

# The Holy-Ghost-Inspired Tradition

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The spontaneous, anti-liturgical manifestation of the Holy Ghost is the normative birthright of every one of the blood-washed throng. Even the Catholicized, second-century writer, Irenaeus, a bishop of the carnal church in Gaul, unwittingly testifies to the fact that true-blue, Holy-Ghost-anointed men of God were still getting folks filled with the Holy Ghost clear on into the second century A.D. in New-Testament, apostolic fashion. As confirmation of our own apostolic, Pentecostal practice, Irenaeus gives a detailed description of how one anointed man of God by the name of Marcus was still leading folks into the baptism in the Holy Ghost with the initial evidence of talking in unknown tongues in the second century.<sup>i</sup>

Of course, Irenaeus, as a member of the carnal, though persecuted, church, which was on a one-way detour straight into the harlotry of Roman Catholicism and Eastern Whorethodoxy, depicted Brother Marcus in a very negative way, criticizing him and calling him “Marcus the Magician.” He also called Brother Marcus a “gnostic” (a very negative term among carnal Christians of the second-century). By the second century, Carnal Christians had gotten so alienated from the power of God, “having a form of godliness, but denying the power thereof,”<sup>ii</sup> that they began to commit the blasphemy against the Holy Ghost, referring to the power of the Holy Ghost as “magic.” Because they themselves lacked revelation-knowledge and became entrenched in the head-knowledge of man-made tradition, these members of the carnal church began criticizing folks who were pressing into the deeper things of God, calling them by the derogatory term “gnostic.” Of course, the term “gnostic” is actually a very good term because it emphasizes the importance of knowledge in the work of salvation. We are called to a saving knowledge of the deeper things of God. We should never be ashamed of the knowledge of God. Man-made traditions and demonic strongholds exalt themselves against the knowledge of God, but if we apply the deeper revelations of the Spirit to such mannish and demonic hindrances we can cast them down with the weapons of our warfare.<sup>iii</sup>

According to Irenaeus, Brother Marcus claimed he had received "the highest power"<sup>iv</sup> through which he was able to perform miracles. Of course he did! He had the power of the Holy Ghost! As a result of his miracle-working power and Spirit-filled teaching, "a great number of men, and not a few women" came under his ministry. He had the fruit of a true-blue, Holy-Ghost-led ministry—the fruit of many souls. Based on the unintentional testimony of Irenaeus, it appears that Brother Marcus also had an anointing to prophesy and impart his own anointing to those under his ministry so that they could talk in tongues and prophesy too. Beloved, we need to keep in mind that when Irenaeus uses the word "prophesy," he includes the prayer language under that term for he saw it as a form of prophecy.

Irenaeus describes the way in which Brother Marcus would minister to a woman seeking to receive the anointing upon his life. According to Irenaeus, as Brother Marcus would begin to minister to someone, he would suddenly shout with the voice of victory, "Behold the Holy Ghost is all over you! Open your mouth and prophesy!"

Irenaeus describes one case in which a woman responded back to Brother Marcus, saying, "I've never prophesied before. I don't know how to prophesy." Irenaeus reports that Brother Marcus wouldn't give up with such a case. He would continue to minister and call down the power on her and then he would instruct her, saying, "Open your mouth, Sister, and you will prophesy. Let yourself go and just speak whatever comes to you." Irenaeus criticizes such anointed men of God as Brother Marcus by saying that no human being can tell the Holy Spirit when, where, and how to move. In this he erred, knowing neither the Scriptures nor the power of God, for the Lord commands us in Isaiah, "Command ye me."<sup>v</sup> Obviously, the carnal church of the second century had already forgotten the right of the believer to command God based on the Word. As the Word says, they were destroyed for a lack of knowledge.<sup>vi</sup>

As the carnal church gained in power and began to suppress the power of God and forbid folks to command God according to His Word, the practice of anointed men like Brother Marcus became lost in the annals of history. But there were a few times in the history of the church age when the Holy Ghost broke forth like a Jack-in-the-Box being sprung. He sprang out among the Montanists, the Bogomils, the Pentecostals, and even among some of the mainline churches during the Charismatic Renewal.

There's no other explanation than God when it comes to the consistency found between the ministerial practice of that second-century man of God, Brother Marcus, and the so strikingly similar, current practice of Charismatic and Pentecostal altar workers leading folks into the mighty Baptism in the Holy Ghost with the primary, physical proof of talking in unknown tongues. Brother Kenneth E. Hagin, that mighty apostle of faith, tells us how to lead folks into the Baptism. He says, "Tell the candidate what to *expect*. ...Tell him that he is to *expect* the Spirit to move upon his vocal organs and to put supernatural words on his lips which he is to speak out in cooperation with the Holy Spirit. Remember, the man speaks—he lifts his voice *by an act of his will*."<sup>vii</sup> Brother Marcus was doing the same thing in the second century as he followed the apostolic tradition of leading folks into the Baptism.

