

## Pentecostalism Exposed Part 1

Written by Administrator  
Sunday, 25 August 2019 04:32 -

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The adherents of Pentecostalism place a great emphasis on glossolalia. The term is derived from two Greek words: *glossais*, to speak and *lalein*, tongues. The term simply means: to speak in tongues or languages. Pentecostals believe that glossolalia is the external evidence of the spirit baptism. This fact is very apparent from the doctrinal statement of the American Assemblies of God:

“The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance [Acts 2:4]. The speaking of tongues in this instance is the same in essence as the gift of tongues [1 Cor. 12:4-10, 28], but different in purpose and use.”

I will later refer to Acts 2 and 1 Corinthians 14 where the speaking in tongues or languages is referred to. But first I want to inform the reader how the Pentecostal movement was born and how influential it has become in the modern times.

Pentecostals comprise one of the largest segments of Protestantism. In 1980 the National Council of Churches estimated that there were about 51 million Pentecostal adherents in the world. The Pentecostal movement emerged from the National Holiness Movement, at the turn of the century. The Holiness Movement was of Methodist origin in which "instantaneous experience of grace" subsequent to and distinct from justification, conversion, or forgiveness played a central role. This experience is often referred to as the "second blessing." There are two main branches of the movement. The Church of Nazarene represents a moderate or "right wing" which has 4,850 churches and a membership of about 484,000 while the Church of God [Anderson, Ind.] has about 2,270 churches and the membership of 176,000. There are also other 25 holiness denominations whose combine membership is in excess of 350,000. More prominent bodies include: Christian and Missionary Alliance, Apostolic Christian Church,

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Wesleyan Methodist Church of America, Primitive Methodist Church, Congregational Methodist Church, and Free Methodist Church. Pentecostal Movement also referred to as “Latter Rain Movement” emerged from the Holiness Movement in 1900.

A prominent holiness minister by the name of Charles Fox Parham opened Bethel Bible College in Topeka, Kansas. This took place on October 15, 1900. He commissioned his students to diligently study the issue of the spirit baptism. On January 1, 1901 the majority of students concluded that the biblical evidence of the spirit baptism was the speaking in tongues, also known as glossolalia. Parham was not impressed by this finding. One of the students asked Parham to lay hands on her and pray for her spiritual revival. Parham reluctantly obliged. As a result, Agnes N. Ozman began to speak in tongues.

Two days later after Parham returned from his preaching commitments he found twelve students, one of whom was his wife, speaking in tongues. It is reported that Parham felt so inspired that he knelt on his knees in prayer and so received the “baptism of the Holy Spirit” with external evidence of the glossolalia. This was the initial birth of the Movement which was then called Apostolic Faith. Although Parham received wide coverage in various newspapers his movement did not significantly spread until several years later. By 1906 Parham’s organization grew from several people in 1901 to 13,000 in 1906 and some 25,000 by 1908. Major “revivals” took place in Kansas and Texas. In 1909 the movement began to spread across the world. From 1901 to 1907 this “Pentecostal” movement was directed and presided by Parham. Sometime in 1907 Parham was arrested on moral offense and as a result the movement entered turbulent times. Howard A. Goss, a field director, resigned as a result of Parham’s arrest. This turmoil has set a stage for the birth and emergence of the Assemblies of God. After his resignation, Goss played a major role in establishing the General Council of the Assemblies of God. The Council was established in 1914.

Everything seemed to be well until a prominent Pentecostal minister by the name of William H.

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Durham caused a schism by preaching a doctrine which would later be known as the finished work. Before this problem was resolved, the Pentecostal Movement, most notably the Assemblies of God, had another major problem on the agenda. They had to deal with an issue which soon became known as the oneness doctrine. This issue was the most fundamental difference in the Pentecostal Movement which left its schismatic mark forever. In spring of 1914 a certain minister by the name of Frank J. Ewart concluded that the Trinitarian baptism formula [in the name of the Father, Son and Holy Spirit] used by Pentecostals and other Christian denominations was unscriptural. Ewart disclosed his findings to fellow Pentecostal ministers. Some rejected it while others enthusiastically embraced it.

On April 15, 1914 Ewart rebaptized Glenn A. Cook, his assistant and a senior evangelist of the Azuza Street Mission. Cook in return rebaptized Ewart. After Ewart and Cook were rebaptized they also rebaptized thousands of other members of the Assemblies of God. This act caused a grievous schism in the church. Flower, Bell and Goss, three prominent ministers of the newly formed Assemblies of God, claimed that the issue would soon fade away. But by mid 1915 it became obvious that almost the whole Pentecostal Movement was going to accept the Oneness Doctrine. Although Bell initially opposed the new doctrine, he later himself underwent a rebaptism. During the next year ministers backing the Trinitarian formula worked hard to insure the old view prevailed. In October 1916 at St. Louis the general council implemented the Trinitarian formula and made the membership dependent on the recognition of the Trinity. Some 156 ministers found this verdict offensive and unacceptable. They separated from the Assemblies of God and organized a new Pentecostal body where Trinity dogma and Trinitarian baptismal formula were rejected. The new movement became known as Pentecostal Church Incorporated. There was another Pentecostal body under the name of Pentecostal Assemblies of Jesus Christ which propagated the oneness doctrine. In 1945 the two bodies merged and became known as United Pentecostal Church International, with headquarters in St. Louis, Missouri.

