

Historical Background To Charismatic Theology & Practice

Introduction

This section is very important because it is necessary to understand where the main features of Charismatic churches come from. The Biblical principle is very clear, a bad tree cannot bear good fruit. We need to know what the root systems underlying Charismatic things really are. It matters nothing if Charismatics point to this or that piece of good fruit; if the root is poisonous then even the fruit that looks edible will damage people.

Charismatics will claim that the root is God's word and God's Spirit. So do the Mormons, the Jehovah's Witnesses, the Moonies, the Christian Scientists and so on. We look at Biblical theology elsewhere; but here we want to see what the precursors of Charismatic theology and practice really are. Modern Charismatic churches differ very greatly from historic churches, or even from conservative evangelical churches today; they clearly cannot be from the same stock. Here we can only evaluate some key movements and do so briefly.

The underlying thesis of this section is the great battle of history. From the Fall onwards there has been vigorous spiritual warfare between the work of God and the attacks of the enemy of God, Satan. This is manifested in numerous ways, but here I want to concentrate on a key issue. Satan counterfeits God's work since there is an innate desire in men to worship God and to be part of a religion. Even modern atheists do this, such as those who worship at the feet of Darwinian evolutionary theory, which is basically a faith-system about origins.

Throughout history we can identify two parallel developments:

- 1) **The purpose of God and divine truth** manifested in and through the elect in various administrations (such as Israel, the patriarchs or the church).
- 2) **The work of Satan in developing a variegated spiritual system** in opposition to this. We can call this the occult; a word which means 'hidden' and refers to the esoteric religions and practices of fallen man empowered by demons. It is usually considered to have three aspects: magic (controlling nature), spiritualism (communing with evil spirits) and divination (seeking to know the future); each aspect is worked out in demonic religions and false spiritual practices in various ways. Sometimes these are practised in isolation, such as independent fortune telling (divination). However, many organised false religions incorporate all three aspects.

The great battle has been the attempts of Satan to destroy God's work and kill his elect people. God has prevented this in history and will continue to do so until just before the end when persecution under antichrist will arise (2 Thess 2). The main way that Satan is working today, as Jesus and Paul warned us, is by deception. Throughout history Satan has tried to pervert the work of God by corrupting it with false ideas and practices. The institutional church usually controlled this in one way or another (not always righteously) and the erroneous folk would drift into a sect. One example would be the Shakers.

What is happening today is that the work of deception has gathered apace into a terrific onslaught on the people of God. The CM became the main feature in this onslaught when it worked as a Trojan Horse to let in all sorts of occult errors amongst unsuspecting evangelical people. The occult deception that was once outside the church is now indoors. This section examines this.

General resources

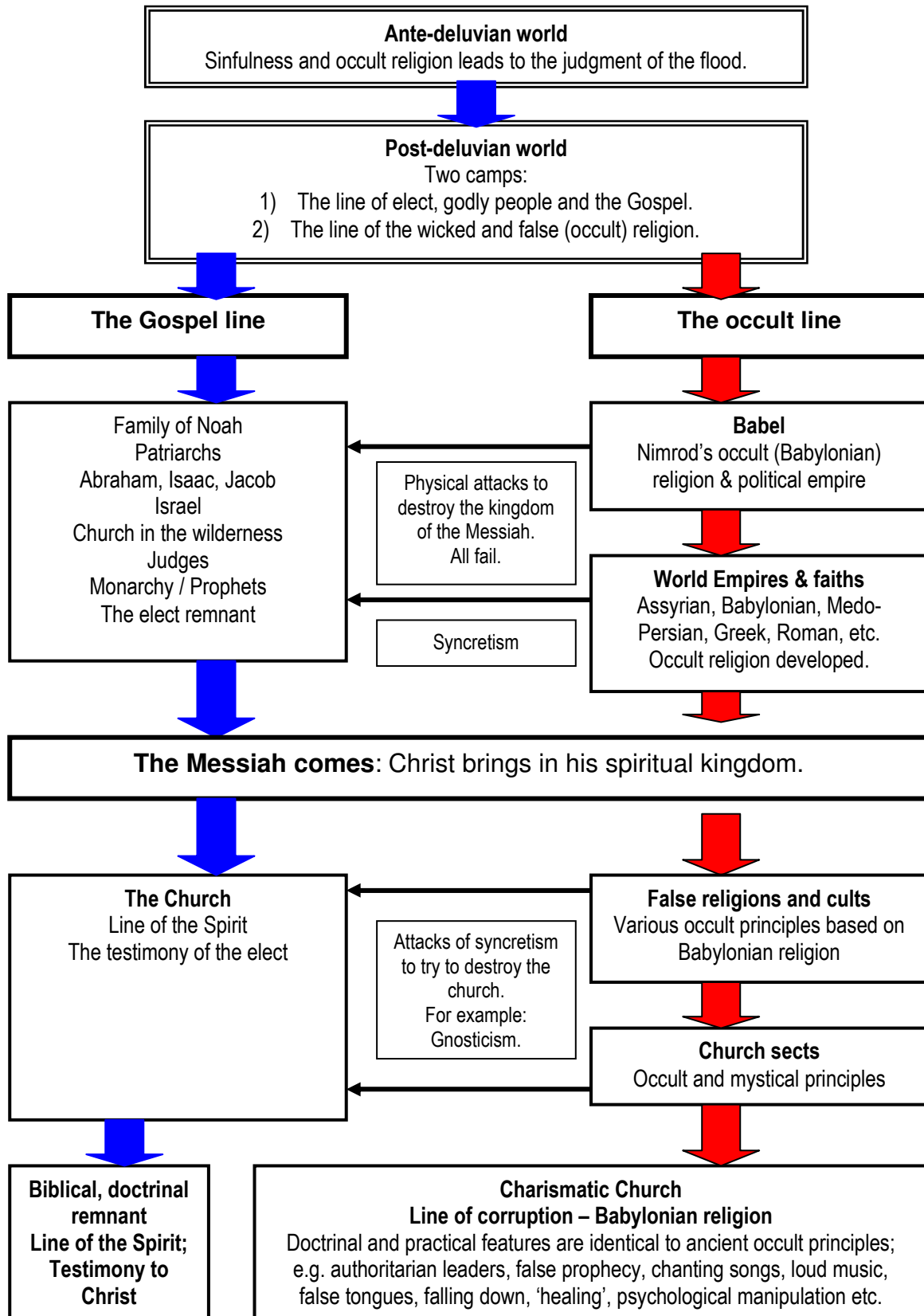
Occultism Reborn - A History of Important Breakthroughs. Paul Fahy

