by the Holy Ghost (**John 16:8**), and repentance must be exercised if there is to be Biblical salvation.

Chapter Ten

Pride and Humility

Whenever a group concludes that they live on a higher spiritual plane due to some gift, experience, feeling etc., pride is a normal but sad result. Whenever this group encourages a positive self-image or special blessings too be had from God (health, wealth, and more), pride is likely to grow. Whenever this group discovers so-called new truth (unknown to others), the pride is likely to increase. Such is so un-Christ-like and un-Biblical. Sometimes they go so far as to encourage pride.

A. James 4:6

- i. God resists the proud
- ii. He gives grace to the humble.

B. I Timothy 3:6

- i. Being "*lifted up with pride*" can result in falling "*into the condemnation of the devil*".
- ii. A novice is prone to pride.

Popular performers, high-priced musicians, self-promoted ministers and more are common in the Charismatic Movement. Jesus taught us to deny self, but they promote and elevate it.

Chapter Eleven

Salvation

Charismatics hold a weak view of the gospel and a wide gate open for fellowship. They openly have no problem declaring the following to be saved:

1. Roman Catholics who create and crucify a savior at every mass and trust in works for salvation.
2. Liberals who deny cardinal doctrines of verbal plenary inspiration, preservation of the Scriptures, Jesus' blood atonement, eternal existence, sonship and deity of Christ. They also hold to a works salvation.
3. Hyper-Armenians who believe that salvation is in a decision by man and can be lost by another decision by the same one (saved – lost – saved – lost etc.).

Since they are feeling-centered instead of Bible-based, their view of salvation is tied more to feelings and experiences than to the Scriptures. Their music and worship tend to reinforce this along with a weak view of sin and its corruption. Some would deny the need for repentance and many want to take an option on whether Jesus will be their Lord. Yet they consider themselves at the pinnacle of spirituality today!

A. Acts 20:21

- i. Repentance is to be exercised toward God
(**II Cor. 7:11**).
- ii. Faith is to be exercised toward Jesus
(**Acts 16:31, Rom. 10:9 and 10**).
- iii. Jesus is to be presented as Lord.

B. Mark 1:15

- i. Jesus taught these issues Himself.
- ii. Repentance is a requisite for salvation and the avoidance of perishing (**Luke 13:3, 5**).

C. Ephesians 2:8-10

- i. Salvation is by grace alone through faith alone.
- ii. It is **not** of works.

D. James 1:21

- i. To be saved requires pure Scriptures.
See **I Pet. 1:23-25**, with emphasis on **James 1:18**

Previous weaknesses discussed as well as those following make the general view of salvation in Charismatic circles something far less than what God teaches in the Bible.

Chapter Twelve

God – Ruler or Servant?

Charismatic teachings such as “power of positive confession” and “name it and claim it” render man as being in control, and the God of heaven as being bound by our words. This is a reversal of the ruler-servant relationship taught in the Bible.

A. Psalm 100:3

- i. We should know who God is ... the LORD
- ii. We should know that God created us, not vice versa.
- iii. We should know that we are His sheep and He is the Shepherd.
- iv. These truths put God in control, not man.

Confusion on this point makes for a big man and a little god. The Bible emphasizes the greatness of God and the dependency of man.

Chapter Thirteen

JESUS

The contemporary Jesus is a figment of man's sinful imagination. In art, he is generally pictured as effeminate or a body-builder with bulging muscles. The one appeals to the reprobates (**Rom. 1:21-32** and **I Cor. 6:9 and 10**), and the other to the lustful (**I John 2:16**; **I Tim. 4:7 and 8**). In prayer, he is treated as a buddy with a name to be used loosely and frequently without serious Biblical purposes. In music, he may be promiscuous, sensuous, spineless, frustrated, and dependent upon us, an alien, or any one of many other un-Biblical concepts. The world needs clear picture of who Jesus really is.

