

AZUSA STREET The Birth of a Lie

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Editor Jan Lilleby's Introduction

I have already written substantial critical articles, plus quite a few books, in which I warn against heresy in general, but against 'Word of Faith' falsehood in particular.

I have spoken up against Kenneth Hagin Sr., and against several of his Scandinavian disciples over the years, as well

as those found elsewhere around the world. □□ Joel Osteen is one of the many false teachers inside 'Word of Faith' movement.

As are Kenneth Copeland and a host of others.

What do all these have in common?

Answer: Their roots – or rather, their spiritual Grand Parents were those heretics who started the Azusa Street Revival!

*Thus I found it convenient to let K.B. Napier's article on the **Azusa Street Revival** □□ being published for your information.*

It is quite the gloomy reading and to many of you, - this will be a shocking kind of information, but you better listen!

In the past I have said that not all charismatics are the same, but that they all share the same guilt for their errors. Charismatics are the spawn of Pentecostalism. It is therefore prudent to see whether or not the child of Pentecostalism is just a wild and unprecedented mistake - or if it is a genealogical reproduction of its parent. If it is a mistake, then Pentecostalism might be exonerated. But, what if charismaticism is a true child, an image of its parent? If this is so, then we have no option but to cast Pentecostalism into the same pit that charismaticism belongs to. □□

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).

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.

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.

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.

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.

In His book *'The Toronto Blessing and Slaying in the Spirit'*, Nader Mikhaiel 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.

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.

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.

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.

There is a very good reason for old-style Pentecostals to abandon their beliefs and to repent. Some ministries supported by non-charismatics are headed by Pentecostals. 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 – a '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?).*

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.

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.

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.

Let me give just one example of charismatic activity that is not counterfeit – though it is often referred to as such...tongues. Commonly today, Pentecostalists 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 Pentecostalist '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.

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

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

David du Plessis, a much revered figure in Pentecostalism,

admitted that slaying in the spirit should be avoided because it brought *'nothing but trouble'* (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 Pentecostalist 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 Pentecostalists and charismatics (kissing cousins) have fudged the issue with bamboozling words and arguments.

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!

AZUSA STREET

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

The Azusa Street church held its historic meetings three times a day, seven days a week, and sometimes all night as well, for three years. (Note how the time scale and number of meetings coincides with that of the 'official' period of the Toronto Blessing?). Just as with the Toronto Blessing people flocked from around the world to experience 'Pentecostalism'. And what was experienced?

"...a woman...stood shaking from head to foot...a man in front of her slid down out of his chair and became unconscious...the man...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!'.

A young coloured woman, doing her best to get the gibberish, went through all kinds of contortions in her effort to get her tongue to work.

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

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.' "

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...

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."

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

One missionary leader spoke with horror about what happened at Azusa Street, declaring that "it would be impossible to publish the things that have occurred there. The familiarity between sexes in the public meetings has been shocking, to say the least. Hell has reaped an awful harvest and infidelity has become more strongly rooted...than ever before." ("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.

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...

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.

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

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

The power of Satan was so strong that the "supernatural atmosphere of Azusa Street was felt within several

blocks..."/> If it had been the power of God, mediums and spiritualists would not have been able to enter that hallowed area. Instead, they flocked there and joined in the revelry, because they recognized that the same spirit as they had was present in Azusa Street.

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.

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 above what He normally does. Such an intervention must be *in spite of* a man being Pentecostalist. Any such grace is certainly not a reason to remain a Pentecostalist.

PARHAM – UNABLE TO ACT

Parham could not shift this awful pestilence. He was 'repelled' by what he witnessed and when he attempted to rectify the situation, Seymour and his followers split from him. They did not like it. This is *exactly* how Toronto Blessing leaders reacted to rebuke and help from faithful Christians. Parham saw hypnotists (occultists) practicing hypnotism at the altar. Later, he confessed that it was all of Satan, for he saw *"hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences and all kinds of spells and spasms, falling in trances etc..."* He refuted them as being of God, as his own wife testified. (*'The Life of Charles F Parham'* by Sarah Parham. Garland Publishing. 1985).

