

*'...for he dwells with  
you, and shall be in you'.*



T. A. Ministries

# Charismatic Confusion Sydney Conference 2023

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# Session 1 -The History of the Pentecostal Movement

## Introduction: Holy Spirit Overview

### **I. Who is the Holy Spirit?**

#### Old Testament (OT)

‘spirit’ (*‘ruach’*) - wind, breath. Synonymous in Ps.104:29,30.

The ‘Spirit’ of God is more than just a physical force: in creation (Gen.1; Job 33:4)

The Spirit is grieved; is called *‘Holy’* (Is.63:10); is Deity (Is.6:9,10 cp. Acts 28:25-27)

#### New Testament (NT)

The Spirit is *Deity* (Acts 5:3,4)

The Spirit is *a person* (Jn.16:13,14 - note *‘He’*)

The Spirit has *feelings* (can be *‘grieved’* - Eph.4:30; Has a will - 1Cor.12:11; Acts 16:6,7)

### **II. The Work of the Holy Spirit**

#### OT

The Spirit in creation (Gen.1:2)

The Spirit’s action temporary (*‘upon’* - Saul - 1Sam.10:10; Judg.16:20 - the Spirit left Samson; 1Sam.16:14; Saul had the Spirit leave him...)

The *Prophecy of a future permanent indwelling* (Ez.36:26,27) - note *‘within you’*.

The Spirit spoke in direct revelation - to prophets - by words, dreams, until Jesus Christ (Heb.1).

#### NT

- In the OT the Holy Spirit was often *‘upon’* or *‘with’* people. Since Acts 2 he is *in* (*‘en’*) believers, not *with* (*‘para’*) us

(Jn.14:16,17 - note the present/future tense):

*‘And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither*

*knows him: but ye know him; for he dwells with you, and shall be in you'...*

Compare Peter before Acts 2 and after Acts 2! (Matt.14:28-31; 16:22; 26:33 cp. Acts 2:13-38; 3:6; 4:1; 5:3)

- *The Holy Spirit is our power* (Eph.1:19,20)

- *The Holy Spirit Reveals truth* - ('general' revelation Rom.1 'specific' revelation 2Tim.3:16,17)

- (NT is 'closed' - the last revelation is through Jesus Christ - Heb.1:1,2).

*The Holy Spirit Baptises us into body of Christ/with the Spirit* (1Cor.12:13).

*The Holy Spirit Fills us* (Eph.5:18-20)

*The Holy Spirit Seals* (Eph.1:13,14)

*The Holy Spirit Teaches truth* (Jn.16:13)

*The Holy Spirit Lead & guides* (Rom.8:14-16; Jn.16:12-15)

*The Holy Spirit Gives Assurance* (Rom.8:16)

*The Holy Spirit Glorifies Christ* (Jn.16:13,14)

*The Holy Spirit Convicts of sin* (Jn.16:8-11)

*The Holy Spirit Intercedes* (Rom.8:26)

*The Holy Spirit Gives fruit* (Gal.5:22,23 cp. vs.19 - fruit of flesh)

*The Holy Spirit Anoints (is the anointing)* - (1Sam.24:6,7,10; 26:9,11,23; 1Jn.2:27)

*The Holy Spirit Sanctifies/makes holy* (2Thess.2:13; 1Pet.1:2; 1Jn.3:3; 1Thess 4:3,4; Phil.2:12,13; Phil.1:6)

- The problem with much teaching today on the Holy Spirit is that it goes well beyond all this.

## Session 1 - The History of the Pentecostal Movement

The ‘seedbed’ for change was in the *Holiness movement* of late 1800’s. (Some historical roots can be found in early Montanist movement)

The Methodist movement of late 1800’s left the traditional views on Sanctification *as a process* (‘progressive sanctification’) and developed *states, stages* of sanctification.

*With that came a change in the doctrine of the Holy Spirit.*

Confessions of faith had previously taught...

Westminster Confession (1647): *‘The dominion of sin is broken, though the presence of sin is not entirely eliminated. Just as Penicillin may break a fever just destroying the dominion of a disease, and yet some time elapses before every trace of the disease is eliminated, so it is with sin....’*

Baptist Confession (1689): *‘They who are united to Christ... having a new heart and a new spirit created in them...are also further sanctified... by His Word and the Spirit dwelling in them; the dominion of the whole body of sin is destroyed...and several lusts thereof are more and more weakened and mortified, and they [believers] more and more quickened and strengthened in all saving graces, to the practice of all true holiness. This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh...from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness... pressing after the heavenly life.’ (Underlining ours)*

At salvation the ‘*dominion*’ of sin is destroyed; not sin itself (Rom.6:14). The Greek tenses in many Sanctification passages show a *progressive work* (2Cor.7:1)

[Appendix I](#) ‘*Justification / Sanctification / Glorification*’ Chart

A brief timeline of the history of change:

**Phoebe Palmer** (1807-1874): Charles Finney - further states of Sanctification (‘Oberlin Perfectionism’)

**Finney** (1792-1875): *‘Now as entire sanctification exists in perfect obedience to the law of God, and as the law requires nothing more*

than the right use of whatever strength we have, a state of entire sanctification is attainable in this life on the ground of natural ability’.

**Wesley** (1703-1791): wrote a book (1770): ‘*A Plain Account of Christian Perfection*’

‘**Higher life**’ movement (1850’s) - taught a *series* of experiences... this led to the **Keswick movement** (1870’s).

- The ‘Baptism with the Spirit’ term became *amalgamated with Sanctification*

**Benjamin Irwin** (1890’s) - a ‘*fire baptism*’...‘baptisms’ of ‘dynamite’, ‘lyddite’ and ‘oxidite’ (before falling into immorality in his own church).

The *Progressive Leaven* Timeline - a genuine desire > ‘crisis point’ of sanctification > stages of > a ‘entire’ > a subsequent ‘Baptism(s)’ > Tongues as ‘evidence’ of this experience...

**Charles Parham** (1873-1929) - Topeka 1901 - taught his students to seek the same experience as Acts 2 (‘Zenoglossalia’)...

**Agnus Ozeman** (1870-1937) - first student to speak in ‘unknown tongues’.

**William Seymour** (1870-1922) - Azusa St. Los Angeles 1906 (References: ‘*Fields White Unto Harvest*’; ‘*Tongues & The Baptism With the Spirit*’ - TA Ministries)

‘**Apostolic Faith**’ - Parham’s original name for the Pentecostal movement.

**Azusa St** (1906) - closes 1911. Outreaches established in India...

**India** - Ramabai and Minnie Abrams...

**Italy, Brazil, Norway and Persia: William Durham...**

**Aimee Semple Mcpherson** ...with William Durham

**Latin American: Francisco Olazabal** (The Mexicans were expelled from Azusa St.; Later - false claims of mass healings)

‘**Oneness**’ movement (denied orthodox view of Trinity - roots to Azusa St. 1906-1909).

Olazabal: Had many false claims of mass healings.

**Smith Wigglesworth** (1859-1947) - false prophecies; false claims and stories propagated by false prophet **Lester Summeral** (1913-1996).

**Alma White, Ida Robinson, Maria Woodworth-Etter** - early 20th C. women pastors.

**Aimee-Semple Mcpherson** (1890-1944) faked own kidnapping to have an adulterous affair. Had three husbands; in 1944 she died from

an overdose of sleeping pills. She Passed the ‘mantle’ to Kathryn Kuhlman.

**Kathryn Kuhlman** (1907-1976) married a man who divorced his wife to marry her. Kuhlman then divorced him. Benny Hinn claims to have obtained his ‘anointing’ from Kuhlman.

**Florence Crawford** (1880-1954) claimed to be the first white woman to receive the Holy Spirit baptism in Azusa St in 1906. She founded the ‘*Apostolic Faith Mission*’ in Portland, Oregon...

Lessons:

The leaven of extra Biblical doctrine is often subtly and progressively introduced.

The seeking of ‘more’ must not be done from outside the confines of ‘orthodoxy’ - the ‘faith once delivered’ (Jude 3).

*Truth has boundaries, error has none;* doctrinal leaven will invariably spread to excesses.

The Christian has received ‘*all spiritual blessing*’ at salvation (Eph.1:3). To seek more than promised in Scripture from the already indwelling Holy Spirit is surely to grieve the Spirit Himself.

The effect on the Gospel has been devastating!

[\*\*Appendix II\*\*](#) ‘*Azusa St, What Really Happened?*’

[\*\*Appendix III\*\*](#) ‘*Smith Wigglesworth - The Facts*’

## Session 2 - Baptism With the Spirit; and the Filling

There are many ‘baptisms’: *water baptism*, ‘*baptism of repentance*’ or ‘*of John*’ (Mk.1:4; Matt.21:25); ‘*baptism with the Spirit*’; ‘*Baptism into death*’ (Rom.6:4); ‘*Baptism into the cloud...*’; ‘*Baptism with fire*’...etc; But only one baptism that places into the body of Christ (Eph.4:5; 1Cor.12:13).

**‘For by one Spirit are we baptised into one body, all made to drink into one spirit’, .**

[‘by’ here is the Greek word ‘*en*’. (Some translate as ‘*in*’ or ‘*with*’ as in all other cases with baptism); ‘*into*’ (‘*eis*’) is ‘with intention, purpose, aim; in order to’ - i.e. to be made members of the body of Christ].

For 1900 years 1Cor.12:13 was synonymous with the ‘Baptism with the Spirit’ - to place into the body of Christ *at conversion*. However, the 20th Century Pentecostal movement developed a new *subsequent second* experience.

‘Baptism with the Spirit’ is in six places (Matt.3:11; Mk.1:8; Lk.3:16; Jn.1:33; Acts 1:5; 11:16). All referring to *one event* in Acts chapter 2.

Two ‘keys’ to understanding the ‘Baptism with the Spirit’

1. ‘**The promise**’ - the coming of the Spirit to indwell believers (Lk.24:49; Acts 1:4) occurred *transitionally* (see diagram) - to Jews (Acts 2); Samaritans (Acts 8); Gentiles (Acts 10); disciples of John (Acts 19). Thereafter this ‘promise’ is to all at salvation (Acts 2:39).

