

# End Time Current Events: 8-17-14

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**Ephesians 5:11, 13-16:** "And have no fellowship with the unfruitful works of darkness, **but rather reprove them. But all things that are reprov'd are made manifest by the light:** for whatsoever doth make manifest is light. Wherefore he saith, **Awake thou that sleepest,** and arise from the dead, and Christ shall give thee light. **See then that ye walk circumspectly,** not as fools, but as wise, Redeeming the time, because the days are evil."

The **1828 Noah Webster Dictionary** defines:

**Reprove:** To blame, to convince of a fault, or to make it manifest, to excite a sense of guilt.

**Circumspectly:** Cautiously; with watchfulness every way; with attention to guard against surprise or danger.

**Matthew 24:24:** "...if it were possible, they shall deceive **the very elect.**"

**II Corinthians 2:11:** "Lest Satan should get an advantage of us: for we **are not** ignorant of his devices."

**II Chronicles 7:14:** "If **my people,** which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

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**Pope Francis Meets Evangelical Delegation—James and Betty Robison, co-hosts of the *Life Today* television program, and Kenneth Copeland, co-host of *Believer's Voice of Victory*, met the Roman Pontiff at the Vatican recently for almost 3 hours**

The meeting also included a private luncheon with Pope Francis. **This meeting with Evangelical leaders points to a new alignment within global pseudo Christianity.** As the lukewarm progressive Christians merge increasingly with the evil spirit of the age, the divide between them and true Christians will become increasingly large. Mr. Robison told the Fort Worth Star Telegram, **"This meeting was a miracle.... This is something God has done. God wants his arms around the world. And he wants Christians to put his arms around the world by working together."**

Mr. Robison said he was **impressed by Pope Francis' humility and courtesy to the visiting delegation of Evangelical Protestant Christian leaders.**



Photo Courtesy of Life Outreach

In a written statement, Mr. Robison **said he believes "the prayers of earnest Christians helped lead to the choice of Pope Francis."** He described Jorge Mario Bergoglio, the Argentine Archbishop chosen as Pope, as **"a humble man...filled with such love for the poor, downtrodden..."**

In addition to Mrs. Betty Robison, the high-profile Protestant delegation **included Kenneth Copeland, co-founder of Kenneth Copeland Ministries in Newark, TX; Reverend Geoff Tunnicliff, CEO of the World Evangelical Alliance; Rev. Brian Stiller and Rev. Thomas Schirmacher, also from the World Evangelical Alliance; and Rev. John Arnott and his wife, Carol, co-founders of Partners for Harvest ministries in Toronto, Canada.**

**The ecumenical meeting in Rome was organized by Episcopal Bishop Tony Palmer. Rev. Palmer was a ordained bishop in the Communion of Evangelical Episcopal Churches, a break-away alliance of charismatic Anglican-Episcopal**

**churches.** Bishop Palmer is also the Director of The Ark Community, an international interdenominational Convergent Church online community, **and is a member of the Roman Catholic Ecumenical Delegation for Christian Unity and Reconciliation.**

Later, James Robison telecasted the video on his daily TV program, *Life Today*. **"The pope, in the video, expressed a desire for Protestants and Catholics to become what Jesus prayed for — that Christians would become family and not be divided,"** Mr. Robison said the response to the video was very positive, and that Pope Francis asked Bishop Palmer whether a meeting could be arranged with Evangelical Protestants seeking Christian unity in the world.

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**II Corinthians 6:14-18:** "**Be ye not unequally yoked together with unbelievers:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? **or what part hath he that believeth with an infidel?** And what agreement hath the temple of God with idols? **for ye are the temple of the living God;** as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,** And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

**Revelation: 18:4&5:** "And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."**

**Matthew 7:15:** "Beware of false prophets, **which come to you in sheep's clothing,** but inwardly they are ravening wolves."

**Titus 1:15b-16:** "...unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. **They profess that they know God;** but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

**II Corinthians 11:13-15:** For such are false apostles, deceitful workers, **transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;** whose end shall be according to their works.

**II Peter 2:17-19:** "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. **For when they speak great swelling words of vanity, they allure through the lusts of the flesh,** through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, **they themselves are the servants of corruption:** for of whom a man is overcome, of the same is he brought in bondage."

**Jeremiah 5:26-31:** "For among **my people** are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, **so are their houses full of deceit: therefore they are become great, and waxen rich.** They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, **yet they prosper;** and the right of the needy do they not judge. Shall I not visit for these things? saith the LORD: **shall not my soul be avenged on such a nation as this?** A wonderful and horrible thing is committed in the land; **The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so;** and what will ye do in the end thereof?"

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Copeland was one of several televangelists targeted by Sen. Charles Grassley (R-Iowa) in 2007 for their lavish lifestyles. Calling Copeland the "Godfather of Prosperity," CBS News released a detailed report in 2008 on Kenneth Copeland Ministries, saying an investigation "raises serious questions about the Copeland's religious empire." "In my viewpoint," one of the Copelands' former employees told CBS News, "I believe that they were using a lot of the ministry's assets for personal businesses."

Copeland and his wife "live in a 20,000-square-foot lake-front mansion near Fort Worth, Texas. They regularly fly one of their two expensive jets around the world, including regular trips to their multi-million dollar mansion in Steamboat Springs, Colorado. Kenneth Copeland Airport is a private airport located eighteen miles northwest of the central business district of Fort Worth, Texas.<sup>[1]</sup>

The airport is used solely for general aviation purposes, **mainly those of the airport's eponym, televangelist Kenneth Copeland** (whose ministry is located near the airport).

The airport was formerly known as Marine Corps Air Station Eagle Mountain Lake, until it was purchased by Kenneth Copeland Ministries in the 1980s.

In 2008, Mr. Copeland even boasted that he had collected over \$1 billion in donor funds during his career.”

In his written statement released after the Papal meeting, Mr. Robison said he was “blessed to be part of perhaps an unprecedented moment between evangelicals and the Catholic Pope.” He described the Protestant delegation’s private meeting with the leader of the Roman Catholic Church as “an intimate circle of prayerful discussion and lunch to discuss not only seeing Jesus’ prayer answered, but that every believer would become a bold, joy-filled witnesses for Christ.



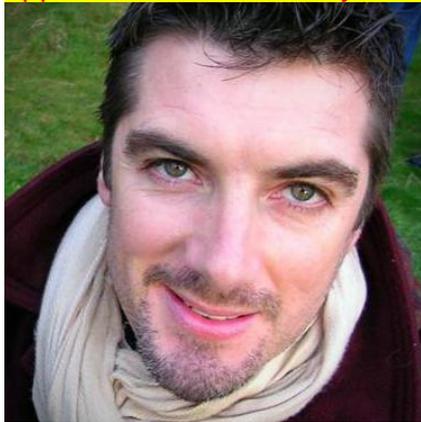
During the luncheon on Tuesday, Mr. Robison got a high-five from Pope Francis after the Pope and Protestant guests talked about the need for all people to have a personal relationship with Jesus Christ. According to the *Life Today* host, the Roman Pontiff did not know what a high-five was until Bishop Palmer explained it to him in Italian. Mr. Robison said, “The Pope made it very clear that he wanted every believer to become Spirit-filled, joy-filled witnesses.”

