PENTECOSTALISM

G. Michael Cocoris

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PREFACE

My first encounter with Pentecostalism involved a babysitter. When I was young, my mother went out to bring in the New Year and hired a babysitter to watch my brother and me. The babysitter made an impression on me because she brought in the New Year by praying. Years later, after I had become a Christian, I met her and her fiancé. She was thrilled to learn that I had been converted but wanted to know whether I had received the baptism of the Holy Spirit, with the evidence of speaking in tongues. I had never heard of such a thing. When I got home, I asked the Lord if I needed it. I wanted to know about it. So, I opened the Bible at random and put my finger on a verse. It "happened" to be 1 Corinthians 14:5, which says, "I wish you all spoke with tongues, but rather that you prophesied." I took that to mean that the Lord wanted me to preach rather than to speak in tongues.

Over the next several years, I met other Pentecostalists who wanted me to have the baptism of the Holy Spirit with the evidence of speaking in tongues. I also met non-Pentecostalists who wanted me to explain what the Bible says about it. Eventually, I wrote two articles on the subject, one on the baptism of the Holy Spirit and the other on speaking in tongues. Those articles appear below.

Because of my interest in church history, I have visited historical sites related to Pentecostalism, including the original site of the Bethel Bible School in Topeka, Kansas and the Apostolic Faith Church in Baxter Springs, Kansas, where Charles Parham's (founder of Pentecostalism) Apostolic Faith Church still exists and where I got to spend several hours talking with people in that church. I have also visited the historical Pentecostal sites in Los Angeles, such as the house on Bonnie Brae where Seymour began, the Azusa Street location, Aimee Semple McPherson's parsonage, and Saint Mark's Episcopal Church where the Charismatic moment began and where I spoke with a man who was present the morning in 1962 when the Rector, Dennis Bennett, told the church about his experienceof the baptism of the Holy Spirit with the evidence of speaking in tongues.

The following material is a compilation of material I have written, including several sections from the book *Church History* and the articles "Should You Seek the Baptism of the Holy Spirit?" and "Speaking in Tongues: Then and Now." Technically, the healing movement and an emphasis on the miraculous began before Pentecostalism. Therefore, those subjects have been discussed elsewhere. However, those elements have been incorporated into Pentecostalism and are considered part of Pentecostalism today. They are explained and evaluated in a book I wrote, *The Healing Heresy*, and in an article I authored, *The Miraculous Today*.

The purpose of all of this material is to determine what the Scripture says about Pentecostalism. None of this is written out of animosity toward Pentecostalism or any individual. I have known Pentecostalists/charismatics who knew the Lord and sincerely wanted to serve Him. I trust that what is written will help you think through the issues involved in Pentecostalism.

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THE HISTORY OF PENTECOSTALISM

The following material is taken from *Church History* by G. Michael Cocoris. The book on church history is available at insightsfromtheword.com/Basic Courses.

Pentecostalism

Before the beginning of Pentecostalism (1901), there was within Methodism a teaching of an experience of entire sanctification after salvation, a growing belief in the baptism of the Holy Spirit as a third blessing, and renewed interest in spiritual gifts, particularly healing (Eerdmans', p. 618).

Pentecostalism is the doctrine that the evidence of the baptism of the Holy Spirit, an experience after salvation, is speaking in tongues, originally said to be speaking in a language not previously known or learned. Pentecostalism began in Topeka, Kansas, but the three-year-long meetings held on Azusa Street in Los Angeles were the launching pad of twentieth-century Pentecostalism (Eerdmans', p. 618).

Charles Parham

Charles F. Parham (1873-1929) was "The Father of the Pentecostal Movement" because he was the first in church history to teach that there is an experience after conversion called the baptism of the Holy Spirit, with the evidence being speaking in tongues. The story begins in Topeka, Kansas.

Being interested in church history, I went to see if I could find the place where Pentecostalism began. After visiting Topeka, I ended up at the Apostolic Faith Church, which is now in Baxter Springs, Kansas. I met with the leaders of the church, who spent several hours talking with me about the history of their movement. They also gave me a copy of Parham's biography, written by his wife, Sarah E. Parham, *The Life of Charles F. Parham*, Baxter Springs, Kansas: self-published, 1930 (a copy is on the website www.freelygiven.us). The following account of the Charles Parham story is taken from that book (remember, his wife wrote it) with comments from other sources.

Charles Fox Parham was born in Muscatine, Iowa, on June 4, 1873. His mother was a Quaker, hence the name Fox. When he was five years old, his family moved to Kansas. At 13, he was converted in a Congregational church (Parham, pp. 3-5). He preached his first sermon at 15 and, at 16, entered Southwestern Kansas College. Before long, he dropped out of college, feeling that education was not a priority for him (Robeck, p. 40).

After his ordination, he served as pastor of the Methodist Church in Eudora, Kansas. Being "often in conflict with higher authorities," he left "denominationalism forever" (Parham, p. 23). In 1894, Parham became an evangelist. As a result of his meetings, he established the Apostolic Faith movement of independent churches (originally called "missions"). While conducting evangelistic meetings, he became convinced that he should be baptized by immersion (Parham, p. 27). In 1898, he established "a Divine Healing

Home" on the corner of Fourth and Jackson streets in Topeka, which he called "Bethel" (Parham, p. 39).

In June 1900, Frank Sandford, an evangelist from Maine, held a series of tent meetings in Topeka. Those meetings prompted Seymour to travel to Maine to see Sandford's work first-hand. Along the way, he stopped to observe the work of John Alexander Dowie in Zion, Illinois and that of A. B. Simpson of the Christian and Missionary Alliance in New York City. Parham watched Sandford's work at the Holy Ghost and Us Bible School in Maine for six weeks.

Since Sandford influenced Parham (Robeck, p. 42), some things about Sandford need to be noted. Sandford embraced the Holiness position on sanctification, taught the Anglo-Israelite theory, a hypothesis that Anglo-Saxons were descended from the ten "lost tribes" of ancient Israel, and advocated divine healing. Being "led by the Spirit" is virtually synonymous with walking according to the Spirit (8:1, 5, 13; Hodge). Walking highlights the active participation and effort of believers in the overall process. Being led underscores the passive, submissive side of dependence. It does not eliminate the active involvement of believers. One person being led through a crowd or a jungle still must put forth the effort to walk. At D. L. Moody's summer conference in Northfield, Massachusetts, Sandford committed himself to world evangelism. After a trip around the world in 1892, he decided that all current missionary methods were inadequate and ineffective. He decided that God wanted him to work with apostolic "signs, wonders, and mighty deeds" and that the gift of tongues, the ability to speak the languages of the world without prior study, needed to be restored (Robeck, pp. 41-42).

The most definitive study of Sandford and "Shiloh" (the name of the town in southern Maine and also a nickname of Sandford's Christian sect), entitled *Fair, Clear, and Terrible: The Story of Shiloh* (British American Publishing, 1989), was written by Shirley Nelson, whose parents grew up as part of the Shiloh community. Nelson calls Sandford "deluded and self-exonerating" (www.deceptioninthechurch.com/trustandtrouble.html). Sandford claimed to be Elijah and told people, "If they rejected him, they would go to hell."

"Parham's visit to Shiloh had a profound effect on him. He concluded that the baptism of the Holy Spirit was available to all believers who lived a holy life and sought to attain it. He believed in the restoration of the gifts of the Holy Spirit, listed in 1 Corinthians 12-14. He came to believe, like Sanford, that the gift of tongues meant the ability to speak in different foreign languages of the world without prior knowledge or study. This would become the ultimate evangelistic tool for the person with this gift would be able to proclaim the gospel in a foreign setting in complete reliance upon, and under the direct inspiration of the Holy Spirit" (Robeck, p. 42). After spending six weeks at Shiloh, Parham returned to Topeka in September 1900 "excited to start a new Bible school, where the only text was the Bible" (Hayford and Moore, p. 55)

In October 1900, Parham opened the Bethel Bible School (Parham, p. 51), where he was the only teacher. Students were required to "forsake all." The highly regimented schedule consisted of daily prayer, classroom study, routine chores, evangelism, and community service. A twenty-four-hour prayer chain was also established, with each student taking a three-hour shift (Hayford and Moore, p. 56). Students did not pay board or tuition (Parham, p. 51).

Parham believed that salvation is by faith in the finished work of Christ. He preached that sanctification was a second work of grace, as taught by John Wesley (Parham, p. 21); later, he came to believe in three experiences: being saved, sanctified, and baptized with the Holy Spirit (Parham, pp. 210, 259). He preached and practiced healing, believing that healing was in the atonement (Parham, pp. 31, 40, 238). He believed in the restoration of the nine gifts of the Holy Spirit (Parham, p. 182). Yet he said, "We know many dreams are caused by something that we had eaten or an overloaded stomach" (Parham, p. 189). In his 1902 book *A Voice Crying in the Wilderness*, Parham taught Anglo-Israelism, yet he also taught that the Jews would return to Palestine (Parham, p. 105). As a result of the influence of his wife's grandfather, Parham believed in the destruction of the wicked instead of eternal torment (Parham, p. 14). He was a conscientious objector (Parham, p. 272).

At any rate, here is Parham's account of the origin of the Pentecostal Movement: "We opened the Bible School at Topeka, Kansas in October 1900 to which we invited all ministers and Christians who were willing to forsake all, sell what they had, give it away, and enter the school for study and prayer, where all of us together might trust God for food, fuel, rent, and clothing [remember his visit to see Sandford.]. The purpose of this school was to fit men and women to go to the ends of the earth to preach this Gospel of the Kingdom. Matt. 24:14. as a witness to all the world before the end of the age. Our purpose in this Bible School was not to learn these things in our heads only, but have each thing in the Scriptures wrought out in our hearts. And that every command that Jesus Christ gave should be literally obeyed. No one paid board or tuition, the poor were fed, the sick were entertained and healed, and from day to day, week to week, and month to month, with no sect or mission or known source of income back of us, God supplied our every need, and He was our all-sufficiency in all things.

"In December of 1900, we had had our examination upon the subject of repentance, conversion, consecration, sanctification, healing, and the soon coming of the Lord. We had reached in our studies a problem. What about the 2nd Chapter of Acts? I had felt for years that any missionary going to the foreign field should preach in the language of the natives. That if God had ever equipped His ministers in that way, He could do it today. That if Balaam's mule could stop in the middle of the road and give the first preacher that went out for money a bawling out in Arabic, anybody today ought to be able to preach in any language of the world if they had horse sense enough to let God use their tongue and throat. But still, I believed our experience should tally exactly with the Bible and neither sanctification nor the anointing that abideth taught by Stephen Merritt and others tallied with the 2nd Chapter of Acts. Having heard so many different religious bodies claim different proofs as the evidence of their having the Pentecostal baptism, I set the students at work studying out diligently what was the Bible evidence of the baptism of the Holy Ghost, that we might go before the world with something that was indisputable because it tallied absolutely with the Word." [Robeck says Parham assigned his students the task of finding the evidence of the baptism of the Holy Spirit, but after spending time with Sandford, he obviously thought that he knew the answer, Robeck, p. 42.]

"Leaving the school for three days, … I went to Kansas City for three days of services. I returned to the school on the morning preceding Watch Night services in the year 1900.

"At about 10 o'clock in the morning, I rang the bell, calling all the students into the Chapel to get their report on the matter at hand. To my astonishment, they all had the same story, that while there were different things that occurred when the Pentecostal blessing fell, the indisputable proof on each occasion was that they spoke with other tongues. About 75 people, besides the school, which consisted of 40 students, had gathered for the watch night service. A mighty spiritual power filled the entire school.

"Sister Agnes N. Ozman (now LaBerge) asked that hands might be laid upon her to receive the Holy Spirit as she hoped to go to foreign fields. At first, I refused, not having the experience myself. Then, being further pressed to do it humbly in the name of Jesus, I laid my hand upon her head and prayed. I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days. When she tried to write in English to tell us of her experience, she wrote in Chinese, copies of which we still have in newspapers printed at that time.

"Seeing this marvelous manifestation of the restoration of Pentecostal power, we removed the beds from a dormitory on the upper floor, and there for two nights and three days, we continued as a school to wait upon God. We felt that God was no respecter of persons and what He had so graciously poured out upon one, He would upon all.

"Those three days of tarrying were wonderful days of blessings. We all got past any begging or pleading; we knew the blessing was ours with ever-swelling tides of praise and thanksgiving and worship, interspersed with singing, we waited for the coming of the Holy Spirit.

"On the night of January 3rd, I preached at the Free Methodist Church in the City of Topeka, telling them what had already happened and that I expected, upon returning, the entire school to be baptized in the Holy Spirit. On returning to the school with one of the students, we ascended to the second floor, and, passing down along the corridor in the upper room, heard the most wonderful sounds. The door was slightly ajar, the room was lit with only coal oil lamps. As I pushed open the door, I found the room was filled with a sheen of white light above the brightness of the lamps.

"Twelve ministers, who were in the school of different denominations, were filled with the Holy Spirit and spoke with other tongues. Some were sitting, some still kneeling, others standing with hands upraised. There was no violent physical manifestation, though some trembled under the power of the glory that filled them.

"Sister Stanley, an elderly lady, came across the room as I entered, telling me that just before I entered, tongues of fire were sitting above their heads.

"When I beheld the evidence of the restoration of Pentecostal power, my heart was melted in gratitude to God for what my eyes had seen. For years, I had suffered terrible persecutions for preaching holiness and healing and the soon coming of the Lord. I fell to my knees behind a table, unnoticed by those upon whom the power of Pentecost had fallen, to pour out my heart to God in thanksgiving. All at once, they began to sing 'Jesus Lover of My Soul' in at least six different languages, carrying the different parts but with a more angelic voice than I had ever listened to in all my life.

"After praising God for some time, I asked Him for the same blessing. He distinctly made it clear to me that He raised me up and trained me to declare this mighty truth to the world, and if I was willing to stand for it, with all the persecutions, hardships, trials, slander, and scandal that it would entail, He would give me the blessing. And I said: 'Lord, I will, if You will just give me this blessing.' Right then, there came a slight twist in my throat, a glory fell over me and I began to worship God in the Sweedish (sic) tongue, which later changed to other languages and continued so until the morning.

"Just a word: After preaching this for all these years with all the persecutions I have been permitted to go through with, misunderstanding and the treatment of false brethren, yet knowing all that this blessing would bring to me if I had the time and was back there again I'd take the same way.

"No sooner was this miraculous restoration of Pentecostal power noised abroad than we were beseiged (sic) with reporters from Topeka papers, Kansas City, St. Louis and many other cities sent reporters who brought with them professors of languages, foreigners, Government interpreters, and they gave the work the most crucial test. One Government interpreter claimed to have heard twenty Chinese dialects distinctly spoken in one night. All agree that the students of the college were speaking in the languages of the world, and that with proper accent and intonation. There was no chattering, jabbering, or stuttering. Each one spoke clearly and distinctly in a foreign tongue, with earnestness, intensity and God-given unction. The propriety and decency of the conduct of each member of the Bible School won the warmest comment from many visitors.

"Our first public appearance after others had received the baptism of the Holy Spirit was in Kansas City, in the Academy of Music, about January 21st. The Kansas City papers loudly announced our coming. Two columns appeared in the Kansas City Journal, with large headlines on the front page. These headlines, being the largest on the front page, attracted the attention of the newsboys, and they, not knowing a Pentecost from a holocaust, ran wildly up and down the street crying their papers, Pentecost, Pentecost, Pentecost, read all about the Pentecost.

"I have on record the sermon preached on this occasion. The first is upon the baptism of the Holy Ghost in all modern Pentecostal Apostolic Full Gospel movements. Also, on file are all that the papers had to say about these things in those days. Through great trials and persecutions, we conducted the Bible school in the city of Topeka itself, then one in Kansas City" (Parham, pp. 51-55). Parham claims that "God actually fulfilled the second chapter of Acts at the Bible School in Topeka, Kansas" (Parham, p. 150).