A. I Timothy 3:16

- i. Jesus is God with all of the attributes of God. Therefore, His Name is not to be used in vain.
- ii. Jesus was manifested in the flesh through the virgin birth (the incarnation).
- iii. Jesus had no physical beauty to draw us to Him (**Isa. 53:2**).
- iv. Jesus is to be believed upon, based on who He is and what He did for us in His death, burial, and resurrection. He is to be received (**John 1:12**) for all that He is and will be in our lives.

A careful reading of the four gospels will reveal a dignified Sovereign performing the will of His Father while maintaining all of the characteristics of God. He was worshipped and treated respectfully by His followers, and He provided a salvation from sin and from sinning. He was absolutely holy and lived a righteous life. Even His enemies could find nothing wrong in Him.

Chapter Fourteen

THE HOLY SPIRIT

The third member of the triune Godhead seems to be the emphasis of the Charismatics. They recognize His gifts, indwelling, leading and more. Perhaps the real crux of the problem is not so much, **what** they believe in many areas, as it is **how** they view Him. There seems to be a reversal from “how He uses me” to “how I use Him”. Some Charismatics run to great excess and extremes on the ministry of the Holy Spirit, but the relationship of man and God the Holy Spirit seems to lie at the root of the problem.

A. Acts 13:2 and 4

- i. The Holy Ghost decided who should be the first missionaries.
- ii. The Holy Ghost did the calling of the first two missionaries.
- iii. The Holy Ghost sent the first missionaries.

B. I Corinthians 12:7-11

- i. The Holy Ghost gives the spiritual gifts to believers.
- ii. The Holy Ghost divides the gifts, giving several to each saint as He wills.

Notice who is in charge in each case. God the Holy Spirit is a person, not a force (**John 16:8, 13, 14** – called “He” ten times). He can be grieved (**Eph. 4:30**), lied to (**Acts 5:3**), tempted (**Acts 5:9**), and blasphemed (**Mark 3:28 and 29**).

Chapter Fifteen

Demonic Similarities

Satan is the opposite of God in nature (good vs. evil), but similar in action, - a counterfeiter (**Isa. 14:14** ... "*I will be like the most High*"). Accordingly the work of demons counterfeits the work of the Holy Spirit. It is urgently necessary that we judge similar actions lest we be deceived by false copies of reality.

A. I John 4:1-6

- i. We are warned not to believe every spirit.
- ii. We are commanded to try the spirits and find what is of God and what is of antichrist.
- iii. Part of the testing is to observe who responds positively to their speaking. The world hears the spirit of error while the saints hear the spirit of truth.

B. I Timothy 4:1-5

- i. The Holy Ghost warns against "*doctrines of devils*" and "*seducing spirits*". This should alert us to counterfeits.
- ii. The marks of the counterfeits are in five areas:
 - 1) lies
 - 2) hypocrisy
 - 3) unfeeling conscience

- 4) celibacy (not marrying)
- 5) vegetarianism
- iii. Any of these five doctrines should alert us to danger.

History is full of examples of demonic counterfeits: i.e. tongues speakers cursing God in another language (unknown to speaker himself); healings by power other than God's (**Rev. 13:12-14**); signs and wonders (**II Thess. 2:9**). The world, by demonic force, has copied the working of the Holy Spirit. In **Acts 8:39** the Holy Spirit moved Philip and Charismatics practice soul travel. **Acts 11:28** states that the Holy Spirit told of a future event and they have fortune tellers, prophets (**I John 4:1**), psychics, etc. **Rom. 8:14** tells us that the Holy Spirit leads and they have feelings, voices, astrology, clichés, desires etc. The working of the Holy Spirit is always in accordance with Scripture and thus with truth. It is for God's people as they humble themselves and submit to it. It is always in accordance with His attributes as God, especially that of holiness (by which He is named), and is for those who will be holy.

Chapter Sixteen

Similarities to Other Religions

The Charismatic Movement has many similarities to other religions, – sufficiently so that it would almost appear to be a melting point of them – or the basis of union.

On the issue of tongues speaking, Mormons have that as a doctrinal point; Muslims and Roman Catholics have practiced it for centuries; Nazi leaders used such in large rallies, Indians on peyote (a drug) spoke in such; and spiritists practiced this “gift”.