<<Photo Courtesy of Life Outreach

<http://www.trunews.com/trunews-exclusive-pope-francis-meets-evangelical-delegation/#RTMhFitfQ9Mji7jB.99>

## Tony Palmer, who captured Pope Francis’ bid for Christian unity with a cellphone, dies after motorcycle crash

By Sarah Pulliam Bailey--*Religious News Service* (RNS) Bishop Tony Palmer, a charismatic preacher who used a cellphone camera to record Pope Francis issuing an appeal for Christian unity between Catholics and evangelicals, died Sunday (July 20) after a motorcycle crash in the United Kingdom.



In January, Palmer held the smartphone that **recorded Pope Francis** calling on all Christians to set aside their differences. Palmer, a bishop and international ecumenical officer with the independent Communion of Evangelical Episcopal Churches, also helped coordinate the pope’s **meeting with televangelists** in June.

In the video, **Pope Francis referred to Palmer as “my brother, a bishop-brother,” saying they had been friends for years.** Born in the U.K. and raised partly in South Africa, Palmer had served as the director of the South Africa office of Kenneth Copeland Ministries. In a February blog

post for Patheos, Anglican-turned-Catholic priest the Rev. Dwight Longenecker **focused on** Palmer as **representing something new in Anglicanism, especially for Palmer’s involvement in the Convergent Movement, a charismatic Anglican group that ordains women as deacons and priests.** [Click here](#) to continue reading.

### Related Articles:

[Protestants Who Don’t Unite With Catholics are Guilty of “Spiritual Racism”](#)

[TV Preachers \[Copeland, Robison\] Glowingly Describe Meeting with Pope to Tear Down ‘Walls of Division’](#)

[Tony Palmer Dies but did he - Will there be a false resurrection:](http://youtu.be/8AIYOJPjz3w) <http://youtu.be/8AIYOJPjz3w>

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**THE POPE'S TOP TEN SECRETS TO HAPPINESS** (Friday Church News Notes, August 8, 2014, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - In an interview published in the Argentine weekly "Viva," July 27, **Pope Francis listed his top ten tips for "bringing greater joy to one's life."** **There was no mention of God or Jesus Christ or salvation.** In brief, the tips were (1) Live and let live, (2) Give of yourself to others, (3) Proceed calmly in life, (4) **Have a healthy sense of leisure**, (5) Sundays should be holidays "because "Sunday is for family," (6) Find innovative ways to create dignified jobs for young people, (7) Respect and take care of nature, (8) Stop being negative, (9) **Don't proselytize; respect others' beliefs**, (10) Work for peace. **The focus on unity, non-proselytizing, world peace, respect of all beliefs, and environmentalism identify Francis as a New Age pope who is a major figure in the creation of the apostate one-world "church" of Revelation 17.**

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### **Kenneth Copeland Recants and Returns To Catholicism!**

**Play:** <http://youtu.be/2LNJ6Jb3DOc>

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### **Pope Meets With Heads Of 'The Family' Doug Coe In D.C. To Organize 'Secret Invisible World Organization'**

On June 5, **Pope Francis met in private with Doug Coe, one of the most influential evangelicals in the US and head of "The Family," one of the most secretive, and most powerful, religious organizations in the world. "The Family's" connections reach to the highest levels of the U.S. government and include ties to the CIA and numerous current and past dictators around the world. He has also been referred to as the "stealth Billy Graham."**<sup>[2]</sup> In 2005, Coe was named one of the 25 most influential Evangelicals in the United States by Time magazine.<sup>[3]</sup> Coe is an

ordained Presbyterian elder and serves as a lay minister.<sup>[4]</sup> As Jeffrey Sharlet for Harper's magazine said: **"Their goal is an 'invisible' world organization led by [a] 'Christ' – that's what they aspire to. They are very explicit about this if you look in their documents, and I spent a lot of time researching in their archives. Their goal is a worldwide invisible organization."** The Family has connections with businessmen in the oil and aerospace industries, the CIA, Pentagon and Department of Defense, and under Dirk Kempthorne's supervision, is "something akin to a secret society residing within the Interior Department colluding to [cover] for one another's misdeeds," Rep. Nick J. Rahall II, chairman of the House Natural Resources stated. The meeting with Pope Francis was **partially funded by the Vatican Foundation and participants were selected by Coe.**

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### **Play: Obama Endorses Elitist Pseudo-Christian Organization "The Family"**

President Obama attending Washington Prayer Breakfast sponsored by "the Family" headed by Doug Coe.

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**Westmont President Gayle Beebe Invited to Meet with Pope Francis to discuss finding common ground between Protestants and Catholics**  
Last week, Westmont College President Gayle Beebe left Santa Barbara to journey east as **part of a select group chosen to visit the Vatican and meet with Pope Francis to discuss finding**

common ground between Protestants and Catholics.

"Here is the request: Can we find common ground to advance the life and ministry of Jesus?" Beebe said.

Attorneys, doctors and pastors were all among the invited — [Saddleback Church Pastor Rick Warren](#) was asked but had a previous engagement — and Beebe was selected to represent Protestant higher education in North America.

"There has always been this potential for misunderstanding between Catholics and Protestants," Beebe said.

Beebe said the post-reformation church will have to figure out how to move beyond the fighting that reached an apex 500 years ago "and get back to talking about the life and ministry of Jesus," which he called a "galvanizing interest" for both groups.

The Vatican Foundation has been charged with putting together a variety of non-Catholic Christian groups who can come from different places around the world.

The group that was key to Beebe's selection was through the National Prayer Movement and the Fellowship Foundation, lead by Doug Coe, which sponsors the National Prayer Breakfast each year.

Coe is connected to many politicians around the world and across the country, and several U.S. congressmen will be on the trip with Beebe as well.

[http://www.noozhawk.com/article/westmont\\_president\\_gayle\\_beebe\\_to\\_meet\\_with\\_pope\\_francis\\_20140602](http://www.noozhawk.com/article/westmont_president_gayle_beebe_to_meet_with_pope_francis_20140602)

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**CHARISMATICS PRAY OVER POPE FRANCIS** (Friday Church News Notes, August 8, 2014, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - On June 1, more than 50,000 charismatic Catholics attended a rally at Rome's Olympic Stadium. One highlight of the event was a special prayer for Pope Francis to be "filled with the Spirit." As he knelt by his papal chair, the crowd murmured charismatic prayers, including gibberish "tongues," and "sang in the spirit." Many, including bishops and cardinals, raised their hands toward the pope ("How Pope Francis Reacted," *Charisma*, June 11, 2014). In a brazen reminder of the heretical nature of the setting, a life-size statue of Rome's Mary, the Queen of Heaven, stood at the front of the papal podium. The pope exhorted the charismatic crowd to exercise "spiritual ecumenism" to heal divisions among Christians. He also invited the charismatics to St. Peter's Square for Pentecost in 2017 to celebrate the 50th anniversary of the "charismatic renewal" in the Catholic Church. The "renewal" began when Assemblies of God Pentecostals laid hands on Catholics in 1967. Pope Francis says that he was opposed to the "charismatic renewal" when it first began, but now he is enthusiastic and claims to speak in "tongues" himself ("Pope, at Charismatic Rally," *Catholic News Service*, June 2, 2014). Nothing is bringing the end-time, "one-world church" together more effectively than the charismatic movement and its contemporary music.

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### Tongues-Not Essential for Salvation

The bottom line is that the issue of salvation is very clear in the Bible and if someone isolates a few verses that seem to contradict all the clear teachings in the Bible on salvation then they are misguided. See my teaching on Salvation at:

<http://www.contendingfortruth.com/?cat=98>

Tongues is the last of all gifts mentioned here and for each gift mentioned please see the Bible says only "some" have each gift.

