

The Great Pentecostal-Charismatic Error: Why Scripture does not allow True Believers to Invoke the Holy Spirit

By Jeremy James



For over a hundred years many Christians have prayed directly to the Holy Spirit and called upon Him by name. The seeds of this major change in traditional Christian worship were sown in England in the 19th century and took firm root in America with the Azusa Street revival of 1906. This inaugurated what came to be known as the Pentecostal Church, which in turn spawned a number of off-shoots such as the Charismatic movement, the Latter Rain movement, the Vineyard movement, and so forth.

This paper is not specifically a critique of the Pentecostal Church but rather a study of a particular teaching found mostly in the Pentecostal-Charismatic tradition and, to a lesser degree, among a growing number of Bible-believing churches today. It is the doctrine that believers may address the Holy Spirit directly. This phenomenon is often associated in practice with the invocation or prayer, “Come, Holy Spirit!”



An obvious question that hardly anyone asks

The rationale behind the teaching can be summed up as follows:

The Holy Spirit came upon the Apostles at Pentecost and filled them with power which they were then able to use to speak in tongues and perform miracles. Since the same Holy Spirit works in the believer today, he too should be able to exercise the same gifts as the Apostles. After all, Christ said, “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to my Father” (John 14:12). Since the Holy Spirit was sent by the Father at the request of the Son – “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16) – we should be able to address the Comforter (the Holy Spirit) and put our requests to Him just as the Apostles put their requests to Christ.

That’s the rationale, but is it sound? Is it scripturally correct to pray to, address or invoke the Holy Spirit?

Even though this ought to be a very obvious question, not many Christians seem to ask it. They simply assume that it is alright to do so and never bother to examine its scriptural basis. But if such prayer is not Biblical, then their entire relationship with God is built upon a faulty foundation.

Whom did Christ ask us to address in our prayers?

When his disciples asked him about prayer and how we should pray, Christ stated that we should address our prayers to our Father in heaven – “Our Father, who art in heaven...” (Matthew 6:9).

He also asked that, in addressing our Father, we should both venerate His holy name and seek His holy will:

“Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.” (Matthew 6:9-10)

He also confirmed that it is our Father who answers our prayers:

“But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly.” (Matthew 6:6)

In light of these very plain instructions, why do so many Christians fail to obey the Word of God?

To whom did Christ pray?

At no stage in his ministry did Christ indicate that it was appropriate for us to address our prayers to the Holy Spirit. Scripture records several occasions where Christ withdrew for private prayer, yet it never states that he addressed his words to the Third Person of the Trinity.

Throughout his ministry, from beginning to end, Christ spoke only about his relationship with his Father and of his unfailing obedience to His holy will. Never once does scripture suggest that he sought specifically to please or to serve the Holy Spirit. Instead, we are given to understand that the Holy Spirit was serving and assisting Christ:

“For he whom God has sent speaks the words of God: for God gives not the Spirit by measure unto him.” (John 3:34)

In *Notes on the Bible*, Albert Barnes makes the following comment about this verse, and includes a further comment on the same verse by Matthew Henry:

For God giveth not the Spirit. The Spirit of God. Though Jesus was God as well as man, yet, as *Mediator*, God anointed him, or endowed him with the influences of his Spirit, so as to be completely qualified for his great work.

By measure. Not in a small degree, but fully, completely. The prophets were inspired on particular occasions to deliver special messages. The Messiah was continually filled with the Spirit of God. “The Spirit dwelt in him, not as a vessel, but as in a fountain, as in a bottomless ocean” (Henry).

The Word of God draws an analogy between the Holy Spirit and the “finger of God” in the following parallel verses:

“But if I with **the finger of God** cast out devils, no doubt the kingdom of God is come upon you.” (Luke 11:20)

“But if I cast out devils by **the Spirit of God**, then the kingdom of God is come unto you.” (Matthew 12:28)

As the finger of God, the Holy Spirit always points to Christ; He never points to Himself.

