***Satan's Distortion of the Baptism of the Holy Spirit - PH69-01

Advanced Bible Doctrine - Philippians 3:7-10***

Please open your Bibles to Philippians 3:8. We are looking at what Paul expresses as his preference instead of the celebrityship that he once possessed. Paul esteems being in Christ above all that constituted his former celebrityship in Judaism. Whatever he was before, he says, "That's strictly garbage." Then in verse 9, he begins to explain to us what he prefers to that celebrityship. He begins with the statement, "And be found in Him." "What he prefers," he says in verse 9, "is to be found in Christ – that is in a position of eternal union with the Son of God." We are pausing to examine the meaning of that particular expression, because this is a critical central doctrine of Scripture – the doctrine of the baptism of the Holy Spirit.

**The Baptism of the Holy Spirit**

So we began in the last session an examination of this doctrine. All of Christianity today is being torn to shreds upon this doctrine alone – the misconception of the baptism of the Holy Spirit. The Bible teaches that a believer in the church dispensation is actually placed into a union with Jesus Christ by means of this baptism of the Holy Spirit (1 Corinthians 12:13). That is the key central passage concerning the baptism of the Holy Spirit. A little later, we will get to that, and we will examine it in detail. But here is the basic statement that every believer in the church age has – the fantastic privilege of being placed into a union with Jesus Christ.

Everyone is seen by God in two positions. We are born with an old sin nature. The old sin nature places you in Adam. "In Adam" is the place of condemnation. It is the place of death. "In Adam" means that you are headed for the lake of fire. Once you have received the baptism of the Holy Spirit, you have your position changed. You are placed in Christ in the sight of God. Instead of the lake of fire being your destiny, your destiny is now heaven. So 1 Corinthians 15:22 tells us that all of humanity is seen by God as either "In Adam," or "In Christ." For as in Adam, all die. Even so, in Christ shall all be made alive."

Satan is well aware of the critical importance of this transference by the baptism of the Holy Spirit from being in Adam to being in Christ. The devil observes this doctrine. He is aware of how vital it is, just as the apostle Paul indicates in the Scriptures here that he is aware that it is a very vital doctrine. It is the key to everything that is happening in this age. So the devil said, "I will distort the doctrine of the baptism of the Holy Spirit. If I can twist that, then I am able to control millions of believers." What is taking place today, therefore, in the Pentecostal charismatic movement, who have twisted the doctrine of the baptism of the Holy Spirit, is what Satan himself has brought about. So I'm going to declare to you outright, in so many words, that the charismatic movement today is not of God, but it is of Satan. It is filled with sincere believers, but it is filled with sincere, deluded believers who do not understand the meaning of this doctrine and its implications.

Now, you may think that is a partisan statement. I hope that before we are through with this session, you will see that this is not simply some partisan statement that I am making, but that, indeed, as you look back in history, you will begin to see that God from heaven was literally shouting almost to people a warning concerning what Satan was doing – that Satan was forging a series of links by which he was to enslave them spiritually, and they didn't realize it. It has systematically had link after link added to it. Almost every step of the way, the Lord from heaven was shouting His warning that we not get trapped with the chain that Satan was building for us. Yet, millions have ignored the warnings. This is not a partisan statement. Unless you understand that Satan has destroyed this doctrine from its true meaning, you will not understand what is happening to people today in the whole emotional-dominated, charismatic movement. So let's look at this.

Satan set up a chain of historical events which, strangely enough, actually exalted the baptism of the Holy Spirit. But in the process of exalting it, he twisted it out of its biblical meaning. He gave a human viewpoint interpretation to this doctrine. Satan said that this doctrine was to give us great spiritual power. Furthermore, Satan said that this great spiritual power would be evidenced by outward miracles. Once he got this idea into the minds of people and it was accepted, then his clever plan was well on its way to entrapping and enslaving millions of people. If he could establish for them that the baptism of the Holy Spirit was the source of great spiritual power in service, then he could control what people were doing. So this is what he proceeded to do.

He gave this human viewpoint distortion of the baptism of the Holy Spirit, and thereby restricted the working of the grace of God in the lives of people, and their functioning as believers with their spiritual gift. So they were absorbed with seeking an emotional experience expression. As we pointed out, the key word is "more." These people started down the primrose path of Satan's delusion on this doctrine of the baptism of the spirit by seeking something more than just what they have from the learning of doctrine, and the functioning of the Spirit of God in their lives. So a true understanding of the doctrine of the Holy Spirit is absolutely essential in all relationships of your Christian life today.