This ‘*promise*’ is *at conversion* and by *faith* (Gal.3:14,22).

In every case of the *transition* (Acts ch.2,8,10,19) the gospel is preached. In Acts 2 they ‘*repented*’; Acts 8 they ‘*believed*’; Acts 19 they ‘*received*’. Each are in the Greek Passive Voice. (No one is found actively seeking the ‘Baptism with the Spirit’).

2. **The Ascension**: The Holy Spirit could not come to indwell believers before Acts 2 because Jesus had not ascended. Any operation of Holy Spirit before Acts 2 was a *sovereign empowering* for God’s specific purposes (Lk.1:15,41); but *not indwelling and the ‘promise’* (Jn.16:7).

Since Acts 2 the Spirit is ‘*in*’ (‘*en*’) believers, not ‘*with*’ (‘*para*’) believers: Jn.14:16,17 ‘*And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 17 Even the Spirit of truth; whom the world cannot receive, because it sees him not,*



neither knows him: but you know him; for he dwells with you [present], and shall be in you [future]’.

When we receive the Holy Spirit at salvation we have all of Him! (Eph.1:3). As believers we are saved by Grace *plus nothing*.

*It is not a matter of seeking more of the Holy Spirit but rather Him having more of us!*

Today, no one can enter the kingdom of Heaven without the indwelling Holy Spirit (Rom.8:9).

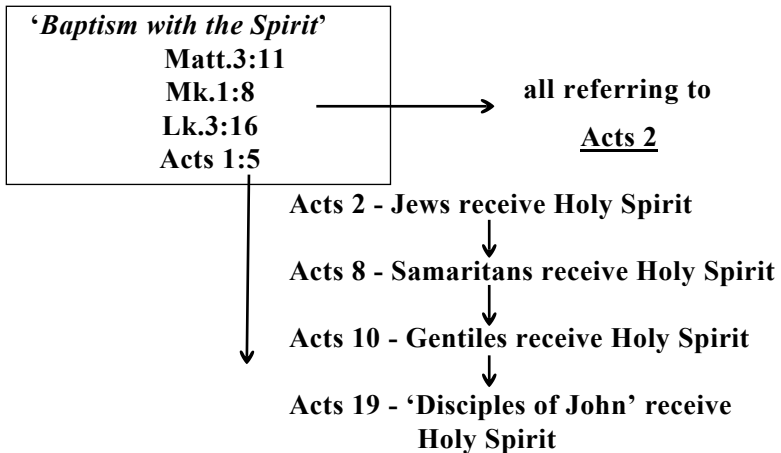
### The ‘Baptism With The Spirit’

There are many ‘Baptisms’ (*‘repentance’, ‘water’, ‘fire’, etc*), but only *one* Baptism into the Body of Christ, (Eph.4:5; 1Cor.12:13).

This was called the ‘*promise*’ (Lk.24:49; Acts 1:4) and it was given by ‘*faith*’ and ‘*belief*’ (Gal.3:14,22).

Until Jesus ascended (Acts 1) there could be no such ‘*promise*’ of the indwelling ‘Baptism with the Spirit’, (John 16:7). Any Spirit empowerment/‘filling’ before this is not the ‘Baptism with the Spirit’.

Before Acts 2 the Holy Spirit was ‘*with*’ the disciples; after Acts 2 He was ‘*in*’ them, as promised (Jn.14:16,17).



### The Filling by the Spirit

Eph.5:18 ‘filled’ (*‘pleroo’ - repetitive, continuous tense...*)

**Session 3 - What is ‘Tongues’**  
**Questionnaire - To Lovers of Truth**

(The following questionnaire was designed to test a basic understanding of the subject of ‘Tongues’ and may be copied and distributed)

1. What does the Word ‘*Tongue*’ (‘*Glossa*’) mean in the original Biblical Greek language?

- (A) The Physical organ of the tongue (B) Unknown languages  
(C) Ethnic or known human languages (D) Both A & C

2. In Acts 2:4-10 the ‘*tongues*’ were

- (A) ‘Heavenly languages’ (B) Languages unknown to mankind  
(C) Known human earthly languages

3. In Acts 10:44-47 the ‘*tongues*’ were

- (A) ‘Heavenly languages’ (B) Languages unknown to mankind  
(C) Known human earthly languages

4. Why was there no ‘interpretation’ of languages in Acts 2?

- (A) There was no interpreter present (B) The tongues were all known human earthly languages and understood by the hearers.

5. Are ‘*tongues...of angels*’, (1Cor.13:1):

- (A) ‘Heavenly languages’ (B) Known human earthly languages  
(C) Private ‘prayer languages’ (D) Both A or C.

6. The word ‘*spirit*’ mentioned in 1Corinthians chapter 14 refers to:

- (A) Always the Holy Spirit (B) Always the human spirit  
(C) Sometimes the Holy Spirit

7. The word ‘*prophesy*’ (‘*propheteuo*’) in 1Corinthians 14 means

- (A) To *foretell* the future (B) To *forthtell* the Word of God

8. Where did the experience of the modern unknown tongues movement originate?

- (A) 'Azusa St. Revival' 1906 (B) Topeka 'Revival' 1901  
(C) The Shakers (D) The Methodists (E) Acts 2

9. The words '*understanding*' and '*edification*' are mentioned in 1 Corinthians 14 (KJV)

(A) Not at all (B) Seldom mentioned (C) More than a few times each word is emphasised

10. The Corinthian church used

(A) Only one language (B) Spoke two languages (C) Spoke many different languages

**(Answers next page)**

**If you do not score 10/10 we encourage you to read the book '*Tongues & The Baptism With the Spirit*' and study this topic further.**

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## Answers to Questionnaire

### 1. **D.** *Both A & C*

The Greek word '*glossa*' always refers to *known human earthly languages*, (as in the three only Biblical *historic* cases of New Testament 'tongues' - Acts 2,10,19); or to ethnic languages, (Rev.7:9); and sometimes to the physical organ, (1Cor.14:9).

### 2. **C.** *Known human earthly languages.*

The word translated '*language*' (vs.6) and '*tongue*' (vs.8) is the Greek '*Dialektos*' meaning known ethnic languages or dialects.

### 3. **C** *Known human earthly languages.*

Verse 45 says '*on the Gentiles also*' and verse 47 says: '*as well as we*'. Here the Gentiles had received the *same* experience as the Jews had in Acts 2 - '*tongues*' as known languages. How could they '*magnify God*' (vs.46) if there was no understanding?

4. **B.** *The 'tongues' were all known earthly languages and understood by the hearers.*

### 5. **B.** *Known human earthly languages.*

In *every* instance in the Bible angels *always* spoke in known human earthly languages, (eg. to Abraham, Lot, Jacob, Peter, etc.)

### 6. **B.** *Always the human spirit.*

The '*s*' is not in capitals but in small print. The '*spirit*' in 1Corinthians 14 is the *human spirit*. Verse 14 proves this conclusively: '*my spirit prayeth*'. The difference between the Holy Spirit and the human spirit is shown in Romans 8:16 where the two are contrasted: '*The Spirit itself bears witness with our spirit that we are the children of God.*'

### 7. **B.** *To forth-tell the Word of God.*

The Greek word '*prophetes*' means '*pro*' - '*forth*', and '*phemi*' - '*to speak*' - '*to tell forth the message of God*'. This is the primary sense. The secondary sense - to foretell - is seen mostly in the Old Testament where the prophets foretold of a salvation to come.

8. **B. Topeka 'Revival' 1901.** In 1901 at Topeka, Charles Parham encouraged his students to repeat the experience the disciples had at Acts 2. A student, Agnus Ozeman, spoke in what was thought to be Chinese but was later shown to be an unknown ecstatic utterance. This counterfeit experience spread and later the Azusa St 'revival' became the beginnings for the Pentecostal movement as we know it today. Charles Parham denounced the unknown 'tongues' and other phenomena at Azusa St. as counterfeit. See the appendixes '*Pentecostal/Tongues roots*

- *The Amazing Facts*' and '*The other Side of Azusa St.*' in the book '*Tongues & The Baptism With the Spirit*' available from *TA Ministries*.

9. **C. More than a few times each word is emphasised.**

The word '*understanding*' is written 9 times and '*edification*' 5 times. Paul uses these words to argue for *known* understood languages ('*glossais*'- '*tongues*' - plural) or to prophesy, as opposed to unknown or ecstatic tongues ('*glosse*'- '*an unknown tongue*' - singular). He argues for edification of the church in contrast to edification of self.

10. **C. Spoke many different languages.**

The common language was Greek. The Romans spoke Latin. The Jews spoke Hebrew and Aramaic. The Corinthian community also had other dialects. Paul spoke all of the languages above and likely other dialects as well.

## Summary:

The whole passage (1Cor.14) a rebuke to carnal Corinthians (vs.20) 'Tongues' were a sign 'to the unbeliever' (vs.22). If so, then how can they be for devotional or private purposes (vs.4)?

If a sign *to unbelievers* then how can it be an 'evidence' of a 'baptism with the Spirit'?

In the three historic cases of tongues (Acts 2,10,19):

- There was no interpretation
- They were Multi-lingual communities (Paul spoke at least 5 languages).

For further study: note the two distinctions in 1Cor.14:

A. 'unknown tongue' - ('glosse') - singular (vs.2,4,13,14,19)

B. 'tongues' - ('glossais') - plural (vs.5,6,18)

The contrast between the two distinctions of tongues is seen in vs.18,19 '*I thank my God, I speak with tongues more than you all: 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words ('muros') in an unknown tongue*'

*This is a summary scripture of the whole passage!*

- The 'spirit' in 1Cor.14 is human (small 's' - see vs.14)

The Bible prohibits unknown tongues in church (vs.28)

All the greats called this unknown tongue error, evil and they saw Paul as rebuking the Corinthians.

## Session 4 - Healing & the Gifts

God is sovereign to heal. We must distinguish between ‘healing’ and the ‘gift of healings’.