The Origins of Pentecostalism. Paul Fahy

A Synopsis of the Theological Systems behind Current UK Church Streams. Paul Fahy

Simplified overview

The satanic line always seeks the destruction of the spiritual, godly line. In history this has often involved the use of force; today it is primarily by the use of deception.



Ancient Historical Precedents 1

Syncretism (a mixture of true and false religion forming a hybrid) was always a bigger problem to Israel than war. If Satan could not defeat Israel in battle from without, he sought to pervert them from within by occult religious practices, usually imposed by a wicked king.

Nimrod and post-deluvian occultism

The birth of occult religion was in Sumeria (Shinar) later the southern part of Babylonia - the cradle of civilisation. Political power and empire building began here with Nimrod, who then established his counterfeit religious system based on priesthood, sacrifices, a pantheon of gods and goddess (often deified kings and queens) and occult practices such as astrology and magic (sorcery). This was concentrated in the rebellious building of the Tower of Babel epitomising man's desire to be God (the original lie of Satan in Eden). Upon the judgment of God to confuse tongues, the separation of tribes and nations began. A great dispersal occurred where same-speakers travelled to new lands to establish their civilisations. Thus was born the post-flood civilisations of India, Egypt, the Near East, and then further afield.

Key elements of this occult religion were: passivity, emotionalism, subjectivity, ecstasy (usually brought on by various disciplines, drugs or alcohol), wild behaviour, mysticism, fertility rites, ecstatic gifts (e.g. tongues) and abandonment of self-control.

Over against this worldly system was the faith epitomised by God's elect called out of this false religion. A key example is Abraham who left Mesopotamia (the northern part of Babylonia) and entered into covenant with the true God. Abraham abandoned this false worship system and began a pilgrimage, looking for a better kingdom. His faith is set against the demonic systems of the nations around him. Another example is Elijah, who confronted the syncretistic religion that had been introduced into Israel by Jezebel, queen of King Ahab. This particular version of Nimrod occultism was the Baal cult of the Canaanites. The church is called to stand, like these men, against false religion – especially when it enters the church.

The Nimrod occultism expanded and metamorphosed as it spread across the world, taking on the flavours of the nations it developed in. This led to all the false religions in the world today, which all have the same demonic root. All the cults and faiths grew out of Babel's occultism. For instance, Chinese Taoism (or Daoism – 'The Way'), Indian Buddhism and Hinduism, Japanese Shintoism or ancient Gnosticism.

Montanism

Though often unfairly attacked today, Montanism began as a spiritual reform movement in the early church situated in Asia Minor (Turkey); it even gained godly followers like the church father Tertullian. However, it later fell into excesses and errors. After Montanus died in 170 AD two women (Prisca and Maximilla) took over the leadership (a common feature in Charismatic practice). The emphasis was on spiritual gifts and especially prophecy, but arising from an unconscious ecstasy. Scripture became subordinate to the subjective inner voice of the 'Spirit' (another common feature). Ministry was thus based upon passivity, subjectivity and ecstasy – the essential elements of mysticism. This is the breeding ground for demonic deception. From there the movement became elitist, ascetic and sectarian. These Montanist errors are the foundation stones of Charismatic delusion. Mysticism and subjectivity enable occultism to flourish.

Ancient Historical Precedents 2

Occult disciplines

Nations developed their own brand of occult discipline to effect spiritual or physiological change in people [yoga, Tai Chi, Qigong, martial arts etc.] for beneficial or medical reasons. In the west this disappeared with the focus upon reason, especially after the Enlightenment. While purporting to be merely allowing natural process in the body to be released, in reality these disciplines harness demonic teachings and use psychological power which actually damages the individual by degrees. The Satanic purpose is control of the individual and this is merely a form of the outworking of Babylonian occultism. In the CM we see the adoption of very similar techniques which produce the same effects; usually leaders know nothing of the original form, and this demonstrates that it is being orchestrated by a hidden hand. This is the essence of occultism – power from something hidden.

Hindu Kundalini – one example of occult discipline

Kundalini means ‘the serpent power’ and is the title for an ancient form of yoga, regarding ‘cosmic’ energy which, supposedly, lies within everyone. It was developed in Kashmir and is associated with the bloodthirsty goddess Kali (Shakti). This energy is symbolised as a coiled serpent lying at the base of the spine. A master attempts to awaken the Kundalini, through a series of yogic techniques combining bodily movements, meditation and breathing exercises. The Kundalini rises through six centres, called *chakras* (energy centres that produce occult effects such as clairvoyance); arriving at the seventh at the top of the head. At this stage, the person experiences bliss which is supposed to represent the Hindu reintegration with god.