It transpired that Parham was *"not wanted"* at Azusa Street. Why not? Because one of the elders was himself a hypnotist, who passed on the power to speak in tongues to others! Or as Parham put it: *"chattering, jabbering, speaking in no language at all"*. (Parham). Parham tried to counter the evil at Azusa Street by holding parallel meetings elsewhere, to deliver people from possession by demons. He said: *"between two and three hundred who had been possessed of awful fits and spasms and controls in the Azusa Street work were delivered, and received the real Pentecost teachings and many spake with other tongues."* Superficially this all sounds great – Parham successfully stole away Satan's prizes!

But we must look far deeper than that. Satan is no fool. He was as much at work in Parham's meetings as he was in Azusa Street. But in a different way. He merely shifted his locus of attention, from one church to another. With much panache, he grandly allowed Parham to 'exorcise' his demons, *and then placed them back again*, making Parham's converts speak in tongues that were *just as false as the ones they previously had!* Satan has a grim sense of humor, friends. If he can gain something by pretending to be cast out by false prophets, then he will gladly join in the fun. So, what appears to be an exorcism is actually a *worsening* of the situation. As scripture tells us, if a man is not cleansed of sin after being exorcised of demons, then *even more* demons will enter him, causing *even greater* havoc in his life...a havoc far worse than he had experienced previously. Remember this when you next contemplate the supposed exorcisms in charismatic and Pentecostalist meetings. Satan is not being cast out – he is just reinforcing his position by assuming another guise.

SPREAD OF INFECTION

Just as happened with the Toronto Blessing, so the Azusa Street phenomenon spread, *and the same manifestations occurred.* The founder of the Foursquare Gospel church, Aimee Semple McPherson, wrote of *exactly* the same manifestations as are found in Pensacola and in charismatic churches worldwide today. That is because the same Satanic influence and falsity has been passed on, decade by decade.

This woman received the 'spirit' and the 'gifts' in the same way as charismatics do today. Such is obviously not of God. For example, *"it was as though He would tear my body to pieces...He verily split my throat...(someone said to her) 'the Lord is able to repair any damage He does to the old temple. After being tossed about violently for quite awhile until I was panting for breath and wet with perspiration, I...poured forth praise to God in tongues..."* ('This Is That', by Aimee McPherson. Echo Park Evangelistic Association. 1923). Of God? Never! She, too, called the 'revival' the 'latter rain' of God. When this 'rain' spread to Britain, rooms were 'rocked' at prayer meetings. That is the work of demons, not of God.

This is just a smattering of information concerning Azusa Street and the formation of Pentecostalism. If a reader cannot see the demonic behind it all, then there is very little that further study would bring. Pentecostalists should consider this – if what they have is truly of God, why is it the same as is being experienced by charismatics, and which has been experienced continuously since Azusa Street, where mediums and spiritualists recognized the 'spirit' to be their own Satanic spirit? The experiences are not just similar – *they are exactly the same.*

May God help us all to 'read between the lines' of what is happening today.□□

Discernment is essential if we are to remain faithful to the Lord and stand against error.

This Article has given the historical facts concerning the beginning of Pentecostalism. Now that you know the truth, what are you going to do about it? If you have Pentecostal friends, will you show them their error? Or will you stand by and allow them to think they are okay? Will you let them continue thinking that their various Pentecostal ideas are of God? Will you urge them to repent and leave what is a heinous deception of the Devil dressed in acceptable guise?

□

The days are short. There is no time for nice chit-chat. Pentecostalism (charismaticism) is growing rapidly. Will we now stand against it and raise the banner of Jesus Christ? Or will we all stand by and allow charismatics to raise their own false standard, proclaiming themselves to be God's people on this earth? You have the choice - to stand firm or to mix with error. Telling friends they are in gross error is a very hard thing to do. This is acknowledged. But what is being tested is not friendship – it□□ is *loyalty and faithfulness to the Lord*, His word and Truth. It is always sad when those we thought were friends shun us because of a firm stand for the Lord. That is the way it has always been.

(Acknowledgements for quotes are made to: 'The Toronto Blessing and Slaying in the Spirit – the telling wonder' by Nader Mikhael...an exceptional book written by a man of discernment)

Bible Theology Ministries □□□□ (1994)

1 CORINTHIANS CHAPTER TWELVE

Excerpts from□□ *Stuart Allen's Book:*
"Early and Pastoral Epistles of Paul".