For the sake of those who are not aware of the oneness doctrine, few words will be said in order to acquaint the reader with the subject. The oneness proponents object to the traditional, "orthodox" teaching that God is comprised of three eternally distinct persons. Those who embrace the oneness doctrine believe and teach that God eternally existed as a sole person who manifested himself in three personalities: Father, Son and Spirit. This one person was known as Yahweh in the Old Testament. The same person became Jesus in the New. The

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same person will be called by his new name after the Judgment Day. Thus according to the oneness doctrine, Jesus is the eternal God and all in all. When he lived on Earth he was at the same time Father [in his essence] and Son [in the flesh]. Those who embrace the oneness doctrine vigorously oppose and reject the Athanasian Creed, accepted by virtually all of Christendom. This Creed reads:

“We worship one God in Trinity. The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods, but one God...none is afore or after the other; none is greater or less than another” [Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 2. p. 561].

Unitarian Pentecostals believe that Jesus himself was God the Father. He was also God the Son and he was likewise God the Holy Spirit. In their view God the Son did not die. It was the physical body of God the Son that died. Just before death, Jesus, as eternal God, deserted his own physical body, since Jesus as God could not die. Dictionary of Pentecostal and Charismatic Movements has this to say on the subject:

“The distinctive beliefs of the United Pentecostal Church center on a non-Trinitarian view of God and on the practice of water baptism in the name of Jesus Christ. It holds that the Trinitarian concept is not an adequate explanation of God’s revelation of himself as the Father, in the Son, and as the Holy Spirit, and that an emphasis upon separate eternal persons in the Godhead tends toward tritheism [three Gods]. In distinction to the doctrine of the Trinity, the United Pentecostal Church holds to a oneness view of God. The one God who revealed himself in the Old Testament as Jehovah [Yahweh] also revealed himself in his son, Jesus Christ. Thus Jesus Christ was and is absolute Deity. He was the one true God manifested in the flesh, and in him dwells all the fullness of the Godhead bodily...As the name of God in redemption, Jesus is the singular name of God manifested as Father, in the Son, and as the Holy Spirit. For this reason, the apostles and early Christians baptized in the singular name of Jesus Christ or Lord Jesus

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and not in the titles of Father, Son, and Holy Spirit” [p. 864].

On page 651 of the same dictionary we read:

“Oneness Pentecostalism represents a unique expression of Christianity on the fringe of the evangelical-Pentecostal movement. While sharing a common religious heritage and inheriting much of its theology, Oneness Pentecostalism stands outside the accepted canons of orthodoxy by its rejection of the Trinity and Trinitarian baptism.”

We have already seen that William Parham was the founder of Pentecostal Movement at the turn of the century. He however was not the first to speak in tongues. It was Agnes Ozman who was the first among Pentecostals to experience glossolalia.

Dictionary of Pentecostal and Charismatic Movements states:

“Agnes Ozman was assured a place in Pentecostal history when she became the first to speak

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in tongues at Charles Parham's Bethel Bible College in Topeka, Kansas...her experience is usually credited with establishing the validity of Parham's assertion that tongues speech evidenced Spirit baptism" [Page 657].

Seventeen years after receiving the "gift of glossolalia" Ozman became member of the Assemblies of God. She died on November 29, 1937.

Ozman described her tongues experience in the following words:

"It was as his [Parham's] hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues glorifying God" [Ibid, p. 536].

Parham, the founder of Pentecostalism, as well as most adherents of the Pentecostal Movement, insist that glossolalia is the real evidence that one is baptized with the Holy Spirit. Applying this same criteria we should then conclude that not only Pentecostals but also Joseph Smith Jr., the founder of Mormonism, and his successor, Brigham Young, were also baptized in the Holy Spirit, for they most certainly spoke in tongues.

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Dictionary of Pentecostal and Charismatic Movements frankly admits:

“In the 1840s, glossolalia emerged with the rise of Mormons: both Joseph Smith and Brigham Young spoke in tongues. Latter-Day Saint doctrinal formulations to this day include the practice” [Page 339].

Some 60 years before Ozman, who was the first Pentecostal to speak in tongues, Mormons exercised this gift. Smith claimed to have seen “God the Father” and “Jesus Christ His Son.” He claimed that angel Moroni gave him the golden plates which he translated by the power of Urim and Thummim. The translation is known as *The Book of Mormon*. Neither Joseph Smith nor his successor Brigham Young conformed to “orthodoxy” of the Christian Church. If speaking in tongues is the external evidence that the person is baptized with the Holy Spirit, why, then, do Pentecostals reject the Church of Jesus Christ of Latter Day Saints?