Shortly after his triumphal entry into Jerusalem, Jesus prayed as follows:

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify your name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.” (John 12:26-28)

Later, in the Garden of Gethsemane, when his soul was deeply troubled, he prayed only to his Father:

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as You will...He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Your will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.” (Matthew 26:39-44)

While on the cross, he addressed his Father as follows:

“Then said Jesus, Father, forgive them; for they know not what they do.”
(Luke 23:34)

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”
(Luke 23:46)

When he cried, “Eli, Eli, lama sabachthani? that is to say, My God, my God, why have You forsaken me?” (Matthew 27:46), he was addressing God as both Father and Holy Spirit. This is the only way Christ ever addressed the Holy Spirit, as part of the Triune Godhead and never as a distinct Person.

In short, when asked how we should pray, Jesus said we should pray to our Father; and when he himself prayed aloud, he addressed only his Father and not the Holy Spirit. Does this not tell us something of great importance?

The Father replies to His Son

The disciples of Jesus heard the voice of the Father on three occasions – at the baptism in the Jordan, at the transfiguration, and after the triumphal entry. Scripture records that on two of these occasions Jesus prayed aloud to his Father and addressed Him by name. By allowing the disciples to hear His reply, the Father was indicating that, not only had he heard His wonderful Son, but that He would hear us also when we prayed to Him in His Son’s holy name. Indeed, on the second occasion (after the triumphal entry), Jesus himself appeared to confirm this when he said, “This voice came not because of me, but for your sakes.” (John 12:30).

Before raising Lazarus from the dead, Jesus again prayed aloud to his Father for the benefit of his disciples:

“Then they took away the stone from the place where the dead man was lying. And Jesus lifted up his eyes, and said, Father, I thank You that You have heard me. And I know that You always hear me: but because of the people who are standing by I said this, that they may believe that You sent me.” (John 11:41-42)

What a wonderful passage of scripture! At a truly dramatic moment – when the Pharisees became so incensed that they considered killing *Lazarus* in order to dampen the impact of this controversial miracle – Christ revealed for the benefit of his disciples that his prayers were addressed to his Father, and that his Father always heard him, just as He will hear all believers who pray to the Father in his name.

We have here a remarkable demonstration of the power of the Holy Spirit, where a rotting corpse is brought back to life, and yet the Holy Spirit is not even mentioned by Jesus.

Christ came to reconcile fallen men to his infinitely holy Father. So, when Christians fail to honour and fulfil a relationship that Christ has restored at unimaginable cost, and turn instead to the Holy Spirit, they are seriously in error.

The Holy Spirit is the Person whom Christ sent expressly to sustain and nurture the precious relationship that, by his death and resurrection, he had successfully re-established between fallen men and their heavenly Father. However, when we address our prayers to the Holy Spirit instead of our heavenly Father, we are acting contrary to the plain testimony of scripture:

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.” (John 16:13-14)

Faith or Sight?

Some will argue that “the worship of God” can never be wrong. But the Word of God says otherwise. If we are not worshipping God as the Bible commands, then we are not worshipping God as we should.

In addition, by praying to the Holy Spirit, Christians are effectively saying that they have less confidence and trust in their heavenly Father than they have in the Holy Spirit.

This is why, historically, there has been such a strong link between prayer to the Spirit and a craving for signs and wonders. Both are produced by a **lack of faith**.

As the author of Hebrews says, “Now faith is the substance [*foundation or assurance*] of things hoped for, the evidence [*proof or conviction*] of things not seen” (Hebrews 11:1). But Pentecostals and Charismatics want visible, tangible evidence of God’s supernatural presence and power. Faith alone is not sufficient for them. They want more.

Clearly they believe that this is pleasing to God. But how can it be, for “without faith it is impossible to please him” (Hebrews 11:6)?

What is more, when Christians persist in this mistaken form of prayer they risk opening themselves to another spirit, a supernatural presence that does *not* come from God.

Who can read chapter 17 of the gospel of John and not be struck by the awesome holiness of the relationship between Christ and his Father? Significantly, he does not refer anywhere in his profound prayer to the Person of the Holy Spirit. In fact, while addressing his Father, Christ says, “And this is eternal life, **that they may know You**, the only true God, **and Jesus Christ** whom You have sent.” (John 17:3). It is the Father whom we must know, and his wonderful Son. The Holy Spirit is not mentioned.

How can we know and glorify our Father if we do not worship Him in prayer? It is simply impossible.

What role does the Holy Spirit perform in our lives?

