

Why I Cannot Participate in the Charismatic Movement

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The reason Why I cannot Participate In the Charismatic Movement is because I was involved with this movement for one year shortly after leaving the Roman Catholic church. Being a new Christian, not really knowing the Bible, I began to question the Bible, God's Word. Is this really in the Bible? Ecstatic utterances of these unknown tongues, interpretation of these tongues? I soon realized that the Charismatic movement is not scriptural. I will show you from the Bible, what is Scriptural.

THE CHARISMATIC MOVEMENT TEACHES THAT NOT EVERY BELIEVER HAS RECEIVED THE HOLY SPIRIT. They will often ask this question, **"HAVE YOU RECEIVED THE SPIRIT?"**

The Apostle Paul, in writing to the believers in Rome, declared that every *Christian* is indwelt by the Holy Spirit, for "if any man have not the Spirit of Christ, HE IS NONE OF HIS" (Rom. 8:9). Those who do not have the Spirit are those who do not have the spirit of Christ! The person who has the Son of God has the Holy Spirit also! Thus, the crucial question is not whether I have received the Holy Spirit, but whether I have received Christ (John 1:12; 1 John 5:11, 12).

The gift of the Holy Spirit was given to each *believer* at the moment of salvation (Rom. 5:5). As a result, God's Spirit lives in ***every Christian***: "What? Know ye not that your body is the temple of the Holy Ghost WHICH IS IN YOU" (1 Cor. 6:19).

How do I KNOW that the Holy Spirit dwells within me? ***The Charismatic answer***: "I know that the Holy Spirit dwells within me because I have had the experience! I have had the 'baptism' and I have spoken in tongues!" ***The believers answer***: "I know that the Holy Spirit dwells within me because GOD SAID SO! The Bible says that the Holy Ghost dwelleth in us (2 Tim. 1:14). God said it; I believe it; that settles it!"

THE CHARISMATIC MOVEMENT TEACHES THAT TONGUES IS THE EVIDENCE OF HAVING RECEIVED THE SPIRIT. In other words, when they ask, "Have you received the Spirit?! What they really mean is, **"HAVE YOU SPOKEN IN TONGUES?"**

Tongues come from the Greek word *glossa*, which appeared at Pentecost. It means, "A language coupled with the Greek word, *phule*, "a tribe", *laos*, "a people," *ethos*, "a nation," "the supernatural gift of speaking in another language without its having been learnt" as in Acts 2:4-13.

Dialektos is also rendered tongue in the King James Version of 1611 which means language. The word ***unknown tongue***, is not found in the original Greek. The prophet Joel in Joel 2:28 partially fulfilled this prophecy. See Acts 2:15, 16. It will be completely fulfilled in the tribulation, and during the Millennium, when God will be fulfilled (Acts 2:17-21; Rev. 6:9-11; 7:1-17; 15:2-4)

3 Great Outpourings of the Holy Spirit (Joel 2:28-32)

1. On the day of Pentecost, and many years later, this day v. 28; Acts 2:1-21.
2. During the future tribulation v. 28-32; Acts 2:16-21.
3. During the Millennium v.28; Isa. 32:15; 44:3; Ez. 36:26, 27; 39:29; Zech. 12:10.

The first was poured out upon Christ in fullness (Isa. 11:1-2; 42:1; 61:1; Mt. 3:16; 12:18; Jn. 3:34; Acts 10:38). It was fifty days after Jesus had ascended into heaven, that Jesus promised to send the apostles a Comforter; the **Holy Spirit**. That day was Pentecost as recorded in Acts 2:1-21.

PENTECOST (Acts 2:1-13)

Pentecost as the third great Israelite feast mentioned in Leviticus 23. It was a harvest festival fifty days after the Passover week. This particular Pentecost, however, was to have greater significance than those which had preceded it.

Old Testament Pentecost occurred fifty days after Israel left Egypt and the Passover lamb was slain. New Testament Pentecost occurred fifty days after Christ raised from the dead, the Lord being our Passover Lamb.