Although Parham and the others claimed they spoke an authentic foreign language, as the apostles had on the day of Pentecost, there was no objective confirmation to verify the claim. Later, Pentecostalists acknowledged that there was no proof that known languages were spoken. In his 1919 Ph.D. dissertation, Charles Shumway records that he tried to prove that the early Pentecostalists spoke actual languages, but he could not find a single person to validate that claim (Goff, *White Unto Harvest*, p. 76, cited by MacArthur, p. 272). In fact, in his dissertation, Shumway censured the *Houston Chronicle* for reporting that "letters (of proof) are on hand from several men who were Government interpreters" (Goff, p. 98, cited by MacArthur, p. 272).

Charismatic authors Jack Hayford and David Moore write, "Sadly, the idea of xenoglossalalic tongues (the supernatural ability to speak in a foreign language without

formal training) would later prove embarrassing failure as Pentecostal workers went off to mission fields with their gifts and found their hearers did not understand them" (Hayford and Moore, p. 57). S. C. Todd investigated 18 Pentecostal missionaries who went to Japan, China, and India expecting to preach in the language of the people, but admitted that "in no single instance had (they) been able to do so" (Robert Mapes Anderson, *Visions of the Disinherited: the Making of American Pentecostalism*, pp. 90- 91, cited by MacArthur, p. 23).

The account of Miss Lilian Thistlethwaite (Parham's sister-in-law), who was also there, supplies additional details. For example, about forty people were present, including children (Parham, p. 58). Stephen Merritt, as mentioned in Parham's account, taught that the baptism occurred at sanctification (Parham, p. 58). The Bible School building was sold, and the Bible School was moved to Kansas City. Later, the original Bible School building was destroyed by a fire (Parham, p. 62). Agnes N. Ozman, the first to receive the baptism of the Holy Spirit, had attended T. C. Horton's Bible School in St. Paul, Minnesota and A. B. Simpson's Bible School in New York City.

In her account of what happened, Agnes N. Ozman states, "It was nearly seven o'clock on this first of January that it came to my heart to ask Bro. Parham to lay his hands on me that I might receive the gift of the Holy Spirit. It was as his hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues, glorifying God. I.d talked several languages, and it was clearly manifest when a new dialect was spoken" (Parham, p. 66).

Agnes Ozman not only said she spoke Chinese, but also claimed to have written in Chinese. Photographs of her writings were published in newspapers such as the *Topeka Daily Capital* and the *Los Angeles Daily Times*. When the *Topeka Daily Capital* published what she claimed was Chinese and it was taken to a Chinese man for translation, he responded, "No understand. Takee to Jap" (MacArthur, p. 273; for a copy of someone's writing in tongues, see Robeck, p. 113). Parham said his wife, who was also present and received baptism, spoke in tongues in her sleep (Parham, p. 69).

There are several discrepancies between Parham's account and Ozman's account of what happened. According to Parham, Ozman asked for prayer to receive the baptism of the Holy Spirit, with the evidence of speaking in tongues, at around 11 p.m. on New Year's Eve 1900, but Agnes says these events occurred the next day, on January 1, 1901. James Goff, Parham's biographer, has argued that Parham's account is a romanticized memory, wanting Ozman to speak in tongues as the new century dawned. In Parham's version, the students studied the Scripture to determine the evidence of the baptism of the Holy Spirit *prior* to anyone having the experience, but Osman said that she did not begin to study the issue until *after* her experience and that it was not until several months later that she concluded that tongues was the initial evidence of the baptism of the Holy Spirit. She also claims she did not have a Bible study assignment from Parham before her experience (Hayford and Moore, pp. 50-51).

It should be pointed out that not everyone at the school accepted Parham's explanation of what happened. S. J. Riggins, one of the students at the school, told a newspaper reporter from the *Topeka Daily Capital*, "I believe the whole of them (Parham and the students) are crazy" (reported by Joe Newman, *Race, and the Assembly Of God Church*, Youngstown, New York: Cambria, 2007, pp. 49-50, cited by MacArthur, p. 22).

The historical point is that on January 1, 1901 (or December 31, 1900, depending on who is right), Parham was the first in church history to lay hands on someone to have them speak in tongues *as evidence of the baptism of the Holy Spirit.* Convinced that every Christian ought to receive the baptism of the Holy Spirit and ought to speak in tongues as proof that he or she had done so, Parham began to preach the "Pentecostal message" in other cities, including Kansas City, Lawrence, Joplin, Houston, and elsewhere.

In 1903, a woman minister who had been "brought into the faith" during Parham's 1901 meetings in Lawrence, Kansas, invited him to hold a meeting at a mission she had established in Nevada, Missouri. It was there that Parham saw "fleshly manifestations" that he called "fanaticism" (Parham, p. 87).

In 1905, a couple from Orchard, Texas, who heard Parham preach in Kansas and Missouri, invited him to preach in Orchard. In July of that year, he began meetings in Houston.

In 1906, Parham started a Bible School in Houston. W. J. Seymour, a black preacher, attended those Bible classes (Parham, p. 137), where he learned about the baptism of the Holy Spirit. When he felt led to go to California, Parham "made up his car fare and bid him God's speed," even though at that time, Seymour had not yet received the baptism of the Holy Spirit (Parham, p. 142).

In describing the Pentecostal experience, Mrs. Parham writes, "The experience they received was very different from what many today consider Pentecostal Power. There was no yelling or screaming, no violent physical exertion, and no consequent exhaustion. There was no nervous strain in connection with any of the demonstrations" (Parham, p. 144).

In the fall of 1906, Parham went to Zion City, Illinois (now simply Zion; Zion City was founded in July 1901 by John Alexander Dowie, a famous faith healer; Dowie also started the Zion Tabernacle of the Christian Catholic Apostolic Church, which was the only church in town). Parham met resistance from the officials of Zion, meaning the public facilities were not available for his meetings. Mrs. Parham writes, "Hatred and malice, envy and strife reigned in this place which had been planned for a city of righteousness and peace" (Parham, p. 156). For weeks, Parham met nightly in living rooms, including the living room of F. F. Bosworth, who received the baptism of the Holy Spirit and became a well-known faith healer.

In late fall of 1906, at Seymour's invitation, Parham visited Los Angeles. Seymour and Lucy Farrar had come from Houston to take the Pentecostal message to the black people in Los Angeles. It was at a prayer meeting at 214 Bonnie Brae Street (not far from downtown Los Angeles) that Seymour received the baptism of the Holy Spirit. The home meetings were moved to a rented building about two miles away in downtown Los Angeles on Azusa Street (Parham, p. 162). Concerning the Azusa Street Mission, Mrs. Walter Oyler wrote, "It was very plain to me that God was doing a wonderful work and Satan was trying to tear it to pieces. Many things were done that were far from being the work of the Holy Spirit. Soon there was bitterness, strife, division, and lack of brotherly love" (Parham, p. 162).

Parham himself wrote, "I hurried to Los Angeles, and to my utter surprise and astonishment, I found conditions even worse than I had anticipated. Brother Seymour came to me helpless. He said he could not stem the tide that had arisen. I sat on the platform in Azusa Street Mission and saw the manifestations of the flesh, spiritualistic controls, saw people practicing hypnotism at the altar over candidates seeking the baptism, though many

were receiving the real baptism of the Holy Ghost. After preaching two or three times, I was informed by two of the elders, one of whom was a hypnotist. I had seen him lay his hands on many who came through chattering, jabbering and sputtering, speaking in no language at all that I was not wanted in that place" (Parham, p. 163).

Parham began meetings in the W. C. T. U. (Women's Christian Temperance Union) building at Broadway and Temple in downtown Los Angeles. He said, "Great numbers were saved, marvelous healings took place and between two and three hundred who had been possessed of awful fits and spasms and controls in the Azusa Street work were delivered, and received the real Pentecostal teaching and many spoke other tongues" (Parham, pp. 163-164). Parham's meetings in Los Angeles closed in 1907 after the scandal emerged about Parham's alleged indiscretion (Hayford and Moore, p. 86; see below).

According to Mrs. Parham, Seymour possessed the spirit of leadership and sought to prove that the Azusa Street Mission was where the baptism of the Holy Spirit first fell. Parham pleaded with Seymour to repent (Parham, p. 164). On December 1, 1906, Parham wrote a letter in which he said, "Extremes, wildfire, fanaticism, and everything that is beyond the bounds of common sense and reason, do not now and never have had any part or lot in Apostolic Faith work and teachings. Let me speak plainly with regard to the work as I have found it here. I found hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences, and all kinds of spells, spasms, falling in trances, etc. All of these things are foreign to and unknown to this movement outside of Los Angeles, except in places visited by workers sent out from this city. A word about the baptism of the Holy Ghost. The speaking in tongues is never brought about by any of the above influences. In all our work, the laying on of hands is practiced only occasionally and then for the space of only a minute or two. No such thing is known among our workers as the suggestion of certain words and sounds, working of the chin, or the massage of the throat. Nonsense! The Holy Ghost needs no help!" (Parham, pp. 168-69).

Parham went on to say, "The falling under the power in Los Angeles has, to a large degree, been produced through a hypnotic, mesmeric, magnetic current. The Holy Ghost does nothing that is unnatural or unseemly, and any strain exertion of body, mind, or voice is not the work of the Holy Spirit, but of some familiar spirit, or other influence brought to bear upon the subject" (Parham, p. 169) and "the Holy Ghost never leaves us beyond the point of self-control or the control of others, while familiar spirits or fanaticism leads us beyond self-control and the power to help others" (Parham, p. 170).

Parham spent the rest of his life traveling extensively from coast to coast, including a trip to Palestine. He passed away in Baxter Springs, Kansas, on January 29, 1929. His tombstone is shaped like a pulpit.

Parham was once detained on morals charges (sodomy) that were later dropped. He vehemently denied the charge until the day he died. Church historians largely agree that he was falsely accused for political purposes. In his biography written by his wife, she says that he was once arrested in Texas but that the city attorney did not press charges because he was "satisfied it was all spite work" (Parham, p. 198). She also tells the story about attending a meeting in Missouri conducted by her husband. After the service, a lady said to her that she thought it was a great sermon and that Parham must have come back to God. When Parham's wife told the lady that she did not know Parham had ever backslidden, the woman proceeded to tell her a long, sad story about how he left his wife and family. Parham's wife assured the lady that it was not true. When asked how she knew, Parham's

wife replied with a smile, "I am his wife" (Parham, p. 20). When he was accused of being a "no-hellite," he responded that he believed in a hotter hell and than they did (he believed in hell, but he believed that hell would completely destroy the people in it; Parham, p. 201).

Parham trusted God to meet his material needs. He dropped his life insurance policy (not a good idea), because he wanted to trust God (Parham, p. 32). His ministry was conducted entirely on faith (Parham, p. 63). He did not take collections during his meetings (Parham, pp. 97, 115, 259). It was said that he didn't even pray much about temporal needs, but simply trusted God to supply (Parham, p. 141).

Parham made a practice of not counting converts (Parham, p. 92), although his biography is full of the numbers of people who were saved, healed, or baptized with the Holy Spirit in his various meetings (for example, see p. 95, where it is noted that 500 people were converted in a meeting). His wife quotes Volume 3 of *History of Kansas and its People*, published in 1928, which records that "a New York statistician has given Mr. Parham credit for the conversion of fully 2,000,000 persons, though his personal appeals and through the medium of ministers who have loyally followed his teachings and examples" (Parham, p. 450).

Parham staunchly refused to be the founder of a new church or creed (Parham, p. 75). He refused any thought of leadership or organizing a movement in any way (Parham, pp. 175, 183, 201).

In their book on the history of Pentecostalism in the twentieth century, Hayford and Moore entitled the chapter on Parham, "The Enigma of Charles Fox Parham." They point out that, on the one hand, he was the architect of the Pentecostal assertion that supernaturally speaking a known human language the speaker had never learned was the evidence of the baptism of the Holy Spirit, who had some commendable spiritual qualities. On the other hand, there were concerns over his headstrong independence, financial management, eccentric doctrines, and his racist attitudes (he became an ardent segregationist, even praising the Ku Klux Klan). Hayford and Moore conclude, "Parham became an embarrassment to the Pentecostal movement" and "for over twenty years until his death in 1929, Parham was alienated and ignored by the movement he helped start" (Hayford and Moore, pp. 64-65).

W. J. Seymour

W. J. Seymour (1870-1922), the leader of the Azusa Street revival in Los Angeles, was born in Louisiana to former slaves. In his book, *Azusa Street, Mission and Revival*, Robeck, an ordained Assemblies of God minister, Professor of Church History and Ecumenics, and Director of the David J. du Plessis Center for Christian Spirituality at Fuller Theological Seminary, explains the social, cultural, racial, and religious context of both Seymour and the Azusa Street revival (Robeck, p. 16). In the process of doing that, he says the slaves in southern Louisiana combined African voodoo with Catholic rituals, creating a "popular Catholicism" (Robeck, p. 22). By Seymour's time, the popular variation of that was known as Hoodoo. "Many of the slaves participated in a slave culture in which symbols, spells, incantations, sympathetic magic, and rootwork were a regular part of life. In spite of their differences, they held many things in common with the Christian worldview…. William J. Seymour was undoubtedly well aware of such things, even as a child" (Robeck, p. 23). He was reared a Roman Catholic, but during his formative years, the supernatural was taken

for granted. Spirits, both "good" and "evil," were commonly discussed. Dreams and visions were understood to contain messages that, sometimes, foretold the future (Robeck, pp. 23-24).

After his father died in 1895, Seymour went to Indianapolis, where he worked as a waiter. While he was in Indianapolis, he was converted in an African-American Methodist Episcopal church, but soon left it because it was not premillennial and because he disagreed with it on the role of "special revelation" (Robeck, pp. 25-29). He was probably "sanctified" while attending the services of the Evening Light Saints (now known as the Church of God, Anderson, Indiana), a church that was restoring the church of the apostles. In the 1890s, it was one of the few churches where "blacks and whites were treated equally and gifted women were encouraged to preach" (Robeck, pp.29-30).

An oral tradition says Seymour was also influenced by Martin Wells Knapp, who, in 1900, established God's Bible School and Missionary Training House in Cincinnati, Ohio. Robeck says three factors "must have attracted" Seymour to study there: racial inclusiveness (blacks and whites studied side-by-side), premillennialism, and "special revelation." Knapp wrote a book entitled *Impressions*, which described how to discern whether a person had received an "impression" from God or from Satan. "Such subjects were rarely mentioned in traditional white, Christian circles, and when they were discussed, they were typically set aside in favor of a rational understanding of God's direction based largely on the interpretation and application of biblical text" (Robeck, p. 33).

Robeck adds, "Seymour's interest in "special revelation," however, may actually reflect another aspect of his years of formation. He had undoubtedly heard appeals to dreams and visions within southern Louisiana's African-American community. There are many "slave narratives" going back to the 18th century, in which slaves talked about receiving guidance through visions and dreams, hearing voices, and experiencing different states of altered consciousness such as trances. All of these suggest that the role of what might be described as "special revelation" was widely accepted within the African-American community. Seymour was undoubtedly aware that similar things were frequently involved in the Hoodoo tradition, which was prevalent around Centerville" (Robeck, p. 33; Seymour was born and went to school in Centerville).

During the few years Seymour lived in Cincinnati, smallpox invaded the city (Robeck, p. 35). He contracted the disease, which left him blind in one eye and with a scarred face. He wore a beard for the rest of his life to hide the scars. (azusastreet.org, accessed April 9, 2015). His lost eye was replaced with an artificial one. Seymour believed that God had sent this plague upon him because he had been slow to respond to a call to the ministry (Robeck, p. 35).

From 1903 to 1905, Seymour lived in Houston, Texas. During those years, he traveled to Chicago and met with John G. Lake, a minister working with John Alexander Dowie of Zion, Illinois. By "special revelation," he went to Jackson, Mississippi, to receive spiritual advice from a well-known African-American clergyman (Robeck, p. 35). Robeck suggests that Seymour met with either Charles Price Jones or Charles Harrison Mason, both of whom were originally ministers of the Mississippi Baptist Association, but following their acceptance of the holiness doctrine regarding sanctification as a second work of grace, they formed the Church of God in Christ (Robeck, p. 36; Hayford and Moore say Seymour met with Jones and later Jones and Mason split over the Pentecostal experience, with Mason assuming the leadership of the Church of God in Christ, Hayford and Moore, p. 75).