The practice of speaking in tongues is not limited to Pentecostal Movement and the charismatics. Reader’s Digest *Almanac of the Uncanny* on page 87 states:

“The gift of tongues is found today among Pentecostal Christians, Shakers, Quakers, and members of the Church of Latter-day Saints [Mormons]”.

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It is of extreme significance to note that those who speak in tongues very seldom speak an existing intelligible language. To speak an intelligible language without actually learning it is called xenolalia. Now Pentecostal missionaries and those of Mormon Church who actually speak in tongues are not able to converse with people who speak a foreign language. They are just not able to speak the language of the country to which they are assigned as missionaries. Does not this seem ridiculous? Would the Holy Spirit enable someone to speak in "cosmic" tongue but leave him mute with his fellow man who needs spiritual instruction? Those who actually speak in tongues, that is, practice glossolalia, are characterized by advanced gibberish, characterized by receptiveness and open-ended vowels.

Reader's Digest *Almanac of the Uncanny* on page 87 draws the distinction between xenolalia and glossolalia:

“Research has in fact revealed two broad categories of speaking in tongues. Xenolalia is the ability to speak an identifiable foreign language that is totally unknown to the speaker, while glossolalia is the speaking of a non-existent or unrecognisable language. Thousands of claims of xenolalia have been made but relatively few have stood up to investigation. Often studies show that the subject has previously been exposed to the language in question and has subconsciously absorbed parts of it. These xenolalics have no understanding of what they are saying, simply repeating parrot-like what is registered in the subliminal mind. But there are also examples of xenolalia in which a person with no previous exposure can speak a foreign language intelligently. Glossolalia has been called advanced gibberish, characterised by repetitiveness and open-end vowels.”

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It is also important to note that xenolalia, intelligent speaking of a foreign language, is more common among non religious than religious folks. Glossolalia is not limited to Christianity alone. George B. Cutten writes in An Ethnological Study of Glossalalia that,

“Glossolalia is practiced among non-Christian religions: the Peyote cult among the North American Indians, the Haida Indians of the Pacific Northwest, Shamans in the Sudan, the Shango cult of the West Coast of Africa, the Shago cult in Trinidad, the Voodoo cult in Haiti, the Aborigines of South America and Australia, the Eskimos of the subarctic regions of North America and Asia, the Shamans in Greenland, the Dyaks of Borneo, the Zor cult of Ethiopia, the Siberian shamans, the Chaco Indians of South America, the Curanderos of the Andes, the Kinka in the African Sudan, the Thonga shamans of Africa, and the Tibetan monks.”

Encyclopedia Britannica, Vol. 2, on page 842 gives us the following information:

“Glossolalia [speaking in tongues] occurred in some of the ancient Greek religions and in various primitive religions.”

The International Standard Bible Encyclopedia on page 872 reveals this fact:

“The Delphic and Pythian religion of Greece understood ecstatic behavior and speech to be evidence of divine inspiration by Apollos...Plutarch described the Delphic oracle as a mantic who sought divine inspiration that enabled her to speak in an ecstatic manner. A second

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person, an interpreter stood by to make intelligible to paying customers what the mantic had received under inspiration.”

The gift of speaking in tongues and the interpretation of tongues was known and practiced in ancient pagan religions. Delphic and Pythian religion was connected with Delphi, a city in the ancient Greece. Delphi was originally called Pytho because a serpent-dragon haunted the place. The God Apollos killed the serpent five days after he was born on the island of Delos. Pythian games [similar to Olympic] were instituted in honor of Apollos. He was also surnamed Pythian. The priests of Apollos also handled snakes and serpents in order to display the superior power they inherited from Apollos. This act is also practiced by serpent handlers in the Pentecostal Movement.

Collier's Encyclopedia, Vol. 8, on page 70 gives us this information on *Delphi*:

“From the earliest period Delphi exercised a powerful influence over the affairs of peoples, and this influence extended far beyond the boundaries of Greece. Potentates of Asia Minor, North Africa, and Sicily consulted the oracle and ordered their actions according to its dicta. Delphi grew immensely wealthy from the gifts sent by its devotees, and its effect on the political affairs of Greece is incalculable...In its influence over the minds of people and the affairs of the world it may be compared to the Vatican in Christian times...The cult goes back at least to Mycenaean times, 1400-1100 B.C. In later historical times oracles were delivered by the Pythian priestess, who drank the holy water from the spring Cassotis and chewed sacred bay leaves before taking her place on the oracular tripod in the inner shrine of the Temple. There was a college of prophets and interpreters who rendered the confused utterances of the priestess in verse, in which form they were transmitted to posterity.”