Dr. Merrill F. Unger, former Hebrew professor at Dallas Seminary, has written an excellent book called The Baptism and Gifts of the Holy Spirit. On page 147 of his book, Dr. Unger says, "The correct scriptural doctrine of the Holy Spirit has always been a factor for strength and the basis of the church's progress. The present appalling condition of God's people with the invasion of unbelief and worldliness on the one hand, and the rise of numerous sects and cults on the other, can be diagnosed in the light of the doctrine of the baptizing work of the Spirit. This state of affairs is due to ignorance and neglect of this truth in the one instance, and misconception and misguided zeal regarding it on the other. The correct biblical teaching on the Spirit's baptizing work always ministers to the unity, purity, and power of the church of Christ."

One of the favorite attacks of the charismatics against those who challenge what they believe on the baptism of the Holy Spirit, is that we are trying to deny them access to the great power of God – that we are trying to deny blessing to the people of God. Well, the truth of the matter is that if this doctrine is distorted, that's the one thing you will not have – power in service, and you will not have the blessing of God upon what you're doing, So as Dr. Unger points out, when you understand the doctrine of the baptism of the Holy Spirit, it opens up absolutely unlimited vistas of spiritual blessing, capacity, and effectiveness in service. You won't know what it is to live the Christian life in its maximum way until you understand this doctrine and can relate yourself to it.

So we are not dealing with some small thing. It is indeed a focal point, and it is understandable why his majesty the devil said, "That's the thing I'll destroy. If I can ruin it there, I'll have ruined the lives of millions."

**Satan's Distortion of the Baptism of the Holy Spirit**

So let's review the great satanic hoax. We pointed out last time that it began with John Wesley, founder of the Methodist church. In the 18th century, he came up with the idea of a second work of grace after salvation. This work of grace was described as "instantaneous sanctification," or as it is referred to, "sinless perfection." The claim is that at some moment following salvation, something would happen to the individual after much prayer; earnest seeking; self-crucifixion; and, self-denial such that sin would be removed from functioning within the life of that person.

A second link was then forged by Satan, which was the link of Charles Finney's emotional revival technique. In the early 19th century, Finney joined to Wesley's concept of a second act of grace (complete sanctification following salvation) an intensely emotional church service technique. He did this, he felt, because it was necessary to overcome that natural lethargy which lies within all men in order to get them to move toward God. This again was a combination of the two links now of the second blessing of sanctification, and the emotional approach to that sanctification.

A third link was then forged by Satan, which is called the Holiness Movement. The Holiness movement evolved again from the Methodist church in the latter half of the 19th century. It was built around Charles Finney's high-pitched revivalism, and Wesley's concept of complete sanctification. The Holiness people wanted something more. They popularized the second blessing by the term "the baptism of the Holy Spirit." Finney actually called it "the baptism of the Holy Spirit," but he didn't make too much of that. The Holiness movement very definitely identified the baptism of the Holy Spirit with this second blessing.

Well, the Holiness movement is with us to this day. This group of people was caught up in one thing: "We love the Lord. We want to really devote ourselves to Him. We want to be godly, and above all, we want to believe Him. We want to believe what the Word of God says. We want to act upon the Word of God. We want to show our complete confidence."

If you read your Dallas Morning News last Sunday, you had a current example of this attitude of the Holiness movement, which in some respects, indeed, you must admit, is very commendable. The article in the Dallas News is entitled "Snake Handlers Ask Court to Lift Ban on Ritual." The article from the United Press International Washington says, "The Little mountain church near Newport, Tennessee, was filled on August 4th, 1973, when pastor Liston Pack lifted a brown wooden box from beneath the rostrum and took out a diamondback rattlesnake about five feet long. Park held it briefly, and returned it to the box. Alfred Ball, a leader of the congregation, removed the snake a little later, and handled it. A couple of others also held it. None was bitten.

