

Charismatic/Pentecostal Warning: Famous Quotes From The Charismatic Movements Top Leaders & "The Charismatic Movement" 35 DOCTRINAL ISSUES THE STRANGE BEGINNINGS OF PENTECOSTALISM & AZUZA STREET + The Toronto Blessing Unmasked: Evidence that will shock you + much more

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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."

James 4:9: "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness."

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."

STRANGE FIRE BEFORE THE LORD: Total Insanity - Fire tunnels - unHoly Hysterical Laughter - Demon Possession

http://www.youtube.com/watch?v=AqNVt2NC2wg&feature=channel_page

http://www.youtube.com/watch?v=WR-yn_vHsCw&feature=channel_page

<http://www.youtube.com/watch?v=nUYQUL2UCFQ&feature=related>

These people are offering strange fire before the Lord and God takes this very seriously.

Leviticus 10:1,2: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD."

Job 11:2 "**Should not** the multitude of words be answered? and should a man full of talk be justified?"

Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, **but rather reprove them.**"

Proverbs 18:13: "He that answereth a matter **before he heareth it**, it is folly and shame unto him."

Proverbs 14:12 & 16:25: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

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."

Romans 16: 17&18: "Now I beseech you, brethren, mark them which cause divisions on offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Matthew 7:16-24: "Ye shall know them by their fruits....Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:..

Galatians 4:16: "Am I therefore become your enemy, because I tell you the truth?"

<http://www.bible.ca/tongues-anti-intellectualism.htm>

<p>These quotes are from prominent Charismatics and Pentecostals For more details on them see the Encyclopedia of all known Pentecostal ministries</p>	
<p>Pentecostal statement often heard</p>	<p> "Knowledge is of the devil"</p> <p> "The devil knows more about the Bible than any man"</p>
<p>Shakers</p> 	<p> The Shakers used analogies and an analogous method of Bible interpretation. The Shakers consequently saw no need for Bibles but gave themselves up to be led and guided entirely by the operations of the Spirit of God. (The People Called the Shakers, Edward Deming Andrews, p 98)</p>
<p>Branham, William</p>	<p> often denounced what he called the "ecclesiastics" who rightly came against his false teachings</p>
<p>Copeland, Kenneth</p>	<p> Believers are not to be led by logic, he writes. We are not even to be led by good sense (The Force of Faith, 7) I don't preach doctrine, I preach faith. (Following the Faith of Abraham I, side 2)</p>
<p>Crouch, Paul</p>	<p> "I think God's given up on a lot of that old rotten</p>

	<p>Sanhedrin religious crowd, twice dead, plucked up by the roots. I think they're damned and on their way to hell and I don't think there's any redemption for them...the heresy hunters that want to find a little mote of illegal doctrine in some Christian's eye and pluck that little mote out of their eye when they've got the whole forest in their own lives and in their own eyes. I say to hell with you! Oh hallelujah. Get out of God's way, quit blocking God's bridges or God's gonna shoot you if I don't! I refuse to argue any longer with any of you out there. Don't even call me. If you want to argue doctrine, if you want to straighten out somebody over here, if you want to criticize Ken Copeland for his preaching on faith, or Dad Hagin. Get out of my life! I don't even want to talk to you or hear you. I don't want to see your ugly face! Get out of my face in Jesus' name." (Paul Crouch, "Praise-a-thon" broadcast on TBN, recorded 4/2/91)</p>
<p>Duplantis, Jesse</p>	<p> "Naturally, the devil tried to shut down this living, breathing Church. He wanted dry bones. He began to take the freshness of God and put Ecclesiastical dogma on it. He used theological Understanding to water down the fire." ... "Most theologians don't fasten their eyes on Jesus. They fasten their eyes on the Greek and the Hebrew. There's nothing wrong with Greek and Hebrew. There's nothing wrong with study. But why should we study? To know more about Jesus. A lot of people get so involved in study that they take God out and deal with mere words." (Jesse Duplantis, <i>Voice of the Covenant</i> magazine, November 1997, p. 7)</p>
<p>Hagin, Kenneth</p>	<p> refers to those with Doctorate level education as "post-hole-diggers." (ie P.h.D.)</p>
<p>Hill, Steve</p>	<p> Steve Hill said "Don't leave me now ... just hang in there ... we'll get to the good stuff soon" (stopping to speak of the "anointing" every so often while teaching from Scripture.) (Revival ... or Satanic Counterfeit?, Jimmy Robbins, 1996)</p>



Steve Hill said "If you must analyze, then look at me, look at the musicians and singers, look at the congregation, look at the person to the left of you and to the right of you, and just analyze, analyze, analyze get it out of your system. **Now let yourselves go: don't even think about what you are doing, forget about those around you and what they are doing. Release your mind release your spirit and let the mighty river of the "Holy Ghost" take you wherever He wants you to go.**" (Revival ... or Satanic Counterfeit?, Jimmy Robbins, 1996)



Steve Hill said "**Don't analyze this "move of God"**, and you had better receive it if you don't want a stamp of disapproval from Jesus." (Neal & Darlenn H visit to Brownsville AOG., 2/19/97)

Steve Hill said "**In these latter days preaching and simply teaching the word is no longer sufficient**, the Spirit has to get involved, through signs and wonders due to much sin that abounds." (What We Saw, Robert C. Gray, 12/14/96)



Steve Hill was very upset when he came to the pulpit to preach that night. He said that he had to get something said before he could preach. Then he talked about the "**FBI**," which he defined as the "**Fault-finding Brothers International**." He spoke so arrogantly **about anyone questioning this "move of God"**. (The End Times and Victorious Living, March/April 1997, Vol. 11 No. 2, page 14.)

Howard-Browne,
Rodney



"I tell them never to preach salvation, because they're suggesting people get saved," he said. "I'll guarantee anybody, I'll give them a congregation of 1,000 people and tell them to get up and suggest all they want and see what will happen." **One of the other pastors cut in on the interview to say he read the story of Ananias and Sapphira to his church the other night and everyone ended up on the floor laughing. "One night I was preaching on hell," Howard-Browne said, continuing, "and it just hit the whole place. The more I told people what hell was like, the more they laughed**, and when I gave an altar call, they came forward by the hundreds to get saved." **"Then," I replied,**

	<p>"as to what you're preaching on, it's almost irrelevant what you're saying." He nodded. (An Evening with Rodney Howard-Browne, 1995 by the Christian Research Institute, from the Newswatch column of the Christian Research Journal, Winter 1995, page 43) by Julia Duin.)</p>
<p>Kilpatrick, John</p>	<p> "Let me tell you something else about this revival," Kilpatrick said. "This move of God is not about preaching." He said that while he and evangelist Steve Hill do preach sermons that are simple and easy to understand, the signs and miracles are what actually turn people to Christ, not the Word of God. "We've heard so many sermons and so much of the Word of God that we've grown fat," he said, "but there's been no power and no anointing and no miracles. So, I just want to tell you, that's why tonight I don't feel bad about not coming up here and preaching a great sermon." (The Brownsville/Pensacola Outpouring. Revival or Pandemonium?, Matt Costella, Foundation Magazine, March-April 1997)</p> <p>In John Kilpatrick's entire sermon not a single Scripture was referenced, the Gospel was not preached, and the bizarre manifestations appeared to be the point of the whole evening. John Kilpatrick's description of the beginning of the Brownsville revival seemed very similar to the service that I attended. The gospel was not preached (a message was not given according to Kilpatrick), and the evidence that revival had come was not that people were saved, but because people fell down on the floor out of control. (I Experienced the "Pensacola Outpouring" and Came Home Crying Tears and Praying, Shawn Paul Sauve, 1997)</p>
<p>Tilton, Robert</p>	<p> Forget your church. (Robert Tilton, Success in Life, recorded 3/4/91)</p>
<p>Wimber, John</p>	<p> On Calvary Chapel: "Calvaryites are sometimes a little too heavily oriented to the written Word." (John Wimber, "Healing: An Introduction," (audiotape no. 5) and "Church Planting Seminar," as quoted in Stephen F. Cannon, "Kansas City Fellowship Revisited")</p>



"these are ignorant and unlearned men"

Pentecostals often quote the religious Jewish leaders statement in reference to the apostles in Jerusalem, "**these are ignorant and unlearned men**" (Acts 4:13)

1. Yet God chose apostle Paul to write 2/3's of the New Testament. He used a man of high intellect and education.
2. "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, **educated under Gamaliel**, strictly according to the law of our fathers, being zealous for God, just as you all are today." Acts 22:3
3. "although **I myself might have confidence even in the flesh**. If anyone else has a mind to put confidence in the flesh, **I far more**: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless." Phil. 3:4-6

Assemblies of God Heresies

Info and Stats - The 2nd largest of the Pentecostal Bodies are **Assemblies of God** (2.5 Million in USA) and Churches of **God** in Christ (3 million in USA) is ...

www.jesus-is-savior.com/Wolves/assemblies_of_god.htm

What's Wrong with the Assemblies of God?