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Professor Everett Ferguson writes:

“The site of Delphi was a cult center of the earth goddess from early times. Apollo [with the coming of the Greeks] killed the she-serpent [sacred to the earth goddess in earlier Minoan religion] known as Python, from which the site got its name. The word continued to be associated with oracular utterances [cf. Acts 16:16 where the deranged girl who was used by her owners as a kind of fortune-teller is described as possessed by a “Pythian spirit”]. Apollo became the god of prophecy and spokesman for Zeus. A priestess seems to have been a normal feature of the cult of Apollo, and she was the instrument of god's revelations at Delphi...Direct prophecies of the prophetess [known as Pythia] seem to have been uttered only once a month. On the seventh day of each month the Pythia had a ceremonial bath and a fumigation of laurel leaves. The priests presented a goat to Apollo; if it trembled when sprinkled with cold water the day was auspicious and the victim was offered. The prophetess entered the underground chamber of the temple and took her seat on the tripod” [The Backgrounds of Early Christianity, pp. 201-202].

Reader's Digest *Mysteries of the Unexplained* states:

“...In the temple of Apollo, the human source of the oracle, traditionally a woman named the Pythoness, sat on a golden tripod above a deep cleft in the rock, chewing leaves of the laurel, sacred to Apollo, and inhaling the fumes that rose around her from the cleft. Her mutterings when presented with a question were frenzied and incomprehensible and were translated for the questioner, usually in verse, by the attending priest” [Page 14].

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Dictionary of Pentecostal and Charismatic Movements on page 336 reveals this historical fact:

“More relevant to Christian glossolalia are clearly reported cases of pagan glossolalia, both ancient and modern. These have varied in the degree of religiousness involved, some more or less culturally routine, others evincing marks of singular prophetic distinctiveness. Among ancient parallels [to speaking in tongues], the Delphic Oracle is best known...Private citizens or public officials consulted the oracle in order to acquire, as they believed, divine guidance regarding particular issues like marriage decisions, business ventures, and battle strategies. An inquirer would first undergo purification rites and present sacrificial offerings. Then the inquirer would be brought into the presence of a young woman, a priestess of Apollo said to possess a “pythonic spirit” [named for the serpent said to have been slain by Apollo: such a priestess is mentioned in Acts 16:16]. A male prophet of the temple received the question of the inquirer. The young priestess fell into a state of frenzied ecstasy and spoke out words that were unrecognizable. The standing priest supposedly translated these into understandable Greek of the period.”

In the Delphic and Pythonian religion, speaking in tongues was very much in action. The religion did not only have those who could speak in tongues but they also had those who could interpret them. The gift of tongues and interpretation of tongues among Pentecostals is identical replica of the Delphic cult. Pentecostals boast that their speaking in tongues is the external evidence of being born of the spirit. However, they have nothing to do with God or His Spirit. Both, Pentecostals and adherents of ancient Delphic and Pythonian religion derived their tongue speaking from the same source which is not of the true God.

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Speaking in tongues is also very much in action among non-Christian tribes in our modern times. Dictionary of Pentecostal and Charismatic Movements gives us the following information:

“An important study by anthropologist L. Carlyle May that predates the rise of the charismatic movement shows the widespread occurrence of contemporary pagan, or non-Christian glossolalia among twentieth century cultures. Using a taxonomy of glossolalia that ranges from mumbles and grunts through esoteric priestly languages and imitations of animal speech to widely related instances of xenolalia, May shows that cases outside Christian influence have been reported in Malaysia, Indonesia, Siberia, Arctic regions, China, Japan, Korea, Arabia, and Burma, among other places. He found that it was used sparingly among American Indians but was widespread in African tribal religions” [Pages 336-337].

Suppose a person from one of these non-Christian religions pretended to be a convert to the Assemblies of God or some other Pentecostal denomination. Suppose this person went through the ritual of baptism. After the ceremony the person begins to speak in tongues. Members of the Assemblies of God would be convinced that this person is spirit filled and born again because he or she manifested external evidence of spirit baptism. But the Christian baptism had nothing to do with this person speaking in tongues. He or she spoke in tongues before the ritual of Christian baptism. If this person however was sincere and became a real convert to Pentecostalism, he or she could not receive the gift of tongues or the interpretation thereof, because the person was already able to speak in tongues while practicing pagan religion. It is also interesting to point out that among the pagan tribes even deaf and mute are able to speak in tongues. There are cases of glossolalia even among those who are not religious at all. Dictionary of Pentecostal and Charismatic Movements states:

“Whatever its origin, glossolalia is a human phenomenon, not limited to Christianity not even to

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religious behavior among humankind. *Dramatic glossolalia* occurs in television situation comedies when actors spontaneously initiate a language, then put the punch line in the vernacular. No external source for such speech, neither divine nor devilish, need be imagined beyond the stage talents of the speakers...