And God hath set **some** in the church, first apostles, secondarily prophets, thirdly [1Cr 12:28](#) teachers, after that miracles, then gifts of healings, helps, governments, **diversities of tongues**.

Have all the gifts of healing? **do all speak with tongues?** do all interpret? --*Obviously the answer to this question is "no", not all Christian have the gifts mentioned so* [1Cr 12:30](#) *tongues cannot be a prerequisite to be saved/"filled with the Holy Spirit" as all Christians do not possess this gift as this and many other Scriptures teach.*

- ☐ [1Cr 13:1](#) Though I **speak with the tongues of men and of angels**, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.--**Tongues downplayed here**  
Charity never faileth: but whether [there be] prophecies, they shall fail; **whether [there be] tongues, they shall cease**; whether [there be] knowledge, it shall vanish away. --**This verse seems to infer there will come a time tongues will cease**
- ☐ [1Cr 13:8](#) I would that ye all spake with tongues, **but rather that ye prophesied: for greater [is] he that prophesieth than he that speaketh with tongues**, except he interpret, that the church may receive edifying.--**Again tongues are downplayed and clearly we see by this verse that once again not all people speak in tongues.**
- ☐ [1Cr 14:5](#) Now, brethren, **if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?--Again tongues are downplayed**

The **Azusa Street Revival** was a historic that took place in [Los Angeles, California](#) and **is the origin of the modern day Pentecostal movement.**<sup>[1]</sup> It was led by [William J. Seymour](#), an [African American preacher](#). It began with a meeting on April 9, 1906, and continued until roughly 1915. The revival was characterized by ecstatic spiritual experiences accompanied by dramatic worship services, [speaking in tongues](#), and inter-sex and inter-racial mingling. The participants were **criticized by the secular media** and [Christian theologians](#) for behaviors considered to be outrageous and unorthodox, especially at the time.

Pentecostalist-type manifestations (Note: not 'Pentecostal' as in Acts 2) and beliefs existed long before the 'latter rain' events at Azusa Street, **but it was at Azusa Street that Pentecostalism took proper shape and form. The inception of any movement is important. Was it a holy and Godly event, or not? This paper will show, beyond a shadow of a doubt, that the birth of Pentecostalism was defective. A monster was born.**

**Psa 11:3 If the foundations be destroyed, what can the righteous do?**

As a child it displayed an immaturity of outlook. As a youth it desired adventure and started to flex its muscles (early 1960's when charismania began). **Then, in the 1990's, the true nature of the monster was revealed as it rampaged the world and destroyed countless churches and Christian lives. It called itself the 'Toronto Blessing' and personified the Biblical description of Satan as an 'angel of light' and his activities as 'works of darkness'.**

**The Toronto Blessing Unmasked Evidence that will shock you...** On this video you will witness the evidence that clearly shows men like Benny Hinn, Kenneth Copeland, Rodney Howard Browne, Mike Evans and also many others to be **real practicing Satanist's** who are posing as Christian Pastors. Part 1 send to...Bill Koulaxizellis, P.O.B. 1600, Preston Sth. Vic.3072. Aust.

(Word Sheets inc.) \*cost \$5 +postage... [Part II out near November]..Only Australian TV. Conversion. But if needed overseas write to Bill and discuss it with him he may know someone overseas who has it converted to their system. **Don't think this is still a valid address-Scott**

Evidence and Video Clips  
that will shock you  
**The Toronto Blessing  
Unmasked**



Manifestations of the Toronto Movement viewed in the video (4 tape set) *Evidence and Video Clips That Will Shock You: The Toronto Blessing Unmasked* by Bill Koulaxizellis (available from Phil DeFelic, Truth in Revival, 3529 Cannon Road 2B, Box 320, Oceanside, CA 92056) **Don't think this is still a valid address-Scott**

**These are links to the Toronto Blessing Unmasked on YouTube:**

<http://www.youtube.com/watch?v=fFfeQIBTJMo>

**or**

<http://www.youtube.com/watch?v=r1sjL8PZvmk>

I found website regarding these videos: [http://www.cephasministry.com/toronto\\_unmask.html](http://www.cephasministry.com/toronto_unmask.html)

Also see **THE TORONTO CURSING Is No Laughing Matter!** :

<http://www.luciferlink.org/wtoro.htm>

These quotes are true as I have watched these videos on at least 2-3 separate occasions -  
Scott

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[http://www.cephasministry.com/toronto\\_unmask.html](http://www.cephasministry.com/toronto_unmask.html)

This article deals with a very serious allegation made by a Christian Brother in Australia. He has uncovered evidence that Kenneth Copeland, Rodney Howard Browne and many other famous preachers are actually Satanists posing as pastors. This evidence comes straight from the lips of these men themselves as by closely **analysing their tongues they can be heard calling upon and praising Satan. The way they praise Satan in front of crowds is by mixing the praise into their tongues.**

As unbelievable as this will sound to many, it is by only viewing these Video's that you can make an accurate judgement. **Anyone who doubts these quotes please go to [Video sound page to listen to some heresies for yourself.](#)**

#### Example 1

**Kenneth Copeland** while pretending to be speaking in tongues says the words, "**Come take the mark of the beast**" as he invites Dennis Bourke to come forward for ministry.

#### Example 2

Kenneth Copeland says the words, "**Tell my brother now take the beast, take together Satan here, yeah have the mark off from the beast**" as he communicates with Rodney Howard Browne in supposed tongues about a man who is about to be prayed for by Rodney Howard Browne.

**These examples go on and on for about 20 hours on the videos.**

Back to the main report:

Old-style Pentecostals might throw up their arms in horror at this lineage, claiming that they have nothing to do with the evil 'Toronto' movement. But they are wrong and deluded. They are the parents of the charismatic movement that produced the Toronto Blessing, even if they attempt to distance themselves. They came from the same family lineage starting at Azusa street.

We will be looking at the Azusa Street phenomenon because it created the evil life-form that insidiously grew and erupted into the Toronto Blessing.

In His book 'The Toronto Blessing and Slaying in the Spirit', Nader Mikhael points out that **Pentecostals never write about counterfeit miracles.** (Although Bill Randles, of the USA, tackles the topic amongst others in his own work, but that is very recent). The reason is very simple – if they once acknowledge that some of their activities are evil, then they risk having them all branded with the same label. The danger to the structure and existence of Pentecostalism would be very real. It would collapse, because it is built on a foundation of sand. This is probably why Pentecostals will not acknowledge the occult beginnings of their own movement....if, that is, they know their own history anyway.

Some Pentecostals distance themselves from charismatic 'excess' as found in the Toronto Blessing. Some even distance themselves from various leaders such as John Arnott (Toronto Blessing) and/or John Wimber (Vineyard). **Do not be fooled by this! All they are doing is shifting the furniture around on the deck of the Titanic! They are still Pentecostals and still believe the same things as they always did, and still practice the same errors.**

**Judge the facts for yourselves as we now look at the Azusa Street antics...**

Interestingly, **the Dictionary of Pentecostal and Charismatic Movements itself states that slaying in the spirit is not Biblical.** It says that it can be caused by peer pressure, autosuggestion, or self-desire to have 'it'. But it does not include the possibility of 'it' being all of Satan, or even partly of Satan. Yet, this phenomenon is unbiblical! Both babbling gibberish tongues and slaying in the spirit are unbiblical. They were the basis of the Azusa Street activities which gave birth to Pentecostalism.

