

The cover features a vibrant red background with a large yellow sun-like circle in the center. The title 'CHARISMATIC CONFUSION?' is written in a bold, black, distressed font, with the question mark being a large, 3D red object. Below the question mark, several black silhouettes of hands are shown reaching upwards, some holding a small red circle. The overall design is dynamic and visually striking.

# CHARISMATIC CONFUSION?

eBook Series:  
*Issues Facing the Churches*

David Cloud

*Charismatic Confusion*

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This edition March 28, 2012

ISBN 978-1-58318-166-9

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Published by Way of Life Literature  
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4212 Campbell St. N., London Ont. N6P 1A6  
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Printed in Canada by  
Bethel Baptist Print Ministry

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*“Bible believers remain ignorant of this movement at the spiritual peril of themselves and their children and grandchildren.”*

# Introduction

The following eyewitness reports of three large charismatic ecumenical conferences were first published in *O Timothy* magazine, a monthly periodical that was founded in 1984.

The first report is about New Orleans '87, which was published in *O Timothy*, Volume 4, Issue 8-9, 1987. The second report is about Indianapolis '90, which was published in *O Timothy*, Volume 7, Issue 8-9, 1990. The third report is about St. Louis 2000, which was published in *O Timothy*, Volume 17, Issue 7, 2000.

There is widespread ignorance about the charismatic movement among Bible-believing Baptists, perhaps because so many think that the movement is “something out there” that does not affect them or their churches, but this is dead wrong.

Contemporary worship music (CWM) is affecting most fundamental Baptist churches at some level, yet it is impossible to understand CWM apart from the charismatic movement, which is its nursery.

Many fundamental Baptists are being influenced by evangelicalism in general and by the Southern Baptist Convention in particular, yet the charismatic movement has leavened evangelicalism, as we have documented in the book *The Pentecostal-Charismatic Movements: The History and Error*, which is available from Way of Life Literature.

Nothing more plainly illustrates the heart of end-time apostasy than the charismatic movement. Its mystical experiences and its sensual music is creating the one-world church like nothing else.

Bible believers remain ignorant of this movement at the spiritual peril of themselves and their children and grandchildren.

## Strange Things in New Orleans

The following is a report on the North American Congress on the Holy Spirit & World Evangelization, a large charismatic conference held in New Orleans, Louisiana, U.S.A., July 22-26, 1987.

I had the opportunity to attend this conference with press credentials, and I feel a great urgency to report about the things I saw and heard.

It is essential that every Christian be thoroughly settled in his own heart and mind about the charismatic movement. Unquestionably the fastest growing movement within Christianity, the new Pentecostalism claims to be a great revival movement. Every Christian must therefore make a decision, and especially is this true for Christian leaders.



*North American Congress on the Holy Spirit  
& World Evangelization, July 1987*



Is this movement of God? Is it what it claims to be--a latter-day revival rain upon the earth? Or is it another element of the apostasy of these last hours?

A close look at the conference in New Orleans should settle this question, because it represented the mainstream of the charismatic movement.

Roughly 150 of the most influential leaders of the movement participated: John Wimber, Jane Hansen, Vinson Synan, James Robison, Bob Mumford, Kenneth Copeland, Carl Richardson, David Mainse, Michael Harper, Michael Scanlan, Marilyn Hickey, Peter Hocken, Charles and Frances Hunter ("the Happy Hunters"), Anne Gimenez, Oral Roberts' son, Richard, James Brown, Reinhard Bonnke, Demos Shakarian, and at least one hundred more.

The books that were sold there are the most popular ones. The more than 200 organizations that participated in the exhibition area represent some of the most popular and influential--Youth with a Mission, Oral Roberts University, Dayspring International, Full Gospel Business Men's International, Strang Communications Company (publishers of *Charisma* magazine), Women's Aglow Fellowship, to name but a few.

Most of the "renewal (charismatic) movements" within the various denominations were also there--Baptist, Episcopal, Lutheran, Catholic, Mennonite, Presbyterian & Reformed, Churches of Christ, United Church of Christ, United Methodist, Wesleyan-Holiness. Each of these groups held separate morning sessions.

No one can say that this conference represented only some extreme part of the charismatic movement. Though there are some charismatics who would not agree with some of the things that went on at this conference, these would be in the minority.

FOR THE MOST PART, THIS CONFERENCE AND ALL THAT WENT ON THERE IS THE CHARISMATIC MOVEMENT OF THE 1980s!

If you are in fellowship with the charismatic movement, you are in fellowship with these people, with these activities, with these heresies.



The spirit that energized the conference in New Orleans in July, is the same spirit that energizes charismatic activity throughout the world, in every charismatic house fellowship, every charismatic church, every charismatic parachurch organization.

While I didn't see a spirit in New Orleans, I saw the fingerprints of a spirit. I saw the fruit of a spirit. And I invite you to examine these fingerprints with me and compare them with the fingerprints of the Holy Spirit in the divinely-inspired Scripture.

## The Growth of the Movement

I am amazed by the way the charismatic movement continues to sweep the world. The movement is blossoming throughout every denomination, in every country. The largest churches in the world are charismatic. According to *The World Christian Encyclopedia*, 1982 edition, as of 1980 there were 100 million people in the world who claimed to belong to the charismatic-Pentecostal movement (*In The Latter Days*, Vinson Synan, Servant Books, 1984, page 18).

Though it is impossible to cite global figures such as these with preciseness, the author of this particular encyclopedia, David Barrett, has made a most thorough research of Christianity. He spent 10 years visiting 212 countries to gather facts for his encyclopedia (*New Orleans '87 General Congress Handbook*, page 16). Regardless of the exact figures, no one in Christian work today would deny that the charismatic movement has experienced explosive growth.

I find it interesting that the neo-Pentecostal, or charismatic movement as it has come to be called, has actually experienced its most outright, unbridled ecumenical tendencies during the years since I was saved in 1973. It has been during the past fourteen years that the charismatic movement has grown by leaps and bounds within the Roman Catholic Church, the Protestant denominations, and evangelicalism. Though the modern Pentecostal movement is traced by its leaders to the breaking out of "tongues-speaking" phenomena at the turn of the century at a small Bible school in Topeka, Kansas, and to a series of meetings in a mission in Los Angeles, California (Azusa Street), it was only six years before my conversion that the charismatic movement began to be experienced within the Catholic Church.

It is said that the charismatic movement leaped into the Catholic Church in 1967, first at Duquesne University in Pittsburg, then spreading to Notre Dame University and other Catholic institutions. Charismatic cells were established in Catholic parishes, and the movement grew--gradually at first, then with great momentum.

The charismatic movement was at the heart and soul of the Jesus People movement in the 1970s that swept America and parts of Europe and that witnessed the birth of contemporary praise music. Since then the Contemporary Christian Music has permeated every denomination.

(For documentation of this history see *The Directory of Contemporary Worship Musicians*, which is available as a free eBook from Way of Life Literature, [www.wayoflife.org](http://www.wayoflife.org).)

The charismatic movement grew by leaps and bounds in the Catholic Church in the 1970s. In January 1974, one thousand Catholic charismatics met for a conference in Washington, D.C. In May 1975, ten thousand Catholic charismatics gathered at the Vatican in Rome and received a blessing from the pope. In 1977, a massive charismatic conference was held in Kansas City with a Roman Catholic at its head! Many of the 45,000 in attendance were practicing Catholics.

The charismatic movement is sweeping through Asia and forms one of the most serious challenges to our missionary work and that of other fundamentalist preachers.

For this reason I desired to attend the North American Congress on the Holy Spirit & World Evangelization in New Orleans, July 22-26, 1987, for research purposes. It would be the largest conference of this type since the 1977 gathering in Kansas City.

As the people we serve through church planting, Bible conferences, and the printed page are in danger of being influenced by this powerful movement, I wanted to see firsthand what is happening so I could sound an alarm that is not based on secondhand information.



*Dennis Costella - David Cloud*

Dennis Costella of F.E.A. and had the privilege of learning how to do firsthand reporting from an experienced brother in Christ.

Let me share with you the amazing things that I observed.

The Congress was sponsored by a group called the North American Renewal Service Committee (NARSC) which was formed after the charismatic meeting in Kansas City in 1977. At New Orleans '87, a Pentecostal was the Chairman (Vinson Synan) and a Roman Catholic was the Director (David F. Sklorenko, Sr.). The steering committee was composed of men and women representing 40 denominations, ministries and fellowships, including Baptist, Protestant, Non-denominational, and Roman Catholic.

Through a wonderful series of events, things worked out so that I could attend this conference with press credentials through the Fundamental Evangelistic Association (F.E.A.) and *Foundation* magazine. I attended the conference with

## A Birthday Present for Jesus

The goal of the NARSC is “to be able to present to Jesus Christ an absolute majority of the world population as Christians on his 2,000th birthday.” (*New Orleans '87 Handbook*, Page 13).

It is enlightening that this is the same objective as that of the Roman Catholic Evangelization 2000 program. At New Orleans it became obvious that plans had already been laid by the Catholics and non-Catholic charismatics to join hands toward this noble-sounding goal.

This shows, of course, that a large majority of charismatics have come to the point of accepting Roman Catholic charismatics as born again Christians, even when they point to their baptism and sacraments as the beginning of their salvation.

Catholic priest Tom Forrest is the head of Evangelization 2000, and in a book he edited entitled *Be Holy* he gives the following clear testimony of his belief in sacramental salvation:

“[The charismatic experience] is not a second baptism, some new sacramental grace, but rather the renewing of those sacramental graces of Baptism, Confirmation and priestly Ordination that have already made the Holy Spirit present within us” (*Be Holy*, page 59).

“This river [of the Holy Spirit and salvation] began its flow with our Baptism, and then again with the grace of our Confirmation. This was our first “renewal” in the Holy Spirit, these sacraments of initiation making us new creatures, new sons of God” (*Be Holy*, page 32).

“We are talking about the baptismal innocence restored to us by Christ, and offered in all the sacraments” (*Be Holy*, page 25).

The Roman Catholic Church's false doctrine of salvation hasn't changed, and the Roman Catholic leaders within the charismatic movement continue to base their salvation on the vain hope of baptism, the mass, confession (to a priest), prayers to Mary and "the saints," and the other sacraments. Yes, they speak of faith in Christ and salvation through God's grace, but they do not mean by this what the apostles meant when they preached the gospel of the grace of Christ.

Roman Catholics--even charismatic Catholics--believe that Christ died on the cross to win salvation, and that this salvation has been given into the hands of the Catholic Church to be administered to men. Therefore, men are saved, according to Catholic theology, through faith in Christ PLUS the church and its sacraments.

This is why, when Catholic charismatics at times will sound as if they are speaking of the true gospel of eternal, free, secure salvation through faith in Christ's blood alone without admixture of sacraments and works. But at other times they will enunciate the false gospel of salvation through the sacraments.

With such a mixed-up gospel, it is not difficult for clever Catholic leaders to sound thoroughly evangelical when they desire to do so. They can speak of salvation through grace and really mean what they are saying. The problem is that they define this differently than the Bible does!

Salvation by grace to a traditional Catholic is salvation achieved through the grace administered to men through the sacraments--baptism, mass, etc. This confusion lies in the fact that the Catholic gospel is a false MIXTURE of faith *plus* works, law *plus* grace, Christ *plus* sacraments, just as the statement from the book edited by Tom Forrest indicates in plain words. And having read dozens of

books by Catholic charismatic leaders and having heard them speak on many occasions, I know that this is what they are teaching.

The so-called Catholic charismatic renewal is nothing other than a renewal of love for Roman Catholicism, including the pope, the mass, Mary as Queen of Heaven, the rosary, the saints and the “one, holy Catholic church.”

And yet the Bible condemns the Catholic sacramental gospel in no uncertain terms:

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:11).

“So much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation TO EVERY ONE THAT BELIEVETH; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed FROM FAITH TO FAITH: as it is written, The just shall live by faith” (Romans 1:15-17).

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even THE RIGHTEOUSNESS OF GOD WHICH IS BY FAITH OF JESUS CHRIST UNTO ALL AND UPON ALL THEM THAT BELIEVE” (Romans 3:21-22).

“Being justified FREELY BY HIS GRACE THROUGH THE REDEMPTION THAT IS IN CHRIST. ... Therefore we conclude that a man is justified by faith without the deeds of the law” (Romans 3:24, 28).

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth



on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works” (Romans 4:3-6).

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more works” (Romans 11:6).

This is the one true gospel, and there is no room in it whatsoever for the Catholic sacraments. We are saved apart from any church sacraments or works or ordinances or personal righteousness, *entirely* through Christ’s blood atonement, *entirely* through faith alone by grace alone, *entirely*, wholly, completely, exclusively, eternally, certainly!

What does the Bible say about an attempt to intermingle works with the Grace of Christ?

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:8-9).

Note that it is not only the false gospel which is accursed, but it is “him” who preaches it as well. “Let HIM be accursed.” In the ecumenical atmosphere of these last days, few professing Christians believe God’s Word about this matter, but I trust that you, dear reader, will not follow the crowd but will believe God and the words of the Holy Spirit.

Any Roman Catholic priest that preaches the traditional Catholic gospel is accursed of God as is the false gospel that he preaches.

For multitudes of professing Christians to join hands with those who preach a sacramental gospel in order to “evangelize” the world is utter confusion. Utter confusion! And this is exactly what the charismatic movement is. The North American Congress on the Holy Spirit & World Evangelization should leave no doubt that this is the truth.

### **Who Was There?**

At the last press conference of the Congress on Saturday, July 25, 1987, the figures given for those who actually registered were approaching 35,000, and Synan said that he felt that it would reach that number counting the walk-in registrants for the last evening. At one press conference it was noted that a worker at the Superdome estimated there were 40,000 in at least one of the evening General Sessions.

Of the registrants, the press was told that 50% were Roman Catholic. The next highest percentage group were non-denominational, while Episcopalians formed the third largest group, and Lutherans the fourth largest.

There is no doubt that the meeting was massive. More than 200 colleges, fellowships, publishers and distributors of religious products and services had advertising space in the huge exhibition hall. One hundred and eight workshops filled the three afternoons of the Congress. Even though these same workshops, for the most part, were given all three afternoons at different time slots, allowing the registrants to visit as many as possible, it was obviously impossible to visit more than several of these.



*A Typical Scene at the Conference*

The evening General Sessions lasted from 6:30 p.m. until 10:00. The meeting didn't end at 10:00 p.m., though, for the General Sessions were followed by the "afterglows" (during which larger numbers of people sought to be "baptized in the Holy Spirit," or sought healing, tongues, etc.) and counseling sessions which could last until midnight.

There were 25 speakers for the four evening General Sessions. One thing can be said for these charismatics: they love their meetings! Can you imagine what the average non-charismatic Westerner would think of a four and a half hour meeting every night for four nights in a row, not to speak of all-day meetings beginning at 9 a.m. and lasting until 5 p.m. the same days!

While the Congress was in progress, a separate meeting was held for young people. Called Youth Explosion '87, an estimated 5,000 young people were in attendance. A bank of large speakers were set up on both sides of the stage and the youth were fed a relentless diet of rock music,

interspersed with entertaining sermons and testimonies by athletes, musicians, Miss Georgia 1987, and youth workers. Sheila Walsh and Russ Taff, two of the top Christian rock musicians, sang hard rock numbers as loud as that played at some secular rock concerts.

I will mention one final about the size of the meeting. With more than 100 speakers delivering workshops, 25 speakers in the evening sessions, approximately 200 exhibitors and hundreds of books for sale, plus a separate youth conference in progress during the Congress, it was impossible to cover all of the HERESY fostered there.

Keep in mind as you read this report that this meeting was not just a group of extremist charismatics, but represented the mainstream of the charismatic movement. Not all of the big-name charismatic leaders were present, but many of them were. And what we will share should be enough to convince any Bible believer that this conference and the movement it represents is not on the Bible track but is following “another spirit.”

Believe me, though, that the half will not have been told!

### **The Opening Evening**

The first night set the theme of ecumenism. Vinson Synan was introduced by Roman Catholic layman Kevin M. Ranaghan, chairman of the 1977 Kansas City Conference. They hugged, and Ranaghan said, “Isn’t it a wonderful thing for a Catholic to introduce a Pentecostal!” Then they hugged again. Ranaghan said Synan has brought together 32-35 streams of Christianity. Synan said there “are 242 million Christians baptized in the Holy Ghost... There is a call to bring Jesus Christ to all nations of the world in our time... The vision God has given is to give Jesus a gift of the majority of the world as

Christians... we're praying this Superdome will be a new upper room so the day will come when the knowledge of the Lord will cover the earth as water covers the seas."

### **Billy Graham Sends His Blessing**

Billy Graham sent greetings and blessings to the Congress via a video clip that was introduced with much fanfare and shown on the large screens on both sides of the Superdome. A press release gave the text of Graham's address:

"Greetings in the name of the Lord! I would love to be with you today in your great conference. But I am unable to do so because we are involved in a crusade here in Denver, Colorado, which involves really the whole state of Colorado. I rejoice with you at the goals of your North American Congress on the Holy Spirit and World Evangelization. And I thank God for the vital role that your movement is having in bringing about a spiritual awakening in this country. Today it is encouraging to see the Holy Spirit moving in His church across North America and in other parts of the world toward the goal of bringing others to a saving knowledge of Jesus Christ. My prayers are with you that your congress will be greatly blessed of God and used by the Holy Spirit to further the Good News of our Lord and Savior Jesus Christ. May God bless you all!!!" (Press release)

Note that Billy Graham's blessing was upon this conference and therefore upon all of the strange, unscriptural things that went on there.

After watching and hearing Graham's video clip, Catholic Ranaghan led the conference in a prayer for Graham's crusade going on in Colorado. Ranaghan spoke in gibberish "tongues" as he led the prayer for Graham's conference over the Superdome PA system, and the huge

Superdome was filled with the strange sound of thousands praying in “tongues,” the first time that would happen during the conference, but certainly not the last!

Graham’s open approval of the conference was very pleasing to the leaders. Synan referred to Graham’s message during the Saturday afternoon press conference, saying, “Billy Graham’s office said he wanted to come just to be refreshed. We feel that is a breakthrough.”

Actually, Graham has been pushing the Pentecostal-Charismatic movement since he spoke at the Full Gospel Business Men’s International conference in 1962 and was the keynote speaker at the dedication ceremony of Oral Roberts University in 1967.

Roughly half of the attendees at Billy Graham’s 1983 Conference for Itinerant Evangelists in Amsterdam were Pentecostal or Charismatic.

On the first evening of New Orleans ‘87 we also learned that Billy Graham’s close friend, Pope John Paul II, supported the meeting. Tom Forrest, the speaker for the final General Session, said that the Pope supported the conference wholeheartedly. Forrest should know since his offices are in Rome across from the Vatican and as the head of Evangelization 2000 he works under the pope’s supervision.

### **Holy Shouting**

Bob Weiner, who led Youth Explosion ‘87, said that a prophecy in 1979 indicated that “more people are going to be saved in the 1980s than all the people saved in the history of the world.”

This was one of the many indications of the confidence charismatics are placing in “prophecies” and continuing revelations. Weiner led the crowd in an amazingly confusing time of “holy shouting” which he said would

“bring holiness, healing, forgiveness.” The auditorium of the Superdome was filled for a few moments with 35,000 voices lifted in “holy shouting,” which could be described only as mass confusion. Yet the Bible says God is not the author of confusion, but of peace (1 Corinthians 14:33).

Weiner said he was taking authority over all fear, paraphrasing from Jeremiah chapter one and misapplying it to those present in the meeting.

Weiner also said, “We are going to be changed and be a part of the body of Christ without spot or wrinkle. ... The Holy Ghost is coming upon us tonight ... that through that holiness, that power of the Spirit, we WILL evangelize the world.”

This statement about those present being the body of Christ, the people of God, Christian saints, etc., established the position that would be taken by all the speakers. It was assumed that the Congress registrants were the people of God, in spite of the fact that at least 50% were Roman Catholic and a large percentage of the others were from a sacramental-type background whereby salvation is supposedly achieved through a PROCESS, beginning at baptism.

Statements were made such as “you are sons of God, daughters of God, children of the king,” and, “let’s exercise our authority as a priesthood of believers to pray for these leaders” (Carl Richardson).

The prophecies also assumed that those present were saved. The following one illustrates the tone of all of them: “My children, ten years ago I brought you together... above all I brought you together to be one.” You can see that all of the participants were treated as born again people, as true children of God. This assumption on the part of the speakers and Congress leaders that those present were saved became confusing, to say the least,

when on Friday evening at least half of the people stood to indicate that they wanted to be saved! We will say more about this.

### **Be Open to the Flow**

One of the singers for the first evening, a fourth generation Pentecostal, said, “Thank you for opening your spirits up to us.” This is one of the most serious errors of the charismatic movement. God’s Word warns repeatedly against spiritual deception and therefore commands us to “be sober” and to test all things. The command to be sober, which is repeated often in the New Testament, is a command to be in full control of one’s mind, at all times to be continually on guard against deception.

Those who release control of their minds and faculties and give themselves over unreservedly to whatever “spirit” is flowing in a certain place or movement are disobeying God and are opening themselves to spiritual delusion.

One of the key teachings of the charismatic movement is that in order to receive the baptism of the Holy Spirit and the experience of “tongues,” the individual must release control of his mind and tongue and “let go and let God.” This is clearly contrary to the warning of God about end-time apostasy and the command of God to be sober and vigilant.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

### **Dorothy Ranaghan**

Dorothy Ranaghan, a Roman Catholic, also spoke Wednesday evening. She said that she hopes to lead her children “to the fullness of salvation.” Note the Catholic



idea of salvation as a process. This was taught and implied often during the Congress and openly promoted in many of the books that were for sale. Salvation was called a “process,” “a continual redemption,” “an adherence to a program of life.”

Let me quote from a booklet that I purchased at the official conference sales area:

“This kingdom and this salvation ... are available to every human being as grace and mercy, and yet at the same time each individual must gain them ... through toil and suffering, through a life lived according to the Gospel, through abnegation and the cross, through the spirit of the beatitudes” (Pope John Paul VI, *On Evangelization in the Modern World*, a message given in Rome, December 8, 1975, pp. 6-7).

This is rank heresy. The Christian does not grow into salvation or earn salvation through holding out in the sacraments and through faithful service, as the Roman Catholic church teaches. We have full, eternal, secure salvation the very moment we repent and place our faith in the Lord Jesus Christ and His Atonement on the Cross of Calvary, because our salvation was purchased 100% by Christ.

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:12).

“For by one offering he hath perfected for ever them that are sanctified” (Hebrews 10:14).

Mrs. Ranaghan referred to Francis Xavier as a great example of evangelistic zeal and self-sacrifice, but those who know the real history of Xavier know that he preached Rome’s cursed sacramental gospel and crossed the seas to make converts that would become twofold

more the children of hell than he was, as Jesus said to the Pharisees of His day (Matthew 23:15).

Ranaghan challenged the 35,000 charismatics that “we need to touch up our halos,” then explained about halos in Roman Catholic iconology (idolatry) and spoke reverently of Catholic “saints.”

This is the first in what would become a steady stream of Catholic error that was promoted at the conference. Apostate Catholic teaching was everywhere. It was in the bookstores, in the workshops such as the one on “Mary and Pentecost”; it was in the Catholic masses which were held in the main floor of the Superdome each morning; it was in the General Sessions in the evening, concluding with the final message being delivered by Catholic priest Tom Forrest.

### **Baptist Pastor E.V. Hill**

The main message of the first evening’s General Session was brought by Baptist preacher E.V. Hill, who illustrates the compromise and spiritual blindness that has permeated “conservative evangelicalism.”

Hill certainly makes the rounds in Christian circles! He preaches in some fundamentalist churches. He preached for Jerry Falwell and for Southwide Baptist Fellowship. Yet he is an ecumenist who is comfortable sitting on the committee of the National Council of Churches in America, the American arm of the exceedingly liberal World Council of Churches. And now we see Hill as the keynote speaker at one of the most ecumenical charismatic gatherings.

As E.V. Hill sat for about two and a half hours before he actually got up to speak, what did he see and hear? He listened to the loud babble of gibberish “tongues” during the worship times, and the unspeakably confusing “holy

shouting.” He heard rock music as loud as at a secular rock concert, watched the dancing girls of the “drama” teams, heard “prophecies” that were delivered in the first person as from Jesus Christ Himself, heard a female Roman Catholic preach about growing in salvation and halos and icons and St. Xavier, watched Catholic Kevin Ranaghan and Pentecostal Vinson Synan hug each other twice and speak of how wonderful it is for Catholics and Pentecostals to get together. For more than two hours Hill looked out over a crowd of 35,000, half of which were Roman Catholics.

What should a man say after experiencing such things, a man who claims to be a Bible-believer, a man who speaks in independent Baptist forums? If he were a prophet of God, he would have had plenty to say and it wouldn't have been music to the ears of those creating this doctrinal confusion!

But no. Hill stood for a moment, calmly looking over the crowd, then said, “WOW! If you're not on fire by now, your wood is wet! If your bell isn't ringing, your clapper is broken!”

My friends, I must admit that my wood was wet and my clapper was broken that night! If it wasn't for the fact that I was there with a likeminded friend and was there to write a report to warn our friends in the faith, I don't think I would have stayed longer than that first night. Even though we sat in the press section, we stood out like sore thumbs. Some said they were praying for us and some asked what was wrong with us. When everyone was standing, we were sitting; when the crowd was laughing, we were frowning; when they were serious, we were smiling; when they were singing, we were quiet. It is very difficult to be two oddballs among 35, 000 VERY enthusiastic charismatic ecumenists. During the week we did not meet any other people that were not in basic

sympathy with what was happening, including members of the press. This is because the only reason a true Bible-believer would attend such a meeting would be to report on it and expose it as the dangerous thing that it is. There is no true fellowship between light and darkness.

After E.V. Hill's clever little remarks at the beginning of his message he proceeded to preach his typically entertaining type of message about the two aspects of salvation: justification and sanctification. It was a message about the difference between the Christian's standing and his state, his position and his practice. Hill spoke of being covered with the blood of Christ and saved forever through that blood. He placed a handkerchief over the microphone and said that God looked at him like that. God didn't see E.V. Hill, but saw the covering, the blood of Christ. Then he cautiously peeked under the handkerchief which was still hanging over the microphone and said that even though this fact of standing was true, there was the little problem of his walk and practice, and that is a different story. Of course everyone laughed. Hill said, "I'm not what I should be, but, thank God, I'm not what I used to be. I'm getting better! I'm getting better!" Then he said, "Somebody say Amen. You've got to tell these white folks when to say Amen!"

All of this would have been acceptable preaching had it not been in the context of the mixed multitude Hill was preaching to. Why didn't he make it clear that he was saying that Catholicism teaches a false gospel and that the Catholics need to learn the truths he was preaching and get saved and come out of the apostasy of Romanism? Why didn't he have a word to say about the false unity that mixed multitude was practicing? Why didn't he have a word of warning about the countless errors represented by that crowd? Why did he not turn to the section roped

off for Catholic priests and have a few clear words for them, the kind of words that Jesus had for the false teachers of His day (Matthew 23)!

I am saying that what E.V. Hill preached on the opening night of Congress '87 was correct in so far as it went. There was nothing wrong doctrinally with his message. IT WAS WHAT HE FAILED TO SAY that revealed the man's compromising, self-serving, ecumenical heart. The man preached to at least 15,000 Roman Catholics and said not one word about the errors of Catholicism by which so many countless multitudes have perished in eternal hell, and he had not one word to say about God's command to separate from error.

In fact, he said he was thrilled by what he saw and heard that fearful night. What a sad, sad testimony about the power of evil associations to corrupt a man's thinking and to rob him of his spiritual courage.

### **Morning Mass**

More than half of the conference attendees were present for the Roman Catholic mass that was held each morning of the congress from Thursday until Sunday in the Superdome.

It began with charismatic renewal music--contemporary folk and rock, then three priests walked in, one holding a Bible over his head and another with his hands held high in the air.

The session leader of the mass we observed was Hal Cohen and the officiating priest, Dennis Phaneuf. Cohen began by lifting his hands, then spoke of the saving waters and renewing of baptism. He said, "Let us praise God through the eucharist," then babbled in gibberish "tongues," and said "glory to Jesus." The crowd then sang "Lord, pour on us the Spirit of the Lord."



*Catholic Priests at the Charismatic Conference*

The homily was delivered in a fairly dynamic way. Phaneuf said, “We would be amazed to see how much we agree on our faith and on our reality.” He cleverly and deceptively referred to E.V. Hill’s statement the night before on position vs. condition, and said, “We are called to holiness, not to gain God’s love, but because he has covered us by his blood.”

That sounded good and true, but the sad fact is that he was saying in the context of the abominable mass in which he would claim to consecrate the bread and wine so that it actually becomes Jesus Christ and he, the Catholic priest, would then re-sacrifice Christ upon the Roman altar and the people would then receive Jesus afresh through the sacrament.

Roman Catholics believe that they receive Jesus repeated times, not just once-for-all. They believe they receive Him when they are baptized, then again when they are confirmed, then daily as they receive the mass and the other sacraments.

Thus when Phaneuf said that Catholics are covered by Christ's blood, he did not mean that the Catholic can know and rejoice in the fact that he has eternal security in Christ, but merely that the Catholic is covered by Christ's blood as long as he continues faithful in the sacraments.

There was a great deal of deception at this conference, especially on the part of the Catholic leaders. They would use Bible terminology and leave their Protestant and Baptist listeners with the idea that they believed sound Bible doctrine, whereas they were merely taking terms familiar with Pentecostals and evangelicals and inserting into those terms their own heretical beliefs.

The priest giving the homily prior to the mass then preached on four areas of holiness: 1) Honesty, 2) Chastity, 3) Love, and 4) Whole value in the religion of our Lord. In the last point he was speaking of having a balance, of courage and meekness, etc. He said we should look to the saints such as Bernadette and St. Teresa. Then setting the tone for the overwhelming Mariolatry which was promoted at New Orleans '87, the priest said, "The greatest model is Mary." He concluded by saying, "As we seek to evangelize the world as one Christian body, we must remember God has called us to holiness."

The reference to "one Christian body" is highly significant. The Bible never speaks of a one Christian body composed of true Christians and nominal, of sound churches and heretical. The "one body" this priest was speaking of is none other than the Roman Catholic Church itself. It still claims to be the fullness of the body of Christ, and even though non-Catholics are now accepted as separated brethren, note that they are indeed "separated" brethren. Separated from what? Separated from the one true Christian body, the Roman Catholic Church, to which they must be rejoined if they are to experience the fullness of life with Christ. The call still

goes out for non-Catholics to be joined to the “head of the church.” Christ? No, the Pope, the so-called Vicar of Christ!

The mass in New Orleans was traditional except for the contemporary musical interludes, the tongues, and the prophecies. The priest held up a large host (consecrated wafer) and proclaimed, “This is the body of the Lord,” then held up a cup of wine, saying, “the blood of our Lord.”

Priests then marched to positions around the Superdome and stationed themselves with the consecrated wafers and distributed them to the people as they were led out row by row by the ushers. The priest near us was saying as he handed the host to the people, “The body of Christ; the body of Christ; the body of Christ.”

During a lull in the line, I asked him if that wafer is the body of Christ. He answered, “Yes, this is the body and blood of our Lord.”

Meanwhile the other priests were drinking of a yellow-colored, strongly alcoholic wine from cups that had been filled from a pitcher.

During and after the mass, prophecies were given. The first was by a woman; the second by a man. The man said, “You have my real body; you have my real blood. ... Come out of your castles. ... My people will you open up to me so. ... I can place within you a steadfast spirit, spiritual life, love, holiness? My beloved, will you answer my call? ... for I am here and I am waiting.”

Was Jesus Christ really prophesying through this Roman Catholic gentleman? Was Jesus actually confirming that the wafers and wine that were being consecrated by the Roman priest were truly His real body and real blood? No, it was false blasphemy! It was so



openly blasphemous, in fact, that I experienced “chill bumps.” It was frightening to listen to something so obviously of the devil. Much of the charismatic experience is merely an outworking of the flesh, but something as blasphemous as this was nothing less than demonic.

As the priests were gathering the unused wafers, I asked one what they would do with them. He said they would put them “locked and sealed” in a “tabernacle” of a Roman Catholic church in the city and later they will be distributed in hospitals and to those who cannot get out. Of course, according to Catholic theology, each of those consecrated wafers was Jesus Christ himself, and Catholics kneel before the “tabernacles” that contain the wafers and pray to them as if they are Jesus. They pray to the wafers, confess sins to the wafers, worship the wafers, and sometimes carry the wafers in processions, just as the heathen carry around their idols in little temples. This is gross and foolish idolatry.

The mass was closed by having the people stand and sing “Crown Him with Many Crowns.” How deceptive to close such a unscriptural event by such a blessed hymn!

I hope our readers see the significance of the Roman Catholic mass at the heart of a charismatic conference. There is nothing in Christianity more blasphemous and false than the Catholic mass. And for 150 of the most popular charismatic leaders and 35,000 charismatic Christians to accept the mass, allowing it to be performed in their midst, is incontrovertible evidence of the apostasy of the movement itself.

As we will mention later in the report, Pentecostal Congress Chairman Vinson Synan invited the people to attend the mass on Sunday morning and said it was a most beautiful experience.

It is time for Christians to awaken out of their sleep and see the charismatic movement for what it is--a path of deep error that is leading deeper and deeper into apostasy and closer and closer toward Rome, the very seat of apostasy.

## **Prophecies**

Many prophecies were given during the Congress, some supposedly spontaneously during the workshops and denominational meetings, while those given during the general sessions in the Superdome in the evenings were previously selected and scheduled.