For example the Italian **Assemblies of God** refused to endorse his crusade in Rome (1996), sponsored by the independent Pentecostals, who themselves were ...

www.jesus-is-savior.com/.../assemblies_of_god-benny_hinn.htm

The Charismatic Movement

35 DOCTRINAL ISSUES

<http://www.middletonbiblechurch.org/doctrine/charis35.htm>

TABLE OF CONTENTS

- [INTRODUCTION](#)
 - [POSITIVE ASPECTS OF THE MOVEMENT](#)
 - [35 DOCTRINAL ISSUES](#)
1. [Have you received the Holy Spirit?](#)
 2. [How do you know that the Holy Spirit dwells within you?](#)
 3. [Did your salvation package include the gift of the Holy Spirit?](#)
 4. [Should believers look for a second blessing?](#)
 5. [What is the evidence or proof of having received the Spirit?](#)
 6. [What is the evidence or proof of being filled with the Spirit?](#)
 7. [What is the gift of tongues: real languages or unintelligible utterances?](#)

8. [In NT times was every believer expected to speak in tongues?](#)
9. [Where in the Bible does God tell the believer to speak in tongues?](#)
10. [In New Testament times how important was the gift of tongues?](#)
11. [Are some of the gifts temporary?](#)
12. [What is a prophet?](#)
13. [Are there true prophets today?](#)
14. [When did the gift of tongues cease?](#)
15. [Can unsaved people speak in tongues?](#)
16. [What is wrong with modern day tongues speaking? \(A Summary\)](#)
17. [What is Spirit baptism?](#)
18. [When does Spirit baptism take place?](#)
19. [Who has been Spirit baptized? Have you had this baptism?](#)
20. [Must a person "tarry" for the Holy Spirit?](#)
21. [What must a person do in order to receive the Spirit?](#)
22. [What is the Holy Spirit's primary ministry and function?](#)
23. [Is it God's will for every sick person to be healed?](#)
24. [Does the New Testament teach a "Prosperity Gospel"?](#)
25. [Is it unspiritual to go to a doctor?](#)
26. [Were Christ and the apostles able to heal?](#)
27. [Are modern "faith healers" able to heal?](#)
28. [How do modern "faith-healers" explain their failures?](#)
29. [Did Christ and the apostles only heal those who had enough faith?](#)
30. [How can we describe the healing miracles of Christ and the apostles?](#)
31. [How can we describe the "miraculous" cures of modern faith healers?](#)
32. [Do we need added revelation \(dreams, visions, etc.\) today?](#)
33. [What is the philosophy of "Charismatic Renewal"?](#)
34. [Are believers commanded to "renew" apostate churches?](#)
35. [What is it that unites God's people?](#)

- [A BRIEF HISTORY OF PENTECOSTALISM](#)

- New comment on your post "Preparation for the Alien / UFO Deception in High Gear--Part 2"
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- Comment:
- These are very hard words if we personally know Pentecostalists - especially if they are of the 'old school'. I know some, and they are nice folk. But this is where we must shed the emotional ties that can cause us to accept and promote error. Our aim must be to exalt and promote God's word and holiness, not our own version of what is acceptable. Emotion and friendships have no part in the process*. There is only one way to do this and, that is, to measure everything by scripture. We will now look briefly at the beginnings of Pentecostalism as a movement, as it manifested itself at Azusa Street church. (* Of course, friendships and emotion are important. What I am saying is that they cannot be allowed to alter the course of Truth, nor should they be allowed to cause us to accommodate lies. If necessary, we must be prepared to put aside friendships and our own emotional responses, if Truth demands it. That is a test of faithfulness).

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- 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.
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- 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 charismaticism 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'.
-
- Old-style Pentecostalists 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 may not have taken part in the same terrible defilements, but the fact that they call themselves 'Pentecostalists' is sufficient indictment. They are the same family and are bred from the same stock! The only difference is in degree.
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- We will, then, look at the Azusa Street phenomenon because it created the evil life-form that insidiously grew and erupted into the Toronto Blessing. The conclusion is very simple - every man and woman who calls him or herself 'Pentecostalist' MUST, as a matter of urgency, repent and deny their Pentecostalist theology and affiliations. They must cast aside their erroneous beliefs and activities (which are evil in His sight), that they might receive the true favour of Almighty God.
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- These are strong words for evil days, my friends. There is no time for a soft approach...an approach that tolerated and advanced the cause of charismatic heresy in the latter part of the twentieth century. If you are a Pentecostalist, take heed. You are being held accountable, by the evidence of scripture. That is, by the Lord. In this Article my own feelings of friendship for Pentecostalists known to me are irrelevant. What matters is that we all adhere to the only measure of Truth we have – God's word.
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- In His book 'The Toronto Blessing and Slaying in the Spirit', Nader Mikhael points out that Pentecostalists 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 epithet. 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 Pentecostalists will not acknowledge the occult beginnings of their own movement.....if, that is, they know their own history anyway.
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- Some Pentecostalists distance themselves from charismatic 'excess' as found in the Toronto Blessing. Some even distance themselves from various leaders such as John Arnott (Toronto) 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 Pentecostalists and still believe the same things as they always did, and still practice the same errors. They are like the kettle calling the pot 'black'....but, sadly, most of them are unaware of this failure and would not dream of being unfaithful.
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- In general they do not do or say what their more adventurous charismatic cousins do or say. But they do or say other things, which, though less dramatic, are of the same stock of heresy. By saying what many reformed folk want to hear (a denunciation of Toronto-style manifestations etc), they

appear to be different from charismatics. This, friends, is a big mistake. As we have already said – they are only different by degree, not by type. That is, their virus is exactly the same; it just manifests itself in a modulated form. In this way, even if Satan is detected in charismaticism, he can still maintain his presence through old-style Pentecostalism without fear of being recognized by most Christians.

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- He has succeeded admirably and we must admit to his cleverness. Even so, he has been recognized in Pentecostalism! Not just by me, but by a number of other watchmen, who also warn the Church of the charismatic heresy. Those who wish to be truly faithful should now take heed, for their souls' sake.
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- There is a very good reason for old-style Pentecostalists to abandon their beliefs and to repent. Some ministries supported by non-charismatics are headed by Pentecostalists. Yes, they denounced the Toronto Blessing. This led many to believe they must be 'sound'. But this cannot be so. I say this without animosity toward these men or their ministries. A man who remains – and likes to call himself – 'Pentecostalist', but who has publicly castigated the Toronto Blessing is still, nevertheless, of the same root. That root is described in these pages. You will see that a man who denounces the Toronto movement must also denounce his own past, which is of the same kind. Such a man's ministry MUST, by definition, be tainted by his Pentecostalist beliefs and background. At some stage he must revert to those beliefs. Those who follow such men and who give moral or monetary support, must be aware of this probability, to avoid disappointment. A man who does not leave behind his Pentecostalism is a 'Toronto-ist in waiting'. (Explanatory illustration: If a man in the Nazi Party denounced Hitler, would you be able to trust him if he remained in the Party?).
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- **THE REAL THING – NOT COUNTERFEITS**
- One other mistake needs to be acknowledged. That is, the fashion of calling recent charismatic activities 'excesses' and the gifts and manifestations 'counterfeits'. Neither of these terms apply. An 'excess' suggests that the core of something is acceptable, but that there is simply an abundance of it. That is, the substance is basically good, but what spills over is somehow just a bit 'over the top'. Toronto-style activities and its allied beliefs are not 'excesses' at all, but are a totally different breed. They have no basis in scripture, so they are not just slightly twisted forms of something good – they are without scriptural roots and are evil.
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- As for their gifts and manifestations (and fruit) being counterfeits...well, this word is used by well-meaning reformed Christians who have only a superficial understanding of what they have observed, usually third-hand. The axiom is, that where there is something real, there will be a counterfeit by Satan. The axiom is wrong in this case! In charismaticism, Satan is not trying to mimic what is real at all – he has produced his own brand of religious experience, without reference to what God does. Thus, the Toronto Blessing and charismaticism itself are not 'counterfeits' – they are the real article. What are counterfeits are the explanations and theology given by charismatics in defense of what they say and do. The Alpha course follows in this 'new' tradition, by basing its theology on scripture and then by twisting it to accommodate charismatic heresy.
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- The manifestations themselves, which are the major cornerstone of charismaticism, are Satanic and not counterfeit, for they do not even attempt to copy what God does. There is nothing like them in scripture, so they have no link with previous or present godly realities. That makes them unique and not copies. It is important that we describe the charismatic phenomenon carefully and properly, because the outcome has far-reaching effects. Once we attribute 'excesses' or 'counterfeits' to Pentecostalism we legitimize it and bring it into the Christian fold.
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- Let me give just one example of charismatic activity that is not counterfeit – though it is often referred to as such...tongues. Commonly today, Pentecostals claim their own ‘tongues’ to be of God whilst they call charismatic tongues ‘counterfeit’. Reformed Christians follow this anecdotal image. The problem is, both charismatic and Pentecostal ‘tongues’ are false! In scripture a ‘tongue’ is a normal foreign language, not a heavenly language that no-one can possibly understand. So, that makes all the ‘tongues’ used by both camps unique manifestations of Satan (or, sometimes, of one’s own sinful psychological output – though this also comes from an evil source). They are not ‘counterfeits’ because they do not mimic the real thing. One is a foreign language and the other is a badly cobbled-together form of gobbledegook. This is a central truth to understand, because Pentecostalism mainly hinges on tongues.
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- Judge the facts for yourselves as we now look at the Azusa Street antics...
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- 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 tongues and slaying in the spirit are unbiblical. They were the basis of the Azusa Street activities which gave birth to Pentecostalism.
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- David du Plessis, a much revered figure in Pentecostalism, admitted that slaying in the spirit should be avoided because it brought ‘nothing but trouble’ (quoted by Cardinal Suenens). God’s phenomenon do not bring this kind of trouble. Satan’s activities do.
- A blanket of silence is thrown over slaying and 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 tongues (the very foundation of Pentecostalism) are both unbiblical, then they are of Satan. So, if both these phenomena are admitted to be 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 (kissing cousins) have fudged the issue with bamboozling words and arguments.
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- WIMBER – A SON OF AZUSA STREET
- 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. Lies have been told about Wimber’s charismatic start, and lies are weaved into every charismatic wave and activity. The lies are spoken by charismatics themselves in order to boost their own movement, by twisting or lying about what really happened. So beware when listening to the glowing reports of charismatics!
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- 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 Pentecostal 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).
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- 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?

