

## **Who We Are in Christ Jesus** **(February 2, 2020 by Rev. Anthony Menzel)**

I felt from the Lord Jesus that I should share a message entitled "Who Are We in Christ Jesus?"

One important item to clear up is that there are different types of Christians...

These types or classifications are not just based on how much Christians show the love of God...

For example, there are Catholic Christians like Mother Theresa who have shown a lot more of the Christ's love than Spirit-filled Christians who know more about the gifts of the Holy Spirit, like speaking in tongues and prophecy...

However, today I want to clarify a little more about who we are as a church...

Three of the tabs on our Web site provide basic information about our church:

"Our Mission, Our History & Practices, and Our Beliefs."

[https://en.wikipedia.org/wiki/William\\_J.\\_Seymour](https://en.wikipedia.org/wiki/William_J._Seymour)

"Under Seymour's leadership, the Azusa Street Mission sent evangelists throughout the United States, spreading the Pentecostal message from Los Angeles all over the United States and resulting in many missions that modeled themselves after Azusa.<sup>[65][66]</sup> By 1914, Pentecostalism had spread to almost every major U.S. city.<sup>[67]</sup> All major American Pentecostal denominations can trace their origins to Azusa Street, including the [Assemblies of God](#), the [Church of God in Christ](#), the [Church of God \(Cleveland, Tennessee\)](#), the [Pentecostal Assemblies of the World](#), the [United Pentecostal Church](#), and the [Pentecostal Holiness Church](#).<sup>[68]</sup>

The mission's doctrines quickly went around the world, with many of the missionaries spreading the new message having themselves been at the Azusa Street revival.<sup>[69]</sup> By 1907, missionaries from Azusa Street had reached Mexico, Canada, Western Europe, the Middle East, West Africa, and parts of Asia.<sup>[70]</sup> In the 21st century, estimates of worldwide Pentecostal membership range from 115 million to 400 million.<sup>[66]</sup>"

<https://en.wikipedia.org/wiki/Pentecostalism>

**Pentecostalism** or **Classical Pentecostalism** is

a [Protestant Christian](#) movement<sup>[1][2]</sup> that emphasises direct personal experience of [God](#) through [baptism with the Holy Spirit](#). The term *Pentecostal* is derived from [Pentecost](#), the [Greek](#) name for the [Jewish Feast of Weeks](#). For Christians, this event commemorates the descent of the [Holy Spirit](#) upon the followers of [Jesus Christ](#), as described in the second chapter of the [Acts of the Apostles](#).

In 1995, David Barrett estimated there were 217 million "Denominational Pentecostals" throughout the world.<sup>[108]</sup> In 2011, a [Pew Forum](#) study of global Christianity found that there were an estimated 279 million classical Pentecostals, making 4 percent of the total world population and 12.8 percent of the world's Christian population Pentecostal.<sup>[5]</sup> The study found "Historically Pentecostal denominations" (a category that did not include independent Pentecostal churches) to be the largest Protestant denominational family.<sup>[109]</sup>

The largest percentage of Pentecostals are found in [Sub-Saharan Africa](#) (44 percent), followed by [the Americas](#) (37 percent) and Asia and the Pacific (16 percent).<sup>[110]</sup> The movement is enjoying its greatest surge today in the [global South](#), which includes Africa, Latin America, and most of Asia.<sup>[111][112]</sup> There are 740 recognized Pentecostal denominations,<sup>[113]</sup> but the movement also has a significant number of independent churches that are not organized into denominations.<sup>[114]</sup>

Comprising over 700 denominations and many independent churches, there is no central authority governing Pentecostalism; however, many denominations are affiliated with the [Pentecostal World Fellowship](#). There are over 279 million Pentecostals worldwide, and the movement is growing in many parts of the world, especially the [global South](#). Since the 1960s, Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostal beliefs concerning Spirit baptism and spiritual gifts have been embraced by non-Pentecostal Christians in [Protestant](#) and [Catholic](#) churches through the [Charismatic Movement](#). Together, [Pentecostal and Charismatic Christianity](#) numbers over 500 million adherents.<sup>[5]</sup> While the movement originally attracted mostly lower classes in the global South, there is an increasing appeal to middle

classes.<sup>[6][7][8]</sup> Middle class congregations tend to be more adapted to society and withdraw strong spiritual practices such as divine healing.<sup>[9][10][11]</sup>

[https://en.wikipedia.org/wiki/Charismatic\\_movement](https://en.wikipedia.org/wiki/Charismatic_movement)