Old Testament Pentecost celebrated the birth of the nation, Israel (Ex. 19:5). New Testament Pentecost celebrated the birth of the church (Acts 2:41-47). Old Testament Pentecost witnessed the slaying of some three thousand souls (Ex. 32:28). New Testament Pentecost witnessed the saving of some three thousand souls (Acts 2:41). The former pointed typologically to the latter.

Pentecost, the first baptism of men with the Holy Spirit (Acts 2:1-4).

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

This is similar to the Spirit speaking through the prophets in their own language (Acts 3:21; Heb. 1:1-2); only here, in Acts, it was with different languages, v.4, 6, 11. In contrast with the baptism with the Spirit, this was a one-time act by which God places believers into His body. See 1 Cor.12:13, the filling is a repeated reality of the Spirit-controlled behavior that God commands believers to maintain (Eph. 5:18).

Peter and many others in Acts 2 were filled with the Spirit again (Acts 4:8, 31; 6:5; 7:55) and so spoke boldly the Word of God. The fullness of the Spirit effects all areas of life, not just speaking boldly (Eph. 5:19-33). These were known languages (Acts 2:6; 1 Cor. 14:1-25), not the "*gibberish*" ecstatic utterances we hear today among the Charismatic movement. I know, I was part of this movement for 1 year.

On the day of Pentecost when **all the apostles**, Peter being the 12th (Acts 1:26) **and the 120** (Acts 1:15) **were all filled** with the Holy Spirit when they had gathered in the **upper room** (Mark 14:15; Acts 2:1). Peter, speaking boldly, preached a sermon on the **Day of Pentecost** by the same inspiration of the Spirit, but in his Aramaic language which

Jesus spoke, and His disciples, that could be understood by all the Jews. Peter was able to speak to 16 different nations in Acts 2:9-11. These languages given by the Spirit were a sign of judgment to unbelieving Israel (1 Cor. 14:21, 22).

They all showed that from them on God's people (the Jews) would come from all nations, and marked the transition from Israel to the Church. Tongues speaking occurs only twice more in (Acts 10:46; 19:6).

One could call it, an "*unknown tongue*," because it cannot be understood among the hundreds of languages/dialects today. It seems that only those in the Charismatic movement can understand it. Personally, I could not, even when I was in this movement for one year.

God's Word tells me that **I was sealed with the Holy Spirit** the moment I trusted Christ (Eph. 1:13, 14). As cattle are "sealed" or branded with a mark of ownership, so God has given me the Holy Spirit as the mark and token that I belong to Christ (Rom. 8:9; 1 Cor. 6:19, 20). If I *really* have the Holy Spirit, and if I *really* belong to the Son of God, what will the outward evidence of that be? *"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).

Many people name the name of Christ, and claim to be Christians. Many **profess** Christ, but few actually **possess** Christ. The real test is whether or not a person DEPARTS FROM INIQUITY (UNRIGHTEOUSNESS). If I had really received the HOLY Spirit, then that ought to be evidenced by a HOLY life: *"For God hath not called us unto uncleanness unto HOLINESS...who hath also given unto His HOLY Spirit"* (1 Thess. 4:7, 8).

The determining question is not whether I have spoken in tongues, but whether I have walked consistently in His **holiness**!

THE CHARISMATIC MOVEMENT TEACHES THAT TONGUES IS THE EVIDENCE OF BEING FILLED WITH THE SPIRIT.

The important command to be filled with the Spirit is found in Ephesians 5:18. If I am really filled with the Spirit, how will that be evidenced? Paul gives the answer in the verses which follow:

If I am filled with the Spirit I will have a song in my heart (Eph. 5:19). The Holy Spirit is the Master Musician who is able to produce a wonderful melody within! (Notice that verse 19 does not say, "Speaking to yourselves in unknown tongues...") If I am filled with the Spirit, then I will be filled with thanksgiving also (Eph. 5:20). Unthankful means unfilled!