Just like Brother Marcus, Brother Hagin was a living embodiment of the apostolic tradition. The words of Brother Marcus and the words of Brother Hagin reverberate with the echo of the Spirit, spanning the centuries. Like Brother Marcus, Brother Hagin models apostolic practice by saying, "Then when the Spirit begins to move upon them, I tell them to lift their voice and speak out whatever sounds seem easy to make, regardless of how they sound."<sup>viii</sup> Similarly, Brother Norvel Hayes carried the apostolic torch as he modeled for us how to lead others into the Baptism—that is, into their own private exercise of their own personal prayer language. He would say to seekers, "Receive by faith as I lead you in this prayer. By faith just speak out any sounds or syllables that rise up within you. Are you ready now?"<sup>ix</sup>

Just to show you that we're on solid ground let me quote from a few other men of God. That great, Pentecostal evangelist, Brother W.V. Grant admonishes those who are seeking the Baptism: "You can't talk with your mouth shut! Since you must open your mouth to speak, then open and close your mouth since you can't talk without moving your tongue, then move your tongue!"<sup>x</sup> Brother William Caldwell, Pentecostal missionary, suggests the following prayer for someone seeking the Baptism: "I am drinking in Your Spirit. The Spirit is falling upon me. I am receiving the Holy Spirit. He is suggesting words to utter. He is prompting me to speak. I will refrain from saying anything in my own language because I am expecting to speak in other tongues."<sup>xi</sup> The Episcopal charismatics Brother and Sister Bennett also witness to the apostolic practice of coaxing people

to talk in tongues as the primary evidence of the infilling of the Holy Ghost. They say to the seeker, “Open your mouth and show that you believe the Lord has baptized you in the Spirit by *beginning to speak*. Don't speak English, or any other languages you know.”<sup>xii</sup>

Another witness of the apostolic tradition of leading folks into the mighty Baptism is our very own, precious Dr. Brother Bob Dinkins. I've seen Brother Bob cup people's chin in his trembling hand and begin to manipulate their mouth under the quakings and quiverings of the Spirit. Then as their jaw becomes loosened, he darts his lips right up close to their ear and lets out a buzzing noise or a series of rapid-fire “ta-ta-ta-ta-ta-ta-ta's” which has borne fruit more times than I can recall. I've seen countless individuals teeter right into the Baptism as he did this. Based on the Spirit-led practices of Brother Hagin, Brother Hayes, Brother and Sister Bennett, Dr. Brother Bob Dinkins, and the second-century Brother Marcus, I have no doubt that Peter, John, and the Apostle Paul made use of such practices in order to lead others into the glorious fulness of the Holy Ghost.

I know these practices work because I've seen it first-hand. I also know that, as with any move of God, there will always be those who criticize and oppose it. People want to hold onto their tradition and “the way things have always been done.” The practice of “tarrying for the Holy Ghost” is an old practice that comes right out of the Wesleyan Holiness Movement. People used to tarry in prayer to be “totally sanctified” and the early Pentecostals continued this practice when it came to the Baptism in the Holy Ghost. You see, the idea was that the timing of the Baptism was dependent on God, not on man, and that God was the initiator of the Baptism and of tongues.

Dr. Brother Bob talks a lot about this man-made tradition of tarrying for the Baptism and demonstrates through his exegesis of the Word that such a practice of tarrying (which the 120 disciples certainly did *prior* to Pentecost), is no longer necessary since the Holy Ghost already came at Pentecost 2,000 years ago. In fact, tarrying today is rather a sign of unbelief rather than faith. You see, Loved One, how that prior to Pentecost, it was necessary to wait? The timing was dependent on God because God was waiting for the day of Pentecost to be the day to fill the 120 with the Holy Ghost. God was the initiator at that first Pentecost. But now, ever since Pentecost, we're not waiting on God, God is waiting on us. Amen. Now it's up to us to initiate the speaking of tongues as the sign that we

believe that the Holy Ghost is already given to us. To wait is simply a sign of unbelief.

Since God is waiting for us, that's why it's so important for us to step out in faith and initiate the talking of tongues. That's why Dr. Bob's practice of chin-manipulation under the quivering of the Spirit puts the burden of initiative upon the believer. God is waiting for the believer to take the gift He already gave 2,000 years ago. When Brother Bob grabs a believer's chin he is assisting that believer to take hold of the gift. It is like God saying, "Here, Believer, it's right here on the tip of your tongue. Take it!" Amen.