Edited by Jan Lilleby

Introduction

Stuart Allen was a very competent Bible expositor, having been a successor to Charles Welch. I find it particularly timely in these days to publish his Bible knowledge regarding the *Spiritual Miracle Gifts* told in 1 Cor. 12. Thus we learn of how these sign gifts had its place only during the Acts period. Such miracle gifts/sign gifts, have never been with this present dispensation, the one with the Church, the One New Man as taught by Paul in Ephesians and Colossians. The Church has never had any baptism in the Holy Spirit, tongues, interpretation of tongues; nor prophecy, - or any healing gifts or power workings to raise dead or drive out demons...and so on and so forth.



Please note:

In transferring this writing from Stuart Allen's book, the reader will note that there are quite a few unwanted tab-spaces in the lines. This has to do with the format of my website, for which I apologize! This paper will give you 12 pages out of your printer.

Paul now commences an important section dealing with spiritual gifts. It is clear that the Corinthian church had an abundance of these gifts, and this in spite of their carnal state. To teach that the possession of these gifts today is a mark of spirituality, or of some special filling of the Spirit, is quite contrary to Scriptural facts, as we shall see. It is possible that the believers at Corinth had raised the matter concerning gifts in their communication with him. As this matter was directly connected with their public worship, the Apostle now deals with it. "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to

understand, that no man speaking in the Spirit of God sayeth, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit" (12:1-3).

The word "gifts" is not in the original; it could be rendered "spiritual matters", but as the context makes clear that it is special gifts of the Holy Spirit which are being discussed, it is better to supply the word "gifts". There was evidently a large Gentile section in the Corinthian assembly, for the Apostle refers to their pre-conversion days as idolaters under the domination of the evil Satanic spirits that were behind the dumb idols they worshipped.

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While redemption had delivered them from this bondage, it was a mistake to suppose that there was no danger now from satanic activity. In one sense these gifts constituted a danger, for Paul makes it clear in this epistle and the one that was to follow, that Satan, as an angel of light, can travesty these gifts and so deceive the unwary. It is quite wrong to imagine that the great enemy of God and His children, gave believers a holiday, as it were, till the second century with its developed Gnosticism. The battle between light and darkness never ceases, and the error that the Apostle combated at Colossae, the warnings contained in the Pastoral epistles and the command of the Apostle John to "test the spirits whether they are of God, because many false prophets are gone out into the world" (1 John 4: 1) and that the spirit of antichrist was already present (2: 18), show quite clearly that this was so, and therefore the danger existed of being led astray. We wish that those today who are anxious to bring back some of these gifts, in particular tongue speaking, would bear in mind the danger of what they are seeking to do. In New Testament times ecstatic heathen worship was a fact,

as
it is still today in dark centers of heathendom. Paul either
knew
that this had already entered the Corinthian church, or
there was
the possibility of it doing so.
Thus he states categorically that no one under the influence
of
God's Spirit can say that Jesus is accursed, nor would
anyone
under satanic domination own His lordship, for this is the
very
thing that Satan covets for himself, and he certainly would
not
allow any of his dupes to advertise the supremacy of Christ!
It seems clear that the Apostle had the worship of the
assembly
in mind in this long section dealing with spiritual gifts,
which
occupies this chapter and also chapters thirteen and
fourteen. In
consequence, he is not referring to every day speech
(although
what he said would cover this) but speech in the assembly,
which
would be either under the guidance of God, or under satanic
influence. Anyone of course at any time could pronounce the
words "Lord Jesus", whether saved or unsaved, but no one in
the
assembly's worship could use this phrase in teaching or
witness
and be under the control of the evil one.

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Having made this clear, Paul now goes on to discuss the
spiritual
gifts themselves:
"There are distributions of gifts, but the same Spirit;
there are
distributions of services, and the same Lord; and there are
distribu-
tions of operations, but the same God who operates all
things in all
men. To each one is given his own manifestation of the
Spirit, with a
view to mutual profit. For to one there is given, through
the Spirit, a
word of wisdom; to another, in accordance with the same
Spirit, a
word of knowledge; to another faith, in the same Spirit; to
another
gifts of healing, in the one Spirit; to another the working
of miracles,

to another prophecy, to another the power to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these things the same one Spirit puts into operation, distributing individually to each one as He wills" (1 Cor.12:4-11).

