

## **I. DISCLAIMER**

- A. The Pentecostal movement and the Assemblies of God are not denominations
  - 1. They have no roots that reach into any single doctrinal heritage. The founders of this movement were not interested in doctrine; they were interested in the experience of speaking in tongues.
  - 2. Founders of this movement were from diverse sources such as the Nazarene church, Baptists, etc.
- B. Doctrinal standards that define a true denomination are absent in the Pentecostal movement. Basically, if you speak in tongues it must be that you have received the Baptism of the Holy Spirit and then anything you believe is fine with them (for the most part).
- C. We include the Assemblies of God (AOG) in this class on denominations because
  - 1. They are very large (8<sup>th</sup> largest in the U. S.)
  - 2. They are not quite a cult (or are they?)
  - 3. We do believe that a number of their members could simply be saved people who have been drawn into their error
  - 4. They have just enough of a history to warrant consideration in this class

## **II. A SHORT HISTORY OF SPEAKING IN TONGUES**

- A. The word “tongues” means “languages” and the Bible clearly teaches that anyone in scripture who spoke in “tongues” could be understood by other men.
  - 1. If the gift of tongues is present today, why to Pentecostal missionaries have to go to language school?
  - 2. Read I Cor 14 to see the Scriptural teaching on “unknown tongues”
- B. In the Ante-Nicene era (100 to 325) tongues were not evidenced by the writings of the church fathers (because they were not present)
  - 1. Justin Martyr, Iranaeus, and Tertullian are silent on this subject
  - 2. Montanus was condemned for involvement in something akin to tongues
- C. In the Nicene and Post-Nicene era (311 to 600) there were three “significant testimonies” of tongues<sup>1</sup>
  - 1. Pochomius (292 to 348) was credited with speaking in tongues. He also claimed that an angel commanded his strict form of life which included sleeping while sitting upright on a rock, never eating a full meal, and never conversing while eating. He also claimed he could walk on poison snakes without harm and ride a crocodile.
  - 2. Chrysostom (345 to 407) plainly stated that tongues had completely disappeared from the churches.
  - 3. Augustine (354 to 430) condemned tongues
    - a. He plainly stated that tongues were human languages
    - b. He said tongues had “passed away”
- D. In the Middle Ages (590 to 1517) several notable comments were made regarding tongues
  - 1. Hildegard (1098 to 1179) and Vincent Ferrer (1350 to 1419) had visions and saw apparitions of Christ. Each were credited with some form of speaking or writing tongues.
  - 2. The reformers laid no claim to speaking in tongues and their writings are silent on the subject. Tongues were not present in their day.

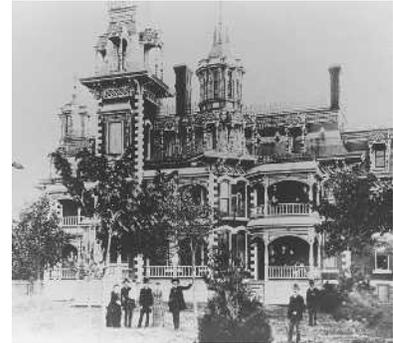
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<sup>1</sup> Robert G. Gromacki, *The Modern Tongues Movement*, Presbyterian and Reformed Publishing Co., New Jersey, 1971, p. 15.

**III. FOUNDERS OF PENTECOSTALISM IN THE LATE 1800's AND EARLY 1900's**

- A. Richard Spurling was a licensed Baptist pastor in Tennessee
  - 1. Became dissatisfied with “established churches” and formed his own group in 1886
  - 2. He led a tongue speaking revival in 1896
- B. Charles F. Parham (1873 to 1929) has been called the father of the modern Pentecostal movement.

- 1. Established Bethel Healing Home in 1898 and Bethel College in 1900 in Topeka, KS
- 2. Beginning in the Fall of 1900 his student body of forty led a concerted effort to revive the baptism of the Holy Spirit by the gift of speaking in tongues
- 3. Agnes Ozman, one of his students, was credited with being the first to receive this gift of the tongues in conjunction with the Baptism of the Spirit (Jan 1, 1901). This date is given by the AOG official web site, but Agnes Ozman’s name is not mentioned.



