

Pentecostalism

Ever since the Reformation, the Roman Catholic Church has been at work to woo back the Protestant Churches and regain its position as the spiritual authority. Most people, wary of Rome and its ways, embraced their new Protestant freedom with open arms.

Although suspicion of Rome still ran high prior to 1960, as the years passed, many began to believe that Rome's influence and power had been broken. Christian author and evangelist Grattan Guinness describes this waning suspicion in the opening chapter of his book *Romanism and the Reformation*.

We have seen how Rome began its Counter Reformation with the introduction of false doctrines to counter the reformers' straight testimony of the identity of the Antichrist. Preterism, futurism, German rationalism, and higher criticism were all introduced through Catholic or Jesuit theologians.

Slowly these beliefs began to infiltrate the Protestant churches and to poison the faith of Christians.

While Protestants remained vigilant about Catholicism in America, even resisting the Pope's visit to America during Ronald Reagan's term of office as President, they were not as vigilant to the quiet infiltration of false doctrine into their ranks.

Why was the Counter Reformation so successful? The answer, when we are truly honest with ourselves, is that Protestants stopped reading their Bibles, and got complacent. The Bible tells us that delusion and deception play a major role at the end of time:

With these signs he had deluded those who had received the mark of the beast and worshiped his image (Revelation 19:20 NIV).

Before 1960, Rome's Counter Reformation was mostly accomplished through the introduction of new doctrine. But by the beginning of the 20th century, the reformed churches had begun to move towards ecumenism, and in 1948, the World Council of Churches was formed, embracing most of the Protestant Churches, but excluding the Orthodox and Catholic churches.

The Papacy needed a carefully-crafted plan to overcome the prejudices towards Rome still lingering in the minds of many. The Vatican II Council in 1960 changed the way people perceived Catholicism.

No Roman doctrine had to be altered, but instead people were led away from doctrinal issues and introduced to experiential religion. In fact, Pentecostalism is strengthening Catholicism's pillars. Cardinal Joseph Suenens, "one of the chief

architects of the Vatican II meetings,"ⁱ said this:

*Since I have had this [charismatic] experience, my allegiance to the Holy Father as the Vicar of Christ in the world has been heightened and strengthened. My appreciation for Mary as the co-redemptress and mediatoress of my salvation has been assured. My appreciation of the mass as the sacrifice of Christ has now been heightened.*ⁱⁱ

The ecumenical spirit, already manifested in Protestantism, opened the way for a spirit of unity to control church-goers that was based on emotion rather than truth. But without a foundation built on truth, unity is haphazard and deceptive.

True unity can only be based on the Word of God. Therefore we must study carefully to distinguish truth from error. Revealing error is a painful exercise, and it is not the intention of any of these articles to belittle any avenue of faith. However, it is vital that we study the Scriptures and align our lives with the truth.

Experiential Religion

The Vatican II Council issued recommendations on liturgy—the singing, prayers, congregational responses, and Scripture readings that make up a church service. These directives discussed ways to incorporate the whole church community in the service, making them more involved in worship procedures.

Churches were encouraged to shift away from traditional sermons that exhort and equip and instead concentrate on the cursory reading of extracts from the Psalms and Gospels. They were instructed to replace traditional hymns with popular music, modern musical instruments, and physical movement of the congregation.

Churches were also encouraged to adapt their styles of worship to suit their cultures. The liturgical section of the Vatican II document, Volume 1, can be summarized as follows:

1. Get the churches accustomed to celebration terminology and the celebration concept. Every function of the church becomes a celebration.
2. Get the churches accustomed to a revitalized style of celebration service, encouraging a reduction of inhibition, which includes physical gestures, bodily attitudes and movement.
3. Set forth song and musical celebration services as the most effective celebrations.
4. Utilizing popular religious songs and relating music to the various cultures and the temperaments of the people.

The "Instructions on Music in the Liturgy" section of the Vatican II document says this:

...the unity of hearts is more profoundly achieved by the union of voices, minds are more easily raised to heavenly things by the beauty of sacred rites...In order that the faithful may actively participate more willingly and with greater benefit, it is fitting that the format of the celebration and the degree of participation in it should be varied as much as possible, according to the solemnity of the day and the nature of the congregation present...The participation (a) Should be above all internal (b) Must be, on the other hand, external also, that is, such as to show the internal participation by gestures and bodily attitudes, by acclamations, responses and singing.ⁱⁱⁱ

Emotions or Faith?