What was the *purpose* of the nine ‘sign gifts’ - Read Lk.7:18-22; Jn.20:30,31; Acts 2:22; 2Cor.12:12; Heb.2:3,4) - It was *PROOF* of the anointed one - the Messiah - from Isaiah 35:4-6; 61:1,2); proof he could forgive sins synonymous with healing (Mk.2:1-12)

Is bodily healing in the atonement? (1Pet.2:24,25 cp. Is.53:4-6). NO. The Old Testament offerings were not for sickness but for *sin* (Lev.16:3). The redemption of our bodies is future (Rom.8:23; Eph.1:14; 1Cor.15:53,54)

*Trophimus* - 2Tim.4:20 (‘left sick’); *Timothy* - 1Tim.5:23 (took ‘*wine*’ for sickness); *Paul* - 2Cor.12:7-9 (had a ‘*Thorn in the flesh*’); *Epaphraditus* - Phil.2:25 (‘almost died’)

Spurgeon once said: ‘*I venture to say the greatest gift God can give us is health, with the exception of sickness. Sickness has frequently been of more use to the saints of God than health has.*’

A test of the claimed ‘gift’ of healings today:

1. *Jesus and disciples* did healings (Mk.3:14,15...)
2. They healed ‘*ALL*’ & ‘*EVERY*’ (Matt.4:23,24; 8:16; 9:35; 10:1; 12:15...)
3. *The healings were Instant*: (Matt.8:3; 20:34...)
4. *The healings were Complete*: (Matt.12:13,15 - ‘*whole*’; 14:36 - ‘*perfectly whole*’; 15:28)
5. The healings were at Will (Matt.8:3)
6. They healed Organic diseases (Matt.4:23,24; 9:35; 15:30). Today - are *AIDS, Down syndrome healed...raising the dead?*)

[Appendix IV](#) ‘*The Healing of Jean Neil*’

[Appendix V](#) ‘*By His Stripes We Are Healed?*’

(See also articles on ‘gifts’ in Website: [www.taministries.net](http://www.taministries.net))

## Appendix I

### ‘Justification, Sanctification, Glorification’ Chart.

The three facets of salvation are summed up in this table

<b><u>Justification</u></b>	<b><u>Sanctification</u></b>	<b><u>Glorification</u></b>
<i>Salvation from penalty of sin</i>	<i>Salvation from power of sin</i>	<i>Salvation from presence of sin</i>
(1Thess.1:10; Eph.1:7; Col.2:13,14; 2Cor.1:9,10; Matt.1:21)	(2Tim.4:18; Phil.1:6; Rom.6:18; 2Cor.7:1)	(Rom.8:21-23; 2Cor.5:1,2)
<i>Past (done once)</i>	<i>Continuous (Progressive)</i>	<i>Future</i>
(Rom.5:1; Heb.12:23; Rom.4:1-13; 8:32-34; Phil.3:9)	(Phil.1:6; 2:12,13; 3:21; Rom.6:1-14,18;8:1-16; 2Tim.4:18; Col.3:10; 1Tim.5:22)	(Rom.8:21-23; 2Cor.5:1,2)
<i>Imputed (legally credited) from outside</i>	<i>Imparted from within</i>	<i>Created in Heaven by God</i>
(Rom.4:6-8,11,22-24)	(Phil.2:13; 2Thess.2:13; 1Pet.1:2)	(2Cor.5:1,2; Rom.8:21-23)
<i>God’s work for us</i> (Rom.5:8; 1Pet.2:24)	<i>God’s work in us</i> (Scriptures as above)	<i>God’s work to us</i> (Scriptures as above)

An understanding of the distinctions between Justification, Sanctification and Glorification will show clearly that salvation is past, present and future - spirit, soul and body.



## **Appendix II** *Azusa St, What Really Happened?*

### **The Contradiction**

Pentecostals cite the famous *Azusa St. Revival* as the restoration of the gifts of the Holy Spirit. This event is widely recognised by many church groups, (such as the *Assembly of God* churches), as the roots of the Pentecostal movement. It was here in Los Angeles, 1906, that many are said to have received the ‘*Baptism in the Holy Spirit*’ with the ‘evidence’ of this experience being the gift of speaking in ‘tongues’.

The birth of Azusa St. cannot be properly studied unless previous events of 1901 in Topeka, Kansas, are also studied. Indeed, most Pentecostals cite Charles Parham as the movement’s founder. *It was at Topeka in 1901 that the modern unknown tongues movement was founded at the direction of Charles Parham.*

The following truth might surprise most who hold to today’s *unknown tongues*!: Parham always believed that the experience of ‘tongues’ he encouraged at Topeka and subsequently was evident at Azusa St, was *known languages as in Acts 2*. Parham believed the last days revival would be for ‘missionary’ work and they would have supernatural missionary gifts such as *Zenoglossalia* - (*Zeno* - foreign; *glossa* - known language). He believed the *known* language only had to be deciphered as to the country it was from. However, what occurred and historically documented in Topeka and Azusa St. was not *known* tongues (languages) but *unknown* tongues. The Pentecostal groups that came out of this did not, and do not, practise *known* languages but rather *unknown* tongues!

Parham eventually rejected the unknown tongues at Azusa St. when he realised it was a counterfeit! This fact is documented clearly in his writings yet ignored by many today. *Most Pentecostal leaders and pastors are simply unaware of the historical events of Azusa St.* It is sometimes re-written, leaving out vital details clearly documented in eye witness accounts of the day.

### **The Seed Bed**

The ‘seedbed’ for the new 20th Century Pentecostal movement and its doctrine, was the Holiness movement in the late 1800’s. Various

sectors of the Methodist movement left the traditional orthodox view of Sanctification as a process ('progressive sanctification') and began to develop doctrines of *states* or *stages* of sanctification. This appears to be the result of individuals being genuinely dissatisfied with their sinfulness and yearning for a greater 'holiness'. Many sought more power over sin in their lives. Yet the teaching of Sanctification *as a process* was well established in various confessions of faith down through the centuries. Confessions such as the famous Westminster and London Baptist Confessions made it clear that the Holy Spirit and the Word of God *progressively* gave power over the dominion of sin which although broken at salvation was yet ongoing - there being a war between the spirit and the flesh in the Sanctification process (Rom.7:23).

Greek tenses in many Sanctification passages show the positional and progressive aspects of this work of the Spirit (2Cor.7:1). (1) However, as the Holiness movement developed many were led to new views on Sanctification by influential figures such as Phoebe Palmer and Charles Finney. These leaders developed and taught further states of Sanctification which supposedly would give greater power over sin. Finney paved the way for 'Oberlin Perfectionism' - the name being derived from Oberlin College where Finney was president. This view incorporated a *second* consecration by the Holy Spirit.

Other contributing factors for the new views of Sanctification were the 'higher life' movement which stressed a series of experiences which would equip the believer for witnessing and power.

Towards the end of the 1800's some holiness enthusiasts began to use the term 'Baptism with the Spirit' as a *subsequent* experience to salvation. Many began to teach sanctification was a second work of grace instantaneous following conversion but preceding any 'baptism with the spirit'. Extremes in this quickly developed with Benjamin Irwin's teaching on a 'fire baptism'. (Irwin went on to teach other 'baptisms' of 'dynamite', 'lyddite' and 'oxidite' before falling into immorality in his own church).

A study of the Holiness movement in the late 1800's shows a clear progression of *changes* in theology broadly summarised by the following:

(1) For articles on Sanctification see '*Justification/Sanctification/Glorification & Sanctification Systems; True & False*' in the Salvation Doctrines section of our website: [www.taministries.net](http://www.taministries.net)

\* In seeking holiness and in an attempt to eradicate sin, individuals sought a ‘crisis point’ of sanctification...

\* This led to second states or ‘stages’ of sanctification...

\* This then led to the doctrine of ‘Entire Sanctification’...

\* This led to the ‘Baptism with the Spirit’ (as a subsequent receiving of the Spirit)...

\* The lines between the various views eventually blurred until the Topeka and Azusa St. phenomena delivered a doctrinal position of a ‘Baptism with the Spirit evidenced by ‘speaking in tongues’.

These unorthodox views were the ‘seed bed’ for the new Pentecostal teaching the ‘*Baptism with the Spirit with the evidence of speaking in tongues*’. This new doctrine can be traced over just a few decades before the Topeka experience of 1901, which became a catalyst for the Azusa St. phenomena and the foundation of the Pentecostal movement.

## **Topeka 1901**

The ‘Baptism with the spirit’ became widely accepted when Charles Parham in Topeka 1901 (and later a student, William Seymour in Azusa St. Los Angeles 1906), added the ‘evidence’ of speaking in tongues.

In 1900 Parham began a Bible school at Topeka, Kansas, with 34 students. Parham encouraged his students to seek the *same experience* as at Acts 2. In 1901 on new years day, after an all night prayer meeting, a student, Agnus Ozman, began to speak in what seemed to be the Chinese language. (It was reported she was unable to speak English for three days). Although the event divided the group, the experience later spread to some other students. Parham initially claimed some of the tongues were ‘Swedish’. They tried to *automatically* write the languages down but it became uncontrollable scribble, yet they still believed it to be ‘foreign languages’. (1) Copies of these show examples such as: ‘*Eurossa, Eurossause, rela sema calah mala kanah leulla saga nalan. Laigle logle lazle logle. Ene mine mo, sah rah el me sah rah me.*’ These sentences were ‘translated’ as meaning: ‘*Jesus is mighty to save*’, ‘*Jesus is ready to hear*’ and ‘*God is love*’. (2) Parham also exaggerated the spontaneousness of it all, as his later accounts prove. Ozman in fact had already received a ‘tongues’ experience *before* the

(1) Parham ‘*life*’, P.53,61 *The Topeka Mail* and ‘*Breeze*’, 22/2/01; other sources

(2) *Topeka State Journal*, 9/1/01

‘baptism’ experience at Topeka as diary accounts show. (1)

### Who was Agnus Ozman?

Agnus Ozman was a 30 year old unmarried ‘holiness enthusiast’ from Nebraska. She had a reputation of wandering around the country seeking the mystical and sensational. Ozman’s ‘tongue’ was *unknown* to herself or the hearers. Only Ozman spoke in ‘tongues’ initially. The others received the experience *two days later*. Ozman’s tongue was initially mistaken for Chinese. But when a linguist was brought in by Parham it was quickly ascertained that it was ecstatic and not a real language. Later in her life Agnes admitted she had been wrong to believe all people would ‘speak in tongues’ when they ‘baptized with the Spirit’. Writing in *The Latter Rain Evangel* of January 1909, she wrote: *‘Some time ago I tried but failed to have an article printed which I wrote calling attention to what I am sure God showed me was error. The article maintained tongues was not the only evidence of the Spirit’s Baptism...He had revealed it to me, and satisfied my heart in praying that He might reveal this truth to others who would spread it abroad. For a while after the baptism I got into spiritual darkness, because I did as I see so many others are doing these days, rested and revelled in tongues and other demonstrations instead of resting alone in God’.* (2)

Parham advertised the Topeka phenomenon, insisting it was a breakthrough in missionary strategy, even six months after language experts had stated the ‘tongues’ and scribbles of Agnes Ozman were not Chinese.