The great transformation of all believers took place when the Holy Spirit came into the world in a new and special way at Pentecost. Christ described this momentous event as follows:

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it neither sees him nor knows him: but you know him; for he dwells with you, and shall be in you.” (John 14:16-17)

Note that it was the Father who sent the Holy Spirit, not Christ. Note also that we know Him, not through invocation, but because He dwells with us. So when a believer calls the Holy Spirit to come upon him, as though He were not already dwelling within him, he displays a troubling indifference to what Christ has achieved on his behalf. The gift already given is ignored and another is sought in its place.

Remember, the Holy Spirit came upon the Apostles once, and once **ONLY**. And this is true of every believer. After He has come to dwell in a born-again believer, He never leaves.

Every true believer is sealed permanently by the Holy Spirit until the time of his or her redemption:

“In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee [“earnest” – KJV] of our inheritance until the redemption of the purchased possession, to the praise of His glory.” (Ephesians 1:13-14)

Our salvation is a “purchased possession” since the price was paid in full on our behalf by Christ, at unimaginable cost. The “earnest” is a foretaste of the awesome blessing that the believer will inherit at the time of his redemption.

The Word of God tells us that we have been “bought with a price” and belong to God:

“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.” (1 Corinthians 6:19-20)

The Holy Spirit intercedes with the Father on our behalf from within the body of the believer (“your body is the temple of the Holy Ghost”), while Christ, in his High Priestly capacity, intercedes on our behalf at the right hand of the Father:

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which cannot be uttered. Now he who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.”

(Romans 8:26-27)



The Holy Spirit guides us in our prayers and makes it possible for us to pray in a way that is acceptable to our Father. He always points to Christ and never to Himself. He stirs within us a deep desire for spiritual things and convicts us of our sins.

Without the Holy Spirit dwelling within us, we would be unable to pray as we should. This is because He intercedes on our behalf with the Father in accordance with the will of the Father – “with groanings which cannot be uttered” – and guides us in ways that transcend our limited, sin-impaired understanding.

Christ, too, is our intercessor but he differs from the Holy Spirit in that we are expressly permitted to address him directly – “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.” (John 17:3).

In light of all this we can see that a Christian who prays to the Holy Spirit is acting contrary to His purpose.

Did anyone in the Bible pray to the Holy Spirit?

Now let's examine the historical consequences of this unfortunate inversion.

Is there a record that even one person in the Bible prayed to the Holy Spirit? The answer to this question is a resounding no. There is not a single instance anywhere in the Word of God where a righteous, God-fearing servant of the LORD addressed his or her prayers directly to the Holy Spirit.

Not Noah. Not Abraham. Not Samuel. Not David. Not Isaiah. Not Jeremiah. Not Daniel. Not Peter. Not Paul. Not Stephen...

Indeed, it is an unsettling fact that the only 'Christians' who prayed to the Holy Spirit in the early days of the church were members of an heretical group of sects known as the Gnostics. What is more, there is virtually no historical evidence that any true Christians anywhere prayed in this manner before the late 19th century.

So why do the Pentecostals and Charismatics persist in thinking that it is scriptural? The answer may be summed up in three words, “signs and wonders.”

The Craving after Signs and Wonders

Historically, the signs and wonders movement is grounded in the flawed theology of the Pentecostal movement, although it has since expanded to include other denominations. It rests on the premise that if you address the Holy Spirit directly, and do so in the right way, then you are sure to witness supernatural results. And if you don't, then your faith simply isn't strong enough.

Participants are motivated by a desire to see God in action, to feel His presence, and to have their faith confirmed. But Christ never asked us to do this! Instead we are clearly instructed to worship and praise our loving Father and to address our petitions to Him in the name of His wonderful Son:

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him.” (Luke 11:13)

Scripture plainly tells us that it is our Father who gives the Holy Spirit. We are not given permission anywhere in scripture to summon the Holy Spirit on our own authority.

Furthermore we are asked to walk by faith and not by sight (2 Corinthians 5:7), but signs and wonders **are** ‘sight’ in the full meaning of the word. Jesus strongly condemned the Pharisees as hypocrites because they continued to violate this basic principle – “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.” (Matthew 16:4).