### *Pathological glossolalia*

is known to medicine and psychiatry, the result of such causes as organic neurological damage, effects of drugs, or psychotic disorders. Schizophrenic disorders have furnished examples of glossolalia...Glossolalia is a human phenomenon, not limited to Christianity nor even to religious behavior. Speaking in tongues 'embraces every ecstatic oral-auditory phenomenon from speaking a language not generally known to speaking in forceful declarations, incantations, and other verbal effusions that are more likely to be psychological-spiritual projections of inner speech than some authentic language itself...glossolalia of simply human origin is probably more frequent than recognized. That explains, for example, the humanities scholar who taught himself to speak in tongues and can do so at will" [Pages 336; 340].

Pentecostals rely heavily on Acts 2 in order to prove that glossolalia is the external evidence of the spirit baptism. The Apostles spoke in tongues after they were baptized with the Holy Spirit on the day of Pentecost. But they spoke the known and existing languages of their day. Jews from different parts of the world were astonished when they heard them speak the languages of their native lands. When the people heard the disciples of Jesus speak they said:

"Look, are not all these who speak Galileans? And how *is it that* we hear, each in our own [\[c\]](#) language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,

Cretans and

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[d](#)

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Arabs—we hear them speaking in our own tongues the wonderful works of God" [verses 7-11 NKJV].

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Peter and his companions did not speak in some unrecognizable language but rather in known languages of the people. It was only logical that God's spirit would give them instantaneous ability to speak foreign languages since Jesus commissioned them to go and preach to all nations. How could they preach if they would not know the language of the people they would go to? But what if they went with the gibberish speech that no one could understand? What if they spoke in tongues to those people as the Pentecostals do? Obviously it would have been a waste of time.

I have already stated previously that it seems absurd that God's spirit would enable Pentecostal missionaries to speak in some unrecognizable cosmic language but not enable them to speak the language of the country they went to evangelize. The original disciples of Jesus did not believe in glossolalia. Paul alone believed in it and practiced it. He also instructed his converts to adopt it. His version of speaking in tongues was an identical replica of Pagan Mystery Religion. Paul believed in various kinds of angelic beings inhabiting the universe. He refers to them as "thronos," "archontes," "kuriotes," "arxai" and "exoisia." He also believed that these various kinds of angels or spirits spoke diverse languages: "though I speak in *tongues* of men and *angel*  
s " [1  
Corinthians 13:1]. This shows that Paul believed that as men comprised different nations and spoke in different languages, so do angels speak in different languages. He believed that those who were baptized actually spoke the languages of these cosmic beings. In the pseudopigraphic book: *Testament of Job* we read that the three daughters of Job spoke in tongues:

"Thus, when the one called Hemera arose, she wrapped around her own string just as her father said. And she took on another heart - no longer minded toward earthly things - but she spoke ecstatically in the angelic [thronic] dialect sending up a hymn to God in accord with the hymnic style of the angels. And as she spoke ecstatically, she allowed "The Spirit" to be inscribed on her garment. Then Kasia bound hers on and had her heart changed so that she no

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longer regarded worldly things. And her mouth took on the dialect of the archons and she praised God for the creation of the heights...Then the other one also, named Amaltheia's Horn, bound on her cord. And her mouth spoke ecstatically in the dialect of those on high...for she spoke in the dialect of the cherubim" [Chapters 48-50].

Mystic writers and Paul believed that these cosmic beings were arranged throughout seven heavens according to their ranks. The Greek word *angelos* simply means *messenger* as does also the Hebrew word *malakh*.

Paul also believed and taught that these cosmic beings whose languages one mysteriously spoke are given opportunity for salvation through the death of Jesus:

"Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's death on the cross and so brought back to himself all things, both on earth and in heaven" [Colossians 1:20].

Zondervan NIV Bible Commentary, Vol. 2 says:

"The "things in heaven" is an inclusive term, taking in everything not belonging to the "earth" [i.e. the starry heavens]. "Things on earth...things in heaven" thus denotes everything in God's

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universe” [p. 821].

Commentary on the Whole Bible by Jamieson, Fausset & Brown states:

“things in earth...in heaven - Good angels, in one sense, do not need reconciliation to God; fallen angels are excluded from it. But probably redemption has effects on the world of spirits unknown to us...An actual reconciliation or restoration of peace in heaven, as well as on earth, is expressed by Paul” [p. 1317].

Paul believed in and taught sacrificial atonement on a universal scale. The original apostles of Jesus altogether rejected the sacrificial atonement. This fact is documented elsewhere in my writings. Those who speak in tongues encounter cosmic spirits and so convey their languages. On occasions glossolalia is the result of schizophrenia and mental disturbance.

If speaking in tongues was the result of being baptized in the spirit, then Pentecostals and others who practice glossolalia would be able to speak intelligible languages. This would be especially true of missionaries who preach in foreign lands. However, opposite is the case. Missionaries spend years learning the native tongue before they can actually begin to indoctrinate the natives with their doctrines. Besides, if glossolalia is the product of the Holy Spirit then Pentecostal “experts” should not advise their converts not to be afraid from initial “stuttering.” The following quote is taken from the book: *Come Holy Spirit* written by a popular Pentecostal author David Pytches.