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- "...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...was...under high nerve pressure...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!'.
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- 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.
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- ...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." (An eyewitness account in 'Demons and Tongues' by Alma White; Pillar of Fire Publishers, 1949). Classic early Pentecostalism – and classic 1990's charismaticism. Both the same!
-
- 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). 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 in the previous century – see BTM article) 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).
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- 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.' "
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- 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.

-
- He knew nothing of what he had done for ten hours! The same evil as we see today in charismatic meetings. If you are a Pentecostalist, can you not see it is evil? That your roots are in Satan and not in God? That those you revere were themselves controlled by demons? If not, read on...
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- **SLAYING PLUS TONGUES EQUALS REVIVAL?**
- When W. J. Seymour preached at Azusa Street, the meetings were called a ‘revival’. Why? Because 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 hypnosis (see BTM Article on the subject).
-
- One who took part in these early years, Bartleman, said: “At Eighth and Maple Streets such a divine ‘weight of glory’ was upon us we could only lie on our faces. For a long time we could hardly remain seated even...” (‘Another Wave Rolls In’, by Bartleman. Voice Publications. 1962). And: “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.”
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- 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.
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- 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.” (‘Demons and Tongues’). 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.
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- Significantly, Seymour, a leader of the movement, “ultimately repudiated the initial evidence teaching (speaking in tongues) as providing an open door for witches and spiritualists and free lovism.” (‘Dictionary of P & C Movements’). Parham, the ‘father’ of Pentecostalism, had this to say about Azusa: “Men and women, whites and blacks, knelt together or fell across one another; frequently, a white woman, perhaps of wealth and culture, could be seen thrown back in the arms of a big ‘buck nigger’, and held tightly thus as she shivered and shook in freak imitation of Pentecost. Horrible awful shame!” Yes, that was the leader of the movement talking! (‘Fields White Unto Harvest’, by James Goff Jnr. University of Arkansas Press, 1988). In those days these were scenes of degradation and immorality. Before he left Azusa Street, Parham said “God is sick at His stomach” because of the ‘animalism’ going on there. (Shumway). All of these things and more go on at Wimber and other charismatic meetings. Now we come to worse facts...
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- **WITCHES AND MEDIUMS**
- 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 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.
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- 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.
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- 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.
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- 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.
-
- Bartleman tells us that the folk at the church were petrified by the occultists: "...spiritualists, hypnotists...all the religious soreheads and crooks and cranks came...We had the most to fear from these...This condition cast a fear over many which was hard to overcome. It hindered the spirit so much. Many were afraid to seek God for fear the devil might get them." A revival? Never! This is the kind of fear generated by the might of Satan, not by God. God cannot be hindered by Satan.
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- As Mikhael points out – Seymour was a false apostle. But no more so than all others who follow in his footsteps. If God works through a Pentecostalist it can only be by special divine intervention, over and

Speaking in Tongues

By: Lehman Strauss , Litt.D., F.R.G.S. ([Bio](#))

Also available in: 

Also available in: [Spanish](#)

Introduction

This is not the final chapter to be written on the subject of speaking in tongues. Men (and women) will be having their say until our Lord returns to settle this matter once and for all time. It is difficult to say how, when and where the modern tongues movement began. In the many pamphlets and books I have examined opinions differ. We do know that the phenomenon of tongues-speaking is widespread, and it is likely that no issue in Christendom has caused as wide a split in its ranks in modern times as has speaking in tongues.

Full Article: http://www.bible.org/page.php?page_id=393

Go to 20th Century tongues refuted section: <http://www.bible.ca/tongues.htm>

Go To Start: WWW.BIBLE.CA

AZUSA STREET: http://www.scionofzion.com/azusa_street.htm

THE STRANGE EARLY HISTORY OF PENTECOSTALISM

June 14, 2006 (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, fbns@wayoflife.org; for instructions about subscribing and unsubscribing or changing addresses, see the information paragraph at the end of the article) -

The following is an excerpt from our new book "The Pentecostal-Charismatic Movements: The History and the Error," available from Way of Life Literature.

The Pentecostal movement traces its founding to the "tongues speaking" that broke out at Charles Parham's Bible School in Topeka, Kansas in 1901 and at the Azusa Street Mission in Los Angeles in 1906.

The stage was set by the late 19th century for Pentecostalism to be birthed. The holiness movement had produced a frenzy of spiritual excitement and a lusting after "second blessings" and "second baptisms." Men such as John Dowie and Frank Sandford had set the stage with their emphasis on divine healing and the expectation of an end-times miracle revival and the reestablishment of apostolic sign gifts, including tongues speaking.

CHARLES PARHAM

By any reckoning Charles Parham (1873-1929) is a key figure in the birth of Pentecostalism. He was ordained as a Methodist, but "left the organization after a falling out with his ecclesiastical superiors" (Larry Martin, *The Topeka Outpouring of 1901*, p. 14). In a restless search for religious instruction he visited the ministries of a number of strange holiness, faith-healing, and latter rain teachers, picking up various heresies along the way, which he eventually merged together into his Pentecostal theology.

Prior to the turn of the century, Parham observed the meetings of Benjamin Irwin, founder of the Fire-Baptized Holiness Church, and was deeply influenced by Irwin's "third blessing" doctrine (the blessing of salvation, the blessing of power, and the blessing of sinless perfection). As we have seen, Irwin taught that it was necessary for the Christian to seek the "baptism of fire" for power and perfection. Pentecostal historian Vinson Synan admits this connection:

"THE FIRE-BAPTIZED HOLINESS CHURCH SERVED AS AN IMPORTANT LINK IN THE CHAIN THAT LATER PRODUCED THE MODERN PENTECOSTAL MOVEMENT. By teaching that the baptism of the Holy Ghost was an experience separate from and subsequent to sanctification, it laid the basic doctrinal premise of the later movement. It is probable that Charles F. Parham, the man who initiated the Pentecostal revival in Topeka, Kansas, in 1901, received from Irwin the basic idea of a separate baptism of the Holy Ghost following sanctification. Indeed, for a time in 1899, Parham promoted the 'baptism of fire' in his *Apostolic Faith* magazine" (Synan, *The Holiness-Pentecostal Tradition*, p. 59).

Parham adopted the heresy of annihilation from his Quaker grandfather-in-law, David Baker, denying the eternal punishment of the wicked and believing, rather, that that the unsaved would be annihilated in hell.

In 1898 Parham came under the influence of the aforementioned Frank Sandford, and in 1900 Parham traveled to Chicago to study the ministry of John Dowie and to examine Zion City.

Like Sandford and Dowie, Charles Parham taught that physical healing is the Christian's birthright and he railed against the use of medicine and doctors. He taught that it was always God's will to heal sicknesses. In the Sept. 13, 1899, issue of his Apostolic Faith magazine, Parham replied to the question of whether the Bible forbids the use of medicine by exclaiming, "We say yes, most emphatically YES" (emphasis his).

An issue of Christian History magazine (Issue 58, Vol. XVII, No. 2, 1998) contains a photo of Parham and seven of his followers standing on the steps of the Carthage, Missouri, courthouse. The year was 1906 and Parham is holding a flagpole with banners reading "Apostolic Unity." The others are holding banners proclaiming "Truth, Faith, Life, Victory, HEALTH." They were making a statement of their doctrinal position that health is a guaranteed part of the Christian life.

Parham was the first Pentecostal preacher to pray over handkerchiefs and mail them to those who desired his ministrations (James Goff Jr., *Fields White Unto Harvest*, p. 104).