Missionaries went out from Topeka expecting to use miraculous languages of the countries. An article published in 1909 described the result: *‘Missionary S. C. Todd, of the Bible Missionary Society, has made investigations personally in three mission fields and among four groups of well-meaning but deluded people who have gone from this country to Japan, to China, and to India expecting to preach to the natives of those countries in their own tongue; but in no single instance have been able to do so. They have needed an interpreter in even the commonest affairs of life’.* Some of them are in absolute destitution and are dependent on their Christian brethren there for the necessities of life and are as helpless as babes. In some cases they are in danger of losing all faith in the

(1) *Apostolic Faith* & Parham ‘life’; other sources numerous

(2) *‘When The Latter Rain First Fell: The First One to Speak in Tongues’* Latter Rain Evangel, Jan.1909, P.2.

*supernatural in religion and drifting into infidelity and sin*'. (1)

Parham and those who received the experience mistook their experience for 'Zenoglossalia' (foreign languages). This mistake was supported at the time by a report and *rumour* that a Bohemian observer had understood the tongues. Parham claimed validation for the languages from unnamed interpreters yet no documentation ever existed. All known interpreters were to deny any such claims and linguists who attended the meetings were adamant that the tongues were *unknown* and ecstatic. In 1914 a Charles Shumway conducted research on Parham's 'languages' but found none were known. (2) Linguists have since agreed the 'glossalia' as practised by Pentecostals then and now is technically not a known language of any sort.

A Samuel Riggins who was part of the initial group with Parham at Topeka and who defected, wrote: '*I believe the whole of them are crazy...They were racing about the room talking and gesticulating and using this strange and senseless language which they claim is the word from the Most High*'. (3)

It should also be noted that Parham was well known for his heretical teachings. He taught that tongues was the sealing of the Bride of Christ; he rejected the seven day creation and believed Adam and Eve were not a part of this creation, and others existed outside the garden; that Adam and Eve had souls, but others were flesh and blood. Parham received much of his teaching from 'personal revelations' from God.

### **From Topeka to Azusa St.**

Parham had a black student, William Seymour, who on leaving Parham's Topeka Bible school, was locked out of a Nazarene holiness church in Los Angeles after preaching a sermon considered to be heresy. He then held home meetings and spread the message of his experience of tongues. Seven people spoke in unknown 'tongues'. People outside were attracted by the noise and it caused some concern. (Some early Pentecostalist congregations were commonly ordered out of town by the police because of noise and 'misconduct'). (4) Seymour then

(1) A. E. Seddon '*Edward Irving and Unknown Tongues*' (NY; Funk & Wagnalls, 1909)

(2) Shumway, P.168

(3) *Topeka Daily Capital*, 6/1/01

(4) '*A Critical History of Glossalalia*' by C.W. Shumway PhD thesis, Boston Uni. 1919

began conducting meetings at 312 Azusa St. Most of this was every day and often three times per day. Both men and women preached. As time went on visions and manifestations became more extreme. Pastors went to Azusa St. to receive and take their experiences home to other churches.

There are testimonies from Christian and secular eyewitnesses alike as to the events which occurred at Azusa St. It is these which Pentecostal writers either ignore completely or play down...

### **What Really Happened?**

At Azusa St. people had visions of Jesus and manifestations were common. *'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...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...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 tongues meetings ['kissing between the sexes' was considered shocking and immoral]...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...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'. (1)

Another Christian eye-witness account states: 'Men and women...were talking excitedly 'in tongues'. A man (holding on to a post) seemed to be in possession of...the jerks. He was muttering and mumbling...but would (also) shriek. About sixty or seventy of the three hundred present were 'possessed of the spirit'...there was barking like dogs, hooting like owls, and the like...(2)

Another eye witness wrote in favour of the proceedings: '...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..the 'jerks' and 'treeing the devil' ['crawling and barking up a tree like a dog'] were in evidence in the [Azusa] mission'. (3)

## **The Witness of Bible Teachers of the Day**

If the reader judges the eye witness accounts to be biased, then what of the prominent and most highly respected and trained theologians of the day? Dr. G. Campbell Morgan, a Bible college president, pastor and commentator, described the Azusa Street activities as '*the last vomit of Satan*'. (4) R.A. Torrey, evangelist, pastor and writer, declared this new Pentecostal movement was '*emphatically not of God, and founded by a Sodomite*'. (5) H. A. Ironside stated in 1912 that both the holiness and Pentecostal movements were '*disgusting...delusions and insanities...pandemonium's where exhibitions worthy of a madhouse or a collection of howling dervishes [causing] a heavy toll of lunacy and infidelity*'. (6) Clarence Larkin, a famous commentator, who was

(1) Eyewitness account in '*Demons and Tongues*' (P.82 and various) by Alma White, 1949

(2) '*A Critical History of Glossalalia*' by C.W. Shumway PhD Dissertation, Boston University, 1919

(3) '*Another Wave Rolls In*' by Bartleman. Voice Publications, 1962

(4) '*From Holy Laughter to Holy Fire*' by Michael L. Brown, P.197,198

(5) Ibid P.197,198

(6) '*The Holiness Pentecostal Movement*' by Synan, P.144

known for avoiding criticism of others, wrote: *‘The conduct of those possessed, in which they fall to the ground and writhe in contortions, causing disarrangement’s of the clothing and disgraceful scenes, is more a characteristic of demon possession, than a work of the Holy Spirit...we see that we are living in ‘Perilous Times’ and that all about us are ‘seducing spirits’ and that they will become more active as the dispensation draws to its close, and that we must exert the greatest care lest we be led astray’*. (1)

The reader who has experienced, or has knowledge of the ‘*Toronto Blessing*’ phenomena in 1994-96 might see the striking similarity between Azusa St. and the Toronto phenomena. (2) There is also an interesting contradiction brought out by Larken above. In many Pentecostal assemblies the same activities have been described as ‘demonic’ and people ‘delivered’ of ‘demons’. Yet in Azusa St, the ‘*Toronto Blessing*’ and in many Pentecostal assemblies today such phenomenon is touted as of the Holy Spirit. Which is it?

### **The End of Azusa St.**

By 1906 Azusa St. had up to one thousand people in attendance. Seymour was concerned about some of the manifestations and lack of order in the assembly. He wrote to Parham, strongly urging him to come to Los Angeles to help curb the problems with the ‘*spiritualistic manifestations, hypnotic forces and fleshly contortions*’. (3) Indeed ‘*Spiritualists and mediums from the numerous occult societies of Los Angeles began to attend and to contribute their seances and trances to the services*’. (4) Seymour was alarmed by the difficulty of discerning ‘what was of God’.

When Parham eventually came to Azusa St. at the request of Seymour, he was shocked at what he saw. (5) Parham strongly denounced the various phenomena as hypnotic and not of the Holy Spirit and he was eventually asked to leave. To Parham, the lack of evidence of ‘zenoglossalia’ (known foreign languages) was an embarrassment and he renounced Azusa St. for their ‘*babbling*’ and

(1) ‘*Dispensational Truths*’ by Clarence Larkin

(2) See ‘*The Toronto Blessing - A Critique*’ by the author

(3) ‘*The Birth of a Lie*’ by K. B. Napier ([www.christiandocctrine.net](http://www.christiandocctrine.net))

(4) ‘*The Holiness Pentecostal Movement in the United States*’ by Synan, 1971

(5) See *Diakrisis* article 4/98 by the author.



their coercing of such sounds. (1) Parham found ‘*hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences and all kinds of spells and spasms, falling in trances, etc. All of these things are foreign to and unknown [to the Apostolic Faith movement] outside of Los Angeles, except in the places visited by the workers sent out from this city.*’ (2) Parham considered to be the founder of Pentecostalism, later denounced the movement as a case of ‘*awful fits and spasms*’ and of ‘*holy rollers and hypnotists*’ (3) ‘*a freak imitation of Pentecost. Horrible awful shame!*’ (4)

This account by Parham is backed up by the newspaper reports at that time. The *Los Angeles Times*, (April 18th.,1906, P.1) wrote: ‘*Meetings are held in a tumbled down shack on Azusa St...the devotees of the weird doctrines practice the most fanatical rites, preach the wildest theories, and work themselves into a state of wild excitement...Coloured people and a sprinkling of whites composed the congregation. And the night is made hideous in the neighbourhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication. They claim to have the gift of tongues and to be able to comprehend the babble.*’

The Azusa St. ‘revival’ was closed down in 1911.

The *Assembly of God* was begun in 1912.

Had Parham succeeded in gaining control of Azusa St. he could have changed the course of the entire Pentecostal/tongues movement, as he would have attempted to address his conviction of Zenoglossalia against the counterfeit unknown tongues! To this day in Pentecostal/Charismatic circles, the ‘glossalia’ as *unknown* tongues continues. Amazingly, today most neo-Pentecostal groups see Parham as a champion and pioneer of Pentecostalism. Yet to his death Parham insisted that all authentic speech was ‘zenoglossalia’, (known foreign languages), and that the Pentecostals of his day had a counterfeit experience!

## **The End of Parham**

The story could easily end here because few people have cared to

(1) ‘*Life*’, Parham, P.169

(2) ‘*The Life of Charles Parham*’ by Sarah Parham, P.168.