Throughout his long career as Chief Apostle and Bishop of the Church of God in Christ, Charles Mason dealt with "special revelation" (Robeck, p. 38). He frequently posed for pictures with "oddities of nature" (such as a stick shaped in the exact likeness of a snake), claiming that by means of the Holy Spirit, he could discern the message God had placed in them. Based on Psalm 19:1-4b, he believed he was giving voice to the wordless speech of God's creation. "There is a sense in which Mason was baptized into Pentecostal practice, something that he had seen in the surrounding African-American conjure (hoodoo) culture. He stood in the place of the median or shaman, in the place of the conjure doctor or root worker, and he gave them completely new meanings using the same signs as they use. He filled them with Christian meaning. Charles Mason thereby preserved something from a historic African cultural basis, a non-Christian conjure culture, while transforming it into a Christian means of communication" (Robeck, pp. 37-38).

"When the Assemblies of God formed in Hot Springs, Arkansas, in April 1914, C. H. Mason preached at one of the inaugural services. During that service, Mason drew attention to a sweet potato that he had carried into the pulpit, and in part, he proceeded to give what he believed to be God's message in those gathering before him based on what the Holy Spirit had revealed in that sweet potato" (Robeck, p. 39). Mason was not using these objects as "object lessons;" he was claiming he heard the voice of the Holy Spirit in them (Robeck, p. 38).

Seymour and Mason "became close lifelong friends" (Robeck, p. 39).

While living in Houston, Seymour attended a Holiness Church pastored by Lucy Farrow, an African-American. In 1905, leaving Seymour as interim pastor, Farrow left the pastorate of that church to work for Parham as a governess. Under Parham's ministry, she experienced the baptism of the Holy Spirit and spoke in tongues. She then introduced Seymour to Parham (Reve. M. Pete, "The Impact of Holiness Preaching as Taught by John Wesley and the Outpouring of the Holy Ghost on Racism," chapter 8, http://www.revempete.us/research/holiness/africanamericans.html).

In January 1906, Seymour attended Parham's Bible school in Houston for about six weeks. Because of segregation laws, Seymour was not allowed to sit inside the classroom. So, Parham had him sit in the hall (Robeck, p. 4). Seymour rejected Parham's views of the annihilation of the wicked and the Anglo-Israelite theory. He shared Parham's emphasis on sanctification, the pursuit of holiness, evangelism, divine healing, and premillennialism. At first, Seymour had doubts about speaking in tongues being the evidence of the baptism of the Holy Spirit. Like many holiness people, he believed he had been baptized with the Spirit when he was sanctified. Even after he changed his mind about that, he was not fully convinced of Parham's claim that the language received was a human language intended for evangelistic purposes (Robeck, pp. 46, 49-50).

In the meantime, in the spring of 1905, in Los Angeles, Julia W. Hutchins and eight African-American families were asked to leave the Second Baptist Church of Los Angeles (an African-American church) because they professed the holiness doctrine that sanctification was a second work of grace after conversion. After their expulsion, the group met at the home of Mr. and Mrs. Richard Asberry at 214 Bonnie Brae Street. Hutchins became the founder and pastor of a Holiness Church at Ninth and Santa Fe Streets. It was affiliated with the Church of the Nazarene (Reve. M. Pete). Neeley Terry, a black woman from that church visiting Houston, heard Seymour preach and was so impressed by him that when she returned to Los Angeles, she persuaded her church to invite him to preach

(http://azusastreet.org/WilliamJSeymour.htm, accessed April 3, 2015; the Holiness Church was located at 1604 East Ninth Street, Robeck, p. 60). Actually, Seymour was invited to serve as pastor of the church.

Seymour arrived in Los Angeles by train on February 22, 1906. Although he himself had not yet received the baptism of the Holy Spirit, two days later, when he spoke at the Ninth and Santa Fe mission, he preached what he had learned from Charles Parham in Houston, namely, that speaking in tongues was the biblical evidence of being baptized in the Spirit. He told them that sanctification was not the baptism of the Holy Spirit and that unless they had spoken in tongues, they had not been filled with the Spirit (Hayford and Moore, pp. 71-72).

By Sunday, March 4, Mrs. Hutchins, the congregation's pastor who had hoped to go to Africa as a missionary and originally intended for Seymour to take her place, decided that Seymour was not the man for the job after all. She refused to allow him to continue because she disagreed with him over the nature of the baptism of the Holy Spirit (Robeck, pp. 4-5). He was literally locked out of the church on March 4 (Robeck, pp. 62-63).

Edward and Mattie Lee invited Seymour to stay in their small home until he could decide what to do. Each evening, they gathered together for prayer and Seymour spoke to them. Others were invited to attend. By mid-March, needing room to accommodate more people, they moved two blocks to the larger home of Richard and Ruth Asberry at 214 (now 216) Bonnie Brae Street (Robeck, p. 5, see also p. 64).

The group that gathered at the Asberry home consisted of about 15 African-Americans, including five children. As Seymour explained his position on the baptism of the Holy Spirit, those gathered accepted his teaching and prayed that they might receive it. Keep in mind that Seymour himself had not yet received the baptism of the Holy Spirit, evidenced by speaking in tongues. He invited Lucy Farrow and Joseph Warren from Houston to join him at the Asberry house for the meetings (Robeck, p. 65).

News of the meetings at the Asberry home spread throughout the holiness groups in Los Angeles. During a break at work, Edward Lee claimed he had a vision in which he saw Peter and John speaking in tongues. After Farrow arrived in Los Angeles from Houston, at a dinner at the home of Edward Lee on Monday night, April 9, she laid hands on Lee, and he spoke in tongues. After dinner, the group that had assembled at Lee's house walked two blocks to the Asberry home. The people present filled the double parlor, with a few in adjacent rooms. After a few songs and a prayer, Seymour told what had happened to Lee. Someone in the group began to speak in tongues. Then, others did the same (Robeck, pp. 66-68).

Thus, on April 9, 1906, seven people were baptized with the Holy Spirit and began to speak in tongues. People fell to the floor as if unconscious. Others shouted and ran through the house. "One young lady went to the piano and sang in the tongue she thought was Hebrew" (Hayford and Moore, p. 73).

The news spread rapidly. By the next day, the Asberry house was filled with seekers and curious onlookers. People gathered outside, straining to hear through open windows what was going on indoors. The front porch became a platform for people to sing, testify, and preach. The yard and the street were filled with people. On Thursday, April 12, Seymour finally received the baptism of the Holy Spirit (Robeck, p. 69).

To accommodate the crowds, they moved to 312 Azusa Street, located in the black section of Los Angeles near downtown (Hayford and Moore, p. 73). The building had been

an African Methodist Episcopal Church, but after the former tenants vacated, the upstairs sanctuary was converted into apartments. When a fire destroyed the pitched roof, "it was replaced with a flat roof, giving the 40 x 60 feet building the appearance of a square box. The unfinished downstairs, with a low ceiling and a dirt floor, was used as a storage building and stable. This downstairs became the home of the Apostolic Faith Mission. Mixed-matched chairs and wooden planks were collected for seats and a prayer altar and two wooden crates covered by a cheap cloth became the pulpit" (azusastreet.org, accessed May 26, 2015). The first meeting was likely held on Sunday, April 15 (Hayford and Moore, p. 76).

The Los Angeles Daily Times sent a reporter to investigate. In the reporter's article published on April 18, 1906, he called the worshippers "a new sect of fanatics." He wrote that they spoke a "weird babel of tongues." The same day the article appeared, the great earthquake of 1906 struck San Francisco. Southern Californians heard the news and remembered the story about the revival where doomsday prophecies were common (azusastreet.org, accessed May 26, 2015). Many people were scared; others were curious.

Frank Bartleman, an itinerant evangelist and participant in the Azusa Street revival, published a tract about the earthquake. (In 1925, he also wrote *How Pentecost Came to Los Angeles*, a book Robeck says is "unquestionably unique as the primary witness to the revival" Robeck, p. 15.) "Thousands of the tracts, filled with end-time prophecies, were distributed. Soon, multitudes gathered at Azusa Street. One attendee said more than a thousand people would crowd onto the property at a time. Hundreds would fill the little building; others would watch from the boardwalk; and, more would overflow into the dirt street" (azusastreet.org, accessed May 26, 2015). Services at the mission were conducted three times each day at 10 AM, 3 PM, and 7:30 PM. They often ran together until the entire day became one long service. This schedule was continued seven days a week for more than three years (Robeck, p. 136).

"Enormous leeway" of emotional expression was allowed in the services. Many of these "expressions" were found in traditional African-American folk worship centers, especially in the South. These expressions included ecstatic manifestations, such as praying all at one time, speaking in tongues, singing in tongues, sometimes without words (?) or in a language no one understood, prophesying, dreams, visions, trances, healings (including using anointed handkerchiefs), exorcisms, and falling in the Spirit (Robeck, pp. 137-138, 143-144, 150-151).

People filled the church and seekers filled the altar for an experience with God. Some came for conversion (at their first water baptismal service in July 1906, 138 were baptized). According to what was taught at Azusa Street (and in accordance with Holiness doctrine), the next step in the Christian life was sanctification, which one must receive by engaging in an intense time of prayer. The Azusa Street Mission statement claimed that sanctification cleansed the believer from "embedded sin" and "embedded disease" (Robeck, p. 173). Once believers had been sanctified, they were ready to be baptized in the Spirit with the evidence of speaking in tongues (Robeck, p. 177). In other words, three experiences were taught: conversion, sanctification, and the baptism of the Holy Spirit

The "intense time in prayer" could last for an hour or more. In September 1906, an evangelist said, "I was under the power of God for about an hour and a half and it was there that all pride, and self, and conceit disappeared, and I was really dead to the world, for I had Christ within His fulness (sic). I was baptized with the Holy Ghost and spoke in a new

tongue" (Robeck, p. 178). A pastor from Chicago testified that "for three hours, he was conscious of God's power, touching him and causing his body to quake." (Robeck, p. 180).

Experiences at the altar were not only long; they were often noisy, emotional, and dramatic. "Noise was not the only feature of time spent around the altar. What came to be caricatured as gymnastics was another." People at the altar "jerked and twisted, shook and rolled." One of the most common experiences at the altar was being "slain in the Spirit." In their ecstasy, some leaped over chairs and jumped through open windows (Robeck, p. 176). It was reported (in the *Los Angeles Herald* newspaper on September 10, 1906) that "one big black woman, with a voice like a megaphone, continued howling, O Lo.d, let me git it. O Lo.d, let me have it. For about 15 minutes, she kept this up. Then she got it and she got it good and plenty, whatever it was. She began rocking and writhing and in five minutes, she was on the floor, apparently in the greatest of pain. Her eyes rolled wildly, and if her arms and legs had not been fastened on, they would have been scattered to the four winds. She jumped to her feet and some of the unregenerate who had looked on with open-mouth wonder fled from the building in terror. But she didn't intend to do anyone any damage. She had received sanctification and was simply expressing her joy in her own particular way" (Robeck, p. 174).

At first, the leaders of the Azusa Street Mission embraced all who spoke in tongues. However, as time passed, Seymour decided that speaking in tongues could be accepted as the Bible evidence of a person's baptism in the Spirit, but only if it were accompanied by divinely given love. Without the fruit of the Spirit, Seymour was not convinced that the tongues had been given by God (Robeck, pp. 177-178). Robeck concedes that not every phenomenon at Azusa Street came from the Holy Spirit, especially "the spectacular screams and gyrating gymnastics" (Robeck, p. 135).

Seymour invited Parham, the founder of Pentecostalism, to come to Los Angeles to help "set things in order" (Hayford and Moore, p. 85). As was pointed out earlier, in November 1906, when Parham, the founder of Pentecostalism, saw what was happening at Azusa Street, he said it was a manifestation of the flesh (Parham, p. 163). He condemned the workers who laid hands on those seeking the baptism, jerking their chins, massaging their throats, and telling them to repeat certain sounds over and over or faster and faster until they spoke in tongues. These workers had people yell "glory, glory" until they could no longer say it in English but only speak it "in a half-hypnotized condition." Parham was of the opinion that such mechanical techniques produced counterfeit results (Robeck, pp. 140-141). He saw nothing spiritual about their singing in tongues; he thought it was nothing more than "a modification of the Negro chanting of the Southland" (Robeck, p. 150, who said he too was struck by how similar their singing in tongues was to the description he has read of the "Negro chant" present in the African-American "praise houses" during and after slavery).

Parham complained about more than the manifestation of the flesh. He said that "religious orgies outrivaling scenes in devil or fetish worship, took place in the upper room" (that is, the second floor of the Azusa Street Mission). He also said those who imitate the sounds of the "cackling of hens" or "the shrill cry of the panther" were engaged in activities typical of "spiritualistic mediums" (Robeck, p. 169).

The Azusa Street Mission was frequently criticized for being a hotbed of spiritualism, hypnotism, etc. (Robeck, p. 168). Joseph Smale, who resigned as pastor of the First Baptist Church of Los Angeles, became the founder and pastor of the First New Testament Church

and allowed the exercise of spiritual gifts in his new church. He said, "The same manifestations that take place in the meetings of spiritualists were prevailing among us, such as shaking, babblings (and) uncontrolled emotions. In spiritualist meetings, there are those who talk in several languages and write voluminously in the unknown tongue" (Robeck, p. 168). Concerning speaking in tongues, he said, "The devil, as well as God, is having a hand in this" (Robeck, p. 203).

The evangelists and missionaries sometimes "were so noisy that they could be heard blocks away. And their antics were often unseemly. Sometimes, they violated the public peace and even disrupted common standards of public decency. They were harassed by neighbors seeking peace so that they could sleep" (Robeck, p. 8). "Viewed as fanatics, many of its members were arrested, fined, and jailed on the grounds that they were insane. The Los Angeles police department assigned special officers to monitor the mission's ongoing services" (Robeck, p. 12) to guarantee the order was maintained and noise levels did not rise too high (Robeck, p. 160).

Hayford and Moore add a few more details concerning the Azusa Street meetings. For example, during the early period, no musical instruments were used in the services. No formal offerings were taken. Instead, a box for gifts was at the back by the door with a sign that read "Settled with the Lord." Prayer for the sick was a regular part of the service. By the summer of 1906, as many as 350 worshipers crowded into the building and sometimes doubled that. A September report said "twenty-five blacks and 300 whites" were at the meeting (Hayford and Moore, p. 79).

"Like Parham, Seymour believed that tongues were an actual human language that would enable missionaries to proclaim the gospel in foreign languages they had never learned. A September 1906 edition of *The Apostolic Faith*, the church newspaper, stated that the languages were Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu, and languages of Africa, Hindu, and Bengali, and dialects of India, Chippewa and other languages of the Indians, Esquimaux, the deaf mute language (Hayford and Moore, pp. 80-81).

The Azusa Street phenomenon spread throughout Southern California. Seymour envisioned a series of Apostolic Faith missions (Robeck, p. 94). It "spread to all points in the greater Los Angeles area, assisted by a growing interurban trolley system…. Ultimately, new missions and preaching points spring up at the end of each streetcar line, in Long Beach, Pasadena, Anaheim, Whittier, and Monrovia" (Robeck, p. 95), as well as Highland Park and Santa Ana (Robeck, p. 204),

Henry S. Keyes, M.D., who had done post-doctoral work in surgery at Harvard University, was a well-known and widely respected doctor in Los Angeles. He was on the board of the First Baptist Church but resigned to go with Pastor Joseph Smale to form the First New Testament Church. In July 1906, "Keyes's sixteen-year-old daughter, Lillian, received the baptism of the Holy Spirit at the Azusa Street Mission and began to speak in tongues (allegedly in Chinese), write in tongues, and prophesied. She could also frequently be found on the floor of the church, 'slain in the Spirit.." When the local press questioned Dr. Keyes about his daughter, Keyes not only condoned his daughter's behavior but claimed to have spoken and written in tongues himself. He actually wrote a message in tongues and had someone else write an interlinear interpretation. Seeking to verify Keyes's claims that this was an actual language, the reporter submitted it to an "eminent oriental scholar," who declared that it was not a language he knew. After a series of incidents in

which Lillian accused Smale of grieving the Holy Spirit and Smale complained to Dr. Keyes, Keyes and the associate pastor left First New Testament Church to form the Upper Room Mission (Robeck, pp. 199-202).