The sign of Jonah is the death and resurrection of Christ, which is the *only* sign a true believer needs.

The Gnostic / New Age Connection

To understand the Pentecostal-Charismatic error, it helps to know a little about Gnosticism.

Satan implemented a range of measures in the first and second centuries AD to frustrate the spread of true Christianity. These included the formation of a number of sects, known collectively as the Gnostics, that professed to be Christian but which in practice twisted and distorted the Word of God and rejected some of its central tenets. These heretical sects included the Marcionites, the Ophites, the Basilidians, and the Valentinians.

While each pursued their own assortment of beliefs, they were characterized in the main by two major heresies. The first was a refusal to accept the complete divinity and humanity of Christ in one person, including his bodily resurrection. The second was equally dangerous but more subtle – they regarded the Holy Spirit as a force or an energy, not a person. They believed that this divine energy would flow into the individual if he made contact with it in the right way, notably through contemplation or meditation, ascetic practices, monasticism, and the recitation of elaborate prayers and invocations.

Charismatics sometimes refer to the “virtue” or “power” that Christ said had departed from him when the woman with the issue of blood touched his robe (Mark 5:30 and Luke 8:46). The Gospel of Luke also includes the verse: “And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.” (Luke 6:19) They mistakenly see this “virtue” or “power” as a kind of miraculous energy that the believer can tap into. They further misinterpret the many references in scripture to the “laying on of hands” to mean that, even if the Holy Spirit *is* a Person, He *operates* like an energy which believers can tap into and channel to others.

This concept is false. The Holy Spirit is not in any sense a miraculous force. Rather, as a member of the Triune Godhead, He is exactly what sound Christian doctrine has always taught, namely a Person.

The Greek word translated “virtue” or “power” is *dynamis* or *dunamis* (Strong’s G1411). It does not denote an essence or energy in this context but simply the authority and competence of a person when imbued with the Holy Spirit. The Bible never describes the effectual activity or *modus operandi* of this miraculous power. All we know is that it is exercised solely in accordance with the will of God.

His ways are higher than our ways. We don’t know how God does what He does – “Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.” (Psalm 77:19). We fall into error when we presume to know his “footsteps” or how the Holy Spirit carries out the will of the Father. This error is magnified when we ascribe to the Holy Spirit the characteristics of a supernatural energy or essence.

The New Age movement, which is corrupting the minds and hearts of so many today, is Gnosticism in a modern form. Its practitioners believe the universe is filled with a divine energy or ‘spirit’ and that by using the right techniques they can make contact with it like the Gnostics of old. Furthermore, they gladly concede that the ‘spirit’ they are trying to contact is not the Third Person of the Christian Trinity, but a different spirit entirely.

The Apostle Paul warned the Corinthians that unless they exercised the necessary discernment they too were at risk of receiving “a different spirit”:

“For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted...” (2 Corinthians 11:4)



Another spirit

Any spirit other than the Holy Spirit is rooted in the occult or magical realm. It is spiritually harmful and deceitful, and subject one way or another to the scheming will of Satan.

Practitioners of witchcraft call it the Force and use ancient occult rituals and incantations to invoke it. Exactly the same is true of pagans in religions like Hinduism, who worship many ‘gods’ (fallen angels) and who try, via yoga and meditation, to connect with the ‘Cosmic Energy’, known variously as *prana*, *prakriti*, *purusha*, *akasha* and *shakti*.

The question that every Christian needs to ask is this: When you pray “Come, Holy Spirit!” what assurance do you have that you are not contacting another spirit?

Indeed, what ‘spirit’ does a non-believer contact when he or she attends a Christian prayer meeting and participates in a “Come, Holy Spirit!” prayer? When you are *slain in the spirit*, what ‘spirit’ knocks you out? When you speak in tongues, what ‘spirit’ is speaking through you? And when you lose all sense of time and find that an hour or more has elapsed since you entered an altered state, what ‘spirit’ was controlling you?

Pentecostals and Charismatics really *must* ask these questions.

Various Eastern religions and African animists speak in tongues, and Hindus are slain in the spirit, a phenomenon known as *shakti pat*. Others groups, such as the Sufis, dance around in an ecstatic trance, make strange sounds, and claim to be touched by the spirit. Imagine all of this taking place at a New Age seminar in a Marriott hotel in a large American city, and then imagine the same human behavior in another seminar room at the same hotel, but with a ‘Christian’ label on the door. Can you honestly say that one is scriptural and the other is not?