Emotions are a vital ingredient of this type of worship. There is nothing inherently wrong with emotions, but when they take the place of truth and rational thinking they cannot be trusted. The *Catechism of the Catholic Church* adds to the above statements of Vatican II:

Song and music fulfill their function as signs in a manner all the more significant when they are "more closely connected...with the liturgical action," according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful: How I wept, deeply moved by your hymns, songs, and the voices that echoed through your Church! What emotion I experienced in them! Those sounds flowed into my ears distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face—tears that did me good.^{iv}

The word "celebration" is repeated over and over again in these documents, showing that emotionalism has a high priority. The danger is that liturgy can replace the Word. Singing, responsive readings, music, and praise activities can take the place of Word-based religion, thus offering a form of "godliness" devoid of God's Word.

Vatican II issued directives on what is important in church services—liturgy, music, and activities—so that church became a place people went to in order to have an experience. Their suspicions of Rome diminishing, and forgetting the Reformation, Protestants churches listened. Under the new ecumenical spirit, they allowed Rome to issue recommendations based not on the straight preaching of the Word but on feelings and experience. This experiential religion became known as the charismatic movement.

The Charismatic Movement

In the same decade that Vatican II introduced experiential religion and the charismatic movement as the key to unity, the Christian world experienced a dramatic revival. The charismatic movement, which had first appeared at the turn of the century, spread like wildfire throughout the US and the rest of the world.

In the early 1960s, the Pentecostal Church still regarded Roman Catholicism with suspicion. However, by 1965 Reverend Erwin Prange wrote, “recently I attended a Roman Catholic, Episcopalian and Lutheran retreat...I am convinced that the basic meaning of the charismatic renewal is the reunion of the churches.”^v

In 1988-89, Russia opened the door to the charismatic movement by issuing visas to the top charismatic preachers of the world. These preachers held mass rallies in the USSR. Among those invited was Pastor Ray McCauley of South Africa's Rhema Bible Church.

As the years have progressed, Catholics and Protestants have drawn together more and more through liturgy and the charismatic movement.

The Catholic Charismatic Movement

In 1967, the faculty and students of the Catholic Duquesne and Notre Dame Universities prayed for the gifts of the Spirit. Hundreds of adherents to the Catholic faith received what they had asked for, and the Catholic charismatic movement was born.

Pope Paul VI was at first under pressure to condemn the charismatic movement in the Catholic Church. But in 1975, at a gathering of 25,000 people at St. Peter's in Rome, Pope Paul VI praised the spiritual renewal. Christianity Today says this about the gathering:

Bishops, archbishops and cardinals, struggling to keep their hats in place, sang and danced in ecstasy, embracing one another, raising their arms to heaven. Pope Paul VI's address was punctuated with ecstasies.^{vi}

Since the establishment of the charismatic movement within the Roman Catholic Church, the Protestant and Orthodox churches have changed their stance towards Catholic acceptance. According to Tim Dowley, “the emergence of the Church of Rome as a partner in ecumenical discussions, and the impact of the charismatic movement, has totally changed ecumenical relationship.”^{vii}

Catholic Pentecostalism

The rise of the charismatic movement through the first half of the 20th century played a pivotal role in bringing churches together. Pentecostalism is a key part of the charismatic movement.

While charismatic thinking began to evolve at the beginning of the century, it became entrenched in Christianity through the work of Vatican II and the ecumenical movement.

In the early 1950s, David du Plessis believed that God was calling him, as secretary of the Pentecostal World Conference (now Pentecostal World Fellowship), to make contact with the World Council of Churches. Since then, he has played a leading role in ecumenical circles.

Since the 1960s, the penetration of Pentecostalism into other Protestant and Orthodox denominations has been dramatic. James Dunn writes this:

The acceptance of Pentecostalism by the leaders of the World Council marks the first time that more traditional Christianity has genuinely welcomed this enthusiastic brand of faith and worship as a valid and important expression of Christianity. Previously, such forms of Christianity were either persecuted or only able to flourish outside the organized Church. But the charismatic movement has increasingly broken down many of the barriers on both sides. It has spread across all the traditional classes of society and churchmanship. Catholic Pentecostalism in particular has brought a respect for authority, sacraments, and tradition that was missing from classic Pentecostalism...Those belonging to classic Pentecostalism were still wary of new developments. However, in recent years many leaders of national churches have moved from a cautious "No comment" to the view that the charismatic movement is the best hope for a renewal of the Church.^{viii}

It is interesting to note that Catholic Pentecostalism led to increased reverence of papal authority, exaltation of Mary, and entrenchment of Catholic doctrine among Catholics and even Protestants. The revival and growth of the Catholic Church in the last few decades is part of a much wider religious revival taking place all over the world.