On the issue of healing, signs, and/or wonders – spiritists, Christian Scientists, Hindus, druids, Buddhists, Shintoists, Indian Witch doctors, Roman Catholics and Nazis all have had similar experiences.

As to dreams and visions, there is hardly any religion that does not place high value on such except for Bible-based Christianity.

Chapter Seventeen

Ecumenical Separation

This issue is denied and replaced by a call for union. The inclusiveness and toleration of the Charismatics argue against separation religiously. This is a grievous flaw.

A. Revelation 18:4

- i. The context of this verse is the unholy mixture of harlot religions (**Rev. 17:5, 4, 14, 15, 18**).
- ii. God is calling for His people to *“come out of her”*.

B. II Corinthians 6:14-18

- i. We are not to be unequally yoked together with unbelievers.
- ii. We are commanded to *“come out from among them, and be ye separate”*.
- iii. Separation from empty religion is a command by God.

We must echo the call of God to come out and be separate, not join together under the banner of feelings and experiences.

Chapter Eighteen

Separation From Worldliness and Sin

God's children should never rest comfortably in this world or in the presence of sin. We are to be different, holy and separated.

A. Hebrews 7:26

- i. Jesus was "*holy, harmless, undefiled, separate from sinners*".
- ii. We are to be like Jesus.
- iii. This does not mean we lose all contact with such, but rather, that we are not part of such with sinners. We are **in** the world but **not of** this world (I John 4:5, 6; I John 2:15 and 17; James 4:4; John 15:18-20 etc).

Chapter Nineteen

Separation From a Worldly Philosophy

God expects us to be separate not only from the world's religions, ways and sins, but also from its thought patterns.

A. Colossians 2:8

- i. We are warned against any philosophy or tradition of mankind.
- ii. Such areas spoil the usefulness and holiness of God's people.
- iii. God's thoughts are higher than men's (**Isa. 55:8, 9**) and are revealed in Christ.
- iv. We need our minds renewed (**Rom. 12:2**) to think differently than the world thinks.

Psychology, political theories and economic philosophies all must be laid aside so that we can think as God wants us to think ... to have His mind, as it were (**Phil. 2:5**). The subtle mixture of good with error will only deprive us of having the best.

Chapter Twenty

Counterfeit Revival

THe Charismatics claim we are in one of the greatest revivals ever. At the same time we observe an increase of sin and a breakdown of morality, honesty, virtue, home life, scholarship and standards in general. What kind of revival is it that has so few holy benefits?

The problem lies in the coldness of most churches. False fire looks better than no fire. Many earnest people, hungering for life, have run to the only action around, and it hasn't the reality to satisfy the soul. They have tolerated the dances and abuse of tongues. They suffered through the Toronto Blessing where people laughed hard and long about anything, – even hell. They tried to overlook those who acted and sounded like animals, as well as adulterous leaders, covetous ministers, liars, thieves, drunkards, and drug users. They were desperate for revival but they found entertainment, programs, excitement, professionalism and worldliness. Such is not the revival talked of in the Bible or experienced throughout history. It is an empty, disappointing, counterfeiting mockery.

Chapter Twenty-One

Claims of Being New

One of the greatest claims of the Charismatic Movement is that it is something new. Further, they claim that they are going through phases or waves, each of which is newer than the last. Claiming to be new in and of itself separates them from Biblical Christianity which has no “**new**” truths and revelations. We hold to the Bible (1900+ years old) and the old paths (**Jer. 6:16**). We must agree with God that “*there is no new thing under the sun*” (**Eccles. 1:9**).

These strange behaviors, unusual phenomena, signs and wonders must have existed before. Indeed they did, for they have their roots among the pagan religions from Babylon forward. They are simply recycling the errors of the past and putting new labels on them.