The Toronto ‘Blessing’

The so-called Toronto Blessing is a pseudo-Christian manifestation of similar occult phenomena, and has been from its inception. All who participate in this bizarre activity – with its phrenetic episodes of barking, laughing, fainting and so forth – are foolishly opening themselves to a supernatural force that has nothing whatever to do with the Third Person of the Holy Trinity. Indeed, to associate these psychotic aberrations with the Triune God of Christianity is nothing short of blasphemy.

The Toronto ‘Blessing’ is actually a curse, a perversion of all that Christ taught his disciples. Any person wishing to receive the ‘blessing’ must either go to its supernatural stronghold in Toronto or else ‘receive’ it by touch from someone who has been there. In this regard it is very similar to the *Latihan* exercise developed and popularized by Muhammad Subuh, an Indonesian Moslem, and later adapted by cult leader Osho (Bhagwan Rajneesh), a Hindu, to propel his followers into an ecstatic or altered state.

It is a mark of the appalling condition of institutional Christianity in both Europe and America that the highlight of the *Alpha Course* is a ‘Come, Holy Spirit Weekend’ where participants are encouraged to seek experiences similar to those reported by attendees at Toronto. The *Alpha Course* itself, which claims to teach the basic principles of Christianity, is actually approved and promoted by the Roman Catholic Church – a fact that ought to sound a loud warning to all true Christians. Rome has even included the ‘Come, Holy Spirit’ doctrine in its official Catechism. [We will return to this shortly.]

Satan hates true Christian Prayer

A high-level witch who converted to Christianity once said that there is only one thing that Satan really fears and that's an old-time Southern Baptist preacher armed with a King James Bible. He is extremely dangerous because he knows the Word of God and because he prays faithfully to his Father.

Satan hates and fears the Word of God, and he hates and fears true believers who pray to their Father.

Over the centuries he has devised a number of ways to stop professing Christians (loosely defined) from praying as commanded in scripture. Here are just a few from the Roman Catholic and Eastern Orthodox traditions:

- Mindless repetitive prayer (like the Catholic rosary)
- Prayer to a goddess (the Catholic Mary)
- Prayer to a deceased person (necromancy)
- Prayer to another Jesus (such as the false 'Jesus' taught by Rome)
- Prayer from the liturgy
- Contemplative prayer and *lectio divina*.

While some of these have been foolishly adopted by certain Protestant denominations – and are becoming increasingly prevalent in the apostate Emerging Church movement – the greatest weapon directed against true Bible-based Christianity has been Freemasonry, with its vile Luciferian oath. No professing Christian who takes that oath can come before the Father in prayer unless he repents of that deadly sin. Alas, tens of millions of 'Christian' homes have been destroyed spiritually by this filthy deception.

Satan has also tricked millions of professing Christians into praying “to the Spirit” instead of the Father. The vast majority of people who accepted this new mode of prayer did so without checking to see whether it had any scriptural validity. Most were satisfied with just a few verses taken out of context. One of their favorites was (and still is) Joel 2:28 (which is also mentioned in Acts 2:17):

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions”

Pentecostalism is based almost exclusively on an interpretation of the second chapter of Acts (the events on the day of Pentecost) that has almost no regard to statements made elsewhere in scripture about the ministry and person of the Holy Spirit. The Pentecostal craving for signs and wonders is so strong that they simply ignore any scripture that shows that their peculiar understanding is defective. The Holy Spirit is not a force. Neither is He a fluid that can be poured down from heaven, despite attempts to interpret the words “pour out my spirit” in this way.

The heretical belief that the Holy Spirit is a fluid, or has the characteristics of a fluid, was likely given further impetus by the spread of Mormonism and Christian Science in America in the 19th century. The Mormon cult is riddled with Masonic doctrine. Among its many pagan teachings is the belief that the Holy Spirit is a fluid that permeates the universe. Here is how one of their principal authorities described it:

“...all the varied and grand displays of nature are but the tremblings, the vibrations, the energetic powers of a living, all-pervading, and most wonderful fluid, full of wisdom and knowledge, called the HOLY SPIRIT.”