Lillian became a Presbyterian missionary in China, where she worked with her husband until 1954 (Robeck, p. 202), but as a condition of her acceptance as a Presbyterian missionary, she was required to sign a pledge that said, "I promise not to teach the gift of tongues is an essential mark of the baptism the Holy Spirit, and not to urge believers to seek the gift of tongues in preference to other gifts in connection with the baptism of the Holy Spirit, because it is contrary to my beliefs" (Robeck, p. 249).

In June 1906, Ansel H. Post, who received the baptism at Azusa Street, conducted tent meetings in Pasadena. The noise from the tent disturbed neighbors. In an attempt to quiet them down, someone on the second floor of the adjacent boardinghouse poured a bucket of cold water on the worshipers. It didn't work. The boardinghouse owner asked the city council for relief. Post was told that he had to close the meetings at 10 PM, which he did, but that did not satisfy the neighbor, who demanded that the tent be relocated. When Post was offered another place, he refused, declaring that through a tongue and an interpretation, the Lord instructed him not to move. When the neighbors drew up a petition and presented it to the city council, they rescinded his permit to hold tent meetings. When he refused to leave, he was arrested, tried, and found guilty. He was given 24 hours to reconsider his position, or face 50 days in jail or a $50 fine. The next day, he quietly moved his tent (Robeck, pp. 205-207).

Apostolic Faith meetings in Monrovia also disturbed the neighbors, but no arrests were made (Robeck, pp. 208-210). In Whittier, a 59-year-old woman seeking the baptism of the Holy Spirit fell on the floor, where she was allowed to remain in a trancelike state with periods of semi-consciousness for two days. By the time the group realized something was wrong, she was unconscious. Within days, she died from what had been a stroke. "The incessant shouting, screaming, and wailing that came from their meetings soon turned many in the town against them" (Robeck, p. 211). Several were arrested for disturbing the peace (Robeck, p. 212). One was sentenced to thirty-one days in jail, where he worked on a chain gang (Robeck, p. 213). Edward McCauley, an African-American who became a successful pastor of a racially integrated congregation, half white and half black, in Long Beach, was arrested twice in 1907 for disturbing the peace (Robeck, p. 271).

The movement spread up and down the Pacific Coast. By November 1906, Florence Crawford was designated "state director," whose job was to extend the influence of the mission by holding meetings along the West Coast of the United States and in Oklahoma and Indiana (Robeck, p. 96). The Azusa Street Mission commissioned and credentialed a score of evangelists who traveled to other parts of the West, including San Diego, the San Francisco Bay Area (San Jose and Santa Rosa), Salem, Oregon, and Spokane, Washington (Robeck, pp. 214-215). In 1907, Florence Crawford established an Apostolic Faith base in Portland, Oregon (Robeck, p. 216). Eventually, she left her husband and son in Los Angeles and moved with her daughter to Portland.

The movement spread across America. By April 1907, the first anniversary of the Azusa Street revival, there were Apostolic Faith congregations in Colorado Springs, Colorado, Denver, Colorado, Lamont, Oklahoma, Indianapolis, Indiana, Minneapolis, Minnesota, Chattanooga, Tennessee, Danville, Virginia, Akron, Ohio, Cleveland, Ohio, in a number of small towns in western Pennsylvania, New York City, Toronto, Canada, and

northern Mexico (Robeck, p. 216). In the wake of this movement, some Holiness churches became Pentecostal churches, including the Church of God (Cleveland, Tennessee) and the Church of God in Christ (Robeck, pp. 218-220).

The movement spread around the world. Initially, Seymour agreed with Parham that tongues were an actual human language given for missionary use, but by mid-1907, Seymour hesitated because God-given foreign languages had not been proven (Robeck, pp. 236-237). Nevertheless, they sent people to the mission field, providing them with one-way tickets, believing that the Lord would return before these missionaries needed to return home (Robeck, p. 239-40). The number of missionaries sent to the mission field during the first three years of the mission's existence is "simply staggering" (Robeck, p. 241). Most of the people who went to the mission field, intending to communicate the gospel through their newly acquired language, stayed on the field for between six months and a year, especially when their initial expectations were disappointed (Robeck, p. 243). Others went to the mission field and discovered they did not have the ability to speak the native language, so they hired a translator or began studying the language (Robeck, pp. 256-259).

The Apostolic Faith movement met opposition and criticism on the mission field—from other missionaries! Mrs. Jesse Penn Lewis, the popular Keswick Convention author, wrote numerous articles claiming that the new movement of missionaries was being led by a demonic spirit, not by the Holy Spirit. As A. T. Pearson, the Presbyterian theologian, surveyed reports from the mission field, he concluded that wherever tongues appeared, in place of edification there was fanaticism, division, and hysteria. He believed that tongues were possible in 1907 but that the tongues of the Apostolic Faith workers were nothing more than demonically inspired imitations. In Germany, the "Berlin Declaration" declared in no uncertain terms that the Apostolic Faith movement was "not from on high, but from below" (Robeck, p. 245).

The rapid expansion of the Apostolic Faith movement is remarkable. What started out as a small prayer meeting of about 15 people, including children, grew to an internationally acclaimed congregation of hundreds in just a few months. On any Sunday morning during 1906, Los Angeles crowds grew to as many as 1500 people. By late summer, members and sympathizers had established several other congregations in Los Angeles and surrounding communities. By September, the mission had sent a score of evangelists up and down the Western US. By December, they were in the Midwest and New York and had sent at least 13 missionaries to Africa. By early 1907, they had ministries in Monrovia, Liberia; Canada; Western Europe; the Middle East; West Africa; and several countries in Asia. By 1908, the movement had spread to South Africa, Central and Eastern Europe, and northern Russia (Robeck, pp. 6-8). Seymour constantly preached that the baptism of the Holy Spirit, with the evidence of speaking in tongues, was to give people the power to testify to the risen Savior (Robeck, p. 162). "The mission incessantly called for the missionizing of the world with an eschatological urgency that characterized the times" (Hayford and Moore, p. 91). No wonder the movement spread so rapidly. Spreading the message was in its DNA.

In the meantime, the Azusa Street Mission in Los Angeles lasted for about three years, suffered several divisions, dwindled to only a handful of people, and finally fizzled. In August, Bartleman left Azusa Street because of the decision to hang a sign with the Mission's name on it. He thought it smacked of a needless organization that would lead to institutionalization (Hayford and Moore, p. 84). In 1907, some people left the Azusa Street Mission because they thought the teaching on divorce was too strict (Robeck, p. 284). 1908,

there was a very divisive dispute over whether to make a formal offer (Robeck, p. 289). Some thought the introduction of the piano was a sin of the flesh and others blamed it on the devil himself. People complained when the Mission was incorporated (Robeck, p. 290). The Azusa Street Mission was first and foremost an African-American congregation in which many Latinos, whites, and Asians participated, but by late July 1908, it was entirely controlled by African-Americans, although some white people still attended (Robeck, pp. 297-298).

In July 1907, Florence Crawford, who had established an Apostolic Faith mission in Portland, Oregon, was summoned back to Los Angeles because her daughter had broken her arm and the authorities were demanding that she receive medical attention. Crawford's longtime friend Will Trotter had just been fired as director of the Union Rescue Mission in Los Angeles because he had spoken in tongues and identified with the Apostolic Faith movement. By the end of the summer, Crawford and her daughter, along with Trotter and his family, moved to Portland. By September 1907, Crawford had completely broken away from Seymour, claiming that he had compromised his teaching on sanctification, that is, he no longer taught the Wesley position that entire sanctification is the second work of grace after conversion. There is no evidence that that was true.

Crawford formed an independent work in Portland, using the same name, Apostolic Faith. She also contacted the Apostolic Faith missions that, as state director, she had helped establish. Most, if not all, of these missions followed her lead, striking a critical blow to Seymour's undisputed leadership of the movement along the Pacific coast. "Strangely, neither Florence Crawford nor the other churches that went with her seem to have questioned the ethics of her move—or theirs" (Robeck, pp. 299-300).

The Azusa Street Mission in Los Angeles published the Apostolic Faith newspaper. Clara Lum was in charge. In the summer of 1908, she transferred the newspaper from Los Angeles to Portland, leaving the Los Angeles Mission without its paper (Robeck, pp. 301-302). Seymour made several attempts to obtain the paper back, including legally establishing the Apostolic Faith Mission in Portland as an "auxiliary" to the Apostolic Faith Mission in Los Angeles, but Crawford and Lum refused to return the paper to Seymour (Robeck, pp. 301-305).

Robeck believes Seymour's wedding may have been a factor in Lum's decision to leave LA. On May 13, 1908, Seymour married Jeannie Evans Moore, who had been the first person to speak and sing in tongues at the Asberry home and she had been a member of Seymour's ministry team from the beginning of the mission. Robeck suggests, "The unmarried Lum might have shared Florence Crawford's conviction that being single was to be preferred to the married state. She might have agreed with Crawford that the Lord was returning soon, and marriage interfered illegitimately with the church's end-time task. Or she might have viewed sexual purity or separation within marriage as a more sanctified condition—and thus have thought that Seymour had compromised his sanctification." There is also a report that Lum fell in love with Seymour and had sought a marriage proposal from him. Seymour was advised against marrying a white woman, given the state of race relations in the United States at the height of the Jim Crow era. Thus, Seymour married the African-American Moore, provoking Lum to leave LA and taking the newspaper with her (Robeck, pp. 307-310).

By 1909, the revival had finally fizzled, but the Azusa Street Mission did not close in 1909. For the Seymours, the years following the revival were extremely difficult. Other

Pentecostal churches in Los Angeles, especially the Upper Room Mission, were thriving, while the Azusa Street Mission reverted to a small, largely African-American congregation, with a few Caucasians in attendance.

Several theological controversies affected the Pentecostal movement. The first serious dispute was the "finished work controversy" instituted by William F. Durham, a pastor in Chicago. From the beginning of Pentecostalism in Topeka, Kansas, the movement was almost exclusively dominated by a "three-stage" perspective: conversion, sanctification, and the baptism of the Holy Spirit. Durham was the first to challenge that view (Hayford and Moore, pp. 115-116). In 1907, he visited Azusa Street, where he received the baptism of the Holy Spirit and spoke in tongues. When he returned to Chicago, his North Avenue Mission became the "Azusa Street of the Midwest." He set up multiple meeting places in Chicago (Hayford and Moore, pp. 109-110). He traveled widely as a frequent conference and revival speaker, becoming one of the most influential Pentecostal leaders, but, in 1910, he preached a message entitled "The Finished Work of Calvary," in which he challenged the idea of sanctification being a subsequent, second work of grace. Drawing on his earlier experience and Keswick's teachings, he "emphasized that sanctification was a matter of identification with Christ and that by faith in what was accomplished on the cross, Christians should live victoriously" (Hayford and Moore, p. 116). In other words, Durham was proposing just two stages: conversion and the baptism of the Holy Spirit.

In 1911, Durham traveled to Los Angeles and concluded that the city's Pentecostal leaders were incompetent, partly because of their view of sanctification as a second work of grace. He preached the "finished work" theory of sanctification: God sanctifies believers at conversion by placing them "in Christ," and then they mature holily as they grow in grace. While Seymour was away on an extended trip, the leaders of the Azusa Street Mission invited Durham to preach a series of sermons. Several months later, when Seymour returned, Durham asked for a show of hands from those who supported the continuation of the revival under his leadership. The response was overwhelmingly in favor of Durham. Seymour went to the Mission's board, and they decided to padlock the door against Durham. Durham charged Seymour with playing the "race card" and took the crowd with him, forming the Full Gospel Assembly on the corner of Seventh and Los Angeles Streets (Robeck, pp. 315-317). Over half of Seymour's workers went with Durham, whose services were attended by 1000 people (Hayford and Moore, p. 118).

Many immediately embraced Durham's finished work theory, especially those who had been influenced by A. B. Simpson and Dowie. E. N. Bell and others who later founded the Assembly of God denomination also accepted the two-stage rather than the three-stage view (Hayford and Moore, p. 117). After the Durham encounter, the Apostolic Faith Mission on Azusa Street never regained its former glory (Hartford and Moore, p. 119).

In early 1912, Parham, the founder of Pentecostalism, said that by teaching his "heresy," Durham had committed "the sin unto death" and prophesied that he would die within six months. Durham contracted tuberculosis and died suddenly at age 39 on July 7, 1912. Parham saw Durham's death as a vindication of his sanctification position. "If Durham's untimely death was God's judgment, it was hard to tell from the events that followed. If anything, the finished-work teaching gained even more ground and eventually became the doctrinal position of the majority of Pentecostals worldwide…. Without question, the fabric of Pentecostalism was changed by the debate" (Hartford and Moore, pp. 119-120).

In 1913, the momentous Apostolic Faith World Wide Camp Meeting began in Los Angeles, during which a theological controversy developed concerning the formula to be used in baptism. Some insisted that baptism be performed in the name of Jesus only, while others maintained their commitment to the traditional Trinitarian formula (Robeck, pp. 317-318). This controversy produced the "Oneness" Pentecostals, who openly challenged Trinitarian theology. According to this view, there is only one person in the Godhead, and the titles Father, Son, and Spirit refer to ways in which the one God manifested Himself at various times. The newly formed Assembly of God (1914) split over this issue in 1916 when the Assembly of God lost 156 of its 585 ministers and over 100 churches (Hayford and Moore, pp. 122-123). As a result of this controversy, a number of "Oneness" ("Jesus only") Pentecostal bodies were formed. After several mergers, the United Pentecostal Church International was formed in 1945 (Mead, p. 300).

"The bold attempts of Charles F. Parham in 1906, by Florence L. Crawford in 1908, and by William H. Durham in 1911 to take control of the Apostolic Faith movement, and the doctrinal challenge raised by the apostolic revelation that arose during the 1913 camp meeting [see the previous paragraph], hurt William J. Seymour deeply. Parham, Crawford, Durham, and those who promoted baptism in Jesus' name at the 1913 camp meeting were all white folks. When many of the white ministers in the predominantly black Church of God in Christ left the denomination in April 1914 and formed the Assemblies of God, not even the racially progressive Seymour was willing to trust many of his white Pentecostal brothers and sisters…. In 1915, when Seymour compiled *The Doctrine and Discipline of the Azusa Street Apostolic Faith Mission*, he blamed the 'white brethren' for these divisions, acknowledging that some African-Americans had participated in them as well. From the time *The Doctrines and Disciplines* was adopted, no white person was allowed to serve in a leadership role in the apostolic faith until the racial climate changed" (Robeck, pp. 318-319).

Seymour served as pastor of the Apostolic Faith Mission until his death from a heart attack on September 28, 1922. He is buried in the Evergreen Cemetery in Los Angeles. His wife succeeded him as pastor and led the dwindling congregation (Robeck, p. 315).

In 1930, Rutherford D. Griffith, a 78-year-old man who had come to the Mission, argued that it violated its *Doctrine and Discipline* because that document stated that the congregation's leader should be a man. He managed to force the smaller Seymour faction of the congregation to worship upstairs while he led most of the congregation in the sanctuary. In January 1931, the situation exploded into an argument that resulted in both parties throwing hymnals at each other. The police were called and the Mission was padlocked. Griffith sued the Mission and the Mission sued Griffith. In June 1932, the courts ruled in favor of Mrs. Seymour, but by that time, the building had been demolished. The Seymour group moved back to the Asberry home, where it all began. Jeannie Evans Seymour died on January 2, 1936 (Robeck, p. 320).