In spite of his teaching that it was always God's will to heal and that medicine and doctors must be shunned, one of Parham's sons died at age 1 of a sickness that was not healed. He died, in fact, two months after the outbreak of "tongues" at Parham's Bethel Bible School in Topeka. Another son died at age 37. Most of those who attended Parham's meetings were not healed. In October 1904 a nine-year-old girl named Nettie Smith died. Her father was an avid follower of Parham and refused medical treatment for his daughter. The little girl's death turned local public opinion against Parham because her sickness was treatable and the community considered her death unnecessary. Parham himself suffered various sicknesses throughout his life and at times was too sick to preach or travel. For example, he spent the entire winter of 1904-05 sick and bedridden (James Goff Jr., *Fields White Unto Harvest*, p. 94), in spite of his own doctrine that healing is guaranteed in Christ's atonement.

In the March 22, 1899, issue of the Apostolic Faith magazine Parham listed his beliefs: "salvation by faith; healing by faith, laying on of hands, and prayer; sanctification by faith; coming (pre-millennium) of Christ; the baptism of Holy Ghost and Fire, which seals the Bride and bestows the gifts."

Thus we see the combination of the various doctrines he had gathered in his travels. He also believed in the annihilation of the unsaved and taught that there were two separate creations, and that Adam and Eve were of a different race than people who allegedly lived outside of the Garden of Eden. The first race of men did not have souls, he claimed, and this race of unsouled people was destroyed in the flood. Parham believed that only those who received the latter days Spirit baptism and spoke in tongues would make up the bride of Christ and would be "sealed for the Marriage Supper of the Lamb" and that these would have a special place of authority at Christ's return. He believed in a partial rapture composed of tongues speakers. From John Dowie, Parham

adopted the heresy that Anglo-Saxons are Israelites. He associated often with the Ku Klux Klan and believed that interracial marriages caused the flood of Noah (Martin, *The Topeka Outpouring of* 1901, p. 19). He did not believe that black people could be sealed as part of the bride of Christ.

After his visits with Dowie and Sandford, Parham established the BETHEL BIBLE SCHOOL IN TOPEKA, KANSAS. It was patterned after Sandford's ministry and was opened in October 1900 in a 30-room building called "Stone's Folly." It was so named because the owner, whose name was Stone, was unable to complete the building before going bankrupt. Parham was convinced that Christ's return would be preceded by a latter rain outpouring of signs and wonders and he believed that tongues was the evidence of the baptism of the Holy Spirit. He further believed that the tongues would be real earthly languages that would enable missionaries to preach the gospel to the ends of the earth without having to learn foreign languages. According to Parham's teaching, those who received the latter rain baptism and tongues would form the bride of Christ and would rule with Him at His coming.

Parham urged his students to seek this experience, and in this context he laid hands on one of his Bible school students, AGNES OZMAN, on January 1, 1901, and she allegedly began to speak in Chinese and later in Bohemian. She spoke while in a trance (*Topeka State Journal*, Jan. 9, 1901). Subsequently, Parham and others at the small Bible school allegedly also began to speak in tongues. They even claimed that cloven tongues of fire appeared over the heads of the tongues speakers.

Parham said that language professors and other linguistically educated people confirmed that the tongues the students were speaking were languages, but this has never been confirmed. Newspaper reporters of the day described the phenomenon merely as "gibberish."

The only actual record we have of one of the "tongues" spoken by Parham's students was written by a reporter of the *Topeka State Journal*:

"Mr. Parham called Miss Lilian Thistlethrate [Thistlethwaite] into the room and asked her if she could talk some. She at first answered that the Lord had not inspired her to say anything but soon began to utter strange words which sounded like this: 'Euossa, Euossa, use rela sema calah mala kanah leulla ssage nalan. Ligne logle lazie logle. Ene mine mo, sah rah el me sah rah me.' These sentences were translated as meaning, 'Jesus is mighty to save,' 'Jesus is ready to hear,' 'and 'God is love'" ("*Hindoo and Zulu Both Are Represented at Bethel School*," *Topeka State Journal*, Jan. 9, 1901).

Ligle logle lazie logle!!!! Ene mine mo!!!! This is exactly the type of "tongues" I have heard dozens of times at Pentecostal and Charismatic meetings in various parts of the world, but it is childish nonsense.

In 1914 Charles Shumway diligently sought evidence to prove that early Pentecostal tongues were real languages, but he failed to find even one person to corroborate the claims that had been made (James Goff, Jr., *Fields White Unto Harvest*, Fayetteville: University of Arkansas Press, 1988, p. 76). "In his 1919 Ph.D. dissertation, Shumway censured the local *Houston Chronicle* for credulous reporting and stated that 'letters are on hand from several men who were government interpreters in or near Houston at the time [when Parham conducted a Bible school there], and they are unanimous in denying all knowledge of the alleged facts'" (Goff, p. 98).

After examining the "tongues" spoken at the Azusa Street mission led by William Seymour, Holiness leader W.B. Godbey concluded that they were not languages (G.F. Taylor, *The Spirit and the Bride*, Falcon, NC: by the author, 1907, p. 52).

The *Rocky Mountain Pillar of Fire* (a holiness publication) for September 12 and November 14, 1906 contained the following accounts:

"This Hindu can talk in six different languages and says he has never heard any of them at the 'Tongue meeting.' One of the languages he can talk is Arabian and some of the people at those meetings claim to talk that language, but he said it sounded like a lot of turkey gobblers" (Sept. 12, 1906).

"A gentleman, who has for years been at the head of a missionary work in India, has just been to Los Angeles with the view of securing some missionaries for his field who profess to have the gift of tongues. He came back stating he could find no one who could really speak in any of the languages of India with which he is acquainted" (Nov. 14, 1906).

Many linguists who have studied the "tongues" of Pentecostals and Charismatics have come to the same conclusion. William J. Samarin, professor of linguistics at the University of Toronto, summarized his research as follows:

"Over a period of five years I have taken part in meetings in Italy, Holland, Jamaica, Canada, and the United States. I have observed old-fashioned Pentecostals and neo-Pentecostals; I have been in small meetings at private homes as well as in mammoth public meetings; I have seen such different cultural settings as are found among the Puerto Ricans of the Bronx, the snake handlers of the Appalachians .. Russian Molakans in Los Angeles. ... It is extremely doubtful that the alleged

cases of xenoglossia [languages] among charismatics are real. Any time one attempts to verify them he finds that the stories have been greatly distorted or that the 'witnesses' turn out to be incompetent or unreliable from a linguistic point of view. ... GLOSSOLALIA IS INDEED LIKE LANGUAGE IN SOME WAYS, BUT THIS IS ONLY BECAUSE THE SPEAKER (UNCONSCIOUSLY) WANTS IT TO BE LIKE LANGUAGE. YET IN SPITE OF SUPERFICIAL SIMILARITIES, GLOSSOLALIA IS FUNDAMENTALLY NOT LANGUAGE" (Samarin, Tongues of Men and Angels, 1972, pp. xii, 112, 113, 227).

The Gospel Message, published in Kansas City, in October 1906, contained the following testimony:

"We were acquainted with Mr. Chas. Parham many years ago, and when he visited Kansas City with his workers after he had made his statements regarding the wonderful blessing that had come to his school in Topeka, we invited him to visit us with his followers and tell us about this experience. They accordingly came, and before the meeting we told him that there were those present that could speak Spanish, German, Arabic, and Swedish, and that if any of his people could speak in other tongues, we would be glad to hear them in one or more of these: they had, however, no liberty that night but told something of their past experience, and their strange writings which had been reported as the work of the Holy Spirit. When, however, we asked Mr. Parham pointedly and publicly if he knew certainly whether these writings were of the Holy Spirit, or just scribblings, he candidly said he did not know, but that he was having them, or would have them, investigated, but a report of such investigation has never reached us" (reprinted from Larry Martin, Skeptics and Scoffers, pp. 47-48).

This reminds us that every time someone attempts to test Pentecostal tongues or healings or other "signs and wonders" objectively, they prove to be either completely bogus or strangely illusive. The most amazing signs and wonders always happen some place far away or long ago and are otherwise not verifiable.

In 2002 I visited the Kansas State Research Library in Topeka and got a photo of the building where Parham had his Bible School (which was destroyed by a fire in December 1901). I also found some old newspaper articles and other documents about Parham's school.

Two articles give the testimony of S.J. Riggins, a student who left the school, claiming that the other students were merely speaking "gibberish."

"I believe the whole of them are crazy,' said Mr. Riggins to a Capital reporter. 'I never saw anything like it.' They were racing about the room talking and gesticulating and using this strange and

senseless language which they claim is the word from the Most High. .. 'I do not believe their senseless jargon means anything. I am trying to be an earnest Christian. ... When I left the 'congregation' today, I told why I did so, with all the earnestness at my command. .. Mr. Riggins said that some of Miss Auswin's [Ozman's] writing, which she claimed to be inspired, was submitted to a Chinaman here in Topeka with the honest intention of seeing if he could translate it. The Celestial threw up his hand and said: 'Me no understand. Takee to Jap.' Mr. Riggins told this story without a suspicion of levity and if he put any humor in it at the last it was done unconsciously, for he seemed terribly in earnest" (Topeka Daily Capital, Jan. 6, 1901).