David du Plessis, a much revered figure in Pentecostalism, admitted that slaying in the spirit should be avoided because it brought 'nothing but trouble'. God's phenomenons do not bring this kind of trouble but Satan's activities do.

A blanket of silence is thrown over slaying and gibberish tongues, because both phenomena were linked together at Azusa Street. Doubt one and you must doubt both. So, the best strategy is to keep quiet. The fact is very stark – if slaying and charismatic gibberish tongues (the very foundation of Pentecostalism) are both unbiblical, then they are of Satan. **So, if both these phenomena are demonic, the whole denomination/movement is a demonic device. No Pentecostal or charismatic will ever admit to such a fact. However, Cardinal Suenens, a charismatic, says that slaying is the work of an 'alien force'! What 'alien force' can there be for Christians, except a Satanic one? Today Pentecostals and charismatics have fudged the issue with bamboozling words and arguments.**

Note that the start of **John Wimber's (not God's) movement – the TB, Vineyard, etc. - contains exactly the same ingredients as those found at Azusa Street.**

Azusa Street is in Los Angeles, California, USA. The church there experienced its phenomena in the first decade of this century (20th). **However, the same phenomena had occurred many times before, in the previous century, though not in such an organized way. The man who first organized Pentecostalist ideas into a theology was Charles Parham. He has the distinction of being the 'father' of modern Pentecostalism/charismaticism. His contemporary, W. J. Seymour, helped to spread the new theology and manifestations.** (Dictionary of Pentecostal and Charismatic Movements, Zondervan Publishing House, 1988, and 'The Holiness Pentecostal Movement in the United States' by William Eerds, Grand Rapids, 1971).

The Azusa Street church held its historic meetings three times a day, seven days a week, and sometimes all night as well, for three years. (Note how the time scale and number of meetings coincides with that of the 'official' period of the Toronto Blessing?). Just as with the Toronto Blessing people flocked from around the world to experience 'Pentecostalism'. And what was experienced? *"...a woman...stood shaking from head to foot...a man in front of her slid down out of his chair and became unconscious...the man...He arose, staggered to them and began to shake his hand in front of their faces and wave his arms over their heads and moan...Then he put his hands on the heads of the women and began to shake their hair. Some of them lost control of themselves and went under an hypnotic spell. He rubbed a man's jaw until the victim tumbled over on the floor and lay for half an hour, then suddenly began to jabber. Those who had received their 'Pentecost' cried out, 'He has the baptism, he has the baptism!'.*

**I Timothy 5:22: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."**

**I Corinthians 14:33: "For God is not the author of confusion, but of peace, as in all churches of the saints."**

**I Corinthians 14:40: "Let all things be done decently and in order."**

**I Timothy 3:15: "...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."**

*A young coloured woman, doing her best to get the gibberish, went through all kinds of contortions in her effort to get her tongue to work...a coloured woman had her arms around a white man's neck, praying for him. A man of maturer years leaped up out of his chair and began to stutter. He did not utter a distinct syllable... 'tut-tut-tut-tut-tut-tut'. This was evidence that he had his 'baptism'. (the first woman mentioned) this time singing a far-away tune that sounded very unnatural and repulsive...When the altar call was made, a woman walked up to the front and kissed a man...kissing between the sexes is a common occurrence in the tongue meetings."*

**White wife/Black husband marriages show twice the divorce rate of White wife/White husband couples by the 10th year of marriage,<sup>[9]</sup>**

(An eyewitness account in 'Demons and Tongues' by Alma White; Pillar of Fire Publishers, 1949). Here is another eye-witness account: "(Shumway – an author)...attended a 'Pentecostal' meeting where **pandemonium** was loose (Ed. **Look up the meaning of 'pandemonium'**). This is what Shumway

was referring to: from **Greek pan-**, "all," and **daimon**, "demon(s)." **1. the abode of all demons; Hell.2. (l.c.) any scene of wild confusion or disorder)** Pan is the demonic pagan god of sexual perversion, pedophilia and rape he's also portrayed roaming through the forests, drunk and lascivious, frolicking with **nymphs** and piping his way through the wild. We might say he ruled the lower nature of man, its animal side. He has the hindquarters, legs, and horns of a goat, in the same manner as a **faun** or **satyr**. Pan is connected to fertility and the season of spring. .

Men and women...were talking excitedly 'in tongues'. A man (holding on to a post) seemed to be in possession of an old-fashioned Peter Cartwright camp-meeting (charismatic-style antics) case of the jerks. He was muttering and mumbling most of the time, but would (also) shriek. About sixty or seventy of the three hundred present were 'possessed of the spirit' (Ed. I refuse to prefix the word 'spirit' with a capital 'S'. It is not the Holy Spirit) and each was (trying to be louder than the others). One of the three men...leading the meeting...was praying...**kneeling upon an open Bible...He was almost beside himself with excitement, His arms waved and his body swayed. I thought...that he might be heard two blocks away. In this meeting there was barking like dogs, hooting like owls, and the like...After adjourning, one of the leaders remarked in my hearing 'God had a wonderful hold on this meeting for a little while, didn't He?'. (The same man then added) 'God's got a crowd 'o folks here that's willin' to let him make fools of 'em if he wants to.'** "

**Comment: Reference pastor Cordon's remark saying that: "The Holy Spirit is no gentlemen"**

Do you not find all this frightening? This could be a description of a modern Toronto-style meeting! Note the leader kneeling on God's word? The 'pandemonium'? The sexual activity? The same manifestations? The suggestion that God had control of only a small part of the meeting (thus Satan had the rest!)? The making fools of people? It is also worth noting that early Pentecostalist congregations were commonly ordered out of town by the police because of the racket they made, and because of their general misconduct. ('A Critical History of Glossalalia' by C W Shumway. PhD Dissertation, Boston University, 1919). **This is what today's Pentecostalists revere and this is their true birthright.**

Yet another eyewitness said: **"...I found men and women lying on the floor in all shapes...(they were) jabbering all at one time in what they called unknown tongues. While I was praying, one of the workers took hold of me and said, 'Holy Ghost, we command Thee to go into this soul'. The workers were jabbering and shaking their hands over me, and a demonic power (as I now know) took possession of me, and I fell among the people on the floor and knew nothing for ten hours. When I came to my senses I was weak and my jaws were so tired they ached. I believed then that this power was of God. They said I was wonderfully blessed, and the leader sent me from one place to another so that I could jabber in tongues."** ('Demons and Tongues'. See above reference). **Note – they commanded the Holy Spirit! Just like today. Blasphemy!**

When W. J. Seymour preached at Azusa Street, the meetings were called a 'revival'. Why? Because the so-called slaying in the spirit and tongues were combined! To these early Pentecostalists they were the 'proof' that God was with them in a powerful way. The hard fact is, all the manifestations were those found in demonic realm.

One who took part in these early years, **Bartleman**, said: **"It was also reported that the 'jerks' and 'treeing the devil' (that is, crawling on all fours and barking up a tree like a dog) were in evidence in the (Azusa) mission."**

**Bartleman**, in favour of the movement and not wanting to write anything negative, refers to a Baptist pastor who ran around hugging everyone he could get hold of. **This was called 'divine love'.** Remember, all this – and the kissing – all took place at a time in history when such behavior would have been shocking. Yet it was accepted as of God, without question.