There is no difficulty with the main theme of this section. Note

that Spirit, Lord and God are used interchangeably. However varied the gifts may be, they have one source, the Holy Spirit of

God. They were not distributed to give any feeling of superiority,

but for the mutual profit of the whole church (verse 7). Just as there

was no uniformity of experience, neither was there of gifts. Nor

were these gifts the privilege of the few who had had some special

spiritual experience. To each one of the assemblies is given his own

manifestation of the Spirit (verse 7) and the Spirit divided these

gifts exactly "as He willed". No believer was responsible for the

kind of gift he received, but he was certainly responsible for the

way he used it, which primarily was meant for the Lord's glory and

the common good. In view of the attempts to revive tongue speak-

ing today apart from the gifts as a whole, it is significant that Paul

puts speaking in tongues at the bottom of the list. Furthermore, he

nowhere teaches that tongue speaking was a gift which the Holy

Spirit gave to every believer, or that it was an evidence of spiritual

maturity. It was probably coveted by some because of its outward

showiness, but the Apostle commences with one that is infinitely

more important, but without any external attraction, that of wis-

dom. Why? Because wisdom is fundamental in the practical out-

working of any gift or service for the Lord. Who is going to give

away anything of real value to foolish people who will only misuse

it?

It is noteworthy that, in his prayer for the Ephesian believer

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Paul again puts wisdom first (Eph. 1:17). "If any man lack wisdom (and we all do to some extent) let him ask of God, that giveth to all men liberally ... " (James 1:5), so there is no excuse for any believer to remain foolish, or to think or act foolishly. This only hinders the Truth, and lets the Lord down before an unbelieving world.

The next evidential gift of the Spirit in chapter 12 is knowledge.

That this was given without human mediation is clear by the context, where all the gifts come directly from the Spirit of God. 1

John 2:20 refers to this by saying, "But ye have an unction (anointing) from the Holy One (i.e. The Holy Spirit) and ye know all

things". And again in 2:27, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you."

One of the gifts of the ascended Christ for His Body is "teachers" (Eph, 4:11), but there is no mention in this epistle of

any supernatural gift of knowledge without human effort, such as

existed in the church at Corinth. We may wish there was such today, but now we find we have to search the Scriptures patiently,

comparing spiritual things with spiritual; we need to pray for

enlightenment too before such Divine knowledge becomes our personal possession. While there were teachers in the churches

during the period covered by the Acts, it is evident that some who

had the special gift of knowledge were independent of them, though not in a schismatic sense, for the will of God was for all to

work together as members of a body, in united witness.

Faith is the next special gift, and it is obvious this cannot be the

initiatory faith of the sinner believing in Christ as Savior, for such

a faith would be possessed by all true believers. It would be rather

the faith of the pioneer, willing to undertake new and possibly difficult work for Christ, not only in the assembly, but outside. We have a modern example of this in George Muller and his work for destitute children. Now follows gifts of healing, and the Acts is full of concrete examples of this. (Acts 3:7,8; 4:16,30; 5:15,16; 8:6,7; 9:33,34; 14:8-10; 19:11,12; 28:8,9). Note that the healing was instantaneous and complete, and we may be sure that there was no relapse! When

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modern healing campaigns are compared to this, their pitiful inadequacy is only too obvious. And yet they claim to be fulfilling the same ministry as obtained in the Acts! How folk can be so duped as to believe this only goes to show the utter ignorance of the New Testament that abounds today. The healing ministry we are dealing with has its roots in the Old Testament in God's promises to Israel:
" ... If thou wilt diligently hearken to the voice of the Lord thy God ... I will put none of these diseases upon thee, which I have brought upon the Egyptians..." (Exod.15:26).
"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee" (Exod.23:25).
"Thou shalt be blessed above all people: ... and the Lord will take away from thee all sickness..." (Deut. 7:14,15).
There is no doubt that definite Divine healing was promised to this earthly people of God. This was repeated in the Lord's commission of the Twelve to Israel:
" And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons..." (Matt. 10:7,8).
This very healing ministry was also performed by the Lord day