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“This anointing for ‘tongues’ may come simultaneously with conversion, but usually subsequently. Where the gift is desired by the Christian, it may be asked for...Having asked, it is important to be free from as much tension as possible as this can be inhibiting. A hot bath is an ideal place. We can praise God aloud in any way we like in the privacy of the bathroom and in a relaxed way just let the new language come...The new language may be released with a few stammering words [as a baby speaks] but the more these words are used so more words are added to our vocabulary“ [pp. 67-68].

This must be a joke. Since glossolalia is allegedly the product of the Holy Spirit and the mind of the candidate is blank, do you think the Holy Spirit needs the relaxation of the hot bath? Do you think it needs time in order to learn how to speak properly? Google 'speakers in tongues' and you will see how you are advised to babble any words until eventually and gradually you are able to speak fluently in tongues. Did Jesus' disciples on the day of Pentecost babble on and stutter as they spoke to the people, or did they plainly and fluently speak the native languages of those present? Obviously they spoke fluently the secrets of God since the people were amazed. If Pentecostals speak in tongues through the power of the Holy Spirit, by what power then do Shakers, Quakers and Mormons speak in tongues? By what power do shamans and witchdoctors speak in tongues? How could these non-Pentecostals receive the “gift of tongues” during Pentecostal baptism [either Trinitarian or Oneness] when they already speak in tongues? There is no doubt in my mind that virtually all those who practice glossolalia derive their gift from the demonic spirits. Before I deal with trances in the Pentecostal and charismatic movements, I want to say few things concerning 1 Corinthians 14.

By closely and diligently studying this chapter it becomes evident that the speaker in tongues does not speak in an known and human language but rather in an unknown language. This is evident by the fact that Paul says that there are people who speak in a tongue but that they do not know what they are saying. Also when they pray in a tongue they do not know what they are saying. Paul tells them not to speak in the assembly unless there is someone with the gift of

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interpreting the tongue they are speaking in. There were some however, who could both speak and interpret the tongue they spoke.

This is identical method that the Greeks used. The priestess of Delphi spoke mysteries in an unknown language which she did not understand. The priest conveyed the meaning of the language to her and the people. Those who accept the authority of Paul and his credentials as an Apostle but reject the Pentecostal method of speaking in tongues argue that Paul spoke of xenolalia and not glossolalia. But this is simply not true. For a person who speaks in a tongue, says Paul, no man can understand unless there is an interpretation. However, a person who speaks in an existing and known language does not need anyone to interpret it since the audience would understand it. Pentecostal method of tongue speaking is not the method the original disciples of Jesus used or believed in. It was the method of Paul who adopted it from paganism.

Digressing for a moment, I would like to point out the hypocrisy of those who accept Paul as an Apostle and embrace his teaching concerning the gift of the speaking in tongues, but reject his explicit instructions in the same chapter concerning women. In verses 33-34 Paul states:

"Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church" [NKJV].

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I do not recognize Paul as a genuine and true Apostle and therefore I am not obligated to accept his instructions and commands. But Pentecostals and virtually all traditional Christians accept him. So why then do they ignore his clear instructions and why do their women speak in tongues in their churches and even preach? Why do they speak in tongues all at the same time when Paul expressly prohibited it?

Pentecostals and charismatics also practice another rite closely connected with pagans and institutional prophets who imitated pagans. This rite is known among Pentecostals as 'slain in the spirit.'

Please note the following quote:

**“SLAIN IN THE SPIRIT.** A relatively modern expression denoting a religious phenomenon in which an individual falls down; the cause of this is attributed to the Holy Spirit. The phenomenon is known within modern Pentecostalism and charismatic renewal under various names, including “falling under the power,” “overcome by the Spirit,” and “resting in the Spirit.” Within the discipline of the sociology of religion “slain in the Spirit” might fall under the general rubric of “possession trance”...It is generally recognized that the phenomenon [or something closely akin to it] has occurred throughout the history of the church; indeed, sociologists would insist that it is common to many religions [i.e. the possession trance]...Characteristics of the “blessing” of being “slain in the Spirit” include a loss of feeling or control; sometimes those who fall under the power reportedly feel no pain, even if they bump their heads on the way down should “catchers” fail to do their job. On many occasions the experience is accompanied by tongues speech; at other times laughing, weeping or praising of God are manifest” [Dictionary of Pentecostal and Charismatic Movements, pp. 789-790].

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The one person most associated with the phenomenon in early Pentecostalism is Maria B. Woodworth-Etter. Even before affiliating herself with the Pentecostal Movement her evangelistic mission was characterized by those who were “slain by the Spirit.” On September 25, 1885, issue of Muncie, Indiana, *Daily News* tells of “dozens lying around pale and unconscious, rigid, and lifeless as though in death.” In her own writings she boasted that “hundreds of people were struck down by the power.” In modern times “slaying of the Spirit” is associated by the Pentecostal ministries of Kathryn Kuhlman, Kenneth Hagin Sr. and Charles and Frances Hunter. Kathryn Kuhlman’s meetings are especially characterized by the phenomenon.