(3) ‘*The Holiness Pentecostal Movement in the United States*’ by Synan, P.112

(4) ‘*Apostolic Faith*’ by Charles Parham, Baster Springs, Kansas, 1912

research the life of Parham. Earlier in life Parham was rejected for ordination by the Methodist Church. He denied the doctrine of eternal punishment, opposed medical treatment and believed serious diseases to be demonic. He was also influenced by a cult like centre called '*Shiloh*' run by a Frank Sandford near Durham, Maine. Parham was documented as having mental, emotional, psychological and sociological disorders.

In 1907 he was arrested for homosexual acts with a 22 year old man in San Antonio, Texas. (1) The case was not prosecuted for lack of evidence and the scandal remained a mystery. From then unto his death in 1929 he was considered a fallen prophet by many church leaders. He continued his religious endeavours up to the end, including raising funds for a trip to the Holy Land to search for the Ark of the Covenant. This trip never materialised as Parham claimed to have been 'mugged' in New York and had all his money 'stolen'. (2)

### **A New Doctrine of the Holy Spirit?**

Seymour, the leader of the Azusa St. movement '*ultimately repudiated the initial evidence teaching (speaking in tongues)*' - the very foundational doctrine of most Pentecostal churches today! (3)

The '*initial evidence*' doctrine, (that tongues is *the* initial evidence of the Baptism with the Holy Spirit), came later and was initially only accepted by Ozman and later Parham. This doctrine was *new* and not taught before this, yet is now included in the 'statement of faith' of many Pentecostal Churches such as *Assembly of God (AoG)*. However, in private conversations with many AoG pastors and superintendents in Australia, I have found many were not (in private) fully convinced of this doctrine. (4)

In the mid 20th century the new Charismatic movement labelled the Pentecostal 'glossalia' as a '*heavenly language*'. In truth it was not known on earth and did not match the historic cases of *known* tongues in the New Testament (Acts 2,10,19). Pentecostal/Charismatics altered the definition of 'tongues' to allow for *unknown* tongues rather than *known* languages! But the '*faith once delivered to the saints*' (Jude 3) did not include such new teachings.

(1) '*Fields White Unto Harvest*' by James Goff, P.106,136.

(2) Ibid P.145,146

(3) '*Dictionary of Pentecostal and Charismatic Movements*'.

(4) For further teaching on the '*Baptism with the Spirit*' and the '*Filling by the Spirit*', etc., by the author, DVD's or audio CD's are available.

## Conclusion

The above information on Parham and Semour and the Topeka and Azusa St. foundations is almost unknown to most Pentecostals today. No doubt there was a genuine seeking of God by the persons involved in the Azusa St. 'revival'. However, when the roots, the fruit and the lives of the leaders involved are examined, there remains serious questions as to the same teachings and the experiences that *continue* and *remain* to this day.

The Pentecostal system might well collapse if the average Pentecostal knew the history. History is very often a discerner of the roots and fruit of any movement. Some have escaped the obvious conclusion by claiming to be 'classical Pentecostals'. However, no matter how one might label themselves - whether 'Classic' or 'Neo', Pentecostalism is based on the *one distinctive teaching* of a *subsequent baptism with the evidence being speaking in tongues*. This was, and still is, based on the *experience* in 1901 which travelled to the Azusa St. 'revival' upon which Pentecostalism is founded!

One ex-Pentecostal summarises: *'There are many Pentecostal people who stand apart from the nonsense that is going on today...against the hypnotism with Christian terminology as performed by Benny Hinn and others...But the sad thing is that the same rule which they measure these things, they fail to apply to the roots of Pentecostalism itself, indeed to it's founder. They fail to apply this same rod of measuring to Azusa St...'* *They would look at someone like Benny Hinn today and say, '...here's a man who said there's nine persons in the Trinity...who said that God originally made women to give birth out of their sides...that Adam was superman and could fly to the moon...who travels around the world telling people they're healed and then they die...they would look at what comes out of his mouth, and it is right to do so. The Bible says 'by their fruits you shall know them'...and so we measure them by that standard... So let's look at Mr. Parham's theology. Mr Parham was a faith healer. He taught that he could only effect a cure in the person if they had faith to be healed...he believed in British Israelism...he supported the Klu Klux Klan until he died...This was the man who was the founder of Pentecostalism...a man who was supposedly chosen by God to bring new revelation, new gifts and a new move of God into the world...In 1907 he was arrested for Sodomy, later acquitted. There was an enormous amount of scandal and controversy that followed this man, and is*

*it not the same with the false prophets today?...Their lies are...a trail of horror stories and incredible theology that is unbelievable.*

*The same measuring rod that is used to measure the false prophets today...the Pentecostals who stand against these do not apply that same standard of testing to the roots of Pentecostalism itself...' (1)*

Whatever strain of Charismatic/Pentecostalism people adhere to - *the roots are the same.*

Some 'Classical Pentecostals' also distinguish themselves from modern Pentecostals by stating their 'tongues' are *known* languages, (as Parham sought for and expected). Parham admittedly accepted that the tongues at Azusa St. were not known languages. But this author has personally challenged some of these 'Classical Pentecostals' to have their 'tongues' tested. All efforts to have this done have been ignored or rebuked. There are numerous cases of 'tongues' being tested by linguists and found to be ecstatic unknown babble. The author has also demonstrated *unknown ecstatic* tongues in the presence of unsuspecting Pentecostals who believed this was a 'gift' of tongues. The author has also demonstrated a foreign language and again had some people thinking this was a 'gift of tongues'. There are also those who have entered into Pentecostal services and spoke in foreign languages only to have it interpreted as something else. *The deception is obvious and wide spread.* One could also be blaspheming Jesus in a 'tongue' and it not be known what is being said. Today's 'tongues' are simply not known languages *as at Acts 2* where the word for 'tongues' is translated from the Greek '*dialektos*' - known dialects! (Acts 2:6,8).

The spirit of this movement is not the same Spirit as in the 'faith once delivered'. The roots of Topeka and Azusa St show a *new* and *different* spirit, another Jesus. The language might be similar but *the tree is known by its fruit.*

In these last days there is the need for God's people to 'test the spirits' (1Jn.4:1). How can we do that if we do not check the roots?

**Terry Arnold**

(1) Mark Haville, former Pentecostal; author of '*Signs and Wonders-Exposed*' - DVD's

**Recommended Reading:** '*Fields White Unto Harvest - Charles Parham & the Missionary Origins of Pentecostalism*' by James R. Goff Jr. (This is an unbiased, accurate and well documented historical account by one who was a descendant of a co-worker of Parham). A follow up book is: '*Portraits of a Generation*' by Goff & Wacker

### Appendix III 'Smith Wigglesworth - The Facts'

We once received a letter from a subscriber:

*Dear Terry, Thank you for your effort to assist others in contending seriously for the Faith. Your newsletter is very much appreciated for it's balance and encouragement to the true believer. Like many others I have come out of the Pentecostal movement, and am testing many of the things we were taught as compared to Scripture. I have begun to research many of the 'Christian Heroes' we were encouraged to read about and admire. One such 'Hero' was Smith Wigglesworth ...I am sadly disappointed with my findings:*

- 1. He believed God promises perfect physical wholeness.*
- 2. He believed Christians can command [speak] things into being.*
- 3. He believed that signs and wonders should always follow the preaching of the Gospel. (He is reported to have raised 19-24 people from the dead).*
- 4. He taught against the use of all medicine and believed sickness was of the devil.*
- 5. He taught that handkerchiefs prayed over would bring life if carried to the sick.*
- 6. He claimed that Jesus Christ increased in the fullness of God and in the power of the Spirit.*
- 7. He taught a form of sinless perfection...*

*There is much more I could share with you that confirms that this man was not what many of today's preachers and books are saying he was. Like many others, his reputation as a great man of God has been distorted and exaggerated to create another of today's church heroes. I would appreciate your comments on this man, and maybe there are a few more like me on your mail list, who once thought this man was great, that would like to know the truth.*

**(R.R. Sth.Qld., Australia)**

Most Pentecostal/Charismatics are shocked when they investigate the forerunners of the Pentecostal movement. To find that Charles Parham, A.A. Allen, Maria Woodworth-Etter, Aimee-Semple Mcpherson, Kathryn Kulman, William Branham and others, were false teachers, false prophets, or had tragic lives and deaths, (see *Pentecostal Roots - Amazing Facts* also on our website), is a shock to

many. It causes discerning Christians to question the very roots of the Pentecostal/Charismatic Movement. Yet, many still cling to Smith Wigglesworth as a *'hero of the faith'*.

Smith Wigglesworth (1859-1947) was a famous Pentecostal evangelist and faith-healer. He was converted in a Methodist church, confirmed as an Anglican, and later associated with the Salvation Army and Plymouth Brethren. In 1907 he claimed he was 'baptised in the Holy Spirit' after hands were laid on him by a Mary Boddy.

Wigglesworth prophesied a mighty restoration of the gifts of the Spirit and revival *to start before the end of the twentieth Century*. He is reputed to have said: *'Australia you have been chosen by God for a great move of the Holy Spirit. This move of God will be the greatest move of God ever known in mankind's history and will start towards the end of the 20th century and move into the 21st century. This move of God will start a great revival in Australia, spread throughout the whole world and usher in the second coming of Jesus. This will be the final revival before the coming of the Lord'*. (1)

In 1936 Wigglesworth gave a prophecy to ecumenist David DuPlessis that God would pour out the Pentecostal experience to sweep the world, and that DuPlessis would play a significant role in this movement. The possible fulfilment of this prophecy arguably proves that it was not of God. The ecumenical/Charismatic 'renewal' is a movement with serious heresies and has been the key instrument in building the end-time one-world ecumenical church of the book of Revelation! Most of what is written of Wigglesworth is typical of the Signs and Wonders Movement today - *unsubstantiated* and *unscriptural* stories. For example, Wigglesworth is supposed to have got on a train and before he got off at the end of the journey, all on the train were 'convinced of sin' by the presence of Wigglesworth without any word being spoken. The late Lester Summeral is responsible for many of the stories of the feats of Wigglesworth. Summeral recounts Wigglesworth punching corpses until restored to life or repeatedly punching cancer tumour victims until they died and then raising them from the dead. *Not one account of the raisings from the dead was ever authentically documented*. Summeral himself falsely prophesied that he would see the return of Jesus before the end of 1999 and that Jesus spoke this to him in an apparition. When Summeral died he became a

(1) Letter (on file) from 'Catch the Fire Ministries', 2011

false prophet! Summeral was also the subject of a national TV expose for fraud with his '*Feed The Hungry*' operation.