The Azusa Street Mission eventually folded, but it had an impact on churches around the world. Robeck agrees with the historian who concluded that all Pentecostal worship in the United States is in some sense the direct "heir to the shouts, hand-clapping and foot-stomping, jubilee songs and ecstatic seizures of the plantation praise houses" (Robeck, p. 137) that has been promoted and spread through Pentecostalism.

Eyewitnesses who investigated the situation at the Azusa Street meetings said the "tongues" spoken were not languages (G. F. Taylor, *The Spirit and the Bride,* 1907, p. 52,

cited by MacArthur, p. 272). After years of first-hand research, including visiting charismatic groups in various countries, University of Toronto linguist Prof. William Samarin concluded, "In spite of superficial similarities, glossolalia [speaking in tongues] is fundamentally *not* language" (Samarin, *Tongues of Men and Angels*. New York: Macmillan, 1972, p. 227-28, cited by MacArthur, p. 13).

Those trying to find the original site of 312 Azusa Street will have a tough time. The church was torn down in 1931. Today, the area around that original church site is a district of downtown Los Angeles called Little Tokyo. The church's original site is covered over by a brick plaza created by the renowned sculptor Isamu Noguchi in the early 1980s as part of a larger Japanese American culture and community center complex. Azusa Street was long ago reduced to an alley, at the beginning of which is a sign on a light pole that says, "Azusa St." Under the street's sign is another sign that reads "AZUSA ST. MISSION." Two plaques mark the actual church site, but they are "decidedly hard to spot" (Mark Kendall, "Little Tokyo's Pentecostal miracle." *Los Angeles Times*, May 2, 2007, p. A23).

Denominations

Pentecostal denominations were formed. The Church of God (Cleveland, Tennessee) claims to be the oldest Pentecostal denomination. In 1907, a small church named the Holiness Church changed its name to the Church of God and moved its headquarters to Cleveland, Tennessee (Mead, p. 283). In 1914, the Assemblies of God was founded in Hot Springs, Arkansas. Their current headquarters is in Springfield, Missouri (Mead, pp. 279-280).

The Church of God in Christ is the largest African-American Pentecostal body. Charles H. Mason organized the Church of God in Christ in Mississippi in 1897. In 1907, he went to Azusa Street in Los Angeles, where he experienced speaking in tongues. Later, he and others formed the Church of God in Christ in Memphis, Tennessee, where its headquarters and the All Saints Bible College are located. Their Charles H. Mason Theological Seminary is located in Atlanta, Georgia (Mead, pp. 284-285).

There are other traditional Pentecostal denominations in America. Between 1880 and 1926, no less than twenty-five Holiness Pentecostal groups were formed (Kuiper, p. 389; in other words, Holiness churches became Pentecostal). The United Pentecostal Church and other small Pentecostal denominations teach a Unitarian view of God and baptize in the name of Jesus only (Eerdmans', p. 619).

International

Pentecostalism spread beyond the borders of the United States. Thomas B. Barrett carried the message from Los Angeles to Norway. Lewi Pethrus took it to Sweden. Alexander A. Boddy, an Anglican pastor, started Pentecostalism in England. Willis Hoover, a Methodist, began a Pentecostal movement in Chile. Eighty percent of the Chilean Protestants are Pentecostals (Cairns, p. 458).

Aimee Semple McPherson

Aimee Semple McPherson (1890-1944) was born in Ontario, Canada. In December 1907, she was converted and received the baptism of the Holy Spirit in a revival meeting conducted by Pentecostal evangelist Robert Semple. In August 1908, Robert and Aimee were married. They planted a church in London, Ontario and, in 1909, went to Chicago, where they stayed for a year working with William Durham. Durham spoke in tongues and Aimee interpreted (Hayford and Moore, p. 110). After that, Robert and Aimee went to China as missionaries. In 1910, after Robert died in Hong Kong, Aimee moved to New York City, where she and her mother worked in the Salvation Army rescue mission (Hayford and Moore, pp. 140-141).

In New York City, she met businessman Harold McPherson. They were married in October 1911. In 1915, the McPhersons purchased a tent and began a ministry of itinerant evangelism, crisscrossing the nation. In 1919, Aimee was ordained as an evangelist in the Assembly of God (Hayford and Moore, p. 145). In 1920, she was licensed in the Methodist Church and she concluded her affiliation with the Assemblies of God in 1922 (Hayford and Moore, p. 146). The couple agreed to separate when Harold decided that itinerant evangelism was not the life he wanted. They never reunited and Harold divorced Aimee in 1921. With her mother and two young children, Aimee continued her evangelistic ministry. She preached salvation, the Pentecostal message of the baptism of the Holy Spirit with speaking in tongues and healing. By 1921, she had become a sensation (Hayford and Moore, pp. 141-142) with an interdenominational appeal.

In 1918, Aimee settled in Echo Park, a Los Angeles suburb, where, with great fanfare, the Angelus Temple was dedicated on January 1, 1923. It cost $1,500,000. Her services were colorful, theatrical, and dynamic. For example, she dressed like a police officer, drove a motorcycle onto the stage, screeched to a halt, jumped off the bike, blew a police whistle, and shouted, “Stop, you’re going to hell” (Hayford and Moore, pp. 142, 147).

On May 18, 1926, Aimee suddenly disappeared while swimming at a Southern California beach. People were convinced that she had drowned and, nearly a month later, conducted an elaborate memorial service for her. Three weeks later, she wandered into the desert, meeting with the Douglas, Arizona police, telling them she had been kidnapped and held for ransom in Mexico. When she returned to Los Angeles on June 26, a crowd of over 50,000 greeted her at the train station, with another 100,000 lining the streets to the Angelus Temple. There were rumors she had had an affair. The district attorney charged her with perjury and obstruction of justice, charges that were later dropped for lack of evidence. The scandal did not affect her popularity, but her workload caused her nervous breakdown in 1930 (Hayford and Moore, pp. 149-150).

In 1931, Aimee married David Sutton. The marriage lasted 2½ years and ended in divorce. Nevertheless, Angelus Temple thrived during the 1930s. In September 1944, Aimee succumbed to an apparent accidental overdose of a regular prescription medication (Hayford and Moore, pp. 150-151).

During the 1920s, McPherson “was without question the most well-known Christian leader in America” (Hayford and Moore, p. 133). It has been said that she was the most popular evangelist, surpassing Billy Sunday’s popularity. In 1927, McPherson founded the International Church of the Foursquare Gospel. The “four” in the name “Foursquare” stands for 1) salvation, 2) the baptism of the Holy Spirit, 3) divine physical healing, and 4)

the Second Coming of Christ. She also founded the Lighthouse of International Foursquare Evangelism (L. I. F. E.) Bible College (Mead, pp. 292-293). “Her ministry was one of the first bridges connecting Pentecostalism to mainstream America and was a harbinger of the shape of the post-World War II neo-Pentecostalism” (Hayford and Moore, p. 139).

Oral Roberts

Granville Oral Roberts (1918-2009) was born in Oklahoma. His father was a poor Pentecostal Holiness preacher. In 1935, he was healed of tuberculosis and stuttering (Hayford and Moore, p. 164). In 1938, he married a preacher’s daughter. He studied for two years each at Oklahoma Baptist University and Phillips University without receiving a degree. After pastoring four Pentecostal Holiness churches, Roberts became a traveling faith healer.

In 1947, Roberts said he picked up his Bible and it fell open to 2 John 2: “I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” The next day, he bought a new Buick. He said God spoke to him shortly after, directing him to heal the sick. Roberts resigned his pastoral ministry with the Pentecostal Holiness church in Enid, Oklahoma, moved to Tulsa, and established the Oral Roberts Evangelistic Association. In 1948, he borrowed $15,000 to buy a 2,000-seat tent, which he used to conduct healing crusades. Over the years, he bought larger and larger tents (Hayford and Moore, p. 172).

Wanting to appeal to people outside of Pentecostalism, Roberts called for restraint in his crusades (Hayford and Moore, p. 173). In 1949, he began a radio broadcast that, by 1952, was heard on over 300 stations. In 1954, he began a television outreach that, by 1958, was on more than 130 stations (Hayford and Moore, pp. 173-174). In 1962, he established Oral Roberts University. In 1967, Billy Graham spoke at the dedication of ORU (Hayford and Moore, p. 179). In 1968, Roberts left the Pentecostal Holiness Church and joined the Methodist Church. He had moved into the mainstream (Hayford and Moore, p. 180).

In 1981, Roberts started a medical school and hospital. In 1987, Roberts declared that God would “take him home” if he failed to raise enough money to keep the medical school and hospital open. The medical school closed in 1989 (Hayford and Moore, p. 180).

The Roberts ministry was not without its controversy. In 1979, his son, Richard, and his daughter-in-law, Patti, who were groomed to take over the ministry, divorced. Three years later, his rebellious older son, Ronnie, committed suicide. In 1984, his son Richard and Richard’s second wife, Lindsay, had a son, the only heir named after him. Within hours after his birth, doctors discovered the child was having difficulty breathing. For over thirty hours, while doctors fought to save the baby, Oral, Richard, and others prayed. Kenneth Hagin, his wife, and other ministers came to pray for healing. When Richard Oral died, Roberts called it the worst tragedy of his life.

Picking up where Aimee Semple McPherson left off, Roberts moved Pentecostals from the margin to the mainstream (Hayford and Moore, p. 163). His ministry helped prepare the way for the charismatic movement that later penetrated the Roman Catholic Church and mainline Protestant denominations (Hayford and Moore, p. 164).

THE HISTORY OF THE CHARISMATIC MOVEMENT

The following material is taken from *Church History* by G. Michael Cocoris. The book on church history is available at insightsfromtheword.com.

The charismatic movement emphasizes the exercise of "the spiritual gifts," especially speaking in tongues, outside the traditional Pentecostal churches. Before 1960, tongues-speaking was fairly well confined to Pentecostal churches. The constituency of these churches was mostly lower and lower-middle-class Americans. In 1960, all of that changed.

Mainline Denominations

The charismatic movement is said to have begun on April 3, 1960, when Dennis J. Bennett, an Episcopal pastor, told his congregation that he had received the baptism of the Holy Spirit with the evidence of speaking in tongues. Bennett (1917-1991) was born in England, but his family moved to California when he was nine. He was the son of a Congregational minister. He says that, because of his church's liberal theology, Christ was presented as a great example and teacher, but not as the Son of God, who was also a personal Savior. When he was 11 years old, as a result of hearing a speaker from Christian Endeavor, Bennett asked Jesus to come into his heart. As a married adult, he arose early and sat in the morning quietness "to feel God's nearness." Concerning that experience, he said, "The assurance of love, warmth, and well-being that God's presence brought, I found to be what life was all about" (Bennett, p. 9).

He attended a liberal seminary where the people did not believe in the miracles of the Bible, the virgin birth, or the deity of Christ (Bennett, p. 10; the University of Chicago, Bennett, p. 18). One professor was an atheist! He was ordained in the Congregational Church (1949), but, dissatisfied with its liberalism, he became an Episcopal priest (1952). In 1953, He became Rector of St. Mark's Episcopal Church in Van Nuys, California. He was the pastor of that church when he received the Pentecostal experience. As a result of that experience, he was asked to resign from the 2,600-member congregation in Van Nuys. A short time later, he became the pastor of St. Luke's Episcopal Church in Seattle. In 1963, his wife died and three years later, he married Rita Reed (1966). In 1981, he resigned from St. Luke's to found and lead the Christian Renewal Association.

Bennett tells his story in *Nine O'Clock in the Morning* (1970). He says it all started when a fellow Episcopal priest, Frank, told him about a couple (John and Joan) in his church who said they had received the baptism of the Holy Spirit. Frank wanted Bennett to meet them. When Bennett and his wife met the couple, he immediately sensed there was something different about them and his wife said, "I don't know what those people have, but I wanted it" (Bennett, p. 5). Feeling that something was missing in his life and the lives of the people in his congregation, Bennett began to study the New Testament, the Episcopal Prayer Book, and theology books to see what they had to say about the Holy Spirit. He repeatedly visited John and Joan.

Finally, he told the couple he wanted to receive the baptism of the Holy Spirit. John laid hands on Bennett, prayed in tongues, and prayed in English for Bennett to receive the

Holy Spirit. Bennett said he prayed for about 20 minutes when, all of a sudden, he began to speak in tongues (Bennett, p. 20; November 1959). He claims it was a real language, but he does not identify the language (Bennett, p. 21), except to say it was a "beautiful unknown language" (Bennett, p. 23). Bennett describes the experience as "the same Presence of the Lord that I had sensed when I first accepted Jesus, and that I had known when I used to get up early during my years in the business world; only the intensity in the reality of my present experience was far greater than anything I had believed possible" (Bennett, p. 24).

After Bennett was baptized with the Holy Spirit, his wife, Elberta, had the experience (Bennett, p. 40). Soon, other people in his Episcopal Church had the experience, but he did not say anything about it publicly. Rumors began to spread. So, on April 3, 1960, he set aside his preaching schedule for the day and shared what had happened to him during the three morning services (1,400 attended his Sunday morning services; Hayford and Moore, p. 189). He appealed to the people to dismiss the ridiculous rumors. The general reaction was open until the end of the second service. At the end of that service, one of his assistants snatched off his vestments, threw them on the altar, and stalked out of the church, saying, "I can no longer work with this man!" In Bennett's words, "That blew the lid off!" Outside on the patio, one man stood on a chair shouting, "Throw out the damned tongues-speakers!" (Bennett, p. 61). One of the opposition leaders told Bennett, "You should resign!" Bennett, however, did not have to do so. Episcopal rectors cannot be forced to resign against their will as long as they are not guilty of any moral or canonical offense, but he did. At the 11 o'clock service, he announced his resignation, walked away from the parish he had served for seven years (Bennett, p. 62), and built from a membership of 500 (Bennett, p. 48) to 2600.

The publicity following his resignation spread the news far and wide. Bennett was interviewed on a local TV station. *Newsweek* wrote an article (Bennett, p. 69) and so did *Time* (Bennett, p. 72). Tongue-speaking began to cross denominational lines, affecting almost every denomination. By 1963, a *Christianity Today* report indicated that 2,000 Episcopalians spoke in tongues in Southern California alone. More than 600 members of the Hollywood Presbyterian Church, the largest church in their denomination, were also reported speaking in tongues. Even members of the Reformed Church of America had the experience. It also infiltrated the Lutheran churches. The best-known Lutheran pastor to receive the experience was Larry Christenson, pastor of the Trinity Lutheran Church in San Pedro, California. Other denominations, including the Methodists and Baptists, followed suit. Most of these charismatics have remained in their denominations.

Unlike the classic Pentecostals, the charismatics were usually middle-class, non-separatist, urban, ecumenical-minded, and theologically pluralistic in outlook. Classic Pentecostal churches, on the other hand, especially originally, were made up more of workers meeting in storefront churches and were noisier in worship. They were also fundamentalists in theology and aggressively evangelistic.

The Roman Catholic Churches

The Roman Catholic charismatic movement emerged from a student-faculty retreat in 1967 at Duquesne University in Pittsburgh. From there, it spread to Notre Dame University, where many of the faculty members and students spoke in tongues. In 1975,

10,000 Roman Catholic charismatics met in Rome. Pope Paul VI spoke appreciatively to the assembly. In 1976, about 35,000 charismatic Roman Catholics met at Notre Dame for a conference.

Charismatic Denominations In the later part of the twentieth century, several charismatic denominations were formed, mainly Calvary Chapel and the Vineyard.

In 1965, Charles Ward "Chuck" Smith (1927-2013), a graduate of LIFE Bible College (a Pentecostal college), became the pastor of a small church of 25 people. In 1968, it broke away from the International Church of the Foursquare Gospel. Smith was the pastor of Calvary Chapel in Costa Mesa, California, until he died in 2013.