One missionary leader spoke with horror about what happened at Azusa Street, declaring that "it would be impossible to publish the things that have occurred there. **The familiarity between sexes in the public meetings has been shocking, to say the least. Hell has reaped an awful harvest and infidelity has become more strongly rooted...than ever before."** All along in these descriptions we are reading carbon-copies of Toronto and other charismatic antics. Sexual impropriety is rife, as is marital breakdown and other problems.

Also the occurrences at Azusa Street soon attracted the attention of occultists far and wide. They did so not because God was in the movement, but because He was NOT!

“...spiritualists and mediums from the numerous occult societies of Los Angeles began to attend and to contribute their séances and trances to the services.” (‘The Holiness Pentecostal Movement in the United States’ by Vinson Synan. Grand Rapids. 1971). **I would ask Pentecostals to read that statement again. Does it not tell you something about the true foundational nature of your denomination?**

Seymour was terrified by these activities, which took place in the middle of his church’s services. He wrote frantically to Parham, begging him to come to Los Angeles to sort things out. **“W. J. Seymour was still writing urgent letters appealing for help, as spiritualistic manifestations, hypnotic forces and fleshly contortions as known in the coloured Camp meetings in the south, had broken loose in the meetings.”** He wanted to know which parts were real and which were false. It did not enter his mind that it was ALL false! The manifestations he refers to are exactly those that were shown in Rodney Howard Browne, Copeland, Benny Hinn and other charismatic meetings, during and since the Toronto Blessing. They currently are alive in Pensacola.

As Nader Mikhael correctly observes: **“How could an outpouring of the Spirit of God attract the witches, the mediums and the spiritualists? Fragrance does not attract flies - a decomposing carcass does. Mediums and spiritualists are attracted to the spirit that is at work in them, that is, the Devil.”** How else could these evil people participate in what was supposed to be a ‘revival’ meeting? The only answer is that the events at Azusa Street were not of God at all, but were of Satan. That has a serious ramification – that Pentecostalism is based not on the work of God, but on the work of Satan. As we have said many times before, this has nothing to do with how ‘nice’ a person is, or how ‘holy’ he claims to be, or how much he says he ‘loves Jesus’, etc. What matters is how he obeys the Lord’s commands as found in scripture. **Azusa Street did not obey the Lord, but propagated perversions of truth. What followed, therefore, was also a perversion – which continues to this very day.**

Again to quote Mikhael: **“Did the outpouring of the Holy Spirit on the day of Pentecost attract mediums and spiritualists, to participate with the disciples?”** No, of course they did not! Something I have discovered in my own work is that mediums and spiritualists are powerless in the presence of God. I have noted how spiritualists have been dumb when I have been near, and I have watched a man overtaken by a demon crawl into a corner, crying out that I leave ‘him’ alone because I ‘knew God’. He was forced to crawl and snivel, just as demons cried out to Jesus not to harm them. This happened not because of my own strength or holiness, but because of the Master I represented! I had no power of my own, yet even the derived, delegated authority of a mortal, sinful Christian was enough to send demons scurrying away. **Why did they not scatter at Azusa Street? I think you can already guess the answer.**

The power of Satan was so strong that the “supernatural atmosphere of Azusa Street was felt within several blocks...”! If it had been the power of God, mediums and spiritualists would not have been able to enter that hallowed area. Instead, they flocked there and joined in the revelry, because they recognized that the same spirit as they had was present in Azusa Street.

Today, the revival is considered by historians to be the primary catalyst for the spread of Pentecostalism in the 20th century.

**William J. Seymour was a student of well-known Pentecostal preacher Charles Parham. Seymour and the other revivalists at the Apostolic Faith Mission on Azusa Street held to core beliefs:**<sup>[16]</sup>

1. **Salvation** by obeying Acts 2:38 through repentance, baptism **and the infilling of the Holy Ghost evidenced by speaking in tongues as the spirit gives the utterance.**

...disgraceful intermingling of the sexes and the races...they cry and make howling noises all day and into the night. They run, jump, shake all over, shout to the top of their voice, spin around in circles, fall out on the sawdust blanketed floor jerking, kicking and rolling all over it. Some of them pass out and do not move for hours as though they were dead. These people appear to be mad, mentally

deranged or under a spell. They claim to be filled with the spirit. They have a ...illiterate preacher who stays on his knees much of the time with his head hidden between the wooden milk crates. He doesn't talk very much but at times he can be heard shouting, 'Repent,' and he's supposed to be running the thing... They repeatedly sing the same song, 'The Comforter Has Come.'<sup>13</sup> "Azusa History". International Center for Spiritual Renewal. Archived from [the original](#) on May 11, 2007. Retrieved 2007-05-17

**Two events shook California in April of 1906 and forever changed its history. The first was recorded on the front page of the Los Angeles Daily News the morning of April 18, 1906, which read "Weird Babel of Tongues" heard from a "New Sect of Fanatics Breaking Loose" at a former livery stable at 312 Azusa St, downtown Los Angeles. The reporter described a mixed congregation of blacks and whites, which at that time was in itself news worthy that began howling and swaying in such frenzy that no one could understand their utterances. Screams of "repent" were the only audible words that could be heard coming from the Azusa Street Revival.**

The second shock that **hit April 18, 1906, happened at 5a.m when a horrendous earthquake hit San Francisco California. The shock waves were felt from Los Angeles to Oregon, to the Pacific Ocean. There was destruction, death, and desolation that shook the very core of the hearts of those involved in the destruction and those that were watching from afar. There were two more earthquakes in Los Angeles just before noon, causing more panic and uncertainty. Out of this chaos and uncertainty came the birthplace of the Pentecostal Movement Revival** In 1907, **Charles Parham was arrested and charged with sodomy in Texas and lost all credibility with the neo-Pentecostal movement he started!**

For Pentecostals the events of Azusa Street mark the watershed event in modern Pentecostalism, Yet look at what contemporary, orthodox, theologians said about it:

**G. Campbell Morgan** described the Azusa Street activities as "the last vomit of Satan." (Holy Laughter to Holy Fire" by Michael L. Brown, pages 197&198)

**R.A. Torrey** declared that this new Pentecostal movement was "emphatically not of God, and founded by a Sodomite." (Holy Laughter to Holy Fire" by Michael L. Brown, pages 197&198)

**H. A. Ironside** said both the holiness and Pentecostal movements were "disgusting ... delusions and insanities." In 1912 he said of their meetings "pandemonium's where exhibitions worthy of a madhouse or a collection of howling dervishes," were causing a "heavy toll of lunacy and infidelity." (Holy Laughter to Holy Fire" by Michael L. Brown, pages 197&198)

**W.B. Godbey** said of the Azusa Street participants "Satan's preachers, jugglers, necromancers, enchanters, magicians, and all sorts or mendicants," and he claimed the movement was the result of spiritualism.(Holy Laughter to Holy Fire" by Michael L. Brown, pages 197&198)

**Clarence Larkin** "But the conduct of those possessed, in which they fall to the ground and writhe in contortions, causing disarrangement's of the clothing and disgraceful scenes, is more a characteristic of demon possession, than a work of the Holy Spirit. From what has been said we see that we are living in "Perilous Times," and that all about us are "Seducing Spirits," and that they will become more active as the Dispensation draws to its close, and that we must exert the greatest care lest we be led astray." (Holy Laughter to Holy Fire" by Michael L. Brown, pages 197&198)