Despite all the wild unsubstantiated healing claims, Wigglesworth's daughter, who assisted at his meetings, was never healed of deafness. Wigglesworth also suffered for years with gallstones and later with Sciatica. Much has been written about this man regarding claims of healings and miracles, but *what did this man believe?*

Wigglesworth believed physical healing is guaranteed in the atonement and is part of the Gospel - a teaching not taught in orthodox historical Christianity. Those who hold this doctrine believe sickness is never a blessing of God but of the devil and that it has been defeated on the cross. However, physical healing is simply not guaranteed for this present time. God may heal in answer to prayer, but He does not *always* heal. *The redemption of our bodies is future*, (Rom.8:23; Phil.3:21; Eph.1:14; 1Cor.15:53). Some people use Scriptures such as Matthew 8:16,17 to 'claim' their healing in regard to the atonement. D.A Carson, observed: '*The cross is the basis for all the benefits which accrue to believers; but this does not mean that all such benefits can be secured at the present time on demand, any more than we have the right and power to demand our resurrected bodies.*' (1)

We have no reason to expect that we can escape from *sickness* any more than we can expect to escape *death!* *Those who say Jesus conquered sickness for us should explain to us why we still die, since He also conquered death!* The fact is we are living in unglorified bodies of flesh in a world that is under the effects of sin and Satan. Any healing allowed by God is only temporary because eventually we die!

Like much false teaching the *results speak for themselves*. Mary Boddy, the woman who laid hands on Wigglesworth in 1907 when he was allegedly 'baptized in the Spirit', spent the last sixteen years of her life as an invalid. According to his own doctrine, Wigglesworth's daughter should have been healed of deafness and he should have been healed of his own sicknesses. His wife should have been healed of the sickness that took her life (six years *after* Wigglesworth became a Pentecostal) and when she was but a young woman. His son, who died two years after that, should have been healed of the sickness that took him away in childhood.

In spite of his teaching that God promises perfect physical

(1) '*The Expositor's Bible Commentary*', Vol.8, P.267

wholeness and that the Christian can operate in the *same* sign gifts that Christ exhibited, it is doubtful that any who sought Wigglesworth's healing ministry were ever healed. Wigglesworth taught against the use of all medicine. He taught that handkerchiefs which are prayed over will bring life if carried in faith to the sick. (1) He believed signs and wonders should always follow the preaching of the Gospel.

Yet all major Commentators for 1900 years stated that the miraculous sign gifts were not present at the end of the first century as they were earlier. Many refer to Hebrews 2:3,4 where the writer declares that the message of salvation '***was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, with various miracles and gifts of the Holy Ghost, according to His own will***'. The word '***confirmed***' ('*bebaioo*') means '*to make sure, to fix*'. In this passage the writer uses the *past* tense (aorist indicative) meaning *a specific time in the past*. The English words '***was confirmed***' and '***bearing***' show this past tense. The same tense is used in Luke 13:13: '***immediately she was made straight***'. The aorist tense with the indicative mood indicates *a specific point in time past* as opposed to the imperfect tense which, if used, would indicate continuous action. The writer has also lumped together '***signs and wonders***' and '***gifts***' of the Spirit to show clearly that all these things were to *prove the Messiahship of Jesus Christ*.

When John the Baptist asked for *proof of Jesus being the Messiah*, the proof given was the *gift of healing and signs and wonders*, (Matt.11:2-5). The phrase '***according to His own will***' might also explain why some people in the New Testament were *not healed*. Epaphroditus was '***sick nigh unto death***', (Phil.2:27). Trophimus was '***left at Miletum sick***', (2Tim.4:20). Timothy also took medicine for his sickness, (1Tim.5:23, etc.).

Never since the days of Christ has any period even remotely compared with the miracles of Christ and the apostles. The early church Fathers *all* agreed that healings and miracles had ceased in the field of evangelism. *None of the great revivals featured healing but only the preached Word of 'the faith which was once delivered unto the saints'*, (Jude 3)! Even if one rose from the dead, unbelievers will not believe, (Lk.16:31). *Whitefield, Edwards, Spurgeon and Martyn Lloyd Jones never had one healing attributed to them - just*

(1) '*The Anointing of His Spirit*', P.231



*collectively millions of sound conversions!*

Much is made of the Scripture, Mark 16:17,18: ***‘And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover’***. Firstly, Jesus was talking to ***‘the eleven’*** (vs.14) and He spoke ***‘unto them’*** (vs.15). Secondly, the word ***‘believe’*** is in the past (aorist) tense and refers to *those who did believe, not those who would believe at that time or in the future*. Thirdly, all of the above ***‘signs’*** in this Scripture occurred in Acts or Corinthians, except the drinking of deadly poison, (which has a concessional ***‘if’*** clause before it).

Even apart from *Scripture* and *history* - *this fact remains*: Pentecostal/ Charismatic leaders, including Wigglesworth, have *never* been able to do the miracles that Christ performed. The Lord Jesus never conducted a healing crusade yet He could raise the dead and heal *every* sickness *without failure*.

Although I believe God heals, can those who claim the ***‘gift of healings’*** use their ***‘gift’*** as used in the New Testament? Can they heal ***‘all’*** (Matt.4:23,24; 8:16; 10:1; 12:15, etc.), and ***‘every’*** sickness (Matt.9:35, etc.), and bring ***‘all sick’*** people that they would be healed ***‘immediately’***, (Matt.20:34). *If we are honest with the New Testament, this is an accurate description of the true gift of healing!* Will they go today to the hospitals just once and heal organic diseases *every time without fail*? Will they not heal a *Down’s Syndrome* person? (1) Will they not heal AIDS victims with proof of blood tests?

Of the 42 occasions of New Testament healing, 32 were by Jesus, 9 through the apostles, and 1 through the seventy. In each case healing was *total, permanent* and *always* successful, and included incurable diseases, (Matt.8:3). Compare this with *any* of today’s faith healers and *any* ***‘healing ministry’***!

Wigglesworth claimed that Jesus Christ *increased* in the fullness of God and in the power of the Holy Spirit: ***‘I want you to understand that after the trials, after all the temptations and everything, Jesus comes out more full of God, more clothed in the Spirit, more ready for the fight.’*** (2) This is a subtle attack on the deity of Christ! The Lord Jesus

(1) *Downes Syndrome* cannot be healed by psychosomatic means. No such disease has ever been miraculously healed.

(2) ***‘The Place of Power’***, 6/16, reprinted in ***‘The Anointing of His Spirit’***, p.146

could not be *'more full of God.'* He was *always* fully God. He was also given the Spirit *without measure!* (John 3:34).

Wigglesworth taught that a Christian can be justified and sanctified but still not have everything necessary from God. He stated: *'People are never safe until they are baptized with the Holy Ghost.'* (1) This Pentecostal *'Baptism in the Spirit'* (with the evidence of unknown tongues) is the *distinctive* teaching of Pentecostalism which is traced to the late nineteenth Century and to Charles Parham, (see *Pentecostal Roots - Amazing Facts* also on our website). It effectively does what all of the cults do - it falsely separates *'Christians'* into two classes.

Wigglesworth claimed that the Christian has the power to speak things into existence: *'God declares', 'You have an anointing'. Believe God and you will see this happen. What you say will come to pass'*. (2) This is exactly what the Word-Faith teachers and false prophets such as Copeland, Hagin and Hinn have heretically taught for decades! Thus Wigglesworth taught that the Christian can operate in the same omnipotent power that Christ exercised: *'Dare you come into the place of omnipotence?...He shall bring many sons and daughters unto glory - unto son-likeness, son-perfection.'* (3) This is the false *Manifest Sons of God* or *Latter Rain* theology of the perfectibility of certain saints, and a confusion of this present life with that which is to come.

Wigglesworth in fact taught a form of *sinless perfection*. He stated: *'...there is a sanctification of the Spirit where the thoughts are holy, where the life is beautiful, with no blemish'*. (4) Yet the Apostle Paul stated: *'For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not...who shall deliver me from the body of this death'*, (Rom.7:18,24); and John said: *'If we say we have no sin we deceive ourselves, and the truth is not in us'*, (1Jn.1:8,10). Although we are not to be in habitual sin (1Jn 3: 4,6), the Bible stops short of sinless perfection. Wigglesworth taught the destructive heresy of

(1) *'The Place of Power'*, 6/16, reprinted in *'The Anointing of His Spirit'*, P.151

(2) *'Speak the word and the bound shall be free, the sick shall be healed'* Wigglesworth, *'Power from on High'*, *Pentecostal Evangel*, 27/5/44

(3) *'The Privileges of Sonship'*, 8/24, reprinted in *'The Anointing of His Spirit'* P.221

(4) *'Count It All Joy'*, 8/25, reprinted in *'The Anointing of His Spirit'*, P. 226

perfectionism and complete sanctification, which has led multitudes down the road of confusion, despair, demonic delusion and fleshly fanaticism.

Popular Bible commentator Harry Ironside sought the sinless perfection experience and at one point thought he ‘had it’. However, he soon realized his old sin nature was still present. He had an emotional breakdown and was committed to a hospital. After receiving literature and teaching on Biblical sanctification he went on to have a fruitful ministry and wrote a book ‘*Holiness: The False and the True*’.

In summary, the stories of the feats of Wigglesworth are myths. They have deluded many saints into staying in systems of theology that by their fruits have led to extremes and excesses. Further to this, the beliefs of this man were unscriptural and dangerous. ***‘To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them’***, (Is.8:20).