Following are quotes from a few of these prophecies. Note that they were spoken in the first person as if God were speaking through that person to those present.

It should be noted, too, that most of the attendees treated these supposed prophecies from Christ in a very light manner, to say the least. As the prophecies were given over the loudspeakers, large numbers of people would be purchasing food at the snack bars, visiting the toilets, conversing with one another, reading books, etc.

If the prophecies were actually coming from Christ, one would think that those who love Him would hang on to every word. In fact, if this is really Christ speaking afresh through the lips of those present, it would seem that the prophecies should be transcribed, printed, and published far and wide with the declaration--"This is Christ speaking today! These are new words from heaven!"

But no. Actually I believe those present knew in their hearts what we knew from Scripture, that these supposed prophecies were not the actual voice of Christ.

Woe be unto those, though, who spoke such things in the name of Christ as if from Christ, thus adding to the

words of the prophecy of the Book which God has indeed given and completed (Revelation 22:18-19).

Following are examples of the prophecies that were given all during the Congress. These are transcribed directly from the cassette tape recordings.

“My children, ten years ago I brought you together... again I have brought you together. Above all I brought you together to be one... that those who are depressed and lost... that the power of my spirit will reach through you... that all men will come to know me as Lord” (Friday night, July 24).

“You have my real body; you have my real blood... Come out of your castles... My people will you open up to me so... I can place within you a steadfast spirit, spiritual life, love, holiness? My beloved, will you answer my call?... for I am here and I am waiting” (Prophecy by a man during the Roman Catholic mass Thursday morning, July 23rd).

“What did you come for? Did you come to be healed? Did you come to hear a great and mighty anointed speaker? Did you come to see manifestations of my Spirit? I say to you that you will, but that isn't why I brought you. I brought you here because I intend to provide you with my power. I intend to provide you again with my commission, because I have a plan for each one of you. Now listen to me, each one of you. I know you're here. I know where you come from. I know who you are, and I am going to use you... I'm going to change your mind. Are you ready to be changed? Open your hearts to the changing power of my Holy Spirit and you will be different and I will be able to use you. I ask you again. Look around, and what do you see? You see brothers in the Lord. You see sisters in the Lord, and you look at empty seats. I don't see empty seats. I see all my hosts; I see all the powers of the heavenly hosts filling this place. Those seats are

not empty, saith the Lord. My heavenly hosts are here” (Prophecy given the first night of the conference).

“I am the Lord Jesus Christ... I am the one who stands among the seven lampstands... I am the Lord. I am the Lord of the body... Look to me and I will feed you... guide you... Those who do not know me, I tell you I am Jesus your Savior... renounce your sin and turn to me” (Prophecy given by Catholic or Episcopal priest in Superdome).

“You and I, we both know, that I alone will be the only one who can remove the obstacles that afflict you at this moment. Once more, my children, allow me to refresh you in my love and in my mercy. Surrender to me, my loved ones. I am waiting patiently. Surrender to me. I love you, my children. I want to refresh you. I love you, my children. You are the loved ones of my heart; I love you. Surrender to me; allow me to refresh you. I love you, my children” (Prophecy given after Thursday morning mass by a Roman Catholic woman to the Catholic meeting which was continuing in the Superdome).

“At this time I am pouring out my sanctifying grace upon your hearts, so purify your love for me. I call you to yield anew to the holiness of my spirit in you at this moment. Your love for me and for others must be pure” (Another prophecy given by a Roman Catholic, this time a man, during the Catholic meetings following the mass in the Superdome Thursday morning, July 23).

On Friday night half of this group indicated they were not saved. God is not going to speak in the first person to such a mixed multitude as if they are all born again people.

God is speaking today and He is speaking very plainly, but He is speaking through the Bible. The Scripture is perfect, and it is complete. It claims to be able to make the man of God “perfect, thoroughly furnished unto all good works” (2 Timothy 3:17). What need do we have of something else if that which we already have is able to make us perfect? The last chapter of the Bible closes with a serious warning that God’s book of prophecy is not to be added to or subtracted from. This warning is ignored by those who stand today and claim to speak revelation in the name of the Lord.

### **Testimony of a Former Pentecostal Pastor about Prophecies**

My own feelings about the prophecies in New Orleans are described by a former Pentecostal named Neil Babcox. He served as pastor of a Pentecostal church in Illinois until leaving the movement. Consider the testimony of this man who once gave such prophecies himself and believed in such things:

“Prophetic messages were quite common at our church. In fact, whenever we assembled to worship, spiritual gifts, especially the gift of prophecy, were foremost in our minds. Even though we followed no prescribed liturgy, there was an unwritten order of worship that always included the opportunity for one to prophesy according to the proportion of his faith (Romans 12:6)...

“Our prophecies seldom if ever predicted the future. Instead they took the form of fervent exhortations or simple words of comfort. Generally they consisted of various biblical phrases and fragments pieced together like a patchwork quilt. Often they focused upon such themes as the imminent return of Christ or God’s forgiving love. Most of the time the prophecies were

spoken in the first person as if God Himself were addressing us, but occasionally the phrase 'thus saith the Lord' was used even as it was by the prophets of the Bible...

"There was something distinctly romantic about the notion of prophesying. There you are standing in succession to the prophets of the Bible. Samuel and Elijah saw your day coming and were glad. True, your lips are unclean, but they have been touched by a live coal from off the altar. Like Isaiah, you have heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And you responded, 'Here am I. Send me!'

"Yes, it was all very romantic. But gradually, what had started as a romantic venture, an idealistic quest for spiritual gifts, was slowly, imperceptibly changing. Into what, I wasn't sure. ALL I KNEW WAS THAT THE EXCITEMENT AND ROMANCE OF PROPHESYING WAS TURNING INTO AN UNEASY SENSE THAT THE PROPHECIES I HEARD, INCLUDING MY OWN, WERE HARDLY WORTHY OF THE NAME. THE IDEA THAT THEY WERE THE WORDS OF THE LIVING GOD WAS BEGINNING TO SEEM PAINFULLY LUDICROUS. Would the romance now become a comedy of errors, or a tragedy, perhaps? At any rate, one thing was certain: this burden of the prophets was becoming a crushing, onerous weight. And I couldn't help wondering if the weight which I was carrying was not the burden of the Lord at all, but some foreign yoke of bondage...

"IN MY CASE THERE WERE FOUR SIMPLE WORDS THAT PLAYED A DECISIVE ROLE IN CHANGING MY HEART: THUS SAITH THE LORD. To me, these were most unsettling words. And the more I comprehended their meaning, the more I

understood what the prophets meant when they spoke them and what the Holy Spirit meant when He inspired them, the more unsettling they became...

“Thus saith the Lord! WHAT ABUSES I HAD SEEN OF THOSE WORDS! WHAT BITTER FRUIT I HAD SEEN BORN BY MEN AND WOMEN SPEAKING THESE WORDS! I have seen people married on the basis of guidance received from personal prophecies only to be divorced a week later because of a terrible scandal. Many lives have been harmed by such prophetic guidance. What actions, what conduct, have been countenanced by a ‘thus saith the Lord’..

“The moment of truth came when I HEARD A PROPHECY SPOKEN AT A CHARISMATIC CHURCH I WAS VISITING. I WAS SITTING IN THE CHURCH TRYING TO WORSHIP GOD WHILE DREADING THE APPROACH OF THAT OBLIGATORY MOMENT OF SILENCE WHICH SIGNALLED THAT A PROPHECY WAS ABOUT TO BE SPOKEN. THE SILENCE CAME, AND SOON IT WAS BROKEN BY A BOLD AND COMMANDING ‘THUS SAITH THE LORD!’

“Those words triggered an immediate reaction. Conviction, like water rising against a dam, began to fill my soul. ‘Listen my people...’ [the prophesy commenced] Until finally, the dam burst: ‘THIS IS NOT MY GOD,’ I CRIED WITHIN MY HEART. ‘THIS IS NOT MY LORD!’” (Babcox, *A Search for Charismatic Reality - One Man’s Pilgrimage*, pp. 46-59; formerly pastor of the Pentecostalist Word of Life Church, Carbondale, Illinois).

What Babcox cried out in his heart that night was exactly what I thought as I heard the prophecies in New Orleans. This is NOT my Lord and my God speaking! It is NOT the Holy Spirit, but is a false spirit.

These are hard words to those caught up in this movement, but this is spiritual discernment based on the teaching of the Word of God.

## **Strange Things**

Multitudes of strange happenings and statements occurred during the Congress in New Orleans, far too many to consider in one report, but the following examples should give you an idea of what was going on.

### **Anti-Aircraft Angels**

Jamie Buckingham, on Thursday night, July 23rd, said, “Anti-aircraft angels are with us tonight.”

That’s a new one, huh?

### **God Is Doing His Thing**

Pepe Alonso, who led the general session on Friday night, said, “God is doing his thing; praise God!”

This illustrates the general tone of disrespect that was evidenced by a great number of the speakers toward God and Jesus Christ. The disrespect I am speaking of is seen in the “Honk if you love Jesus” bumper stickers whereby the name of Jesus is dragged through the mud and grit of the highways and brought down to the level of another catchy phrase word. It is also seen in the “Give Jesus a Hand” thing which is popular in many charismatic circles. “Let’s give Jesus a hand,” the leader says, and everybody claps.

### **Jesus Christ and Pete Fountain Applauded**

Disrespect toward the high and holy name of Jesus Christ was brought to a new low at this conference. The city of New Orleans, famous for the wicked Mardi Gras



festival and its immoral French Quarters and sensual jazz bands, hired the most famous jazz clarinetist in the world, Pete Fountain, with his band, to play a special concert for the charismatics attending the conference. The concert was held beside the Mississippi River at a special area near the River Walk, a commercial mall that has been built along the river. The concert area was packed shoulder-to-shoulder with charismatics (you could tell by their Congress badges and the dove pins that many of them wore) and Pete Fountain and his band were introduced by Vinson Synan and David Sklorenko, Congress Chairman and Director.



*Pete Fountain and His Band are Introduced*

You must understand that Pete Fountain and his band do not claim to be Christians. They are jazz entertainers who spend their evenings in sleazy night clubs and bars. Fountain's record album jackets picture him in bars with indecently-clothed nightclub singers, and the hard lines and alcoholic puffiness of the faces of the jazz artists who

were with Fountain testified to the worldly lives that they live.

It's sad that a strong witness of the saving power of Jesus Christ could not have been given to these men by a congress on evangelism, but rather than proclaim to Fountain that his sin is taking him to hell and that he needs to be saved, many hundreds of charismatic Christians endured the July Louisiana heat to sway and dance to his music. Synan, in introducing this jazz band, had the charismatics "give Pete a hand," and the crowd clapped enthusiastically for Pete. I suppose Synan felt he shouldn't leave Jesus out, so he then said, "Now let's give Jesus a hand," and another wild time of clapping and shouting arose from the charismatic crowd.

Pete Fountain and Jesus Christ should not be introduced together and saluted together! Jesus Christ is the holy Lord of glory; Pete Fountain is a lost sinner who is influential in the sleazy pop culture that flaunts God's holy laws.

I have no doubt that charismatics would take strong exception to what I am saying, but we can discern a thread of degradation of Jesus Christ running throughout the movement. This scene in New Orleans with charismatics giving a hand to an unsaved jazz musician and to Jesus in the same occasion is clear evidence. And if someone objects that this incidence cannot be used to characterize an entire movement, I would remind you that New Orleans '87 was representative of the mainstream of the charismatic movement.

### **Holy Rollers Still Rolling**

There were many strange things at the Congress labeled with the term "holy." Conference speakers spoke of "holy hilarity," "holy thunder," "holy clapping," "holy shouting."

The only thing they left out was “holy smoke,” and I suppose you could say there was some of that, too, since some of the charismatic ushers were smoking cigarettes and there were smoke machines during the contemporary rock concerts!

Such strange activities are the kind of things that have given Pentecostals the label “holy rollers.” When I was growing up, the Assemblies of God in my home town had this label and reputation--and for good reason. Their meetings were wild! Today, that same Assemblies of God church in Lakeland, Florida, which was small when I was a boy, is the largest church in the state of Florida and has its own radio station and television broadcast. Its building and grounds are so lovely that people come for guided tours. The pastor, Karl Strader, was one of the speakers at New Orleans. [Since I wrote this report in 1987, the Carpenter’s Home Church closed down.]

The term “holy rollers” goes back to the earliest days of the Pentecostal movement at the Azusa Street Mission in California. There were “hallelujah earthquakes, dancing in the spirit, falling out ‘under the power,’ and catching the ‘holy laugh’” (*In the Latter Days*, Vinson Synan, page 45).

The same strange spirit that controlled the “holy rollers” of the turn of the twentieth century, dominated the charismatics at the latter part of the century. The “hallelujah earthquake” and “holy laugh” has moved from the ragged tent and sawdust floor to multi-million-dollar buildings, but the spirit is the same.

### **The Devil Can’s Understand Tongues**

To continue our theme of strange things at the Congress, we would mention Carl Richardson’s testimony. During his message Friday evening, July 24, he said,

“This afternoon I sought the Holy Spirit as I never had before and there came a sudden onrush on my heart and I spoke in tongues... that is one language the devil cannot understand. It is the secret language of the Holy Spirit.”

Where does the Bible say that the devil cannot understand tongues? What new revelation is this? The confusion within the charismatic movement that surrounds tongues speaking is simply amazing. Some teach that tongues will always accompany the baptism of the Holy Spirit. Others teach that tongues speaking is not the evidence of Spirit Baptism, but is something that the believer needs for private worship and prayer. Some teach that tongues speaking is a language, while others teach that it is not necessarily a language.

Most teach that the individual must seek tongues, but some, like James Robison, teach that tongues are not to be sought. During his message on Friday morning, Robison said, “Let me tell you something, I just bless God my wife never sought tongues. I’ve got to be honest and say I’d be ashamed of her if she had. My wife sought Jesus. But one day God released tongues.”

Most charismatics allow tongues in the congregation without interpretation, while some require that any tongues given in the assembly must be interpreted.

Then there are the private revelations about tongues, such as Richardson saying that the devil cannot understand them.

Strange doctrines like this permeate the charismatic movement because of the acceptance of visions, dreams, prophecies, and private revelations apart from the Bible.

## Jesus Looking Out of Bonnke's Eyes

When speaking of strange charismatic preachers, it would not be right to leave out Rienhard Bonnke, a German evangelist who holds healing crusades in Africa. As the main speaker on Friday evening in New Orleans, he said, "I'm just going to let fly in Jesus' name." He did, too. It was the wildest ENTERTAINMENT SHOW I have seen in a long time. At one point in his message he asked, "Do you enjoy my preaching?" Then he humbly said, "I enjoy it, too."

Bonnke told the following story about a situation in Africa when he needed a new organ and he and his music minister went to a music store.

"And my colleague and I walked in a certain music shop. Then, because it was lunchtime, I suppose, the white salesman was there standing in the door, leaning against the wall just smoking a cigarette, you know. In Germany we call these cigarettes 'the devil's macaronis'... We just looked through the shop... and when I was right at the back of the shop looking at one organ, all of the sudden that face stood in front of me, but this time completely different. He was as white as a sheet. He was shaking. He looked with big eyes into my eyes and he said to me, 'Sir, I can see Jesus in your eyes!' Now I don't know what happened to me; maybe I also turned pale, but to make a long story short, we had revival in the music shop.

"And when I left that shop rejoicing, I was still puzzled. I remember walking out and I said to myself, 'This is impossible; how can a total stranger come up to me and say I can see Jesus in your eyes? This is impossible.' It just didn't figure. How can this be? And then the Holy Spirit came and he said to me, 'No problem. Jesus lives in your heart and sometimes he likes to look out of the windows. [laughter, clapping] Hallelujah!

hallelujah! And when Jesus looked out of my windows, that man happened to look into my windows, and he got the fright of his life. Hallelujah!”

Revival because a man sees something weird in Bonnke’s eyes! These are strange, strange things.

### **Head of Disunity to Be Cut Off**

Rick Olson, speaking to the Youth Explosion ‘87 crowd, said they need to become “Holy Spirit terrorists.”

Then Bob Weiner, in giving a review of the Youth Explosion during the final evening’s general session, Saturday, July 25th, said that in 1977 (at the Kansas City congress) they had knocked down the giant of disharmony and disunity in the body of Christ, but they had failed to cut off its head, but now through the influence of the 1987 Congress they were going to finish the decapitation. The crowds roared and stomped their approval.

So we have the fore view of Holy Spirit terrorists running around cutting off the head of all “disunity and disharmony in the body of Christ.” That refers to destroying all causes of separation among professing Christians, of course, and it is fair warning of what these charismatic/ecumenical zealots think about fundamentalists!

### **Emotion-Wrenching Experiences**

Immediately after some of the loudest rock music I have ever heard, music that shook the Superdome, Jamie Buckingham, on Thursday night, had the people stand IN COMPLETE SILENCE and said, “Let that word go out across the nation tonight that we are one.” From horrendously loud “Christian” rock amplified over the Superdome PA system to complete silence.

What emotion-wrenching experiences! This is how they create the sensual charismatic “worship experience.”

### **Satan’s Power over America Cancelled**

On Thursday night, Kenneth Copeland said, “We are the Holy Ghost family of the Almighty. We are equipped, not equipped for failure. We are the people who elected the last two presidents. ... Satan is about to be removed from human contact. And you, my brothers and sisters, are the power-packed instruments God is going to use.”

He then had the crowd SHOUT (while holding hands) “spirit of destruction, come down ... we cancel your authority in the name of Jesus by His blood. This nation shall be saved.”

He then asked, “Do you believe that? Shout Hallelujah!”

Where does the Bible say that Christians can remove Satan from human contact and cancel his authority over a nation by merely shouting in unison at a large meeting? This is more strangeness. Presently the devil is “the god of this world,” who is blinding the eyes of those that do not believe the gospel (2 Corinthians 4:4). Satan is the “prince of the power of the air, THE SPIRIT THAT NOW WORKETH in the children of disobedience” (Ephesians 2:2). Satan will not be cast down or bound until Christ returns in power and glory (Revelation 19:11 - 20:4).

Copeland’s idea of taking “authority” over the devil” is charismatic foolishness. The devil was just as free after the shouting and the “binding” quieted down as he was before Copeland cranked it up.

## **The Pope the Finest Representative of Morality in the World**

Speaking of strange statements, James Robison on Friday morning said:

“I tell you what, one of the finest moral representatives of morality in this earth right now is the pope. People who know it really believe he is a born again man.”

I was sitting only a few feet from him when he made this statement.

How blind and foolish can a man become! If the charismatic experience causes men to become as spiritually blind as this, it obviously is not of the Spirit of Truth.

The Pope bears titles such as “His Holiness,” “The Vicar of Christ,” “Holy Father,” and other names which can only be claimed by the Almighty Triune God Himself. Pope John Paul II brought together leaders from most of the world’s heathen religions in Assisi and had them pray with him for peace in the world--praying to the god of fire, to the god of the big thumb, to the god Allah, to the gods Shiva and Ram, to the gods of the rivers and sky and trees! John Paul II was so infatuated with the false Mary of Catholicism that he visited her shrines in each country he traveled and had embroidered on his garments words in Latin which mean “Totally yours, Mary.” John Paul II, in speaking to the World Council of Church leaders in 1986, said that “we have been incorporated into Christ through our baptism and thus we are already one in baptism.”

There has never been a saved pope or a moral pope! The Pope could get saved, just like any sinner can get saved, but if he did he would renounce the blasphemous papacy.



There were strange sights and sounds everywhere one turned at New Orleans '87!

In my mind's eye I see again the Roman Catholic priest in his floor-length black robe, walking around the exhibition area carrying a bag with "Jews for Jesus" written on it in large letters.

I can hear Miss Georgia 1987, Marlesa Ball, giving her testimony about how that she "glorified the Lord" by singing "Amazing Grace" at the Miss Georgia and Miss America beauty pageants and of how she had influenced the judges for Jesus. Yes, I'm sure that the judges were thinking all about Jesus when they were looking at this attractive young woman in her bathing suit!

I see 5,000 young people being bombarded with ear-splitting rock music as Miss Georgia 1987, Russ Taff, Sheila Walsh, and others rocked out for Jesus.

I see Roman Catholic priests with their hands uplifted, muttering in gibberish "tongues," giving "prophecies," and falling "slain in the Spirit."

I see nuns in their habits (robes) with hands raised, saying with the same repetition they are accustomed to in praying the Rosary: "Thank you, Jesus; thank you, Jesus; thank you, Jesus; praise you, Jesus; praise you, Jesus; thank you, Jesus."

### **The Handicapped Sections**

I recall the section on the main floor of the Superdome set apart for those in wheelchairs, and the section for the deaf where an interpreter was provided to sign the messages, and the section roped off for other kinds of handicapped people.

This is significant because the majority of charismatic teachers believe the doctrine that physical healing is in the atonement and is the rightful possession of every

believer that will exercise faith and trust God. This is what they teach. James Robison referred to this in his message Friday morning: "I believe it is possible to live in health. ... I think it is possible because Christ did it. And since Christ is our example--and not even Paul--but Christ in us the hope of the glory of God manifest in us, I think it is possible."

Why, even the "Happy Hunters" were there conducting their "Healing Explosion" seminar each afternoon!

These charismatic leaders also believe in the power of the prayers of multitudes such as were gathered in New Orleans that week. Why, then--with all of that faith, and all of those charismatic leaders, and supposedly all of that power concentrated in one place--did only one of the people in the wheelchair section even claim healing? And maybe two or three others from the other handicapped sections? Perhaps four out of two hundred or more? And even the one that got out of the wheelchair and claimed a healing had to be helped up the few steps to the speaker's platform after Bonnke preached. It was a pitiful sight, and if there was some sort of healing involved, it certainly was not total.

Consider the message of the one they called "the big gun," Rienhard Bonnke, who preached Friday night on the theme "Signs and Wonders." The entire thrust of this message was that many would be healed and set free that very night. It didn't happen. He had proclaimed:

"When the gospel preached under the anointing of the Holy Spirit, it becomes an event... the gospel with signs and wonders. It is a proclamation of the signs and wonders... Throw those crutches down... Tonight, an alcoholic will be set free... Turning the key, turning the key. The miraculous gospel. By preaching it we are setting up the right conditions for the Holy Spirit to move. He is moving here, moving here... The wind is

blowing... you will have no benefit until the day you hoist your sail. Hoist your sail; hoist your sail... Hold onto your hat; you will lose it otherwise. Tonight the Lord will blow into your sail. Say amen. Hallelujah! Let's close our eyes. You will be set free now. You will... In the name of Jesus I command you to be set free and receive the Holy Ghost."

Yet when the claims, and the hallelujahs, and the commands that those present be set free and released from every problem--when all the noise and hoopla was over and quiet fell over the Superdome again--those in wheelchairs were still in wheelchairs; the deaf were still living in their quiet worlds. The handicapped section was as large at the end as it was when the meetings began. So many went away deeply disappointed after having been worked into a frenzy of trying to have faith to be healed.

I am saying there is something very strange here, and not only strange but cruel.

(For more on this see the free eBook *Is Healing in the Atonement*, which is available at the Way of Life web site, [www.wayoflife.org](http://www.wayoflife.org).)

## **Stacks of Catholic Books**

I remember how shocked I was when I first visited the book sales area and saw table after table after table of heretical Catholic materials. There were titles such as--

- *What Happened at Fatima?*
- *Vatican Council II: The Conciliar and Post Conciliar Documents*
- *Queen of Peace: Echo of the Eternal Word* (written by one of the priests in the parish of Medjugorje where Mary supposedly has been visiting six young people since 1981)
- *Is the Virgin Mary Appearing At Medjugorje?*



*Catholic Books Being Sold at the Charismatic Conference*

- *John Paul II Speaks to Religious (Book 1, Book 2, Book 3)*
- *Mary at My Side*
- *Pray the Rosary*
- *Experiencing Jesus: Scripture, the Witness of Saints and Mystics, and a Life of Prayer*
- *Contemplating Jesus* by priest Robert Faricy
- *Be Holy: God's First Call to Priests Today*
- *Healing Principles* by priest Michael Scanlan
- *Receiving the Promise: the Spirit's Work of Conversion* by priest Thomas Veinandy
- *On Evangelization in the Modern World* by Pope Paul VI
- *Baptism in the Holy Spirit* by priest Francis Martin

These were just a few of the titles teaching Catholic heresy.

We would note here that David Sklorenko, Congress Director, said in a press conference that the books such as those above were approved by the congress workers.

“I think if I could just answer one thing, to the book store and to the exhibit area--in fact anybody that has anything to do with the Congress--we’ve asked them to sign that unity statement. We want them to really prayerfully read that and if they’re going to exhibit here, we wanted them to come only if they can accept the statement. All the books that are in the bookstore are all--to the best that we can do it--reviewed to make sure they’re not in any way offensive to the other denominations. In fact, if one is found, we immediately will take it off and not sell the book if anybody finds it offensive.”

The books I mentioned and many others equally heretical were there throughout the conference and were still there on Saturday afternoon when Sklorenko gave the testimony we have quoted. It appears, then, that none of the 35,000 registrants and 150 or so speakers found these offensive.

### **Rosary Beads**

I look back in my mind’s eye to the Rosary beads that Dennis Costella showed me one afternoon. He was given the beads at one of the exhibition booths. And of the things promoted at those booths, the official Congress handbook says this: “No exhibits or entertainment will be permitted in the display area without the written authorization of the North American Renewal Service Committee” (*New Orleans ‘87 General Congress Handbook*, Page 76).

For those not familiar with Catholicism, Rosary beads are used to pray a series of prayers to God and Mary. There are 53 small beads on the Rosary, six larger beads, a cross and a medallion of Mary. Following are the two prayers to Mary that are commonly used when praying the Rosary:

*The Hail Mary*

“Hail Mary, full of grace! the Lord is with you; blessed are you among women, and blessed is the fruit of your womb, Jesus, Holy Mary, Mother of God, PRAY FOR US SINNERS NOW AND AT THE HOUR OF OUR DEATH. Amen.”

*The Hail! Holy Queen*

“Hail! HOLY QUEEN, Mother of Mercy, our life, our sweetness and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. TURN THEN, O MOST GRACIOUS ADVOCATE, YOUR EYES OF MERCY TOWARD US; and after this our exile, show unto us the blessed fruit of your womb, Jesus. O clement! O loving! O sweet Virgin Mary! Pray for us, O Holy Mother of God. That we may be made worthy of the promises of Christ.”

As the individual prays the Rosary and comes to the large beads, he is supposed to say the prayer, “Our Father which art in heaven...” and also to meditate upon the “15 mysteries of the rosary.” These “mysteries” begin with Mary hearing from the angel that she would be the mother of Jesus and end with the Catholic heresies about Mary being taken into heaven and crowned as Queen by the Father, Son, and Holy Spirit.

According to Catholic teaching, and according to the meditations of the rosary, Mary was crowned Queen of Heaven by the Triune God! This is utter blasphemy, yet it



*Rosary Beads for Sale at the Conference*

is a cardinal Catholic dogma that is taught in Catholic catechisms throughout the world.

The previous prayers are taken from a booklet on the Rosary that I purchased from the official book tables at the New Orleans conference. Entitled *Pray the Rosary*, the book is a sanctioned Catholic publication with the imprimatur of Cardinal Francis Spellman, who was Archbishop of New York. "Imprimatur" is a Latin word meaning "let it be printed," and is the official stamp of approval on all authorized Roman Catholic books. The book was copyrighted in 1973, so it is a post-Vatican II publication. These things clearly show the deep heresy of the Rosary and of Catholicism itself.

And we would emphasize that when we are talking about the mass, the sacraments, the papacy, the Roman priesthood, and prayers to Mary, we are not talking about peripheral matters. These are central to salvation and the Christian faith. Many times at the conference in New

Orleans--at press conferences, in interviews, during private discussions with participants--we were charged with focusing on non-essential issues when attempting to discuss the Catholic doctrine of the mass, sacraments, and the things mentioned above. This is not the case. Rome teaches that there is salvation in these things; Rome teaches that the Pope and the priests stand in the stead of Christ and actually become Christ at the mass. These, my friends, are not “secondary” matters.

### **Pentecostal Calls the Mass a Beautiful Experience**

I recall the repulsion that I experienced in observing the Catholic charismatic mass one morning for the purpose of this report. The experience was utterly unscriptural and demonic. Merely to observe the mass is a spiritual battle against the demonic forces that have led the Catholic Church into these “doctrines of devils” (1 Timothy 4:1).

Yet Pentecostal Congress Chairman Vinson Synan stood on the platform the final night of the meeting and said, “If you want to see something beautiful, come see a spirit-filled Catholic mass.” He was referring to the final mass of the Congress which was held the following Sunday morning in the Superdome. This shows that Synan is not merely biting his tongue about Catholic heresies in order to promote unity; he truly appreciates and loves these apostate things!

These Pentecostals and Catholics truly are one in the spirit--but it is not the Holy Spirit.

### **Deception and Tricks in Taking the Offerings**

Each night of the conference the taking of the offering was led by some clever, manipulative individual.



Charles Green, in introducing the offering Thursday evening, said that God had impressed him that the offering should be \$200,000 that evening and that he met a man in the parade that morning who told him he was praying God would give \$200,000 that night so he “knew it was from the Lord.” He then said, “I believe I am authorized to ask this of you tonight. ... I ask every leader here to have faith and believe and have authority to write a check for \$100 for this conference ... even if that ministry of yours is in desperate need, plant a seed ... and since the number 8 is the number of the new covenant, I am asking each individual to give \$8--every human being here ... to make a covenant commitment to this congress ... give \$8. Husbands and wives make your checks out for \$16.”

That’s not the way the Holy Spirit led Paul to raise money in the first churches! (See 2 Corinthians 8-9.)

On Friday night an episcopal layman with Full Gospel Business Men’s International took the offering. He said that “every nickel received tonight is going to lead someone to Jesus. All is going to world evangelization ... your money is going to bring some child in Africa ... some old lady to Jesus because you have given. We need to get as much as \$500,000 to get what we need for this place.”

The truth was that the offering was going to meet the expenses of that very conference and not for world evangelism. This was a deception, because the people were told that their gifts were going to world evangelism so people could be saved, but actually they were for New Orleans Congress. It was at the press conference the next day that we learned that the Friday offering was indeed for the Congress, and that the conference expenses of one and one-half million dollars had finally been met.

Saturday's offering went to the expenses of holding more conferences in the future, yet the people were left with the idea that the money would be used directly in evangelism.

Bob Weiner took the offering the last night of the conference and said, "I want to challenge every person to give at least \$20. This is ALL going to world evangelism. Write an IOU to Jesus and put your name and address and make a pledge. Put your zip code and get that amount in within the next 30 to 60 days."

## **Half Stand to Be Saved**

Of all the strange things at this conference, perhaps the strangest was the thing that happened on Friday night, July 24. It was the third night of the meeting, and by then the people had not only attended seven hours of evening sessions but also 12 hours of morning and afternoon sessions, as well. Each evening had a different theme, and the one for Friday was "Signs and Wonders." I can't testify that there were any signs, but there were definitely some wonders!

As we have said, throughout the conference the people were referred to as Christians, saints, children of God, and other terms which would indicate that all present, or at least the vast majority, were saved.

For instance, Carl Richardson, one of the six speakers on Friday evening, said "You are sons of God, daughters of God, children of the king." He made no qualifications to that statement, even though he surely knew he was speaking to a mixed multitude.

The prophecies, too, were spoken in the first person, as if Jesus Christ himself was speaking, and invariably they would contain statements like this: "My children, I love you. My children, I have purchased you."

The 35,000 registrants were considered to be the children of God.

Perhaps it was this attitude and presumption on the part of the speakers that resulted in the gospel not being clearly preached. Or more probably it was because there were so many different gospels present that the leaders had decided to tread cautiously so no one would be offended. Whatever the reason, it is a fact that the gospel was not plainly explained by the speakers, not in the general sessions or in any of the workshops that I attended.

Rienhard Bonnke's message Friday night is an example. Bonnke said it is impossible to put the gospel in a nutshell. His exact words were, "Gospel in a nutshell; you must be nuts! The universe is too small to contain the gospel."

Bonnke is partly right and partly wrong, but when dealing with Bible doctrine, a mixture of truth and error equals error just as certainly as a mixture of poison and pure water equals poison. It is true that the gospel, in all of its great truths and implications, is greater than anyone can comprehend. But this does not mean the gospel cannot be put in a nutshell, in a summarized form so that people can understand it and be saved.

Jesus put the gospel in a nutshell in John 3:16. The Apostle Paul put the gospel in a nutshell in 1 Corinthians 15:1-4!

But since Bonnke does not believe the gospel can be summarized this way, I suppose this is why, in the midst of all his ranting and telling of strange stories, he didn't actually get around to preaching the gospel message clearly and simply.

He said, "I am an evangelist and I preach the ABC's of the gospel of Jesus Christ." Actually, though, he only

referred to the gospel and didn't explain what it is. Yes, Bonnke said that Jesus is the Savior, but that is not a clear presentation of the gospel. In the midst of the confusion of Christianity today and that charismatic conference in particular, that statement can mean practically anything!

Yes, Bonnke said, "I don't want to be in the business of renovation... [man] needs regeneration through the blood of Jesus Christ." But that still is not a plain presentation of the gospel. What would that statement mean to the average man today? Nothing, because the average man knows nothing about the Bible or who Christ is or what Christ did or what sin is or any of the basic truths of the gospel. Such statements are not preaching the gospel, but are merely referring to the gospel, and they are not sufficient if we want people to understand and be saved.

Men must have the gospel explained to them in a clear manner whereby they can understand it before they can be saved by it. This is why God sent the evangelist Philip into the desert to meet the Ethiopian eunuch, who was reading Isaiah 53 while riding in his chariot.