"The service was different for many others like it because an agent of the Tennessee Bureau of Identification was seated in the congregation. He was there because Pack's brother and another member of the congregation had died a few months earlier from drinking strychnine. Snake handling and poison swallowing are central to the faith of the Holiness Church of God in Jesus Name – a small sect with churches scattered throughout the hills of southern Appalachia. Several states, including North Carolina, Alabama, Virginia, and Tennessee, have outlawed the practice. Nothing much has been done about enforcement, however, although the Tennessee Supreme Court in 1948 upheld the constitutionality of a state law which forbids displaying a dangerous snake in such manner as to endanger the life or health of any person. But after the poisoning incident at Newport, the state of Tennessee sought an end to poison swallowing and snake handling in a civil suit. Pack and Alfred Ball were fined and sentenced to jail for 30 and 20 days on finding that they had violated a court order in the state's favor.

"The local court barred the handling of snakes, but permitted the drinking of poison, if not passed to any other person. The Tennessee Supreme Court eventually prohibited both practices on the ground that they were a nuisance. Recognizing it was removing the theological heart of the Holiness Church, the Tennessee court nevertheless held that the state's interest in the welfare of its citizens permitted the ban. Citing the Constitution's guarantee of freedom of religion, the lawyers for Pack and Ball were appealing to the U.S. Supreme Court. None of the court's previous cases have dealt with a state court's decision that an individual's chosen method of worship constituted a public nuisance, and they could be banned permanently, they said.

"Their method of worship is based on Mark 16:17-18, which reads, 'And these signs shall follow them that believe. In My name, they shall they cast out devils and shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.' The State Supreme Court's lengthy opinion cited Ball's testimony explaining the practices: 'We don't take up serpents, handle fire, or drink strychnine to test the faith of the people at all. That's not the point of it. These are signs that God said would follow the believers.'"

"These are signs that God said would follow the believers." That is the key to the whole thing. That is the name of the game – to find outward sensual signs that give evidence that God is up there, and that God is working. But one thing we may say about the Holiness movement, in contrast to its sister movement (the charismatics of later development), is that the Holiness people are far more devoted to their beliefs in miracles. I don't find that the charismatics are drinking poison or handling poisonous snakes. They avoid those very carefully. But the Holiness people say, "Let's go all the way. It's in the Bible, isn't it? Then let's handle the rattlesnakes. Then let's drink the poison. And if God is true, He will protect us". Now, that's devotion. That's insanity.

**R. A. Torrey**

Well, the Holiness movement, interestingly enough, gained acceptability among churches in general, in a way that it had not before, through a man who, of all things, was president of Moody Bible Institute. Now, if there was anybody you could trust, it would be somebody who was the president of Moody Bible Institute. A man named R. A. Torrey, who was president at that time, wrote a book called What the Bible Teaches. Now, this was really, in general, a very excellent book. As a matter of fact, the full title of this book was one you'll appreciate. It is What the Bible Teaches, with the subtitle, A Thorough and Comprehensive Study of What the Bible has to Say Concerning the Great Doctrines of Which it Treats. It was a book on Bible doctrine.

Yet, when I was a student at Dallas Seminary in Dr. Lewis Sperry Chafer's class, and he had occasion to refer to the book of R. A. Torrey (and these are men that he knew personally, as he himself had been in the field of the evangelist), he said that what Torrey should have done is called his book What the Bible Doesn't Teach instead of What the Bible Teaches. Chafer came down pretty strong on the fact he had the wrong title for his book. Now, the reason he did this was because Torrey, in his book, of all things (and you can read it for yourself), when he came to the teaching on the baptism of the Holy Spirit (wouldn't you know it), he followed right down the line with Wesley's and the subsequent Holiness' concept of the baptism of the Holy Spirit as a second enduement with power that comes later after salvation.

Here's what Torrey said: "The baptism with the Holy Spirit is an operation of the Holy Spirit, distinct from, and subsequent and additional to, His regenerating work. A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration, there is an impartation of life, and the one who receives it is fitted for service. Every true believer has the Holy Spirit, but not every believer has the baptism with the Holy Spirit, though every believer may have."

Now, who was R. A. Torrey? He was a celebrity. He was president of the famous Moody Bible Institute. I myself am an alumnus of the school. It's a great school, but R. A. Torrey, whose name stands there in high esteem to this day (one of the buildings or one of the halls is named after him), was a celebrity in evangelical circles. Because he was a celebrity, he helped to seal a very deceptive error in the minds of Christians. Satan caught a ride on the tails of R. A. Torrey, who taught sound doctrine, but was off at this point, because people looked at Torrey and said, "If Torrey says it, it must be so." And the Holiness movement grabbed hold of this. They had never been dignified by somebody who was a real Bible scholar – a real Bible teacher. Now, they had what they needed. They had dignity from a celebrity.