Finally, if I am truly Spirit-filled, I will submit to God's order in the home (Eph. 5:21). The real test of whether a person is filled with the Spirit is not on Sunday morning in Church when everyone is at their best behavior. Rather it is how one conducts himself *in the home* during the week amongst the problems and pressures of life. The critical question is *not*, "Has he spoken in tongues?" but rather, "Is he loving?" (Eph. 5:25); "Is she submissive?" (Eph. 5:22); "Are the children obedient?" (Eph. 6:1, 2). God the Holy Spirit is able to produce something far greater than tongues (Gal. 5: 22, 23)!

THE CHARISMATIC MOVEMENT TEACHES THAT SPIRIT BAPTISM IS AN EXPERIENCE SUBSEQUENT (following in time) TO SALVATION AND NOT ENJOYED BY ALL BELIEVERS. They will often ask this question, **"HAVE YOU HAD THE BAPTISM?"**

God's Word teaches that Spirit Baptism is that wonderful work of God whereby I was placed into the body of Christ the moment I was saved: ***"For by one Spirit are we ALL baptized into one body...and have ALL made to drink into one Spirit"*** (1 Cor. 12:13; cf. Gal. 3:26, 27). Those in the Charismatic movement often identify the "baptism of the Spirit" as that "Pentecostal experience" of speaking in tongues. Furthermore, they teach that ALL believers should seek this tongues experience. Thus the Charismatic movement says "ALL" when God says **"NOT ALL"** (1 Cor. 12:29, 30), and "NOT ALL" when God says **"ALL"** (1 Cor. 12:13).

SOME WITHIN THE CHARISMATIC MOVEMENT BELIEVE THAT IT IS NECESSARY TO TARRY FOR THE HOLY SPIRIT.

For Charismatic's, the term "tarry" often means to seek after the "baptism of the Spirit" (speaking in tongues) by long sessions of prayer, by the laying on of hands, etc. For the Apostles, the word "tarry" meant to *wait* for the coming of the Holy Spirit on the day of Pentecost (Luke 24:49; Acts 1:4). To evangelize the world without the Holy Spirit would be as futile as trying to drive a car without gas!

I might wait for a person at the airport for several hours. Once he comes, however, I do not need to wait any longer! The waiting period is over, and I can simply enjoy his presence! Praise God, the Comforter ***has come!***

WITHIN THE CHARISMATIC MOVEMENT, THERE IS OFTEN AN OVEREMPHASIS UPON THE PERSON OF THE HOLY SPIRIT TO THE NEGLECT OF CHRIST.

In some Charismatic groups and gatherings, the Holy Spirit is spoken of more than Christ! The Lord Jesus said, ***"But when the Comforter is come...He shall testify of me...for He SHALL NOT SPEAK OF HIMSELF...He shall glorify me: for He shall receive of mine, and shall shew it unto you"***(John 15:26; 16:13, 14).

The Spirit bears witness to Christ! The Spirit ever points people to Christ! The glorious ministry of the Spirit is to glorify and lift up Christ! If the Holy Spirit is really working in my life, then CHRIST will become more and more precious to me each day! His blessed office work is to produce Christ-like saints (Gal. 4:19; 5:22, 23; 2 Cor. 3:18).

THE CHARISMATIC MOVEMENT INCLUDES THOSE WHO TEACH THAT IT IS GOD'S WILL FOR EVERY SICK PERSON TO BE HEALED.

