

## **THE FATAL FLAWS OF CHARISMANIA – Fatal Flaw #8: Conflating the Difference Between the Indwelling of the Spirit and the Filling of the Spirit (Part 2 of 3)**

ARE YOU SPIRIT-FILLED? If that question is being posed to you by someone who embraces Pentecostal or Charismatic doctrine, this is what they are really asking: “Have you been baptized with the Holy Spirit and do you speak with other tongues?” Is that what it means to be Spirit-filled? Certainly not in the four other instances in the book of Acts where the disciples were filled with the Holy Spirit. In Acts 4:8, the apostle Peter displays great courage in defending the gospel before the Jewish leaders who stood in opposition. In Acts 4:31, the Spirit-filled disciples spoke the Word of God with great boldness. In Acts 9:17, under the direction of Ananias, Paul is filled with the Spirit for the purpose of regaining his sight. Finally, in Acts 13:9, Paul is filled with the Holy Spirit and rebukes Elymas the magician for his opposition to the gospel.

In each case, the filling is NOT associated with a command to be filled. It takes place apart from a volitional act on the part of the disciple(s) involved. That is significant! In each of those instances, the word for “filled” in the Greek is “pimplemi,” and is constructed in the aorist passive, just as in the initial occurrence in Acts 2:4. Words do matter and distinctions do make a difference. How the different authors of the New Testament, under the inspiration of the Holy Spirit, used various words cannot be minimized. But apparently, that sense of priority has been lost on the proponents of Pentecostal/Charismatic doctrine. Their attempts at conflating these passages have been successful only in promoting their self-serving agenda. It has resulted in not only confusing, but misleading many a sincere Christian, as to what the New Testament teaches about this critical truth of being filled with the Holy Spirit and its impact on our Christian life.

As the early Church emerges from its foundational phase of establishment (Ephesians 2;19-22), and transitions into its structural phase, marked by the completed fulfillment of the prophetic promise of John the Baptist in Acts 19:1-7; an entirely different Greek word appears in order to describe the filling of the Spirit, along with a contrast in grammatical construction. As we will learn in our next segment, this linguistic change will amplify **FATAL FLAW #8** of the Pentecostal and Charismatic perspective, and involves an unwillingness to follow an essential rule of Biblical interpretation: “a text without a context is a pretext.” This particular Pentecostal/Charismatic pretext consists of removing the Acts 2:4 event out of its immediate setting, as well as the larger context of the book of Acts. It has produced a teaching which equates being “Spirit-filled” with speaking in other tongues. No such false equivalency can be supported from the New Testament, as it pertains to the Christian in their relationship with the indwelling Holy Spirit.

*If these details in segments one and two have left your head spinning, here is a simple summary. Pentecostal and Charismatic teachers have taken the unique and historical event of Pentecost and have overemphasized one aspect of it to an extreme degree; namely, speaking in tongues. They have taken that particular supernatural manifestation and have inserted it throughout the New Testament, in defining the all-important role of the Holy Spirit in successfully living for Christ. That insertion has resulted in an infection which has corrupted our understanding of how to live for our Savior. In next week's concluding segment, dealing with **FATAL FLAW #8** of this movement, I will do my very best to provide all of us with an antibiotic of Biblical truth, so that we can gain an accurate awareness of this vital relationship each of us must have with the Holy Spirit who indwells us; since He is the only One who can empower us for a spiritually successful Christian life.*