- 1. It is an indisputable fact that Parham rejected several of the central tenets of the Christian faith and that he was charged with sodomy. It is also a fact according to many eyewitnesses (including Parham) that Azusa was overrun with spiritualist mediums and hypnotists who were attracted to the Azusa manifestations.**
- 2. By the end of 1913 there were growing factions within the fledgling movement and in the end several independent Pentecostal organizations were formed due to not being able to resolve their leadership and doctrinal differences. Four of these organizations exist today:**
  - o The Church of God in Christ (black Pentecostal's) formed 1907**
  - o The Assemblies of God (white Pentecostal's) formed 1914**
  - o The United Pentecostal Church (both black and white members) formed 1914**

## o The Pentecostal Church of God (mostly white members) formed 1919

### A PRE-PENTECOSTAL HISTORICAL TIME LINE

The history of [the Holy Spirit](#)'s dealings with human beings goes back a long, long way -- indeed, to the very beginning of the human race. The history of the Holy Spirit's dealings with the church is about 2000 years long. The Spirit has been there all along, not just when there are '[manifestations](#)' and 'wonders', but when love was made manifest between people, when God's word was spread and God's will was sought, and when ordinary Christians ate the bread and wine, and called forth the wonders of a Godly life. People all along the way have been baptized, inspired, healed, comforted, taught, led, and empowered. This was all made possible by the work of the Holy Spirit in the church. (I'll deal with that [important history](#) on other pages.) If you were taught (as many Pentecostals are) that the Spirit's history in the modern church started at the Azusa Street revival, you were, to be blunt, taught very wrong.

If you're asking, "what is Pentecostalism?", you must start with what went into it - its pre-history. Pentecostalism itself had a history before its official founding at Azusa, just like you had a history in which you spent some time in a womb. And those who have been taught about Azusa are, as often as not, taught a (literally) white-washed version of what happened. I believe it is important for people to know accurately where their beliefs come from, and what path brought them to our era. Here's a time line with thumbnail sketches of some of what set the stage for the birth of today's Pentecostalist movements. It's not at all exhaustive; that would take a book or two, not a web page. Keep in mind that these are *documented links*, the most important ones in forming the movement. These streams of thought and method may have laid dormant for several generations before emerging again; they were probably there all along, but not where they could be seen and thus documented. There can be no doubt that there were other streams of thought and practice, especially from the African-American and Anabaptist churches, which also played a role in shaping Pentecostalism, but those streams were either not recorded or not passed along in a reliable form, and thus are now fuzzy or even lost to us. Their legacy is found some of Pentecostalism's better-known behaviors. Also, notice that the threads below come from all over the world, not just the US "Bible Belt" -- though without the US Bible Belt's support, most of these would not have attained the critical mass to make the impact they now have, and would likely have been left as mere footnotes in church history. Pentecostalism is rightly seen as having always been a truly worldwide movement, but with a center of gravity in the US South and Midwest.

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around 1400: The itinerant Dominican preacher Vincent Ferrer (1351-1419) preached in the western Mediterranean area. His speaking, and the results of it, bear a strange resemblance to modern Pentecostalism. He sometimes [preached](#) about the [end times](#), apparently even claiming that the Antichrist was alive in his time. There are reports of manifestations, including shaking and possibly glossolalia, and also reports of healings. The downside of Ferrer's work was how he persecuted and tortured Jews, in order to put [fear](#) into them and force conversions.

17th and 18th Century : Many pietists who stress upon the emotional and personal aspects of religion, started to emphasize a [spiritual experience](#) after or upon conversion. For instance, some 17th century Puritans, notably Thomas Goodwin and John Owen, held that in this experience the Spirit seals the believer with confidence in being a beloved child of God. They didn't see a connection between the experience and signs or wonders; they saw it mostly as [a blessing](#) of enlightenment.

late 18th century : the **Wesleys** led a reform movement within the Church of England, that eventually became Methodism.

1790 : Manuel De Lacunza (under the pen name 'Ben-Ezra') wrote *\*The Coming of the Messiah In Glory and Majesty\**. It was a truly weird book which spoke of the events of Daniel and Revelation as actually taking place in history yet to come. It was quite different from today's truly weird end-times materials, but the feel and tone were the same, and in 1790 the whole idea seemed fresh and

exciting. The book was 'indexed' (banned) by the Catholic Church by 1824, but **Edward Irving** (see below) had the book translated and published in England, with a foreword which mostly espoused his own end-times views.

August 1801 : For a year or so, there had been some strange stirrings in Kentucky, where a few dozen people would gather to hear preachers talk in exciting ways not unlike those of Jonathan Edwards in the Great Awakening. Only, it was more folksy and a bit more emotional. **Barton Stone** studied what was happening, and wanted to see if it would work on a larger scale. So, he set up a "sacramental meeting" around his **Cane Ridge** Presbyterian meeting-house, not far from Lexington KY. It was planned to be the largest preaching event the area had yet seen. But no one was prepared for how big it was going to be. The preachers came from many denominations, but they had common threads in their message : they called on everyone to put their sins behind them, commit themselves to Christ, and live a holy life. The crowds reacted with vigor -- fainting, shaking, jerking, and singing. At its peak, there were about 20,000 at the scene; by the time it was done, about 40,000 had been there at some time. Many, perhaps most of them, were not already churchgoers. What was to be a weekend's meeting became a week-long event of almost non-stop preaching, even in the early mornings. Cane Ridge set the stage for the "camp meeting" revivalism which swept the US for the rest of the century. The camp meeting revivals were the scene that birthed revivalist Methodist and Baptist churches, and eventually led to Finney-style Congregationalism, the Holiness movement, Pentecostalism, and became a stream (along with parts of the Reformed tradition) to make the modern Evangelical movement.

1825 : **Johann Adam Moehler**, a German Catholic, publishes his book *\*Unity In the Church\**. Moehler held that the Church is a living organic community (a Body) put together and given gifts by the Holy Spirit. (This has consequences regarding the role of laity in the church, and thus the gifts given to those laity.) His most lasting contribution was his influence on Catholic thought regarding the Church as the Mystical Body of Christ.

1825-1830 : There were scattered rumors of strange occurrences in southern Scotland and rural Northumbria : shaking, fainting, and having fits, followed by a period of extreme devotion. These were women, 30+ years old, mostly the wives of low-wage workers, whose testimonies were rejected out-of-hand by the rest of society. **Margaret MacDonald**, in Scotland, had an especially striking vision which matches very well with some current Pentecostal beliefs about the End Times. She believed that the Church was about to be tried and purged to reveal the real Bride of Christ. She may have spoken in tongues, and was known by Edward Irving (see below).

1831 : **Edward Irving**, a Scotsman and pastor at the Church of Scotland (Presbyterian) church at Regent Square, London England, began having parishioners who received signs that we would today call 'charismatic'. (These included Mary Campbell.) He was also the main public figure in what was then a mini-trend of vigorous concern about the end of life as we know it, the end times. In many ways, he was a 1900s Pentecostalist several generations before such a thing existed.