What would Bonnke's statement about regeneration through the blood of Christ mean in the understanding of the average Roman Catholic present that night? It would mean that because of Christ's death on the cross, grace can be received through baptism and confirmation and the sacraments of the church! This is what the booklet by Pope Paul VI says, a booklet that I purchased at the conference:

"The Church is the depository of the Good News... the sources of grace and of God's loving kindness, the path of salvation--all these things have been entrusted to her." (Pope Paul VI, *On Evangelization in the Modern World*, p. 10).

Bonnke did not plainly preach that Jesus Christ came to this earth as the virgin-born Son of God, lived a sinless life, died on the cross to make atonement for our sins through his death and blood, rose from the dead after three days, and today, as the glorified and ascended Lord, offers eternal salvation to those who call upon His name in repentance and faith. That is the gospel (1 Corinthians 15:1-6; Romans 1-3), but it was not preached.

When Bonnke finished his sermon, he asked for those who felt they needed to be saved to stand, and half of the congregation stood! He seemed surprised and said that he wanted everyone to understand exactly what he was asking. He emphasized that he was asking those to stand who wanted to become Christians, who wanted to be born again, to be saved. The thousands of people continued to stand. He then led them in a simple sinner's prayer, and while he was going through it, even people sitting near us who weren't standing repeated the sinner's prayer.

The next day at the press conference with Vinson Synan and David Sklorenko, Dennis Costella of the Fundamental Evangelistic Association asked about the confusion that seemed to surround the issue of salvation at the conference. Following is the exchange:

COSTELLA: "In the plenary sessions during the first part of the week, the speakers and all of the officiants, everybody has been referring to the congress and the participants continually as being believers, as Christians, the saints, and so forth, you know. Why did, it seemed to me at least, nearly half the congregation last night stand to receive Christ as their Savior and to be born again? Was this response surprising to the leadership of this conference? And not only those who were standing but many of those that were still seated were praying the sinners prayer. I don't understand this."

SYNAN: “It would be surprising to the Protestants here who understand the language of evangelicalism and the altar call tradition. I think the Catholics, and PROBABLY THE MAJORITY WHO WERE STANDING WERE CATHOLICS, WHO WOULD SEE THIS AS A KIND OF A RENEWAL OF THEIR BAPTISMAL VOWS, OR RECEIVING JESUS TONIGHT LIKE [THEY] DO EVERY SUNDAY...”

COSTELLA: “Can I follow up a little bit on that? Well then, wouldn’t it seem that something as major as the definition of the gospel itself and what effects or what brings about the conversion of a lost soul to where they are saved, if there is that much difference and misunderstanding among Catholics and Protestants at this congress, wouldn’t it be crucial to, not just a workshop but a plenary session to speak definitively as to what the gospel message is so that there isn’t this confusion?”

SYNAN: “Well, you know, it took me 52 years to come to my understanding of what Pentecostal theology is. And it probably took Dave [Sklorenko, Roman Catholic Director of the Congress] 48 years to understand what his is. We can’t in one night get a crystal clear understanding on the part of everyone, because we come from different traditions...”

COSTELLA: “But the congress won’t speak to this seemingly contradiction or misunderstanding to try to clarify that?”

SYNAN: “WELL, WE DON’T HAVE TIME TO DO THAT.”

Isn’t that amazing! Synan confused the simple preaching of the gospel and salvation with coming to a full doctrinal understanding of Bible truth, then said that they didn’t have time to speak to the misunderstanding

and confusion that was obviously present in the minds of a great many of those in attendance.

It was a conference on evangelization, but they didn't have time to speak clearly to the gospel! The 35,000 people were exhorted repeatedly to go forth and evangelize the world, but at least half of them didn't have a clear understanding in their own minds about their own salvation. What confusion!

Synan was probably correct in his assessment that most of those standing were Catholics. That is because the Roman Catholic Church doesn't teach that a person can know for sure that he has eternal salvation. The Catholic Church does not teach that the person can know for sure that he is saved. This is made clear in the book *Catholic and Christian*, written by Alan Schreck, a professor at the Franciscan University of Steubenville, a center for Catholic charismatic activity and a school that had a booth at the Exhibition Area at New Orleans '87. This book, which was for sale at the Congress, states:

“The Catholic Church has always taught that no one can know with absolute certainty in this life whether he or she will be saved” (page 33).

It is Rome's false gospel that created much of the confusion at this charismatic conference about personal salvation. Catholics need to have the true gospel preached to them. With their false gospel and uncertainty of personal salvation they are not fitted for evangelizing the world!

### **Christians Are to Be Angels of Light**

Of the many strange things at the conference in New Orleans, one of the strangest was a statement made by Catholic priest Tom Forrest in his sermon the final night.

He referred to 2 Corinthians 11:14 and said, “We must be angels of light.” Those words are taken from the tape recording of his sermon. And Forrest did not say this extemporaneously; he was speaking from a prepared text. In this we see the gross ignorance of the Bible among Catholic leaders. 2 Corinthians 11:14 is speaking of the devil and false teachers!

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Corinthians 11:13-15).

I, for one, will not shout hallelujah when a Catholic priest says we must be angels of light! Yet many of the charismatic crowd did. It is as if Forrest’s mask of pretended piety fell off for a moment and he revealed his own identity. Roman Catholic priests are indeed angels of light in the sense of 2 Corinthians 11:13-15. They are ministers of the devil transformed into the ministers of righteousness so as to deceive the people. But note the fearful end of such: “whose end shall be according to their works.”

The strangest part in all of this is not the fact that a Catholic priest misquoted Scripture. The strangest part was the response of the thousands of charismatics who were listening to Forrest’s message, including hundreds of leaders, some of whom were sitting on the speaker’s platform during this message. There was no indication that anyone noticed or cared about the frightful misquote that Forrest had made. Quite the contrary. By the response to his statement, there was the clear impression



that these charismatics were willing and eager to become “angels of light”!

There were other many strange things at the North American Congress on the Holy Spirit & World Evangelization in New Orleans.

## **Spirit Baptism and Slaying**

Each night after the general sessions were finished at approximately 10 p.m., the people were invited to go to one of four different areas of the Superdome, according to their felt needs.

One area was reserved for those who desired to have counseling about salvation; another area was reserved for those who wanted prayer for physical healing; and another of the four areas was for those who desired “the baptism of the Holy Spirit.”

Because the Superdome is so large, and because it is round and therefore difficult to explain the location of a particular area or room, the four counseling sections were identified by four workers who were positioned at the proper places around the building holding large flags of four different colors. Those desiring counseling about salvation were to follow the red flag; those desiring the baptism of the Spirit, the white flag, and so on.

As the final messages of the evenings were brought to a close, people would leave their places all over the auditorium to make their way toward the various flags. For a while the groups would grow larger as they congregated around the flag-bearers, then the flag-bearers would begin to move away from the main floor while the people would follow along behind in streams, winding their way up through the levels of that massive complex then out of sight of the main floor as they followed the



*A Priest “slain in the Spirit”*

flag around the corners and into the maze of hallways toward the appointed rooms.

The scene reminded me of the story of the pied piper and how he charmed the children of a village, leading them away to an uncertain destiny through his merry attitude, false promises and the sound of his hypnotic flute. The charismatics are following a piper, but he is not who they think he is, and he is not who he claims to be. They follow him because they are enchanted by his “signs and wonders” and promises and his knowing smile, but they follow him to an uncertain future.

On Friday night the theme of the evening sessions was “signs and wonders,” and after the conclusion of Rienhard Bonnke’s message, Dennis Costella and I made our way to the rooms that were assigned to those who wanted the charismatic spirit baptism.

More strange things awaited us there. I knew about spirit-slaying and had seen photos of this before, but that was the first time I witnessed it with my own eyes.

First, though, the people were supposedly baptized in the Holy Spirit. Since charismatic leaders have loosed themselves from the finality of the Bible and believe in continued revelation through prophecies, tongues, visions and voices, there is little unity of doctrinal belief among them, even in the experiences and teachings peculiar to the charismatic movement itself--tongues, spirit-baptism, words of knowledge, and such.

The doctrinal situation among charismatics is similar to that which existed in Israel during the era of the Judges: "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). This was the reason the period of the Judges was so confusing and strange, and it is the reason why the charismatic movement is so strange. Each one is doing and believing that which seems right in his own eyes, following his eyes, his feelings, his heart, his experiences, his private revelations or revelations given to other charismatics--rather than being grounded in the eternally settled Word of God, the Scriptures.

Observing this confusion in New Orleans made me praise God afresh for the blessed Holy Bible. It's so wonderful not to be tossed about on the sea of supposed continued revelation! Call me narrow-minded, if you will. Call me closed-minded to new things. I care not. I have the perfect, settled, complete Word of God, the "faith which was ONCE DELIVERED unto the saints," and I rejoice daily in it.

This applies to the doctrine of **SPIRIT BAPTISM**. Practically every charismatic leader has his own idea of what this is and how and when it is attained. The man

who led the spirit baptism group on the Friday evening of the Congress had the people repeat some things after him, then had them attempt to mutter in a “heavenly prayer language,” and finally he pronounced the group to have been baptized in the Spirit! I will share with you some of his exact words as I have transcribed them from the tape recording:

“Christian means ‘an anointed one.’... Jesus is going to absolutely saturate you, cover you over. The Holy Spirit is going to come upon you tonight. Now, if you are a Christian, you already have the Holy Spirit... Paul says you cannot call Jesus Lord except by the Holy Spirit. So you can’t be a Christian unless you have the indwelling Holy Spirit. But in the Bible--and I’m not going to go through all of this tonight; this is an hour and a half teaching--but just take my word for it; you go home and read it. Wherever God empowers His people for action, for service, He always says the Holy Spirit came upon them...

“Now if Jesus Christ needed to be led by the Holy Spirit, if the Lord of lords and the King of kings needed the power of the Holy Spirit, don’t you think we do? Amen? Now how do you get this? How do you receive this? Well, you heard Carl [Richardson] tonight. He said, ‘How do you get it, you ask?’ And he read from Luke 11 where Jesus is teaching on prayer. And he said, ‘I say to you, ask, and it shall be given to you. Seek and ye shall find. Knock and it shall be opened to you. For everyone who asks receives.’ Whether you feel anything, whether you get slain in the spirit, whether anything else happens to you, it doesn’t make any difference because when you ask, you receive. Alright? ‘If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly father give the Holy Spirit to those who ask him?’ It’s available to all of those who ask.

“Now, I’m going to pray for you. And then I’m going to ask you to go through a little prayer with me. And what we’re going to do, I always like to make certain that people know Jesus, so we are going to pray a little prayer of receiving Jesus and commitment to him. And then we’re going to pray a prayer of cleansing, where we ask God to take away any evil in our lives. I want you to know what we’re going to do in advance so you are not surprised. And then we’re going to ask God to fill us with his Holy Spirit, to anoint us with Holy Spirit and power, to baptize us with the Holy Spirit and give us His gifts.

“Now, after we have prayed that prayer, then I am going to let you hear me pray in my heavenly language. Now this is not the same thing as speaking in tongues. Speaking in tongues is something that the person would do in the congregation. A person might stand up and receive a message from God and speak in a heavenly language so the entire congregation could hear it, but that must be interpreted. You all remember Paul made this statement, ‘Does everybody speak in tongues?’ The answer is obvious that everybody does not. But he says in Ephesians 6:18, ‘Pray with all petitions and pray, at all times in the Spirit.’ Everybody can have a heavenly language. Now the purpose of that heavenly language is for you to be in direct contact with God by the Holy Spirit. Now what it means is that you can become edified. Your spirit is built up. Sometimes when I don’t know what to pray, I’ll pray in my heavenly language.”

After this, the group leader proceeded to do as he had promised. He led the crowd of two hundred or so people in a simple sinner’s prayer, and then he had them pray that all evil and demonic things would be cast out of their lives, and finally he led them in requesting that God would give them His Holy Spirit.

When the praying was completed, the group leader began babbling in his “heavenly language” which was nothing more than the repetition of several sounds, something that could have been learned and imitated with a little practice, and he urged the people to put their heads back, relax, release control of their tongues and begin to mutter with their tongues--but not to form words and sentences--and to believe that God would take control of their tongues and give them, too, a heavenly prayer language.

I walked around as this was going on, and stood beside many of the people in different parts of the large room. Not once did I hear anything more than the pitiful, stuttering attempts of these gullible people to imitate the babbling of their leader. Certainly this man, the leader, knew that he was not speaking in any sort of miraculous language.

I felt deep sorrow in my heart for these people, who apparently desired something real, but were being led by deceived men into error and confusion.

I recalled the words of the prophets about the false teachers in Israel’s apostasy prior to the destruction of Jerusalem. They were described as blind guides and dumb dogs! How terrible it would be to hire a guide to lead you through dangerous territory and find that he is blind! How useless would be a watchdog that cannot bark at danger!

## **“Tongues”**

### **True Languages or Empty Babblings?**

What about these “tongues?” Were any languages being spoken in “tongues” in New Orleans?

According to Frank Bartleman, early Pentecostal leader, A.B. Simpson said:

“We are to witness before the Lord’s return real missionary ‘tongues’ like those of Pentecost, through which the heathen world shall hear in their own language ‘the wonderful works of God,’ and this perhaps on a scale of whose vastness we have scarcely dreamed, thousands of missionaries going forth in one last mighty crusade from a united body of believers at home to bear swift witness of the crucified and coming Lord to all nations” (*Azusa Street*, Logos International, p. 66).

In the early days of the Pentecostal movement, the leaders claimed that their “tongues” were real earthly languages. In fact, some of the early Pentecostals went to other countries, thinking that they would be able to speak to the people of those nations in their own native languages through “tongues.” They returned bitterly disappointed!

“Alfred G. Garr and his wife went to the Far East with the conviction that they could preach the gospel in ‘the Indian and Chinese languages.’ Lucy Farrow went to Africa and returned after seven months during which she was alleged to have preached to the natives in their own ‘Kru language.’ The German pastor and analyst Oskar Pfister reported the case of a Pentecostal... ‘Simon,’ who had planned to go to China using tongues for preaching. Numerous other Pentecostal missionaries went abroad believing they had the miraculous ability to speak in the languages of those to whom they were sent.

“These Pentecostal claims were well known at the time. S.C. Todd of the Bible Missionary Society investigated eighteen Pentecostals who went to Japan, China, and India ‘expecting to preach to the natives in those

countries in their own tongue,' and found that by their own admission 'in no single instance have [they] been able to do so.' As these and other missionaries returned in disappointment and failure, Pentecostals were compelled to rethink their original view of speaking in tongues" (*Vision of the Disinherited: The Making of American Pentecostalism* by Robert Mapes Anderson, quoted in *Seminar on Pentecostalism* by Wilson Ewin, p. 40).

The conclusion reached by most charismatic leaders is that their "tongues" are not earthly languages, but "heavenly languages," and that is the term we heard frequently in New Orleans.

But in fact, the many examples of tongues I have heard at charismatic meetings are mere meaningless gibberish.

James Robison, in his message on Thursday morning of the conference, said:

"As a matter of fact you can pray in tongues and not pray in the Spirit. Most tongues speaking and praying I hear is not in the Spirit. It's in the flesh. It's accommodating, because so much pressure was heaped on people to conform that they finally give in and begin imitating each other. They don't have a language of the Spirit; they've got tragedy. There's no power; there's no energy; there's no life; there's just a bunch of gibberish! It's very sad."

At the press conference on Saturday, I referred to this statement in questioning the conference leaders about the tongues that were spoken at the conference, and I asked Synan and Sklorenko if they "believed that much of the unintelligible noises which are being made by the people could be human induced?"





*James Robison*

This touched a sore spot, and one of those sitting in the press area actually got angry about my statement and said that he did not believe Robison said such a thing. A female member of the press agreed. They were wrong, and I had the recording to prove it, but I had not yet transcribed Robison's message from the tape and could not therefore produce the exact quote, only the fact that in general he stated that much of the tongues speaking is gibberish. After these two individuals calmed down somewhat, Synan then challenged me to prove that the tongues at the conference were not real languages, saying:

“If I hear a guy from India speaking Hindi, to me that's unintelligible babbling. It may be a perfectly good language. And how do you know, or how does anyone know, what language these people may be speaking in? I mean, can you prove that?”

The answer to Synan's challenge is not difficult. In our church in Asia there are at least ten different mother

tongues among the members of the church. When we travel to various countries of Asia, we hear many different languages. I only understand two of those languages, yet when I hear others, I recognize immediately that a real language is being spoken, even though I don't understand the meaning. For example, you can hear the different words; even a small child has a vocabulary of hundreds of different words in his own language. You can hear the precise intonation; the thought structure as phrases, clauses and sentences are started and stopped. You can hear the punctuation, sometimes the simple declaration, sometimes a question, sometimes an exclamation. Every language is composed of these familiar characteristics.

The "tongues" that were spoken at New Orleans '87 were not languages. They were not earthly languages, nor heavenly languages, nor languages of any sort. They were unintelligible mutterings, repetitious silliness, empty gibberish.

Throughout the entire Congress, after hearing countless babblings that were supposed to be the gift of tongues, not once did I hear anything like a real language. And this includes the "tongues" that were spoken by the leaders and speakers of the conference, many of which I have on cassette tape. If these were languages, they were baby "languages" because there was never anything more to them than the gooing and gibbering of an infant.

I do not say this to be mean; it is simply the truth, my friends.

### **Slaying in the Spirit and Strange Phenomena from Azusa Street 1909 to New Orleans 1987**

"Falling under the power" has been a phenomenon in the Pentecostal movement since its origin at the turn of the twentieth century, beginning at a little mission on

Azusa Street in Los Angeles and spreading from there throughout the world. The leaders of the charismatic movement trace their roots back to Azusa Street. Vinson Synan, Congress chairman, wrote the introduction to the book, *Azusa Street: The Roots of Modern-Day Pentecost*. Synan's Introduction begins:

“Few events have affected modern church history as greatly as the famous Azusa Street revival of 1906-1909, which ushered into being the worldwide twentieth-century Pentecostal renewal. From this single revival has issued a movement which by 1980 numbers over 50,000,000 classical Pentecostals in uncounted churches and missions in practically every nation of the world. In addition to these Pentecostals, there are untold numbers of charismatics in every denomination who can trace at least part of their spiritual heritage to the Azusa Street meeting” (page ix).

That strange “revival” in Los Angeles is considered so important to the leaders of the charismatic movement that it was announced in the *AD2000* periodical that “donations are being solicited to restore the house at 216 N. Bonnie Brae, Los Angeles, that played a significant role in the development of Pentecostalism in the United States. It was there, in 1906, that the famous revival began that soon moved to the Azusa Street facility because the Bonnie Brae house was too small to accommodate the crowds. The Azusa Street building no longer stands. Send your tax deductible donations to Pentecostal Heritage...” (*AD2000*, Volume 1, Number 6, July 22-26, 1987, p. 8).

The things that happened at the mission on Azusa Street in the early 1900s are happening today in the charismatic movement of the 1980s. This backs up the claim by charismatic leaders such as Vinson Synan that

the “spirit of Azusa Street” is the spirit that energizes them today.

Consider some excerpts from an eyewitness report of the things that happened at Azusa street:

“Someone would finally get up anointed for the message. All seemed to recognize this and gave way. It might be a child, a woman, or a man...

“Someone might be speaking. Suddenly the Spirit would fall upon the congregation... Men would fall all over the house, like the slain in battle... The scene often resembled a forest of fallen trees...

“Presumptuous men would sometimes come among us. Especially preachers... The breath would be taken from them. Their minds would wander, their brains reel. Things would turn black before their eyes...

“Brother Ansel Post, a Baptist preacher, was sitting on a chair in the middle of the floor one evening in the meeting. Suddenly the Spirit fell upon him. He sprang from his chair, began to praise God in a loud voice in ‘tongues,’ and ran all over the place...

“... a young lady of refinement was prostrate on the floor for hours, while at times the most heavenly singing would issue from her lips...

“There is much ‘slaying power’ manifest... Strong men lie for hours under the mighty power of God, cut down like grass” (*Azusa Street: The Roots of Modern-Day Pentecost*, an eyewitness account by Frank Bartleman, a leader in the 1907 Azusa Street visitation, introduction by Vinson Synan, Logos International, 1980, pages 59- 64).

These are strange things, things that did not happen in the New Testament churches of the first century that were under the leadership of the Lord’s apostles. These are things caused by a spirit other than the Holy Spirit. But

these very things happened in New Orleans and are happening at other charismatic meetings across the world.

At the spirit baptism meeting on Friday night that I have already described, the leader proclaimed the people “Spirit baptized.” He told them that they had been baptized in the Spirit, and if doubts came later, to cast those doubts away and to believe that they were Spirit baptized because of their prayers that night. By that time, conference workers had arranged themselves across the front of the room and the leader had the people form lines in front of each of the 20 or so workers so they could be prayed for and hands could be laid on them.

This is when the people began to fall backward and lie on the floor, sometimes for only a few seconds, sometimes for a long time. Some appeared to lose consciousness, to swoon or faint; others merely lay down and got right back up, while still others appeared to fake their “slaying.” Some did not fall down at all, but many did.

“Slain in the spirit.” “Falling under the power.” What spirit? What power?

Only three times in the New Testament do we find people falling down because of a spiritual power. First, some were made to fall by demonic powers (Matthew 17:15). Second, the men who came to capture Jesus fell down when He spoke to them in the garden of Gethsemene: “As soon then as he had said unto them, I am he, they went backward, and fell to the ground” (John 18:6). Third, Saul, the persecutor of Christians, fell down when the glorified Jesus Christ appeared to him on the road to Damascus. “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?” (Acts 9:4).

Note that all of these were unbelievers! Nowhere in the New Testament do we read of believers falling down unconscious or being rendered immobile because of the power of the Holy Spirit.

Spirit slaying is a demonic or a hypnotic practice.

### **Christian Jews Participate in the Charismatic Experience**

One of the surprises of the conference was to see the participation of some of the influential Christian Jewish evangelistic groups. Jews for Jesus was there, together with Christian Ministry Among Jewish People, International Christian Embassy Jerusalem, Messianic Jewish Conference, CMJ/USA (Christian Ministry Among Jewish People), Jewish New Testament Publications, Messianic Vision (Mishpochah), and Messianic Jewish Perspective.

Moishe Rosen, Sid Roth, and Bob Mendelsohn gave workshops. Rosen's was entitled, "Celebrating Our Unity," Roth's was "Signs and Wonders for Jewish Evangelization," and Mendelsohn's was "How-to's of Jewish Evangelization."

In addition the Messianic Jewish Christian groups held meetings each morning. Some of the speakers were David Stern, Mark Kinzer, Ray Gannon, David Chernoff, Dan Juster, and Art Katz.

### **Heresies in the Exhibition Area**

The Exhibition Hall used by New Orleans '87 was massive. According to *AD2000*, March-April, 1987, "The Convention Center is located in the heart of Congress activities and provides the ideal location for the exhibits. First housing the Louisiana Exhibit of the 1984 World's

Fair, the 350,000 square-foot exhibit hall is one of the largest in the United States.”

Though the Congress did not utilize the entire hall, approximately 200 ministries, organizations, schools, publications, and charismatic communities were present with booths and displays.

We are going to give a full listing of these as they appeared in the Congress handbook. As you read over this list, it is very important to keep in mind this fact: every participating organization, as well as every individual speaker at the conference was required to subscribe to the North American Renewal Service Committee’s “Statement of Policy.” David Sklorenko, Congress Director, said at the Saturday press conference:

“I think if I could just answer one thing, to the book store and to the exhibit area--in fact anybody that has anything to do with the Congress--we’ve asked them to sign that unity statement. We want them to really prayerfully read that and if they’re going to exhibit here, we wanted them to come only if they can accept the statement.”

This unity statement referred to by Sklorenko was written by Roman Catholic Kevin Ranaghan, who was the chairman of the 1977 charismatic conference in Kansas City (*AD2000*, February 1987, page 2), and though we reprint the entire Statement of Faith in another section of this report I want to repeat a couple of key portions here. As you read these quotations, remember that each participant of the New Orleans ‘87 agreed to these things:

“We accept one another as brothers and sisters in our one Lord, Jesus Christ. We acknowledge one another as members of His body, the Church. We honor the sovereign work of the Holy Spirit in one another’s lives.

“We will work together as brothers and sisters...

“... we will try to express our agreements in ways which are acceptable to all.

“... We acknowledge our real differences in a spirit of brotherly love and mutual understanding. We will respect one another’s convictions in these matters. Without minimizing the very real theological differences that exist among Christians, we will strive to treat such areas of disagreement respectfully and with sensitivity to one another’s churches, traditions and constituencies.

“Among our churches, denominations, groups and ministries, there may have been times of tension, opposition and conflict. We wish to put these times behind us, by the grace of God. In view of the call we all have from the Lord to enter into this relationship for common work, we want to express our mutual personal respect and our respect for one another’s ministries...”

It is impossible to obey God’s command to expose and separate from error and at the same time to obey this Statement of Policy.

Roman Catholic groups and ministries were there with their multitudes of errors; some of the speakers were theological liberals, such as Edmond Browning, the presiding bishop of the Episcopal Church, who spoke in the Episcopal renewal meetings on Thursday morning. The Church of God of Prophecy was represented, with their heresy that only those who have spoken in tongues are saved. The Disciples of Christ and Churches of Christ were there with their heresy of baptismal regeneration. Books were sold that were filled with the grossest form of heresies--such as *Be Holy* edited by Tom Forrest, head of Evangelization 2000.



## Quotes from *Be Holy*, Edited by Tom Forrest

“A daily highlight was the Holy Hour in St. Peter’s. Tourists were utterly amazed to enter the basilica and see thousands of priests kneeling in silent prayer before the Blessed Sacrament. When a magnificent icon of Mary [picture of Mary] was brought in procession to the Audience Hall after Bishop D’Souza’s talk [D’Souza is a bishop in India, and spoke on ‘Christ’s Gift of His Blessed Mother’], something happened that no one could have planned. The priests began to wave a greeting toward the icon, many using their handkerchiefs. Suddenly tears were the eyes of thousands. As several expressed it afterward, ‘Our mother paid us a visit’” (Tom Forrest, *Be Holy*, page 5).

### **Pope is “Holy Father”**

“... the concluding Papal Mass in the basilica was of course the most impressive. The procession of priests and bishops from the Audience Hall to St. Peter’s took almost an hour to pass a given point. When all the lights of the basilica went on... Pope John Paul II entered down the center aisle... [four priests] presented him with a ‘Commitment to Holiness’ signed by all 6,000 priests... the 85-year-old priest, who carried this document to the pope, indicated that he wanted to speak... When the priest was given the microphone, his words simply were, ‘Holy Father, we love you’” (Tom Forrest, *Be Holy*, page 6).

This was in direct disobedience to Christ’s command to “call no father on the earth: for one is your Father, which is in heaven” (Matthew 23:9). The pope and Catholic priests are claiming a title for themselves which belongs to God Almighty alone and this is no light matter.



*Catholic “booth” at the Charismatic Conference*

## **Blasphemous Power and Position Claimed by Catholic Priests**

“... [Catholic priests] have in their care everything sacred and belonging to God” (Salvador Carillo Alday, *Be Holy*, page 14).

“When Jesus was baptized in the Jordan, the Father [said] ‘You are my son; this day I have begotten you’ (Acts 13:33). From the day of their ordination, the Father looks down on priests in the very same way” (Alday, *Be Holy*, page 14).

“Nothing is more accurate than to say that the priest is called to be another Christ, an alter Christus” (Alday, *Be Holy*, page 15).

“During the first of these moments [of the mass], the priest becomes ‘a living instrument’ of the Holy Spirit, elevated by him to a level nothing short of divine. This produces an unheard-of effect: the true, real and substantial changing of the bread and wine into the

body and blood of Christ himself. At this moment, Jesus, the spotless Lamb, is so identified with his holy priest that he uses the priest's own lips to say, "This is my body; this is my blood..." This is why... the celebration of the Eucharist is the pinnacle of our configuration with Christ" (Alday, *Be Holy*, page 16).

"I remember the time a few years back, when the president of Yemen asked us to send some of our sisters to his country. I told him that this was difficult because for so many years no chapel was allowed in Yemen for saying a public mass, and no one was allowed to function there publicly as a priest. I explained that I wanted to give them sisters, but the trouble was that, without a priest, without Jesus going with them, our sisters couldn't go anywhere. It seems that the president of Yemen had some kind of a consultation, and the answer that came back to us was, 'Yes, you can send a priest with the sisters!' I was so struck with the thought that only when the priest is there can we have our altar and our tabernacle and our Jesus. Only the priest can put Jesus there for us... Jesus wants to go there, but we cannot bring him unless you first give him to us. This is why I love priests so much. We could never be what we are and do the things we do without you priests who first bring Jesus to us" (Mother Teresa, *Be Holy*, pages 109, 111).

### **Salvation and Holy Spirit Received Many Times, Beginning at Baptism**

"This river [of salvation and receiving the Holy Spirit] began its flow with our Baptism, and then again with the grace of our Confirmation. This was our first 'renewal' in the Holy Spirit, these sacraments of initiation making us new creatures... The Spirit was called down again when we began to move toward the priesthood and were ordained deacons. The words used by the bishop in my own time were 'Receive the

Holy Spirit to give you strength for facing the powers of darkness.’... Again, when I was ordained a priest, the bishop said to me: ‘Receive the Holy Spirit. If you forgive men’s sins, they are forgiven them’” (Leon Joseph Cardinal Suenens, *Be Holy*, page 32).

Suenens was one of the principal architects of the Second Vatican Council, serving on all four of its major committees. Commemorating this, his image can be found in one of the bronze doors of the Basilica of St. Peter. As archbishop of Malines-Brussels, he played an active role in the earliest days of the Catholic charismatic renewal. He was instructed by Pope Paul VI to oversee the charismatic movement in the Roman Catholic Church, a commission which has been renewed by John Paul II. In 1976 he was awarded the Templeton Prize for Religion. Suenens was 80 years old when he spoke at the Worldwide Retreat for Priests in 1984.

“... [the charismatic experience] is not a second baptism, some new sacramental grace, but rather the renewing of those sacramental graces of Baptism, Confirmation, and priestly Ordination that have already made the Holy Spirit present within us” (Suenens, *Be Holy*, page 59).

### **Cross, Mass and Mary Give Success in Spiritual Life**

“Monsignor Louis Parisot, the holy missionary bishop who ordained me a priest, lies buried today in Berlin, the land of my birth. On his tombstone are carved the three simple words, ‘Crux, Hostia, Virgo.’ We took these words from what we found written on the last pages of his diary: ‘The Cross, the Host, the Virgin, these are everything needed for success in the spiritual life’” (Bernadin Cardinal Gantine, *Be Holy*, page 54).

## Prayers of the Dead

“St. Therese of the Child Jesus... declared that she wanted to spend her paradise praying for the church and for priests. May these prayers of hers, united to those of Mary, the compassionate Virgin and heavenly Mother of all priests, win for us the joy of being authentic disciples of Christ crucified” (Bernadin Cardinal Gantin, *Be Holy*, page 54,55).

## The False Catholic Mary

“On this feast of Our Lady of the Rosary, I would like to end by asking Mary, Queen of the Apostles, to pray for all of us so that we might share her own courage and strength in saying yes to the Holy Spirit” (Suenens, *Be Holy*, page 64).

“The messenger God sends us is Mary... Mary is actually the finest gift he could have given us. She ‘surpasses all creatures, both in heaven and on earth,’ and by grace has been ‘exalted above all angels and men to a place second only to her Son’.. She is the masterpiece of all God’s creatures, the purest temple of the Holy Spirit, the model of all virtue, perfection among the redeemed” (Bishop Valerian D’Souza of Poona, India, *Be Holy*, page 66).

“She does intercede and is always available as a special channel of God’s grace and love... While thanking God with Mary, we should also be thanking Mary herself... Do we need this gift of Jesus called Mary? ... some in the church are saying we do not, that we should always go directly to Jesus himself. They claim that Vatican II downplayed devotion to Mary... [contrariwise] It placed Mary squarely within the church by treating her in the ‘Dogmatic Constitution on the Church’ as ‘Mother of God in the mystery of Christ and the Church’.. If we claim that we can and should go to Jesus without Mary, we are arrogantly telling God, that,

even though he needed Mary to bring us Jesus, we do not need her at all in order to go to Jesus!” (Bishop D’Souza, *Be Holy*, pages 67, 68).

“... we treasure and honor Mary in recognition of her exalted position both in heaven and on earth” (D’Souza, *Be Holy*, page 69).

“So let us ask the help of our Lady! She is a Mother full of grace, full of God, full of Jesus. Let us ask her to be our Mother, guiding us and protecting us... It is true that we are already being helped by our tremendous devotion to Mary. She is our patroness and our Mother, and she is always leading us to Jesus. She has shown us so many beautiful ways of bringing Jesus into the hearts even of Hindus and Moslems and Buddhists by bringing her presence and her love into their lives” (Mother Teresa, *Be Holy*, page 75).

“Mary, Mother of Jesus Christ and Mother of all who share his priestly character and ministry, we come to you as sons coming to their mother. We ask your prayers... We ask your maternal protection... We ask your love... We ask your blessing... we wish to proclaim our devotion to you... Immaculate [sinless] Virgin Mary... Mary, Tower of Ivory... Mary, Seat of Wisdom... Mary, Mother of Mercy... Mary, Queen of Peace... We offer ourselves as your companions in the quest for universal justice and peace... Mary, Mother of Sorrows... Mary, Gate of Heaven, help us win Paradise...” (“Act of Entrustment to Mary, Mother of All Priests) (*Be Holy*, page pages 75-77).