**Terry Arnold**

Source & Recommended reading: *Biblical Discernment Ministries*  
<http://www.rapidnet.com/~jbeard/bdm/>

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## Appendix IV *'The Healing of Jean Neil'*

In an article printed in an Australian Christian magazine, this ministry made a brief reference to modern day 'healers' and their lack of evidence for claimed healings of organic diseases. A reader, in response, wrote: *'Dear Bro. Terry Arnold, you are stepping on dangerous ground criticising Reinhard Bonnke ...My spirit was deeply grieved when you categorised Reinhard Bonnke in the class of the others...to class Reinhard Bonnke as evidence is not true.*

*If you would take the challenge to view the video of Jean Neil's Miracle, ['Something to shout about - the documentation of a miracle'], who was documented and videoed in an England hospital as a vegetable by her family, and showed the connection at Reinhard Bonnke's Crusade, then her life two years afterwards, you will have tears in your eyes as you witness the miracle. Yes, Terry, Jesus Christ is the same yesterday, today and forever. Having witnessed true miracles in a leprosy colony in India and at our crusades, I know He still heals. You see Terry, healing is gradual and a miracle is instant healing, which God does for only one reason - to bring people to Himself... Terry, God wants to show Himself strong and alive to a lost and dying generation. Sure there are frauds in the body of Christ, but Reinhard Bonnke is not one of them. To say so would be very dangerous ground. Perhaps you may consider viewing our video...*

*...Please do not categories Reinhard Bonnke with fraudulent claims. He is God's servant. [A] man who God uses to bring literally millions of Africans to Himself, does not make fraudulent claims. Having viewed his video in Africa, the miracles are real or 100,000 to 150,000 people would not turn up.*

*My brother, lift your eyes above the man on the platform and recognise the creatures of God he [Bonnke] serves... The reason why today you will not find many miracles in Western countries is because of religious ideas of God's healing power, and unbelief. Jesus could not do miracles in his home town because of their unbelief. May your faith rise brother, so God can use you in the healing power of Jesus....*

*...Reinhard Bonnke fasts 40 days to move in the realm he does before his crusades to release God's power...God will not move through religious, theological people but men and women of faith. Roman 14:4.*

*I would be happy to discuss this further with you, if you are willing to listen'.*

This ministry attempted to contact the writer above and obtain the video but with no success.

We make it clear to the reader of this article that there are several false assertions in the above letter.

*Firstly, we do believe God heals.* However, in *all* instances in which we have examined the claims of healings of organic diseases by leading Charismatic/ faith healers, we have found them to be either fraudulent or non-miraculous.

Secondly, Biblical miraculous healing was not '*gradual*' but instant and *immediate*. In the Gospel of Matthew alone it is clear that Jesus healed '*all*', (Matt. 23:24; 8:16; 10:1,8; 12:15; 14:36; etc.), '*every sickness*', and all that came to him were immediately and *completely* healed, (12:13; 20:34) - whether they had faith or not!

Thirdly, the miracles are not proven real on the basis that 100,000 people were present.

Fourthly, what is so wrong with '*theological people*'? Was not Paul theological in the true sense of the word? If not, then why did he continually teach *doctrine* in his writings?

Finally, the use of Romans 14:4 is *misused*. The passage teaches not to judge in matters of *food* and '*doubtful disputations*'.

This ministry managed to obtain elsewhere a copy of the video '*Something To Shout About*'. The video is a very popular tool used by *Christ For All Nations* (CFN) ministries, and is perhaps the best documented '*healing*' in modern times. It is difficult to view this video and not be impressed with the testimonies and evidence from doctors and from Jean Neil herself. *It was simply the most convincing documentation of a miraculous healing of an organic disease we had ever seen!*

As confirmation, we contacted a ministry in England who sent a research paper by a Christian doctor - Doctor May, who investigates alleged miraculous healings. The following are excerpts from his paper:

*'...I invited readers of the Southampton Evangelical alliance Quarterly Bulletin to submit claims to miraculous healing to me for investigation and comment on. By far the most striking of the responses received was a video recording of what was presented as the miraculous healing of Mrs Jean Neil at a meeting led by the German evangelist, Mr. Reinhard Bonnke. The video which is entitled*

*'Something To Shout About - The Documentation Of A Miracle'* shows Mrs Neil attending the meeting in a wheel chair. Mr Bonnke laid his hands on her after which she stood and to the astonishment of the assembled crowd, ran around the auditorium and appeared completely healed of what she described as a spinal injury. The video went on to show a written report from an orthopedic surgeon, and an interview with her GP... Mr Bonnke concludes the video by claiming her healing is *'an outright miracle.'*

**The claim:** (From the video cover) *'Mrs Jean Neil...was a hopeless case - spinal injury, Angina Pectoris, a hip out of joint and one leg two inches shorter...She underwent 14 operations, spent 4 years in hospital, suffered 3 heart attacks, and was treated with traction and plaster jackets. Mrs Neil was confined to a wheelchair, used 3 respirators, applied heart patches and took 24 tablets daily..now she has a brand new story.'*

**Findings:** *Mrs Neil could not have been more helpful...She claims to have been healed of seven diseases: a short leg, an out of joint hip, a spinal injury, heart disease, a Hiatus Hernia, Bronchitis and poor vision.*

**1. Short leg:** *The orthopaedic report from Dr...makes no references to differences in her leg lengths. Legs are notoriously difficult to measure...there is no mention of such x -rays or suggestion of a...problem with her legs...*

**2. Hip out of Joint:** *Mr. [A Doctor] reports that an x-ray taken on 23 Dec. 1987 (3 months before her healing) showed that her hips appeared 'quite normal'.*

**3. Spinal injury:** *Of the 14 operations, 4 were on her spine...The 4 years spent in hospital...she had 10 admissions in about a year for chest infections... The spinal operations included removal of her Coccyx in the 1960's, removal of a prolapsed disc in 1973, a Laminectomy in 1975, and a further disc removal in 1981...Since that time it seems that she walked with a stick until January 1987 when she again developed low back pain which persisted until her healing 15 months later in March 1988. It was mainly during that 15 months period that she made use of a wheelchair. According to her GP's referral letter to the orthopaedic surgeon, dated 23 Sept, 1987, *'She remains in some pain, has to use two walking sticks to get around, or a wheelchair for longer distances'* ...It does not appear at any stage that she was confined to a wheelchair.*

*...In Sept. 1988, 6 months after her healing, she was reassessed by the orthopaedic surgeon. [Only] Two paragraphs of this 3 paragraph report were shown on the video. The first paragraph...reported that 'she has a full range of completely painless spinal movement.' The third paragraph which was not shown reads: 'x-rays have been repeated today and these conform that there is absolutely no change from the x-rays taken prior to this evangelical healing.'*

*Clearly she had improved dramatically subjectively, but there was no objective evidence of any change in the condition of her spine.'*

**4. Heart disease:** *Mrs Neil believes she has had 3 heart attacks... writing 6 months before her healing her GP stated that her chest pains 'after vigorous investigations were felt not to be cardiac in origin.'*

**5. Hiatus Hernia:** *Mrs Neil reports that about 8 years ago she had an x-ray which showed her to have an Hiatus Hernia. This has not been repeated since...*

**6. Bronchitis:**...*The treatment given for suspected Angina (which she didn't actually have) caused her 'Bronchitis' which settled when the treatment was withdrawn.*

**7. Poor vision:** *Apparently her vision deteriorated seriously while she was taking another antianginal drug... her vision subsequently improved dramatically after she discontinued the drug, but she does continue to need spectacles.*

**Conclusion:**...*The claims made on the video [1st edition]...seem to be seriously incorrect and misleading...The case of Mrs. Neil illustrates many of the problems that are uncovered in the search for truth in claims of miraculous healing...On one hand...the amazing improvement in her sense of well being and enjoyment of life...the nature of her disabilities was not easy to evaluate...This is nearly always the case with back pain in particular....other conditions...no less than four may have been wholly or in part...caused by treatment...The doctors...report...is difficult to excuse.*

*...The video...showed deaf people who were watching sign language...Is it something in the nature of God that causes Him to be concerned about short legs and back pains while seeming to ignore the blind, the deaf, the paralysed and the dead? Did they not have enough faith? And why do the Gospels record Jesus healing exactly such conditions, those which never seem to be healed today?*

*(A copy of this report was sent to Mr. Bonnke with a request to withdraw the video)*

*...That is not to say that He [God] cannot heal secondary cancer, Downes Syndrome or a club foot, but it is to say that such a change in the very nature of things is not His normal way of working. And if I have not been able through wide enquiries over a long period to find one such example that withstands scrutiny, such healings must anyway be very rare indeed.'* (Underlining ours)

**(Dr. Peter May - Christian GP in Southampton, Eng.).**

The above report highlights how even the best and most convincing evidence of a healing can be anything but miraculous. Yet today there is a flood of such stories, seemingly to convince the unsaved (or Christians?) That 'Jesus is real'.

Similarly, in an edition of 'Outreach' - a *Christian Outreach* publication (July/Aug/1999), a testimony was given of a healing of a 32 year old man from the Solomon Islands. The story relates how this man suffered much pain in his legs and took '*pain killers, had x-rays and blood tests. The results always came up negative...*'... '*Blood tests couldn't pick it up; it wasn't in the blood. Early x-rays had no chance because the holes in the bones were so tiny...*' (Underlining ours)

This man was called out by the pastor at a meeting: '*There is a man with holes in his bones...your legs are paralysed!...your left leg you can't walk... there are holes in the bones from your knees to your hip...*'

The man was apparently completely healed that night. The report goes on to say: '*The doctors were stunned. Five x-rays every two weeks for ten weeks showed a complete healing.*'

The obvious question is: *How can it be a complete miraculous healing and x-rays after the event be negative when the x-rays and tests showed nothing wrong in the first place?*

The examples shown in the above articles highlight a fact found in many investigations of modern healings - *an incorrect initial diagnosis*.

Another sad fact is that in many cases after the 'healing' the medical condition *returns*. Many have *died* as a result of false healings from faith healers such as Benny Hinn. (1)

(1) See '*Signs & Wonders - Exposed*' No.3 (video) for photographs, etc.