1843 : **Johann Blumhardt** began praying on a dying girl, placed his hands on her, and she was healed. This created a sensation which drew people from all over Western Europe. This was so, even though Blumhardt himself insisted that it was not his hands that healed, but God's response to honest prayer. Blumhardt saw sickness as a way that the Devil's power was brought to bear on our sin-soaked lives. He believed that the way to resist sickness is to confess our sin and change our ways. As years went by, he stressed searching the soul to find 'hidden sins' that could be making us ill. However, he did not believe that one could become perfect or sin-free before God in this lifetime, which to him was why all of us become ill.

1845 : **John Morgan**, of Charles Finney's Oberlin College, wrote in the Oberlin Quarterly (issue 1, p.115) that "the baptism of the Holy Ghost, then, in its Pentecostal fullness, was not to be confined to the Primitive Church, but is the common privilege of all believers". Finney's own view of 'baptism of the Holy Spirit' was not much different from most evangelists of his day. Yet, Morgan and others from Oberlin College (especially Henry Cowles) and from the Finney revivals were re-thinking what that baptism meant, in light of the Finney revivals' vigorous manifestations.

1851 : **Dorothea Trudel** healed several colleagues of hers in Mannedorf, Switzerland, by way of prayer and anointment with oil. She went on to found several faith-healing centers ('faith homes'), using the same methods plus close attention to living a Christian way of life. Her main associate was **Samuel Zeller**.

1856 : **William Arthur** publishes *\*The Tongue Of Fire\**, a Holiness book which signaled the start of a shift among some Holiness people in a direction which would lead to Pentecostalism. His prayer at the end of the book asks God to send the greatest demonstration of the Spirit's power ever.

1857-58 : The Businessmen's Revival in New York City started 23 September 1857 when **Jeremiah Lanphier** started holding daytime prayer meetings in the Fulton Street Church (Reformed). These meetings drew many of its members from the business and financial communities of Manhattan. The theme was that the good news of Christ was divine power, a power far different than the power they were used to seeing (and wielding) in their line of work -- power given to serve, and to change anything that otherwise cannot be changed. Interest spread, and caused many churches to grow. For instance, John Street Methodist Church, which developed a music band with the strange but tres-cool name of "The Flying Artillery of Heaven". It even affected well-known established congregations such as Plymouth Congregational Church in Brooklyn, the sometimes-home of superstar preacher Henry Ward Beecher. As the movement dissipated, many of those who took part found their way to Phoebe Palmer's meetings. Others founded church prayer groups in other places, bringing important local leadership to local churches. Several, including Arthur Pierson of 13th Street Presbyterian Church, took leading roles in missionary work.

1850s-60s : **Phoebe Palmer** (1807-1874), a Holiness speaker and publisher, wrote mission letters (in her popular magazine *\*Guide To Holiness\**) that spoke in terms of a new Pentecost and the Spirit at work in her era. Palmer is responsible for much of the theology and language that became the common marks of Holiness and Pentecostal churches, especially about the Holy Spirit's work in sanctification, mission, and prayer. A case in point is when she changed the magazine's name from 'Guide to Christian Perfection' to 'Guide To Holiness'. Another case : in her 1854 book *\*Faith and Its Effects\**, Palmer wrote of our being able to 'claim' health and [salvation](#) for ourselves. There are dozens of such examples. Her books were widely ridiculed by church leaders and mostly ignored and dismissed by mainstream theologians, but the books had a powerful impact on the next generation of Christian leaders. By the 1880s, after her death but clearly following where she was going, the magazine was describing revival activities as being '**pentecostal**'. She also left her mark through her imagery of Christ as the altar, her active support of women's roles in ministry, her magazine's reporting on far-flung revival news (forging a worldwide identity for the movement), and her Five Points Missions in impoverished city neighborhoods.

1862 : **Charles Cullis** came to a Phoebe Palmer 'Tuesday Meeting' in New York in major personal distress, and came to the faith there. Cullis became determined to take the gospel (and the Holiness message on perfection) to the poor and ill. He founded orphanages, schools, and [health](#) institutions. In 1869, after reading about Dorothea Trudel's work, faith healing became a full part of his approach. Cullis worked hard to lead Holiness leaders to accept this merging of the two streams. He did this so well that later, when Holiness gave birth to Pentecostalism and Pentecostalism gave birth to the Charismatic Movement, faith healing was seen as a natural part of the new developments. Cullis' gospel events in the rest of the 19th Century created a platform for his combination of Holiness doctrine and faith healing, and the general public and press looked on with wonder and puzzlement.

1867 : **Otto Stockmayer** was healed by Samuel Zeller in the Mannedorf manner. Soon, Stockmayer would be opening his own faith-healing home in Switzerland. Stockmayer was more keen on spreading the word about faith healing than Blumhardt, Trudel or Zeller. He wrote a popular book on it, and spoke at many religious gatherings all over Western Europe, including several of Britain's Keswick Conventions (see below).

1870 : **Asa Mahan**, a leader and teacher at Oberlin, publishes *\*Baptism Of the Holy Ghost\**. Mahan was a leading architect of Oberlin's perfectionist approach to [holiness](#), focusing on Christ's role in it. But he began to shift toward a view in which the Holy Spirit accomplished not only salvation, but

holiness or completeness ([sanctification](#)) in the initiating event, termed 'baptism of the Holy Ghost'. His book marked this shift and shaped one of Pentecostalism's key doctrines.

1870s : the Keswick Conventions. Keswick became Britain's annual hub for Holiness teachings of a mostly non-Wesleyan kind. At Keswick, they spoke of being given victorious power by the Spirit over inward sin, where a Wesleyan might talk of Christ's gradual 'eradicating' it (removing it, root and all). Keswick viewed baptism as an anointing more than a cleansing. Any later spiritual experience made for perfection (or at least, near-perfection) of what one does and how one lives. US teachers had an influence on Keswick (especially **Robert and Hannah Smith**), and Keswick had influence in the US, especially in R.A. Torrey, the Christian and Missionary Alliance (C&MA) churches, and at the Moody Institute; also later in Foursquare, Open Bible, and Gospel Lighthouse churches. Keswick's influence is still felt today on the British charismatic scene.

1871 : While Chicago burned, **Dwight Moody** was burning, too, with a very different flame. His successful church was burned in the great fire, but right at that time he underwent a shakedown experience from praying with two of his female parishioners who had told him he was lacking the power of the Spirit. He went on to be a major US revivalist preacher. He emphasized many of the same things Holiness and Pentecostal believers did, but in a different way. *[I have a question which lies at the heart of the start of each of these : what events led the trigger-people (such as the two ladies here, or the Scottish church women, or Ms. Trudel, or Lucy Farrell, or those that Barton Stone observed) to think and believe the way they did? That too is part of the root history of Pentecostalism.]*

1870s : **Elena Guerra** (1835-1914), a European Catholic educator of young women, popularized a discipline practice called 'the New Cenacle' (= 'upper room') throughout Mediterranean Catholicism. In it, the days between Ascension and Pentecost are spent in prayer, meditation and devotion, to prepare for the coming of the gifts of the Holy Spirit on Pentecost, just as Christ's followers did in their upper room after He ascended. The key discipline of Guerra's approach was a 9-day prayer ritual (or 'novena'). She had a broad view of what those gifts were, and held that the Spirit had great gifts for the common believers of her day. She received the attention and support of Pope Leo XIII for her activities.