by day, as the Gospel records clearly show, and the same ministry continues without a break till Israel is laid aside at the end of the Acts. After this, Paul's healing ministry, so effective before (see Acts 19:11,12), now no longer obtains (Phil. 2:25-27; 1Tim. 5:23; 2 Tim. 4:20). This divine healing was one of the foretastes of the coming earthly kingdom, where there will not only be abundant spiritual blessing but physical health and blessing as well. If we are aiming for truth and not wishful thinking, we shall keep this ministry where the Bible places it - with Israel and God's earthly kingdom purposes. To wrench it from this setting as so many have done is to get difficulty, and disillusionment, as well as confusion in our understanding of the Divine plan of the ages. The next of the Spirit's evidential gifts is the working of

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miracles, and again there is no need to argue as to what today can be regarded as miraculous. The Acts of the Apostles is full of what the Holy Spirit means by the working of miracles and the following Scriptures should be carefully verified as they are too long to quote in full here (Acts 2:22,43; 4:29,30; 5: 12; 6:8; 8:5-7,39; 9:37-41; 12:7; 13:10,11; 14:3; 16:16-18,25,26; 20:9-11; 28:3-9). There can be no doubt that we do not live in such an age today. The power to work such miracles was another earthly kingdom evidence, and to some at Corinth this divine gift was given by the Holy Spirit. There is another reference to this gift in Paul's early letter to the Galatians: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:5). It is important to note that these miracles were not just displays of great power which overwhelmed or stupefied those who saw

them. They were signs, that is they signified and gave a special message; hence their evidential value to Israel who had the countersign, the Old Testament Scriptures. The reader who has carefully perused the above list of references, cannot fail to note the number of times the word "sign" is connected with the word "miracle". The Apostle follows this gift with that of prophecy, and it is important to remember that a Bible prophet was a forth-teller as well as being a foreteller. Prophets in the New Testament were linked with apostles as a foundation ministry by the risen Christ (Eph, 4: 11), and this was essential for the delivery of truth to God's people until the great foundation of inspired Scripture was complete, through which God could speak to men and meet every need by the Holy Spirit's enlightenment. No further additions to God's completed Word are necessary or can be allowed. Our task is the proclamation of this completed revelation, and we no longer need the ministry either of the apostle or prophet, the sure foundation now being the Word of God and the Christ of the Word. The ministry of the prophet during the Acts ranked high in the Apostle Paul's estimation (1 Cor. 14:3-5) in importance above the gift of tongues.

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In view of the satanic spirit of deception concerning which Christ so clearly warned (Matt. 24:4,5,11,24 and see 2 Thess. 2:7-10), a divine gift of discrimination was needed at this time to distinguish the true from the false; thus discerning of spirits was an important gift and we have already seen the Apostle John's command to test the spirits in view of false prophets (1 John 4:1-3). Thus those who claimed to give a word of wisdom, or knowledge, or prophecy could be infallibly sorted out as to whether

their utterances were actuated by the Spirit of God or by some satanic and demonic power.

The last on Paul's list is tongues and their interpretation. We

shall have more to say about this gift when we reach chapter fourteen where the Apostle deals with tongue speaking and its proper place in the assembly, so that everything could be done

"decently and in order".

The Apostle now stresses the source of all gifts - the Holy Spirit

Himself who is sovereign in his distribution of them:

"But all these worketh the one and the same Spirit, dividing to each

one severally even as He will" (12:11).

He alone chooses what gift each believer should have, so that none

should have ground either for boasting or for being inferior. Nor

were they given just to the "spiritual". All were necessary at this

time for the great earthly kingdom testimony. This naturally leads

to the thought of the Pentecostal church as a whole and what the

working of every part could achieve for the Lord. What better

illustration could be given than a human body, with its various

members working together harmoniously for the body and the person as a whole?

This illustration was by no means unique. It was frequently employed in the ancient world and we find allusions to it in Soc-

rates, Seneca, Marcus Aurelius, and Marcus Antoninus. The

Apostle writes:

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is the

Christ" (1 Cor. 12:12).