These fallings on occasions are accompanied with foaming of the mouth. This “falling rite” however did not originate with the Pentecostal Movement. It was merely adopted from paganism. Even the false prophets of Judah and Israel, members of the Prophetic Guilds, experienced these fallings to the ground. The early Shakers just before they underwent the “astral voyages” were frequently struck to the floor, where they lay as dead, or struggling in distress, until someone lifted them up. John Wesley wrote the following in his personal *Journal*, Vol. 2:

“1739, MONDAY, JAN 1st. Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles were present at our love feast in Fetter Lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. While I was speaking one before me dropped down as dead, and presently a second and a third. Five others sank down in half an hour, most of whom were in violent agonies. The “pains” as “of hell came about them, the snares of death overtook them.”

“APRIL 26TH, 1739. While I was preaching at Newgate on these words, “He that believeth hath everlasting life!” Immediately one, and another, and another sunk to the earth, they dropped on every side as thunderstruck.”

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Those who are “slain by the Spirit” initially are weak and strength less. But soon they recover and display enormous power and strength. Even powerful men cannot restrain them physically. Ellen Gould White, the founder of Seventh Day Adventist Church, is a typical example. During her trances she would fall to the ground and had to be assisted to her chair. After a short time in this deathlike state, new power flowed through her body. On these occasions she possessed extraordinary strength, once reportedly holding an eighteen-pound Teale Bible in her outstretched hand for one-half-hour” [Prophetess of Health: A Study of Ellen G. White, p. 18].

Shortly after her marriage to James White in 1846 Ellen became violently ill for three weeks. While she was in bed friends gathered around her to pray for “divine” healing. Henry Nichols pleaded on his knees on Ellen’s behalf. Ellen White described the scene in the following words:

“He rose from his knees, came across the room, and laid his hands upon my head, saying, ‘Sister Ellen, Jesus Christ maketh thee whole’, and fell back prostrated by the power of God” [Prophetess of Health pp. 31-32].

The similarities between those who are “slain by the Spirit” and those who are possessed by demons are remarkable. Evil spirits throw people to the ground. They cause them to foam at the mouth. Those possessed by the evil spirits display enormous physical strength. Mark 9:17,18,20 reveals that the young boy possessed by the demonic spirit was thrown to the ground, foamed at the mouth and was like dead.

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Those who are “slain by the Spirit” are thrown to the ground, foam at the mouth and are like dead.

Luke 4:33,35 also reveals that the demon possessed man was thrown to the ground. Mark 5:24 reveals that the demon possessed person had extraordinary strength, no man could restrain him or bind him with any chain. Those who are “slain by the Spirit” often speak in tongues while in that state. We have already seen the glossolalia was closely associated with witchdoctors of the pagan religions. Pythoness of Delphic religion also spoke in tongues. In Isaiah 8:19 we are told that mediums and ghosts cheep and gibber in low murmurs. God states that His people should test these mediums by His law and testimony.

You may search the “Old Testament” but you will not find even a slight indication that the true prophets of God ever spoke in tongues. The original disciples and James, the brother of Jesus, never taught the doctrine of glossolalia. It was Paul of Tarsus who practiced and taught glossolalia. He devoted the whole chapter in 1 Corinthians to the phenomenon. Paul however borrowed this rite from the pagan Mystery Religion. The original disciples of Jesus and their movement which was known as Nazarene and Ebionite rejected Paul and his views. I cannot deal with this subject in this article. It is too complex and is dealt with in my book: **THE EBIONITES: Their Christology, Soteriology and Vegetarianism Defended.**

If the speaking in tongues, according to Paul's and the Pentecostal concept is of God, then why don't the Assemblies of God recognize the Oneness Pentecostal Movement since they speak in tongues? Their rejection of the Trinity should not matter since they have external proof and evidence that they are baptized in the spirit. Also, why don't they recognize William Brenham? It does not matter that he adhered to the Oneness Pentecostalism since he spoke in tongues and performed many miracles. If speaking in tongues is of God and is the external evidence that one

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is truly born again and born of the Holy Spirit, then all those who speak in tongues should be accepted by the Pentecostals. Then all the shamans of Africa and all non Christians should be regarded as part of the Assemblies of God since these, just like they, are born of God and can prove it by the gift of speaking in tongues.

Pentecostals brag about the miracles and the various healings that are performed in their movement. They maintain that these are external signs that their movement is of God. According to Collier's Dictionary miracle is an "event that cannot be explained scientifically and is therefore often attributed to a divine or supernatural power". The word is derived from Latin *miraculum* which means: wonderful thing, marvel, going back to *mirus* - wonderful. Those who perform miracles tend to attract large crowds and followers. Individuals from various Christian organizations performed miracles and practice "divine" healing.