In his preaching, Smith went through the Bible from Genesis to Revelation. Sometimes, he did it in three years and at other times, it took nine years. When he died, he was at Romans 4 (Christopher Goffard. "Pastor Chuck Smith dies at 86," *Los Angeles Times*, October 3, 2013; http://www.latimes.com/local/obituaries/la-me-1004-chuck-smith-20131004-story.html). Smith, and, for that matter, the Calvary Chapel movement, are charismatic in theology, but they do not make room for the exercise of spiritual gifts in their primary worship service. The gifts are exercised in smaller home meetings (Hayford and Moore, p. 259).

In 1969, Calvary Chapel became a hub of the Jesus Movement, and from that church grew a fellowship of churches. Goffard explains, "Membership skyrocketed after he [Smith] met a hitchhiking hippie, Lonnie Frisbee, who brought dozens of his hippie friends to Bible studies. Frisbee became Smith's assistant and a bridge to the counterculture." The emergence of Calvary Chapel paralleled—and helped to fuel—the so-called Jesus movement of the late 1960s and early 1970s."

In the documentary on Chuck Smith, called "What God Hath Wrought," Smith is called the "Father of the Jesus Movement." As was mentioned earlier, in 1971, Smith founded Maranatha! Music to promote the music of the Jesus Movement. It was through this new style of church music that Smith impacted the American church. Donald E. Miller, a professor of religion at USC, said Smith was "theologically conservative but simultaneously culturally avant-garde…. He had a transformative impact on Protestantism" (Miller, cited by Goffard).

Many times over the years, Smith said, "Someday you're going to read in the paper, 'Chuck Smith died. That's bad reporting. What it should say is, 'Chuck Smith moved.'" Chuck moved on October 3, 2013.

The Third Wave

John Richard Wimber (1934-1997) was born in Missouri and raised without Christian influence. In 1946, his family moved to Loma Linda, California. His mother encouraged him to pour himself into music. After two years of college, he dropped out to pursue a music career. He arranged and played music with the Righteous Brothers (Hayford and Morris, pp. 252-253). He was also the keyboard player in the band *The Paramours*.

In 1963, Wimber was converted at a home Bible study conducted by a Quaker church in Loma Linda. Not long after his conversion, he ended his musical career, started working in a factory to make a living, and got involved in the Loma Linda Evangelical Friends church. Over the next six years, he led hundreds to Christ. In 1970, he joined the church staff as an associate pastor. From 1974 to 1978, he was the Director of the Department of

Church Growth at the Charles E. Fuller Institute of Evangelism and Church Growth. He was a consultant for hundreds of churches in dozens of denominations. He was also an adjunct professor at Fuller Seminary (Hayford and Moore, pp. 253-254).

George Ladd influenced Wimber. In his booklet *Kingdom Come*, Wimber explains, "At Fuller, I was introduced to the writings of George Eldon Ladd, especially his books *The Presence of the Future* and *Critical Questions about the Kingdom of God*. From Dr. Ladd, I came to believe that the kingdom of God is, in fact, relevant to our lives today. As I read George Ladd's books and reread the Gospels, I realized that at the very heart of the gospel lies the kingdom of God and that power for effective evangelism and discipleship relates directly to our understanding and experience of the kingdom today. This revelation remains the most significant spiritual experience since my conversion in 1963 because thereafter, I explored the practical implications of the presence of the kingdom" (Wimber, pp. 7-8). According to this view, God's kingdom is more than a future hope; it is also a present reality (Hayford and Moore, p. 254).

Peter Wagner also influenced Wimber. Wagner was a thoroughgoing dispensationalist and a dyed-in-the-wool cessationist (someone who believes that the sign gifts have ceased). Wagner's experience on the mission field contributed to reshaping his thinking. In Bolivia, he attended and was healed at a crusade conducted by E. Stanley Jones, a Methodist missionary to India. After pursuing studies in world missions at Fuller Seminary, Wagner became convinced that signs and wonders were essential to evangelism (Hayford and Moore, pp. 254-255).

In the meantime, in 1977, Wimber's wife Carol experienced the baptism of the Holy Spirit and speaking in tongues. Carol led many friends into the same experience, but John remained unconvinced. Before long, however, Wimber "spoke in tongues for hours" at home alone (Hayford and Moore, pp. 255-256).

Wimber and his wife were part of a prayer meeting composed mostly of members of Loma Linda Evangelical Friends Church. When the denominational leadership learned of the charismatic activity during the prayer meeting, they called Wimber to ask what was happening. When Wimber refused to conduct the prayer meeting without tongues, he was asked to resign from the church he had served for nearly 14 years. As a result, the people in the prayer meeting decided to form a church. Not wanting to be independent, the group became connected with the Calvary Chapel churches. They planted the Calvary Chapel of Loma Linda in May 1977 (Hayford and Moore, p. 257). Wimber was that church's pastor, later named the Anaheim Vineyard Christian Fellowship (see below), until 1994.

Wimber began to practice healing and deliverance. Then, in May 1980, he invited Jesus Movement evangelist Lonnie Frisbee to give his testimony at a Sunday evening service. When Frisbee invited the Holy Spirit to fall on the congregation, "people began to fall, shake, sob, cry out, speak in tongues, and pandemonium broke out as literally hundreds were Spirit-baptized. It was so wild, but some people walked out and discussed while others stayed caught up in the wonder of it all" (Hayford and Moore, p. 261). From then on, Wimber allowed these "manifestations of the Holy Spirit" in the services.

What was happening in Wimber's church caused a stir among Calvary Chapel pastors. In 1982, Chuck Smith and other leaders questioned Wimber about the practices in his church. It was agreed that given its emphasis on healing and spiritual gifts, the church ought to drop "Calvary Chapel" from its name. Wimber then joined the Vineyard Christian Fellowship, a small group of churches started by Kenn Gulliksen (Hayford and Moore, p.

263). Within a short time, Gulliksen turned the leadership of the eight or so Vineyard churches over to Wimber. About 30 other Calvary Chapels joined the Association of Vineyard churches. By 1983, Wilbur led a thriving group of 40 churches (Hayford and Moore, p. 264).

Also, in 1982, Peter Wagner invited Wimber to teach a course at the Fuller School of World Missions. The course was called "Signs, Wonders and Church Growth" or simply MC510. In class, students practiced what they were taught. It was dropped four years later because of the controversy over its charismatic emphasis. It was later restarted, but Wimber did not teach it. The publicity, however, brought national attention to Wimber (Hayford and Moore, p. 264).

By 1984, the Vineyard Christian Fellowship had an attendance of over 3,000. To accommodate the increased attendance, the church moved to Anaheim High School. The same year, the church held its first series of annual conferences on power evangelism, which drew non-Pentecostals, although the meetings were "Pentecostal-like." People spoke in tongues, prophesied, and were healed (Hayford and Moore, pp. 265-266).

Beginning in 1986, Wimber encountered some health problems, beginning with a heart attack, and in 1993, he was diagnosed with sinus cancer, followed by a stroke in 1995. He readily acknowledged that he could not fully explain why others were healed through his ministry, yet he was not. In 1997, after a fall in his home, he died of a brain hemorrhage (Hayford and Moore, p. 267).

Many consider the Vineyard movement part of Pentecostalism or at least part of the charismatic movement. For example, in the *Handbook of Denominations in the United States*, the Association of Vineyard Churches is listed under "Pentecostal Churches," saying that the Vineyard churches embrace Pentecostal theology regarding the spiritual gifts of healing and speaking in tongues (Mead, pp. 301-302). Wimber, however, rejected the charismatic label. From the beginning, Wimber did not call himself Pentecostal or charismatic. The people in the movement referred to themselves as "empowered evangelicals" (Hayford and Moore, p. 258). Wimber never emphasized either Spirit baptism or speaking in tongues; instead, he emphasized what he called "power evangelism," declaring that healing, miracles, and spiritual gifts made people more ready to receive the gospel of the kingdom of God (Hayford and Moore, p. 265). Peter Wagner called Wimber's movement "The Third Wave of the Holy Spirit," in contrast to the Pentecostal and charismatic movements. In his book *The Quest for the Radical Middle: A Historical Survey of the Vineyard*, Bill Jackson defines the "radical middle" as between Evangelicalism and Pentecostalism.

To be more specific, Wimber believed that Spirit baptism was not necessarily an event after salvation. He believed that the Holy Spirit was initially received at conversion, but that could be followed by subsequent fillings, a view more compatible with evangelicals (Hayford and Moore, p. 265).

Wimber's teaching concerning the kingdom of God, signs and wonders, and intimacy with God (rather than discipline) influenced many Christians inside and outside the Vineyard movement.

Extreme Pentecostal/Charismatics

The Pentecostal/charismatic movement has always contained elements of mindless emotionalism, but meetings and movements in various places have manifested extremes, including extreme emotional reactions (holy laughter) and extreme claims (raising people from the dead). In his book *Strange Fire*, John MacArthur documents some of the bizarre behavior of the extreme Pentecostal/Charismatic leaders (see the chapter entitled "Mocking the Spirit," MacArthur, pp. 3-18). Some of the most extreme examples are televangelist Jan Crouch, claiming that her pet chicken was miraculously raised from the dead and Benny Hinn telling his viewers to put the hand of their dead loved ones on the TV screen so that they would be raised from the dead "by the thousands" (MacArthur, p. 13).

The Word of Faith One form of the "extreme" Pentecostal/Charismatic movement is the Word of Faith teaching of material prosperity, which is more like fulfilling the American dream than finding biblical spirituality. The roots of the Word of Faith movement are said to date back to E. W. Kenyon (1867-1948). He grew up in a Methodist household, but in his 20s, he declared himself an agnostic, and, desiring to hone his acting skills, he attended the Emerson School of Oratory in Boston for one year (1892). In May 1893, Kenyon married Eva Spurling, who also claimed to be an agnostic. Shortly afterward, Kenyon attended the services of Clarendon Street Church, pastored by A. J. Gordon. Both he and his wife were saved and later that year, Kenyon joined the Free Will Baptist Church and pastored a small church in Elmira, New York.

In 1898, Kenyon founded the Bethel Bible Institute in Spencer, Massachusetts. It remained in operation until 1923. It became the Providence Bible Institute in Providence, Rhode Island, which later became Barrington College. Barrington merged with Gordon College, named after A. J. Gordon. In 1902 Eva left Kenyon, returned to him in 1910, and died in 1914. Kenyon married Alice M. Whitney; they had a son and a daughter.

In 1924, Kenyon moved to Oakland, California, where he claimed he was Dr. E. W. Kenyon. (He had no formal theological training, and his doctorate was self-instituted.) In 1930, Alice left him, accusing him of having affairs with other women. He fled to Seattle, where he spent the last years of his life as an evangelist and writer.

In 1979, Charles Farah, president of Oral Roberts University, wrote *From the Pinnacle of the Temple.* In it, he traced Kenyon's roots to a metaphorical cult, citing Kenyon's time at Emerson College. Daniel Ray McConnell, one of Farah's students, wrote his Master's thesis on Kenyon, published in 1988 (*A Different Gospel*). McConnell argued that Kenyon got his doctrine from the cults, that Kenneth Hagin got his doctrine from Kenyon by plagiarizing it, and that, therefore, the entire Faith movement was built on a cultic root. In his 1993 book *Christianity in Crisis*, Hank Hanegraaff reiterated McConnell's thesis.

In *Quenching the Spirit*, William DeArteaga, a charismatic, argued that Kenyon did not teach heretical doctrines but did gain some heterodox concepts from Emerson College. In his 1994 thesis (published as *E.W. Kenyon: Evangelical Minister or Cult Founder?*), Geir Lie, a Norwegian scholar, argued that Kenyon's doctrine was pure, but he may have been influenced to a certain degree by the metaphysical cults.

In 1997, Dr. Dale H. Simmons wrote that Kenyon was influenced by the Higher Life movement of the late 1800s and New Thought. Simmons argued that Kenyon may have been unaware of the degree of similarity between both systems. In 1998, Joe McIntyre, a Word of Faith pastor and head of Kenyon Gospel Publishing Society, wrote *E.W. Kenyon:*

The True Story, in which he argued that Kenyon was in no way influenced by the cults (http://christianity.wikia.com/wiki/Essek_William_Kenyon).

Kenyon coined the slogan "What I confess, I possess" (MacArthur, p. 28). In other words, believers can change their physical circumstances through positive confession. Believers need to declare they have already been healed (Kenyon: "Confession always goes ahead of healing"). "By emphasizing the creative power of words and the notion that disease is spiritual, not physical, Kenyon provided the basic premise for later Word of Faith theology. Kenyon's teachings also laid the foundation for the Word of Faith emphasis regarding material prosperity" (MacArthur, pp. 29-30).

Kenneth E. Hagin (1917-2003), an Assembly of God minister, is considered to be the father (or grandfather) of the Word of Faith movement. He claims he experienced a dramatic conversion in 1933, reporting that he died three times in 10 minutes, each time seeing the horrors of hell and returning to life (Kenneth Hagin, *I Went to Hell* and *What Faith Is*). He taught that by their words, Christians have control over their lives. If they speak sickness and poverty, they will be sick and broke. If they speak blessings and healing, they will be healthy and wealthy. He also taught that Jesus did not pay for our sins on the cross; He had to go to hell to finish the job of atonement. He taught that Christians are little gods.

Here are other things Hagin taught (cited at http://forgottenword.org/hagin.html). If God would allow a Christian to be sick, he would rather go to Hell than go to heaven and be with a God like that: "If you're that kind of God—me a little innocent baby—if you're that kind of God, I.d rather go to Hell than to be with you!" (Ken Hagin, "You Can Have What You Say," tape from his ministry). "The believer is as much an incarnation as was Jesus of Nazareth" (Kenneth E. Hagin, "The Incarnation," *The Word of Faith*, p. 13, December 12, 1980).

Kenneth Copeland (1936-) was converted in 1962. In 1967, he entered Oral Roberts University, where he became the chauffeur and pilot for Oral Roberts. Here are some of his teachings (http://www.jesus-is-savior.com/Wolves/copeland_exposed.htm, accessed March 28, 2015). "God's reason for creating Adam was His desire to reproduce Himself. I mean a reproduction of Himself and in the Garden of Eden. He did just that. He was not a little like God. He was not almost like God. He was not subordinate to God even.... Adam is as much like God as you could get, just the same as Jesus.… Adam, in the Garden of Eden, was God manifested in the flesh" (Copeland, "Following the Faith of Abraham I"). We do not have a god in us, but we are a God (Copeland, "You don't have a God in you. You are one!" *The Force of Love* audiotape).

"Word of Faith or prosperity theology sees the Holy Spirit as a power to be put to use for whatever the believer wills. The Bible teaches that the Holy Spirit is a person who enables the believer to do God's will" (Houdmann, cited by MacArthur, p. 9). "In the Prosperity Gospel, wealth becomes the end, God the means to an end" (Stafford, cited by MacArthur, p. 266). Other notable teachers of the prosperity gospel include Joel Osteen, Joyce Meyer, and T. D. Jakes.

Seed-Faith Oral Roberts (1918-2009), who began a radio broadcast in 1947 and a television ministry in 1954, is credited with bringing the prosperity gospel into the mainstream. When he died, his obituary in *USA Today* was entitled "Oral Roberts Brought Health-and-Wealth Gospel Mainstream" (*USA Today*, December 15, 2009). Oral Roberts' biographer describes how Roberts claimed he discovered the prosperity gospel. One day

he happened upon 3 John 2: "Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers." He and his wife discussed the implications. Did it mean that they could have a new car, a new house, and a brand-new ministry? Shortly after that experience, Roberts acquired a new Buick by unexpected means, which he concluded was a symbol to him of "what a man could do if he would believe God" (see David E. Harrell Jr. *Oral Roberts: An American Life*, p. 66, cited by MacArthur, p. 156).

Subsequently, Oral Roberts invented the seed-faith concept. He taught that seed-faith giving was the means to prosperity. Money given to his ministry was like a small seed that would produce a bumper crop of material blessings from God. "It generated millions for Roberts' media empire" (MacArthur, p. 156).

Revivals Various Pentecostal revivals have contained extremes, including the Toronto Blessing (at a Vineyard Church in Toronto, Ontario), the Brownsville Revival (at an Assemblies of God church in Pensacola, Florida), and the Lakeland Revival (at the Ignited Church, an Assemblies of God church in Lakeland, Florida).