Charles Trombley, a 'healing evangelist', wrote a best selling book in 1974 titled, *'Kicked Out Of The Kingdom'* about his expulsion from the Jehovah Witnesses because he believed his son was healed. The book includes many stories of miraculous healings including his son's accident. Trombley writes of how his son had cheated death. Trombley had been reading Kenyon's book, *'Jesus the Healer'* and he decided to *'stand on Gods Word regardless of the circumstances'*. He began to speak to his son: *'Jesus has healed you'*, and apparently God healed his son *'completely'*.

However, the Sarasota Hospital in Florida has issued a statement that the boy was in fact readmitted another four times for further treatment and survived because of the operation. (1) This brings us to question the other claimed healings in this book. If the book has one lie or gross exaggeration then what of this author's credibility? As a young Christian I was greatly influenced by such books. Added to this, the author, Kenyon, that Trombley refers to, taught heretical teachings from the cult of *Christian Science*. In modern times Word-Faith teachers such as Hagin and Copeland have plagiarised word for word and re-taught these same works.

One author writes: *'It is not enough to claim that certain undiagnosed diseases have been 'cured' while the sufferer was in a highly emotional condition which so often characterises 'healing campaigns' today. Such cases of 'healing' should be sent to the local doctor for a certificate even as Christ sent the leper to the priest. My youngest sister and her husband worked for fifteen years among the lepers of India. Never, throughout that period did a 'Pentecostalist' venture to demonstrate the reality of his claim to share in the commission of Matthew, and so far as we have knowledge no healing campaign has ever been organised by Pentecostalists among lepers. We ask 'why'? And the answer is evident... the raising of the dead is also included in these gifts, but there is no accredited instance where such a power has been possessed or exercised.'* (2) Sadly, when we in this ministry have investigated healing claims, the *delusion* of the modern healing and signs and wonders movement becomes more frightening. The major signs and wonders leaders have failed to produce real evidence for their claims of healing of organic diseases. Jesus' offer in the cross of Calvary has no emphasis

(1) Source: *'New Life'*, 3/6/1999, P.11

(2) *'An Alphabetical Analysis'* - section on *'healing'*.

in healing but rather in the deliverance from the horrific consequences of sin. The offer is not the redemption of our bodies in this life (Rom.8:23; Eph.1:14), but eternal life through the imputed (credited) righteousness of Christ.

**Terry Arnold**

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## Appendix V

### ‘By His Stripes We Are Healed?’

Often I hear people and ministries preaching or writing on the subject of bodily healing and they use the phrase ‘*by his stripes we are healed*’. Many are unaware of the error of this and it being taken out of context and that the words are actually *a direct quote from the Old Testament*. Many also link this phrase with healing being provided in the atonement made by Christ on the cross.

#### The Context

The phrase is found in 1Peter 2:24,25: ‘*Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed. For you were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls*’.

But this passage above is a quote from Isaiah 53:5,6 ‘*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all*’.

Both passages have absolutely *nothing* to do with bodily healing in the atonement. One can search early commentaries for this in vain to find any reference to bodily healing in Christ’s atonement. All tell it as it is in Isaiah 53 - it is *healing of sin*!

The phrase ‘*in his own body*’ refers to the sufferings of Jesus on the cross. The phrase ‘*on the tree*’ refers to the cross. (The same Greek word referring to the cross is used in Acts 5:30; 10:39; 13:29; Gal.3:13). The word rendered ‘*stripes*’ is literally the swollen mark of a blow from beating or scourging, (in modern English we might say the marks of ‘black and blue’). The phrase ‘*you were healed*’ is referring to the ‘*transgressions*’ in the same verse of Isaiah 53:5.

The word ‘salvation’ is closely related to the word ‘healing’ (Ps.41:4). In the Bible sin is often spoken of as a disease from which we can be ‘healed’. The fact that this is *spiritual healing for sins* is further attested to in the verses following in both 1Peter 2 and Isaiah 53 from which Peter quotes. The comparison between the two verses shows the context is *sin*, not bodily healing:

1Peter 2:25 *'For you were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls'*.

Isaiah 53:6 *'All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all'*.

In Isaiah this was specifically healing of, and forgiveness for, sin. The *'bore our sins'* (1Peter) and *'laid on him the iniquity'* (Isaiah 53) is not our 'sicknesses'!

### **Atonement for what?**

Almost all the references to healing in the Old Testament are spiritual healing. There are some references to bodily healing but the sacrifices in atonement to God were for sin, not bodily healing. The Old Testament atonement offerings were not for sickness but for sin (Lev.16:3)! On the cross Jesus did not bear our diseases, but rather our sin. This has been the teaching of the church for 1,900 years until the turn of the 20th Century when 'healing ministries' were spawned within the new Pentecostal movement and later furthered in the Charismatic movement in the mid 20th century.

Some also attempt to use Matthew 8:16,17 to teach that healing for the body is in the atonement in this life: *'...He cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses'*.

Matthew 8:16,17 was spoken three years *before* the cross and the verse claims that Isaiah was fulfilled there and then. It refers to the *earthly public ministry* of Jesus as verse 16 clearly shows. It also refers back to the prophecies in Isaiah which teach that the Messiah would come with proof of his Messiahship which included healings.

The promise and assurance of healing from sin following repentance is clear in Scripture, but there are no such assurances for bodily healing. *The redemption of our bodies did not occur on the cross, but is future!:* *'Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body'* (Rom.8:21-23).

We are not here saying God cannot heal a body. Miraculous healing is not ruled out in the Bible. But it is not guaranteed in the atonement for this life. Some Christians today seem desperate to see genuine healings and must find Scriptures that supposedly prove God will heal now in the atonement.

We must here also distinguish between ‘healing’ by God Himself and the ‘gift of healing’. The two are today sadly confused. In the sovereignty of God, miracles and healings can occur at any time, but this author has yet to see a single human with any real ‘gift’ of healing as it was in the first century as described in the Bible. If such a person exists, they will have the gift as it was in the first century! Compare the following descriptions of the true gift of healing with the counterfeits of today who claim to have the same: Jesus and the apostles *healed ‘all’* and *‘every’* (Matt.4:23,24; 8:16; 9:35; 10:1; 12:15...); they healed *instantly* (Matt.8:3; 20:30...‘*immediately*’); they healed *completely* (Matt.12:13,15 ‘*whole*’; 14:36 ‘*perfectly whole*’ ...); they healed *at will* and there were *no failures* (Matt.8:3); and they healed *organic diseases* (Matt.4:23,24; 9:35; 15:30) - diseases that cannot be cured by psychosomatic means (e.g. AIDS, Downs Syndrome, etc). Why do faith healers purposely shy away from such people who have these diseases and why do not the faith healers visit the hospitals where increasing numbers die of cancers and organic diseases?

Some Christians seem not to have realised that God is just not healing like He did in the first century. The reason for this is because the *purpose* for the healings in the first century is now fulfilled - *it was to prove the Messiahship of Jesus* (Jn.20:30,31; Lk.7:21,22; Acts 2:22). The gifts in 1Corinthians 12 were called ‘*sign gifts*’ because they *pointed to* and approved the *Messiahship of Jesus Christ* and the credentials of His Apostles (2Cor.12:12 ‘*signs of an apostle*’).

We are also not saying that the atonement on the cross does not have a *future* plan of healing in glorification. But that ‘healing’ is *future* (Rom.8:23). That healing is not guaranteed in this life is further attested to by 2Corinthians 12:9 where Paul glories in his physical ‘*infirmities*’ which were *not* healed. Further, Epaphroditus was ‘*sick nigh unto death*’ (Phil.2:27), Trophimus was ‘*left at Miletum sick*’ (2Tim.4:20) and Timothy took medicine for sickness (1Tim.5:23).

D.A Carson, observed: ‘*The cross is the basis for all the benefits which accrue to believers; but this does not mean that all such benefits can be secured at the present time on demand, any more than we have*

*the right and power to demand our resurrected bodies’.*

Unlike the *healing of sin* through the ‘stripes’ of Jesus, there is no Scripture that guarantees bodily healing in this life. False teaching using the phrase ‘*by his stripes we are healed*’ adds to the Gospel and diverts attention away from *salvation from sin*. It becomes ‘another gospel’.

Jesus did not die for our sickness. He died for our sin! Yes, it is the original Adamic sin that caused sickness, but that sin has not yet been eradicated from the world. Thus the redemption of our bodies is future in a place where there is no sin whatsoever.

If there is bodily healing in the atonement during this earthly life and we are healed ‘by his stripes’, then why are our bodies dying every day? Praise God if He heals a body, but to misuse Scripture for the spiritual healing of sin and read into it bodily healing, is to preach ‘another gospel’. *The true gospel is about the healing of sin, not anything to do with bodily healing!*

This is just another way Satan can divert people from the Gospel of *Christ crucified for our sin* to something else - bodily healing, which is not the Gospel. ‘*By his stripes*’ concerns the ‘transgressions’ as spoken of in Isaiah 53.

The promise of the healing of sin is at the heart of the Gospel. Isaiah 53 is all about Christ offering His body as a substitute to have sin credited to himself on a cross as a sacrifice to satisfy the justice of a Holy God! To use ‘*by his stripes*’ to claim bodily healing is to take a classic passage *on salvation from sin* (Isaiah 53) and turn it into something that it was never meant for.

Our spirits need to be Justified once now, our souls need to be sanctified continuously now and the ‘hope’ is our bodies will one day be glorified. What was Jesus crucified for? What was he wounded and bruised for? What were the ‘stripes’ for? What do we need to be healed of?

***‘He was wounded for our transgressions, he was bruised for our iniquities... with his stripes we are healed... the Lord has laid on him the iniquity of us all’ (Is.53:5,6).***

**Terry Arnold**

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## **About the Author**

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**Terry was founder and president of *South Pacific Bible Institute*, a Bible college training and equipping people for ministry.**

**He is the author of several books and is involved in a full time ministry of *teaching, informing* and *equipping* the church. He is also editor of a growing worldwide publication '*Diakrisis (Australia)*'.**

**His ministry includes preaching/teaching and conducting seminars in a wide range of churches and colleges.**



**T. A. Ministries**

**A Ministry of Teaching**

**Whom shall He teach knowledge?  
And whom shall He make to  
understand doctrine?... (Is.28:9)**

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