### **Receiving Jesus from the Hands of a Priest**

“One day she [a girl working in Calcutta] came, putting her arms around me, and saying, ‘I have found Jesus.’ When I asked her... ‘And just what were you doing when you found him?’ I asked. She answered that after 15 years she had finally gone to confession,

and received Holy Communion from the hands of a priest. Her face was changed, and she was smiling. She was a different person because that priest had given her Jesus...” (Mother Teresa, *Be Holy*, page 74).

### **Catholic Tradition on Same Par as Holy Scripture**

“The Church has always regarded, and continues to regard the Scriptures, TAKEN TOGETHER WITH SACRED TRADITION, as the supreme rule of her faith... more and more Catholics are coming to new and deeper appreciation of the Bible... Scripture is to be read and understood in the light of the church’s living tradition. This ecclesial principle sees the Scriptures as placed by God in the protective hands of the church, and therefore to be studied and interpreted in a way that harmonizes with the centuries-old traditions of the church” (Salvador Carrillo Alday, *Be Holy*, pages 85, 86, 88).

### **Confession to a Catholic Priest**

“In remote places, our sisters often prepare hundreds of children to go to confession” (Mother Teresa, *Be Holy*, page 111).

### **Idolatrous “Sacred Heart of Jesus” and Rosary Make Good Homes**

“We must bring Jesus back into these homes by consecrating them to his Sacred Heart, by bringing prayer into the people’s lives, and teaching them to say the Rosary. Priests always used to do this before, and they have to start doing these things again, so that these families can have peace and joy and holiness through their consecration to the Sacred Heart of Jesus... This is one of the reasons you are called ‘another Christ’” (Mother Teresa, *Be Holy*, page 112).

## All People are God's Children

“So it is not just a question of who is rich and who is poor. All are God’s children, and our brothers and sisters. Whether their poverty is material or of the heart, we must bring them the presence of Jesus by touching them with love. Let us also help them by bringing Mary into their lives, and by staying faithful to saying her Rosary ourselves. Then you will have peace and joy and happiness, and God will be within you. And that is holiness!” (Mother Teresa, *Be Holy*, pages 113,114).

The above excerpts from *Be Holy* are merely a few of the heretical teachings that were contained in books sold at the New Orleans conference and taught during the workshops.

It would be utterly impossible to obey God’s clear commands to identify, expose, rebuke, and separate from error, and at the same time fulfill the requirements of the Congress’ Statement of Policy.

Yet all of the following exhibitors signed the unity Statement:

Advocate Press

A. I.M.S.

Alleluia Community

American Bible Society

American Church Lists

Artist For Christ - Judi LaBelle

Basic Education

Bibles for the World

Bibles to China

California Theological Seminary

Catholic Evangelization Training Center

CBN University



Change the World Ministries  
CharisCenter USA  
Charisma in Missions  
Charles Simpson Ministries  
Christ for the Nations  
Christian Believers United  
Christian Calendar Newsletter  
Christian Equippers, International  
Christian Publishing Services  
Church Communications  
Commercial Builders of Kansas  
Community Video Services  
COMPUTERMAX  
Coppinger & Affiliates  
Couple to Couple League  
David Livingstone Foundation  
Dayspring International (Producers of the “Jesus” Film)  
Don Basham’s Insights  
Earl Paulk Ministries  
Edwin Louis Cole Ministries  
Elijah House  
Elim Ministries  
Emmanuel College  
Evangelical Sisterhood of Mary  
Every Home for Christ International  
Exodus International  
Fellowship of Companies for Christ  
Fellowship Tours  
Full Gospel Business Men’s Fellowship International  
Filling Station  
Franciscan University of Steubenville

Fraternity of Priests  
Friends of Denmark  
Gospel Direct  
Fuller Theological Seminary  
Grace Ministries  
Grace World Outreach Church  
Greenlawn Press  
Helping Hands  
Human Life Center  
Images of the Cross  
Impact Productions  
Independent Assemblies of God  
Integrity's Hosanna! Music  
Intercessors for America  
International Bible College  
International Lutheran Renewal  
ISSACHAR  
J. M. Stewart Corporation  
Jews for Jesus  
Kids for Christ International  
Lausanne Committee for World Evangelization  
Lifechangers  
Light for Living Ministries  
Maranatha Christian Ministries  
Mercy Flight  
Mission Possible  
Missionary Action  
Naples Research Counseling Center  
National Leadership Conference  
National Organization of Episcopalians for Life  
Network of Christian Ministries

New England & World Missions  
New Generation Ministry  
New Heaven/New Earth  
North Central Bible College  
Noseworthy Travel  
One in the Spirit Tours  
Oral Roberts University  
Paraclete Press  
Pathway Press  
Phil Barfoot Music Company  
Phillips Publishing Company  
Presentation Ministries  
Redeemer Books  
Reel to Real Ministries  
Reinhard Bonnke Ministries  
Scripture in Song  
Scripture Press Publications  
Selah Music Ministries  
Servant Publications  
Sonlight Ministries  
Southern California College  
St. Paul's Center for Renewal  
Star Praise Ministries  
Strang Communications Company (Publishers of  
CHARISMA)  
Synergy Structural Systems  
Today's Banner  
Truth Will Set You Free  
U. S. Center for World Mission  
Union of Messianic Jewish Congregations

United Church of Christ/Fellowship of Charismatic  
Christians  
United Methodist Renewal Services  
Watchman  
WITA  
Women's Aglow Fellowship  
Word Among Us  
World Outreach  
Wycliffe Bible Translators  
Youth with a Mission  
Zondervan Publishing House  
Zwemer Institute of Muslim Studies

It is not surprising that such traditional charismatic groups as FGBMI, Women's Aglow, and Youth with a Mission were willing to sign the Congress Statement of Policy, because these have always agreed to disobey God's commands about doctrinal purity and separation from error.

Some of the groups mentioned above, though, are ones that are not in the mainstream of the charismatic movement and some of our readers might support them, not knowing that they have thrown doctrinal purity and obedience to God to the wind.

### **Fear Being Deceived?**

While our attention is on the booths in the exhibition area of the Congress, I want to mention a conversation I had with one of the workers there. His name was Keith and he was with one of the charismatic non-denominational communities.

After discussing the gospel and how a person is saved, I shared a little of my own testimony with Keith. He told me his own testimony, and it sounded scriptural, so I asked him how he could be comfortable in the midst of so much apostasy and false doctrine--such as the morning masses, the Catholic books and teachings, etc.

His answer to this was enlightening. He said, "David, can't you look around and see all the great things God is doing here?"

I told him that the main thing I could see was error! He then said, "David, your problem is that you are filled with the fear of being deceived. You are too afraid of being deceived. You need to relax and trust God more, and open your eyes and see what He is doing."

Should we fear being deceived? Or should we take Keith's advice? There are three Bible reasons I know that Keith's advice is not right and therefore I refuse to follow it:

1. *We must fear being deceived because we cannot trust our natural faculties--our feelings, our hearts, our eyes.*

The Bible says of man's heart: "The heart is deceitful above all things, and desperately wicked: who can know it" (Jeremiah 17:9). Thus we cannot trust the thoughts or feelings of our hearts. The Bible also warns, "There is a way which SEEMETH RIGHT UNTO A MAN, but the end thereof are the ways of death" (Proverbs 14:12). Thus we cannot trust our feelings as to whether something is right or wrong. It is so easy to be deceived if we judge by our own thinking, our own eyes, our own feelings.

Judas labored with the other apostles for three years, and all of that time he was a deceiver and a false Christian. Yet none of the apostles knew this. They were deceived about him. Great multitudes sought after Jesus, desiring to listen to His sermons and wanting to make

Him their king (John 6:2, 15). But shortly, those same people turned from Christ and “walked no more with him” (John 6:66). Jesus knew that the multitudes did not truly believe on Him even though it appeared that they did (John 2:23-25; 6:60-64).

Ezekiel was warned by God that many of the Israelites who came to hear him preach, and who seemed to love his preaching, were not sincere. “And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (Ezekiel 33:31-32).

If we had seen the people sitting before Ezekiel hearing his words, we would have thought that they loved God. But they didn't, and the only way we know that they didn't was because of God's revelation. The Word of God exposed the deception.

At New Orleans there was indeed a show of piety. There were Bibles, smiles, hugs, hands raised, hallelujahs, singing about Jesus. And yet half indicated that they did not know if they were saved or not, more than half attended the mass, and the rest were blind to the utter apostasy around them.

We must fear being deceived, because it is so easy to be deceived. I do not trust my eyes, my feelings, my heart. I trust only in the revelation of the Word of God as it shines light on the religious world today. And the Word of God says the meeting in New Orleans was apostasy, not revival.

2. *We must fear being deceived because the hour is exceedingly deceptive.*

Jesus prophesied in Matthew 24 of the time just preceding His return and warned that a major characteristic of the last time will be theological apostasy. It will be an hour of deep spiritual deception, of false miracles, of error so subtle that even the truly born again people of God will find it difficult to discern truth from error.

“And Jesus answered and said unto them, Take heed that no man deceive you. ... And many false prophets shall rise, and shall deceive many. ... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:4, 11, 24).

In light of Jesus’ warning about the last hours of the church age, I would be foolish if I were not fearful of being deceived.

3. *We must fear being deceived because miracles are not evidence of the hand of God at work.*

The Bible warns that the devil does miracles and that the end of the age will be characterized by a great display of false miracles by which multitudes will be deceived. We have already quoted one prophecy of this, that of the Lord Jesus in Matthew 24. But there are similar prophecies in 2 Corinthians 11:13-15; 2 Thessalonians 2:5-11; 2 Timothy 3:8; Revelation 13:11-14.

The emphasis at the conference in New Orleans was signs and wonders, power evangelism, miracle evangelism. There were many things that went on there, some of which we have described in this report, which some would call miracles and the speakers referred to

miracles happening all around the world through the ministries of charismatic preachers.

But when the light of the Bible is shined on the charismatic movement it is shown to be in error. Thus we must not be misled by the miracles.

I repeat, I do not trust my eyes, my feelings, my heart. I trust only in the revelation of the Word of God as it shines light on the religious world today. And the Word of God says the meeting in New Orleans and the charismatic movement it represented is apostasy, not revival.

Keith's advice was wrong. It is wise to fear being deceived.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

## **Kingdom Building**

One thing that came across loud and clear at the conference in New Orleans is that these charismatics, for the most part, are not looking for the imminent (any moment) return of Christ, but are seeking to build the kingdom of God right now. The emphasis was on “kingdom building,” “kingdom theology,” “kingdom evangelism,” “kingdom work.”

To my knowledge none of the speakers preached that Jesus could come at any moment and that we must be ready. Of course, this could have been mentioned in some of the workshops or meetings that I did not attend, since it was not possible to listen to every message.

But there is no question that in the preaching in the general sessions in the evenings and in the workshops that I did attend, the overwhelming emphasis was kingdom theology.



Some did say Jesus is coming soon and that we need to be busy, but there was not the preaching of the imminency of His coming. All seemed to take for granted that there are going to be many more years before Christ returns. The emphasis, in fact, was on a decade of evangelism and revival between 1990 to the year 2000, and all eyes were turned toward this decade. Yet the Bible promises no more decades of evangelism and revival prior to the return of Christ. The continual warning in the New Testament is to watch at all times, to be ready:

“Watch therefore: for ye know not what hour your Lord doth come” (Matthew 24:42).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Matthew 24:44).

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matthew 25:13).

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light” (Romans 13:11, 12).

“Let your moderation be known unto all men. The Lord is at hand” (Philippians 4:5).

“For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Thessalonians 1:9-10).

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in

the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief... Therefore let us not sleep, as do others; but let us watch and be sober” (1 Thessalonians 5:1-4, 6).

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door” (James 5:8-9).

Speakers at the conference in New Orleans said that Jesus is not going to return until all of the “Christians” (meaning Catholic and every type) come together in unity for world evangelism. For example, Tom Forrest said:

“Light has to come together in our churches and between our churches... We have to learn to really work together. Let’s make this congress our witness to the whole Christian world... in how to be united in proclaiming the Lord Jesus Christ... how to cross denominational lines... the light of Christ must shine because first it began to shine in us... We are here... because the Holy Spirit has told us that we must join our lights together so the world may see. Our lamps must come together and we must shine like a city on a mountaintop... Let’s stop the fighting. We’ve got a devil to fight. What are we fighting each other for... Let’s stop fooling around. Let’s stop the kid’s stuff and go out... and brothers and sisters, let’s do it together.”

At this point during Forrest’s message on Saturday night, the final message of the Congress, the crowd went wild with approval, stomping, shouting, speaking in tongues, clapping, laughing.

It was apparent that few, if any, understood that Forrest was calling for rebellion toward the Word of God. He was calling for true Christians to come together with false, for true churches to come together with apostate ones to supposedly “evangelize” the world. He was calling for a decade of evangelism during which Christians will not be concerned for sound doctrine and will not obey God’s commands to separate from error. He was calling for rebellion, and the vast majority of the 35,000 in attendance, including the hundreds of leaders, gave their wild approval.

And observe that Forrest, in calling for a decade of evangelism, mentions nothing about the imminent return of Christ. This is because he does not believe in such a thing and is not himself looking for it.

Bob Weiner, in his message Saturday night, also preached a kingdom theology in calling for a decade of evangelism. He said, “We’re going out until America is saved and every nation filled with the Holy Ghost.” Of course the Bible does not say this is going to happen before Christ’s return. It says the very opposite. Yet this charismatic “kingdom theology” proclaims a false hope and false goal for Christians.

Michael Scanlan, a Roman Catholic priest who is president of the Franciscan University of Steubenville in Ohio, was a speaker at the conference. His books *Healing Principles* and *Appointment with God* were on sale in the book sales area. In *Healing Principles* on pages 34 and 35 Scanlan describes his belief in the strange and false visions that are being allegedly experienced by six young people in Medjugorje, Yugoslavia. These young people experienced supposed visions of Mary since 1981. In one of the 10 keys of prayer that Scanlan gives in his book, he says:

“The children asked Mary at Medjugorje whether they should pray to her or to Jesus. She said, ‘Pray to Jesus; I can’t do anything for you of myself. BUT IF YOU ASK ME, I’LL PRAY WITH YOU AND FOR YOU.’ Mary is established as an intercessor. Have Mary pray with you. Ask her. She wants your healing... During Holy Week the students had heard that last year those of us in the Servants of Christ the King, the community that is connected with University Chapel, had gone on a three-day bread and water fast IN RESPONSE TO THE MESSAGE FROM MEDJUGORJE TO FAST FOR THE CONVERSION OF THE WORLD AND FOR PEACE... three hundred and sixty students out of a little over four hundred students that were on campus during Holy Week signed up for a three-day bread and water fast” (Scanlan, *Healing Principles: Ten Basic Keys to Successful Prayer*, Servant Books, 1987, pp. 34, 35).

Thus Scanlan, believing the visions of Medjugorje, calls Christians to fast and pray for the conversion of the world and for world peace. As we have seen from the Bible verses quoted above, God does not promise such a thing-- just the opposite! “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thessalonians 5:3). The message of Medjugorje is helping promote the false kingdom theology of Roman Catholicism and the charismatic movement, and a false hope for a world peace that cannot possibly be brought about through prayer and labor.

On the opening night of the Congress, Roman Catholic Kevin Ranaghan said, “We’re praying this Superdome will be a new upper room so the day will come when the knowledge of the Lord will cover the earth as water covers the seas.”

Ranaghan is referring to the prophecy of Isaiah 11:9, but this prophecy is speaking of conditions in the earth AFTER the return of Christ. Consider the context:

“... and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked... The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fattling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious... And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

I would not advise anyone today to allow their children to play with snakes! This illustrates how the Roman Catholic Church and the charismatics misinterpret Scripture. Passages that apply to the rebuilding of Israel and the second coming of Christ are wrongly applied to the church age. This is how kingdom theology was developed. It is a misapplication of Bible prophecy.

I will give one more example of kingdom theology and of the error that it is causing in the minds of people. On the afternoon of Friday, July 24th, 1987, in the Main Exhibition Area, I interviewed Al Caperno who works with Century Marketing. We were standing at the Century Marketing booth, and the thing that had caught

my attention was a sign on the booth's wall containing this quote by Bob Mumford:

“Century marketing is a corporation made up of men and women who desire to see the kingdom of God established in the earth. My relationship with these people has shown me that they are men and women of integrity.”

Following are excerpts from a tape-recorded conversation I had with Mr. Caperno.

CLOUD: “Bob Mumford has said [here I read from the sign on the wall of the exhibition booth, as quoted above]. Do you believe then that what you're doing can establish the kingdom of God on the earth?”

CAPERNO: “Definitely. I believe the kingdom of God is like the government of God. God wants His people to take dominion over the earth. What we are doing in our jobs is trying to take dominion.”

CLOUD: “So do you believe there is going to come a literal return of Christ to establish a literal kingdom on the earth?”

CAPERNO: “My eschatology in that is pretty loose. I pretty much believe God wants me to live for today and take dominion today. I pretty much leave the future up to him... Bob [Mumford] has come to our plant a couple of times and spoken to our employees. We have 145 employees.”

This is an example of another prominent charismatic leader, Bob Mumford, promoting kingdom theology and recommending a “Christian” business that believes that it is building the kingdom of God in the world today through its marketing activities.

Beware of kingdom theology. Christians are not building the kingdom of God in the world today, and nothing has to be done prior to the return of Christ. He

could come at any moment. We are warned to watch at all times, for when least expected Christ will return.

There will not be peace in the world when Christ comes, but confusion.

There will not be worldwide revival when he returns, but apostasy.

We are to be busy carrying out the Great Commission of Matthew 28:18-20; we are to work, and we are to watch for Christ's coming as we work.

We are not to presume that we have another decade.

We are not to try to create a false unity among every sort of Christian, but we are to hold fast to sound doctrine and separate from error until the end.

America is not going to be saved; the nations are not going to be filled with the Holy Spirit; the world is not going to be covered with the knowledge of God--not until Christ returns following the Great Tribulation (Matthew 24; Isaiah 11-13).

## **Despising Separatism**

Despising biblical separation and the raising of doctrinal walls of spiritual protection is one of the root errors of charismaticism.

“To despise” means to look down upon, to consider something to be insignificant, to treat it lightly. It can also mean to hate. Both definitions are true when considering the attitude of the charismatic movement toward Bible doctrine in general.

To say that the charismatic leaders, as a rule, are treating Bible doctrine as insignificant is a terrific understatement. They are treating it so insignificantly that one can only say that doctrine is a despicable thing in the eyes of these men. Oh, they give lip service to the

importance of doctrinal purity, but in practice they despise it.

One of the key themes of the North American Congress on the Holy Spirit & World Evangelization in New Orleans was the destruction of all doctrinal walls that hinder the coming together of every group of Christians for world “evangelism.”

There were countless individual references to the “heresy of biblical separation,” and we will share some of these with our readers.

But it should be pointed out that the North American Renewal Service Committee (NARSC) has a written Statement of Policy that is one of the most blatant attacks on the Biblical commands to respect the doctrines of the New Testament faith that you will find anywhere. Even the World Council of Churches could learn some tricks from this clever Statement of Policy--which actually should be named Statement of Forced Unity. It should not be surprising that this Statement was written by a Roman Catholic, Kevin Ranaghan, who was the chairman of the charismatic conference in Kansas City in 1977 and continues to be a leader on the NARSC.

Since every participant, every speaker and every exhibitor in the Exhibition Hall at New Orleans '87 had to subscribe to this Statement, and since it is so significant and will continue to have wide influence in the days to come, we will quote it in full. Please read this carefully in light of Scripture. After the statement, we will print just a few of the many commands of God about Bible doctrine. Every one of these commands are ignored and disobeyed by the following Statement and by everyone who subscribes to this Statement.



## **North American Renewal Service Committee Statement of Policy**

“We, the members of The North American Renewal Service Committee, acknowledge that our purpose in coming together and in working together is to serve our Lord Jesus Christ and to further his plan in the world. We believe that he has called us into this relationship so that he might lead us by the power of his Spirit to contribute to the work of world evangelization. BECAUSE WE HAVE COME TOGETHER FROM SO MANY DIFFERENT BACKGROUNDS WE WANT TO STATE PUBLICLY AS WELL AS TO EACH OTHER THE TERMS OF OUR RELATIONSHIP.

“WE ARE CHRISTIANS. We acknowledge Jesus Christ as true God and true Man, to be our Lord and Savior. We seek to live as his followers by his grace and by the power of his Holy Spirit. We seek to live in obedience to his word. We are committed to biblical righteousness in our behavior and to growth in holiness in our spiritual lives. We believe that the Lord Jesus has given his followers the gift of the Holy Spirit and that he sends them as he himself was sent, to proclaim the good news of salvation to all humankind.

“We are members of many different Christian churches, denominations, bodies and ministries. We acknowledge that our coming together is a work of the Spirit which is unusual, and which needs to be safeguarded. Disunity in the church is an historic and present-day reality that challenges all Christians to work for authentic solutions. Aware of this, we want to relate to one another and conduct our work in a way that promotes Christian unity, with honesty and integrity.

“WE ACCEPT EACH OTHER AS BROTHERS AND SISTERS IN OUR ONE LORD, JESUS CHRIST. WE

ACKNOWLEDGE EACH OTHER AS MEMBERS OF HIS BODY, THE CHURCH. We honor the Holy Spirit in each other's lives.

"WE WILL WORK TOGETHER AS BROTHERS AND SISTERS. We will seek to relate to each other in humility, to develop mutual trust, fellowship and affection. We will uphold each other in prayer.

"We, and the churches, denominations, groups, and ministries to which we personally belong, agree on many matters of faith and practice. Sometimes this agreement is plainly evident. Sometimes it is obscured by differences in theological vocabulary, discipline or pastoral practice. We will labor to give expression to our agreement. We will respect and be sensitive to the different ways in which we express the same truths. Without compromise to our convictions, we will try to express our agreements in ways which are acceptable to all.

"WE, AND THE CHURCHES, DENOMINATIONS, GROUPS, AND MINISTRIES to which we personally belong, disagree on other matters of faith and practice. Resolving such difficulties is the work of the Holy Spirit in the Church. As we face such disagreement, our hope is in the Lord. We look forward to the day when we will be of one mind and heart. We acknowledge our real differences in a spirit of brotherly love and mutual understanding. WE WILL RESPECT EACH OTHER'S CONVICTIONS IN THESE MATTERS. Without minimizing the very real theological differences that exist among Christians, WE WILL STRIVE TO TREAT SUCH AREAS OF DISAGREEMENT RESPECTFULLY AND WITH SENSITIVITY to each other's churches, traditions, and constituencies.

"Among our churches, denominations, groups, and ministries, there may have been times of tension,

opposition and conflict. We wish to put these times behind us by the grace of God. In view of the call we all believe we have from the Lord to enter into this relationship for common work, we want to express our mutual personal respect and our respect for one another's ministries. We will speak well of one another and support each other whenever possible. Should we find it necessary to disagree, we will do so without a contentious spirit, but in a loving manner that seeks to edify and that is OPEN TO LEARNING FROM ONE ANOTHER.

“WE, THE MEMBERS OF THE NARSC, commit ourselves to this expression of our relationship, and by God's grace we live by it. FURTHERMORE, WE ASK ALL THOSE WHOM WE INVITE TO MINISTER, SPEAK, PERFORM, OR OTHERWISE COLLABORATE AT THE CONGRESSES WHICH WE SPONSOR, TO ENTER INTO THIS SAME RELATIONSHIP WITH US (AD2000, February 1987, pages 2-3).

## **The Bible and Doctrine**

If some of our readers are thinking that this is a good Statement, I would challenge you to contrast the attitude toward doctrine as reflected in this Statement of Policy with the things God says in His Word about doctrine:

### **1. The Bible is given to teach doctrine.**

“All Scripture is given by inspiration of God, and is profitable FOR DOCTRINE, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

The very first usage of the Scriptures, according to this verse, is FOR DOCTRINE. The Bible is given to teach men doctrine, and that doctrine is not to be ignored, slighted, or discarded for the sake of unity. Sound Bible

doctrine is not to be looked upon as some legalistic barrier to fellowship, but as something important that God has given for our good and that His people are to respect. We are to worship God in Spirit and in TRUTH. God is not worshipped apart from truth, which refers to sound Bible doctrine. Bible doctrine does cause divisions, but this is the will of God. Bible doctrine is supposed to divide between those who accept the truth and those who don't. Those who refuse to make doctrine important are ignoring what the Bible says. According to the Bible, sound doctrine is more important than unity. In fact, there is no true spiritual unity apart from unity in sound doctrine. Any other so-called unity is a man-made unity such as the rebellious unity created by the men who were building the ancient Tower of Babel. They were building a marvelous unity, but they were ignoring the commandments of God, and God hated it.

## **2. We are saved through doctrine.**

“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you” (Romans 6:17).

“... God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Thessalonians 2:13).

Here we see that our salvation depends upon hearing and believing the right DOCTRINE. Sound doctrine is a matter of salvation; it is that important. How different this is to the attitude displayed in the Statement of Policy signed by the participants of the North American Congress on the Holy Spirit & World Evangelization. The Statement of Policy acknowledges that the NARSC is made up of members of many different churches, denominations, bodies and ministries. It is obvious that among these are different doctrines about salvation, such

as the difference between what a Baptist church traditionally teaches about salvation and what the Roman Catholic Church teaches. It is impossible, then, to say “We accept each other as brothers and sisters in our one Lord, Jesus Christ. We acknowledge each other as members of his body, the Church. We honor the Holy Spirit in each other’s lives.” The Bible says that only those who believe the right doctrine about salvation are truly born again.

The tremendous confusion about personal salvation that was demonstrated at the New Orleans ‘87 Congress shows how utterly foolish it is to subscribe to such a Statement of Policy. I refer to the third night of the conference when half of the roughly 35,000 registrants stood, indicating that they needed to be saved!

The sacramental gospel of the Catholic, Episcopal, and Lutheran churches were to blame for this, and it is blind faith and folly to sign a Statement whereby I accept as brothers and sisters in Christ those who believe a false gospel of sacramentalism. Men are saved through sound doctrine, and it matters not if they praise God, shout hallelujah or write books about loving Jesus--if their doctrine of salvation is in error they are not saved.

### **3. We abide in Christ through doctrine.**

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and EVEN AS IT HATH TAUGHT YOU, YE SHALL ABIDE IN HIM” (1 John 2:27).

### **4. We are rewarded according to our fidelity to doctrine.**

“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in

the DOCTRINE OF CHRIST, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not THIS DOCTRINE, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 8-11).

In light of this passage, it is not too much to say that all who subscribe to the NARSC Statement of Policy will lose whatever rewards they might have wrought because of their refusal to separate from those walking in deep error. You say how can it be? How can it *not* be when charismatics so blatantly ignore God’s commands and fellowship with the abominable mass and work with priests, bishops, and popes regardless of the blasphemous claims that they make.

Just the fact that most charismatic leaders call Roman Catholic priests “fathers,” and the pope “His Holiness,” when Jesus expressly forbade such things, is evidence that they will lose whatever rewards they might have wrought, if they are actually saved.

### **5. We are commanded to fight for doctrine.**

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

How contrary this is to the Statement of Policy which says, “Without minimizing the very real theological differences that exist among Christians, we will strive to treat such areas of disagreement respectfully and with sensitivity to each other’s churches, traditions, and constituencies. ... Should we find it necessary to disagree, we will do so without a contentious spirit, but in a loving

manner that seeks to edify and that is open to learning from one another.”

My friends, the Lord Jesus Christ did not practice the principles of this Statement of Policy during His earthly ministry. Consider Matthew 23 in which we see Christ rebuking the false teachers of his day publicly and scathingly. Was He edifying the Pharisees and Sadducees in that scene? Was he open to learn from those who were disagreeing with Him? One of the cries of the charismatic movement is that we must follow Jesus--not Paul--but Jesus. O.K. Let's follow Jesus by imitating His example in Matthew 23!

And how can we possibly learn from one another and edify one another while working in the midst of a multitude so mixed and confused, a multitude in which the theological differences are so great that some are true Christians and some are false, some are teaching sound doctrine and some heresy? The commandment in Jude is very strong. **EARNESTLY CONTEND** for the faith once delivered to the saints!

That is a call to fight, a call to arms, not a plea for sensitivity and respect. Jesus warned that there would be many false teachers (Matthew 24:11, 24), many wolves in sheep's clothing (Matthew 7). The charismatic/ecumenical movement is full of them. Just how respectful and sensitive are we supposed to be toward wolves?

## **6. Doctrine is the basis of separation.**

“Now I beseech you, brethren, mark them which caused divisions and offences **CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED**; and avoid them” (Romans 16:17).

When I find someone whose doctrine is in error, God forbids me to work with and fellowship with him. God forbids it! Why can't those who profess to have the special

fullness of the Holy Spirit today understand these simple words which were inspired by the Holy Spirit? The Statement of Policy says that in spite of doctrinal differences, in spite of doctrinal error (someone has to be wrong if there are mutually exclusive doctrinal views), “We will work together ... We will seek to relate to each other...”

God repeatedly says that His people are to separate, avoid, come apart from, turn away from those who are teaching error.

Some of the many verses which contain this command are Romans 16:17; 1 Corinthians 15:33; Ephesians 5:11; Galatians 2:4-5; 5:9-12; Philippians 4:18-21; Colossians 2:4-8; 2 Timothy 2:14-22; 2 Timothy 3:5; Hebrews 13:12-14; 2 Peter 2-3; 2 John 10-11; and Revelation 18:4.

With these commands of separation before us, how could we possibly subscribe to the unbiblical idea that “disunity in the church is an historic and present-day reality that challenges all Christians to work for authentic solutions”?

There is no hint in this Statement of Policy that many of the roots of the disunity among Christians are doctrinal differences and it is God’s express will that where there are doctrinal differences there cannot be true unity.

### **7. Doctrine determines whether we are ashamed or approved before God.**

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

### **8. Doctrine is a fruit of the Spirit.**

“For the fruit of the Spirit is in all goodness and righteousness AND TRUTH” (Ephesians 5:9).



On the afternoon of July 23, 1987, the second day of the conference in New Orleans, Dennis Costella of the Fundamental Evangelistic Association had an interview with William J. Beatty, vice-chairman of the North American Renewal Service Committee.

The final question that Costella asked was, "What would you as a charismatic Catholic say to those who say this [charismatic ecumenism] just isn't according to the Word of God?"

Beatty replied:

"Well, I would say what Scripture says. The thing that you have to look at is the fruit. Is the fruit of this the work of the Spirit, which is love, peace, joy, you know, kindness, gentleness, so on, which is the personality of Jesus. Do we see that growing in the individual Christian caught up in this move of God and in those who gather, or do we see the flip side, which is enmity, bickering, strife, jealousy, you know, the other side. If the fruit is good, then maybe the tree is good... The popes, one by one, they've all said this is a gift for the church and for the world. Our bishops, nation by nation the bishops have come out with encouraging pastoral letters, saying... we believe this is of God."

This is an answer that is given frequently by those who try to defend the mountain of doctrinal error within the charismatic/ecumenical movement. "Look at the fruit," they say.

What they fail to mention is that a fruit of the Spirit is TRUTH! He is the Spirit of Truth. In Ephesians 5:9 we are told that the fruit of the Spirit is truth. It is possible to counterfeit a certain kind of personality. It is possible to appear to be gentle and loving and kind. Some who appear to be very gentle and loving and Spirit-filled, can become awfully angry and lose control of themselves when the subject of "separation" comes up! And there are

Buddhists and Hindus and atheists who demonstrate what some would call the fruit of the Spirit in their gentle personalities and daily dealings with other men. Consider how many Christians today think the Hindu Mahatma Gandhi was a true saint of God. The Buddhist god-king, the Dalai Lama, appears to have the fruit of the spirit in his personality and dealings with men, but these are lost followers of heathen religions and certainly they do not have the Holy Spirit.

There is a human, sometimes even a demonic, counterfeit in these areas. The devil appears as an angel of light and his ministers as the ministers of righteousness (2 Corinthians 11). False teachers are described as wolves in sheep's clothing (Matthew 7). If they have the sheep's clothing, that means outwardly they appear to be of God, referring to the personality, the works, the appearance. Jesus prophesied that the false teachers of the last hours would be so subtle in their working that "insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).

The average Christian today is so gullible that he can easily be led astray by a charismatic personality, regardless of how much error the man is teaching. An example is Norman Vincent Peale, who was a theological liberal and taught a false gospel, but great numbers of true believers are convinced he was a wonderful man of God because of his dynamic personality and his teaching on popular positive thinking. The same is true for Robert Schuller.

Another example is Billy Graham. The man's personality is winsome and there is an unusual drawing power about him--so much so that he has become practically a god to great numbers of Christians, and most do not care that the man is not walking according to the Word of God. In fact they will not allow a word to be

spoken against him, regardless of how true the accusation.

This attitude toward Graham is not normal. There is something here that is extraordinary; something uncanny. Consider this: people fret against their own pastors, against their sports and matinee heroes, against their most beloved political leaders, against even their parents and spouses, but they won't say a word against Billy Graham. And this is true not only for Christians but even for non-Christians. Graham wins popularity contests in surveys which are taken of the general populace! He has a star on the Hollywood Walk of Fame.

Jesus Christ did not win such popularity when He walked this earth and does not have such popularity this very day. People who will use Christ's name in vain, will not allow anything to be said derogatory about Graham or Peale or Schuller or Rick Warren or James Dobson.

Part of this is Graham's personality. Part is his positive-only philosophy whereby he knows how to please men. People like a religious leader who will not make them uncomfortable.