The Toronto Blessing is the name coined by British newspapers for a "revival" that began in 1994 at the Toronto Airport Vineyard church, now the Toronto Airport Christian Fellowship (TACF). In January 1994, pastors John and Carol Arnott invited Randy Clark of St. Louis, Missouri to minister at the church. Randy Clark had been influenced by the ministry of Rodney Howard-Browne, a South African preacher and the earliest known proponent of so-called "holy laughter." Beginning on January 20, Clark preached at the Airport church for two months. The attendance at the first service was about 120. In that service, people fell on the floor, laughing uncontrollably. During the first year, church membership tripled to 1,000. Toronto Blessing-type revivals spread to other cities in Canada, to places in America, such as Pensacola, Florida, and two other nations, including England and the Philippines.

The revival was characterized by weeping, falling, shaking, dancing, shouting, holy laughter (laughing uncontrollably), and crunching (a vomit-like heaving resulting from inviting God to cleanse one's emotions). Lying on the floor, people laughed uncontrollably for an hour or more. People shook violently and called out animal-like sounds described as barking or roaring. People were "slain in the Spirit."

At first, John Wimber endorsed what was happening in Toronto, encouraging them not to "biblicize" the extra-biblical phenomena such as animal-like sounds. In 1996, however, feeling his cautions were unheeded, Wimber withdrew his endorsement. Not long after that, the Toronto church withdrew from the Vineyard Association, as did some other Vineyard churches that agreed with what was happening in Toronto (Hayford and Moore, pp. 270-271).

The Brownsville Revival is named after a suburb of Pensacola, Florida. It is also known as the Pensacola Outpouring. In 1993, John Kilpatrick, the pastor of the Brownsville Assembly of God Church, began urging his congregation to pray for revival. He invited evangelist Steve Hill to speak on Sunday, June 18, 1995 (Father's Day). As the meetings continued, Hill canceled all plans for ministry, including a trip to Russia, and preached at Brownsville for the next five years. As in the Toronto meetings, people in the Brownsville meetings fell, shook, wept, and laughed (Hayford and Moore, p. 271).

In 1997, Hill, Kilpatrick, and Lindell Cooley, Brownsville's worship director, traveled to cities such as Anaheim, California, Dallas, Texas, St. Louis, Missouri, Lake Charles, Louisiana, Toledo, Ohio, and Birmingham, Alabama. The revival ended in 2000 when Hill

moved on to pursue other works. In 2003, he founded a church in the Dallas area. After a long bout with cancer, he died in March 2014. Kilpatrick resigned as senior pastor in 2003 to form an evangelistic association. The church continued to hold special Friday night services until 2006.

It is said that between 1995 and around 2000, 4 million people attended the revival meetings at Brownsville. Steve Rabey noted, "These people are putting the roll back in 'holy roller.' As with other such 'revivals,' these meetings were criticized for their excesses. J. Lee Grady, the editor of *Charisma Magazine,* was critical of the excesses and personal divisions within the leadership. In his book *Counterfeit Revival,* Hank Hanegraaff criticized the revival for "serious distortions of biblical Christianity," comparing the physical manifestations to pagan practices. Kilpatrick responded by issuing a prophecy, claiming, "Within 90 days, the Holy Ghost will bring you (Hanegraaff) down," a prophecy that proved to be false (http://www.pfo.org/nonproph.htm). Years afterward, the Brownsville church was over $11 million in debt due to the surge of people in the 90s and a dramatic drop-off in donations and people attending in the 2000s.

The Lakeland Revival began at the Ignited Church, an Assemblies of God church in Lakeland, Florida. The pastor, Stephen Strader, invited Todd Bentley to speak for five days beginning on April 2, 2008. Bentley remained there for over six months. By May 29, over 140,000 people from over 40 nations had attended the meetings and 1.2 million had watched via the Internet. By June 30, over 400,000 people from over 100 nations had attended. Although there were "ecstatic manifestations" (visions and prophecies), the services focused on healing, including at least 20 claims of people being raised from the dead.

Bentley was criticized for his unorthodox practices, such as shouting "Bam, Bam!" while praying for the sick, knocking people down, and even kicking people. A man who was knocked over lost a tooth. An older woman was kicked in the face. Bentley claimed that the Holy Spirit led him to do these things! In June 2008, after ABC's *Nightline* broadcast an investigative report that could not independently verify any of the healings, Bentley took time off "to refresh and to rest." A week later, Bentley resumed the Lakeland meetings.

On August 11, Bentley departed the revival because he and his wife were separating. The revival continued with visiting speakers until October 12, 2008. After that, the worldwide interest faded.

The Second Apostolic Age Peter Wagner decided that apostles exist today and he was an apostle! In fact, he said, 2001 "marks the beginning of the Second Apostolic Age." He began recognizing his apostolic calling in 1995, when two prophecies declared that he had received an apostolic anointing. His apostleship was confirmed by a consensus of panelists at the 1996 National Symposium on the Post-Denominational Church hosted by Fuller Theological Seminary. In 1998, his apostolic calling was again confirmed by another prophecy at a conference in Dallas (MacArthur, p. 86). Wagner claims he used his apostolic appointment to end mad cow disease in Europe (MacArthur, who points out that, as late as 2009, mad cow disease still existed in Europe, p. 87).

In 2000, Wagner became the "Presiding Apostle" at the newly formed International Coalition of Apostles, a position he held until 2009, when his title changed to Presiding Apostle Emeritus (MacArthur, p. 87). When the coalition started, dues for new apostles were $69 a month. In 2012, the base fee for an International Apostle was $350 and the fee

for an apostle living in North America began at $450 a year or $650 for a married couple. This is said to be the beginning of the New Apostolic Movement (MacArthur, p. 88). According to Wagner, those who reject this movement are like the Pharisees and are under demonic influence (MacArthur, p. 89).

Apostles of Jesus Christ do not exist today. No one today meets the qualifications for being an apostle of Jesus Christ. To be an apostle of Jesus Christ, one had to have seen the risen Christ (Acts 1:22; 10:39-41; 1 Cor. 9:1). Dreams and visions do not qualify. A charismatic theology professor, Wayne Grudem, acknowledges that "since no one today can meet the qualifications of having seen the risen Christ with his own eyes, there are no apostles today" (Grudem, *Systematic Theology*, pp. 905-906). Also, in the New Testament, apostles of Jesus Christ authenticated their apostolic appointment by exercising the miraculous sign gifts (2 Cor. 12:12). Wagner says the biblical qualifications for an apostle are: 1) seeing Jesus personally (1 Cor. 9:1), 2) doing signs and wonders (2 Cor. 12:12), and 3) planting churches (1 Cor. 3:10), but he says he chooses not to include those in his definition of an apostle, because, in his opinion, these are not non-negotiables (MacArthur, p. 93). This so-called modern apostle has decided that what the original apostles taught is negotiable!

Another indication that apostles of Jesus Christ do not exist today is that the church is built on the foundation of apostles and prophets (Eph. 2:19-20). The foundation of a building is laid first and the rest of the structure is built upon it. If each century were one story in a tall building, we would be on the 21st floor. The foundation is under the first floor, not on the 21st floor.

It should be pointed out that while the position of being an apostle of Jesus Christ was unique, the term "apostle" is used in the New Testament in a non-technical sense to refer to "apostles (messengers) of the churches" (2 Cor. 8:23). The apostles of the churches were different than the apostles of Jesus Christ. There were also false apostles, even in Paul's day (2 Cor. 11:13-14). Roman Catholicism has claimed papal apostolic authority since its inception in the Middle Ages.

Grudem writes, "No major leader in church history—not Athanasius or Augustine, not Luther or Calvin, not Wesley or Whitfield—has taken to himself the title of 'apostle.' If any in modern times wanted to take the title 'apostle' to themselves, they immediately raise the suspicion that they may be motivated by inappropriate pride and desires of self-exaltation, along with excessive ambition and a desire for much more authority in the church than any one person should rightly have" (Grudem, p. 911).

From the beginning, Pentecostalism and the Charismatic movement have claimed that the gift of prophecy still exists today. The extreme is the claim that having the gift of prophecy does not mean that every prediction a prophet makes will come true! For example, charismatic prophet Bill Hamon says, "Missing a few times in prophecy does not make a false prophet. No mortal prophet is infallible; all are liable to make mistakes" (Hamon, *Prophets, and Personal Prophecy*, p. 176, cited by MacArthur, p. 109). Kansas City prophet Bob Jones admits that he has made hundreds of mistakes in prophesying. He is the "prophet" who used "prophecies" to seduce women sexually (MacArthur, pp. 110-111). I once heard Benny Hinn say on tape that God had revealed to him that Fidel Castro would die sometime in the 1990s. He also told his congregation in Orlando that the homosexual community in America would be destroyed by fire before 1995 and a major earthquake would cause havoc on the East Coast before 2000 (MacArthur, pp. 111-112).

In 1977, Oral Roberts claimed he saw a vision of a 900-foot-tall Jesus, who instructed him to build the City of Faith, a 60-story hospital in Tulsa, Oklahoma. Roberts said God told him that He would use the hospital to unite medical technology with faith healing and enable doctors to find a cure for cancer. In the early 1980s, when the City of Faith opened for business, only two out of the 60 stories were occupied. By 1987, the hospital was overwhelmed with debt. Roberts announced that the Lord told him that unless he raised $8 million to pay the debt by March 1, he would die. Roberts was able to raise the needed funds, but within two years, he was forced to close the hospital and sell the building to eliminate the still-mounting debt. More than 80% of the building was never occupied. The promised cure for cancer never materialized (MacArthur, p. 112).

According to Scripture, fallible prophets are false prophets! A prophet is, first and foremost, an individual who receives *direct* revelation from God (Num. 12:6-8). The revelation is given to him by a vision or a dream. In fact, a prophet in the Old Testament was called a "seer," meaning he "saw" a vision. The gift of prophecy exists throughout the Old and New Testaments. Prophets wrote many of the books of the Old Testament. Even David is called a prophet (Acts 2:29-30), and, of course, the gift of prophecy is listed as a gift in the church of the New Testament (1 Cor. 12:28).

The test of a prophet is whether or not his prophecy is orthodox (Deut. 13:1-5) and accurate (Deut. 18:15-22). Since prediction is the test of a prophet, a prophet must be able to foretell the future. That does not mean that every time he receives a revelation, it is predictive in nature. Such is not the case. A simple reading of the Old Testament "prophetic" books will demonstrate that. It does mean, however, that a prophet must predict at least sometimes and that his predictions must come to pass every time he does. If one does not receive direct revelation from God and does not accurately predict the future, at least on occasion, he is not a prophet! Furthermore, if he ever makes a wrong prediction, he is a false prophet (Deut. 18:15-22).

Actually, as Ephesians 2:20 indicates, the gifts of apostle and prophet have ceased. Both were in the foundation of the church. There is more evidence that the gift of prophet ceased. Second Peter 2:1 says, "But there were also false prophets among the people, even as there will be false teachers among you." Notice that Peter says there were false *prophets* in ancient Israel and there will be false *teachers* among you. Instead of saying that like there were false *prophets* among the ancient Jews, so there are false *prophets* among believers, Peter pens, "even as there will be false *teachers* among you." This suggests that the prophetic gift had already ceased. Second Peter was written in AD 64.

In the final analysis, the Pentecostal, charismatic, and extreme Pentecostal/charismatic movements are built on experience, from speaking in tongues to holy laughter. The experience, not the Scripture, becomes the be-all and end-all. The more emphasis is placed on experience, the more the Word falls into the background. Biblical Christianity is not about having an emotional experience and certainly not about having an extremely emotional experience, such as holy laughter. The experience of the apostles is not what believers are to experience; the teaching of the apostles is what they are to experience. We are to preach the gospel so that people can understand that salvation is by grace alone through faith alone in Christ alone, and we are to teach the Word so that believers can come to Christ-like, spiritual maturity.

SHOULD YOU SEEK THE BAPTISM OF THE HOLY SPIRIT?

This article was written years ago.

If you step into a Christian bookstore, you will find books on the Holy Spirit in general and the baptism of the Holy Spirit in particular. If you tune in to a Christian radio program, you will likely hear a preacher extolling the benefits of the Holy Spirit and exhorting you to seek the "baptism of the Holy Spirit." If you turn on your TV to a Christian station, you will probably see a Christian celebrity giving his testimony. He will tell you how he was in sin, was saved, and how he sought and secured the baptism of the Holy Spirit. Now, he is satisfied in singing the praises of the Lord. Then, you might just meet an old friend, a family member, or a fellow worker who will tell you she recently received the baptism of the Holy Spirit. In glowing terms, she will tell you of her glorious experience.

It all makes you wonder. Should you seek the baptism of the Holy Spirit? After all, it is so widespread. Multiplied millions of Americans consider themselves Pentecostal or "charismatic." The movement is worldwide and growing. Furthermore, those who claim the experience not only exist in large numbers, they are also excited and enthusiastic. When you meet them, you are tempted to think they have something you do not. So, you may feel that you should also seek the baptism of the Holy Spirit.

What does the Bible say? To determine whether you should seek the experience called the baptism of the Holy Spirit, consider what the New Testament teaches about it. Here is an explanation of every reference to the baptism of the Holy Spirit in the New Testament.

Spiritual Baptism was Predicted

John the Baptist Spiritual baptism was predicted before it occurred. In the Gospels, the baptism of the Holy Spirit is mentioned by name four times: in Matthew 3:11, Mark 1:8, Luke 3:16, and John 1:33. Actually, these are four accounts of the same event. John the Baptist contrasted his physical baptism with Jesus's spiritual baptism. He was not talking about something Jesus was doing then but something that would happen in the future. He was predicting the coming baptism of the Holy Spirit.

Jesus In the book of Acts, Jesus predicted that the baptism of the Holy Spirit was coming. Luke records, "And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, which, *He said*, .you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." (Acts 1:4-5). In the upper room discourse, the disciples heard Jesus speak of the coming of the Holy Spirit (Jn. 14:16-17; 15:26; 16:7-15). In Acts 1, Jesus tells them that the Holy Spirit is about to come "not many days from now," an obvious reference to the Day of Pentecost.

The point is that Jesus and John the Baptist *predicted the baptism of the Holy Spirit before it occurred.* These first five references are prophetic. That means that it is not a common occurrence in the Gospels. Some say that John 20:22 is the baptism of the Holy Spirit. That cannot be because it was still in the future at the time of Jesus's ascension (Acts 1:5, 8, 9).

Spiritual Baptism Occurred

There are four occurrences of spiritual baptism in the book of Acts (Acts 2, 8, 10, 19). Acts 2, 8, and 10 do not say that what occurred was the baptism of the Holy Spirit. Acts 2 says that believers were "filled" with the Holy Spirit. Acts 8 says that they "received" the Holy Spirit. Acts 10 says that the Holy Spirit "fell" on them.

When Peter went back to Jerusalem to explain what happened in Acts 10, he called what happened in Acts 10 the baptism of the Holy Spirit (see Acts 11:15-16) and said that it was the same thing that happened "at the beginning." Since the baptism was still future in Acts 1, "the beginning" must have been in Acts 2. So, the book of Acts itself says that what happened in Acts 2, 10, and 19 was the baptism of the Holy Spirit.

Although Acts 8 does not say that what happened in Samaria was the baptism of the Holy Spirit, it is generally agreed that it was. Hence, the baptism of the Holy Spirit occurred four times in the book of Acts.

First Occurrence After spiritual baptism was predicted in the Gospels and in Acts 1, it occurred first on the Day of Pentecost in Acts 2. All present in Acts 2 were Jews (Acts 2:1, 5).

In this case, the disciples were told to "tarry" (Lk. 24:49). Some have concluded that one must tarry to be baptized with the Holy Spirit. That is not the point. This is the only time anyone, anywhere in the New Testament, tarried for the baptism of the Holy Spirit or anything connected with the Holy Spirit.