Do you see why I'm warning you about celebrities, even those who are biblically oriented? If your trust and confidence is in them, it's dangerous ground, and you're going to get hurt. The Pentecostal line of theology to this day follows from Wesley to Finney to Torrey. When you read Pentecostal theology, these are the men who are put forward to establish their case. In our country, the 20th century began with a traumatic biblical controversy between what was called "modernism," ("liberalism") and "fundamentalism." The controversy of modernism and fundamentalism centered on the very basics of the Bible itself" the deity of Christ; His virgin birth; and, His vicarious atonement for our sins. The United States itself was going through great social changes from an agrarian to an industrial economy, and from a rural to an urban-centered population. These religious and social changes had great effect on a large segment of our population, particularly those who are the intellectually simple people, and who were sentimentally and emotionally insecure within their churches.

**Something More**

The followers of the Holiness movement reacted to the 20th century changes with a desire for something more. I want you to catch this word: a desire for something "more." Every time Satan wants to move people away from the Word of God, this is the inspiration he gives them – the call to something more with God than what you've had. This was exactly the thing that these people said: "We want something more with God." Now, this motivation for something more with God is always in terms of some experience. And in the case of the Holiness movement, when they said we want something more with God," they meant, "We want an experience that proves that He's out there, and that we are connected to Him." The motivation for this thing of being more with God than what God's word is giving us, is with us to this day.

We have the whole body life movement – the group gathering for Christians to spend a service sharing with one another their spiritual experiences. The whole body life movement began with a group of evangelical Bible-believing Christians who said, "We want something more." They were poor people. They didn't realize what they were saying when they said, "We want something more with God." And their church leaders understood what they meant: "We want to experience." The body life movement is shot through with experience. The body life movement is Pentecostalism without tongues and healings. Everything else is the same. It's as emotionally dominated as the charismatics ever thought to be.

Well, what was the result of this desire for something more? The final link was now forged in Satan's chain. The one thing still missing in Satan's carefully forged chain for enslaving Christians was an outward experience – something that you could see with your senses – something that you could take hold of, and that would excite the senses.

Now, mind you, the fantastic wisdom of Satan. First, he took hold of John Wesley who was trying to purify the Church of England. Moving in the right direction, Wesley brought the Word of God in a marvelous way to many people, and salvation to many. But Satan, who likes to catch hold of celebrities, caught a ride with Wesley, and brought to Wesley the mistaken notion of a second work of grace. He then took that and added to it the emotional tirades of a Charles Finney revival. Then he sealed the third link with the Holiness movement, calling the complete sanctification a baptism of the Holy Spirit. So the Holiness people were not centering upon salvation, but they were centering down the line on this experience of sanctification. But how did they know they had it? How did they know they had the baptism of the Holy Spirit? That was the thing they longed for. Satan proceeded to forge the next link. They wanted more. Satan was going to give them more.

**Charles F. Parham**

And the more came to them in Topeka, Kansas. Charles F. Parham was the head of the Bethel Bible College in Topeka, Kansas. He assigned his students a research question. The student body consisted of about 40 young people. The question he assigned was: What is the Bible evidence of the baptism of the Holy Spirit? They researched this question, and came up with a unanimous conclusion that the evidence of having been baptized in the Holy Spirit was speaking in tongues.

**Agnes N. Ozman**

Stage center: Enter Agnes N. Ozman. Agnes Ozman was a student at Mr. Parham's Bible College. She had been reared a Methodist, and again you see the close connection between the Methodist church and the present charismatic expression. She had been reared a Methodist, and she earnestly sought the baptism of the Holy Spirit. On the basis of the conclusion of the study of the student body, that the evidence for this baptism was outwardly speaking in tongues, she earnestly began seeking from God that she would be able to speak in tongues to demonstrate that she had received the baptism of the Holy Spirit.

On January 1st (New Year's Day), 1901, Agnes Ozman was having a time of personal devotions near the close of the day. As she read the Word of God, she was reminded that in the New Testament, people sometimes received the baptism of the Holy Spirit by the laying on of the hands of spiritual leaders. So acting on an impulse, Agnes called in Mr. Parham and asked him to place his hands on her head, and to pray that she would receive the baptism of the Holy Spirit with the evidence of speaking in tongues. Get the combination: pray that God would bring the baptism of the Holy Spirit upon her, and show that it had been received by the speaking in tongues.