Kundalini of different chakras can only be released in a disciple by an adept whose kundalini is already awakened. Adepts do this through the laying on of hands upon willing and passive disciples. The physical manifestations (*kriyas*) which occur are taken to be the height of religious experience. These include: twitches and spasms, tingling feelings, involuntary bodily movements, jerks, shaking, fatigue, rapid breathing and heartbeat, numbness, involuntary crying or laughing (sometimes for days on end), hearing inner sounds (like water flowing, birds singing, ringing), mental confusion, altered states (trances), ecstasy, out of body experiences, twisting like a snake and hissing, roaring like a lion, barking like a dog, rapid neck movements, being slain in the spirit, or healing powers.

The release of Kundalini can create emotional, physical or intellectual changes, causing many to seek medical help. For this reason, many Hindu gurus do not awaken Kundalini and use different yogic techniques like meditation; gurus that do can be very powerful. There is widely attested evidence of miracles, healing, telepathy, producing material objects out of thin air, throwing waves of the spirit into the audience etc.

The Toronto Movement showed all of these signs. The experience was dependent upon an adept transferring the ‘power’ through laying on of hands, requiring people to travel to Toronto or another centre. Congregations were willing participants and were made additionally passive by long worship times, and were made suggestible by commands (instead of teaching) on what to expect and what not to do (like, ‘just receive and don’t think’). The physical phenomena released comply with experiences in occult Kundalini practice for thousands of years, which are devoted to the worship of a most vile demon (Kali). Furthermore, the repercussions in mental breakdowns, depression, headaches etc. for those who intensely submitted to Toronto, is typical of Kundalini excesses. What is more, Toronto was not the first time Christians engaged in this. Similar phenomena were released at Azusa Street, Maria Woodworth-Etter’s meetings, Shaker services, Camp Meetings, Irving’s church and so on. Extreme physical manifestations occur in all intense occult religions.

Pre-Reformation Historic Precedents

Since overt occultism was formally condemned by the Roman church, the syncretism in this period is centred on the absorption of mystical elements. Mysticism had long been a key part of occult religion; indeed it is fundamental in some, such as Buddhism or Sufism. The current expression that is most familiar today would be in New Age practices; the basis being to release the 'god' within by using certain ascending disciplines and being absorbed into god.

Early Mysticism - Gnosticism

Gnosticism is a term covering various Greek religious cults (mystery religions) that plagued the early church, which blended mysticism with ritual. It is ascetic, originally dualistic in its conception of God (there's a good one and a bad one who struggle for supremacy;) and man (matter is evil, spirit is good). It teaches a series of emanations (angels) from God instead of Christ as the mediator between God and man. It is elitist in claiming that only initiates to its system have the necessary secret ('mystery') knowledge (Gk. *gnosis*) about God. In this it elevates leaders as having special authority from God. Rituals included: hymns, repetitive singing, drugs, meditation, ecstatic experiences etc. emphasising the need for constant new spiritual experiences. It is somewhat like the various New Age groups – there is nothing new in occult religion. Much of modern Charismatic mysticism bears great similarity to the essential features of Gnosticism.

Early Medieval Mysticism

Acceptable 'Christian' mysticism became widespread in Roman Catholicism in the 6th century onwards as a reaction to unspiritual church experience. The emphasis was on subjective inner experiences and revelation outside of scripture. A key preparation for this was a passive mind produced in various ways such as fasting, asceticism, corporeal discipline, meditation, ritual singing, chanting or long contemplative prayer. The objective is to be 'lost in God' thus removing self-control and rational thought – something scripture condemns (Rm 12:2; Gal 5:22-23). This paved the way for the Charismatic experiences which would appear in later movements, all of which would arise from a similar mystical foundation: passivity, subjectivity, ignorance of Biblical controls, altered state of consciousness, ecstasy and so on.

As with other systems, union with God was achieved by climbing different rungs of a mystical ladder – effectively salvation by works. Different people established different disciplines and provided a library of mystical writings, These included:

Hildegard of Bingen (1098-1179), an abbess who experienced visions, tears, and prophecy. She performed miracles, sang concerts in the Spirit and wrote books in unknown languages.

Simon the New Theologian (949-1022), experienced a 'baptism in the Spirit'.

Gregory Palamas (1296-1359), emphasised laying on of hands for reception of the gifts of healing, miracles, prophecy, wisdom, tongues and interpretation.

German Dominican monks *Meister Eckhart* (1260-1327) and *John Tauler* (1300-1361).

Mystical principles that have been adopted by the CM are:

1. **Subjectivity** (emphasis on inner feelings). Meditation to focus on subjective thoughts.
2. **Revelation** from subjective feelings, prophecies etc. instead of scripture (a key issue).
3. **Passivity** (letting go, irrationality). Chanting and repetitive singing to produce passivity.
4. **Altered state of consciousness** (hypnotic state) and susceptibility to manipulation.
5. **Fasting** emphasised for spiritual benefit.
6. **Novelty** –the constant demand for new spiritual experiences.

We also see in this period prototype forms of Charismatic prophecy, baptism in the Spirit, being slain in the Spirit, visions, singing in the Spirit & tongues. Note the emphasis on an uncertain battle between God and Satan (involving believers) instead of God's sovereignty.