"They began to claim the gift of tongues and the gift of discernment, and each talked a different kind of gibberish, claiming to be inspired by God, and that they talked one of the foreign languages. ... I was not under the influence, and could see that the students of the school had been led to this extreme through their fanaticism, and finally decided to leave the school. Accordingly last Saturday morning I went away, but before going, I called the inmates of the building together and explained to them my reasons for leaving. I told them they were under the influence of the evil one, and that the best thing they could do would be to leave the school, as I was doing. They all laughed at me, and I left the school, and do not intend to return.'...

"About fifteen members of the colony have now been given the gift of tongues and when a State Journal reporter called at the school this morning each of the favored ones were called up and spoke a few sentences in strange and unnatural way outlandish words which they neither know the meaning of nor the language to which they belonged. .. It is a peculiar sight to see a whole room full of the men and women of the school sitting around, occasionally breaking out with brief outbursts of talk in one of the many languages which they claim to speak, and writing the quaint and indistinguishable hieroglyphics which they believe to be the characters for words in the Syrian, Chinese, Japanese, Arabic and other languages" (Topeka State Journal, Jan. 7, 1901).

We are convinced that Riggins was correct in his assessment that Parham and his students were speaking gibberish and practicing fanaticism under the influence of the evil one.

Consider this description by Parham of what his students were doing the day after Ozman began her tongues-speaking career:

"The next day I went down town and upon my return found ALL THE STUDENTS SITTING ON THE FLOOR TALKING IN UNKNOWN TONGUES, NO TWO TALKING THE SAME LANGUAGE, AND NO ONE UNDERSTANDING HIS OR HER NEIGHBOR'S SPEECH" (Topeka Mail and Breeze, Feb. 22, 1901).

This is strictly contrary to the Bible's instruction about the use of tongues. The Bethel Bible School "tongues" in January 1901 was confusion, which the Bible says is not of God (1 Cor. 14:33). The

Bible says that tongues are not to be used unless they are interpreted and even then, the gift is to be exercised by only one speaker at a time (1 Cor. 14:23-28). Further, women are not to speak (1 Cor. 14:34).

Parham claimed that Ozman was unable to speak in English for three days after her initial tongues experience. Her own testimony was that "many times we could only talk in other tongues" (Martin, The Topeka Outpouring of 1901, p. 88).

To the contrary, the Bible says a genuine prophet or tongues-speaker is in control of himself. "And the spirits of the prophets are subject to the prophets" (1 Cor. 14:32). Ozman's uncontrollable "tongues" were not of God.

The lack of control over the "tongues" was also described by Lillian Thistlethwaite, another student at Parham's Bible school.

"My tongue began to get thick and great floods of laughter came into my heart. I could no longer think words of praise, for my mind was sealed, but my mouth was filled with a rush of words I didn't understand. I tried not to laugh for I feared to grieve the Spirit. I tried to praise Him in English but could not, so I just let the praise come as it would in the new language..." (Martin, The Topeka Outpouring, p. 61).

This is contrary to what we see in the book of Acts and the Epistles.

As we have seen in the previously quoted newspaper accounts, Parham's students not only claimed to speak in tongues but also to write in them. They claimed these writings were foreign languages, such as Chinese, but when they were examined by knowledgeable people, they were found to be mere indecipherable scratchings (Goff, p. 76). The Topeka Daily Capital printed an example of Ozman's "inspired writings," and it can still be seen in the Kansas State Research Library. It was nothing more than childish scratchings. The people were deluded, plain and simple. The press called the writings "quaint and indistinguishable hieroglyphics" (Goff, p. 80).

A reporter for the Topeka State Journal observed Agnes Ozman when she was allegedly writing by inspiration:

"Miss Ozman sat at a desk writing some letters which were to be posted that morning. Shortly after finishing the letters she sat down to write again and immediately announced that her hands utterly refused to write the characters of the English language. And with her hands unconsciously formed the characters of some language, but she was not able to state which. She did not interpret the

marks. IN WRITING THE CHARACTERS, THE MUSCLES OF MISS OZMAN'S HANDS SEEM TO CONTRACT AND SHE MADE THE MARKS IN A SPASMODIC FASHION, HER HAND RATHER JERKING BACK AND FORTH to make the scrawls" ("Hindoo and Zulu Both Are Represented at Bethel School," Topeka State Journal, Jan. 9, 1901).

This is the same phenomenon that occurs with New Age automatic writing, which is clearly demonic. There is not a hint of such a thing in the New Testament Scriptures.

The early Pentecostals thought they would be able to preach in foreign languages through the gift of tongues. Parham is quoted as follows in a newspaper article from that day:

"It is a wonderful work, coming as it does on the eve of the twentieth century. We have for long believed that the power of the Lord would be manifested in our midst, and that power would be given us to speak other languages, and that the time will come when we will be sent to go into all the nations and preach the gospel, and that THE LORD WILL GIVE US THE POWER OF SPEECH TO TALK TO THE PEOPLE OF THE VARIOUS NATIONS WITHOUT HAVING TO STUDY THEM IN SCHOOLS" (Topeka State Journal, Jan. 7, 1901).

"We have received several messages to go into all the world and preach the gospel, and we must obey the command. A PART OF OUR LABOR WILL BE TO TEACH THE CHURCHES THE USELESSNESS OF SPENDING YEARS OF TIME PREPARING MISSIONARIES FOR WORK IN FOREIGN LANDS WHEN ALL THEY HAVE TO DO IS TO ASK GOD for power and then have faith that the power will come" (Parham, quoted in Kansas City Times, Jan. 27, 1901).

As it turned out, they were deceived in this as they were in everything else.

Alfred Garr and his wife went to India expecting to speak in supernatural languages, but they quickly learned that it was a delusion. May Law and Rosa Pittman went to Japan expecting to preach in Japanese but when they found that no one could understand their "tongues" they moved on to Hong Kong, thinking that they must have the gift of Chinese instead, but they were no more successful there. T.J. McIntosh was the first Pentecostal missionary to Macau, and though he fully expected to speak fluent Chinese his hopes were soon dashed.

"Numerous other Pentecostal missionaries went abroad believing they had the miraculous ability to speak in the languages of those to whom they were sent. These Pentecostal claims were well known at the time. S.C. Todd of the Bible Missionary Society investigated eighteen Pentecostals who went to Japan, China, and India 'expecting to preach to the natives in those countries in their own tongue,' and found that by their own admission 'in no single instance have [they] been able to

do so.' AS THESE AND OTHER MISSIONARIES RETURNED IN DISAPPOINTMENT AND FAILURE, PENTECOSTALS WERE COMPELLED TO RETHINK THEIR ORIGINAL VIEW OF SPEAKING IN TONGUES" (Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism*).

Parham's Bible school in Kansas closed down within months and he moved to Texas to establish churches. He also started a new Bible school in Houston.

The new movement was called THE APOSTOLIC FAITH, and it grew quickly and split into many factions. The Dictionary of Pentecostal and Charismatic Movements notes that "Parham's contributions to Pentecostalism included the particularly acute level of 'latter rain' millenarianism." Parham's first book was titled *Kol Kare Bomidbar*, which is Hebrew for "A Voice Crying in the Wilderness." He considered himself a latter days John the Baptist, announcing a new dispensation of the Spirit. He gave himself the title "Projector of the Apostolic Faith." When one of Parham's co-evangelists, Lilian Thistlethwaite, wrote an account of the Topeka, Kansas, "revival," she entitled it "The Wonderful History of the Latter Rain."

In the summer of 1907 Parham was arrested in San Antonio, Texas, on a charge of sodomy. The charge was dropped by the authorities without comment and Parham refused to explain. "Marred by scandal, he spent the final two decades of his life alienated from the bulk of the movement he had begun. ... At the time of Parham's death in 1929, he was almost unknown among the developing second generation of the Pentecostal denominations. Yet to no one individual did the movement owe a greater debt" (*The Pentecostal and Charismatic Movements*).

Because of the charge of sodomy, W.F. Carothers and Howard Goss disfellowshipped Parham from the Apostolic Faith organization he had founded (Larry Martin, *The Life and Ministry of William J. Seymour*, p. 271).

When Parham visited Zion City after this and tried to raise a following there, Wilbur Glenn Voliva put up a billboard warning the inhabitants of the city as follows:

"You know that this city is the private headquarters of the Christian Catholic Apostolic Church, and a place of residence for its officers and members. Those who break in here and attempt to hold meetings of any kind, especially to run a disgraceful monkey-house, are nothing but thieves and thugs. Old Parham from Sodom made fools and monkeys out of you. Either repent of your idiotic performances, and line up for God and Zion, or pack up your stuff and get out of here, and establish a zoo somewhere else. W.G. Voliva."