At first, Parham was hesitant to do it, and finally agreed. He prayed that she would receive the baptism of the Holy Spirit and have an external expression. She did. Satan, who was standing off on the wings watching this drama, let the prayer go for a little bit, and then he snapped the trap. He took hold of the vocal chords of Agnes Ozman, and he began pouring out such a stream of gibberish that it scared the wits out of everybody in the room. He had sprung the trap, which was to ensnare millions of believers. They wanted an experience, and now he gave them the experience. The doctrine of the baptism of the Holy Spirit was now completely distorted. What they had sincerely sought, but which Bible doctrine denied, was given to them under a counterfeit.

Here is the record we have – Miss Ozman's own account of what happened. She says, "It was as his hands were laid upon my head, that the Holy Spirit fell upon me, and I began to speak in tongues, glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken. I had the added joy and glory my heart longed for." Notice the "something more." "And a depth of the presence of the Lord within that I had never known before." This is the characteristic of the charismatic Pentecostal movement – that I'm drawn closer to God. "It was as if rivers of living waters were proceeding from my innermost being. I was the first one to speak in tongues in the Bible school. I told them not to seek for tongues, but to seek for the Holy Ghost."

Agnes Ozman said that she spoke in several languages, while in fact what she spoke in was a variety of gibberish, just as the charismatics do today. However, because she had said, "God, give me the baptism, and prove it to me with the speaking in tongues, the two things were now connected together. Miss Ozman was not the first to speak in gibberish. This had reoccurred through the centuries. However Miss Ozman was the first one to receive this tongue-speaking gibberish in connection with having asked God to use it to prove the baptism of the Holy Spirit. The two were first put together by this woman. So the expectation of speaking in tongues, and the baptism of the Holy Spirit were now connected. From this event, the Holiness believers were taught to seek the baptism of the Holy Spirit after salvation, and to watch for its evidence in speaking in tongues.

So the great satanic delusion concerning the doctrine of the baptism of the Holy Spirit was launched. Now, interestingly enough, it was launched by a woman. Here again was the grace of God, almost speaking from heaven. You could almost hearing God shouting from heaven, "Be careful. I will not let Satan use a man to bring this gibberish. I will not restrain him from his evil ways. This is his age, but I will restrain him as I did in Job's case. I would let him take Jobs' life, but I wouldn't keep him from bringing suffering to Job." Here is God saying, "I won't let Satan use a man, but I will not restrain him from using a woman, because the woman should be a signal to you that this is not Me. I would not bring this movement – a spiritual movement through a woman. This would contradict the leadership in spiritual things which I have already established. This is not my way. And you can just hear God yelling from heaven, so to speak: "Think. Listen. Look at what's happening." But it never bothered them that Agnes Ozman, speaking in tongues, was a woman.

Notice in Luke 13:20-21: "And again he said, 'To what shall I liken the Kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened.'" As you know, leaven is a symbol of evil in the Bible. Here you have the moving of God's kingdom characterized by false doctrine which was interjected by a woman. Now, that's exactly what Jesus was talking about. He was saying, "There are going to be a lot of cults developed." And you just look through the history of the cults, and you will see that uniformly they have been begun by women. This is a disorder. This is a terrible disorder in spiritual things. God does not tolerate it.

Anybody with an ounce of Bible doctrine knowledge, who was back there in Topeka, Kansas on New Year's Day of 1901, would have said, "Wait a minute. I don't know what's happening in this room, but I know that if this is a woman who is speaking in tongues, and God is opening up a new era of spiritual enlightenment to us, then it's not going to come through a woman." That is out of scriptural order, but they ignored it. The grace of God was trying to prevent Satan from putting this next link of enslavement on them, but they would not listen. They ignored doctrine. When you ignore doctrine, this is what happens.

The purported return of the power of Pentecost to Kansas gave birth to a new movement, and that is the Pentecostal movement. Now, we had a link forged between the baptism of the Holy Spirit and the evidence of speaking in tongues – not New Testament actual languages, but just plain gibberish.