Chapter Twenty-Two

Instability of Belief and Practice

One of the problems of the Charismatic Movement is common with all groups that hold to new and continuing revelation. There is a real dilemma in knowing what to believe next. With every new wind of doctrine (**Eph. 4:14, 15**) they must adjust to be a part of the next wave of experience. Stability is lost, and truth does not endure the test of time for it is constantly changing. Practice may very well involve something condemned in the past or presently unknown. This is like the foolish man who built his house on the shifting sands rather than the unchangeable rock. When the storm came he was at a great loss (**Matt. 7:24-27**).

Chapter Twenty-Three

Personality Centered

Since there is no established doctrine, the Bible is not the sole authority, and there is no particular church for the Charismatics. They have nothing to tie to directly for stability. Since they do have continuing revelation through signs, gifts, visions, dreams, revelations and such like they need help in organizing all that is happening. There are various leaders who have arisen through crusades, radio, TV, tapes and the printed page. These are followed as teachers to give structure to the followers. Many of these hold their position of popularity through personality, new ideas, unique ministries, show business techniques or music. Followers quote them, align themselves with them, and promote them and their unique teachings. Somehow, Jesus no longer has the place of pre-eminence (**Col. 1:15-19**). The carnality of ancient Corinth is repeated (**I Cor. 3:3-7**), and that over those who are already in error on the Scriptures!

Beware of tying yourself to the teachings and/or ministry of any man. Follow Christ!

Chapter Twenty-Four

Lives Produced

The author has with horror observed some twisted thinking of Charismatics. A young novice on a mission field rebuked a seasoned elder (**I Tim. 5:1**) over an issue that she didn't even understand. There was perhaps 50-years difference in their ages, and nearly as many in missionary service. She was Charismatic. He was not, though exceedingly gracious.

A fan of a Charismatic school's team explained that they hired referees that would always call for their team, and visitors had no right to expect fairness, honesty, or equity. The list could go on and on.

When salvation is only a decision, the Christian life is feeling-based, beliefs are changeable, absolutes are not absolute, sin is minimized and worldliness is common, we cannot expect holy exemplary lives. Some will grasp legalistically to a code hoping to gain merit with God while others will turn grace to lasciviousness (**Jude 4**), and become a disgrace.

This is in stark contrast to becoming new creatures in Christ Jesus with old things having passed away and all things having become new (**II Cor. 5:17**).

Chapter Twenty-Five

Man-Centered and Man-Pleasing

Much of what has been laid out thus far can best be summed up as a man-centered and man-pleasing religion. This is its strength and attraction. This is also its condemnation. Eve fell into temptation over that which “*was pleasant to the eyes*” (**Gen. 3:6**). We are expected to walk by faith and not by sight (**II Cor. 5:7**).

A. Galatians 1:10

- i. Paul faced the choice of pleasing men or pleasing God.
- ii. He recognized that to please men would disqualify him from being a servant of Christ.
- iii. Religion that pleases people will never be right.

B. Colossians 1:13-19

- i. Paul made it clear that Jesus was the One that must be pleased.
- ii. Jesus is to have the pre-eminence. He is to be the focus and the all-important One.
- iii. God is to receive the glory and man is to be just a servant. We are to live to please Him.

Conclusion

These 25 issues of concern are not exhaustive in quantity or in the depth at which each was discussed. This is only meant to be a beginner's manual to help in seeing the overall picture. Each area is worthy of full study.

There are many sincere people among the Charismatic Movement and even some saved. If any should read this, it is hoped they will consider which areas apply to them. Then perhaps they will consider Bible teaching on the subject with great seriousness.

To those who are being pulled towards this movement I would urge the careful examination of Biblical teaching and the avoidance of that which does not agree with Scripture.

To the rest let me express caution lest you be overtaken with a critical attitude, bitterness or a feeling of superiority. It is the mercy of God that we have been delivered, and it will take His grace for us to live holy and useful lives in this day of confusion. Let us speak the truth in love – and love the truth we speak. Perhaps God may use us to help some who are sincere but misguided. Let us make sure we are experiencing personal revival in our own souls. Then false fire will be exposed by that which is real!

J. Paul Reno (II Cor. 10: 3, 4)



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