Bethel College in Topeka, KS

- C. W. J. Seymour (a student of Parham in Houston, TX) held meetings for three years, night and day (Azusa Street in Los Angeles), and on April 9, 1906 seven people received the “Baptism of the Spirit”
  - 1. From these meetings, Pentecostalism spread around the land
  - 2. The services were strange and unscriptural
    - a. Both women and men preached
    - b. The Spirit was seen visibly falling on people
    - c. People saw visions of God
    - d. Several saw visions of a nail pierced Christ writing their names in a book using the blood from His hands as an ink



Agnes Ozman

- D. Other name associated with the movement
  - 1. Aimee Semple McPherson (1890 to 1944) who emphasized a foursquare gospel of salvation and the second coming, healing, baptism of Spirit, and gift of tongues.
  - 2. Andrew Argue (1868 to 1959) began a large Pentecostal church in Winnipeg.
  - 3. Charles Mason (1866 to 1961) began Church of God in Christ which was the largest Pentecostal body in America in 1994 with 6.5 million members



Seymour at Azusa Street Mission (1910)

**IV. EARLY HISTORY OF THE PENTECOSTAL MOVEMENT**

- A. In the first decade after the Azusa Street activities, many spontaneous groups of tongue speaking individuals sprang up in a variety of denominations
- B. These people were expelled from their churches and found themselves without an organized “denomination” or source of trained clergy.
- C. In 1914, about 300 tongue speaking ministers from 20 states gathered in Hot Springs, Arkansas to organize. They set out five goals
  - 1. Doctrinal unity
  - 2. Conserving the work
  - 3. Foreign missions
  - 4. Chartering churches under a common name
  - 5. Formal training for ministers

- D. As a result of the meeting, a cooperative fellowship was incorporated under the name “The General Council of the Assemblies of God.”
  - 1. The nature of the organization was to leave the individual bodies completely autonomous as regards doctrine and practice
  - 2. The one common bond was the “baptism of the Spirit” that they claimed was evidenced by speaking in tongues
- E. In 1916 a doctrinal statement was written

Elmer Fisher gives a few pointers on how to receive the baptism in the Holy Ghost.

1. Believe the truth concerning it. Jesus commanded the disciples not to depart from Jerusalem, but to tarry until they were endued with power from on high (Luke 24:49). Be assured that when the early disciples received they were all filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance (Acts 2:4).
2. You must feel your need. Is your life barren of power? Ye shall receive power (Acts 1:8).
3. Tarry until—cease from your own works and fix your eyes on the exalted Christ. Abandon yourself to God and cut every tie that binds you to the world.
4. Be sure your heart has been cleansed by the Blood.
5. Obey quickly every commandment the Lord gives you (Acts 5:32), with your prejudice given up, your theology submitted, and Christ will be all in all to you.

**V. CHARACTER OF THE PENTECOSTAL MOVEMENT**

- A. Many of the most famous and influential “preachers” in the movement have been women <sup>2</sup>
- B. “The classic Pentecostal denominations have involved the urban and rural poor lower middle class since 1901<sup>3</sup>”
- C. Initially, the emphasis of this movement was upon “baptism of the Spirit” evidenced by speaking in tongues, but the “Third Wave” also emphasizes “signs and wonders” such as prophecy and healing.
- D. The total number involved in this movement is difficult to estimate. Some say that well over 300,000,000 people are involved worldwide.
- E. Because of the very loose position taken on doctrine, the movement is defined almost exclusively upon its Pneumatology
- F. The Charismatic movement has evidenced itself in other groups such as the Roman Catholics, Mormons, and Anglicans.
  - 1. Pope Paul spoke favorable of the Charismatics within the Catholic Church
  - 2. Many of these Charismatics have remained in their respective churches
- G. A spinoff from this movement has been the number of individuals who teach “prosperity theology”
  - 1. Kenneth Hagin
  - 2. Kenneth Copeland
- H. Charismatics are usually aggressively evangelistic but often obtain many of their members from more traditional churches (like us)
- I. “Adherents to these movements all tend to be more experiential than theological in their approach to faith and life.<sup>4</sup>”

**VI. SIXTEEN FUNDAMENTAL TRUTHS OF THE AOG <sup>5</sup>**

- A. WE BELIEVE...The Scriptures are Inspired by God and declare His design and plan for

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<sup>2</sup> “From the beginning of the modern Pentecostal movement, women have made vital contributions. Though the spiritual outpouring came at a time in history when, culturally and socially, women were not afforded great freedoms, the women of the Pentecostal movement took their mandate from a higher source—“Your sons and your daughters will prophesy...” (Joel 2:28, NIV). This mandate, coupled with a sense of urgency of the soon return of Christ, presented opportunities for ministry based not so much on gender as on the anointing of the Spirit.” [http://ag.org/enrichmentjournal/199904/060\\_women.cfm](http://ag.org/enrichmentjournal/199904/060_women.cfm) .