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The Authorized Version and Revised Version omit the expressed definite article before "Christ". Many expositors can see that

"the Christ" cannot refer just to Christ personally, for how can He

be likened to a human body which has uncomely as well as comely

parts? (verse 23). "Christ" (Christos) means anointed, and

"the Christ" can be used as the title of a church which has been specially anointed. The believers to whom the Apostle John wrote were told "Ye have an anointing" (chrisma) (1 John 20,27), and this gave them the supernatural gift of knowledge which we have already seen is contained in the list detailed in verses 8-10 of the chapter with which we are dealing. In his second letter to the Corinthian church the Apostle wrote:
"Now He that confirmeth us with you in Christ, and hath anointed us (chrismo), is God" (2 Cor.1:21).
This "anointing" is very much to the point in 1 Corinthians 12:12. Moreover, the above reference acquaints us with the fact that these supernatural gifts were confirmatory in character as well as being signs. The teaching then in 1 Corinthians 12:12 is clear.
Just as a human body has many members, and each member has a particular part to play, not independently, but for the well-being of the body as a whole, so should the Corinthian assembly have functioned. The cliques which had come into being at Corinth and the misusing of some of the spiritual gifts were rendering this unity null and void in practice, and it is this unity which was so important and which Paul has stressed from various angles.
"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made one to drink into one Spirit" (12:13).
To be baptized into a special company was no new truth. We have already had the baptism of all Israel unto Moses in 1 Corinthians ten, and this baptism was a spiritual baptism without water, which united them with Moses and all for which He stood, and had its origin in God's action, not in anything that Israel did. So it is here. The words "baptized" and "made to drink" are in the aorist tense denoting that the action is past (not something future to be sought) and was true of all believers at that time

irrespective of their condition. It was an action never to be repeated, being the work of the Holy Spirit.

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It cannot refer to water baptism, for Paul had already told the Corinthians that water baptism did not form part of His Christ-directed ministry (1 Cor. 1:17), and no kind of water baptism would ever effect this spiritual unity of the believer with God. Nothing less than the Holy Spirit's work could do this. Such a unity certainly did not depend upon the work of man in carrying out any external ritual.

In proceeding with the illustration of a human body, Paul stresses the inter-dependence of the various members. We have seen that this usage of the word "body" was not confined to the Scriptures. In spite of a superficial likeness, the Apostle is not describing the Body of Christ, yet to be revealed in all its fullness after the Acts in Ephesians and Colossians. At this time it was still a secret, hid in God from all past ages and generations of people (Eph. 3:9; Col. 1:26) and there is not a hint in these Corinthian epistles, or for that matter in any epistle written during the Acts, that such a secret of God is being unfolded. In fact the word mystery (secret) is not used once to designate the church individually or as a whole, such as it is used later on after Acts 28 in Ephesians and Colossians. If we carefully note the language of 1 Corinthians twelve and Romans twelve, we shall note differences from Ephesians. One which should be obvious is that the one Body of Ephesians is distinguished from Christ as the Head. The likeness of the Corinthian church to a human body and its members, speaks of eyes, ears and nose, all members of the human head and illustrative of those in the Corinthian church (verses 17-24). Every member of the Body of Christ in Ephesians is

"accepted in the Beloved", but the body of 1 Corinthians twelve has "uncomely" parts which certainly is not true of the former. If Paul is teaching here Ephesian truth, then he is using the figure of a human body in a very careless way and we cannot accept this for a moment. Moreover, he asserts in Ephesians that the Church related to the Mystery is a ''joint-Body'' (sussoma), a unique word (3:6). No such body, where every member is equal in size and importance had ever existed before, either naturally or spiritually. It never occurs in any Acts epistle, and in fact could not be used while the position at this time symbolized by the olive tree (Israel) and the wild grafts (Gentiles), was true (Rom. 11:16-24, and note verses 18