No man is above reproach. Even Peter was rebuked by Paul--sternly and publicly (Galatians 2). The protective attitude that so many have toward Graham and other popular leaders, then, is entirely unscriptural. If you are one who has such an attitude, I urge you to examine your motive in this. No man is above correction if he is error. And if the man is a public figure and his error is therefore leading great numbers of people astray, the warning about him must be equally public. Otherwise those who need to hear the warning will not hear it.

We have seen at the beginning of this study that Graham is right in the center of this charismatic confusion in that he has put his blessing and stamp of

approval upon it. This action needs to be seen as the evil thing that it is. Few men hold as much sway over as many people as Billy Graham. Thus when he puts his stamp of approval on something that is false, how great is the damage that results! There should be in the heart of every faithful Christian a righteousness indignation against such compromise.

The Psalmist said:

“Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way” (Psalms 119:128).

To return to the subject at hand, while it is possible for a spiritual personality to be counterfeited, and for miracles to be counterfeited, it is impossible for sound doctrine to be counterfeited. The doctrine is either sound or it is in error. It is true that a man can hold to sound doctrine and not be right with God, but it is impossible for a man to hold to false doctrine and be right with God.

The personalities of many of the charismatic leaders and followers are indeed pleasant, and there is no question that some good works have resulted, but where is the zeal for truth that the Spirit of Truth always creates in the hearts of those He fills?

When Beatty speaks of the fruit of the Spirit, he mentions in the same context the popes and the bishops. How preposterous to suggest that the Roman Catholic popes and bishops know a true work of God when they see it! They wouldn't recognize the work of God if they met it face to face on the street!

Doctrine is vitally important and where there are doctrinal differences there should be walls and barriers to protect the true from the false, and to obey God. One would think, in listening to charismatic leaders, that God has abandoned the wall-building business. One example

of this was in Robert Mumford's message on Thursday night of the conference.

“We must go past ... A DOCTRINAL UNDERSTANDING OF THE HOLY SPIRIT ... How many understand that the goal of this conference is unity in the Spirit. Unity in the Spirit means we must come out of our religious ghetto.”

He spoke disparagingly of a doctrinal barrier causing us to draw a line to limit fellowship with other believers and said we must cross that line.

“BEFORE I AM A CATHOLIC OR PROTESTANT, I AM A CHRISTIAN. IF YOU OFFER GOD A SACRIFICE OF UNITY IT WILL COST YOU... What they all don't understand [referring to non-charismatics] is that the Lord is doing something in the body of Christ... IT CANNOT HAPPEN UNLESS WE ARE WILLING TO FELLOWSHIP WITH OTHERS WHO HAVE HAD THE SAME SPIRIT.”

Mumford spoke of crossing out the doctrinal barriers.

Catholic priest Tom Forrest, in his message on the final night of the conference, said:

“We are here ... because the Holy Spirit has told us we must join our lights together so the world may see. ... Let's stop fighting. We've got a devil to fight. What are we fighting each other for ... Let's stop fooling around. Let's stop the kid's stuff and go out ... and brothers and sisters, let's do it together!”

During the final press conference Vinson Synan said, “We have agreed to disagree.”

Carl Richardson, one of the speakers in the general sessions, advertises his ministry thusly: “God has called him to build bridges, not barriers.”

It would seem, then, that God has abandoned the wall-building business and now is strictly involved in smashing doctrinal barriers, but such is definitely not the case. The Lord's apostles built walls of separation and rebuke and exposure to protect the first churches, and this same command and practice comes down to us through the New Testament Scriptures. Contrary to what many are saying, God is still very much in the wall-building business. The Bible says so! And when the Bible speaks clearly on a matter, that matter is settled--whether you or I believe it or not!

### **Biblical Separation**

Following are but a few of the verses in the New Testament that require that Christians and the churches build walls of separation toward error. We are called to build bridges toward the truth and walls toward error.

To make blanket statements such as the charismatic movement does about being called to build bridges rather than barriers, is nothing less than rebellion toward the Word of God. Those who are promoting this rebellion will regret it.

I urge those who read this not to be deceived by the false unity, the false ecumenism of the charismatic movement. Listen, rather, to the sure voice of Holy Scripture. And don't skip over or merely skim this section of Bible verses; it might be the most important part of the report!

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Romans 16:17).

“Be not deceived: evil communications corrupt good manners” (1 Corinthians 15:33).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:11).

“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Galatians 2:4, 5).

“A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be... I would they were even cut off which trouble you” (Galatians 5:9, 10, 12).

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” (Philippians 3:18-20).

“And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Colossians 2:4-8).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the

tradition which he received of us” (2 Thessalonians 3:6).

“But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred; and overthrow the faith of some... But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared for every good work” (2 Timothy 2:16-20).

“Having a form of godliness, but denying the power therefore: from such turn away” (2 Timothy 3:5).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Titus 1:9- 11).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction... Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Peter 2-3).

“We are of God: he that knoweth God heareth us [the apostles, the writers of Scripture]; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 John 4:6).



“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 8-11).

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Revelation 18:4).

With these verses we end the report. God has spoken. Christians who desire to obey God must identify (“mark”), expose, rebuke, contend against, and separate from error.

Those who participated in New Orleans ‘87 disobeyed these Scriptures. They did not exercise these commands in reference to the abominable Catholic mass that was held each morning; toward the priests of Rome who spoke; toward the baptismal regenerationists that were present; toward the books filled with false teaching about Mary; toward the heretical teachings and practices pertaining to spiritual gifts; toward women teaching men and taking authority over men (1 Timothy 2:12).

God has spoken. We do not have to await some new word through prophecy or tongues, visions or voices. We need merely to obey that which has been delivered by the Holy Spirit.

The North American Congress on the Holy Spirit & World Evangelization, sadly, did not obey this settled Word, the “faith once delivered unto the saints.”

Congress Chairman Vinson Synan stated the attitude of rebellion at the Saturday press conference:

[Unidentified press]: “Have you been able within this experience to sort of formulate the basics of what this mass of people can agree on as far as a message, or is it more simply shared charismatic experience?”

Synan:

“The nature of the conference here is experience. It’s not a theological conference. It’s not a time to dissect doctrines and discuss ecumenical differences. I think the statement of unity [Statement of Policy] is as far as you can possibly go with 35,000 people from 40 different denominations and ministries. It’s just a very practical thing. You cannot force uniformity. ...WE HAVE AGREED TO DISAGREE ON MANY THINGS. And we’re not going to try to resolve all those questions here [about the mass and traditional Catholic heresies]. In five hundred years the best theologians have not been able to do so. You can’t do it in a four-day congress. ... And we know that we cannot resolve all these questions, and we’ve agreed to disagree.

Though this might sound very pious to some, it is rebellion to the Word of God.

# Charismatic Confusion in Indianapolis

The following is an eye-witness report on the North American Congress on the Holy Spirit & World Evangelization, August 1990, Indianapolis, Indiana. It was first published in *O Timothy* magazine, Volume 7, Issue 8-9, 1990.

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Because of its claims and its amazing growth, the Pentecostal-Charismatic movement cannot be ignored. It claims to be THE Holy Spirit movement of the end times. Thus, anyone who cares about having the fullness of God is compelled to examine it. Is the charismatic experience the door into God's richest blessing and power?

Consider, too, its growth. At the turn of this century there were no Pentecostals. Zero. Even 50 years ago Pentecostalism was a very minor part of Christianity. But things are different now! The ten largest churches in the world are Pentecostal or charismatic. The only church in the world which claims over 500,000 members is charismatic. The charismatic movement is probably the fastest growing movement in Christianity. It dominates the Christian media, permeates such influential organizations as the Christian Booksellers of America and the Christian Broadcasting Association, and controls much of the Christian television and radio transmission. Many of the largest mission groups are charismatic. Youth With a Mission, with its 21,000 workers (counting short-termers), is an example. The charismatic movement influences society at every strata, from the businessmen to the poorest of the poor.

Statistician David Howard claims that 372 million Christians--one in every five--identifies with the Pentecostal-charismatic movement (Press Release, Indianapolis '90, August 16, 1990). He claims that charismatics are growing by 54,000 per day and that 80% of all conversions are charismatic. These statistics are doubtful, but there can be no doubt that it is a massive movement.

Because of this we have examined the charismatic movement carefully.

### **New Orleans '87**

In 1987 I had the opportunity to attend New Orleans '87, the largest charismatic meeting in North America in that decade. It had been 15 years since I was saved and had first looked at the charismatic issue. I was aware that great things were being claimed, that the movement was experiencing fantastic growth, and that it was more ecumenical than ever. In our missionary work in South Asia since 1979, we had learned firsthand of its great worldwide influence. I wanted to attend the New Orleans meeting to see for myself what was happening, and the Lord provided press credentials and opened the door.

In spite of the fact that I had followed the charismatic-ecumenical movement over the years, the New Orleans meeting was still a real eye opener.

It was a real eye opener to see the roughly 15,000 Catholics in attendance in New Orleans and to see the mass performed every morning. It was a real eye opener to see and hear hundreds of the most popular charismatic leaders. It was a real eye opener to see strange things such as "Spirit slaying," to hear thousands of people speaking in "tongues" at one time, to be blasted with "Christian" rock.

I had seen and heard all these things before, but not on such a grand scale.

New Orleans '87 was definitely an eye opener! I was deeply impressed with the urgency of warning God's people of the confusion and duplicity I had witnessed.

The major goal of the New Orleans conference was ecumenical evangelism: all the "church" to evangelize all the world by the year 2000.

"The ultimate goal of these Congresses is to be able to present to Jesus Christ an absolute majority of the world's population as Christians on his 2,000th birthday" (*Evangelize the World Now!*, Indianapolis 1990 Congress Program Book, p. 42).

The Catholic Evangelization 2000 program was also launched in 1987, and it is significant that Evangelization 2000's leader, Priest Tom Forrest, delivered the closing address at New Orleans.

Because of this goal and the aggressive plans being set in motion to accomplish it, the charismatic movement with its many errors is going to be even more aggressive in the coming days. It is therefore even more imperative than ever that a warning be sounded.

### **Indianapolis '90**

When the latest in this series of congresses was announced for Indianapolis, August 1990, I determined to obtain press credentials and to give an updated report.

Churches must be provided with factual information about the changing face of Pentecostalism. The charismatic spirit is not passive; it is very active, and very few Christians are escaping the influence of its siren call. The Bible describes error as winds which blow and carry about those who are deceived thereby (Eph. 4:14). The charismatic winds are blowing with gale force strength.



*North American Congress on the Holy Spirit & World  
Evangelization, Indianapolis, August 1990*

The official title of the conference was The Indianapolis Congress on the Holy Spirit and World Evangelization. It was sponsored by the same organization that sponsored New Orleans '87--the North American Renewal Service Committee.

Total registrations numbered roughly 25,000. Forty-eight percent of those in attendance were Roman Catholic. Ten percent were non-denominational, nine percent Episcopal, and eight percent Pentecostal. Forty denominations and organizations participated in the congress, and fifty nations were represented among the participants. Roughly 200 speakers were involved, and there were more than 150 exhibitors.

Though smaller than New Orleans '87, the Indianapolis meeting was still very large and influential.

The conference theme was "Evangelize the World Now!" In his welcome to the Congress, Chairman Vinson Synan stated that the desire and aim of the meeting was to

“inaugurate a decade of world evangelization during the 1990s.” He said, “We believe that a mighty worldwide renewal and revival in the churches will make the 1990s the greatest decade of evangelization in the history of the church.”

With these facts before us, the stage is set for our report. Following is what I saw at Indianapolis.

Though I was challenged by some things at the conference, any “good” in the charismatic movement is spoiled by the doctrinal error, the unscriptural practices, the ecumenical confusion, and the widespread duplicity and sham.

I believe the charismatic movement is the devil’s wildfire answer to the spiritual dearth found in so frightfully many churches. Many people are drawn to the charismatic movement by such things as enthusiasm for worship and prayer, boldness, a seeming love for Jesus and for the power and blessing of God. All of these were evident in Indianapolis. Too bad we can’t stop there. Too bad the charismatic movement is not content with the true things of the Word of God. But it isn’t. Instead, we have confusion. We have truth mixed with error.

## **Confusion about Unity**

One of the major themes of New Orleans ‘87 and Indianapolis ‘90 was “unity.” Congress chairman Vinson Synan, in his message the opening night of the Indianapolis conference, sounded this keynote:

“And, finally, this is a congress on unity. For the first time we all came together from these streams [Catholic, Protestant, Non-denominational, Pentecostal] in 1977 in Kansas City, in Arrowhead stadium. Back there Kevin Ranahan [Roman Catholic] was chairman. ... Then five years ago the Lord spoke to

us to begin the North American Renewal Service Committee. In 1986 and 1987 we held conferences in the Superdome in New Orleans. ... The Lord brought us together in unity. And we are trying to answer the prayer of Jesus in John 17:21 when he prayed that we would all be one as he and the Father are one so that the world would believe that you have sent me. ... I believe tonight the Lord is bringing all these flames from the Baptists, and the Methodists, and the Catholics, and the Presbyterians, and we at Indianapolis are going to merge those flames into one mighty flame for the Lord. ...

“No one of us can do this job all by ourselves. ... As Spirit-filled as the Pentecostals may be, they can’t do the job alone. As organized as the Methodists may be, they can’t do the job alone. As universal as the Catholics may be, they can’t do the job alone. As evangelistic as the Baptists may be, they can’t do the job alone, either. As educated as the Presbyterians may be, they can’t do the job alone. As holy as the Nazarenes may be, they can’t do the job alone. As free as the non-denominational people may be, they can’t do the job alone. As historic as the United Church of Christ is, it can’t do the job alone. As separated as the Mennonites may be, they can’t do the job alone. As respectable as the Episcopalians may be, they can’t do the job alone. As justified as the Lutherans may be, they can’t do the job alone. As ancient as the Messianic Jews may be, they cannot do the job alone. We all must get together and do the job together in the mighty name of Jesus.”

We can see that charismatic unity is not Bible unity, but is ecumenical confusion. The Bible calls for the unity of the faith, meaning unity in truth, but the leaders of these meetings called for a unity that disregarded the one true faith of the Word of God.



True Bible unity would never allow God's people to countenance Romanism. Nothing is more unscriptural, more blasphemous, yet half of the participants of these charismatic congresses were Catholics. Many of the leaders and speakers were Romanists. All sorts of books promoting Romanism were sold at the conferences. There were books about the popes and the priesthood, about Mary and Mary visitations and pilgrimages to Mary shrines, about celibacy, about the Rosary, about the Roman sacraments. There were a great variety of Rosaries, Mary statues, and crucifixes for sale in Indianapolis. A great many of the ministries promoted by the congress were Catholic. How can this be?

Such doctrinal confusion, my friends, has nothing to do with Christ's prayer in John 17. Seven times in that prayer Christ referred to "the word" and "the truth." Consider these verses from Christ's high priestly prayer:

"For I have given unto them THE WORDS which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. ... Sanctify them through THY TRUTH: thy word is TRUTH" (John 17:8,17).

In light of the way Christ exalted the truth of the Word of God, it would be strange indeed to think that He would pray for an ecumenical unity. Christ prayed for those who "have kept thy word" (Jn 17:6). How impossible, then, is an interpretation of this passage that has Christ praying for an ecumenical unity among those who have NOT kept the Word of God!

## Roman Catholic Mass

Each morning at New Orleans '87 and Indianapolis '90 there was a Roman Catholic mass--right in the very heart of these charismatic meetings.



Consider what happens at a Catholic mass. First, we have a man claiming to be ordained a priest after the order of Melchisedec. This is foolish because the Bible gives no authority for the formation of a special priesthood among the New Testament churches. The only priesthood spoken of for the churches is the priesthood of all believers (1 Peter 2:9). Beyond that, the Bible tells us that Jesus Christ is our great high priest. He alone could be a priest after the order of Melchisedec spoken of in Hebrews 7. Christ alone is “without descent, having neither beginning of days, nor end of life” (Heb. 7:3).

What blasphemy for a Catholic priest to claim to be after this order! Further, this bogus priest claims to have the authority to turn bread and wine into the literal body



*Priests Drinking Wine at the Conference*

and blood of Jesus. The Catholic Church claims that Christ actually becomes present on their altars. How foolish! How strange! How contrary to the Scriptures!

Yet a Roman mass was held every morning, and among the leaders of the conferences there were no protests against this blasphemy. I spoke with many of the congress leaders and participants, and none were outraged at the mass. In fact, on the last evening of New Orleans '87, Vinson Synan, congress chairman, said, "If you want to see something beautiful, come see a spirit-filled Catholic mass." He was referring to the mass which was to be held on Sunday morning in the Superdome. This shows that Synan is not merely biting his tongue about Catholic heresies in order to promote unity; he truly appreciates and loves these apostate things! These Pentecostals and Catholics are indeed one in the spirit--but it is not the Holy Spirit!



*Priests Conducting Mass at the Conference*

I hope our readers see the significance of the Roman Catholic mass at the heart of a large charismatic meeting. There is nothing in Christianity more blasphemous and false than the Catholic mass. And for 200 popular charismatic leaders and tens of thousands of charismatic Christians to allow it to be performed in their midst is incontrovertible evidence of the apostasy of the charismatic movement itself. It is time for Christians to awaken out of sleep and to see the charismatic movement for what it is--a path of error which is leading ever deeper into apostasy and ever closer toward Rome, the very seat of apostasy.

### **Mary Queen of Heaven**

The Catholics who spoke at Indianapolis were great lovers of Mary. In fact, the Catholic charismatic movement could almost be called a Mary movement. Typical of the spirit of the Catholic renewal movement

was a testimony by John Boucher who taught on “evangelism” during the afternoon Catholic sessions.

In giving “nine ways to evangelize Catholics” Boucher said, “Knowing Jesus transformed my extreme prejudice against Marian devotion into a love for the Blessed Mother. I explain how knowing him personally brought me to know her personally.”

That’s traditional Romanism, and it is the spirit of the Catholic “renewal,” but it is not Bible and it is not Christian.

During the Saturday afternoon Catholic session at Indianapolis, Nancy Kellar, a nun, spoke Thursday morning on “Meeting God in the Body of Christ.” Again, Mary was exalted, literally, to the heavens. Kellar spoke in gibberish “tongues”--shananaleum manalea, shananaleum manalea, shananaleum manalea, shananaleum manalea--then gave the Litany of the Blessed Virgin by St. Louis de Montfort, which goes like this:

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us. ...

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,  
Mother most amiable,  
Mother most admirable,  
Mother of good counsel,  
Mother of our Creator,  
Mother of our Savior,  
Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Singular vessel of devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the sick,  
Refuge of sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of patriarchs,  
Queen of prophets,

Queen of Apostles,  
Queen of martyrs,  
Queen of confessors,  
Queen of virgins,  
Queen of all saints,  
Queen conceived without original sin,  
Queen assumed into heaven,  
Queen of the most holy Rosary,  
Queen of peace ...  
Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

(St. Louis de Montfort, *True devotion to the Blessed Virgin*, Montfort Publications: Bay Shore, 1987, pp. 164-165).

Isn't that blasphemous! Isn't that horrible! Sure it is, yet right in the midst of the charismatic conference this type of heresy was given a warm and enthusiastic home. This, my friends, is NOT true Christian unity.

### **Praise God for Purgatory**

Another illustration of the gross heresy countenanced in the charismatic-ecumenical movement is seen in a speech in Indianapolis by Tom Forrest.

Forrest is a Catholic priest based in Rome and is in charge of the Roman Catholic program to "evangelize" the world by the year 2000. He works hand in hand with the pope and is a great lover of Roman heresies.

One morning in Indianapolis, Forrest, speaking to the Roman Catholic session, said, "Our role in evangelization is not just to make Christians; our job is to make people as richly and as fully Christian as we can make them by bringing them into the Catholic church."



*Catholic Priest Tom Forrest*

Forrest continued by glorying in Catholic distinctives. He praised God for the sacraments. He praised God for the mass. He praised God for the priesthood, “according to the order of Melchisedec.” He praised God for Mary, the “Queen of Paradise, [who] is praying for us till she sees us in glory.” He praised God for the papacy. He praised God for Catholic tradition, for the saints, for the liturgy.

Finally, he praised God for purgatory. Yes, you read that right. Tom Forrest praised God for purgatory! He said:

“As Catholics--now I love this one--we have purgatory! Thank God! I’m one of those people that would never get to Paradise without it! It’s the only way to go. You can’t take any sin. You can’t take any imperfection. You can’t take any sin weakness of your character, not the littlest selfishness, not the littlest bit of disagreement with anyone else to Paradise. You have got to leave it all behind. And if you don’t get it done here, that’s



where you leave it behind, in purgatory. Thank God we know that!”

And the thousands of charismatic Catholics present that morning clapped and praised God right along with Forrest for all these foolish heresies. They all praised God for purgatory.

My friends, anyone who believes in the Catholic doctrine of purgatory doesn't believe the gospel of the grace of Jesus Christ. The believer's sins--all of them--were laid on Christ on the cross. He bore all of our sins, so that we can go free. The true place of “purgatory” was the cross of Christ! When I put my faith in Christ, I am justified by God, meaning declared righteous; I am made a child of God; I am forgiven of all my sins; I am given eternal life. None of this is achieved through purgatory; it is found in Christ right now.

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 John 5:10-13).

### **Protestants and the Rosary**

Another priest who has become popular in the charismatic movement is Michael Scanlan, the head of the Franciscan University of Steubenville in Ohio.

In Indianapolis, Scanlan spoke on “The Power of Intercession,” and gave a testimony of his experiences in

jail for picketing an abortion clinic in 1989. He said the group of demonstrators--Catholics and Protestants--were placed in an armory and spent the two weeks together. They had mass every morning; they said the Rosary two or more times a day; they had a seminar on Marian theology and papal teaching.

The main point that Scanlan made from this experience was the “blessing” of seeing “most of the Protestants say the Rosary.” In fact, he said some of them started wearing the Rosary around their necks, and since then when a demonstration is held in the Pittsburgh area, “Protestants who were in jail there have led the Rosary.”

Scanlan was enthused about this: “What can God do! What can God do in response to prayer! What power there is in simply coming before God and praying. The bonds of unity among us!”

Imagine allowing this kind of error to be spread without a word of reproof or warning! Imagine, speakers praising God for purgatory. Speakers praising God that Protestants are learning to pray to Mary. Yet it’s a fact. No warning was given by any of the leaders involved in these conferences--not by John Wimber, nor by Floyd McClung, nor by Karl Strader, nor by Loren Cunningham, nor by Larry Lea, nor by Joy Dawson, nor by Bill and Gloria Gaither, nor by Bob Weiner, nor by Jane Hansen, nor by Charles Kraft, nor by Peter Wagner, nor by Carl Richardson, nor by Paul Cain.

No one gave a warning. No one reproved heresy. No one cared anything about Bible separation.

No one said, “Hey, the Roman mass is blasphemous; avoid it!”

No one said, “Listen, folks, Rome teaches a damnable gospel which has led multitudes to hell; beware!”

No one said, “Look out, brethren, there are a lot of books over in the book sales area that will destroy your Christian life!”

Mr. Purgatory himself, Tom Forrest, gave the closing message of the Indianapolis congress on Saturday evening, and he was introduced and received as a true man of God.

Of course, Romanism was not the only error at New Orleans and Indianapolis; error abounded on every hand; but Romanism was the most glaring error and is therefore a clear example of what we are saying: that the walls of Bible separation are being broken down by the charismatic movement. It is building the apostate one-world church.

It is an understatement to say that there was great confusion about unity in Indianapolis, as there is in the charismatic movement it represented.

## **Confusion about Prophecy**

There was also confusion about prophecy in Indianapolis.

In his message, Peter Wagner of Fuller Theological Seminary claimed that the 1980s were the decade of prophecy, marking the beginning of a supposed restoration of prophecy to the churches.

Of course, there has always been prophecy in the charismatic movement, but this is different. Wagner called it “serious prophecy.” He said, “I’m talking about Jeremiah, Ezekiel, Daniel, Isaiah kind of prophecy, where God speaks to the churches.”

Prophecies were given during each general session of the conference in the evenings, and many of the speakers during the morning and afternoon sessions gave

prophecies and spoke of revelations they have allegedly received from God.

One group of the so-called “serious prophets” has been established in Kansas City since 1982 under the umbrella of the Kansas City Fellowship (KCF) and Grace Ministries, with Mike Bickle as their leader.

Some of these are Bob Jones (NOT the Bob Jones of Bob Jones University!), John Paul Jackson, David Parker, Jim Goll, Francis Frangipane, and Reuven Doron. Paul Cain from Dallas, Texas, is closely associated with the Kansas City Fellowship and is considered the greatest prophet in their midst. [Since we wrote this report in 1990, Paul Cain has been exposed as an alcoholic and a homosexual.]

The prophets with the KCF are not the only new charismatic prophets by any means. A great number of their leaders claim to receive prophecies from God.

Larry Lea is an example. He is considered the apostle of prayer for this century and frequently speaks of the revelations God supposedly gives to him.

John Wimber, too, has swallowed the continuing prophecy doctrine “hook, line, and sinker.” He has been given personal prophecies by Paul Cain and others associated with the KCF, and as a result has brought the KCF into his own Vineyard Ministries.

The growing influence these men are having in the charismatic movement is seen in the fact that Wimber, Bickle, and Cain spoke in Indianapolis and were received enthusiastically. Their session was one of the best attended of the conference.

Consider the chapter on “The New Prophets” for more about this. Here it is sufficient to say that the prophecy at Indianapolis was not biblical; it was confusion. The new prophets are frequently wrong in their predictions, even

by their own admission. They frequently misquote and misinterpret Scripture. They have even exaggerated their predictions. This alone is enough to show that they are not of God.

There was great confusion about prophecy in Indianapolis.

## **Confusion about Tongues**

The great common denominator of the Pentecostal-charismatic movement is “Holy Spirit baptism” and tongues. Yet the tongues of Pentecostalism are not the tongues of the Bible.

The tongues that I heard in Indianapolis were not languages, but were merely repetitious mutterings.

Larry Lea supposedly spoke in tongues Thursday morning, and his were an example of what is being passed off for tongues in the charismatic movement. It went something like this:

“Bubblyida bubblyida hallelujah bubblyida hallabubbly shallabubblyida kolabubblyida gloooooory hallelujah bubblyida.”

If you think I’m making fun of the man, you are wrong. That is taken directly from the audio tape of his message that morning, and that is exactly what he said when he was supposedly speaking in tongues.

If that is a language, it certainly has a simple vocabulary! My children had a more complex language than that when they were one year old.

The tongues of the New Testament were real languages. Biblical tongues was a language that the speaker could speak fluently but had never learned, and thus it was a miraculous sign. That’s what Acts 2 plainly says.

“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?” Acts 2:4-8

Paul, in 1 Corinthians 14, tells us more about tongues in the early church:

“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.” 1 Corinthians 14:20-22

Paul was trying to make the Corinthian church understand God's purpose in giving tongues. He quotes a prophecy from Isaiah 28 and applies it to New Testament tongues. The prophecy was that God would speak in foreign tongues to the Jews as a sign, yet they would not believe it.

THUS, TONGUES WERE A SIGN TO THE UNBELIEVING JEWS, TO THE NATION ISRAEL. Yet Israel rejected that sign as they did the sign of the death, burial, and resurrection of Christ, and they continued in their blindness and unbelief.

God, therefore, turned to take out of the Gentile nations a people for his name. That is what God has been

doing these past 2,000 years since the ascension of Christ. That is what the “church age” is all about.

One day God will again turn His “attention” to the nation Israel and all of Israel’s prophecies and covenants will be literally fulfilled during the Great Tribulation, the glorious return of Christ, and the establishment of the kingdom of God on earth.

The purpose for tongues soon ceased as the gospel was carried to the Gentiles. This is why we see so little about tongues after Pentecost. There are a couple of other mentions in Acts, then the reference in 1 Corinthians 12-14. That is all God says about tongues in the entire New Testament! And much of that is corrective. The church at Corinth was abusing spiritual gifts and had to be corrected, much like the charismatic movement of our day. The Corinthian church is not an exemplary church to imitate!

Friends, the miraculous tongues of the first century were not “bubblyida bubblyida bubblyida bubblyida”!

To say the least, there was great confusion about tongues in Indianapolis.

## **Confusion about the Gospel**

Paul’s fear for the carnal Corinthians was that they would bear with false gospels and false christs (2 Corinthians 11:1-6). That’s exactly what is going on within the charismatic movement. There were many false gospels and christs preached at Indianapolis.

The entire thrust of the meetings, supposedly, was world evangelism. There are aggressive programs to evangelize the world by the year 2000, and there are buzzwords such as “the whole church for the whole world.”

This will never work. The whole church, so called, is a hodgepodge of denominations, independent groups and assemblies, many of which preach false gospels and heretical doctrines. How can people who do not know the true gospel evangelize the world? They can't, of course.

### **Rome's sacramental gospel was at Indianapolis**

What about Rome's sacramental gospel? The confusion surrounding the gospel in the charismatic movement is seen in the acceptance of Rome with its false gospel. And Rome's gospel was preached at Indianapolis.

In the afternoons, the Catholics held what they called a "School of Evangelism."

On Thursday priest Chris Aridas spoke on "Vision of Catholic Evangelization" and said:

"Do not be satisfied with conversion to Jesus; seek to be converted to the church. ... A Catholic evangelist knows sin did not destroy what we are in God's plan. We have to remember that as Catholic evangelists we are good. And those who have not yet accepted the Lord are good. ... This is why the virgin Mary is so important in evangelism."

This illustrates the great confusion about the gospel in Indianapolis.

A workbook called "Bringing Christ to My Everyday World" was used for the Catholic School of Evangelism. Chapter six is entitled "Sharing the Gospel of Jesus." What gospel are these Catholics sharing? That particular lesson was given in Indianapolis by John Boucher, and he started by giving what he called simple summaries of the gospel. One of those was the Nicene Creed. And what "gospel" does the Nicene Creed offer? The last part of it says:

"We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of



sins.” (John Boucher, *Bringing Christ to My Everyday World*, Chariscenter USA: Notre Dame, 1990, p. 13)

That IS the gospel of Rome, of course. Rome teaches that Christ died for man’s sins and that He delivered salvation into the hands of the Catholic Church to distribute. Salvation is achieved by coming to the church, being baptized, being faithful to the sacraments of the church, then going to purgatory (as priest Tom Forrest so eloquently explained), and finally--hopefully, possibly--being released to paradise.

Boucher called for a volunteer to help him teach the crowd how to lead someone to “receive the gift of the Holy Spirit.” He asked this volunteer, “Would you like to open your heart more deeply to the gift of the Holy Spirit that you received in baptism?”

When the volunteer had prayed, Boucher also prayed thusly: “I thank you for the gift of salvation. Lord, I pray you will give Perry a sign, and I ask you and Mary to pray for that.”

Is that Bible evangelism? Most definitely not!

Boucher said the gospel can be summarized as “Jesus Christ is Lord.” No it can’t. That’s not the gospel. Jesus Christ IS Lord, and those who are saved receive Him as Lord, but that’s not the gospel. It’s essential that we not confuse the gospel. The gospel is summarized for us by God in 1 Corinthians 15:1-4 --

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

and that he was buried, and that he rose again the third day according to the scriptures.”

That’s the gospel of Jesus Christ, folks. That’s the one. That’s IT. That’s the one that will get you to heaven, praise God!

A man must know that he is a condemned sinner and that there has been a full salvation purchased by Jesus Christ on the cross. This payment for the sin debt was received by God the Father, as is testified by the resurrection of Christ from the dead. The gospel message is that Christ died for our sins according the Scriptures, that he was buried, and that he rose again the third day according to the Scriptures. The gospel is that full, free, eternal salvation is offered to any sinner who will receive it from the hands of the resurrected Christ.

Any gospel that differs from the one in 1 Corinthians 15 is a false gospel. And the apostle told us what to do about false gospels:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8).

That’s what God says about the Catholic leaders in the charismatic movement who are preaching the Roman gospel. Let them be accursed. That might not be nice etiquette, but it is Bible and it is the truth.

### **Praying the Rosary Is Evangelism**

Evangelism was a key word in Indianapolis, but most of it was certainly not Bible evangelism.

Priest Tom Forrest, who was treated as a spiritual hero at New Orleans ‘87 and Indianapolis ‘90, gave several illustrations of how he “evangelizes.”

In a message at New Orleans he said that he evangelizes by walking through the streets of Rome saying the Rosary and praying for those he passes. What a strange method of evangelism! Of course, you can expect anything from a man who praises God for purgatory.

In a message at Indianapolis Forrest said, “Now when you are doing something with your music and your praise to improve the liturgy of your parish, you are evangelizing.”

Oh? Improving church ritual is evangelizing!

Forrest also said in Indianapolis, “So evangelization is never fully successful; it’s only partial until the convert is made a member of Christ’s body by being led into the [Catholic] church.”

Forrest is confused. Evangelization is preaching the gospel so people can be born again. To confuse that with discipleship whereby a person is brought into a church and trained in the Word of God is great confusion. Salvation is never to be confused with discipleship and Christian growth. To do so is to mix works with faith, law with grace, and is to pervert the gospel.

### **Baptismal Regeneration Preached at Indianapolis**

Lutheran pastor LeRoy Flagstad of Rapid City, South Dakota, spoke on Saturday afternoon at the Lutheran session, and his sermon, “Do Baptized Lutherans Need to be Born Again?” was available at the Lutheran sessions. What gospel did this charismatic pastor offer to a lost and dying world? Consider:

“How this new birth happens is even more miraculous than physical birth. But one thing is clear, we know it happens through baptism. ... Christian life begins in baptism. It is a powerful sacrament. It is an instrument used by God to bring new birth. A person who is

baptized, regardless of age, is “born again.” ... At the baptismal font he was given spiritual birth. ... A few “Holiness” groups have made this teaching [eternal security] one of their teachings. They believe that “once saved, always saved,” that no matter what happens, a person never falls away from God. This is not Lutheran teaching. Relationships can be broken. Solemn covenants in marriage can end in divorce, with two people no longer married. This can also happen in a spiritual way.”