<sup>3</sup> Earle E. Cairns, *Christianity Through the Centuries*, Zondervan, Grand Rapids, MI, 1996, p. 489.

<sup>4</sup> Ibid. p. 494.

<sup>5</sup> [http://ag.org/top/beliefs/truths\\_condensed.cfm](http://ag.org/top/beliefs/truths_condensed.cfm)

- mankind.
- B. WE BELIEVE...There is only One True God—revealed in three persons...Father, Son, and Holy Spirit (commonly known as the Trinity).
  - C. WE BELIEVE...In the Deity of the Lord Jesus Christ. As God's son Jesus was both human and divine.
  - D. WE BELIEVE...though originally good, Man Willingly Fell to Sin—ushering evil and death, both physical and spiritual, into the world.
  - E. WE BELIEVE...Every Person Can Have Restored Fellowship with God Through 'Salvation' (accepting Christ's offer of forgiveness for sin). [1 of 4 cardinal doctrines of the A/G]
  - F. WE BELIEVE...and practice two ordinances—(1) Water Baptism by Immersion after repenting of one's sins and receiving Christ's gift of salvation, and (2) Holy Communion (the Lord's Supper) as a symbolic remembrance of Christ's suffering and death for our salvation.
  - G. WE BELIEVE...the Baptism in the Holy Spirit is a Special Experience Following Salvation that empowers believers for witnessing and effective service, just as it did in New Testament times. [1 of 4 cardinal doctrines of the A/G]
  - H. WE BELIEVE... The Initial Physical Evidence of the Baptism in the Holy Spirit is 'Speaking in Tongues,' as experienced on the Day of Pentecost and referenced throughout Acts and the Epistles.
  - I. WE BELIEVE...Sanctification Initially Occurs at Salvation and is not only a declaration that a believer is holy, but also a progressive lifelong process of separating from evil as believers continually draw closer to God and become more Christlike.
  - J. WE BELIEVE...The Church has a Mission to seek and save all who are lost in sin. We believe 'the Church' is the Body of Christ and consists of the people who, throughout time, have accepted God's offer of redemption (regardless of religious denomination) through the sacrificial death of His son Jesus Christ.
  - K. WE BELIEVE...A Divinely Called and Scripturally Ordained Leadership Ministry Serves the Church. The Bible teaches that each of us under leadership must commit ourselves to reach others for Christ, to worship Him with other believers, and to build up or edify the body of believers—the Church.
  - L. WE BELIEVE...Divine Healing of the Sick is a Privilege for Christians Today and is provided for in Christ's atonement (His sacrificial death on the cross for our sins). [1 of 4 cardinal doctrines of the A/G]
  - M. WE BELIEVE...in The Blessed Hope—When Jesus Raptures His Church Prior to His Return to Earth (the second coming). At this future moment in time all believers who have died will rise from their graves and will meet the Lord in the air, and Christians who are alive will be caught up with them, to be with the Lord forever. [1 of 4 cardinal doctrines of the A/G]
  - N. WE BELIEVE...in The Millennial Reign of Christ when Jesus returns with His saints at His second coming and begins His benevolent rule over earth for 1,000 years. At that time many in the nation of Israel will recognize and accept Him as the Messiah, the Savior who died for them and all mankind.
  - O. WE BELIEVE...A Final Judgment Will Take Place for those who have rejected Christ. They will be judged for their sin and consigned to eternal punishment in a punishing lake of fire.
  - P. WE BELIEVE...and look forward to the perfect New Heavens and a New Earth that Christ is preparing for all people, of all time, who have accepted Him. We will live and dwell with Him there forever following His millennial reign on Earth. 'And so shall we forever be with the Lord!'

H O M E W O R K

1. In what year did the Pentecostal movement in the U. S. begin?
  
2. What event marked this beginning?
  
3. What do we know about the presence or absence of tongues in the period from 100 A.D. until the late 1800's?
  
4. What was the general opinion of the church fathers pertaining to tongues?
  
5. Who is called the father of the modern Pentecostal movement, and why?
  
6. Who was W. J. Seymour and what did he do?
  
7. Who was Agnes Ozman and what was she known for among Pentecostals?
  
8. Who was the founder of the Foursquare church?
  
9. What unscriptural attribute did many of the “preachers” in the early Pentecostal movement possess?