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and 22). We should also realize that the gifts set by God in the Corinthian assembly are different from those of Ephesians 4: 11, insomuch that gifts of healing, helps, governments and diversities of tongues are omitted in the Ephesian list, healings and tongues being specially linked, as we have seen again and again, with the earthly kingdom ministry of which Israel is the centre and form no part of the heavenly calling of Ephesians. Apostles, prophets, and teachers are repeated after Acts twenty-eight which shows clearly that there is a definite selection by the Holy Spirit, repeating what was continuous, and leaving out that which was transitory, for so many of these Acts gifts were such, and never intended to be permanent (1 Cor. 3:8). The whole point of Paul's argument concerning these gifts is that no one is responsible for the kind of gift he has, and even if some are more important, all are necessary for the proper functioning of

the assembly in Christian witness. None should feel any sense of superiority or inferiority whatever gift he possesses, and all should lead, above all, to unity. After showing the diversity in unity of the human body, he says:

"Now you are Christ's body, and, individually members" (12:27 C.K. Barrett).

Both the Authorized Version and Revised Version translate "Now ye are the body of Christ", but there is no definite article in the Greek. We cannot translate it baldly "you are a body of Christ", for this does not give the sense. The only way is, as Dr.

C.K. Barrett renders it, "you are Christ's body".

At first sight this seems to upset the distinction between the

Pentecostal church and the Body of Christ after the Acts period,

but we should ask ourselves, how could one of the many assemblies

existing at this time be The Body of Christ? What of the rest?

Paul uses the phrase "one body" again in Romans and this helps

us to understand the usage of the word "body" in the Acts as applied to believers. "So we, being many, are one body in Christ,

and everyone members one of another" (Rom. 12:5). Note he did

not say "we are the one Body OF Christ", but "one body (of believers) in Christ", which is a very different thing and shows the

standing by grace of the Roman church in Christ. So with the Corinthian assembly. They were a company (body) of believers

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belonging to Christ (Christ's body); like all the other churches;

they were not part of the *sussoma*, the joint-Body of which Christ

is the Head. Nothing is said about the Headship of Christ in these

Acts epistles. If we are absolutely accurate in our reading and note

just what the Apostle wrote under inspiration, not adding in our

minds what was to be revealed later, we shall have no difficulty

with this context, or try to identify what God has made to differ.

Nor need we be concerned with the old jibe that this teaches

there
are two Bodies of Christ, for this would only be true if
they existed
at the same time. Of course this is not so, for the sussoma,
the
Joint-Body of Christ was not revealed till after Israel
failed at Acts
28, thus superseding the Acts period position.
The God-given human gifts of ministry commence with the
foundation work of apostles and prophets. As we have seen,
these
were necessary to lay the foundation of truth until the
written
Word of God was complete and then the completed inspired
Word
took over. The gifts that follow are secondary and fall in
line with
the supernatural gifts already detailed. "Helps" antilepseis
is a
common word in the papyri, but only used here in the New
Testament. It probably referred to the work of the deacons,
assisting the poor and the sick. "Governments"
(kuberneseis),
speak of ruling or leading, and Paul doubtless has in mind
the
overseers (bishops), the outstanding leaders of the local
assembly.
The questions asked by the Apostle (1 Cor. 12:29,30) refer
back
to verse fourteen and its argument that the human body is
not one
member, but many and all essential. In each question the
Greek demands the answer "no". It is significant that
"tongues"
comes at the bottom of the list and the answer "no" deals a
death
blow to the modern Pentecostal argument that tongue speaking
is a
sign of the in-filling or special baptism of the Holy Spirit
for those
who are seeking it. "Eagerly desire the greater gifts" said
the
Apostle (verse 31) and there is no doubt that Paul
unhesitatingly
ranks some spiritual gifts above others, but tongue speaking
is
certainly not one, as this context and chapter fourteen
clearly
reveal. The Apostle goes on to say there is something
better, "I
show you a supremely excellent way", a way par excellence
which

exceeds all that has been given before. It is the way of divine love, and those who have the mind of the Spirit will always put the emphasis on this first and foremost. What this involves is made clear in the poetic hymn to love which follows in chapter thirteen.

***Editor's note:** [] [] [] [] Stuart Allen's book can be found on internet, freely to be read in its entirety – and is quite an extensive work of writing, over more than 300 pages). [] [] It was re-printed in 1977, - [] [] from which this excerpt has been taken.*