- Orson Pratt (1811-1881) [Pratt was one of the leading experts on Mormon doctrine and an original member of the Quorum of Twelve Apostles.]

The fluid-force doctrine of the Holy Spirit is occult to its very roots and is one of the many cunning devices that Satan has used to deny the Trinity, confuse believers, and place invisible obstacles between man and God.

The Holy Spirit is a Person and there is nothing that anyone can do to ‘invoke’ Him. His work and His ministry are exercised completely in accordance with the will of the Father. As the Third Person of the Triune Godhead, He acts only for the glory and exaltation of Christ Jesus. Therefore we are commanded to pray, not to the Spirit, but to the Father:

“You are my friends if you do whatever I command you...that whatever you ask the Father in my name He may give you.” (John 15:14-16)

What could be simpler? And yet fallen man tries continually to come up with ways to get around this, to subtly satisfy his carnal desires without coming before the Father in true repentance and humble obedience. We should hardly be surprised that Satan exploits this shamelessly, and to great effect.

Alas, the Pentecostals and Charismatics don’t want to do what Jesus commanded! They don’t ask the Father in the name of His wonderful Son! Instead they do something that scripture has *never* commanded and *never* approved and *never* recorded. And then they ask why their lives are so difficult, why they feel so far from God, why the visible church is so weak, and why they experience such long periods of doubt, confusion and loneliness.

The Roman Catholic Connection

As noted earlier, the Roman Catholic Church has officially approved the invocation ‘Come, Holy Spirit’ and described it as a valid mode of prayer. The Catholic Catechism (1992) included the following doctrinal statement:

2670 “No one can say ‘Jesus is Lord’ except by the Holy Spirit.” Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action.

Traditionally this type of prayer has never been used by the vast majority of Roman Catholics, so why is it included in the Roman Catechism? The answer is *Ecumenism*. Rome is working hard to lure the ‘separated brethren’ or ‘ecclesial communities’ – the so-called Protestant churches – into the Roman fold and, in this way, to destroy what is left of true Biblical Christianity. The ‘Come, Holy Spirit’ invocation is ideally suited for this purpose since it is unscriptural, charismatic, and widely used by a large segment of the Christian community:

2671 The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit. Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth. But the simplest and most direct prayer is also traditional, "Come, Holy Spirit," and every liturgical tradition has developed it in antiphons and hymns. Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love.

The Charismatic Movement is approved and funded by the Roman Catholic Church, and Roman Catholics worship alongside born-again believers at Charismatic services. So when Pentecostals allege that ‘speaking in tongues’ is a sign that the Holy Spirit is working through them, they had better think again – because many Roman Catholics who attend these meetings **also** speak in tongues!

Despite their charitable works and professions of faith, the overwhelming majority of Roman Catholics are not born again. They venerate a goddess and pray to the dead; they reject the exclusive and unchanging authority of God’s Word; they submit to men with ‘divine’ power who transmute bread into human flesh; and worst of all, they do not recognize the complete sufficiency of the sacrifice that Christ made on the cross. These egregious heresies ought to convince even the most obdurate reader that Roman Catholics are not saved and that when they speak in tongues it is not the Holy Spirit that is speaking through them but another spirit entirely.

Roman Catholic Idolatry

It is notable that the Roman Catholic Catechism – see the Appendix – is unable to offer scriptural support for the “Come, Holy Spirit” prayer. When it quotes the Apostle Paul, “No one can say 'Jesus is Lord' except by the Holy Spirit” (1 Corinthians 12:3), it implies that this verse is somehow substantive, when clearly it has no relevance whatever.

Incredibly it even quotes Gregory of Nazianzus (d.390) as follows:

“If the Spirit should not be worshiped, how can he divinize me through Baptism? If he should be worshiped, should he not be the object of adoration?”

Not only is this so-called justification both shameless and hollow, it is dangerously unscriptural since the indwelling of the Holy Spirit, which commences when we are born again, does not ‘divinize’ us or turn us into gods. The idea that man can be ‘divinized’ is heresy of the worst kind and a core tenet of New Age gnosticism.