Post-Reformation Historic Precedents

There are many examples in this period, but time only allows us to briefly consider a few. Some groups that manifest occult principles now found in the CM include: the Quakers, the St Vitus Dance syndrome, the Ranters, Schwenkfelders, the Convulsionaires, the New Light Prophets, the Methodist Jumpers, the Munster tragedy, the Zwickau prophets, radical Pietists and extreme Anabaptists. Some of these started out with good Biblical intentions but fell into extremism and error. The name historically applied to extreme religious fervour or hyper-subjectivity ('inspirationists') was 'enthusiasm', derived from the Greek meaning: 'being possessed by a god'. Characteristics include: despotic leadership, false apostles and prophets, subjective feelings preferred to scripture, exuberance, antinomianism, mysticism, inner light, tongues, visions, dreams, false predictions, physical manifestations (inc. falling, screaming, laughing, dancing, jerking) and teaching Christian global political power in an approaching millennium. Most taught a restorationist message, that end-time gifts and power is available.

A demonstration of the extreme deception of Christians is evidenced in the following story. At a meeting in Amsterdam in 1535, one member fell into a trance then prayed and preached for four hours. After this he stripped and threw his clothes into the fire, commanding all present to do the same. Everyone obeyed him immediately. He then ordered them to follow him into the street, which they did, howling and preaching. After being arrested, they refused clothes from the magistrates stating that they were the 'naked truth'.¹ Similar extravagances have been evidenced in the CM.

The French Prophets and others

Also known as the Camisards or Cevanols. After French Protestantism was outlawed by Louis XIV in 1685, many groups in southern France met in woods and fields. After most pastors fled or were martyred, unprepared people (who were often illiterate women) took over the leadership and began to prophesy in ecstasy ('empowered'). Crying, visions, tongues, trembling or falling down accompanied this. By 1700 thousands followed them.

War arose after the messages promoted violence, such as killing Catholic leaders, and soon the Protestants were defeated. Sense only began to prevail when a young Biblical preacher (Antoine Court) called for repentance, reformation and the prohibition of women preachers. The authority of the Bible was re-instituted and the prophets condemned. The prophets foretold judgments as a result – but Court continued to minister successfully. Despite the clear sinful nature of this group, many subsequent works were influenced by it and 400 prophets moved to London.

The Shakers

Originally arose out of the Shaking Quakers, who were themselves influenced by the French Prophets (occult error is contagious). These extreme Quakers spoke in tongues, prophesied, had healings, and visions.

The leader of the Shakers was Ann Lee, who became a Shaking Quaker aged 22. After losing her children in her twenties, she turned her grief into religious enthusiasm and rigorous penance. In 1770 she was overcome by a revelation and preached a new Gospel which was based upon a hatred of sex. Becoming a messiah figure she instituted the restoration of end-time spiritual gifts including tongues and healing; of course the Bible was rejected as being authoritative.

In 1774 she emigrated to Albany in America and drew followers from the Baptists. Their worship times included wild shaking (to get rid of sin), vigorous dancing, visions, tongues, healings, prophecies and other restorationist sign gifts. They were the original Pentecostals in the US. Later Lucy Wright introduced praise marches and other errors. Rebecca Jackson modelled all the Charismatic revelation gifts including the words of knowledge and wisdom and like Branham later, received spiritual messages from a spirit not Jesus.

¹ Rev William Hamilton, *An Enquiry into the Scriptural Character of the Revival of 1859*, Alexander Mayne, Belfast, (1866), p14-15.

The errors are huge. Prophecies were made under compulsion by a spirit and one source states that some dances were conducted naked. Spiritualism was openly conducted, as messages were received from the dead Ann Lee and others; while women were possessed by the spirits of Native American Indians followed by whooping, yelling and dancing. Native American songs and dances were also adopted. God was a dualism of male and female (Lee as counterpart to Christ). Christ's resurrection was denied and salvation was by works.

All the modern manifestations of the CM were found amongst them. Manifestations include: tongues and interpretation, shaking, extended arms, prophecy, dancing, rolling, the jerks, barking, twitching behaviour which could not be suppressed, staggering, bouncing (pogoing), hopping, 'treeing the devil' (i.e. adopting the form of a dog and on all fours then growl and snap the teeth at the foot of a tree; something also done by early Pentecostals), visions, signs, shouting, screaming, groaning, laughing, singing like birds, being slain in the Spirit, exorcism, communication with the dead, spiritual warfare strategies, wild preaching, healings, the laying on of hands to impart gifts. All these are typical in occult works.

The Shakers are a major root source of the occult to the CM, through Camp meeting revivals, the Holiness Mvt and Pentecostalism.

Edward Irving (1792-1834)

Irving is a sad case of a wasted ministry; he was an exceptional preacher, ruined by Charismatic ideals; he died a broken man betrayed by his own prophets. However, Pentecostals happily point to Irving as a forerunner to their movement.

Initially a Presbyterian minister, he was amongst the first denominational leaders in Great Britain to teach that the church could experience Charismatic gifts including tongues and prophecy. Irving was expelled from the Presbyterian Church for Christological heresy. On coming to London, tongues and prophecies were experienced in his Regent's Square Church in 1831, along with the development of Dispensational premillennial teaching. He started a sect, (The Catholic Apostolic Church) which was scandalised for its wild extravagant behaviour and erroneous teaching. He himself died young, a broken and disappointed man, dominated by authoritarian, false apostles who took over his ministry.