In 1908 Parham raised funds to travel to the Holy Land on an archaeological expedition to search for the lost Ark of the Covenant. He told the press that he had information about its location and that finding the Ark would fit into the end-times scheme. By December he announced that he had sufficient funds and traveled to New York, allegedly to begin his journey to Jerusalem. He never purchased a ticket to the Middle East and returned home dejectedly in January 1909, claiming he was robbed after arriving in New York.

WILLIAM SEYMOUR AND THE AZUSA STREET MISSION

One of the students at Parham's Houston Bible school was William J. Seymour (1870-1922), a black evangelist who accepted Parham's doctrine and carried it to Los Angeles, California.

The mission established by Seymour on Azusa Street in Los Angeles in 1906 has become famous as the birthplace of the Pentecostal movement. Meetings were held seven days a week for three years. Visitors attended from around the world, seeking their own "personal Pentecost," and their testimonies and the preaching of missionaries sent out from the Azusa Street mission created a whirlwind of growth for the burgeoning Pentecostal movement.

Pentecostal historian Vinson Synan observes: "The Azusa Street revival is commonly regarded as the beginning of the modern Pentecostal movement. In addition to the ministers who received their Pentecostal experience directly at Azusa Street, thousands of others were influenced indirectly" (Synan, *The Holiness-Pentecostal Tradition*, pp. 105,130).

During 1901 and 1902 Seymour had attended Martin Knapp's "God's Bible School" and joined the "Evening Light Saints" in Cincinnati. He adopted the unscriptural doctrine of entire sanctification, believing that two "works of grace" were required to save and cleanse a man. One first had to be born again through faith in Christ then subsequently sanctified through a second work of grace.

Seymour believed that the true church was being restored in an end-times miracle revival. In 1903 he attended Parham's Bible school in Houston. There he became committed to another false doctrine, that the Christian must subsequently be "baptized in the Holy Spirit with the initial evidence of tongues."

In early 1906 Seymour was invited to Los Angeles to pastor a small holiness group which, at the time of the invitation, was pastored by a woman, Julie Hutchins. The group was formed of people that had been disciplined out of the Second Baptist Church for the "second blessing" sinless perfection heresy.

Upon his arrival in Los Angeles, Seymour preached only a few times before being locked out of the church that had invited him. His doctrine that tongues-speaking was the initial evidence of the baptism of the Holy Spirit was not well received.

Seymour moved his meetings to a private home and then to a former African Methodist Episcopal church building at 312 Azusa Street, and strange things began to happen. The meetings began in April 1906 and lasted more than three years. Large numbers of people visited Azusa Street to seek their own Pentecost, subsequently taking the Pentecostal theology and experience back to their homes.

The meetings began in the mornings and continued for 10 hours and more. There was no order of services and usually no one was leading. "Whoever was anointed with the message would stand and deliver it. It might be a man, woman, or child" (Larry Martin, *The Life and Ministry of William J. Seymour*, p. 186).

Seymour rarely preached. Instead, much of the time he put his head down in an empty packing crate that served as the pulpit and prayed. Pastoral oversight was minimum, to say the least.

People sang out at the same time but "with completely different syllables, rhythms, and melodies" (Ted Olsen, "American Pentecost, *Christian History*, Issue 58, 1998). They called this the "Heavenly Choir." Seymour's wife, Jennie, claimed that she could sing "under the power of the Spirit in many languages" and even play the piano by divine inspiration (Martin, *The True Believers*, p. 58).

The services were characterized by much confusion: dancing, jumping up and down, falling, trances, slaying in the spirit, "tongues," jerking, hysteria, strange animal noises, "holy laughter," spiritual muteness" or people trying to speak and unable to do so, etc. The seekers would be "seized with a strange spell and commence a jibberish of sounds." Seymour said, "Often when God sends a blessed wave upon us, we all may speak in tongues for awhile..." (Martin, p. 188). A Los Angeles Times reporter observed that the participants "work themselves into a state of mad excitement in their peculiar zeal." A very sympathetic biographer of William Seymour admits that "at times the meetings would become so boisterous that the police were called" (Martin, *The Life and Ministry of Seymour*, p. 188).

Seymour taught the people to cry out to God and demand sanctification, the baptism with the Holy Ghost, and divine healing (Synan, *The Holiness-Pentecostal Tradition*, p. 99).

Shaking was a large part of the Azusa experience. The first case of tongues-speaking under Seymour's ministry was by Edward Lee, who was convinced that people shake and speak in tongues when God's power comes upon them after he saw an alleged vision of Peter and John shaking while speaking in tongues (Larry Martin, *The Life and Ministry of William J. Seymour*, p. 142).

One man shook so violently under Seymour's ministry that an ambulance was called. When the man who was shaking told the doctor, "Don't touch me, this is the power of God," the doctor wisely replied, "If that is the power of God it is giving you a devil of a shaking" (Martin, p. 306).

Spirit slaying was also a large part of the Azusa Street meetings. When Seymour laid hands on Edward Lee, he "fell to the floor like a dead man" (Ibid., p. 143).

The first woman to speak in tongues at Azusa, Jennie Moore, first fell to the floor (Ibid., p. 146).

Seymour also fell down "like he was dead" when he first spoke in tongues (Ibid., p. 148).

"At times men would fall all over the house, like an army slain on the battle field..." (Ibid., p. 179).

The same lack of control over the "tongues" and other phenomena that we have seen at Parham's Bible School in Topeka was evident at Azusa Street. Jennie Moore, who later married William Seymour and eventually became the pastor of the Azusa Street Mission herself, was employed by a wealthy couple as a cook. When she burst out in "tongues" before her surprised employers, they feared she was going insane, and rightfully so (Martin, *The True Believers*, p. 112). Later she "came under the power" and burst out in "tongues" during a Methodist church service.

Though William Seymour and Charles Parham have been called "the co-founders of world Pentecostalism"

(<http://www.oru.edu/university/library/holyspirit/sefaz.html>), Parham never accepted the Azusa Street experience as genuine.

When Parham visited the meetings in October 1906, he was shocked by the confusion of the services. He was dismayed by the "awful fits and spasms" of the "holy rollers and hypnotists." He described the Azusa "tongues" as "chattering, jabbering and sputtering, speaking no language at all" (Synan, p. 102). The Azusa Street meetings were so wild that Parham condemned them with the term "sensational Holy Rollers." He said that the Azusa Street meetings were largely characterized by manifestations of the flesh, spiritualistic controls, and the practice of hypnotism (Sarah Parham, *The Life of Charles F. Parham*, Joplin, MO: Tri-state Printing, 1930, p. 163). When

Parham arrived in Azusa Street in 1906, he began his first sermon by telling the people that "God is sick at his stomach" because of the things which were occurring at Azusa (Charles Shumway, A Study of the "Gift of Tongues," A.B. thesis, University of California, 1914, pp. 178, 179; cited by Goff, Fields White Unto Harvest, p. 131).

According to Parham, two-thirds of the people that professed Pentecostalism in his day were "either hypnotized or spook driven" (Sarah Parham, Life of Charles Parham, p. 164).

Parham never changed his opinion. To the end of his life, he denounced Azusa Street as a case of "spiritual power prostituted." Thus the "father of Pentecostalism" roundly rejected the Azusa Street meetings as phony, manipulated, and demonic!

Though there were many reports about healing and financial miracles at Azusa, the bank eventually foreclosed on the church's property and Seymour died young at 52 years old and was in poor health for a long before that. A few months before his death Seymour was described as "worn, tired, and decrepit" (John Matthews, Speaking in Tongues, 1925, p. 14).

More than 30,000 attended the centennial celebrations of the Azusa Street Mission in Los Angeles in April 2006.

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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 practising 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 know if this is still a valid address-Scott**

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 know if this is still a valid address-Scott**

I found website regarding these videos:

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



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.

Example 3

Kenneth Copeland asks Satan to tie up the money that is coming in through the movement. He can be heard saying the words. "**Tie my money Satan.**"

Example 4

Kenneth Copeland says the words, "**I bun you Satan our lord tie the money**" as a man is doing a sort of running dance after Rodney Howard Browne lays his hand on him and tells him to run with the move of God.

Example 5

Rodney Howard Browne says the words, "**Hooray for Satan in un `elp us you're here**" while the man is still doing the running dance.

Example 6

Rodney Howard Browne communicating with Satan says the words, "**Socoro devil socori ba ba ba ba in un `elp us.**"

Example 7

Kenneth Copeland says the words, "**Yes, yes, yes forwards I'ma ina im, im in sins**" and then he has a good laugh.

Example 8

Kenneth Copeland says the words, "**Bonshkoshte ba ba bug our devil**" while doing the sign of allegiance to Satan.

Example 9

Kenneth Copeland begins speaking in what is supposed to be tongues by saying the words, "**Yeah I like my devil**".

Example 10

Kenneth Copeland waving his left hand and disguisingly doing the sign of allegiance to Satan while at the same time saying the words, "**Yep I'm a demon**".