Some "faith healers" today insist that if a person is sick, that he is out of the will of God; either he does not have enough faith or he has not come to the right person (i.e. a "healer"). **NOTE:** Please read my study on: **PREACHERS OF A FALSE GOSPEL?**

Here are the facts:

1. In 2 Corinthians 12:7-10 we learn that God denied Paul's request to have his "thorn" (painful bodily ailment) removed.
2. Faithful Epaphroditus, as we are told in Philippians 2:25-30, had almost died from a sickness, and the implication is that Paul was unable to help him, though God could.
3. In Paul's final letter to Timothy, he explained that he had let Trophimus at Miletus SICK (2 Tim. 4:20).
4. Paul apparently knew of no faith healer who could help Timothy with his stomach ailments and frequent infirmities (1 Tim. 5:23).
5. Christ and the apostles healed *ALL* who came to them, not just those who "had enough faith" (Matt. 12:15; Acts 28:7-9).
6. The healing miracles of Christ and the apostles can be described as INSTANTANEOUS (Matt. 8:3; 20:34; Acts 3:6, 7), PERFECT AND COMPLETE (Matt. 14:36) and UNDENIABLE (Acts 4:14, 16, compare Matt. 12:22).

Sadly, the same cannot be said of the "miraculous cures" of modern "healers."

THE CHARISMATIC MOVEMENT TEACHES THAT THE BIBLE IS NOT SUFFICIENT! WE NEED SOMETHING ELSE (VISIONS, PROPHECY. ADDED REVELATIONS, ETC.)!!

Nothing is more important than my attitude towards God's written Word (the 66 canonical books). Consider the following:

- 1) Christ told His disciples that they needed added revelation (John 16:12 - "*I have yet many things to say unto you*"), but He promised that the Spirit of truth would come and guide them into ALL TRUTH (John 16:13)! What more do we need?

- 2) Though God once spoke at various times and in "*divers manner*" (through visions, dreams, etc.), He was in these last days spoken by His Son (Heb. 1:1, 2)! What more do we need?
- 3) All Scripture is God-breathed and is profitable...that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16-17)! What more do we need?
- 4) Though Peter actually heard God's voice from heaven, he assures us that "*we have a sure word of prophecy...the Scripture*" (2 Pet. 1:18-20)! What more do we need?
- 5) Jude writes concerning "*the faith*" (the body of Christian truth) which had once for all delivered to the saints (Jude 3)! What more do we need?
- 6) As the Lord completed His written revelation, He issued one final warning: LET NO MAN ADD OR TAKE AWAY FROM HIS WORD (Rev. 22:18, 19). Two verses later, the final period was placed and the Bible was completed. What more do we need?

THE CHARISMATIC MOVEMENT BELIEVES THAT ECUMENISM IS PLEASING TO GOD.

Charismatic renewal has penetrated all the mainline Protestant denominations, and is rapidly sweeping into the Roman Catholic Church. Charismatic converts are told to stay within these churches and to seek to "renew" them by their presence within.

God's commands are just the opposite:

- 1) "COME OUT FROM AMONG THEM" (2 Cor. 6:17).
- 2) "FROM SUCH TURN AWAY" (2 Tim. 3:5).
- 3) "AVOID" (Rom. 16:17).
- 4) "REJECT" (Titus 3:10).
- 5) "RECEIVE HIM NOT" (2 John 10).

THE CHARISMATIC MOVEMENT MAKES EXPERIENCE THE REAL BASIS OF CHRISTIAN UNITY RATHER THAN DOCTRINE.

Charismatic people are united around a COMMON EXPERIENCE. What a person believes and what church a person attends is irrelevant. What really matters is that all had the "Pentecostal experience."

What was it that united the early church? Were converts given the freedom to believe whatever they wanted, and to worship however they pleased? No, "they continued steadfastly IN THE APOSTLES' DOCTRINE" (Acts 2:42). Their unity was based on "one faith" (Eph. 4:5), not "many faiths." It was unity that was based on a common "knowledge of the Son of God" (Eph. 4:13), which implies a correct doctrinal understanding of who Christ is and what He has done. The "oneness" was impossible apart from the protective atmosphere

of "doctrine" (Eph. 4:14) and "truth" (Eph. 4:15). Only God's Word and God's Truth can effectively unite God's people. May it so be?