The Catholic Apostolic Church that Irving founded was noted for the restoration of the supernatural gifts and quickly became famous. Tongues, prophecies and healings abounded followed by the re-appearance of apostles and prophets. Many of the gifts contained great power and were not merely psychological. Often people's thoughts were correctly discerned, even at a distance (occult divination). However, the prophecies that ensued contained revelations which contradicted scripture and predictions which went unfulfilled. Healings were also followed by the death of the individuals concerned [a common factor throughout Pentecostalism from the beginning]. One disaffected member, Robert Baxter, published an analytical expose of the movement which reads like a manual of modern Charismatic ministry: authoritarian attitudes of leaders, refusal to accept questions, false theology, unbiblical teaching, trusting false and unbiblical utterances, seeking power outside of rational thought (= 'don't' think, drink'), reliance on feelings, refusal to test things, etc. This all paved the way for later expressions of occult ministry in the HM and Pentecostalism.

The Holiness Movement & Methodist Camp Meetings

The Holiness Movement (HM) is the foundation of Pentecostalism, and the foundation of HM is American frontier Methodism. We need to examine both as briefly as possible.

Camp Meetings

There is no time to evaluate the teachings of John Wesley but we briefly need to establish the deviance of Methodist theology from Reformation truth. Not only was Wesley an Arminian, but he *vehemently* opposed predestination, election, and God's sovereignty; he taught baptismal regeneration, sinless perfection and salvation by works. He confused justification with

sanctification, believed in prayers for the dead and that pagans could get to heaven. He was ecumenical with Rome, mystical in practice, supported gambling and women preachers and committed fraud. His main stress was on the supremacy of man in religion, hence the Methodist focus on subjectivity in Gospel preaching – getting people to react and respond emotionally. There were many cases of people slain in the Spirit, convulsing and screaming causing Pentecostals to call Wesley the key Pre-Pentecostal.

In frontier America, Methodism was developed by the arduous work of travelling preachers, 'circuit riders' such as Francis Asbury and Peter Cartwright. Some of these were undoubtedly godly men, if poorly educated, but their theology is questionable. For example: Asbury's gospel, '*Feel for the power, feel for the power brother*'; or John Granade, '*I would sing a song or pray or exhort a few minutes and the fire would break out among the people and the slain of the Lord everywhere were many*'. They took a struggling denomination of under 1,000 to 1.5 million in 30 years. Camp Meetings were like modern Bible weeks and at one time a third of the American population travelled up to 50 miles to attend for up to nine days in the countryside and Methodism was noted as being uneducated but 'boiling-hot religion'.

Influenced by Shakers, who were often present, evangelicals began to accept emotionalism as God working. When a woman screamed, and when Presbyterians or Congregationalists would have had her removed, Lorenzo Dow shouted, '*God is here. He is here with that woman*'. This is amongst the first cases of modern evangelicals using emotional, extreme manifestations as evidence for God's Spirit. Camp Meetings became places where this was left to run riot. For days on end extreme manifestations appeared everywhere unchecked. Alongside the aberrant behaviour sin was rampant. It was said that more people were begot than saved. Women got excited in the worship and communion services and ripped off their clothes exposing their breasts. Drinking became such a problem that some states prohibited sales within two miles of the site. Such behaviour has also been noted in some modern CM Bible weeks by the secular security firms patrolling the perimeter.

The Toronto type phenomena were all present in the Camp Meetings: people slain in the Spirit for hours on end, compulsive laughter, twitching, jerking, rolling, barking and dancing. Sometimes children as young as seven were allowed to preach on a man's shoulders. By the 1830s, when these actions were eventually questioned by leaders, the manifestations stopped.

The most extreme case was the second real Camp Meeting – the Cane Ridge Revival in 1801. 20,000 people were swirling, shrieking, weeping, moaning and falling. Women affected were said to have hair that cracked like a whip or that the head would jerk so swiftly that the features of the face could not be distinguished. When the whole body was affected, a person would be rooted to the spot but jerk forward and back in quick succession nearly touching the floor behind and in front. Extreme behaviour worsened as people went without sleep. This sort of 'enthusiasm' would normally have been stopped but here was allowed to continue. It is evidence of typical extreme occult phenomena seen for centuries in false religions.

Charles Finney (1792-1875)

Finney grew up in this exuberant atmosphere, being ordained in 1824 whereupon he led revival meetings in the Eastern States. His theology was extreme Arminianism, bordering on Pelagianism, even teaching that man regenerated himself. As a result, he also encouraged subjective responses to his preaching, whipping up enthusiasm. In fact, he believed that any man could start a revival if he did the right things. Finney also emphasised the baptism of the Spirit for power. He developed many of the features of revivalism now seen as normal evangelistic methodology: decisionism, easy-believism, getting people to respond and come forward in meetings. All these contributed to encouraging emotional subjectivism and excitable behaviour.

The Holiness Movement (19th century)

This grew out of Methodism, centred on its idea of a 'second blessing' following a crisis experience. This led to the idea of a subjective 'baptism in the Spirit' rather than the Biblical objective experience where saints are spiritually placed in Christ (1 Cor 12:13 – see 'Errors of

Charismatic theology' section). Methodists saw this crisis as leading to sanctified perfection, but the HM saw it leading to gifts and power; it is thus the main Pentecostal precursor.

The growth of the HM occurred in a time of religious, revivalist fervour; fears/hopes regarding the coming millennium (1900); the rise of many sects and cults; and a period of sustained secular interest in the paranormal, spiritualism and the occult. What it did was to bring these things into the mainline church. Some Holiness preachers were more Biblical and sober, but in general the HM brought in the aberrations now present in the CM.