Example 11

Kenneth Copeland speaking in his supposed tongues language says the words, "**A b . . hole monendo I got a demon**".

Example 12

As Rodney Howard Browne works upon the audience getting them into a passive state of mind, Kenneth Copeland can be heard calling personally upon the devil to give a demon to the people in the audience. He says the words, "**My devil now give a demon in em**" and Rodney Howard Browne says yeah, yeah, in agreement as Kenneth Copeland is saying those words.

Example 13

A demon speaks out of a lady that Rodney Howard Browne ministers to, says the words, "**Move Satan master**" as the lady is manifesting the laughter and demonic tongues.

Example 14

Rodney Howard Browne says the words, "**Our Satan was moving her**" referring to the lady who manifests the laughter and demonic tongues.

Example 15

Kenneth Copeland says the words, "**There goes our ba ba, there Saton under**" as Rodney Howard Browne begins to minister to the lady who experiences the laughter and demonic tongues.

Example 16

Kenneth Copeland disguisingly says the words, "**She'll be gone easy**" by saying, "**She'll by gone easy**" referring to the lady who goes under Satan's power and manifests the laughter and demonic tongues.

Example 17

Kenneth Copeland while trying to pronounce the word 'faithful' says the 'f' word, he says, "**F, fa, f . . k**" and then quickly begins to speak in tongues to cover up what he said by making out that it was all tongues.

Example 18

A demon speaks out of someone in the audience who is experiencing the movement and says the words, "**Our Satan's with us**" before Kenneth Copeland pretends to make Rodney Howard Browne slump onto the floor by the power of the Holy Spirit.

Example 19

Kenneth Copeland says the words, "**Bind him, I hear thee, my boy, my Satan's in me**" in disguised English just as Rodney Howard Browne is about to fake the fall pretending that he is being overpowered by the presence of God.

Example 20

Kenneth Copeland disguisingly says the words, "**F . . k your mother, the devil's in me, yes**"

while pretending to be speaking in tongues, and then begins to prophecy over Rodney Howard Browne.

Example 21

Kenneth Copeland communicating with Satan says the words "**Busundra my Satan**" after he ends prophesying over Rodney Howard Browne.

Example 22

As Rodney Howard Browne is ministering the laughter Kenneth Copeland makes a statement that shows that these men worship Bacchus, the god of wine. He says the words, "**Don't f.. k me don't take our Bacchus.**"

Example 23

As Rodney Howard Browne is repeating the words, "have a drink of the new wine, have a drink of the new wine", Kenneth Copeland can be heard disguisingly calling upon Satan. He says the words, "**Come our Satan**".

Example 24

Stacey Carnpbell , one of the leading ladies of the movement gets taken over by evil spirits and begins channelling.

Example 25

Kenneth Copeland asks Satan to move by jumbling the words that he says, instead of saying, "move over my beast" he says the words, "**Beast move over my**".

Example 26

Mike Evans says the words, "**Take over my Satan**" when he is being ministered to by Kenneth Copeland and Rodney Howard Browne. When he says this Rodney Howard Browne breaks out in laughter at Mike Evans poor effort in trying to disguise the word "Satan".

Example 27

Mike Evans continues to communicate and call upon Satan while receiving ministry for Kenneth Copeland and Rodney Howard Browne. He says the words, "**Naughty pa rule my Satan, naughty master**" as he is making out to be speaking in tongues.

Example 28

Kenneth Copeland says some words in tongues that cause Mike Evans to fall back onto the floor. Then in his next bit of tongues he disguisingly tells Rodney Howard Browne that it was Satan their master who did it. He says the words, "**Warst our Satan master.**"

VIDEO TAPE B

Example 29

Dennis Bourke comes forward for ministry when called by Kenneth Copeland to come and take the mark of the beast. As he is receiving ministry from Kenneth Copeland he lifts his head up in the air and says the words, "**Our devil beast.**"

Example 30

Female demonic voice and Dennis Bourke combine to say, "**Our Satan's here**" (female voice), "**Yes he is**" (Dennis Bourke) while Dennis Bourke is manifesting.

Example 31

Kenneth Copeland quickly says the words, "**B.stard master Satan help me I'm a demon**" when pretending to be speaking in tongues.

Example 32

Kenneth Copeland says the words, "**Olival I'm evil, ardos daughter Satan I love her**" referring to a lady that receives ministry

Example 33

Mike Evans begins his prophecy by saying the words, "**Take over my Satan**" just before he puts the microphone next to his mouth to begin to prophecy.

Example 34

Kenneth Copeland says the words, "**Yes I'm a devil our Satan you're moving in him**" as Mike Evans is prophesying.

Example 35

Kenneth Copeland says the words, "**Do whatever you want Satan's in us**" as Mike Evans continues to prophesy.

Example 36

When Mike Evans ends his prophesying he asks Satan to move. He hands the microphone back to Rodney Howard Browne, then takes a few steps back and says the words, "**Yes move our Saton**" while trying to make them sound like tongues.

Example 37

Mike Evans can be heard saying the words, "**The devil is here master ? something**" (could be Satan or Bacchus) as Kenneth Copeland and Rodney Howard Browne are calling ministers of the gospel to come forward for ministry.

Example 38

A demon speaks out of someone in the audience who is experiencing the movement and says the words, "**Move our devil**" or "**Move our Satan**" just before Rick Shelton is about to get struck by a spirit that causes him to lose his memory and behave weirdly.

Example 39

While under the influence of the spirit that is causing him to experience loss of memory behave weirdly, Rick Shelton can be heard saying the words, "**I worship Satan.**"

Example 40

Further on into Rick Shelton's manifestation as he is caused to sway back and forward he says the words, "**Oh the devil's here.**"

Example 41

A demon speaks out of a woman in the audience who is experiencing the laughter or other manifestation and says the words, "**Move devil he's here**" as the invisible spiritual presence in the meeting is moving

Example 42

Joe Jordan says the words, "**My Satan's girl, loose his power with us**" as a lady is manifesting.

Example 43

Rodney Howard Browne doing a mantra, which a high pitched screaming sound that witch doctors make when summoning up demons.

Example 44

Kenneth Copeland Says the words, "**Helpe the money p..fta**" as Rodney Howard Browne is ministering to a lady.

Example 45

Kenneth Copeland says the words, "**Tell the damn mike yes I'm a devil in us**" as Rodney Howard Browne puts the microphone on the mouth of a lady who is experiencing the laughter.

Example 46

Mike Evans can be heard saying the words, "**Yes our Satan master**" faintly in the background as he raises his right hand in the air in worship of the presence that is moving in the meeting.

Example 47

Jesse Duplantis says the words, "**Take over my Satan you're moving here Satan**" when pretending to be speaking in tongues.

Example 48

Jesse Duplantis again communicates with Satan when pretending to be speaking in tongues, this time he can be heard saying, "**Move our Satan, our Satan thank you lord**".

Example 49

Jesse Duplantis quickly says the words, "**Glory be to Satan who's on me, thank you lord**" when Kenneth Copeland tells him to turn his throat loose in Jesus' name.

Example 50

Jesse Duplantis or one of the bikers from the group that calls itself "The Tribe of Judah" can be heard saying the words, "**I worship Satan.**"

Example 51

A satanist who is posing as a Christian pastor while he is following Rodney Howard Browne puts his hand on a lady to minister to her and says the words, "**She ta soro Satan I'm gonna talk for you.**"

Example 52

Demons who are speaking out of people who are being slain in the spirit say the words "**Move our Satan (male voice) stay inside (female voice).**"

Example 53

The other Satanist who is posing as a Christian pastor repeatedly says the words, "**Might be move Satan, might be move Satan, might be move Satan's here** " as he instructs people to lift their hands up in the air before Rodney Howard Browne ministers to them.

Example 54

A demon speaks out of a lady and says the words, "**Our Satan you are talking master**" as Rodney Howard Browne is saying, "Fill, fill" and slaying people in the spirit.

Example 55

A demon speaks out of a person and says the words, "**Satan master dine**" as other demons that are entering into the people cause them to manifest.

Example 56

As a lady is babbling away in demonic tongues, Rodney Howard Browne places his hand on her, as he lifts his hand off her head she says the words, "**All hail Satan yes.**"

Example 57

The other Satanist who is posing as a Christian pastor says the words, "**My girl Satan**" after the lady on the previous example says, "All hail Satan yes."

Example 58

As Rodney Howard Browne moves closer to a Satanist who is posing as a Christian pastor, the microphone that is attached to Rodney Howard Browne's shirt picks up what this Satanist says, he can be heard saying the words, "**You will move Satan.**"

Example 59

Rodney Howard. Browne communicates with Satan in his tongues, he says the words, "**Horapasia Satan**" as he begins to minister to a man.

Example 60

The same man from the previous example after receiving ministry from Rodney Howard Browne begins to manifest what is supposed to be the gift of tongues by saying very fast the words, "**I said I love the devil, la, la, la, la**" He receives a spirit of demonic tongues which Rodney Howard Browne put into him.