This is a false gospel. It's not Bible; it's heresy. We don't point men to a baptismal pool for the new birth, but to the living, resurrected Jesus Christ who paid the full price for sin and who is waiting to enter into the lives of those who call upon Him and to place them into an eternal father-son relationship with God through His blood and the power of the Holy Spirit. Baptism doesn't do that!

Indeed, there was great confusion about the gospel at Indianapolis as there is throughout the charismatic movement.

## **Confusion about Healing**

There was also great confusion in Indianapolis about healing.

Lots of professed healers were there, including Charles and Francis Hunter--”the Happy Hunters” as they're often called. The Hunters illustrate the confusion about healing that is rampant within the charismatic movement. They call their book *How to Heal the Sick* a “handbook for the everyday Christian who needs to know how to minister healing biblically.”

The Hunters teach that every Christian should heal and that it is always God's will to heal. If a healing does not

occur, there supposedly is a problem with our faith. In *What They're All About*, Francis Hunter says:

“You see, Jesus gave us the job of laying hands on the sick and believing for their recovery. Don't get hung up and say, ‘God does it all.’ ... With my heart and soul I believe that this end-time revival will be won by or will be accomplished by the multitudes who are obediently going out and laying hands on the sick. ... We show you how to speak to a mountain, believe and get the miracle you need.”

That's plain foolishness. If healing is God's will and is part of His promise to the Christian in this present world, why aren't the Hunters perfectly healthy? He is bald. She has terrible eyesight and can't see without her glasses; she wears a wig and is overweight. I'm not trying to poke fun



*Charles and Francis Hunter*

at them. I'm trying to show the hypocrisy associated with the teaching that healing is in the atonement.

During a healing crusade in the Philippines, Francis Hunter developed pink eye and had to go to the doctor for treatment, in spite of their prayers for her and their proclamations against the disease. My friends, I don't want to be rude, but this is hypocrisy and it is ridiculous.

If Christians can lay

hands on the sick and heal, why do the Hunters only see a few healed of those who come to them for healing (and even that is questionable)?

I have seen the wheelchair cases brought into their meetings, then wheeled away just as crippled as they were before they came.

This never happened when people came to Jesus Christ for healing. My friends, if the healing gift is for every Christian today, why can't Christians heal?

The simple fact is that Christians cannot heal like Christ did, because it is not God's will that they do so. Christians cannot heal like the apostles, because the healings wrought by the apostles were "signs of an apostle" and were not done by other Christians (2 Cor. 12:12).

We deal more with the matter of healing in a separate chapter, "Is Healing in the Atonement?"

Suffice it here to say that there was great confusion in Indianapolis about healing, as there is in the charismatic movement it represents.

## **Confusion about Woman's Ministry**

Many of the speakers in Indianapolis were women. Speakers during the general evening sessions included Jane Hansen of Women's Aglow, Joy Dawson, Linda Loontz, and Ernestine Reems. Other women gave prophecies during the evening sessions. Dozens of other women spoke to mixed audiences during the morning and afternoon sessions.

This is confusion. The Bible forbids women from teaching or usurping authority over men:

"Let the women learn in silence with all subjection.  
But I suffer not a woman to teach, nor to usurp

authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (1 Timothy 2:11-14).

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law” (1 Cor. 14:34).

Why are these plain Scriptures ignored almost throughout the charismatic movement? God forbids women to teach men. They are to keep silence in the churches. They are not to preach. They are not to pastor. They are not to prophesy and speak in tongues over men. This is forbidden.

Some will say, foolishly, that Paul had a bad attitude toward women. Did he? No, the things he wrote in his epistles about women were not his own thoughts and feelings. Note:

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant” (1 Cor. 14:37).

Paul had great problems with the carnal Christians at Corinth. They had difficulty accepting his authority, and he had to speak rather sharply. Those in the charismatic movement have a similar attitude toward the authority of the apostle Paul. Few charismatics would admit that they do not believe and accept Paul’s doctrine, but in practice most do not. Most simply ignore Paul’s commandments about women.

This, my friends, is confusion.

## **Confusion about Rock Music**

At New Orleans and Indianapolis, separate meetings called Youth Explosions were held. The one at Indianapolis was held in an enclosed sports stadium several blocks from the Hoosier Dome where the main meetings were conducted. During concerts, the building was darkened except for the lighted stage, and the three thousand or so young people swayed and jived in the dark to hour after hour of rock music. This was interspersed with sermons which amounted to ecumenical brainwashing.

One speaker had the young people shout their denominational names into the air all at the same time and said, "This is the kind of noise God loves." The goal, obviously, was to break down every doctrinal and denominational barrier. That speaker said, "We are not denominationized Christians; we are world Christians," and, "Denominationalism is hardening of the categories."

That's clever, but it's also wicked. The Scriptures are given for doctrine (2 Tim. 3:16). Those who hold doctrines contrary to the Scriptures are to be rejected and avoided (Rom. 16:17). Remember that one of the denominations involved here is Roman Catholicism.

The key spirit of the charismatic movement today is ecumenism fed by the downplaying of Bible doctrine and, sadly, the young people at Indianapolis were bombarded with a steady blast from that false wind.

Ecumenism has been one of the major themes of contemporary Christian music since its inception.

## **Confusion about Revival**

Another theme of charismatic prophecy is end-time revival.



Peter Wagner of Fuller Seminary spoke on “Warfare and Intercession” on Thursday morning, August 16, 1990, and referred to the end-time revival the charismatics are expecting:

“What I am saying now here ... is that all these signs, all that the Spirit is saying to the churches, are pointing to the great revival, the capital “R” revival, you know? ... children are praying, children are prophesying, children are laying hands on the sick and they’re getting healed. This is still kind of rare, but this usually will happen. There’ll just be an outpouring of spiritual power over the next 10 or 15 years that I’ve been describing.”

Note that Wagner referred to special miracles being done by children. This is being prophesied by Paul Cain and Bob Jones (NOT the Bob Jones of Bob Jones University in Greenville, South Carolina) and other new prophets. The problem with the charismatic revival, so called, is that it is not a true Holy Spirit revival. There are three reasons why I know this is true:

*FIRST, WE REJECT THE CHARISMATIC “REVIVAL” BECAUSE OF ITS STRANGE, UNSCRIPTURAL ROOTS.*

Vinson Synan, chairman of the congress in Indianapolis, is a Pentecostal and a historian. In the introduction to *Azusa Street: The Roots of Modern-day Pentecost*, he says:

“Few events have affected modern church history as greatly as the famous Azusa Street revival of 1906-1909, which ushered into being the worldwide twentieth-century Pentecostal renewal. From this single revival has issued a movement which by 1980 numbers over 50,000,000 classical Pentecostals in uncounted churches and missions in practically every nation of the world. In addition to these Pentecostals, there are untold numbers of charismatics in every

denomination who can trace at least part of their spiritual heritage to the Azusa Street meeting.” (page ix)

The strange “revival” in Los Angeles is considered so important to the leaders of today’s charismatic movement that it was announced in the *AD2000* periodical that “donations are being solicited to restore the house at 216 N. Bonnie Brae, Los Angeles, that played a significant role in the development of Pentecostalism in the United States. It was there, in 1906, that the famous revival began that soon moved to the Azusa Street facility because the Bonnie Brae house was too small to accommodate the crowds.” (*AD2000*, Volume 1, Number 6, July 22-26, 1987)

The things that happened at the mission on Azusa Street in the early 1900s are indeed happening today in the charismatic movement, and this backs up the claim by charismatic leaders such as Vinson Synan that the “spirit of Azusa Street” is the spirit that energizes them today. The problem is that the spirit of Azusa Street was not the Holy Spirit of God.

Consider some excerpts from the eyewitness report of the things which happened at Azusa Street:

“Some one would finally get up anointed for the message. All seemed to recognize this and gave way. It might be a child, a woman, or a man. ... Some one might be speaking. Suddenly the Spirit would fall upon the congregation ... Men would fall all over the house, like the slain in battle ... The scene often resembled a forest of fallen trees ... Presumptuous men would sometimes come among us. Especially preachers ... The breath would be taken from them. Their minds would wander, their brains reel. Things would turn black before their eyes ... Brother Ansel Post, a Baptist preacher, was sitting on a chair in the middle of the

floor one evening in the meeting. Suddenly the Spirit fell upon him. He sprang from his chair, began to praise God in a loud voice in ‘tongues,’ and ran all over the place ... There is much ‘slaying power’ manifest ... Strong men lie for hours under the mighty power of God, cut down like grass.” (Frank Bartleman, *Azusa Street: The Roots of Modern-day Pentecost*, Logos, 1980, pp. 59-64)

These are strange things--things which did not happen in the New Testament churches which were under the leadership of the Lord’s apostles. They are things caused by a spirit other than the Holy Spirit. But these very things happened in New Orleans and Indianapolis and are happening at other charismatic forums across the world.

In the chapter on New Orleans ‘87 we examined the practice of “spirit slaying” and saw that it is unscriptural.

Not only do the charismatics trace their origin to Azusa Street and the beginnings of Pentecostalism at the turn of the century, but also to the Catholic mystics and strange offbeat groups of past centuries. In his book *The Latter Days* Synan attempts to trace the roots of the “greatest revival in human history,” and what strange roots he finds!

Synan finds the Pentecostal spirit in the Montanists of the second century. Montanus and his followers spoke in tongues, had visions, and claimed to be the direct mouthpieces of the Holy Spirit; they demanded celibacy, asceticism, and all sorts of unscriptural things.

Synan then finds the Pentecostal spirit moving through the Roman Catholic Church during the “dark ages” in their weird mystics, but you won’t find a more unscriptural, confused lot than these Catholic saints.

Synan sees the Pentecostal spirit breaking out among the Irvingites of the mid-1800s. Edward Irving accepted a mentally-imbalanced “tongues-speaking” woman, Mary Campbell, as a prophetess, and organized a cult called the Catholic Apostolic Church after being expelled from a Presbyterian church for heresy.



*Vinson Synan*

I know the charismatic “revival” is nothing of the sort because its roots are unscriptural and cultish.

*SECOND, WE REJECT THE CHARISMATIC “REVIVAL” BECAUSE IT IS DIVORCED FROM LOVE FOR SOUND DOCTRINE.*

This was evident at Indianapolis, as we have seen. Doctrinal confusion reigns supreme in this supposed revival. Yet Christ thrice said the Holy Spirit is the “Spirit of Truth” (Jn. 14:17; 15:26; 16:13).

I know the charismatic “revival” is nothing of the sort because it does not respect Bible truth.

*THIRD, WE REJECT THE CHARISMATIC “REVIVAL” BECAUSE OF THE UNSCRIPTURAL PHENOMENA IT PRODUCES.*

What are the phenomena of the charismatic movement? They include slayings, unintelligible babblings and mutterings, shakings, trances, uncontrollable laughter, and spiritual drunkenness.

This is not a Bible revival. It is confusion.

### **Conclusion**

So this was Indianapolis '90. Some might ask, "Do you reject the entire charismatic movement because of what you saw in Indianapolis and New Orleans?"

Yes, I do. I have traveled enough and studied enough to know that what I saw at these conferences is indicative of the entire movement.

That doesn't mean that I believe all charismatics are lost. Christians can be deceived. That's why Paul wrote in 1 Corinthians 11 that he feared for the church at Corinth that they would be deceived by the devil. That is a very real danger for Christians if they are not watchful.

There are doubtless some born again people in the ecumenical movement. The church of Sardis had a name that it lived but was dead. It was already apostate at the writing of Revelation. But Christ said, "Thou hast a few names even in Sardis which have not defiled their garments ..." (Rev. 3:4).

How many in the ecumenical movement are truly saved. Only the Lord knows. That's not our business, anyway. Our business is to earnestly contend for the faith once delivered to the saints and to mark and avoid error (Jude 3; Romans 16:17).

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

All I know is that when I see heresy, I'm going to do what God says and avoid it.

## The New Prophets

Since its beginning at the turn of the twentieth century, the Pentecostal movement has been the breeding ground for strange, unscriptural things--things such as unintelligible babblings, spirit slaying, and women preachers. Prophecy, too, has been a part of Pentecostalism. Words of prophecy, visions, and voices have played a key role in many of the most popular Pentecostal and Charismatic ministries. Youth with a Mission was started, supposedly, through a vision. The Full Gospel Business Men's Fellowship International was built, supposedly, upon a prophecy. Oral Roberts built many of his ministries, such as the City of Faith, upon supposed visions. Lonnie Frisbee's ministry at the head of the Jesus People movement in the 1970s was built on alleged prophecies that he and Chuck Smith's wife received.

Prophecy is nothing new to Pentecostalism, yet the 1980s witnessed the rise of men and women who claim a prophetic ministry akin to that of the apostles and prophets of the Bible. This is new, at least in the breadth of their popularity and acceptance. These "new prophets" aren't satisfied with giving a "word of prophecy" now and then; their detailed and sweeping predictions and strange interpretations of Scriptures are given with an authority that only Bible prophets claimed.

The new prophets speak as oracles of God and claim that God is restoring the ministry of the first century apostles and prophets for a last-days revival, a revival into which we supposedly are entering, a revival that will purify the "church," evangelize the world, and usher in the coming of Christ.

Peter Wagner of Fuller Seminary spoke of this during a message at Indianapolis '90:

“In 1980, God began speaking to the churches about the resurgence of biblical prophecy. Now this is new; it's only 10 years old, so a lot of us are not tuned into this yet. ... many of your churches also are now becoming involved in prophetic movement. And I'm talking about serious prophecy; I'm talking about Jeremiah, Ezekiel, Daniel, Isaiah kind of prophecy, where God speaks to the churches. ...

“But what I am saying now here ... is that all these signs, all that the Spirit is saying to the churches, are pointing to the great revival, the capital 'R' revival, you know? ... children [will] start praying on the level of adults, and I've heard reports of several places around this country, and around Argentina, where children are praying, children are prophesying, children are laying hands on the sick and they're getting healed. This is still kind of rare, but this usually will happen. There'll just be an outpouring of spiritual power over the next 10 or 15 years that I've been describing.”

Note that Wagner points to “Isaiah and Ezekiel kind of prophecy” being restored. This is the new prophetic movement that is beginning to have an influence across the charismatic movement.

One group of the new prophets are associated with the Kansas City Fellowship (KCF), which since its beginning in 1982 has grown to over 3,000 members in six congregations. This year [1990] the Kansas City Fellowship formally became a part of John Wimber's Vineyard Fellowship. Mike Bickle is the leader of the KCF and its associated Grace Ministries, and some of their prophets are Bob Jones (not the Bob Jones of Bob Jones University), John Paul Jackson, David Parker, Jim Goll, and Francis Frangipane.



Another influential “new prophet” is Paul Cain. Cain lives in Dallas, Texas, and was a co-worker with the late William Branham (A.H. Pohl, “William Branham: Prophet or Profiteer?” *O Timothy*, Volume 7, Issue 4, 1990), but he worked with the Kansas City Fellowship beginning in 1987, when he was received by them as a “father.” Kansas City prophet Bob Jones stated that Cain is “the most anointed prophet that’s in the world today.” (Bob Jones, audio tape, “Visions and Revelations,” interview with Mike Bickle, Kansas City, MO: Grace Ministries, 1988). Since we wrote this report in 1990, Paul Cain has been exposed as an alcoholic and a homosexual.

Many charismatic leaders have accepted the new prophets and have close fellowship with them. The influential *Charisma* magazine has endorsed “the prophets” with favorable reports. In September 1989,



*Mike Bickle, John Wimber, Paul Cain*

*Charisma* ran an article entitled “How is God Speaking Today?” and featured Paul Cain, Bob Jones, Rick Joyner, and Bill Hamon--all supposed prophets of God through whom God is speaking today. In January 1990, *Charisma* featured “Prophecy 1990: What is the Spirit Saying to the Churches?” This included statements by Paul Cain, Bob Jones, John Sanford, John Paul Jackson, Bill Hamon, and six others who have what *Charisma* called “recognized prophetic ministries.”

As mentioned earlier, John Wimber put his arms around the new prophets and endorsed the new prophetic ministry. He unreservedly endorsed Paul Cain, merged the Kansas City Fellowship into his Vineyard Ministries, and supplied much of the funding for the Shiloh project, a prophetic outreach of the Kansas City Fellowship’s Grace Ministries.

True to his Quaker roots, Wimber was not satisfied with a life of simple faith; he wanted to “feel God.” He wanted to “see” something. He wanted to “do the stuff,” as he called miracle working. Though Wimber claimed that he believed that the Bible is the final authority, he undermined that affirmation by exalting experience and by putting down the Bible-alone approach to truth. HE WAS A STUDY IN CONTRADICTIONS, but it was his allowance for extra-biblical revelation and his lust for signs and wonders that created the contradiction.

Wimber warned against “worshipping the book” and mocked those who judge everything strictly by the Bible and do not allow for “new things,” saying they have “God the Father, God the Son, and God the Holy Book” (Wimber, as cited by Hank Hanegraaff, *Counterfeit Revival*, p. 109). On another occasion Wimber warned against being “too rigid” and “too heavily oriented to the written Word” (Ibid.). To the contrary, the Psalmist said the written Word “is a lamp unto my feet and a light unto

my path” (Ps. 119:105); it is impossible to be too strongly oriented toward the Bible! In a healing seminar, Wimber made the following frightful statement, “It’s evil when you hide behind doctrinal beliefs that curtail and control the work of the Spirit. ... The Church today is committing evil in the name of sound doctrine. And they are quenching the work of the Holy Spirit” (Wimber, *Healing Seminar Series*, cited from *Testing the Fruit of the Vineyard* by John Goodwin).

[After this report was written in 1990, Wimber eventually pulled away from the new prophets to some extent and the Kansas City Fellowship again became independent of the Vineyard.]

Illustrative of the increasingly visible role the prophets are playing in the mainstream charismatic movement, Paul Cain and Mike Bickle appeared together with John Wimber at the large ecumenical-charismatic meeting, Indianapolis ‘90, which also featured leaders as diverse as Larry Lea, Loren Cunningham of Youth with a Mission, Vinson Synan, Jane Hanson of Women’s Aglow, the Happy Hunters, Melody Green, Bob Mendelsohn, Carl Richardson, Ithiel Clemmons, Floyd McClung, Jack Hayford, Peter Wagner, the Gaithers, Bob Weiner, Charles Kraft, and Karl Strader.

It is clear that the new prophets have gained wide popularity and acceptance. What are we to think of this? In a nutshell, after close examination, we reject the new prophets on the same basis that we reject other claims of the charismatic movement: the claims are unscriptural and spiritually deceptive.

Consider that--

Their healers can’t heal.

Their tongues aren’t tongues.

Their doctrine isn’t scriptural.

Their binding of the devil doesn't bind.  
Their slayings don't slay.  
Their Christian rock isn't Christian.  
Their prophets are inaccurate.  
This is the sad truth about the charismatic movement.

## **WHY WE REJECT THE NEW PROPHETS**

### **Inaccurate Prophecies**

The Bible gives many tests of a prophet. One is in Deuteronomy chapter 18:

“And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (Deuteronomy 18:19-22).

God instructs His people that if a prophet's predictions do not come to pass, that prophet is not to be feared because his ministry is not of the Lord. God confirms the ministry of His prophets with fulfilled predictions.

The new charismatic prophets fail this Bible test terribly. In fact, they only claim to be 10% to 65% accurate! This was stated in a message by Bob Jones, a “prophet” with the Kansas City Fellowship (and NOT the Bob Jones of Bob Jones University).

Bob was “told” that the general level of prophetic revelation in the church was about 65% accurate at this time. Some are only 10% accurate. He said that prophecy is increasing in purity, but there is still a long way to go for those who walk in this ministry (Rick Joyner, “The Unfolding of a Prophet,” *Fulness Magazine*, Fort Worth: Fulness House, Inc., Jan-Feb. 1990, p. 13, quoted in *Latter-day Prophets*, Albert J. Dager, p. 11).

We believe, in fact, that the 65% claim is grossly exaggerated.

These new prophets have many ways of explaining away the fact that they can’t prophesy accurately. Mike Bickle, in his message at Indianapolis ‘90, separated revelation from interpretation and claimed that the errors in their prophetic ministries arose in the area of interpretation. Consider his strange, twisted reasoning:

“[Those who think that the prophet who has a revelation must] clearly have the same anointing to get the interpretation--that was a dead wrong premise. The person that gets the revelation not necessarily at all gets the interpretation. And then the application of what to do with it, where to speak it, is a third entirely different issue under the topic of administration.

“Bob Jones has made a powerful statement. He talks about being 60% wrong. He says there’s a lot of prophets--talking about himself--that are 60% wrong. He’s talking about 60% wrong on his interpretation and his application. He’s not talking about 60% wrong on revelation. There’s been a lot going around, ‘Can prophets be 60% wrong?’ Absolutely not. ‘Can prophets not fully interpret what they see?’ Absolutely yes. That’s what team ministry is about; that’s what government is about; and that’s what divine order is all about, needing one another in the members of the body of Christ.

“So we’ve been on a journey. The enemy has come to us and has said, ‘You’ve erred.’ He wants us defensive. God the Father has said, ‘If you stay teachable, I’ll keep bringing you decade by decade into the unfolding purpose of God’” (Mike Bickle, “The Prophetic Ministry,” Indianapolis 1990, August 17, 1990).

Note that Bickle quotes Bob Jones approvingly about the great amount of error that is in the new prophetic ministries. But he excuses this error by claiming that the new prophets don’t have to be able to rightly interpret the revelations they receive from God. He claims it is the devil who accuses them of erring. Bickle is wrong. It is God in the Holy Scripture who accuses them of erring, and therefore of not being true prophets of God. The holy prophets of old did not err, neither in “revelation” nor in “interpretation.” They simply did not err! The holy prophets of God of old were not fumbling and stumbling along as these new “prophets” are, supposedly learning and growing in the prophetic ministry. The holy prophets of old had the God-given ability to predict the future unerringly, unfailingly, perfectly, because they were speaking as the true mouthpieces of God. This mumbo-jumbo about there being a distinction between revelation and interpretation in the prophetic ministry is foolishness. Those who accept it are flying in the face of Deuteronomy 18.

In spite of their excuses and explanations, we know that the new prophets are not of God because their prophecies are often wrong.

### **Speaking Contrary to Scripture**

Not only are the new prophets unable to predict the future accurately, but their prophecies are contrary to Scripture. This is proof that they are not prophets of God. No prophet of God will contradict the Bible.

Yet these new prophets, for example, are predicting a worldwide revival for the end time. Where does Scripture predict this? Contrariwise, the Bible predicts apostasy. The Lord and His apostles foretold perilous times for the last hours. In Matthew 24 the Lord Jesus Christ was asked about conditions prior to His return. This is what He prophesied about the latter days:

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many. ... And many false prophets shall rise, and shall deceive many. ... And there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”  
Matthew 24:3-5,11,24

Observe that the first thing Christ mentions about the last days is great religious deception. He warns that there will be MANY false prophets and MANY will be deceived. Christ paints the picture of worldwide deception, with multitudes of people following miracle-working false prophets. This is a picture of the charismatic-ecumenical movement. The only signs and wonders mentioned in Bible prophecy in reference to the last hours of the church age are deceiving signs and wonders! In light of this, it is amazing that John Wimber actually called his healing campaigns “Signs and Wonders Conferences”!

Consider also the prophesies in 1 Timothy 4; 2 Timothy 3-4; 2 Peter 2-3; 1 John 2; and Jude.

What do we see today? We see exactly what the Bible prophesies. We see apostasy throughout Christianity. The

Roman Catholic Church claims to be Christian, but it is a system of gross error. The World Council of Churches represents roughly 500 million people in more than 300 denominations who profess to be Christians, yet great numbers of their leaders are theological modernists and universalists. Sadly, the truth is that most Christian denominations today DO NOT follow the Word of God. And this is exactly what the Bible prophesies.

The new prophets are wrong. Their prophecies of a worldwide last days revival are wrong. They take Scriptures which describe conditions on earth that will follow Christ's glorious return and misapply them to this present time.

Many other examples could be given of the way the new prophets teach contrary to the Bible.

Paul Cain, Rick Joyner, and others prophesy that a "new breed" of Christians will rise up in these last days and will demonstrate signs and wonders such as the world has never before witnessed. Supposedly, some of these new breed Christians will actually become immortalized while on earth (before the return of Christ). They will walk through walls and rays of healing light will come out of their hands. They will do every sort of miracle the world has ever seen. Bob Jones of the Kansas City Fellowship prophesied of this as follows:

"I went and I seen the Lord, and it was like He was looking at little yellow things--little round, yellow things like a spirit of God itself. And there were billions of them. And it was like Him and all the angels were looking through these and every once in awhile they's say, 'Hey, here's an end-time one; get it down here on the end. Here's another good one.'

I said, 'What are you doing?'



“He said, ‘Oh, we’re collecting those who are foreknown and predestinated for the end-times, for you see, they’ll be the best of all the seed that’s ever been. And we’re looking through the seeds and this’ll be your grandkids. This will be the end generation that is foreknown and predestinated to inherit all things. And these will be like grandchildren to you--even those that you minister to won’t be this generation; their children will be.

“You are to write into their minds, as they write into the children’s minds. You’re to bring them to a place to allow My Spirit to rule in their life where they can begin to set the Church on the proper foundations, as they will. They’ll birth the Church, but their children will attain levels of the Holy Spirit that they will not.

“Although their parents will reign over them and be the leaders of the last-day church, their children will possess the Spirit without measure. For they are the best of all the generations that have ever been upon the face of the earth. And the best of all generations are those elected seeds that will glorify Christ in the last days.’

“That’s the purpose so that Jesus in the last days has the seeds that will glorify Him above any generation that has ever been upon the face of the earth. They will move into things of the supernatural that no one has ever moved in before. Every miracle, sign and wonder that has ever been in the Bible, they’ll move in it consistently. They’ll move in the power that Christ did. Every sign and wonder that’s ever been will be many times in the last days. They themselves will be that generation that’s raised up to put death itself underneath their feet and to glorify Christ in every way.

“And the Church that is raising up in the government will be the head and the covering for them. So that that

glorious Church might be revealed in the last days because the Lord Jesus is worthy to be lifted up by a Church that has reached the full maturity of the God-man!" (Bob Jones, tape, "Visions and Revelations," 1988)

All of this is contrary to Scripture, yet this is the type of error that is coming out of the new prophetic movement.

Dozens of prophecies were given in New Orleans and Indianapolis, and a great many of them were openly contrary to Scripture. Consider one given during mass at New Orleans: "You have my real body; you have my real blood." Did God tell this individual that the elements of the mass were the actual body and blood of Christ? Of course not!

### **Misinterpreting Scripture**

Not only are these new prophets unable to predict accurately, and not only do they give prophecies that are contrary to Scripture, but they also cannot interpret the Bible properly. When they do refer to Scripture they invariably do injustice to it. They misapply Scripture and take things out of context.

An example of this is in Paul Cain's message at Indianapolis '90. Cain is called a great prophet by Wimber and many other charismatic leaders. But he is a terrible Bible interpreter. Cain quoted Ephesians 5:27 and Revelation 19:7-8, and applied these Scriptures to the churches today, saying "the church" will become purified BEFORE the return of Christ. Consider an excerpt from Cain's message:

"Ephesians 5:27--'That he might present to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish.' Revelation 19:7-8--'Let us be glad, rejoice, and give honor

to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.'

"I believe that God is raising up a victorious church. We're about to see the emergence of a victorious church that will be unequalled in power and unequalled in purity. So I want to submit to you today that these two passages do not refer to the church in heaven, they refer to the state of the church when the Lord Jesus Christ comes for her. And I want to be ready."

Both of these passages are clearly and plainly speaking of what the church will be AFTER the return of Christ, not BEFORE.

This kind of mishandling of Scripture is par for the course, though, for the new prophets. When they do use Scripture, they misuse it. This tells us that they are not following the Spirit of God.

### **No Zeal against Error**

The Bible gives us another standard by which to judge prophets in Jeremiah 23:

"But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings" (Jeremiah 23:22).

God says that true prophets will be zealous for truth and zealous against sin and error. Yet the new prophets have no concern for the error of ecumenism. Paul Cain, Mike Bickle, John Wimber, Peter Wagner and others involved in the new prophetic ministry participated in Indianapolis '90. Yet not one of them had a word of rebuke for the horrible apostasy present in the form of Romanism. They had no word of warning to turn the

Romanists from the abominable mass, or from the Catholic priesthood, or from the worship of Mary. They did not rebuke the mixed multitude at Indianapolis for false gospels. They did not correct the error of women preachers and bogus healings and many other errors.

Jeremiah 23:22 tells us that these new prophets have not stood in the counsel of God because they don't turn the people from their evil ways.

### **Deception**

Several times it has become evident that the new prophets are willing to exaggerate and lie about their prophecies.

In fact, Mike Bickle of the Kansas City Fellowship has admitted publicly that they have made exaggerations about prophecies that were used to establish the legitimacy of the KCF. One such exaggeration was their claims for a prophecy by Bob Jones:

“In one of the prophecies, KCF’s Bob Jones had predicted a drought in the Kansas City area that would end on a particular day. The drought was reported as starting in June and ending in August of 1983, on the day Jones predicted. When public records were checked, it was discovered that the drought started later than reported. It did rain on the day Jones predicted that it would, then the drought continued” (*Charisma*, September 1990, p. 42).

Another prophecy that was handled deceitfully was made by Paul Cain in regard to his visit to the Vineyard Ministries in California in 1989. He predicted that an earthquake would occur the day after he left Anaheim. It did not happen that way, though. Wimber and others claimed that this prophecy came true. They claimed that the earthquake in Armenia occurred the day after Cain

left, but it did not. It occurred while Cain was still in California. Albert Dager makes this important observation: “One wonders why lies are necessary to establish oneself as a purveyor of Truth?” (Albert Dager, *Latter-day Prophets*, Media Spotlight, 1990, p. 7).

This kind of duplicity was not witnessed among the holy prophets of old. They did not need to lie about their prophecies because they never erred in the first place.

### **Occultic Practices**

We are convinced the new prophets are involved in occultic practices.

Consider that their prophesying involves revealing personal things about individuals present in their meetings and in telling the future of these individuals. This is not Bible prophecy. It is soothsaying, fortune telling, divining.

There is the rare example in Scripture whereby God showed a prophet the future of an individual, but this is rare and is not what the Bible emphasizes. Yet this type of thing IS emphasized in occultic soothsaying.

The new prophets are involved in many other phenomena which are occultic in nature.

They speak of their flesh turning colors, supposedly indicating that God is doing something special. Bob Jones claims his hands turn blue and purple when God is answering prayer and is healing. This kind of thing is not a Bible phenomenon, but is occultic.

John Wimber prophesies that rays of light will emanate from the hands of prophets and healers in coming days. This is occultic.

Paul Cain’s ministry has been accompanied by claims of electrical power surges which blow out equipment. This is occultic.

Many of the very things the new prophets glory in are actually to their shame. They point to these manifestations as evidence that God is with them. In reality, it is proof that God is NOT with them. Beware.

There is frightful danger in replacing counsel from the Bible with directive prophecy.

Those involved with the new prophets acknowledge that they lean upon prophecies for direction, for decisions about life and ministry.

The Kansas City Fellowship is an example. It was established through prophecies that supposedly gave them their purpose and plan.

Christians have quit jobs, moved to other locations, changed ministries, built buildings, refused medical treatment, gotten married, gotten divorced, and done many other things because of prophecies they believed were from God. But great harm has come from this.

One danger is the fact that many of the prophecies are false, and people become discouraged and their faith is weakened when they realize that they trusted in a deception.

Beyond this, there are other dangers. People lose their confidence in the sufficiency of the Holy Scriptures to guide their lives. They develop the idea, whether consciously or not, that God doesn't guide them as clearly and personally as He guides a prophet. They gain an unhealthy dependency upon the prophetic ministry. Trusting the prophets to be God's oracles, they tend to make decisions without consulting the Bible. They therefore make decisions contrary to Scripture.

Albert Dager, in *Latter-day Prophets*, makes the following observation on the dangers of the new prophetic ministries:

“A major problem with listening to alleged prophetic voices is that while listening to them we shut ourselves off from hearing the true word of the Lord spoken into our consciousness by the Holy Spirit; we allow the prophet to usurp our own standing before God by believing that the prophet has an entrance to the Throne of Grace that we do not have. Yet God’s Word promises us that we can all enter boldly (though humbly) before the Throne of Grace. If we allow anyone--’prophet,’ ‘apostle,’ or pastor to place himself between the Father and us, we undo God’s grace in our lives. We will have recognized a priesthood that was never ordained by God. This isn’t to say that we cannot or should not seek counsel from others; but counsel is not the same as directive prophecy.”

Perhaps the greatest danger of the ministry of the new prophets is the tendency of many to build doctrine on their witness. I know that many will deny that they build doctrine on prophecies or upon anything except the Bible, but the fact remains that doctrine is being established upon prophecies, upon visions, even upon supposed discussions with demons.

An example of this extra-scriptural doctrine is in the area of spiritual warfare, which the charismatics have adopted with great enthusiasm. This was popularized by Frank Peretti’s novel, *This Present Darkness*.