The high church wing of the American Episcopal Church became the first traditional ecclesiastical organization to feel the impact of the new movement internally. The beginning of the charismatic movement is usually dated to Sunday, April 3, 1960, when Dennis J. Bennett, rector of St Mark's Episcopal Church in Van Nuys, California recounted his Pentecostal experience to his parish, doing it again on the next two Sundays, including Easter (April 17), during which many of his congregation shared his experience, causing him to be forced to resign.<sup>[7]</sup> The resulting controversy and press coverage spread an awareness of the emerging charismatic movement. The movement grew to embrace other mainline churches, where clergy began receiving and publicly announcing their Pentecostal experiences. These clergy began holding meetings for seekers and healing services which included praying over and anointing of the sick. The Catholic Charismatic Renewal began in 1967 at Duquesne University in Pittsburgh, Pennsylvania.<sup>[8]</sup>

Despite the fact that Pentecostals currently tend to share more in common with evangelicals than with either Roman Catholics or non-evangelical wings of the church,<sup>[9]</sup> the charismatic movement was not initially influential among evangelical churches. C. Peter Wagner traces the spread of the charismatic movement within evangelicalism to around 1985. He termed this movement the Third Wave of the Holy Spirit.<sup>[10]</sup> The Third Wave has expressed itself through the formation of churches and denomination-like organizations. These groups are referred to as "neo-charismatic".<sup>[11]</sup> The Vineyard Movement and the British New Church Movement exemplify Third Wave or neo-charismatic organizations.

*Beliefs*<sup>[edit]</sup>

---

Charismatic Christians believe that the gifts (Greek charismata χάρισμα, from *charis* χάρις, grace) of the Holy Spirit as described in the New Testament are available to contemporary Christians through the infilling or baptism of the Holy Spirit, with-or-without the laying on of hands.<sup>[12]</sup> Although the Bible lists many gifts from God through His Holy Spirit, there are nine specific gifts listed in 1 Corinthians 12:8–10 that are Supernatural in nature and are the focus of and distinguishing feature of the

Charismatic Movement: Word of Wisdom, Word of Knowledge, Faith, Gifts of Healing, Miraculous Powers, Prophecy, Distinguishing between Spirits, Speaking in different Tongues (Languages), and Interpretation of Tongues.

While Pentecostals and charismatics share these beliefs, there are differences. Many in the charismatic movement deliberately distanced themselves from Pentecostalism for cultural and theological reasons. Foremost among theological reasons is the tendency of many Pentecostals to insist that speaking in tongues is always the initial physical sign of receiving Spirit baptism. Although specific teachings will vary from group to group, charismatics generally believe that the baptism with the Holy Spirit occurs at the [new birth](#) and prefer to call subsequent encounters with the Holy Spirit by other names, such as "being filled".<sup>[12]</sup> In contrast to Pentecostals, charismatics tend to accept a range of supernatural experiences (such as prophecy, miracles, healing, or "physical manifestations of an [altered state of consciousness](#)") as evidence of having been baptized or filled with the Holy Spirit.<sup>[13]</sup>

Pentecostals are also distinguished from the charismatic movement on the basis of style.<sup>[14]</sup> Also, Pentecostals have traditionally placed a high value on [evangelization](#) and [missionary work](#). Charismatics, on the other hand, have tended to see their movement as a force for revitalization and renewal within their own church traditions.<sup>[15]</sup>

Detractors argue these sign and revelatory gifts were manifested in the New Testament for a specific purpose, upon which once accomplished these signs were withdrawn and no longer function.<sup>[16]</sup> This position is called [cessationism](#), and is claimed by its proponents to be the almost universal position of Christians until the Charismatic movement started.<sup>[16]</sup> The Charismatic Movement is based on a belief that these gifts are still available today.

\*\*\*\*\*Based on this article, our church could be classified as an independent Pentecostal church...

However, as I have said in the past, many Pentecostal churches have a lot of strict rules...

Our church believes in only putting those rules that are truly Biblical...

We want the least number of rules possible...

Therefore, our church is designated as a Charismatic Protestant church...

Thus, we believe in the baptism of the Holy Spirit with the evidence of speaking in tongues...

**Scripture 1: Acts 2:1-4**

When the Day of Pentecost had fully come, they were all [a]with one accord in one place. <sup>2</sup>And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. <sup>3</sup>Then there appeared to them [b]divided tongues, as of fire, and *one* sat upon each of them. <sup>4</sup>And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

This is considered a type of baptism at least in part due to what John the Baptist said about the ministry of the Lord Jesus...

**Scripture 2: Matthew 3:11**

<sup>11</sup> I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit [a]and fire.

Speaking in tongues is the sign that someone has been immersed or baptized in the Holy Spirit...

**Scripture 3: Acts 10:44-48**

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. <sup>45</sup> And [o]those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they heard them speak with tongues and magnify God.

Then Peter answered, <sup>47</sup> "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have*?" <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

\*\*\*As Charismatic Protestants, we also seek to operate in the gifts of the Holy Spirit.