The Greek word *tarry* means "to sit." Tarrying is not agonizing or praying through; it is simply waiting (Acts 1:4). As Harry Ironside observed, "From this point on, that is, from Acts 2, we never hear again of this baptism as something to be waited for, prayed for, or expected" *(*H. A. Ironside, *Holine*ss: *False and True,* p. 95).

Why, then, were they told to tarry? The answer is in Acts 2:1: "When the day of Pentecost had fully come." They needed to wait for the Feast of Pentecost. According to the Old Testament, Israel was to observe feasts (religious celebrations) during the year. One was the Passover, which celebrated Israel's deliverance from Egypt. God judged Egypt but passed over and delivered Israel, hence the Passover celebration. Another was the Feast of Tabernacles. During this feast, they dwelt in booths as a reminder of God's Fatherly care while journeying from Egypt to Canaan. Pentecost was also one of these feasts. It got its name because it was celebrated fifty days after Passover (Lev. 23:16). The Hebrew text says *fifty;* the Greek word for *fifty* is Pentecost. The Scriptures do not attach any historical significance to this festival but seems to indicate that Pentecost originates from the harvest, which terminated at this time. Therefore, Jesus was telling them to wait for the feast, the festival of Pentecost.

Why wait for Pentecost? The answer is that the Jewish feasts were types, a form of prophecy. Christ's death was the fulfillment of Passover (1 Cor. 5:7); Jesus fulfilled the feast of Passover when He died. God intended the coming of the Holy Spirit to fulfill the Feast of Pentecost. So, the apostles were told to wait for that festival day to arrive.

The Second Occurrence The second incidence of the baptism of the Holy Spirit is in Acts 8. In this case, the baptism of the Holy Spirit happened to Samaritans (Acts 8:5, 14). It did not happen in Acts 8 as it did in Acts 2. In Acts 2, the Holy Spirit fell directly; no human agent existed. In Acts 8, there was a human agent, the laying on of hands of Peter and John, who came from Jerusalem (Acts 8:15-17).

Why was there laying on of hands in Acts 8? The answer is that the Jews hated the Samaritans. The Samaritans were half-breeds. Hence, the Jews would not have anything to do with them. If the Holy Spirit had come directly on the Samaritans as He did on the Jews, there would forever have been two mother churches. Therefore, God had Peter and John lay hands on the Samaritans to prevent division and produce unity.

The Third Occurrence The third case of the baptism of the Holy Spirit is in Acts 10:44-48. This time it was on Gentiles (Acts 10:1, 2, 45). There was no tarrying, no laying on of hands, just the direct coming of the Holy Spirit on people the moment they believed.

The Fourth Occurrence The fourth and last occurrence of the baptism of the Holy Spirit in the book of Acts is in chapter 19. This time, some disciples of John the Baptist received the baptism.

Since spiritual baptism only happened four times in Acts and to four such different and distinct groups, it would appear that Acts is describing a transition period when Christianity spread from Jews to Gentiles. That fits all the facts except for one thing. Jews, Samaritans, Gentiles—perfect! After that, why did the John the Baptist disciples receive the baptism of the Holy Spirit?

The answer is in the purpose and plan of Acts. This book is divided into two parts: the acts of Peter and the acts of Paul. F. F. Bruce has said, "This parallelism between the acts of Peter and the acts of Paul has long been noted and recognized as being due to the author's intention to defend Paul's apostolic dignity." In short, whatever Peter does, Paul does. For example, both heal a lame man, which gets them into trouble. Both are arrested in the Temple and brought before the Sanhedrin. Both incur the jealousy of the Jews. Both are beaten. Both raise someone from the dead. Both are worshiped. Both are jailed. Both are delivered from jail. Both give the baptism of the Holy Spirit by the laying on of hands.

Spiritual Baptism was Explained

It Puts Believers into the Body of Christ Only six verses in the Epistles refer to the baptism of the Holy Spirit (Rom. 6:3; 1 Cor. 12:13; Gal. 3:27; Eph. 4:5; Col. 2: 12; 1 Pet. 3:21). These references make it clear that spiritual baptism places believers into Christ (Rom. 6:3; Gal. 3:27; Eph. 4:5; Col. 2: 12; 1 Pet. 3:21) and His body, the church (1 Cor. 12:13).

Some have taught that people need to seek the baptism of the Holy Spirit in order to be cleansed or freed from sin. That is not the purpose of the baptism of the Holy Spirit. The blood of Christ cleanses from sin. The baptism of the Holy Spirit puts believers into Christ and into the body of Christ.

All Believers Have the Baptism First Corinthians 12:13 also teaches that all believers have the baptism. It says, "We were *all* baptized into one body." That means that after the transition period in Acts, every person who trusted Christ received the Holy Spirit *at conversion*. Ephesians 1:3 and Colossians 2:10 confirm this. When a person comes to Christ, the Holy Spirit comes to that individual.

Summary: The baptism of the Holy Spirit was predicted, it occurred, and it was explained.

The baptism of the Holy Spirit places believers into Christ and His body. All believers now have it.

Should you seek the baptism of the Holy Spirit? If you have trusted Jesus Christ for the gift of eternal life, the answer is "No!" Why should you seek something you already have?

Those who urge you to seek the baptism of the Holy Spirit use the book of Acts. Those who say that seeking it is not necessary to appeal to the Epistles. That is significant. The Gospels and Acts are histories, that is, they record *what* happened. The Epistles are explanations, that is, they tell *why* it happened. For example, the Gospels tell us Christ died. The Epistles explain that death as redemption, reconciliation, etc. Likewise, Acts tells us that the Holy Spirit came. The Epistles explain that the baptism of the Holy Spirit puts believers into Christ and His body.

Are we supposed to teach the experience of the apostles in Acts or experience the teaching of the apostles in the Epistles? Obviously, we do not teach experience; we experience teaching.

If it is so important to seek the baptism of the Holy Spirit, why is it never commanded in Scripture? No one in the New Testament ever asked for or sought the baptism of the Holy Spirit. Nor was anyone ever told to do so. No requirements for spiritual baptism were ever given. In fact, the one person in the New Testament who wanted to seek something connected with the Holy Spirit was rebuked sharply (see Acts 8:18-24).

Martin Luther once said of German theologian Andreas Carlstadt, "He wants to teach you not how the Holy Spirit comes to you, but how you come to the Spirit." Carlstadt had it backward, as many do today. When you trust Christ, you receive the baptism of the Holy Spirit. So, you do not need to pray to receive the Holy Spirit. You need to pray for an understanding of the power you have (Eph. 1:18-19).

Years ago, the body of a seventy-two-year-old lady was found in a hallway outside of a three-room apartment in New York City. When the police entered the apartment, they found Nellie Corrigan in ragged, soiled clothing, wandering about and asking for her sister, Mary. She was wandering aimlessly about her apartment, carrying a canvas bag and several pocketbooks.

Upon investigation, the police found $50,000 in cash in her pocketbooks. A search of the apartment came up with nearly a dozen bankbooks showing deposits totaling more than $100,000! They discovered uncashed city checks and a number of securities. Nellie was rich, yet she lived on a $167 monthly pension.

Likewise, believers have the Holy Spirit with all of His power, yet many Christians live as if they were spiritually bankrupt.

Should you seek the baptism of the Holy Spirit? No! If you have trusted Christ, you already have the Holy Spirit, His baptism, and His power. You now need to use your power.

SPEAKING IN TONGUES: THEN AND NOW

This article was written years ago.

By looking at her face, I knew something was wrong. Normally, she smiled, but a serious, sober look replaced the smile. She said, "My cousin just spoke in tongues, and she says it is in the Bible, and therefore, I should do it too. What do I do? What do I say to my cousin?"

The modern phenomenon of speaking in tongues has swept the country. Perhaps, more fascinating, it has jumped denominational lines. Nearly all the major denominations have been affected, Roman Catholics, Episcopalians, and Lutherans preeminently so. Books, conventions, TV programs, and even TV networks promote speaking in tongues.

The popularity of the movement, combined with the influence of a particular individual who is involved in it, puts pressure on non-tongues-speaking Christians. They ask, "What is it? What was speaking in tongues in the New Testament? Should I speak in tongues today?"

After examining what the New Testament teaches about tongues, we can compare what it says to tongues today.

Tongues in the New Testament

Seven simple statements summarize what the Scriptures say about tongues.

Tongues are languages. The phenomenon of tongues only occurs in three books of the New Testament: Mark, Acts, and 1 Corinthians. In each case, it was a known human language. It was unknown to the speaker but was understood by the hearers because it was their language.

In Mark 16:17, tongues are languages. The Greek word "tongues" is *glossa*. That Greek word means 1) your physical tongue, that piece of meat between your teeth. 2) a language (Rev. 5:9).

In Acts, tongues are languages. Read Acts 2:4, 6, 8: "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance…. Now when this was noised abroad, the multitude came together and were confounded because that every man heard them speak in his own language…. And how hear we every man in our own tongue, wherein we were born?"

What could be clearer? The languages are listed! (Acts 2:9-12). This is the first occurrence of tongues and the only place where tongues are defined and described. Therefore, every time "tongues" is used in Acts and in the New Testament, it is a language.

Let me illustrate. If you came to my house for dinner and early in the evening, I used the term, "gobble-dee- gook," and told you that was the name of my car, then every time I used that term that evening and probably every time thereafter, you would have every right to assume that I was referring to my car, especially if I never changed the definition. Likewise, the first time "tongues" occurs it is defined. It is never redefined, so it is logical to conclude that tongues in Acts and in the New Testament refer to a language.

In 1 Corinthians, tongues are languages. In the first place, the same Greek word that was used in Mark and Acts is used in 1 Corinthians. Keep in mind Luke and Paul were traveling companions. Therefore, they undoubtedly used the same word in the same way.

Moreover, Paul actually wrote the Corinthian letter first (that is, about AD 57). Later, Luke wrote Acts (about AD 61). Paul used the term, and Luke followed suit. The difference is that Luke defined it.

In 1 Corinthians 14:21, Paul says, "In the law, it is written, with men *of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, says the Lord." In discussing tongues in 1 Corinthians, Paul quotes Isaiah 28:10-11. The tongues of Isaiah are languages, particularly Assyrian and Babylonian.

The objection to tongues in 1 Corinthians being languages is that Paul talks about speaking with the tongues of *angels* (1 Cor. 13:1), but every time an angel spoke it was in a *known human language*, Hebrew, Aramaic, or Greek.

Tongues are not for everyone. Compare 1 Corinthians 12:28-30. Paul asks, "Are all apostles?" The obvious answer is "No." The English implies that, but the Greek text demands a negative answer. Likewise, Paul asks, "Do all speak in tongues?" The answer is, "No."

Tongues are *for* a *sign to unbelieving Jews.* Paul says, "In the law, it is written, .with men *of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, says the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serves* not for them that believe not, but for them which believe" (1 Cor. 14:21, 22). This is the only passage in the New Testament that gives the purpose of tongues. It says that it is for "this people," that is, the Jews and that they did not believe. Therefore, tongues are for a sign to unbelieving Jews.

The first time I heard this, I thought, "But Corinth was a Greek city." Then, I took a tour of the Holy Land and Greece. When I got to Corinth, the guide said 18,000 Jews were living there during the time of Paul. There were Jews at Corinth.

Tongues speaking is to be limited to three. Paul says, "If any man speaks in an *unknown* tongue, *let it* be by two, or at the most by three" (1 Cor. 14:27). In the public assembly, that is, the church service, Paul says no more than three are to speak in tongues.

By the way, all tongues in the New Testament are public. There is no such thing as private tongues in the New Testament. The whole context of 1 Corinthians 14 is the assembly, a church service.

Only one may speak in tongues at a time. Paul says, "And *that* by course" (1 Cor. 14:27b). This is in keeping with his insistence that everything is done decently and in order (1 Cor. 14:40).

There must be an interpreter. Paul says, "Let one interpret" (1 Cor. 14:27c). He is so strong in this that if there is no interpreter, then shut up! This aligns with his contention that there must be edification (1 Cor. 14:6-13).

Tongues are not to be spoken by women. Paul dogmatically asserts, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also says the law" (1 Cor. 14:34). The whole context of 1 Corinthians 14 is tongue speaking and prophesying. Paul is saying here that no women are to prophesy or speak in tongues in a church service.

Tongues Today

Tongues today are not languages. To my knowledge, no tongue speaker has ever proven to an objective, independent linguist that he or she has spoken a known human language he or she had not previously learned. On the other hand, when tests are conducted, it is concluded that tongues are not languages.

For example, Dr. Larson, a linguistics professor, studied the movements of the tongues today, and here is what he concluded. "I have spent twenty-five years in the study and teaching of languages, including Greek, Latin, Hebrew, Tagalog, Cebuano, Ilocano, Thai, and many others, at least nine…. On one occasion, not long ago, several samples of glossolalia were collected under my supervision. Produced in private, they were recorded and the glossolalists knew what would be done with them but did not object. These utterances were typical of those found elsewhere…. After transcribing the texts, I analyzed them by standard linguistic techniques and procedures…. When a linguist tries to determine whether or not vocal noises are languages, he checks them against the list of sixteen features present in all languages. If all sixteen are present, he concludes that the noises are the result of language. If not, he concludes they are caused by something else."

After discussing these sixteen items in detail, Dr. Larson goes on to say, "It is evident that glossolalia lacks many of the defining features of language…. As for my own view, I see glossolalia as .pre-language. or advanced babbling." *(The Standard,* April 1, 1974, pp. 8-9).

William J. Samarin, a recognized linguist, applied his professional skills to the study of speaking in tongues. He wrote a book entitled *Tongues of Men and Angels.* The jacket advertises the book as a "controversial and sympathetic analysis of speaking in tongues." His conclusion is, "In spite of superficial similarities, glossolalia is fundamentally not a language." In Samarin's work, eighty-three percent were convinced that their tongues were real languages, but it could not be proven.

If tongues today are human language, where is the objective, independent, documented proof? Tongues today are not a language and that is contrary to Scripture.

Tongues advocates today teach tongues are for everyone. Traditional Pentecostalism teaches every Christian should speak in tongues. In fairness, it needs to be said that some Charismatics recognize that tongues are not for everyone, but the tongues movement as a whole, by and large, preaches that tongues are for everyone. That is contrary to Scripture.

Tongues teachers today say every Christian should have the baptism of the Holy Spirit. The Bible says that tongues are for a sign to unbelieving Jews. The tongues movement today teaches they are a sign for believing Christians. According to them, if one seeks the baptism of the Holy Spirit and receives it, the sign will be speaking in tongues. That is contrary to Scripture.

In many cases today, speaking in tongues is not limited to *three.* Paul taught the Corinthians that tongues in a public meeting must be limited to three. Hundreds and thousands of tongues speakers have violated this clear command of the Word of God.

In many cases today, speaking in tongues is not limited to one at a time. Paul also demanded that only one speak in tongues at a time, but in many meetings today where speaking in tongues is practiced, everyone speaks in tongues at the same time. That is clearly contrary to Scripture.

Tongues speakers today sometimes do not have an interpreter. The Scripture is clear. There must be an interpreter. Yet, in most cases today, there is the so-called practice of tongues speaking without an interpreter. Some Pentecostals and Charismatics have attempted to obey this Scripture injunction, but most have failed.

Women today speak in tongues. Paul clearly says no women are to speak in tongues.

They are not the Same

When comparing tongues in the New Testament with those mentioned today, they are not the same. Tongues in the New Testament were languages spoken for a sign to unbelieving Jews. The gift was not for every Christian. It had to be used according to Paul's restrictions when practiced in the assembly. Tongues today are gibberish, which is said to be the sign of receiving the baptism of the Holy Spirit or a prayer language.

Summary: The modern phenomenon of speaking in tongues is not the same as speaking in tongues in the New Testament.

The tongues movement today misunderstands, misinterprets, and misapplies Scripture. For example, many tongues promoters say that Romans 8:26 refers to tongues. In that verse, Paul says, "The Spirit itself makes intercession for us with groanings which cannot be uttered." The text says they CANNOT BE UTTERED! Yet that is a verse used by tongue advocates to talk about tongues. They mishandle that, as well as the other passage on tongues.

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