Example 61

Rodney Howard Browne using Christian terms and phrases like, "In the mighty name of Jesus, I loose the fire ... etc" as he is ministering to a man. When he finishes ministering to this man he can be heard saying the words, "**Come work our Satan nasty.**"

This page is still unfinished. I can understand your difficulty in believing that these above mentioned 'Men of God' would stoop to such blatant acts of evil. When I have finished my files on these men you will soon see their Masonic/Occult/New Age memberships and connections. Kenneth Copeland for example has stated

- **That we do not have a god in us but that we are a God.**
"You don't have a God in you. You are one!" (Kenneth Copeland: "The Force of Love", tape.)
- **That Adam was God manifest in the flesh.**
Kenneth Copeland: "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." ("Following the Faith of Abraham I," side 1.)
- **God is the greatest failure in the Universe**
Kenneth Copeland: "I was shocked when I found out who the biggest failure in the Bible actually is....The biggest one is God....I mean, He lost His top-ranking, most anointed angel; the first man He ever created; the first woman He ever created; the whole earth and all the Fullness therein; a third of the angels, at least--that's a big loss, man. . . ." ("Praise-a-Thon" program on TBN [April 1988].)
- **God lives on a mother planet**
Kenneth Copeland: "Heaven has a north and a south and an east and a west. Consequently, it must be a planet." ("Spirit, Soul and Body I" [Fort Worth, TX: Kenneth Copeland Ministries. 1985] audiotape #01-0601, side 1.)
Kenneth Copeland: "You don't think earth was first, do you? Huh? Well, you don't think that God made man in His image, and then made earth in some other image? There is not anything under this whole sun that's new. Are you hearing what I'm saying? This is all a copy. It's a copy of home. It's a copy of the Mother Planet. Where God lives, He made a little one just like His and put us on it." ("Following the Faith of Abraham I" [Fort Worth, TX: Kenneth Copeland Ministries, 1989], audiotape #01-3001, side 1.)
- **The death of Jesus on the Cross did not pay the price for sins**
"It wasn't the physical death on the cross that paid the price for sin..anybody could do that" "What Satan saw on the day of Pentecost"
"Every prophet that walked the face of the earth under the Abrahamic covenant could have paid the price if it were a physical death only" "When he said 'It is finished' on that cross, he was not speaking of the plan of redemption. The plan of redemption had just begun, there were still three days and three nights to be gone through." "[Jesus] accepted the sin nature of Satan in His own Spirit, and at the moment that He did so, He cried 'My God, my God, why have you forsaken me?'" "He [Jesus] was down in that pit and there he suffered the punishment for three horrible days and nights for Adam's treason... There is a new birth takes place in the very depths of the earth, when the command of God says 'That's enough, loose him and let him go.'" [From the Cross to the Throne]
- **.Jesus was raped by homosexual Roman soldiers everyway possible**
"Let me tell you something folks. Anybody in here that's ever been sexually abused, listen to me right now. Listen to me very carefully. The bible's very careful about the way it says these things. But down there in that dungeon, Romans, ungodly men, ungodly men, put him (Jesus) to every kind of abuse that you can think of. There is no sin that Jesus didn't bare. There is no thing, there is no such thing as a sexual abuse on somebody that Jesus doesn't know firsthand what it's all about. He's been where you are, I don't care what you've been through, Jesus has been through it. And everything's done to him that we we couldn't even speak of."
[The Resurrection Truth, audiotape](#)

Anyone who doubts the above please go to Video sound page to listen to some heresies for yourself or just check out my pages on Kenneth Copeland and others which are listed on my main page. <http://www.bible.ca/tongues-audio-video-documentation.htm#brown>

REFUTATION OF THE PENTECOSTAL-CHARISMATIC MOVEMENTS

Enlarged October 15, 2008 (first published September 11, 2008) (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, fbns@wayoflife.org; for instructions about subscribing and unsubscribing or changing addresses, see the information paragraph at the end of the article) -

I have been examining and re-examining the Pentecostal-Charismatic movements for more than three decades. In 1973, after I was led to Christ by a Pentecostal, I began to seek God's will about tongues- speaking and the miraculous gifts of the early churches. I have built a large library of materials on this subject and have interviewed Pentecostals and Charismatics and attended their churches in many parts of the world. I have also attended large Charismatic conferences with press credentials.

I have approached these studies with an open mind in the sense of having a commitment only to the truth and not to anyone's tradition, and each fresh evaluation of the Pentecostal-Charismatic movement has brought an increased conviction that it is unscriptural and dangerous.

THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR (book).

I. My Experience with the Pentecostal Movement

This book begins with my own experience with the Pentecostal movement, how I was led to Christ by a Pentecostal in 1973 and attended Pentecostal churches and studied Pentecostal materials as a young Christian, and how the Lord led me to reject Pentecostalism.

II. The History of the Pentecostal-Charismatic Movement

This section deals with the history of the Pentecostal movement, beginning with a survey of miraculous signs from the second to the

18th centuries (Montanism, Catholic mystics, Cemetery of St. Medard, the Cevennol Prophets, the Irvingites, and the Shakers).

We next look at the movements of the 19th century that influenced the rise of Pentecostalism (the Holiness movement, Fire-Baptized Holiness Church, Frank Sandford and Shiloh, John Dowie and Zion City).

We examine early Pentecostalism (Charles Parham and his Bible schools in Topeka, Kansas, and Houston, Texas; William Seymour and the Azusa Street Mission; Frank Bartleman; Maria Beulah Woodworth-Etter; the Latter-Rain Covenant; Assemblies of God; Aimee Semple McPherson and the International Church of the Foursquare Gospel; Jack Hayford; Ambrose Jessup Tomlinson and the Church of God of Prophecy; United Pentecostal Church; New Order of Latter Rain)

We look at the Pentecostal healing evangelists (William Branham, A.A. Allen, W.V. Grant, Jack Coe, Derek Prince, Charles Price, Kathryn Kuhlman, T.L. Osborn, Charles and Francis Hunter, Oral Roberts)

We look at the New Order of Latter Rain and the Sharon Movement, the Manifest Sons of God, and the Prophetic Movement (Franklin Hall, John Robert Stevens, Paul Cain, Bill Hamon, Rick Joyner, Ern Baxter, Francis Frangipane, Bill Britton, Earl Paulk)

We look at the Word-Faith Movement (Kenneth Hagin, Benny Hinn, Kenneth Copeland, Paul Crouch and the Trinity Broadcasting Network, John Avanzini, Jesse Duplantis, Rod Parsley, Roberts Liardon, Kim Clement, Creflo Dollar, Jerry Savelle, Charles Capps, Marilyn Hickey, Joel Osteen, Frederick Price, Morris Cerullo, David Yonggi Cho)

We also look at the Charismatic Movement which began in the 1960s

(Dennis Bennett, Demos Shakarian and the Full Gospel Business Men's Fellowship, the Roman Catholic Renewal, David DuPlessis, Kansas City '77, Michael Harper, New Orleans '87, James Robison, Mike Bickle and the Kansas City Prophets, the Third Wave, Peter Wagner, John Wimber and the Vineyard Churches)

We look at the recent Pentecostal scandals (Jim Bakker and PTL, Jimmy Swaggart, Peter Popoff, Robert Tilton, Bob Jones [the Pentecostal prophet, not the fundamentalist of Greenville, SC], J

We also look at the most recent Pentecostal Revivals (Rodney Howard- Browne and Carpenter's Home Church in Lakeland, Florida; John Arnott and the Toronto Airport Church in Ontario; Nicky Gumbel and Holy Trinity Brompton in England; Steve Hill and Brownsville Assembly of God in Pensacola, Florida)

III. The Error of the Pentecostal-Charismatic Movement

In this section of the book we carefully deal with the following theological errors of the Pentecostal-Charismatic movements:

Latter Rain Miracle Revival Exalting Experience over Scripture Emphasis on the Miraculous
Messianic Miracles Can Be Reproduced Apostolic Miracles Can Be Reproduced Baptism of the
Holy Spirit Exalting the Holy Spirit Baptism of Fire Tongues Speaking Is for Today Sinless
Perfectionism 295 Healing is guaranteed in the Atonement Spirit Slaying Spirit Drunkenness
Visions of Jesus Trips to Heaven Women Preachers Ecumenicalism

IV. Why Are People Deluded by Charismatic Error?

In this section we give several reasons why people are led astray into this error. First, they fail to test everything by the Bible alone. Second, they dabble with known error. Third, they have a misplaced desire for holiness. Fourth, they become desperate and make poor decisions in times of

spiritual desolation. Fifth, they lean on fallible men instead of the infallible Bible. Sixth, they lean on experiences rather than strictly living by faith in God's Word.

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TESTIMONIALS

David and Tami Lee, former Pentecostals, after reviewing a section of the book upon which these messages are based said: "Very well done! We pray God will use it to open the eyes of many and to help keep many of His children out of such deception."

Mary Keating, a former Charismatic, says, "The book is excellent and I have no doubt whatever that the Lord is going to use it in a mighty way. Amen!!"

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