Roman Catholic goddess worship

The idolatrous nature of the official Roman Catholic position is made even more evident in paragraph 2682 of their Catechism:

2682 Because of Mary's singular co-operation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.

According to Rome the Virgin co-operates with the “action of the Holy Spirit” and therefore one’s prayers to the Spirit may be made “in communion” with her. This raises her – a created being – to the level of a deity, a goddess on a par with the Third Person of the Holy Trinity. This in turn lends support to yet *another* tenet of Gnosticism, namely that the Holy Spirit is feminine, not masculine.

Christians sometimes make a similar error when they describe the presence of God in Solomon’s Temple as the *shekinah glory*. This term, *shekinah*, comes directly from the Kabbala (a Christ-hating system of magic) and denotes a feminine essence or emanation. The *shekinah* is a dangerous occult concept, with no application whatever in Biblical Christianity.

Satan’s Deadly Plan

Do you not see where all of this is leading? Satan knows what he’s doing, but most professing Christians today seem to have little understanding of his plan. Indeed, many do not seem to be aware that he has a plan, and a sizeable number do not even believe that he exists or that he is determined to destroy them.

Bible-based Christianity is being subjected to severe and continuous assault from all sides. One of its principal assailants is the Roman Catholic Church. A vast organization with immense wealth, she vowed long ago to destroy any Bible-believing church that rejected her authority. This vow is still in force and is being pursued in a sinister and covert way on a global scale. Every victory is important to Rome, but the prize she really lusts after is the United States.

As many Christian theologians and Bible scholars have stated over the past four hundred years, the system of Rome is the system of Antichrist, a potent form of Babylonian paganism concealed beneath a Christian veneer.

Unless a significant number of true, born-again Christians turn to their heavenly Father in repentant, heartfelt prayer, the One World Religion of the Antichrist will take shape surprisingly quickly and destroy what is left of the visible church. **It is imperative therefore that professing Christians everywhere give up their idolatrous practices and their Gnostic invocations, and do as God's Word has commanded.**

Christ came to reconcile us with our Father, to set us free from the power of Satan. He made an incredible sacrifice toward that end. And yet countless professing Christians continue to undervalue or even ignore the priceless gift that our wonderful Savior has earned for each one of us, namely true fellowship and communion with our Father.

How do we become filled with the Holy Spirit as the Bible instructs? By praying to our Father! It is not a mystery. It is not complicated. But it requires something that most professing Christians today seem to lack, namely a burning desire to please their Father and obey His Holy Word – all of it – without question.

A time is coming, and is nearly upon us, when many will cry out in the night for their Father's shelter and protection. But if they have forgotten how to pray as Christ directed, what hope have they?

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22 August 2012

For further information about the ongoing war against true Bible-based Christianity visit www.zephaniah.eu

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APPENDIX

From the Official Catechism of the Roman Catholic Church (1992)

"Come, Holy Spirit"

2670 "No one can say 'Jesus is Lord' except by the Holy Spirit." [21] Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action.

If the Spirit should not be worshiped, how can he divinize me through Baptism? If he should be worshiped, should he not be the object of adoration? [22]

2671 The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit. [23] Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth. [24] But the simplest and most direct prayer is also traditional, "Come, Holy Spirit," and every liturgical tradition has developed it in antiphons and hymns. Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love. [25]

Heavenly King, Consoler Spirit, Spirit of Truth, present everywhere and filling all things, treasure of all good and source of all life, come dwell in us, cleanse and save us, you who are All Good. [26]

2672 The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer. To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church.

21 1 Cor 12:3.

22 St. Gregory of Nazianzus, Oratio, 31, 28: PG 36, 165.

23 Cf. Lk 11:13.

24 Cf. Jn 14:17; 15:26; 16:13.

25 Roman Missal, Pentecost Sequence.

26 Byzantine Liturgy, Pentecost Vespers, Troparion.

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IN BRIEF

2680 Prayer is primarily addressed to the Father; it can also be directed toward Jesus, particularly by the invocation of his holy name: "Lord Jesus Christ, Son of God, have mercy on us sinners."

2681 "No one can say 'Jesus is Lord', except by the Holy Spirit" (1 Cor 12:3). The Church invites us to invoke the Holy Spirit as the interior Teacher of Christian prayer.

2682 Because of Mary's singular co-operation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.