Allen Asa Alonso was born in 1911 and died in 1970. He was a healing evangelist of the Assemblies of God. In 1954 he established a magazine entitled *Miracle Magazine*. By 1969 the circulation reached 340,000. Harrell classifies Alonso as "boldest of the bold" and "the leading specialist at driving out demons". In 1950s Allen ran into trouble with the Assemblies of God due to his extravagant claims. In 1955 Alonso was arrested for drunken driving and as a result he resigned from the Voice of Healing. Afterwards Allen found it difficult to work within the Assemblies of God and therefore organized his own independent ministry under the name of Miracle Revival Fellowship. In 1983 the organization claimed 500 churches and membership in excess of 10,000.

Jack Coe was born in 1918 and died in 1956. He was a powerful healing evangelist of the Assemblies of God. Dictionary of Pentecostal and Charismatic Movements has this to say in regards to Coe:

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“...Coe had a dynamic personality and quickly won the allegiance of thousands as he conducted healing revivals all across the U.S. In 1950 he began to publish the *Herald of Healing* magazine, which eventually had a circulation of 300,000...Coe established a ministry in Dallas known as the Dallas Revival Center in 1952. He was expelled from the Assemblies of God in 1953 when church leaders became increasingly frustrated and embarrassed by some of his methods and teachings. Coe’s church became one of the largest churches in Dallas, and in 1954 he began a television series, but it was short-lived. In February 1956 at a healing crusade in Miami, Florida, Coe was charged with practicing medicine without a license. A trial ensued, but eventually the judge dismissed the case. Then in December of that year, Coe became critically ill and was diagnosed with bulbar polio. He died in a matter of weeks” [pages 222-223].

Alonso and Coe were affiliated with Assemblies of God. This organization is the largest branch of Pentecostal Movement.

Should we conclude that Assemblies of God teach the true doctrines and are in close contact with the Holy Spirit because within its organization incredible miracles and healings occur? Should you depend on miracles alone and the so called “spirit baptism” in order to make your decision whether to become a part of the Assemblies of God?

William Marrion Branham was the initiator of post-World War II healing revival. He began as an independent Baptist minister but later affiliated himself with the Oneness Pentecostalism. Branham claimed that he was personally guided by an angel who appeared to him in a secret cave in 1946. He was given power to discern people’s illnesses and thoughts.

Dictionary of Pentecostal and Charismatic Movements states:

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“Branham was an ordained independent Baptist minister who had been reared in poverty and had received only a marginal education. He began his ministry in 1933, pastoring the church he founded in Jeffersonville, Indiana, the Branham’s Tabernacle. The pivotal point of his career came in May 1946 when he experienced an angelic visitation in which he was promised the gift of healing and opportunities to preach before thousands. Following this visitation, Pastor Robert Daugherty summoned him to St. Louis to pray for Daugherty’s dying daughter. He complied and the girl was healed. In the revival that followed, praying for the sick was highlighted. His reputation quickly spread. Following St. Louis, Branham conducted a healing revival in the Bible Hour Tabernacle in Jonesboro, Arkansas, pastored by Rex Humbard’s father. Over 25,000 people from 28 states attended the meetings. Branham had struck into the heartland of fervent Pentecostalism, one which was starved for the message of old-time miracle power. With these meetings, the post-World War II American healing revival was born. As testimonies of incredible healings increased, Branham’s fame and ministry grew...The most famous healing in the history of the revival was effected by Branham on William Upshaw, a U.S. Congressman from California who had been crippled from birth. This healing in 1951 made Branham’s healing power a worldwide legend...The great healing crusade that Branham initiated in 1946 revitalized the American Pentecostal movement and popularized the doctrine of divine healing in America as never before. When the healing revival attracted hundreds of thousands of Americans from all denominational and cultural backgrounds, the charismatic movement was born. As the pacesetter of the healing revival, Branham was the primary source of inspiration in their development of other healing ministries. He inspired hundreds of ministers to enter the healing ministry and a multitude of evangelists paid tribute to him for the impact he had upon their work” [Page 372].

One thing must be pointed out. Although Branham was a famous figure because of all the miracles he performed, he was nevertheless rejected by some Pentecostal denominations, most notably the Assemblies of God. The rejection was due to his affiliation with the Oneness Pentecostalism. You will recall that this movement separated from the Assemblies of God in 1914 because of the Trinity doctrine. Branham himself rejected the Trinity concept and the Trinitarian baptismal formula. He insisted that all those baptized by the Trinitarian baptism must be rebaptized. This included those from the Assemblies of God. Branham performed miracles. So did Alonso and Coe from the Assemblies of God. All three attracted large crowds and had successful ministries. Although it must be noted that Branham had the upper hand. Branham however did not recognize the baptism of Alonso and Coe. His rejection of Trinity was

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tantamount to blasphemy in the eyes of Alonso and Coe. The Trinitarian view of the two was regarded as polytheism by Branham. If you were to rely on miracles alone, whose view would you accept as authentic?