Ministries of the Holy Spirit

- Baptismal Medium.....1 Cor. 12:13
- Calls to Ministry.....Acts 13:2-4
- Channel of Divine Revelation....2 Sam. 23:2; Neh. 9:30; Zech. 7:12; John. 14:17
- Empowers.....Ex. 31:1, 2; Judg. 13:25; Acts 1:8
- Fills.....Luke 4:1; Acts 2:4; Eph. 5:18
- Guarantees.....2 Cor. 1:22; 5:5; Eph. 1:14
- Guards.....2 Tim. 1:14
- Helps.....John 14:16, 26; 15:26; 16:17
- Illuminates.....1 Cor. 2:10-13
- Indwells.....Rom. 8:9-11; 1 Cor. 3:16; 16:6-19
- Intercedes.....Rom. 8:26, 27
- Produces fruit.....Gal. 5:22, 23
- Provides Spiritual Character.....Gal. 5:16, 18, 25
- Regenerates.....John 3:5, 6, 8
- Restrains/Convicts of sin.....Gen. 6:3; John 16:8-10; Acts 7:51
- Sanctifies.....Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13
- Seals.....2 Cor. 1:22; Eph. 1:14; 4:30
- Selects Overseers.....Acts 20:28
- Source of Fellowship.....2 Cor. 13:14; Phil. 2:1
- Source of Liberty.....2 Cor. 3:17, 18
- Source of Power.....Eph. 3:16
- Source of Unity.....Eph. 4:3, 4
- Source of Spiritual Gifts.....1 Cor. 12:4-11
- Teaches.....John 14:26; Acts 15:28; 1 John 2:20, 27

I need to put closure on the Charismatic movement in this study on **WHY I CANNOT PARTICIPATE IN THE CHARISMATIC MOVEMENT** which truly emphasis tongues.

Whenever I would attend any Charismatic/Pentecostal churches, meetings, etc., the first words that came out of their mouth were, "Do you speak in tongues?" They have never said, "Do you know Jesus as your Lord and Saviour?" "Are your saved?" "Have you been born again?"

In the beginning of this study, I had given you several Greek words on tongues. One of these words, I will emphasized more fully for you. This Greek word being focused on, is *glossa*, under tongues from the Strong's Exhaustive Concordance # 1100: The term *glossa*, means "tongue" or "language."

When the early believers were empowered by the Holy Spirit on the Day of Pentecost, they were given the ability to speak in many **different languages**, so that those visiting from all around the Roman world could hear the glories of God being uttered in their native tongue (Acts 2:4-11).

The household of Cornelius also spoke in difference languages when they were **baptized** in the **Holy Spirit** (Acts 10:46). And the same happened with the new disciples from Ephesus (Acts 19:6). From then on, some members of the early church regularly spoke in different languages as a way of praying to God, and others spoke in different languages in church meetings.

When these languages were spoken in private, interpretation was needed; when they were spoken in meetings, Paul required interpretation so that the others could understand and edified (1 Cor. 14:2-27).

"Though I speak with tongues (languages) of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow (give) all my goods to feed the poor, and though I give my body to be burned, and have not charity (love) it profiteth me nothing. Charity (love) suffereth long, and is kind; charity (love) envieth not; Charity (love) vaunteth (does not push itself forward) not itself, is not puffed up. And now abideth faith, hope, and charity (love), these three; but the greatest of these is charity (love). (1 Corinthians 13:1-4, 13).

1 Corinthians 14:2

"For he that speaketh in an unknown tongue (language) speaketh not unto men, but unto God (Gr. Theos): for no man understandeth him; howbeit (but) in the spirit he speaketh mysteries."

In the King James Version of the Bible, the word **unknown** is not found in the Greek which means languages. In this verse (1 Cor. 14:2). Therefore, the language **he** speaks, in his own language; he is not speaking to men (plural), but unto God. For no man (singular), can understand him in his own language, but by the **spirit** (for there is no article in the Greek on the word pneuma). The Greek word for Holy Spirit is *pneuma hagion* with a capital "S" and with the definite article. We must be careful to distinguish that which is so clearly marked in the Original.