As I said, however, there are always those who will criticize and oppose the move of God. The old-time Pentecostals were some of the worst opponents of this teaching of Dr. Brother Bob and men such as Brother Marcus, Brother Harold Horton, Brother Hagin, Brother Grant, Brother Caldwell, and Brother and Sister Bennett. Those old-time Pentecostals wanted to hold on to the man-made, tarrying doctrine instead of following the Spirit-led apostolic tradition. For example, the Assemblies of God theologian, Donald Gee, writing in 1961, criticized this move of God, saying, "The ever-present temptation that has dogged the Pentecostal revival for over fifty years is to try and 'make' seekers apparently speak in tongues."<sup>xiii</sup> This criticism may sound good, but, in effect, what Donald Gee was doing here was putting an obstacle in the way of folks being led into the exercise of their own personal prayer language.

You see, my Beloved, God's done everything He's going to do. He took the initiative in saving you. We're not saved by the will of man. Once you're saved, God's already given the gift of the Holy Ghost. Now *He's* the one doing the tarrying. God is waiting on us to exercise *our* will now and step out in faith. Thank God that sometimes He uses "helpers of your faith" to lead you into the Holy Ghost Fulness. Dr. Bob's anointed hand, quivering and quaking under the power and laying a firm grip on a believer's seeking chin, is simply a function of the gift of helps.<sup>xiv</sup>

If the criticisms of those within the Pentecostal ranks have been harsh, the criticisms of the carnal church on the outside have been even harsher. One of the first to criticize the apostolic practice of leading folks into spiritual giftings was Irenaeus. He accused Brother Marcus of psychologically conditioning his followers by prepping them to have the

expectation of prophesying. Irenaeus claims that Marcus's command and promise of a seeker to prophesy has a natural effect on her psyche:

She then, vainly puffed up and elated by these words, and greatly excited in soul by the expectation that it is herself who is to prophesy, her heart beating violently with emotion, reaches the requisite pitch of audacity, and idly as well as impudently utters some nonsense as happens to occur to her, such as might be expected from one heated by an empty spirit.

Loved One, can you hear the voice of the Serpent in these words by that second-century bishop of the carnal church in Gaul? He is speaking evil of things which he knows not of.<sup>xv</sup>

Was Irenaeus Pentecostal or was he simply a carnal bishop? Well, he did believe in talking in tongues and prophecy and other gifts of the Spirit. But I would argue that he didn't himself function in the gifts even though he seems to understand the difference between the carnal and the spiritual.<sup>xvi</sup> How could someone who functioned in the gifts criticize Brother Marcus so harshly simply because he was leading folks into the fulness? Irenaeus, in his ignorance, goes so far as to accuse Marcus of possessing a demon as his familiar spirit. He portrayed that anointed man of God, Brother Marcus, as offering his followers a prophetic utterance of "spontaneous nonsense." Irenaeus even goes so far as to call the Holy Spirit "an empty spirit," simply because the prophecies of Marcus and his followers didn't accord with the traditional teachings of the carnal church which Irenaeus claimed to be "apostolic." He claims that the "spiritual" are those "who in all things walk according to the light of reason."<sup>xvii</sup> Irenaeus said that Marcus and his followers were seduced by Satan because they did not "hold fast that well-compacted faith which they received through the Church."<sup>xviii</sup> In doing so, Irenaeus betrays himself as a slave to reason and rationality rather than to the "foolishness of God" which is "wiser than men."<sup>xix</sup>

In addition, Irenaeus makes a well-informed, rational choice, a prerequisite for adults to enter the Body of Christ. Irenaeus claims that the means of transmitting this "well-compacted faith" is through logical instruction in Christian doctrine. Irenaeus expects the instruction of adults

in preparation for baptism, arguing, by adding to Scripture, that the Ethiopian eunuch (Acts 8) was able to receive baptism immediately, only because he had already received “catechetical” instruction from the prophets (*Against Heresies* 4.23.2). The Carnal Church is characterized by its distinguishing between baptized and unbaptized disciples. They make teaching a prerequisite for adult sinners to become full-fledged members of their Carnal Church, whereas the Spiritual Church does not require sinners to be educated in order to become full-fledged members of the Body of Christ.