The beginnings were in Camp meetings and a search for instant sanctification; but in time healing, church issues and eschatology became the chief focus. After 1875 Keswick teaching had a big influence and the 'Pentecostal power' of the second blessing was emphasised for spiritual power. Gradually the idea of the baptism of the Spirit for power and tongues as 'initial evidence' developed. By 1890 HM in the US and Keswick in the UK were emphasising the Pentecostal blessing with long tarrying meetings for sanctification or power and a new worship style arose.

New churches and denominations began to form out of the HM with accusations of 'sheep-stealing' from Methodists. Further errors of theology and scandalous behaviour also began to appear. BH Irvin taught a third blessing of fire (power) to be distinguished from the second blessing of sanctification. His meetings had shouting & ecstatic behaviour. Others, like the Church of God, taught ethical prohibitions (such as dress style). All were very subjective, even approaching mysticism while some were very legalistic. A few churches adopted a restorationist stance (restoring the church to NT power and structure). There was also a rise of many black holiness churches which became the backbone of early Pentecostalism.

Maria Woodworth-Etter (1844-1924)

Maria Woodworth-Etter was the most famous HM preacher. Her meetings had many manifestations, and her experience of spiritual power dated from Quaker meetings. [Many Pentecostals and Charismatics had Quaker backgrounds, such as Wimber.] She was so extreme that she was once put into an asylum by doctors present at her meeting. She would go into motionless trances, with raised hands, for long periods while the meeting carried on and was able to pass on this trance like state by touch (occultism). She was even called, 'The Voodoo Priestess' and being slain in the Spirit was experienced by mainline denominations through her ministry. She was later found guilty of fraud and serious false prophecies. Though she did not focus on tongues she did later join the Pentecostal Movement.

Frank Sandford (1862-1948)

Frank Sandford was another HM preacher who established a healing community which became the pattern Charismatic cult. He originally adopted Keswick style teachings added to Holiness ideas on healing and was trained by Moody as an evangelist. Sandford was one of the first leaders to emphasise the need for Signs and Wonders in 'Christian' churches.

Many flocked to join his work, especially those in need of healing or seeking powerful ministry. While in charge of the cult commune 'Shiloh' in Maine in the late 1890s, he became totally authoritarian and violently abusive. His organisation was the typical pyramid structure with him at the top - God spoke to Sandford, then Sandford taught the people. This is common in the UK Restoration churches. Like others he called himself a prophet, then an apostle, then David, then Elijah and then one of the witnesses of Rev 11. He fleeced member's money to buy luxuries for himself while the community went hungry. Harsh healing methods adopted by Sandford resulted in deaths, especially as he demanded abstention from medical services to aid faith.

We could say much more but space prevents us. Eventually he was imprisoned for kidnapping and manslaughter but even then some followers still called him a perfect man! He was sentenced to 10 years in Atlanta prison. His final address to the community lasted 10 hours. 'Kingdom Press' still publishes his sermons and believes he was a prophet; such is the delusion that comes with unchecked deception. This should be a warning to all.

Sandford is important for numerous reasons. One is that he was the major influence on Charles Parham; another is that he epitomises the cultic end of religious authoritarianism. Many similar situations arose afterwards, from Jonestown to less extreme current forms in the CM. No one seems to learn from history; indeed few Christians now bother reading it!

Summary

Like many in the Pentecostal Mvt. that followed, the HM spawned a large number of charlatans, authoritarian leaders, abusive preachers, fraudsters, deviant teachers, manipulators of audiences, scandals, evidence of mysticism, occultism and so on. While some men, like AB Simpson, on the fringes may have been more Biblical, very many practitioners led ordinary Christians into extreme forms of deception and occult ministry.

It is in the HM that we see, on a large scale, the adoption of overt forms of occult behaviour and doctrine on the fringes of evangelicalism. It had a huge impact on American church life to this day, though England was less influenced due to the prominence of Keswick Higher-Life teachings over here. Though conservative US denominations were largely untouched some, such as the Methodists, Baptists and Independents, were deeply affected. Many new churches that were spawned in the HM went on to become Pentecostal churches. Occult theology and aberrations were beginning to appear outside fringe cults and odd communities and be formally accepted within mainline denominations and in large numbers.

Other 19th century CM precursors include, The Oneida Community (one of 120 commune experiments in mid-1800s); Mormons (tongues / healing); 7th Day Adventists (prophecy / healing); Phoebe Palmer (BIS); Skye Revival (phenomena); Johann Blumhardt, Dorothea Trudel & Otto Stockmeyer (healing); Irish Revival 1859 (phenomena and raving). In many cases the extreme phenomena mainly affected women.

Pentecostalism

This is a huge subject which we can only dip into here to discover key fundamental facts.

Pentecostalism was the modern coalescence and theological codification of centuries of attempts to bring occult phenomena and mystical practices into an 'evangelical' denomination. Gradually it developed its own variant of theology to account for tongues, prophecy, healing, deliverance, apostles, prophets and so on. Of course it fragmented very quickly spawning untold numbers of sects which emphasised this or that aspect. One large variation (The Oneness Pentecostals) was more heretical, since they denied the Trinity and forced members to be rebaptised in the name of Jesus alone. From the very start Toronto-type phenomena were present, though this is often deliberately obscured. What are the roots?