"He who speaks in an unknown tongue." This is singular, **he**. Compare 1 Cor. 14:2, 4, 13, 14, 19, 27), indicating that it refers to the false gibberish of the counterfeit pagan

ecstatic speech. The singular is used because gibberish can't be plural; there are no various kinds of non-language. There are, however, various languages; hence when speaking of the **true gift of language**, Paul uses the plural to make the distinction (1 Cor. 14:6, 18, 22, 23, 29). The only exception is in vv 27, 28, where it refers to a single person speaking a single genuine language.

"No one can understandeth him...in the spirit he speaketh mysteries." The carnal Corinthians using the counterfeit ecstatic speech of paganism were not interested in being understood, but in making a dramatic display.

The spirit by which they spoke was not the Holy Spirit, but their own human spirit or some demon; and the mysteries they declared were the type associated with the pagan mystery religion, which was espoused to be the depths that only the initiated few were privilege to know and understand. Those mysteries were totally unlike the ones mentioned in Scripture (e.g. Matt. 13:11; Eph. 3:9), which are divine revelations of truths preciously hidden (1 Cor. 12:7; Eph. 3:3-6).

"Does not speaketh unto men, but unto God." **This is better translated**, "to a god." The Gr. text has no definite article (see similar translation in Acts 17:23, an "unknown god.") Their gibberish ecstatic utterances, was worship of pagan deities. The Bible records no incident of any believer ever speaking to God in any other than the normal human language.

In (Gen. 1:1) **"In the beginning God."** The Hebrew word for God is **Elohim**, which is plural. And God said, **"Let us make man in our image..."** (Father and Son) (Gen. 1:26).

Theos corresponds generally, with '**Elohim**' of the Old Testament, denoting the Creator; but it corresponds also with 'El' and 'Eloah.' Sometimes it corresponds with **Jehovah** (who is '**Elohim**' in Covenant relation), and which case it is printed God as in the Old Testament, both in the A.V. and R.V.).

1. **Theos** is used in the New Testament of the **Father**, as the revealed God (see John 1:1; Acts 17:24 etc.
2. It is used of the **Son** (Matt.1:23; John 1:1; 20:28; Rom. 9:5; 2 Peter 1:1; 1 John 5:20). God the Father and the Son. The Holy Spirit comes from God the Father. **Not a Trinity.**
3. It is used of **God's Holy Spirit** (Acts 5 v. 3 compared with v. 4).
4. It is used generically, as in John 10:34; Acts 12:22; 2 Cor. 4:4; Phil. 3:9).
5. It is used of **false gods**, as in Acts 7:43, and us printed "god" as in the Old Testament.

The Greeks had many gods (Gr. *theos*). In the polytheism of the Greeks, denoted "a god or deity" (e.g. Acts 14:11; 19:26; 28:6; 1 Cor. 8:5; Gal. 4:8). Please read 1st and 2nd Corinthians about their history, background, and why Paul had many problems with the Corinthians Church.

By his spirit (*pneuma*), not from the Gr. Word *pneuma hagion*. This expression (which appears fifty times without the article, is **never** used of the GIVER (the Holy Spirit), but always as **HIS GIFT**. What this gift is may be seen by comparing Acts 1:4-5 with Luke 24:49, where "the promise of the Father" is (in Acts) called *pneuma hagion* (**Holy Spirit**), and (in Luke) it is called "power from on high." This "power" includes whatever spiritual gifts the Holy Spirit may be pleased to bestow.

This will be found to be the case in every one of the fifty occurrences. In Acts 2:4 we read "they were all filled with *pneuma hagion*, and began to speak with other tongues (languages) as THE SPIRIT gave:" *pneuma hagion* is here, and always, what is given, not the Giver.

Pneuma hagion is usually translated "the Holy Spirit," the article being inserted and capital letters used. But then we have no stronger expression by which to translate "to pneuma, to hagion," (**the Spirit, the Holy [Spirit]**).