But the Word is very clear that we’re saved completely and totally by the will of God, not of man. As Brother Martin Luther pointed out, our will is in bondage. In fact, it’s dead. That’s why our salvation has to be brought about totally by God through his divine election. All it takes is the moving of the Spirit and the repetition of the “Sinner’s Prayer” asking Jesus to come into their hearts as based on the Word to get us saved. But once we’re saved, our will becomes foremost. In making a well-informed, rational choice a prerequisite, Irenaeus denies the importance of the Spirit’s wooings through emotional appeal and making folks feel guilty by quoting the Word, and ends up equating the Spirit with Truth rather than drawing a clear distinction between the two.<sup>xx</sup> In essence, what Irenaeus and the whole lot of the carnal church do is bind the works of the Holy Ghost and restrict Him from manifesting in such arational or suprarational ways as the Spirit of Laughter or through the lion’s roar or the cawing of the crow, the mooing of the cow, the clucking of the duck, the cackling of the hen, or the braying of the ass. They completely quench the Spirit. They fail to recognize that the experience of talking in tongues which bypass the mind is the very thing which makes the experience of the Spirit under the New Covenant so much more superior to that mind-limited experience of the Spirit under the Old Covenant. The carnal churches also limit the revelation of the Spirit to the revelation of Christ and end up forfeiting any access into the deeper things of God. The result of it all is baby Christians or, at best, carnal ones. Many are not even saved.

The teachings and traditions of the Carnal Church untie the Holy Ghost from acting under the constraint of the Word. That’s why the Carnal do not acknowledge the ability to command God according to the Word. They remove the formula of the Word in accordance with which the Holy Ghost is bound to act when unleashed through the faith-filled confession of

the Word. Rather than recognizing the authority of the believer, they put all the authority, supposedly, in the hands of God, but the problem is, my Beloved, that God keeps handing the authority back to us and saying, “Command ye me! (Isaiah 45:11, KJV).” Hallelujah!!! Ya see, because the whole Godhead is in Jesus, when Jesus was saying, “Thy will be done,” in Gethsemane, he was actually saying, “My will be done,” because the will of Jesus is the will of the Father because He and the Father are one. He is our model. If you can get a hold of this revelation, “Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways (Job 22:28).” And if we ever wish to tap into the automatic, God-driven gushings of the Feema Flow which override our will, we must first exercise our will in taking a hold of our prayer language and becoming good stewards of our prayer language through consistent, disciplined exercise of it. If we’re faithful with the tongues, God will give us the Feema.

The reason why folks don’t see the gifts in manifestation is because they’re waiting on God to initiate them, but the truth is, God is waiting on us to command Him what to do, based on the Word. Oh, I know there will always be an Irenaeus in every crowd who will turn around and say, “Demons obey the will of man, but man must obey the will of the Holy Spirit (*Against Heresies* 1.13.4).” Yes, Loved One, there’s always someone walking around with a wet blanket, ready to put out the fire of the Holy Ghost. But the Holy Ghost is bound by the Word. God must obey His Word whether it be found on the lips of a man or in the mouth of Satan Himself. The Holy Ghost must manifest on cue, if the cue is in accord with the Word of God. His Word is His Will. Thank God for men such as Dr. Brother Bob Dinkins and Marcus the so-called “Magician” who are here to lead us into the deeper things of God.

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<sup>i</sup> Irenaeus *Against Heresies* 1.13. For Irenaeus, speaking in tongues is the function the gift of prophecy in a language unknown to the speaker.

<sup>ii</sup> “from such turn away” (II Timothy 3:5). “Come out from among them...” (II Corinthians 6:17).

<sup>iii</sup> II Corinthians 10:4-5; all references are according to the King James Version, the Authorized Version.

<sup>iv</sup> Luke 24:49.

<sup>v</sup> Isaiah 45:11, KJV.

<sup>vi</sup> Hosea 4:6.

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- vii (emphasis mine). Kenneth E. Hagin, *Concerning Spiritual Gifts* (Tulsa: Kenneth E. Hagin Evangelistic Association, 1974), 44-45.
- viii Hagin, *Concerning Spiritual Gifts*, 47.
- ix Norvel Hayes, *Why You Should Speak in Tongues* (Tulsa: Harrison House, 1982).
- x W. V. Grant, *Receive Ye the Holy Ghost Instantly!* (N.p.: n.p., n.d.), 29.
- xi William Caldwell, *Pentecostal Baptism* (Kisumu, Kenya: Evangel Publishing House, 1971), 77.
- xii Dennis and Rita Bennett, *The Holy Spirit and You* (Plainfield, NJ: Logos International, 1971), 69.
- xiii Donald Gee, *All with One Accord* (Springfield, MO: Gospel Publishing House, 1961), 35.
- xiv I Corinthians 12:28.
- xv Jude 10.
- xvi *Against Heresies* 5.6.1.
- xvii *Against Heresies* 5.8.2.
- xviii *Against Heresies* 1.13.4; 1 Tim. 4:1; 2 Tim. 1:13-15; 4:3-4.
- xix I Corinthians 1:25.
- xx I John 5:6.