Evidence of this revival includes the way occultism and Asian religions have come to flourish in the West, the resurgence of Islam in some areas of Africa, Malaysia, and Pakistan; the revival of Buddhism in Thailand, Vietnam, Cambodia, Burma and Sri Lanka; of Hinduism in India and of Shintoism in Japan; Spiritism in Brazil; and of the Sokka Gakkai in Japan.^{ix}

Professor Hollenweger of Birmingham University states this:

The Charismatic movement had a tremendous potential to create trust and destroy

suspicion between conflicting groups to provide a platform on which people could talk honestly and openly without being polarized...Already by bringing together Roman Catholics and Protestants, the Charismatic movement has worked miracles.^x

Pentecostalism has spread across the globe like wildfire. The question, however, comes to mind: Does the Pentecostal movement satisfy the Biblical criteria with regard to the manifestations of the Spirit?

The Charismatic Movement and the Gifts of the Spirit

The Roots of Pentecostalism

The modern Pentecostal movement grew out of the Holiness movement of the late nineteenth century. A pinnacle of this movement was the Kentucky revival in 1801, a camp meeting characterized by falling, jerking, rolling, running, whining, whooping, laughter, and barking exercises.

It is interesting to note that the same manifestations are also experienced in the pagan religious rituals and ancestral worship. In pagan African rituals, the beating of the drums induce a type of hypnotic trance enabling a “god” to take control of a person, and this event is accompanied by the uttering of ecstatic languages.

In some rituals, hallucinogens are taken to assist individuals to reach the state of altered consciousness required to induce the manifestations.

The power of God is a theme that is also central to the charismatic revival. In their writings and reports charismatics often refer to themselves as “People of Power.”

The Bible warns us about false manifestations of the Spirit at the end of time. In that case, our only safe course is to study the Scriptures to discern between the true gifts of the Spirit and the false.

The Gifts

The gifts of the Spirit, especially the gift of speaking in tongues, play an important part in charismatic worship. In fact, this gift of tongues is often regarded as a special manifestation of the working of the Holy Spirit in one’s life and is earnestly sought. Speaking in tongues can be accompanied by other manifestations, such as being “slain in the Spirit,” and healing experiences.

Thousands of believers and unbelievers are attracted to healing ceremonies and can experience this power even if they have had no prior religious experience. Lives are often changed by these experiences, and alcoholics and drug addicts can walk away as transformed people. This leads to more and more conversions and accounts for the rapid growth of the movement.

However, what are the Biblical criteria for the workings of the Spirit and how do these compare to what is happening in the charismatic movement?

Manifesting the Charismatic Spirit

Emotion-based religion changes the focus from Christ to the believers. As experiences become more important than sound doctrine and practice, God-deprived followers seek greater and more exciting “manifestations of the Spirit” in attempts to satisfy their souls.

On the evening of January 20, 1994, a congregation of around 450 people was assembled at the Airport Christian Fellowship in Toronto. Suddenly, they burst into uncontrollable laughter. The “laughing in the Lord” phenomenon led to a state in which outward physical manifestations were common. Drunkenness, trembling, deep sobbing, and healings became common at such meetings.

This brand of worship spread globally within months, even reaching churches in the Czech Republic, Cambodia, and Indonesia. In Britain alone, 3500 churches were “laughing in the Lord.” These events have been hailed as the great outpouring of the Spirit, yet the Bible says, “Let all things be done decently and in order” (1 Corinthians 14:40).

God invites us to “reason together” (Isaiah 1:18). When we base our faith on our senses, we are opening ourselves up to delusion. Satan can use these avenues to reach our souls with lies. Self-control is one of the fruits of the Spirit, and these manifestations are completely devoid of self-control. One can only conclude that the spirit behind these manifestations is not God's.

Since the Bible warns that the final exaltation of the man of sin will be made possible through false signs and wonders, the charismatic revival needs careful evaluation. This movement is one of the means whereby the barriers between Roman Catholicism and Protestantism are being broken down.

And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and shall destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders. And with all unrighteousness deception among in those who perish; because they did not receive the love of the truth, that they might be saved (2 Thessalonians 2:8-10).