**W. J. Seymour**

Now, for the Pentecostal movement, as such, in an organized form (as we might expect), the next step came from California – the full-blossomed form of the Pentecostal movement. The marvelous state of California, as you know, is the land of sunshine, flowers, fruits and nuts. However, we cannot be disassociated ourselves here in Texas because it really began at Houston. In Houston, Texas, the previous man that we have referred to, Charles Parham in Topeka, Kansas, came to Houston, Texas, and he opened another Bible school, the Houston Bible School. This was in 1905, several years now after Agnes Ozman had spoken in tongues. One of Parham's students who was devoted to the satanic delusion of post salvation baptism of the Holy Spirit which was evidenced by gibberish in tongues, was an African-American preacher named W. J. Seymour. W. J. Seymour was an apt pupil, and was very enthusiastic for the gibberish tongue-speaking, which he had experienced also as evidence of receiving the baptism of the Holy Spirit.

Well, Seymour was invited to hold a series of meetings in a Nazarene church in Los Angeles, California in 1906. He did so, and in the process of conducting the meetings, he preached the new Pentecostal doctrine of receiving the gift of tongues as evidence of having received the baptism in the Holy Spirit. Well, the church was not ready for this, and he was asked to discontinue his meetings. So Seymour moved his meetings into a home. In that home, on April 9, 1906, seven people received the gibberish experience of Agnes Ozman. The crowds came from all parts of the city, and from all parts of the country. In the immediate vicinity, people were attracted by the shouting; the yelling; and, the ecstatic expressions. The attendance at the meetings grew so large that Seymour had to move them to a former Methodist church, which was now vacant on Azusa Street in Los Angeles.

Now, Satan had forged his link very well indeed. So he gleefully fanned into a white hot heat of enthusiasm this thing that was taking place. For the next three years, night and day (missing not one), these meetings continued. That's what became the Azusa Street Mission. The meetings continued night and day for three years, with white-hot, intense, emotional expression. The tongues movement began spilling out from Los Angeles, all over the United States, and to nations abroad. What was behind this?

**Roswell Flowers**

One of the men who was on the scene, Roswell Flower, a prominent Pentecostal leader, describes the situation and the motivation in these words: "I shall never forget the day when that first messenger from Azusa, a street in Los Angeles, came into the community in which I lived. He testified briefly that his Pentecost had come, and that he had been baptized in the Holy Ghost, and spoken in tongues in accord with the pattern of Acts 2:4. His testimony was as though he had thrown a spiritual bombshell. His experience was just what those spiritually hungry people were wanting." Notice: an experience. Now notice this critical sentence: "They wanted something more than teaching. They wanted an experience. They wanted Pentecost. And it was not long until the day of Pentecost had fully come to Indianapolis, and hundreds of people received the baptism in the Holy Ghost."

**Gromacki**

So what they wanted was experience, and what they got was experience. What they did not want was more Bible teaching. That wasn't sufficient. The working of doctrine in their souls was not satisfactory. Another writer (and I'm reading from a book by Robert Gromacki, The Modern Tongues Movement, an excellent book on the whole tongues movement) quotes from the Azusa Street Mission paper that they began publishing, describing what was going on. On one occasion, the paper said, "The power of God fell, and everyone was caught up in the Spirit and saw visions of God. Several had a vision of the Savior. He held a book in His hand. They saw the nail prints and the blood trickling down while He wrote their names in the book with His fingers with the blood that ran from His pierced hand."

Now, when you gather a large crowd of people in a room who are seeing things like this: the yelling; the screaming; and, the shouting, you know that you are going to be impressed that something is taking place. The devil knew it. He knew it so well. Something indeed was taking place, but it was not from God. It was from Satan. Here again, a thing was interjected, in the Azusa Street Mission experience, that was the grace of God shouting from heaven, "Watch it." This is because immediately women came into prominence as preachers and leaders in the meeting. A large part of the Azusa Street operation was taken over by women leadership. Again, if you knew any doctrine, this would have been a clue. God in His grace was permitting this to happen, but they did not pay any attention to it all.

From Los Angeles, the Kansas phenomenon of the loss of one's vocal cords spread like wildfire across the United States to Europe, and the Pentecostal movement began. There was one major problem, though, in the Pentecostal movement's claim, which Satan couldn't handle. There was one major problem in all of this. He had the thing really going. The thing was burning. The Pentecostal movement was off and running. The one problem was that the speaking in tongues of the Pentecostalists was not real foreign languages. It was just gibberish, and everybody knew it.