Topeka 'Revival' 1901

Two things point to the origin. The first was the Topeka 'revival' under ex-Methodist Charles Parham. He formulated the basic theology, especially tongues being the 'initial evidence' of the BIS. He joined the Methodist idea of a second blessing after a faith crisis, with the Holiness focus on healing, tongues and power. Parham also adopted Frank Sandford's Latter Rain type teaching and sought tongues to initiate global revival. After founding a 'healing home' in Topeka and a magazine, a small group accepted him as a prophet. One member, Agnes Ozman, spoke in tongues after Parham laid hands on her. She also had a halo round her head and spoke nothing but tongues for three days. Though not the first, she was the most famous early tongue-speaker. Parham received the gift later after 'tarrying'. Many followed after tarrying all night for it; some began to laugh uncontrollably. The press had a field day with this giving it much publicity, especially after another 'revival' in 1903. By 1906 Parham had several thousand followers, several churches and a Bible school in Houston. His elitism is seen in his preaching that judgment would come to those who did not join him. One of many errors is his teaching that tongues were known languages to aid evangelism; more serious is the denial of water baptism and hell. In confronting demons his abusive and cruel methods led to a woman's death (this is not uncommon). He wrongly predicted the Lord's return and lost authority when he was arrested for sodomy in 1907.

Azusa St 'Revival' 1906-10

The second key factor was William Seymour, a black Holiness preacher who had been to Parham's Bible School. Expectations of power had followed the 1904 Welsh Revival, which itself became disorganised, unbiblical and over-emotional. His pastor (a woman) had received tongues under Parham. In 1906 he went to preach the need of tongues in LA, though he had not received it himself. Expelled from Holiness churches (who saw their movement fading to a repulsive new doctrine) he taught in a house in Bonnie Brae Street and some spoke in tongues, including Seymour. 312 Azusa St was secured for meetings of the growing flock in 1906. Within days the newspapers were reporting on the strange goings on and 'wild scenes'. Soon 1,000 people were trying to get in the small building, firstly mostly black but later mostly white folk.

Meetings were held three times a day, continuing for hours. Of course in this abandonment they became wild and exotic, many being in a hypnotic state. Seymour rarely preached; when he did it used a few literal words of scripture before challenging people to '*let the tongues come forth*'. All the phenomena associated with Toronto were present here: shaking, slaying in the Spirit, tongues, various physical gestures, gibberish, contortions, sexual impropriety, jerking, shrieking, barking, hooting, crawling etc. Women often lay on the floor for hours; blankets were kept ready to cover their nakedness (another common early feature). Men would jump, women would dance. In the midst there were people attacking the abuses, while everyone sang different melodies, rhythms and words. It was utter chaos.

Seymour would sit behind empty shoe-boxes, keeping his head inside one to pray! Frank Bartleman said that greetings and human contact was avoided in order to concentrate on God first. To aid this the leaders put their heads under benches in the corner in order to pray! At other times Bartleman simply lay on the makeshift platform while 'God' controlled the meetings. Sometimes the

preachers on the platform fell and tangled their feet up in their chairs or collapsed on the piano. But there were worse things.

Added to the Holiness and Parham influences, the meeting worship style was based on Black African-American slavery traditions - expressive praise, shouting, dancing and the gifts. Most were poor, uneducated people. Women would wail and scream or cry out in tongues. Men would fall en masse like dead trees or rush in crowds to the front. This attracted people from occult and voodoo backgrounds. The bedlam opened the door for witches, mediums, spiritualists and free-love folk. On visiting, Parham was so incensed by what he described as '*animalism*' and '*all kinds of spells*' that he said, '*God is sick at His stomach*'. Spiritualists and mediums from all over Los Angeles began to attend the meetings and even contributed their seances and trances to the meetings. Although this disturbed Seymour, he could not control it. Frank Bartleman said that there were so many spiritualists, hypnotists and crooks involved in the meetings that people were afraid that the devil would get them, and Bartleman was a Pentecostal supporter, not a critic. Parham continued to discredit Azusa Street throughout his life. He called it a seduction of the Devil, a deceptive counterfeit, magic and an error. He said that the manifestations in Seymour's work were down to hypnotists and familiar spirits; yet people came from all over the world to experience it, making the message global. [Shades of Toronto and Pensacola.]

From this point Pentecostalism fragmented over and over again, beginning with Seymour and Parham publicly criticising each other. The movement became an object of scandal and derision amongst evangelical churches, even radical Holiness churches. People favouring Pentecostalism were removed from membership. Godly Brethren leader GHLang wrote vehemently against it while Campbell Morgan (predecessor of Martyn Lloyd-Jones) called it, '*the last vomit of Satan*'. However, various leaders set up Pentecostal churches worldwide and missionaries went everywhere, taking the excesses with them. Jessie Penn-Lewis could say that everywhere in the world, they inflicted division and separation among Christians.

It is the most fragmented religious movement, Pentecostal historian Vinson Synan says there are 11,000 denominations. Claims that early Pentecostalism was tolerant of race is a lie. Whites left claiming that the blacks controlled the leadership; Seymour asked the Hispanics to leave and later wrote laws refusing office to anyone not of African-American stock. Even Seymour's closest colleagues did not remain united. Two of Seymour's female aids (Lum and Crawford) crippled his ministry when they took his mailing list and journal to Portland. Another leader was expelled and formed the Assemblies of God in 1914. Seymour later called himself a bishop. This is the key root of Pentecostalism. With the First World War the mission degenerated and after Seymour and his wife died, the building was sold to compensate for non-payment of taxes. Almost everything in popular Christian anecdote about the glory and manifestation of God in Azusa St is a lie.