Signs and wonders are occurring across all religious boundaries: milk drinking icons in Hinduism, light manifestations in Buddhism, apparitions and heavenly writings in Islam, and Eucharist signs and physical manifestations in Catholicism.

There has been a mighty resurgence of signs and wonders in Roman Catholic churches. Statues are weeping blood, oil, or tears; Eucharistic miracles are taking

place; apparitions of Mary are becoming more and more frequent; and prophets and stigmatists are common in Catholic churches. These delusions are so overpowering that millions are being deceived.

Some of these astounding occurrences have been recently highlighted in the book *Thunder of Justice*, which has a foreword by the prominent Catholic theologian Dr. Malachi Martin. In this book, "Mary" reaffirms the prominence of the Papacy and confirms that the great events of the last days are upon us.

Benny Hinn

Over the past three decades, Benny Hinn has worked as a pastor, evangelist, and faith healer. He has impacted thousands upon thousands of listeners with his words and actions.

Unfortunately, many of Hinn's sermons and activities do not align with Scripture.

Teachings

Hinn states that the Bible is the source of much of his inspiration, but he also often teaches through what he calls "revelation," or words he believes are straight from the Holy Spirit, outside of Scripture. Here are some examples of his teachings that reflect a New Age influence rather than a revelation of the Holy Spirit:

Don't tell me you have Jesus. You are everything He was and everything He is and ever shall be...Don't say, "I have." Say, "I AM, I AM, I AM, I AM, I AM, I AM."^{xi}

You know, I'll tell you something. I'm not supposed to, but the Holy Ghost is upon me, and I think I need to. The day is coming when those that attack us will drop dead.

You say, "What did you say?"

I speak this under the anointing of the Spirit. Can I tell you something? Don't touch God's servants—it's deadly. You'd think we should do whatever we want with someone who's failed God? "Touch not my anointing."

I'm not afraid to tell you what I think. I owe nothing to no man; and don't touch Morris Cerullo; don't touch Rex Humbard; don't touch Billy Graham; don't touch Larry Lea, Oral Roberts, Richard Roberts—don't touch them!

Pray for them. Pray, pray, pray. I speak it under the anointing, woe to you that touch God's servants; you're going to pay.^{xii}

Visions and Revelations

Benny Hinn claims to have seen Jesus. The vision Hinn describes sounds a lot like the New Age Maitreya seen by channels such as Benjamin Creme and JZ Knight.

Influences

In 1973, Benny Hinn attended Kathryn Kuhlman's "healing crusades," which he says was a catalyst for his ministry.

Benny Hinn's teachings deceive and delude people who are not basing their faith on the Bible. Instead of trusting our feelings, experiences, or what we see on television, let us compare Scripture with Scripture as the Bereans did, determining truth based on the unchangeable Word of God.

...they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so (Acts 17:11).

The Spirit in Scripture

Jesus said to His disciples, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

Love for God produces fruits of obedience. The Holy Spirit is promised to those who seek to live in harmony with God's Word, and the Spirit will comfort and reveal truth. God wishes to save all humanity, but we need to walk in the light revealed and to accept that salvation lies in Jesus Christ.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

These verses show the conditional aspect of salvation, the "if." The Holy Spirit that empowers for service is granted on the condition of obedience:

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him (Acts 5:32).

Conversion means turning from sin, no longer living the sinful life. In order to be used by God and to be filled by the Spirit, we must first be convicted of our sinfulness and need of salvation and this conviction is also brought about by the workings of the Holy Spirit:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of

judgment (John 16:7-8).

We need to be aware of our sinful condition so that we may seek the solution to the sin problem in the only One who can save us from our sins and cover us with His righteousness so that we will not come into final judgment. This is the Gospel in a nutshell.

It is sad and disturbing to note that popular teachings of today seek to remove this obligation and teach another gospel of popular humanism. We need to know what is wrong before we can correct it in His power and come back into an obedient relationship. Christ strengthens us against temptation and gives us power to overcome.

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him (Hebrews 5:8-9).

The Holy Spirit will teach us and remind us of the Word of God so that we can be effective examples and witnesses for Him.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

Thus, as the chart below reminds us, the gifts of the Spirit are given to bring us back to harmony with God and help us spread His Gospel.