Again, they should have taken this as a sign from the grace of God. They should have realized that God could have permitted Satan to give them real languages, but instead God did not permit Satan (and has not done so to this day) to let a person speak in real languages. They should have immediately said, "Wait a minute. This does not match with doctrine. Something is wrong here. We're having an exhilarating experience and it feels good to let your vocal cords vibrate like that, but we don't have what the Bible has. Something is wrong here. We're not talking in real languages. Well, the restriction on Satan's expression and on this fraud that was indicated by this was again ignored.

Now, in order to meet the biblical contradiction, the Pentecostalists decided to arbitrarily declare that in Acts, the tongues were real languages. They were actual languages. That was evident, so nobody can deny that. But when you get to 1 Corinthians, the apostle Paul is giving regulations concerning ecstatic utterances: Holy Ghost talk; or, happy talk. And, it's two different kinds of tongues. Now, if you will talk to charismatics to this day, they still make that division. The reason they make that division is because they could not handle the problem of speaking gibberish. That's all they can get out of their emotional experience: just gibberish. They could not handle this against matching the fact that in the New Testament, they spoke real languages. Therefore, they get two different kinds of tongues. So a satanic rationale was invented to maintain the delusion that the baptism of the Holy Spirit was an enduement of supernatural power after salvation, and evidenced by ecstatic tongues. "The more" had been achieved.

**The Baptism of the Holy Spirit vs. the Filling of the Holy Spirit**

The Pentecostal movement very quickly, of course, expanded its claims to include prophecy and healings and interpretation of tongues. The finishing touch by Satan of this deception was that he led the Pentecostalists to equate the doctrine of the filling of the Holy Spirit with the baptism of the Holy Spirit. You know that the baptism of the Holy Spirit places you into Christ, into a union with Christ. But the filling of the Holy Spirit is totally differentiated in Scripture from baptism. The filling of the Holy Spirit is something that happens repeatedly in the life of a Christian. The baptism of the Holy Spirit happens only once. The filling is something that we are to seek, but we are never told to seek the baptism. The filling is God the Holy Spirit controlling the believer's life, which He will do when all known sin is confessed. That filling has to do with spirituality. To be in a status of spirituality means to be filled with the Spirit, and it means to be controlled by the Spirit of God. That is achieved through 1 John 1:9, the confession of known sins. When you have this, then you are in a position to be effective in Christian service.

Now we have to add one more link, which we shall do next time. But here's a preview: The chain started with John Wesley's complete sanctification after salvation. Added to that was Charles Finney's highly emotional revival technique. Seeking something more, the Holiness movement came up with complete sanctification and called it the baptism of the Holy Spirit. The Pentecostal movement grew out of this when the gibberish tongues came into open expression. The final link was the present charismatic movement, which is a restrained Pentecostalism, but Pentecostalism in the American middle class. Up to now, it had been among the poor, and the down people. Now it had moved one step above.

In the background, his majesty the devil is there; he is smiling; he is happy; he has forged this chain that has enslaved millions today; and, he is just as happy as he can be. The thing that he says is, "Give the glory to Jesus." Don't ever forget that it is his majesty the devil who is saying, "Give the glory to Jesus." He forged these clever links of enslavement, and then he put the finishing touches on it and said, "Give the credit to God." The poor charismatics stand chained hand and foot, totally incapable of working to change the records in heaven, except as they preach the doctrine of salvation. People, incidentally, are saved as a result of that. But there is no security of eternal life. Many of them are seeking the baptism more than salvation, so they miss salvation along the line altogether. That is because you can have this kind of an ecstatic expression of the baptism of the Holy Spirit without salvation at all. You don't need that. You can still have all the ecstatics without salvation. They can't serve with their spiritual gifts because they're centered upon a spiritual gift that doesn't exist.

What a fantastic scheme the devil has pulled off. He has really pulled it off. Yet we have people today who are just fools who rush to the charismatic movement, and cannot see that it is Satan in its origin. Evangelical Bible-teaching leaders cannot see that this is of the devil. Instead, they condone and assist, and they take their celebrityship, and they join Satan in saying, "Give the glory to Jesus."

Don't ever forget that the devil is slick. He doesn't mind who gets the credit, as long as he gets the victims. Next time, we will see how he is currently getting the victims in the current expression of the charismatic movement. Then with this background, we'll back off, and we'll go to 1 Corinthians 12:12-13, and we'll see exactly what those verses say. Then I think you'll understand what the baptism of the Holy Spirit is. I hope now you see how critical and how pivotal a doctrine this is, and why it is that Satan chose this one at which to attack and to neutralize the people of God.

Dr. John E. Danish, 1973

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