#### Scripture 4: 1 Corinthians 12:4-11

<sup>4</sup> There are [d] diversities of gifts, but the same Spirit. <sup>5</sup> There are differences of ministries, but the same Lord. <sup>6</sup> And there are diversities of activities, but it is the same God who works [e] all in all. <sup>7</sup> But the manifestation of the Spirit is given to each one for the profit *of all*: <sup>8</sup> for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, <sup>9</sup> to another faith by the same Spirit, to another gifts of healings by [f] the same Spirit, <sup>10</sup> to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually as He wills.

As a Charismatic Protestant church, we also seek to follow the full gospel of Jesus Christ, which means that we seek to follow all of the Good News about the Lord Jesus...

Thus, in addition to celebrating the Holy Supper or Communion, we believe in water baptism for believers who understand this baptism...

The Lord Jesus was baptized as an adult, not as a baby... We also saw in **Acts 10** that the first Gentiles who received the baptism in the Holy Spirit were water baptized as believers in the Lord Jesus

We also believe in baby dedications, not in infant baptism...

#### Scripture 5: Luke 2:21-24

<sup>21</sup> And when eight days were completed [g] for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb.

Jesus Presented in the Temple

<sup>22</sup> Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord <sup>23</sup> (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to

the LORD"), <sup>24</sup> and to offer a sacrifice according to what is said in the law of the Lord, "A pair of turtledoves or two young pigeons."

Even unlike some Pentecostal churches, we also believe that we must be careful to declare the whole counsel of God...

#### Scripture 6: Acts 20:26-27

<sup>26</sup> Therefore I testify to you this day that I *am* innocent<sup>[e]</sup> of the blood of all *men*. <sup>27</sup> For I have not <sup>[f]</sup>shunned to declare to you the whole counsel of God.

That is why, unlike some Pentecostal churches, we allow women to preach and be ministers...

I believe those who missed the sermon on Women in the Ministry can see the videotaped message on Facebook, but I will say that passages that we saw how passages that prohibit women from being in ministry must be interpreted very carefully

#### Scripture 7: 1 Corinthians 14:34-35

<sup>34</sup> Let <sup>[i]</sup>your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says. <sup>35</sup> And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

Moreover, they must be interpreted in light of scriptures that show that God wants to have women, both single and married, in the ministry...

#### Scripture 8: Acts 16:3-4

<sup>3</sup> Greet Priscilla and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

#### Scripture 9: Acts 21:8-9

<sup>8</sup> On the next *day* we <sup>[b]</sup>who were Paul's companions departed and came to Caesarea, and entered the house of Philip the

evangelist, who was *one* of the seven, and stayed with him. <sup>9</sup> Now this man had four virgin daughters who prophesied.

**Scripture 10: Judges 4:4-8**

<sup>4</sup> Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time. <sup>5</sup> And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment. <sup>6</sup> Then she sent and called for Barak the son of Abinoam from Kedesh in Naphtali, and said to him, "Has not the LORD God of Israel commanded, 'Go and <sup>[a]</sup>deploy *troops* at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun; <sup>7</sup> and against you I will deploy Sisera, the commander of Jabin's army, with his chariots and his multitude at the River Kishon; and I will <sup>[b]</sup>deliver him into your hand?'"

<sup>8</sup> And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!"

\*\*\*In addition to giving us a greater understanding of who we are as a church, I also want to leave you with passages to encourage you personally...

1) You are royalty, and you have a ministry...

**Scripture 11: 1 Peter 2:9-10**

<sup>9</sup> But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; <sup>10</sup> who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

2) You are more than a conqueror...

**Scripture 12: Romans 8:35-38**

<sup>35</sup> Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written:



“For Your sake we are killed all day long;  
We are accounted as sheep for the slaughter.”

<sup>37</sup> Yet in all these things we are more than conquerors through Him who loved us. <sup>38</sup> For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, <sup>39</sup> nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Even when you get tired, keep fighting...

Scripture 13: Matthew 24:13

<sup>13</sup> But he who endures to the end shall be saved.

Even when you make mistakes, go to the Lord Jesus in prayer, ask for forgiveness, and keep trying...

Scripture 14: 1 John 1:9-10

<sup>9</sup> If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make Him a liar, and His word is not in us.

Scripture 15: Proverbs 24:16

For a righteous *man* may fall seven times  
And rise again,  
But the wicked shall fall by calamity.

As a conqueror who is also a minister and who is also royalty, the Lord Jesus will give you the victory in the end if you just keep holding onto Him...

Scripture 16: 2 Corinthians 2:14

<sup>14</sup> Now thanks *be* to God who always leads us in triumph in Christ, and through us [a]diffuses the fragrance of His knowledge in every place.