The Gifts of the Spirit in Scripture	
Important Points	Bible Passages
The Holy Spirit brings individuals to repentance of sin, guiding them in a fuller understanding of the truth about God and Jesus Christ.	Luke 24:46-49; John 14-16; Acts 4
Gifts are given to benefit those brought into the Church by the gospel witness.	John 17:20 Acts 2:38-39,46-47
The gift of tongues was given to communicate the gospel to different language groups.	Acts 2:2-11, 43
Tongues and prophecy are associated, and thus serve to communicate the Gospel.	Acts 2 Acts 19
The gifts were to promote unity within the church.	1 Corinthians 12:18-27
In the lists of spiritual gifts, only the gift of prophecy (communicating the Gospel) is presented in all four cases, and tongues only in 1 Corinthians, where it is at the end of the list.	Romans 12:6-8; 1 Corinthians 12:8-11; 1 Corinthians 12:28-31; Ephesians 4:11

The History of Tongues

Speaking in tongues is an ancient practice, but it isn't purely a Christian practice. Read about the various understandings and uses of glossolalia throughout history:

Pagan Practices

Ecstatic language was a common form of worship in pagan temples.^{xiii} It was well established in Ancient Byblos (1100 BC). Plato (429-347 BC) mentions it as a phenomenon in his time. He tells us that a person under divine possession received utterances and visions that the receiver did not understand.

These utterances were sometimes accompanied by physical healing of people present. Virgil (70-19 BC) tells us that the Sibylline priestess, when in prayer, united her spirit with the god Apollo and spoke in strange tongues.^{xiv}

Pentecost and the Early Church

While Jesus was on Earth, He promised that the disciples would receive power from God to equip them for the work of the Gospel:

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues (Mark 16:17).

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).

The Greek word used here for "power" is *dunamis*, which means "strength, ability and skill." This ability was to be used for a purpose, and they received it at Pentecost from the Holy Spirit. We read about this event in Acts 2:4-8:

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?

The Purpose of Pentecost

Through Pentecost, the people of God were empowered to preach the Gospel. The event transformed the disciples from fearful believers to true soldiers of Christ and they proclaimed the truth with power. Devout Jews of every nation were present when the gift of tongues was given to the disciples.

Acts 2 reveals that 17 languages were represented in Jerusalem and all the people

heard them speak in their own mother tongue (Greek *idios dialektos*), “wherein [they] were born.” This implies that beyond being able to speak the languages, the disciples were given the cultural sensitivity needed to be relevant and engaging.

This event was to bring about the fulfillment of Isaiah’s prophecy where God promised that not only Israel would come into a covenant relationship with Him, but people of all nations that would obey Him and honor His Sabbaths and keep His covenant:

Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

The Lord GOD, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him (Isaiah 56:3-8).

The gift of tongues was clearly a gift of communication, intended to facilitate the spreading of the Gospel to those who had previously been excluded by the Jews.

The Early Church Period

After Pentecost, the concept of speaking in tongues was also present throughout the early Church period. Irenaeus (114-202 AD), in his work *Against Heresies*, speaks out against the abuse of the prophetic gift that often lead to violent emotions and loss of chastity.

In early times, the gift of tongues was regarded as the ability to speak languages with which to communicate the Gospel.

Even Origen (185-254 AD), writing of Paul's gift of tongues mentioned in 1 Corinthians 14:18, clearly refers to the gift as the ability to speak a known language for the purpose of preaching the Gospel to others.

Tongues in Recent History

The proponents of the Reformation believed that tongues were known languages. Luther referred to tongues as the ability to translate one known language into another known language. Calvin's study on tongues is also exhaustive and in line with the reformist view.^{xv} Wesley also believed that tongues were existing languages.

Modern tongues-speaking has its origin among the Irvingites (after Edward Irving, 1792-1834). During the civil war years, religious emotionalism was strong, and the "inner light of the Spirit" was considered to be the supreme standard, even over the Bible. However, the Bible clearly teaches that the Word is the standard of truth (John 17:17), and that the Spirit must be in harmony with the Word (Isaiah 8:20).

The Irvingites thought that the "age of law" had passed and the "age of the Spirit" had come. Faith became a matter of feeling, power, and enjoyment, and it was during this same time that various interpretations of the Gospel such as dispensationalism crept into the Church.

During those days, supernaturalism rose above logic. Preachers describe in their diaries how they would sing and dance and utter ecstasies while under the influence of the Spirit. George Tarter writes this:

I was taken in a most pleasant manner, and was forced to lie singing and whistling; and then to rise out of my bed between one and two o' clock for to dance; and so continued singing and dancing near upon two hours by the clock...and why I counted singing, is because I did (as being overpowered with joy) crie ha ha tall; toll lall derab la loll; la dero tall derall tall toll dero tall aroll atoll loll loll dero in such a way I did breake [sic] forth...