Without question, spiritual warfare is an important part of the Christian life and ministry. Every Christian must war against the world, the flesh, and the devil, if he is to be victorious and fruitful for Christ. Yet the area of spiritual warfare into which the charismatic movement is being drawn goes far beyond that which Christians have been involved with through the centuries.

For example, charismatics conduct spiritual warfare conferences and claim to be “taking authority” over entire

cities and nations. Where does the Bible speak of this kind of thing? It is dispensational confusion. God has not told Christians to take authority over this lost, hell-bound world. That's not our job today. Jesus Christ will do that when He returns in power and glory to establish His kingdom on earth.

And this is only one example of the new doctrines that are sprouting up in the wilderness of confusion surrounding "the new prophets."

We can't go into this in depth, but the point we want to make is that these new things are built on extra-biblical "prophecies" rather than upon a solid Scriptural foundation.

Peter Wagner, in a message at Indianapolis '90, referred to the new spiritual warfare and spoke dogmatically of a number of things not supported by the Bible. Consider the following statements:

"But 1990, the year we're in, is the beginning of the great era of spiritual warfare. I believe that all we've seen about spiritual warfare has been just kindergarten, and God now in the '90s is going to take us up through the higher grades. We're gonna see spiritual warfare on many different levels that we haven't seen before, of spiritual warfare that need to be done. And we don't have the entire terminology yet, but one is sort of the ground level spiritual warfare. You know, casting out your average everyday sort of demon from people. [laughter] You know, like Jesus did. We've been doing that for quite awhile, and more of us are catching on how to do it, you know. But that's called the ground level.

Then there's the middle level of spiritual warfare, where I believe that there are spirits that are especially equipped and skilled in operating through individuals--satanists, occult practitioners, shamans,



witches, mediums, channelers--that whole New Age channel. I think there's a level of spirits there.

“And then there's a higher level of spirits. (I'm not saying there's only 3; there are probably 30 between each one.) But then there is a higher level of spirits that are territorial spirits. And they are assigned by the hierarchy of evil to dominate sometimes a geographical area like a country, or a state, or a city; sometimes a cultural group; sometimes a vocational group. One of my friends said that she has discerned a spirit over the wheat industry in the United States. You know, growing wheat?”

How does Wagner know these things? How can he speak so dogmatically? Some of it does come from the Bible. God does tell us in Scripture that there is demonic possession. The Scriptures also indicate that the powers of darkness are arranged in some sort of a hierarchy. Not a lot is said in Scripture about this, but there is a hint in passages such as Ephesians 6:18. But wait. Though the Bible has something to say about spiritual warfare, it does not go into such things as territorial spirits, spirits over the wheat industry, levels of spiritual warfare, and such. Yet note that Wagner speaks dogmatically about things that cannot be proven from Scripture.

Wagner has bought into the new prophet thing almost 100%, according to his own testimony at Indianapolis, and has a close relationship with some of the “prophets.” He testified, for example, of his relationship with John Wimber, a man who was caught hook, line, and sinker by the prophetic movement.

Wimber not only got doctrine from the new prophets, but also from conversations with demons. For example, Wimber believes some demons have bodies and some don't, and those who don't have bodies are second class demons, and because of their desire to be first class, they

possess people. Wimber admitted that he got this from conversations with demons!

Brethren, this is a great danger. Don't establish your Christian beliefs upon anything but the Bible alone. Cleave to the Scriptures! In this evil and confused hour, nothing can keep us on the straight and narrow path of truth except a thorough knowledge of the Holy Bible. If something can't be demonstrated clearly from Scripture, God's people are not bound to believe or follow it!

We don't need new prophets; we need a greater love for the old prophets! The Bible is sufficient. It is able to make the man of God "perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17). Cleave to it, and you'll not be led astray and you will not become adrift on the restless sea of charismatic confusion.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:19-21).

### **Testimony of a Former Pentecostal Pastor**

What did I feel as I heard the prophecies during the conferences at New Orleans and Indianapolis? My own feelings are described by Neil Babcox, a man who served as pastor of a Pentecostal church until leaving the

movement. Consider the testimony of this man who once gave “prophecies” himself and who believed in these things:

Prophetic messages were quite common at our church. In fact, whenever we assembled to worship, spiritual gifts, especially the gift of prophecy, were foremost in our minds. Even though we followed no prescribed liturgy, there was an unwritten order of worship that always included the opportunity for one to prophesy according to the proportion of his faith.

Our prophecies seldom if ever predicted the future. Instead they took the form of fervent exhortations or simple words of comfort. Generally they consisted of various biblical phrases and fragments pieced together like a patchwork quilt. Often they focused upon such themes as the imminent return of Christ or God’s forgiving love. Most of the time the prophecies were spoken in the first person as if God Himself were addressing us, but occasionally the phrase “thus saith the Lord” was used even as it was by the prophets of the Bible.

There was something distinctly romantic about the notion of prophesying. There you are standing in succession to the prophets of the Bible. Samuel and Elijah saw your day coming and were glad. True, your lips are unclean, but they have been touched by a live coal from off the altar. Like Isaiah, you have heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And you responded, “Here am I. Send me!”

Yes, it was all very romantic. But gradually, what had started as a romantic venture, an idealistic quest for spiritual gifts, was slowly, imperceptibly changing. Into what, I wasn’t sure. All I knew was that the excitement and romance of prophesying was turning into an uneasy sense that the prophecies I heard, including my

own, were hardly worthy of the name. The idea that they were the words of the Living God was beginning to seem painfully ludicrous. Would the romance now become a comedy of errors, or a tragedy, perhaps? At any rate, one thing was certain: this burden of the prophets was becoming a crushing, onerous weight. And I couldn't help wondering if the weight which I was carrying was not the burden of the Lord at all, but some foreign yoke of bondage.

In my case there were four simple words that played a decisive role in changing my heart: Thus saith the Lord. To me, these were most unsettling words. And the more I comprehended their meaning, the more I understood what the prophets meant when they spoke them and what the Holy Spirit meant when He inspired them, the more unsettling they became.

"Thus saith the Lord." What abuses I had seen of those words! what bitter fruit I had seen borne by men and women speaking these words! I have seen people married on the basis of guidance received from personal prophecies only to be divorced a week later because of a terrible scandal. Many lives have been harmed by such prophetic guidance. What actions, what conduct, have been countenanced by a "thus saith the Lord."

The moment of truth came when I heard a prophecy spoken at a charismatic church I was visiting. I was sitting in the church trying to worship God while dreading the approach of that obligatory moment of silence which signaled that a prophecy was about to be spoken. The silence came, and soon it was broken by a bold and commanding "Thus saith the Lord!"

Those words triggered an immediate reaction. Conviction, like water rising against a dam, began to fill my soul. "Listen my people." ...[the prophesy commenced] Until finally, the dam burst: "This is not

my God," I cried within my heart. "this is not my Lord!" (Neil Babcox, *A Search for Charismatic Reality - One Man's Pilgrimage*, pp. 46-59).

# Why Is Charismaticism So Popular?

What is causing so many to be drawn to the charismatic movement? Even cursory study of the Scriptures shows that charismaticism is in error about such things as divine healing, tongues, Spirit baptism, spirit slaying, spiritual drunkenness, ecumenism, and women preachers, yet multitudes continue to be drawn into the Charismatic orb.

I believe there are at least seven basic reasons for the popularity of this movement:

## Entertainment

One reason for charismatic movement's popularity is its entertainment orientation.

Jazzed up music and wild antics have been part and parcel with Pentecostalism since the Azusa Street "revival." The charismatic movement has gone ever more deeply into fleshly entertainment: hard rock music, rap, drama, dance, clowns, pantomime, flashy self-promoting gurus, you name it.

Charismatic television broadcasters pioneered the slick Hollywood-style performances so common now in large charismatic churches. *Charisma* magazine has long been a showcase for this. The ads ooze with worldly types of entertainment. And entertainment is always at the very heart of charismatic conferences such as New Orleans '87 and Indianapolis '90.

People like to be entertained! So it is not difficult to understand why an entertainment-oriented movement draws crowds.

## **Personalities**

I believe another reason the charismatic movement has grown so phenomenally is the dynamic personalities who have led it. The charismatic movement exalts men: sports stars, movie stars, music stars, beauty queens. Typically, female charismatic leaders are attractive and the males handsome.

A movement with powerful, attractive personalities will always pull in big crowds.

But all of this is in direct contrast with first century Christianity.

In the early churches, God chose the weak and foolish things to confound the wise and mighty of this world (1 Cor. 1:25-29). The first century church did not contend with the world on the world's ground and by the world's standards. God did not choose the most highly educated, the most beautiful, the most athletic, the most dynamic.

Perhaps the most noted leader in the early churches, the Apostle Paul, was weak in bodily presence and his speech contemptible (2 Cor. 10:10).

Though God hasn't changed His methods, the charismatic movement is enamored with worldly excellence. That is one of its errors and spiritual downfalls.

## **Emotion**

Another reason for the popularity of the charismatic movement is the emotional experience it promises. People like to have their emotions stirred. This is a major reason why people take drugs and drink liquor. They want an emotional high. They want to feel good.

Pentecostalism has always promised powerful emotional experiences. Charismatic testimonies abound in tales about deep emotional experiences.

“I felt the power come up my arm, and move down my spine...”

“I was overcome with joy and began to speak in an unknown tongue and was filled with a tingling sensation for hours.”

“I could feel God during the worship service.”

You’ve heard these testimonies, I’m sure. The Full Gospel Business Men’s Fellowship International’s magazine, *Voice*, is a showcase for this type of thing. It features testimonies of glorious experiences and powerful feelings.

Any movement that can promise such things will grow, regardless of whether or not it is grounded in the Scripture.

## Signs and Wonders

If you took away the promise of signs and wonders from Charismaticism, you would be left with a very small movement!

Yet what does the Bible say about signs and wonders in the last hours of the church age?

**First, the Lord Jesus Christ warned that an evil generation seeks a sign.** The Pharisees sought a sign from Him, and Christ answered, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth” (Mat. 12:39-40).



In spite of this solemn warning, the charismatic movement offers its wares of signs and wonders to this generation.

**Second, miracles do not produce faith.** Charismatics such as John Wimber and Peter Wagner promote “power evangelism.” Wimber said the world will believe when they see a sign. This is unscriptural. Miracles have never produced faith. Christ performed miracles such as this world had never before witnessed, yet most of those who saw those miracles with their own eyes turned from Him and did not believe (John 6:66). In Jesus’ story about the rich man who died and went to hell, we are taught that it’s not miracles which produce faith; it’s the Bible. The rich man pleaded with Abraham to send Lazarus back from the dead to testify to his brothers. Abraham reply is instructive: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Lk. 16:27-31). If men do not believe the witness of the Bible, they will not believe the most fantastic miracles.

In spite of these clear Bible teachings, the charismatic movement persists in its claim to be a signs and wonders movement, and any movement that makes such a claim will have a large following.

## Healing

Another reason the charismatic movement enjoys great numerical success is its promise of physical healing. An old television commercial said, “If you’ve got your health, you’ve got just about everything.” That pretty well sums up the philosophy of this world. Man is naturally oriented to the physical. He’ll do just about anything for health and earthly comfort and prosperity. The devil recognizes this, as we see from his statement in Job 2:4: “Skin for skin, yea, all that a man hath will he give for his life.” The devil

believed that Job cared more about his health than about the death of all his children and the loss of all his property. In Job's case the devil was wrong, but in general it is all too true that man's greatest concern is health and personal comfort.

Thus any movement that holds out the promise of healing will do very well indeed.

The medical field with all its healing promise is terrifically wealthy. People will pay outrageous fees for health. Doctors are revered almost as gods.

Any cult that promises healing has prospered, no matter how unbelievable its doctrine. Christian Science is an example. Every New Age cult that promises healing prospers. Witch doctors who promise healing prosper. Selling health tonics and supposed remedies for things such as baldness has always been prosperous.

I've seen the crowds who attend a Happy Hunter healing crusade or a Wimber signs and wonders conference. Many come because of the promise of healing. The problem is that the VAST majority go away unhelped. They leave confused and discouraged, filled with questions about why they or their loved ones were not healed.

The charismatic healers would go broke if they offered a money back guarantee! Of course, they would never do that. They continue to offer health and prosperity to their followers, and they continue to have lots of success among gullible, needy humanity.

## **Ignorance**

Another sad reason for the growth of the charismatic movement is widespread ignorance of the Bible. The average person in the West today is as ignorant of the

Bible as a pagan native in darkest Africa or a Hindu in India.

Hosea 4:6 contains this sad commentary on Israel of old: “My people are destroyed for lack of knowledge ...” How appropriate that statement is for our day. Widespread Bible ignorance has become fertile ground for Charismaticism.

## **Spiritual Deadness**

Another reason for the rapid growth of the charismatic movement is the spiritual deadness of Christianity. Many of those who have jumped into the wildfire of Pentecostalism and Charismaticism have leaped from the coldness of ritualism and bland orthodoxy.

Consider that the greatest number of registrants at New Orleans '87 and Indianapolis '90 were Roman Catholics. Episcopalians and Lutherans formed another large group. It is not difficult to understand why members of these denominations would be drawn to charismatic extremes. The people have become fed up with the dry bones of dead sacramentalism.

We see something similar in the Third Wave. Though not as lifeless as high churchism, it is becoming difficult to distinguish theologically modernistic schools from many evangelical ones. Consider Fuller Seminary. The school gave up its conviction that the Bible is infallibly inspired decades ago. There are Fuller professors who have said that homosexual and adulterous relationships are not necessarily sinful and who have supported the wretchedly apostate World Council of Churches.

It is not surprising that some within this context would be attracted to Charismaticism. At least it has a form of life and spiritual power. In the 1990s, the most popular

course at Fuller was taught by John Wimber on signs and wonders.

The testimony of Fuller professor Charles Kraft is instructive here. Kraft is involved with the charismatic movement and he spoke both at New Orleans and Indianapolis. Consider part of his message at Indianapolis, Friday morning, August 17, 1990:

“Good morning. ... I am an evangelical and have been for nearly 50 years, and am real happy to report that things like started happening in the 60s or so in the charismatic movement are starting to happen among evangelicals--among evangelicals who don't call ourselves anything else. I don't call myself charismatic; some other people do. But I just like to call myself an evangelical who is a little more biblical than I have been before. ...

“I teach at Fuller Seminary, so a lot of things I will be talking about are things you wouldn't expect from a professor at Fuller Seminary. But having come back from mission work in Nigeria, and spending my time teaching missionaries and internationals--international church leaders--it began to break into my consciousness that the kinds of workings of God that I was most acquainted with were not everything that was out there. I had been asked in Nigeria if I believed in evil spirits. This was back in about 1958. And I didn't know any good answer, so I said, ‘Do you have experience with them?’ And they said, ‘Yes.’ And I said, ‘O.K. I trust you, so I believe in evil spirits.’ I still don't know if I was telling the truth. But I spent a total of about five years in Nigeria and never saw a demon, and that isn't because they weren't there. It is because something was wrong with my eyes.

“So in the process of interacting with people--I've been teaching in the school of mission at Fuller now for 21 years--about 13 years ago, through just becoming alert

to the fact that there's a lot going on out there that we see in the Bible but as evangelicals we didn't know how to deal with, the opportunity came for us to invite someone to come and teach us about healing. Some of you know the story. We invited John Wimber to come and conduct a course in healing, power evangelism, whatever we like to call it, and my wife decided to attend that course. The course was basically for students, but as faculty members, we could attend. And we began to see healings happen in class. This isn't ordinarily what you'd expect in a seminary classroom, and eventually we got in difficulty with other seminary faculty because we were actually doing something in class, not just talking about [things]."

Consider what Kraft reveals here about the spiritual condition of evangelicalism's flagship seminary. Here is a veteran missionary who was not even sure he believed in demons! Several times in his message, Kraft referred to the pride of intellect that characterized his life as an evangelical leader. The fact is that Kraft represents a large crowd of evangelicals, and like Kraft, they are in danger of falling prey to charismaticism.

It is essential that churches do not lose their first love, that they be passionate in their relationship with Christ and the Bible. If Bible-believing churches would seek Christ daily with great fervency, with prayer and fasting and tears; if they would seek to win the lost with zeal; if they would believe God and pray for healing and for daily blessings--very few members would be lost to charismatic wildfire.

## **Spiritual Blindness**

Another reason for the rapid growth of charismaticism in this hour of apostasy is divinely-imparted blindness. God warns that if we reject His Word, he will blind our

eyes so that we will believe a lie. Consider 2 Thessalonians 2:11-12:

“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

This verse applies directly to the situation during the Great Tribulation when God will send strong delusion about the antichrist. This will be a judgment upon the world for refusing to believe the truth. But the application of this principle is true today, as well. When men do not believe the truth, they are turned over to delusion and error. This explains why multitudes believe something as strange and unreasonable as Mormonism, or Darwinian evolution. It also explains why multitudes follow charismaticism.

We believe the charismatic movement is a judgment of God upon those who refuse to believe His Word. Someone might say, “Wherein do charismatics not believe the Word of God?” We reply that they do not believe the Word of God about healing, nor about spiritual gifts, nor about prophecy, nor about the Holy Spirit, nor about sound doctrine, nor about the woman’s place in the church, nor about Bible separation.

# Baptized by Fire

One of the distinctive teachings of the charismatic movement is the baptism by fire.

Some Pentecostal groups have even named themselves such things as “Fire Baptized Holy Ghost” people. We read of this in Carl Brumback’s history of the Assemblies of God:

“Many shades of Protestantism lurked in the background of these men and women, but now they formed a sort of ‘United Denominations,’ fused by a baptism of fire into a single Pentecostal body” (*Like a River: The Early Years of the Assemblies of God*, p. 13).

The doctrine of being baptized by the Holy Spirit and fire is also seen in the titles of books about the charismatic movement, such as *Fire on the Earth* by Catholic Ralph Martin.

The concept of being baptized by the Holy Spirit and fire comes from the prophecy of John in Matthew 3:11.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.”

Pentecostals claim that Christians need a baptism of fire, but this totally ignores the context. John the Baptist was speaking to the Jews when he quoted this prophecy, and the baptism of fire is not a promise of blessing for the believer, but a warning of judgment for the unbeliever. John explains this in the next verse--

“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” (Mat. 3:12).

This could not be plainer. The baptism of the Holy Spirit is a promise for the believer, while the baptism of fire is a warning for the unbeliever and refers to the day when Christ will punish unbelievers with everlasting punishment in the lake of fire. See also Isaiah 66:15,16; Malachi 3:2-4:1; 1 Thessalonians 1:9-11 and Revelation 19-20.

The Scriptures warn that the baptism of fire is eternal torment. Praise God that because of the blood of Christ no true Christian will ever be baptized by fire.

Beware, my friend, of those who twist the Scriptures and misapply the Word of God.



# Rebuking the Devil

A favored practice of charismatics is that of rebuking the devil and taking authority over him in the name of the Lord Jesus Christ. It is common to hear things such as these:

“We rebuke you, Satan, in Christ’s name.”

“We rebuke thee, foul spirit of sickness.”

“We take dominion over this city in Christ’s name.”

“We bind you, devil, in Christ’s name, and command that you loose this person.”

We believe this is a dangerous and unscriptural practice, and we want to sound a warning against it. In regard to spiritual warfare against demonic powers there is no example in Scripture of rebuking Satan or taking dominion over demons or places *in the way that charismatics do*.

On the contrary, consider the following passages:

## **Jude 8-9**

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 8-9

This is a powerful statement that we should *not* rebuke the devil. We see that even Michael the archangel did not rail against him; who are we that we should do so?

## **2 Corinthians 12:7-9**

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is

sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” 2 Cor. 12:7-9

Note that Paul didn’t rail against or take authority over the devil and demand that the thorn be removed. How different things would have been had Paul been a charismatic! He would have said something like the following:

“Thou foul thorn in the flesh, I rebuke thee in the name of Christ. Thou foul devil, I command thee to depart from me immediately. You have no power over me; you have no right to afflict me. There is healing in the atonement, and I claim it now! In the name of Christ, I take dominion over this evil circumstance which is hindering and distracting me.”

If you think this is an exaggeration, you haven’t been in charismatic circles lately. At the large meetings in New Orleans (1987) and Indianapolis (1990) and St. Louis (2000) I heard this type of thing repeatedly. This type of “spiritual warfare” was also being recommended by evangelicals such as Peter Wagner and Charles Kraft of Fuller Seminary. But those who are involved in such things are flying in the face of the Word of God.

#### **Matthew 4:1-11**

“And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at

any time thou dash thy foot against a sotne. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee behind hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.”

Notice that the Lord Jesus Christ used the Word of God in dealing with the devil. He did not rail against him or rebuke him or even reason with him.

The Bible is the only infallible guide for spiritual warfare, and if we follow it and it alone, we will not follow charismatic practices of rebuking the devil. The Bible oftentimes speaks of rebuking, but only in the context of rebuking men and error and sin, not devils. Consider the following passages, for example:

“Them that sin rebuke before all, that others also may fear” (1 Tim. 5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2).

“This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith” (Titus 1:13).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Titus 2:15).

Strangely, this ministry of rebuking error and those involved with it is something commonly lacking in the charismatic movement. At Indianapolis, many said, “Satan, we rebuke thee,” but no one said, “Roman Catholic priest, we rebuke you for teaching error, and for

claiming to be something you are not, and for claiming to have powers you do not have.” No one obeyed God’s command to rebuke error. Frightful doctrinal error was accepted at Indianapolis ‘90 and no one said a word against it, that I know of. What a confused situation.

One of the devil’s main weapons for hindering the work of God is doctrinal error. How foolish, therefore, for men to claim to be fighting the devil while ignoring error.

## Confusion in St. Louis

Roughly 15,000 people gathered together in St. Louis, Missouri, June 21-23, 2000, for *Celebrate Jesus 2000* (not to be confused with an ecumenical evangelistic program operated by Mission America which has the same name).

This was the sixth ecumenical-charismatic conference sponsored by the North American Renewal Service Committee. The first was in Kansas City in 1977 and was attended by 50,000 people. That was the first major conference to include the “three streams” of the Charismatic movement: Classical Pentecostals, Charismatic Protestants, and Charismatic Roman Catholics. The next two meetings were held in New Orleans, Louisiana, in 1986 and 1987. Then there was a conference in Indianapolis in 1990, and one in Orlando in 1995. I attended the 1987, 1990, and 2000 conferences with press credentials.



*Celebrate Jesus 2000 - St. Louis, Mo.*

The Executive Committee for the 2000 conference was composed of Vinson Synan (Pentecostal), Nancy Kellar (Roman Catholic nun), Jim Jackson (Christian Believers United), and Vernon Stoop (United Church of Christ pastor).

There were many well-known speakers, including Jack Hayford, Pat Robertson, Stephen Hill, John Kilpatrick, Cindy Jacobs, John Arnott, Steve Strang, Richard Roberts, Michael Scanlan, Tom Forrest, Thomas Trask, and Rick Joyner.

The stated goals of the meetings in a nutshell are threefold: (1) To promote and celebrate the Charismatic movement, (2) to promote ecumenical unity between all denominations, and (3) to further world evangelism. The grand focus, though, is ecumenical unity.

These conferences present a microcosm of the end-time ecumenical movement. The fact that the error is intermingled with and glossed over with truth makes the movement attractive to large numbers of people and extremely dangerous.

After attending three of these massive conferences, I am convinced that the term that best describes them is “confusion.”

## **Confusion about the Gospel**

First of all, there was confusion about the very gospel itself. One would think that a conference allegedly dealing with world evangelism would be clear about the message of salvation, but this is not the case. Nowhere was the gospel defined in the conference literature. None of the speakers during the main evening sessions defined the gospel. Many of them referred to it, but none of them plainly described what salvation is in such a manner that

the listeners would understand how they need to be born again.

Why was this? Because the meeting was ecumenical and involved participants from dozens of denominations, and a variety of gospels are represented. To have clarified the gospel would have destroyed the ecumenical unity.

**I TOOK MY OWN SURVEY** during the three days in St. Louis, by interviewing representatives of the ministries that had displays in the exhibit hall. I focused on the Roman Catholics, since we were told that these particular Catholics “love and know the Lord.” These are the “evangelical Catholics” that we have heard about. **I asked the following simple question to each individual: “WHEN WERE YOU BORN AGAIN?”**

Not one Catholic that I interviewed gave me a scriptural answer to this most important question. A nun from Notre Dame said, “I’ve always been in love with God.”

A woman who teaches in the art department at the Franciscan University of Steubenville said she was born again, either when she saw a miraculous light shining around the priest at her first mass when she was 15 years old, or at her first charismatic retreat in 1972, she wasn’t sure which.

A representative of Chariscenter USA told me he was born again when he was baptized as a teenager and that his children were born again when they were baptized as infants.

A representative of Marian Publishers was very puzzled when I asked him the question. He told me that “born again” is not a Catholic term, but I reminded him that Jesus used the term in John 3. He then hesitantly replied that he was born again when he was baptized as a baby and also when he was confirmed.

One of the founders of Signs of the Times Apostolate told me she was born again when she was baptized, confirmed, and when she rededicated her life to God at age 21.

Joseph, a lay “brother” in a Catholic order, told me he was born again when he attended a charismatic meeting in the 1970s during graduate school and that it was a “gradual thing of becoming serious about God.”

A Catholic man who grew up in a Baptist church told me he was born again at confirmation.

One of the key speakers at all three conferences (New Orleans '87, Indianapolis '90, and St. Louis 2000) was Tom Forrest, a priest who is headquartered in Rome and works closely with John Paul II as the head of Evangelization 2000. Forrest brought the concluding message at all three conferences, and his description of “evangelism” illustrate the confusion that surrounds the gospel in the ecumenical-charismatic movement.

In a message at New Orleans, for example, he said that he evangelizes by walking through the streets of Rome praying the “mysteries of the rosary” (much of which is a prayer to Mary) for the people he passes. This demonstrates that he understands neither salvation nor evangelism in a biblical sense, yet he is exalted in the charismatic movement as a Spirit-filled, evangelical Catholic.

In Indianapolis, Forrest said that he praises God for purgatory, because he knows that unless there is a place where his sin can be purged he cannot go to heaven. He is right about that but very confused about where that place of purging is. Hebrews says Jesus Christ, by his ONE offering on Calvary, has purged, sanctified, and perfected forever those who believe on Him (Heb. 9:26-28; 10:10,14). Sin is purged through the blood that Christ





*Roman Catholic Nuns at Conference*

shed at Calvary. That is the one and only place where sin is purged. If a Catholic purgatory is necessary for salvation, it would mean that Christ did not die for all our sins. If He did die for all our sins as the Bible says, purgatory is a lie. We have seen in the chapter on New Orleans '87 that half of the registrants stood to be saved one night, and the congress leaders said the next day that there

wasn't time to explain the gospel clearly to cut through the confusion!

My friends, do not be deceived by the ecumenical-charismatic movement. Any movement that can associate with the Roman Catholic Church is terribly confused about the very gospel itself.

## **Confusion about Christian Unity**

The overriding theme of the St. Louis conference was Christian unity. Dozens of denominations were represented. The speakers included Roman Catholic, Foursquare Pentecostal, Church of Christ, Church of God, Assemblies of God, Methodist, Lutheran, Episcopal, even Baptist.



*Madonnas for Sale at Conference*

The Roman Catholic presence in St. Louis was overwhelming. Though I was not able to get the exact statistics, roughly 50% of the participants in New Orleans and Indianapolis were Catholic, and it appeared that the percentage of Catholics in St. Louis was even higher. Many priests and nuns participated. At least 23 of the speakers were Roman Catholic. There were hundreds of books for sale on every facet of Catholic doctrine and practice, including the papacy, Mariolatry, the Saints, and Purgatory. There were rosaries and Madonnas for sale. There were travel agencies that specialize in arranging pilgrimages to Mary shrines.

Most of the 100 or more speakers emphasized the theme of unity. The following examples could be multiplied many times:

“We have people [in St. Louis] from the whole body of Christ--Catholics, Episcopalians, Lutherans, Baptists, Pentecostals, non-denominational. . . . **In spite of our theological differences Jesus prayed that we may be**

**one. . . . God is breaking down the barriers** that we might show the world our unity” (Vinson Synan, Pentecostal).

“We must do it [reach the world for Christ] the only way it can be done; **we must do it TOGETHER**” (Priest Tom Forrest, Roman Catholic).

“The various denominations represent the flavors of ice cream before God. . . . **Until we become intolerant of the sin that divides us, we don’t know the heart of Jesus**” (Canon Charles Fulton Jr., Episcopal).

“We need to receive all groups--Catholic, Episcopal, Baptist. I admire the pope. **We are not reconciled with God unless we can accept others no matter what denomination**” (Bishop Samuel Green, Church of God in Christ).

“A strong prophetic word in Kansas City in 1977 has motivated us all these years. It was, ‘Weep and mourn, for the body of my son is broken.’ **We must confess our sins in how we have broken the body of Christ through division**” (Nancy Kellar, Roman Catholic nun).

“**I don’t care about denominations. There is only one church. . . . 100 and more denominations have attended the revival in Brownsville**” (Steve Hill, Evangelist, Assemblies of God).

“When revival came, **God shook up our theology**” (John Arnott, Pastor, Toronto Airport Church).

“**God wants to fool with your theology. . . . I will never criticize anyone anymore**” (John Kilpatrick, Pastor, Brownsville Assembly of God, Pensacola, Florida).

“**We need to have some Catholic charismatics come into our Baptist churches to teach us how to**

**worship” (Pat Robertson, Christian Broadcasting Network, 700 Club).**

The charismatic world has exactly the same goals as every other facet of the ecumenical movement: They want to break down the walls between denominations. They downplay doctrine and exalt unity, but the Bible says doctrine is extremely important to God. The term “doctrine” appears 56 times in the King James Bible. The first characteristic of the church at Jerusalem which is described for us by the Holy Spirit is that it “continued steadfastly in the apostles’ doctrine” (Acts 2:42). The one faith, the body of doctrinal truth, was given to the apostles and prophets by divine inspiration and enshrined in the New Testament Scriptures. From that time until now, every church is commissioned to stand strictly upon that same doctrinal faith. No modifications are to be made. No changes are to be accepted. Those who deviate from the apostolic doctrinal faith are to be marked and avoided (Romans 16:17-18; 1 Timothy 1:3; 4:6; 6:3-5; 2 Timothy 3:5; 2 John 9-11).

What about the so-called “non-essential” doctrines? When Paul wrote to Timothy to instruct him in the work of the church, he did not tell him to “lighten up” and to ignore “non-essential” doctrinal differences. He solemnly instructed him to remain absolutely steadfast in the apostolic doctrine and not to allow ANY other doctrine to be taught.

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach NO OTHER DOCTRINE” (1 Timothy 1:3).

“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou KEEP

THIS COMMANDMENT WITHOUT SPOT, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Timothy 6:13,14).

"And the things that thou hast heard of me among many witnesses, THE SAME commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).

This is how important doctrine must be to every believer and especially to church leaders; and when doctrine is treated this seriously, divisions naturally occur. If that were not God's will, He would not have given these commandments and would not have emphasized the importance of doctrine so highly.

**According to the Bible, there is something far more wrong than disunity and that is compromise of the truth of God's Word.**

The Bereans were commended for carefully testing everything by the Scriptures (Acts 17:11). We are told to "prove all things" (1 Thess. 5:21), to "earnestly contend for the faith once delivered to the saints" (Jude 3), to judge all preaching (1 Cor. 14:29).

The charismatic movement is supposed to be *the* premier Holy Spirit movement, but one of the names of the Holy Spirit is "the Spirit of Truth" (John 14:17; 15:26; 16:13; 1 John 4:6). When the Spirit of God comes in His convicting, saving, and sanctifying power, He also comes with Truth.

One clear biblical evidence that the charismatic-ecumenical movement is not of God is its doctrinal carelessness. Those who have charismatic experiences might have powerful mystical adventures and might become better people in a moral and religious sense; they might "feel" closer to God; but they continue in their false doctrines and they develop a conviction that it is even

wrong to contend for doctrinal truth, and that is evidence that they are *not* Spirit taught.

The Holy Spirit of God, who has commanded that His people “earnestly contend for the faith once delivered to the saints,” is not the author of ecumenical confusion.

## Confusion about Tongues

Another area of confusion that I observed in St. Louis was in the area of speaking in tongues, and it should be noted that this confusion is increasing greatly throughout the Christian world.

Jack Hayford’s book on tongues was published a few years ago by a non-Pentecostal publisher, and in St. Louis he reported that many non-Pentecostals and non-charismatics have learned to “speak in tongues” by reading his book.

Charismatic phenomena are increasing rapidly in non-Pentecostal groups such as the Southern Baptist Convention. In *Christianity Today*, May 16, 1986, Pastor

Don LeMaster of the West Lauderdale Baptist Church in Fort Lauderdale, Florida, estimated that five percent of SBC congregations were openly charismatic at that time. That number has increased during the past 14 years. *Charisma* magazine, March 1999, contained a report entitled “Shaking Southern Baptist Tradition,” which gave



*Jack Hayford*

many examples of charismatic Southern Baptist congregations.

I remember being very perplexed about tongues as a new Christian. I was led to the Lord in the summer of 1973 by a Pentecostal man; and the night that I received Christ in a motel room in Daytona Beach, Florida, he prayed that I would receive the gift of tongues. The next day we parted ways and I have never seen him again, but for the first few months after that I sought wisdom from the Lord on the subject of tongues. I visited Assemblies of God churches, attended a Nicky Cruz crusade, and studied the issue in the Bible. Instead of giving me the gift of tongues, though, the Lord gave me the understanding that it was a temporary sign gift that is not for today.