A Synopsis of the Love Chapter, (1 Corinthians 13:1-13)

The Premier Teachings of Christianity, an undying expression of Jesus' doctrine of Heavenly Love. More potent for the building of the Church than any, or all, of the various manifestations of God's Power, Love, the Church's most effective weapon. Love, without which all the various Gifts of the Spirit are of any avail. Love, the Essence of God's Nature. Love, the Perfection of Human Character; Love, the most Powerful Ultimate Force in the Universe.

"*Even if I bestow all of my goods to Feed the Poor, even if I give my body to be burned, if I HAVE NOT LOVE, it Profits me Nothing*" (v. 3). What a Thought-Provoking passage! The Gift of Speaking like an Angel, of Prophesying, of having ALL Knowledge, of Faith that Moves Mountains, of Charity (love) to the last dollar, even Martyrdom, all of no use unless we have the **Spirit of Christian Love**. What a call to **Self-Examination!**

Love In Depth

More songs have been written about love than about any other topic. It has inspired some of the world's best, and worst, poetry. It has set on fire, and broken, countless hearts throughout human history. Many things are said about love. Yet for the final word on the topic, we must turn to the Bible. In 1 Cor. 13, the apostle Paul, under the inspiration of the Holy Spirit, provides the world's most beautiful ode to love.

On the common word for love in the Greek language was *eros* which suggested physical sexual desire and not much else. Another word (*philos*) suggests the esteem and affection found in casual friendship. Because neither of these words comes close to describing the kind of love he wanted to communicate, Paul chose a relatively rare Greek word for his definitive passage of love. The word is *agape*, describes a love that is based on the deliberate choice of the one who loves rather than the worthiness of the one who is loved. This kind of love goes against natural human inclination. It is a giving, selfless, expecting-nothing-in-return kind of love. **Paul's description of love is short, but full of power.**

Love suffers for a long time. Our modern "throw-away" society encourages us to get rid of people in our lives who are difficult to get along with, whether they are friends, family, or acquaintances. Yet this attitude runs in complete contrast to the love described by Paul. True love puts up with people who would be easier to give up on.

Love does not envy. If our love is directed toward others, we will rejoice in the blessings they receive rather than desiring those blessings for ourselves. Fundamentally, the selfless love that God calls us to, does not involve pride or glory. It does not parade itself and is not puffed up. In fact, true love does not seek its own. If we truly love others, we will set aside our own plans, agendas, and entitlements for the good of another.

Love is not provoked. That is, love is not easily angered or over-sensitive. When we truly love others, we are careful not to be touchy concerning other people's words or actions toward us.

Love does not rejoice in iniquity, but rejoices in the truth. The godly love described in this chapter had nothing to do with evil, but has everything to do with what is right and true. It believes all things and hopes all things. This does not mean that love is blind and naïve. When we love, we may recognize problems and failures in people, but we do not lose faith in the possibilities of what other people might become. Love never gives up, knowing that God can change lives for the better.

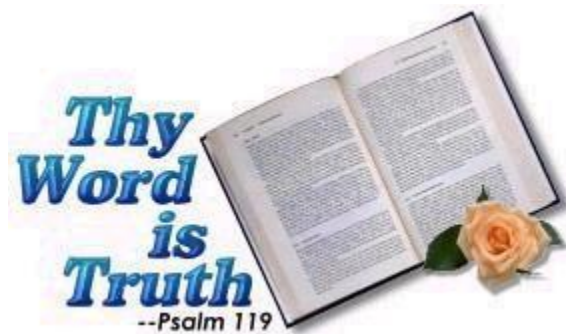
Finally, love endures all things. Love accepts any hardship or rejection, and continues unabated to build up and encourage. The love described by Paul in this "love chapter"

means determined what is best for another person and then doing it. This is the kind of love that God shows to us.

I pray that my Christian's brothers and sisters in the Charismatic movement will realize that this movement is not Scriptural and to see many who have been so deceived. Satan knows how to seduce even God's own elect (Mark 13:22).

In search of truth, God Word, the Bible,

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February 12, 2008*



Psalm 119:105