I desired my brother that lay with me to lie upon me, and so he did, to try whether I should then shake, and I did tatter him up and down and shake so much, that he could not make me lie still...I shoke [sic] him as if he had been in a cradle.^{xvi}

While the Irvingites experienced glossolalia in England, the Mormons under Joseph Smith also spoke in tongues in the United States:

Father Smith would call upon some illiterate brother to rise and speak in tongues in the name of Jesus Christ. The order was given...Arise upon your feet, speak or make some sound, continue to make sounds of some kind, and the Lord will make a tongue or language of it.^{xvii}

Mormon leader and American politician Brigham Young also spoke in tongues and interpreted his own messages.^{xviii}

Revival and the Power of God

The "power of God" is a central theme in charismatic revival. In their writings and reports, Pentecostals often refer to themselves as "People of Power." Pastor E. W. Kenyon gives us a glimpse of what this means:

*To know that that defeat was administered to him by our Substitute, and set to our credit, so that in the records of the supreme court of the universe we are the masters of Satan, and that Satan recognizes that in the name of Jesus we are his rulers - when the heart knows this as the body knows heat and cold, then **faith is unnecessary**... We know that God Himself put Satan and all his ability beneath our feet, and we are looked upon by the Father, and by Satan, as masters of the dominion of darkness. **We are taking Jesus' place.** He came to destroy the works of the adversary. **We are completing the work that He began.** You are a victor; He made you one; get used to it, so you can play the part (emphasis added).^{xix}*

This statement is a half-truth, since only Christ can obtain victory. The power belongs only to Him and only through Him is it made manifest in His people. The Scriptures state that Christ will be this victor and that the crushing of Satan will take place only after Christ has obtained this victory:

So the LORD God said to the serpent...I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel (Genesis 3:14-15 NIV).

For He must reign till He has put all enemies under His feet (1 Corinthians 15:25 NKJV).

What is man, that thou art mindful of him...Thou hast put all things in subjection under his feet...but now we see not yet all things put under him...but we see Jesus (Hebrews 2:6-9).

And the God of peace will crush Satan under your feet shortly (Romans 16:20 NKJV).

In the above verse, "shortly" refers to the time when the controversy is ended at the Second Coming of Christ. Kenyon continues his analysis:

He made us to sit with Him in the heavenlies; so representatively, we are seated on the throne with God. So if the head is exalted, the body is exalted with it. If He conquered all the forces of darkness and left them paralyzed and broken before He arose from the dead, it is as though we had accomplished that mighty work. That authority and that ability belongs to the believer. The recreated man is supernatural. He is superman.^{xx}

We must remember that we do not hold any power, but only through Christ can we succeed. Before we can sit on the throne, there is a work of overcoming to done:

To him who overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne (Revelation 3:21).

This article is adapted from *Truth Matters* by Professor Walter J. Veith, an international speaker who has studied Biblical issues in-depth in his quest for truth. His popular series Genesis Conflict brings the debate between Creation and evolution to a new climax as he dissects the arguments with a scientific eye. His highly-acclaimed series Total Onslaught sheds light on the state of the world today as we move to a one-world government and an anticipated apocalypse.

i David W. Cloud, *Flirting with Rome: Evangelical Entanglement with Roman Catholicism* Volume 4 (Oak Harbor, WA: Way of Life Literature, 1993).

ii *Ibid.*

iii Austin Flannery (ed.), "Instructions on Music in the Liturgy," *Vatican II Council: The Conciliar and Post-Conciliar Documents* (New York: Costello Publishing, 1979): 81, 83-84.

iv "Singing and Music: 1157," *Catechism of the Catholic Church*.

v Erwin Prange, *Full Gospel Businessmen's Voice* (April 1965): 7.

vi *Christianity Today* (June 6, 1975).

vii Tim Dowley, *Introduction to the History of Christianity* (Fortress Press, 2006): 621.

viii *Ibid*: 650.

ix *Ibid*: 635.

x *Dimensions* (December 1975).

xi *Our Position in Christ #2: The Word Made Flesh* (Audio tape, 1991): side 2.

xii Benny Hinn anointing service at Anaheim Convention Center (Anaheim, California: September 22, 1991) as quoted in Albert Dager, "Benny Hinn: Pros and Cons," *Media Spotlight* (Redmond, WA: Media Spotlight, 1992): 6.

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