The reasons I rejected the tongues of the modern Pentecostal-Charismatic movement in 1973-74, soon after I was converted, are the reasons I reject the “tongues” I witnessed in St. Louis this week. Consider four of those reasons:

### **Charismatic Tongues Can Be Learned**

According to the Pentecostal-Charismatic movement, tongues speaking is something that can be learned. At the New Orleans conference in 1987, the participants were invited to attend “after glow” sessions following the evening meetings, where they were instructed in how to be “baptized in the Holy Spirit” and “speak in tongues.” First they were all led in a sinner’s prayer, then they were proclaimed “baptized in the Holy Spirit.” Next they were instructed simply to open their mouths and to speak gibberish, believing that God would turn this into “tongues.”

In St. Louis, Catholic Bishop Sam Jacobs of Alexander, Louisiana, taught the people to open their mouths and

begin talking like babies. He said that once they learned to speak in “baby tongues,” they could eventually learn to speak as adults. Jack Hayford said much the same thing. When his daughter was worried that her “tongues speaking” was not a real language, he encouraged her that she had to “start somewhere” and that she should ask God to increase her ability. He reminded her that she did not learn to speak all at once when she was a baby.

My friends, this business of learning to speak in tongues is nothing more than absolute nonsense. There is not even a hint in the Bible that the gift of tongues can be taught to someone or that those who received the gift in the apostolic churches had to develop it as if they were actually learning to speak. Biblical tongues speaking was a miracle. You can't learn to do a miracle, and if you can learn to do it naturally it is not a miracle!

If this is not heresy, there is no such thing. God commands that His people reject such error. Those who ignore the Bible's teaching and rush on in an attempt to receive a charismatic experience open themselves to great spiritual delusion.

### **Charismatic Tongues Speakers Ignore the Directions of 1 Corinthians 14**

Charismatic tongues-speaking was practiced in the conferences in New Orleans, Indianapolis, and St. Louis, but it was never done in obedience to the apostolic instruction of 1 Corinthians 14. Following are three of the rules that the apostle Paul delivered by the Spirit of God about the practice of tongues:

1. Tongues can be spoken only by one or two individuals, three at the most, and they must speak one by one in turn and not at the same time (v. 27). Mass tongues speaking is confusion and is forbidden by God (vv. 23,33).



2. Tongues can be spoken only if they are accompanied by interpretation (v. 27,28).

3. Tongues can be spoken only by men (v. 34).

These apostolic rules are blatantly ignored at modern charismatic meetings.

### **Charismatic Tongues Are Not A Real Language**

The tongues of the New Testament were real earthly languages. Biblical tongues speaking was a divinely-imparted ability to speak a language that the person had never learned, and thus it was a miraculous sign. We learn this by not isolating 1 Corinthians 14 from the other instances of tongues mentioned in Scripture. Acts 2 leaves no doubt about this:

“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?” (Acts 2:4-8).

Early Pentecostal leaders understood this biblical truth and claimed that their tongues were real earthly languages. They even thought they would be able to go to foreign mission fields and speak through miraculous tongues without having to learn the languages. Those who attempted this, though, returned bitterly disappointed!

“Alfred G. Garr and his wife went to the Far East with the conviction that they could preach the gospel in ‘the

Indian and Chinese languages.’ Lucy Farrow went to Africa and returned after seven months during which she was alleged to have preached to the natives in their own ‘Kru language.’ The German pastor and analyst Oskar Pfister reported the case of a Pentecostal... ‘Simon,’ who had planned to go to China using tongues for preaching. Numerous other Pentecostal missionaries went abroad believing they had the miraculous ability to speak in the languages of those to whom they were sent. These Pentecostal claims were well known at the time. S.C. Todd of the Bible Missionary Society investigated eighteen Pentecostals who went to Japan, China, and India ‘expecting to preach to the natives in those countries in their own tongue,’ and found that by their own admission ‘in no single instance have [they] been able to do so.’ As these and other missionaries returned in disappointment and failure, Pentecostals were compelled to rethink their original view of speaking in tongues” (Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism*).

The conclusion was soon reached by the early Pentecostals that their “tongues” were not earthly languages, but a “heavenly” or special prayer language; and those are the terms we heard frequently at the conferences in New Orleans, Indianapolis, and St. Louis.

Yet the tongues that I heard in these conferences were not languages of any sort, but were merely empty gibberish and repetitious mumbling that anyone could imitate.

Larry Lea supposedly spoke in tongues in Indianapolis, and this is a key example of what is being passed off for tongues in the Charismatic movement. It went something like this: “Bubblyida bubblyida hallelujah bubblyida hallabubbly shallabubblyida kolabubblyida gloooooory hallelujah bubblyida.”

Nancy Kellar, a Roman Catholic nun who was on the executive committee of the St. Louis meeting, spoke in “tongues” on Thursday evening. Her tongues went like this: “Shananaa leea, shananaa higha, shananaa nanaa, shananaa leea...” repeated over and over.

If you think I’m making fun of these people, you are wrong. These excerpts are taken directly from the audio tapes of the messages.

If these are languages, they certainly have a simple vocabulary! My children had a more complex language than that when they were still toddlers.

James Robison, a Southern Baptist evangelist who became a charismatic, spoke at New Orleans in 1987, and though he believes in tongues speaking for today he warned that most of it is merely gibberish. He said:

“Most tongues speaking and praying I hear is not in the Spirit. It’s in the flesh. It’s accommodating, because so much pressure was heaped on people to conform that they finally give in and begin imitating each other. They don’t have a language of the Spirit; they’ve got tragedy. There’s no power; there’s no energy; there’s no life; there’s just a bunch of gibberish! It’s very sad.”

At the press conference two days later, I referred to this statement in questioning Vinson Synan about the “tongues” that were being spoken at the conference, and I asked Synan and Sklorenko if they “believed that much of the unintelligible noises which are being made by the people could be human induced?” This touched a sore spot, and I was verbally assaulted even by members of the press. Two of them even angrily said that they did not believe Robison said such a thing. After these individuals calmed down somewhat, Synan challenged me to prove that the tongues at the conference were not real languages, saying:

“If I hear a guy from India speaking Hindi, to me that’s unintelligible babbling. It may be a perfectly good language. And how do you know, or how does anyone know, what language these people may be speaking in? I mean, can you prove that?”

The answer to Synan’s challenge is not difficult. In the churches we have started in South Asia there are at least 15 different mother tongues among the members. Though I do not understand most of these, I recognize immediately that a real language is being spoken. You can hear the many different words; even a small child has a vocabulary of hundreds of different words in his own language. I hear the precise intonation; the thought structure of the phrases, clauses and sentences. Every language and all normal speech is composed of these familiar attributes.

The “tongues” that are spoken in the charismatic movement are not languages. They were not earthly languages nor heavenly languages nor prayer languages nor languages of any sort whatsoever. They are unintelligible mutterings. At best they are pathetic attempts to release the control of the tongue and imitate a divine miracle.

### **Charismatic Tongues Ignore the Purpose of Biblical Tongues**

By divine inspiration, the apostle Paul plainly stated the true purpose of tongues. It was a sign to the Jewish nation.

“Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore

tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe" (1 Corinthians 14:20-22).

In this passage Paul was trying to make the Corinthian church understand God's purpose for tongues. He quotes a prophecy from Isaiah 28 and applies it to New Testament tongues. The prophecy was that God would speak in foreign tongues to the Jewish nation as a sign, yet they would not believe it. **THUS, TONGUES WERE A SIGN TO THE NATION ISRAEL.** Just as the prophet warned, Israel rejected that sign as they did the sign of the death, burial, and resurrection of Christ; they stubbornly persisted in their unbelief.

God then turned to the Gentiles to take out of the Gentile nations a people for his name, and this is what God has been doing these past 2,000 years. This is what the "church age" is all about. One day God will again turn His attention to the nation Israel and her covenants and prophecies will be fulfilled literally in the Great Tribulation, the glorious return of Christ, and the establishment of the kingdom of God on earth with Jerusalem as its capitol.

The purpose for tongues ceased as the gospel was carried beyond Israel to the Gentiles. This is why we see so little about tongues after Pentecost. There are a couple of other mentions in Acts (with Jews present each time), then the references in 1 Corinthians 12-14. That is all that God says about tongues in the entire New Testament! And most of what is said is corrective to the abuse of the spiritual gifts in the church at Corinth.

Friends, the miraculous tongues of the first century were not "bubblyida bubblyida bubblyida bubblyida"! Apostolic tongues were not something that could be

taught or learned. They did not begin with baby languages.

Beware of the confusion of modern “tongues.” It is not a blessing; it is heresy.

## **Confusion about Healing**

There was great confusion about healing at Celebration Jesus 2000 in St. Louis.

Richard Roberts spoke on Thursday evening and made the claim, “If we don’t have healing to confirm the preaching, we don’t have the full gospel.” He went on to say that Jesus hates sickness and that He died to heal all sicknesses.

Richard’s father, Oral Roberts, is one of the pioneers of the “faith healing” movement. His ministry was originally called Healing Waters. His first book, published in 1947, was titled *If You Need Healing--Do These Things!* Oral listed six steps to deliverance from sickness, the first being, “Know that God’s will is to heal you.”

In the September 1976, issue of *Abundant Life* magazine, Roberts made the following statements:

“Sickness is part of the curse and Jesus came to destroy the curse. He suffered in our stead because he did not want us to suffer disease. He took our specific diseases and infirmities upon his own sinless, perfect body in complete payment for the penalty of sin.”

“I know it is God’s highest wish for you to be in health.”

“Sickness is not part of God’s plan and not devised by God’s will.”

“Some ministers are still praying, Father, if it be thy will, heal. I wonder if they could be sued for theological malpractice? Well, it’s a thought” (Oral

Roberts, “Why I know that God wants to heal you,”  
*Abundant Life*, Sept. 1976).

Oral Roberts also pioneered the “seed faith” concept that those who give money to his ministry will reap money in return. In the early 1950s, Roberts began to promise his followers that their financial gifts would be returned to them by God seven fold.

By 2000, Richard had taken Oral’s place as head of Oral Roberts’ University in Tulsa, Oklahoma, and he follows in



*“spirit slaying”*

his father’s footsteps by teaching that healing and prosperity are promised by Christ. In St. Louis, Richard told the people, “Let us believe for healing to flow.” He then began to rebuke sickness. “I come against every sickness, every disease. I bind it in Jesus’ name. I speak to it. I command it to go. Pain is leaving the neck now. Go, you foul, tormenting thing! I speak to cancer. You foul, tormenting cancer, go in Jesus’ name! Every tumor dissolve in Jesus’ name.”

Richard invited the people to receive healing, but while there was much commotion and noise and “spirit slaying” and laughter and such things, there was no evidence that anyone was actually healed of an organic disease. There were many cripples attending in wheelchairs, but they did not find deliverance.

The modern charismatic healing movement is a great deception. While we know that God does often heal in answer to prayer and we have witnessed and experienced such healings, the charismatic healing movement itself is a sham.

Many times through the years medical doctors have attempted to find evidence of healings that were claimed by people attending Oral Roberts crusades and they were unsuccessful. A physician in Toronto, Canada, examined 30 people who went through Roberts' healing line, and he found no case of healing "that could not be explained, in terms of psychological shock or straight hysteria." At least one of the 30 had died.

Disasters repeatedly characterized Roberts' healing crusades. On September 8, 1950, in Amarillo, Texas, a 64-year-old man died when he ran from the tent as it was being buffeted by a wind storm. Two days later, another storm destroyed the crusade tent and sent 50 people to the hospital. In 1951, an Alabama businessman died while attending a Roberts crusade in Atlanta. In 1955, Jonas Rider died during a healing crusade in Calgary, Alberta, Canada. In 1956, Mary Vonderscher died twelve hours after appearing on Roberts' television program to testify of her healing. In January 1959, a 64-year-old man died during a campaign in Oakland, California. In May 1959, a three-year-old girl died during a healing crusade in Fayetteville, North Carolina. An elderly Indian woman died on her way to that crusade. In July 1959, a woman died after believing herself healed in a Roberts crusade.

Not only was Roberts unable to heal strangers, he was unable to heal his own family. In 1984, a grandson that was named after him (the son of Richard and Richard's second wife, Lindsay) died two days after birth, in spite of prayers by many influential charismatic faith healers.



We want our readers to understand that we are not gloating over the tragedies that befell Oral Roberts. These are sad things, and there is no joy in relating them. The reason we mention them is that he made claims that must be taken seriously. If physical healing *is* guaranteed in Christ's atonement, if apostolic-like healing powers belong to Christians today, if God wills that the Christian be healthy and prosperous, if sickness is never God's will, this will be evident in the reality of the Christian life. These facts from Roberts' own life, though, show that such things are not true, no matter how earnestly you try to make them true by believing. His life witnessed the same problems, the same sicknesses, the same afflictions which befell Christians who do not believe the Pentecostal-healing doctrine, who believe in a cessation of the apostolic sign gifts.

The same can be said for all of the other charismatic leaders who teach that healing is promised by Jesus Christ.

God has not promised health and financial prosperity, and it is wickedness and confusion, therefore, to make such promises.

For more about physical healing see our free eBook *Is Healing in the Atonement*, which is available at the Way of Life Literature web site.

## **Confusion about Spiritual Warfare**

One of the focuses of Celebration Jesus 2000 was spiritual warfare. Many of the leaders in the Charismatic spiritual warfare movement were featured at the conferences in New Orleans, Indianapolis, and St. Louis, including Rick Joyner, Cindy Jacobs, C. Peter Wagner, and Larry Lea.

The movement practices all sorts of unscriptural things, such as identifying and binding territorial spirits, marching around objects or people to claim them for God, “holy laughter,” taking territory from the devil by driving stakes into the ground, etc.

Cindy Jacobs, who heads up a ministry called Generals of Intercession, is a middle-aged mother who turns into a shrill, screaming dynamo when she preaches and “prophesies.” Jacobs is not afraid to disobey the plain commands of the Bible that forbid a woman to teach or usurp authority over men (1 Timothy 2; 1 Corinthians 14). In St. Louis she said that she has preached all over the world and that she was calling on pastors to stand up and fight for America. She said that in January 2000 she spoke to pastors in Denver and told them they had to start 24 hour prayer meetings. She claimed that God laid upon her heart the idea to gather together a group of prophets and to arrange 40 days of praise. She invited Peter Wagner to be the “apostle” of the group.

Much of her “warfare” is directed toward political, judicial, and social ills, such as abortion and prayer in public schools, but this is not the type of thing that was done by the apostles and the early churches. Jacobs said, “We have lost the war [for America] at the judicial level.” That is not true. The battle for America has been lost at the church level. The root problem with America’s deep moral sickness is the apostasy in the churches. America does not have the fear of God because the churches are not teaching the fear of God, and that is because the pastors are apostates and compromisers. The root problem in America is the same as that of Israel of old. God told Jeremiah that it was the prophets of Israel who had caused profaneness to spread throughout the land (Jer. 23:15).

Cindy Jacobs can't solve the root problem because she is part of it. She openly disobeys the Bible by putting herself into a teaching and leadership position over men in the churches. Even worse, she doesn't know the difference between a false and a true church or even between a false and a true Christian. In her messages in St. Louis she accepted the Roman Catholics (who formed a majority of those in attendance) as genuine brethren in Christ and attempted to get them involved in spiritual warfare even though they have never been born again scripturally and they practice idolatrous acts such as praying to Mary and accepting the pope as the "holy father" and the "vicar of Christ."

### **Confusion about the Latter Rain**

One of the main themes of the St. Louis conference was the false Pentecostal concept of a "latter rain revival."

This is the doctrine that Christ's return will be preceded by an end-time signs and wonders movement that will restore the supernatural gifts of the apostolic age and will purify "the church."

Latter rain theology has taken many different forms, some more radically unscriptural than others, but "latter rain" theology in one form or another has been accepted by practically every aspect of the Pentecostal-Charismatic movement throughout the century.

The "latter rain" doctrine is built upon a faulty interpretation of Acts 2:17-21 and Joel 2:28-29 and confusion about the dispensations of God's sovereign purposes. Pentecostal teachers believe that Joel's prophecy was partially fulfilled during Pentecost and in the apostolic miracles of the first century and that has been being further fulfilled in the 20th century Pentecostal movement, with its alleged miracle gifts and "signs and

wonders,” and in the charismatic movement since the 1960s.

The 1910 book *The Latter Rain Covenant* by David Wesley Myland (1858-1943) was influential in popularizing the latter rain heresy. Myland was a Methodist preacher who joined the Christian and Missionary Alliance (CAMA) in 1890. When he heard of the Azusa Street “outpouring” in 1906, he accepted Pentecostal doctrine and was forced to leave the CAMA in 1912. Myland taught that a Latter Rain Covenant is based on Deuteronomy 11:14, in which God promised to give Israel the early and latter rains if she would obey His law. Myland believed that this promise had a three-fold application: to the nation Israel and the land of Palestine, to the Christian life, and prophetically to a latter rain outpouring preceding Christ’s return.

The term “latter rain” appears six times in the Old Testament, but it always refers to actual rain upon the land of Israel, and it is confusion to apply this to the church age. The only mention of the latter rain in the New Testament is in James 5:7, and there is not a hint there of the doctrine of an endtime miracle working revival. It is something that must be read into the passage.

The New Testament prophecies about the latter part of this church age describe false miracles, not true ones (Mat. 24:24; 2 Thess. 2:7-12; Rev. 13:13).

Latter rain theology was prominent in St. Louis, both in the messages, in the prophecies, and in the music. In his welcome to the conference attendees on Thursday evening, Vinson Synan said that the “rain is falling” and “signs and wonders are being done through the world.” Another speaker on Thursday evening said, “We believe we are going to see the greatest revival in the history of

the world. The whole earth shall be filled with the glory of God.”

John Kilpatrick, pastor of the Brownsville Assembly of God in Pensacola, Florida, said, “I believe revival is about to cover America. I believe God is about to take His people, all denominations, to a different level.”

Cindy Jacobs said that there is going to be a massive revival and kids are going to fall on their knees by the tens of thousands in schools across the land.

Acts 2:17-21 is ripped from its context when it is made to support a charismatic signs and wonders end-time prophetic revival.

*FIRST OF ALL, PETER SAYS THE JOEL PROPHECY WAS FULFILLED IN HIS DAY WITH THE EVENTS OF PENTECOST.* Peter explained to those gathered before him on the day of Pentecost that the events they were witnessing, the tongues whereby “every man heard them speak in his own language” (Acts 2:6), was prophesied by Joel. There are two parts to the prophecy that Peter cited: the prophesying and the signs in the heavens. Peter tells us that the prophesying was fulfilled in his own day, at the beginning of the church age. We know from history and from Scripture that the last half of Joel’s prophecy will be fulfilled at the Lord’s return. The heavenly signs are described in Revelation and they are in the future. They will occur after the Rapture of the church-age saints.

The prophesying of Acts 2:17-18 was connected directly with the tongues and the prophesying that occurred on the day of Pentecost. The prophesying was connected with the ministry of the apostles. The rest of the New Testament confirms this. Paul explains that tongues were a sign for the unbelieving Jewish nation (1 Corinthians 14:20-22). “Wherefore tongues are for a sign, not to them that believe, but to them that believe not...”

This is cited from Isaiah 28:11-12, and Paul explains that it foretold the miraculous tongues of the apostolic era which would be a sign to the Jews. As a nation, Israel rejected the sign. Her temple was destroyed by the Roman armies in 70 A.D. and the Jews were dispersed throughout the earth. The sign ceased when its function was fulfilled. The great prophetic ministry of the apostolic era also ceased when its function was fulfilled with the completion of the New Testament canon.

*SECOND, THE "LAST DAYS" IS A PERIOD OF TIME THAT BEGAN IN THE DAYS OF THE APOSTLES AND THAT EXTENDS THROUGHOUT THIS PRESENT CHURCH AGE AND INCLUDES THE EVENTS SURROUNDING THE RETURN OF THE LORD. IT BEGINS WITH TRUE SIGNS AND REVELATION FROM GOD, AND IT ENDS WITH FALSE SIGNS AND REVELATION FROM THE DEVIL.* The apostle John said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18). John taught that there will be an antichrist, singular, who will arise at the end of this age, and there are antichrists, plural, which will operate throughout. This describes the general course of the age. The New Testament Scriptures describe increasing apostasy as the church age progresses. Apostasy, a turning away from the apostolic faith, began during the days of the apostles and it has increased and spread throughout the church age. Ultimately it will blossom into the final apostasy and the harlot church described in Revelation 17-18.

The New Testament does not prophesy a revival of truth and biblical evangelism at the end of the church age; it prophesies religious confusion and error. The Bible warns that the end of this age will be characterized by false miracles. "For there shall arise false Christs, and false

prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:24). See also Matthew 24:11; 7:21-23; 2 Thessalonians 2:6-10; Revelation 13:14. The Lord Jesus Christ said an evil generation seeketh after a sign (Matt. 12:39; 16:4). In light of these warnings, we are amazed that John Wimber conducted “signs and wonders conferences” in various parts of the world.

Beware of the confusion of “latter rain theology.”

### Confusion about “Spirit Slaying”

Another great confusion at Celebration Jesus 2000 was the focus on “spirit slaying.” It is also called “falling under



*“spirit slaying”*

the power,” “carpet time,” “Holy Spirit glue,” “soaking in the anointing,” and other things.

This phenomenon was practiced in the evening meetings as well as in many of the morning and afternoon sessions, and hundreds of people experienced it. “Spirit slaying” is one of the chief “miracles” that the charismatic movement promotes.

At the end of the evening meeting on Friday night, for example, Assemblies

of God evangelist Steve Hill, who led the famous charismatic revival at Brownsville Assembly of God in Pensacola, Florida, invited the people forward in a confused invitation that was a mixture of receiving Christ, renewing your relationship with Christ, dedicating yourself to Christ, doing business with God, etc. He mentioned the gospel and the blood of Christ, but he did not plainly preach and explain the gospel and he did not plainly contrast the true gospel with the false sacramental gospel of Rome, which was a crime in light of the large number of Roman Catholics present.

In such an ecumenical environment, the preacher must make the gospel exceedingly plain or his listeners will merely re-interpret his words in terms of their false religion. We have given an example of how this happened in New Orleans in 1987.

Anyway, hundreds of people came forward on Friday night in St. Louis to have hands laid on them by the speakers, and many of them “fell under the power” and lay on the concrete floor of the convention center, some for a half hour and more. As Hills and John Kilpatrick laid hands on people, they yelled “Fire!” Fire!” Some of those on the floor rolled around, some shook, some laughed almost hysterically, some wept, some smiled blissfully, some appeared to be unconscious.

The Saturday morning session led by John and Carol Arnott from Toronto, Canada, is another key illustration of the focus on “spirit slaying.” Arnott spoke for a few minutes, then invited pastors to come forward if they “felt they would die if they did not soon receive a touch from God.” He told them to say to God, “Why not me and why not now; I take it in the name of Jesus.” About 40 or 50 went up front, and John Arnott and his wife laid hands on them. Most of them fell on the floor. One continued standing but he started shaking almost violently and



remained like that for a long time, until Carol Arnott laid hands on him and he fell to the floor. After laying hands on the pastors and while most of them were still on the floor, Arnott continued delivering his message to the crowd in his quiet manner; but as he was speaking his



*John and Carol Arnott*

wife roamed around laying hands on people and “ministering” to those who were lying on the floor. It was very confusing, to say the least. Some people were laughing hysterically. Some were rolling around. Others were weeping or moaning very loudly. Carol Arnott was talking and yelling things. All the while, John was rambling on about how the Holy Spirit was preparing to send the greatest revival in history.

From time to time he would pause in the midst of speaking and would shout, “FIRE! FIRE ON HER! FIRE ON HIM! FIRE LORD!” then he would continue speaking to the crowd as if nothing had happened.

John Arnott made light of those who criticize the spirit slaying experience and who warn about the danger of receiving false spirits. He said that just like a father would not give a stone to a son who asks for bread, God will not give a false spirit to those who seek the Holy Spirit. This ignores repeated Scripture warnings such as 1 Peter 5:8 and 2 Corinthians 11:3-4. Of spirit slaying, Arnott claims

that “90% is bad stuff going out and good stuff coming in, 10% is prophetic, and about 1% is foreign that has to be dealt with by those in charge.” He said that he used to believe that the Holy Spirit is a gentleman who would never force people to do things and would never treat people harshly, but he no longer believes that. He claimed that the reason God wants His people to submit themselves to being slain by the spirit is to surrender their pride and fear.

All of this is a great confusion and error. There is absolutely nothing like charismatic “spirit slaying” in the New Testament Scriptures.

### ***New Testament examples of people falling down***

1. Believers sometimes fell down before Christ to worship Him (Mat. 2:11; 18:26; Lk. 17:16; Jn. 11:32; 1 Cor. 14:25). The term “fall down” is sometimes used in Scripture to describe worship (Psa. 72:11; Is. 44:19; 46:6; Dan. 3:5; Mat. 4:9; Rev. 4:10; 5:8,14; 19:4).

2. The disciples fell down on their faces and were afraid on the Mount of Transfiguration (Mat. 17:6).

3. The men who took Jesus in the Garden of Gethsemane went backward and fell down when he spoke the words, “I am he” (Jn. 18:6).

4. Saul fell to the ground when the Lord appeared to him on the road to Damascus (Acts 9:4).

5. Ananias fell down when he was stricken of God for his sin (Acts 5:5).

6. John fell at Christ’s feet “as dead” in Revelation 1:17.

### ***How are these biblical examples different from the falling that is experienced in the charismatic movement?***

The instances of falling down in the New Testament have no similarity whatsoever with the “spirit slaying” phenomenon that is part of the charismatic movement. In

the New Testament there was no laying on of hands preceding the falling down. In fact, there was no human instrumentality whatsoever in any of the instances of falling in the Bible. There was no spastic jerking or shaking. There was no “Holy Spirit glue” which kept someone from rising. There was no laughter connected with the falling. There was no repetition of the falling. There was no teaching on falling. There were no people queuing up in lines waiting to fall. There were no repetitive choruses preparing people for mystical experiences. There was no one yelling “Fire!” and “More, Lord!” and such things.

Friends, I refuse to participate in or support any alleged “revival” that includes “spirit slaying” or uncontrollable laughter or spiritual drunkenness or other manifestations that are so patently contrary to what we see in the New Testament Scriptures.

Charismatic leaders say, “Don’t worry about the manifestations.” That is unscriptural and extremely dangerous advice. We are instructed to prove ALL things (1 Thessalonians 5:21).

Charismatic leaders say, “Just open up and don’t be so uptight; lighten up and let God do what He pleases.” That sounds pious, but it is contrary to God’s instruction in Scripture. We want God to be in absolute control of our lives and churches, but it is folly and rebellion to ignore the fact that God’s Word warns repeatedly of false spirits and false teachers. The apostle Peter did not counsel believers to open up and lighten up. Instead, he warned: “BE SOBER, BE VIGILANT; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). To be vigilant is to be alert, on guard, on the outlook for enemies and deception. This is the very opposite of the “spirit slaying” experience whereby the Christian releases control and allegedly “goes

out under the power.” To be sober and vigilant means I will not submit myself to an experience whereby consciousness and spiritual vigilance are violated.

**Beware of the charismatic ecumenical movement!**

“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him” (2 Corinthians 11:3,4).

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**CONTEMPORARY CHRISTIAN MUSIC: SOME QUESTIONS ANSWERED AND SOME WARNINGS GIVEN,** ISBN 1-58318-094-x. This book expounds on five reasons why we are opposed to CCM: It is worldly; it is ecumenical; it is charismatic; it is experience-oriented;

and it weakens the fundamentalist stance of churches. We give examples of how changes are occurring in formerly fundamentalist churches through the instrumentality of contemporary music. The rest of the book deals with questions that are commonly asked on this subject, such as the following: What is the difference between using contemporary worship music and using old hymns that were interdenominational? Didn't Luther and the Wesleys use tavern music? Isn't the issue of music just a matter of taste? Doesn't the Bible encourage us to use cymbals and stringed and loud sounding instruments? What is wrong with soft rock? Didn't God create all music? Love is more important than doctrine and standards of living, isn't it? Since God looks on the heart, why are you concerned about appearance? Isn't Christianity all about grace? What about all of the young people who are being saved through CCM?

***THE FOREIGN SPIRIT OF CONTEMPORARY WORSHIP MUSIC.*** This hard-hitting multi-media video presentation, published in March 2012, documents the frightful spiritual compromise, heresy, and apostasy that permeates the field of contemporary worship music. By extensive documentation, it proves that contemporary worship music is impelled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the latter rain, the spirit of the one-world church, the spirit of the world, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. Nearly 60 video clips and hundreds of photos are featured. It is available on DVD and as an eDownload from the Way of Life web site.

**ISRAEL: PAST, PRESENT, FUTURE**, ISBN 978-1-58318-116-4. This is a package consisting of a 234-page illustrated book, a DVD series, and a series of Powerpoint/Keynote presentations for teachers. The package covers all of the major facets pertaining to Israel in a professional, technologically cutting-edge way: geography, culture, archaeology, history, current events, and prophecy. The series begins with an amazing aerial flyover over the land of Israel.

**KEEPING THE KIDS: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD**, ISBN 978-1-58318-115-7. This book aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is packed with practical suggestions and deals with many issues: Conversion, the husband-wife relationship, the necessity of permeating the home with Christian love, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, separation from the pop culture, discipleship of youth, the grandparents' role in "keeping the kids," effectual prayer, and fasting.

**MUSIC FOR GOOD OR EVIL (4 DVDs)**. This video series for July 2011 is a new replacement for previous presentations we have produced on this subject. The series, which is packed with graphics, video and audio clips, has seven segments. I. Biblical Principles of Good Christian Music: II. Why We Reject Contemporary Christian Music. III. The Sound of Contemporary Christian Music. IV. Transformational Power of CCM. V.



Southern Gospel. VI. Marks of Good Song Leading. VII. Questions Answered on Contemporary Christian Music.

**ONE YEAR DISCIPLESHIP COURSE**, ISBN 978-1-58318-117-1. (new title for 2011) This powerful course features 52 lessons in Christian living. It can be broken into sections and used as a new converts course, an advanced discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or preaching outlines. The lessons are thorough, meaty, and very practical. There is an extensive memory verse program built into the course, and each lesson features carefully designed review questions.

**THE PENTECOSTAL - CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR**, ISBN 1-58318-099-0. This book begins with the author's own experience with the Pentecostal movement. The next section deals with the history of the Pentecostal movement, beginning with a survey of miraculous signs from the second to the 18th centuries. We deal with Charles Parham, Azusa Street Mission, major Pentecostal healing evangelists, the Sharon Schools and the New Order of the Latter Rain, the Word-Faith movement and its key leaders, the Charismatic Movement, the Roman Catholic Charismatic Renewal, the Pentecostal Prophets, the Third Wave, the Laughing-Drunken Revival of Toronto, Pensacola, Lakeland, etc., and the recent Pentecostal scandals. The last section deals with the theological errors of the Pentecostal-Charismatic movements.

**REPENTANCE AND SOUL WINNING**, ISBN 1-58318-062-1. This is an in-depth study on biblical repentance and a timely warning about unscriptural methods of presenting the gospel. The opening chapter, entitled "Fundamental Baptists and Quick Prayerism: A Faulty Method of Evangelism Has Produced a Change in

the Doctrine of Repentance,” traces the change in the doctrine of repentance among fundamental Baptists during the past 50 years.

**SEEING THE NON-EXISTENT: EVOLUTION’S MYTHS AND HOAXES**, ISBN 1-58318-002-8. (new title for 2011) This book is designed both as a stand alone title as well as a companion to the apologetics course *AN UNSHAKEABLE FAITH*. The contents are as follows: Canals on Mars, Charles Darwin and His Granddaddy, Thomas Huxley: Darwin’s Bulldog, Ernst Haeckel: Darwin’s German Apostle, Icons of Evolution, Icons of Creation, The Ape-men, Predictions, Questions for Evolutionists, Darwinian Gods, Darwin’s Social Influence.

**THINGS HARD TO BE UNDERSTOOD: A HANDBOOK OF BIBLICAL DIFFICULTIES**, ISBN 1-58318-002-8. This very practical volume deals with a wide variety of biblical difficulties. Find the answer to the seeming contradictions in the Bible. Meet the challenge of false teachers who misuse biblical passages to prove their doctrine. Find out the meaning of difficult passages that are oftentimes overlooked in the Bible commentaries. Our objective is to help God’s people have confidence in the inerrancy of their Bibles and to protect them from the false teachers that abound in these last days. Jerry Huffman, editor of *Calvary Contender*, testified: “You don’t have to agree with everything to greatly benefit from this helpful book.”

**AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE**, ISBN 978-1-58318-119-5. (new title for 2011) The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author’s personal 6,000-volume library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an

apologetics course entitled *AN UNSHAKEABLE FAITH* (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360-page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

**WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY**, ISBN 1-58318-005-2. This lovely hardcover Bible Encyclopedia contains 640 pages (8.5X11) of information, with more than 6,000 entries, and 7,000 cross-references. It is a complete dictionary of biblical terminology and features many other areas of research not often covered in Bible reference volumes. Subjects include Bible versions, Denominations, Cults, Christian Movements, Typology, the Church, Social Issues and Practical Christian Living, Bible Prophecy, and Old English Terminology. An evangelist in South Dakota wrote: "If I were going to the mission field and could carry only three books, they would be the Strong's concordance, a hymnal, and the *Way of Life Bible Encyclopedia*." Missionary author Jack Moorman says: "The encyclopedia is excellent. The entries show a 'distilled spirituality.'" A computer edition of the

Encyclopedia is available as a standalone eBook for PDF, Kindle, and PUB. It is also available as a module for *Swordseacher*.

### ***Way of Life Literature***

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*Charismatic Confusion*

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