**See Scott Johnson's Teaching:**

**PDF: Women Preachers-Biblical Qualifications of a Pastor & Deacon + What Women can do**

August 18th, 2013 | Comments Off | Filed in

**What Can Women do for the Lord?-Part 1**

February 3rd, 2008 | Comments Off | Filed in [Dedicated Teachings](#)

**What Can Women do for the Lord?-Part 2**

February 3rd, 2008 | Comments Off | Filed in [Dedicated Teachings](#)

**In this study we will primarily be looking at the subject of: WHAT CAN WOMEN DO FOR THE LORD? & Women Pastors?—The Biblical Qualifications for Pastors, Elders, Deacons and Spiritual Overseers**

We will also be taking an in depth look at most common arguments some use to authorize women having Biblical offices that only men are supposed to hold; that being Deborah of Judges, The daughters & handmaidens who prophesize in [Acts 2:17 & 18](#) & the Daughters of Philip [Acts 21:8&9](#). There are two errors among Christians in regard to the woman's ministry: (1) Some teach that women can do anything, which is not Scriptural. (2) Others teach that women can do almost nothing, which is also is not Scriptural. Godly women have a large role in the work of God. Though they have limitations and there are some restrictions upon their work, these are restrictions given by the Word of God; and in this study we will be endeavoring to present these with the rationale behind why these restrictions have been given by the Lord.

Please see the PDF file for the full study.

**Anita Fuentes Exposed**

<http://ask50.com/watch/open-your-eyes-people-18-evangelist-anita-fuentes-fraud-false-profit-or-just-entrepreneuring/WLxB0ZQ4Q2g.html>



## <<Lyn Leahz

Also somewhere in this time was **William Doughty's** ministry in New England, which may have included some form of tongues-speaking (most likely in the early 1870s), and certainly shaking, fainting, dancing, and the like. His following would later hook up with what was developing in the South.

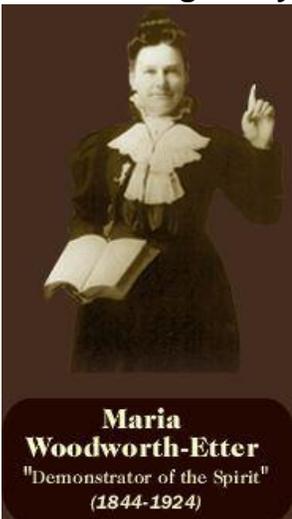
A key figure for the Holiness movement among African-Americans at this time was **Amanda Berry Smith** (1837-1915). She preached in the US, England and Africa, spreading a Palmer-flavored Methodism. She also wrote a moving autobiography.

1880s and 1890s : There were scattered rumors of xenoglossia (the speaking of known languages that are unknown to the speaker) at various revival meetings in the Southern US, and one or two incidents which may even have crossed into **glossolalia** (ecstatic speech). It seems as if no one knew what to make of them, and the incidents remained scattered, going no further. And when it happened, it involved some very shady characters, thus discrediting it in the eyes of most believing Christians. Yet, there were several Holiness leaders who had openly expected such speech as a 'sign from God' that full-scale revival was **about to sweep the land (in the Laodicean church era?)**, wondering aloud why people were not speaking in unhindered **tongues as they did in the days of the early church**. Also, there was an explosion of books about the Holy Spirit. Most of these books were very poorly thought out and are best forgotten, but nearly all of them talked the kind of talk we would think of today as being Pentecostal.

At about this time, many Holiness congregations had reached a point of crisis with the larger church bodies which bore them. (Or, perhaps, bored them...). Hence the formation of the Fire-Baptized Holiness Church, and also what was later known as the Churches of God (Cleveland TN). Some parishes left Black Baptist bodies to form new Holiness churches. The Methodists had the worst of the splits. Methodism was the mother of the Holiness movement. But Holiness' nitpicky emphasis on behavioral rules and its authoritarian leanings were too much for most Methodists, and Methodism's loss of gospel focus and growing acceptance of worldliness were too much for Holiness followers. (There were very many who felt both were right about each other, but of course they had nowhere to go.) Holiness had come to accept the theology of a 'second blessing' separate from salvation and water baptism, and Methodism had come to reject it. In the largest split, tens of thousands left the Methodist Church to form the **Church of the Nazarene**. The most telling name for one of these Holiness splinters from Methodism was that of **Ambrose Crumpler's** Pentecostal Holiness Church.

1895 : **Benjamin Irwin**, a former lawyer and Baptist convert to Holiness theology, had an experience of the "Baptism of Fire". He then formed the Fire-Baptized Holiness Church. From that experience, he fashioned a system of spiritual baptisms, each of which he gave names (like, 'lyddite'). He also created the idea of a 'third blessing' after separate blessings of salvation and sanctification. His life spun out of control from that time on, and in 1900 Irwin had to publicly confess his sins and step aside from church leadership.

**Carrie Montgomery** (1848-1946) opened a US healing-house in Buffalo NY, then later mover to Oakland CA and opened one there (the 'Home of Peace'). She became one of the best-known healers of her time. She had close ties with A.B. Simpson of the C&MA, but was later involved in the Assemblies of God from its start.



Somewhere in this time, **Maria Woodworth-Etter** started having her own tent revival meetings in Illinois, claiming that people spoke in known tongues and were healed. It's said that she was not known for being gracious, nor for being considerate of her host churches' values and beliefs.

Being **slain in the spirit** was one of the ordinary signs in the ministry of **Maria Woodworth-Etter** (1844-1924) the trance evangelist.

Her ministry manifestations began in 1885, 21 years before the Azusa "revival." She received a spiritual renewal at a Friends meeting in 1879. Here is a woman, who received some type of spiritual power from a Quaker meeting.

**Keep in mind that the Society of Friends, the Quakers, were originally a**

**non-Christian group** (although many people unknowingly lump them in with Christian groups). **Maria would go into trances, people came to her while she was in a trance state and allegedly got "saved." She would lay hands on others and place them in a similar trance-state.**

1899 : The century mark brought considerable speculation about **the end of time**. Secular culture as well as holiness Christians were a-buzz with talk of living in the final era. **Holiness preachers most especially linked the reappearance of manifestations (like those we now call 'slain in the Spirit') with Christ's arrival within their lifetimes. This would set the stage for describing the Azusa revival as the start of the 'Latter Rain', the big burst of wonders and signs of power that was said would be unleashed onto the believers to prepare the way for Jesus' return.** December 1900: Traveling Holiness preacher Charles Parham is having a year-end series of revival meetings in Topeka Kansas USA, when one of the women there, Methodist Agnes Ozman, spoke in existing languages she did not know. **The effect on those present was, to understate the case, blazing. From then on, a steady stream of tongues-speaking flowed from Parham's work. Parham and his students began to teach others about this. In Parham's travels, he met many of the hottest, and weirdest, Holiness preachers, such as Alexander Dowie (a faith healer from the Chicago area) and Ben Irwin. These hot preachers made him gag; with few exceptions, they did the sins they most preached against, and did them in a wanton and cynical way.**

1905 : One of Parham's students, **Lucy Farrow**, paved the way for Parham to teach some courses in Houston Texas. One of those she sent to him was one **William Seymour**, a black man who was apparently about to become a minister in the Church of God (Anderson IN). According to the segregation law and the landlord, and enforced by Parham, Seymour had to sit in the hallway instead of the classroom because he was African-American. However, he must of learned his lessons well, since he would soon be pastoring a ministry whose effects and heresies are being felt all over the world, and more now than ever through the spawning of the modern day Pentecostal and Charismatic's movements.

<http://www.spirithome.com/pentecostalist-history.html>

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