Warnings from this include:

- No place, or very little, given to the Bible. Teaching virtually non-existent. Truth ignored.
- No focus upon Christ. Focus on tongues. Central place given to testimonies.
- Tongues treated as prophecy when interpreted.
- No self-control, no control of meetings, severe aberrations allowed to continue. Occultism abounding.
- Serious miscarriages of ethics and perversion of doctrine.

There is good reason why Pentecostalism was isolated and marginalised by evangelical churches for 60 years until the CM opened the doors to it.

The Latter Rain Heresy

This was a 1940s movement manifesting the worst extremes of Pentecostalism, which led to the Healing Movement of the 1950s. Some ideas were absorbed into the CM early on but matured with the S&W. It was outlawed as heresy by the Assemblies of God churches in 1949, going dormant until the late 1980s when it was resurrected through the influence of John Wimber and others. Then the radical theology, occultism and aberrant practices were absorbed into UK Restoration churches. The Toronto Experience and current Charismatic Dominionism are nothing but the flowering of LR, the fulfilment of the 'new thing', the 'new truth' that God brings today, something not known for 2,000 years.

Franklin Hall (b. 1907)

The main influence was the occult doctrines of Franklin Hall. A rough summary follows:

- God gradually restored lost truths since the Reformation. LR was the most recent.
- The use of the laying on of hands to impart the Spirit, healing, spiritual gifts and even faith itself. Healing is to be expected; exorcism is normal. Faith can create new realities.
- Fasting for spiritual results. Pagans who fast will get prayers answered while Christians who fail to fast will not see answered prayer. Closing the eyes in prayer destroys faith.
- Men can become immortal by ascending mystical degrees of growth, can hover, fly in space and be free from accidents. Coloured 'immortal' substances rest on those with faith. Raising the left hand enabled believers to smell Jesus and drive insects from houses.
- 'Body-felt salvation' meant that sickness, tiredness and body-odour could be eliminated. He and his disciples wore the same clothes for months.
- Belief in the demonisation of believers. Belief in a form of astrology. Advocated benefits of UFOs.
- Restoration of the Tabernacle of David: powerful praise & worship, emotionalism, the felt presence of God, singing in the Spirit. There were long periods of unrestrained praise.
- The Church must be restored, perfected, unified and equipped to rule by the five-fold ministries, especially prophets and apostles who rule the church. The use of personal directive prophecy.
- A purified elite group of overcomers will manifest Christ and possess the Spirit without measure, will purge earth of resistance. The leaders of the perfect church will judge the apostate Church.
- The church will experience a second Pentecost and will celebrate the Feast of Tabernacles when Christ will appear and be incarnated in the church and glorifying it before the Second Coming.
- Some taught that the 'overcomers' will redeem all creation, restore the earth and eventually overcome death. The church will thus inherit the earth and rule over it from the throne of Christ.

Sharon Fellowship

In North Battleford, Saskatchewan (Canada) in 1947-8, George and Ern Hawtin, Percy Hunt and Herrick Holt applied the teachings of Hall and Branham and became the focal point of LR practices, experiencing a healing 'revival' with manifestations (somewhat like the Toronto Experience). People travelled far to attend and see these manifestations, while the leaders travelled widely, bleeding other churches. Eventually it became sectarian, elitist and authoritarian; leaders were called apostles and prophets (is this pattern not common?). After being ousted by the Assemblies of God church, LR went dormant.

Paul Cain

The overcomers of LR are now variously called: Joel's Army, the New Breed, the Dread Breed etc. The most extreme (ridiculous) teachings on the overcomers can be seen in Paul Cain's ministry on Joel's Army which mangles the text of Joel 2.² [See next article.]

Other LR teachers included: Bill Britton, and Gordon Lindsay. A key Latter Rain book was *The Feast of Tabernacles* by George Warnock, which claimed that the modern church would usher in the antitype of this feast (the Second Coming) by dominating the earth and establishing the kingdom.

² This army refers to locusts (2:25) and is a judgment from God not a race of super-Christians at the end.

Manifest Sons of God theology

An extreme form of LR, teaching radical forms of restorationism and dominionism. It claimed that there are mystical steps of growth to becoming a perfect son of God, where the final goal is to be God ('one with God' as Christ is). It is the source of the modern Charismatic ideas about immortalised apostles and prophets ruling the world with super powers – invulnerable to bullets, able to fly and walk through walls. Underlying texts are Joel 2 (a super army), Rm 8:19-23 (manifestation of the sons of God) and Rev 12 (the Manchild). The exegesis of these passages is shocking and utterly foolish. It is the source of Paul Cain's teaching on Joel's Army, the Dreaded Breed. John Wimber devoted whole conferences to this theme. Some now teach that the church will become so perfectly powerful that Christ will not need to return.

William Branham (1909-1965)

The main leader was William Branham who followed Hall and EW Kenyon, holding many serious heretical notions. From an early age he was a follower of occult ideas and practices, being directed by voices in his head which he feared all his life. He is famous for having supernatural lights above his head, once these were photographed. Some of his heretical teachings and practices include:

- A modalistic view of the Trinity.
- Hell is not eternal punishment.
- Rebaptism in the name of Jesus only (following the Oneness Pentecostals).
- He equated the Bible with the Pyramids and astrology.
- He claimed that Satan had sex with Eve and blamed women for evil in the world.
- He healed by clairvoyancy or channelling (via 'his angel') who gave him the word of knowledge and he always obeyed this 'angel' whom he disassociated from the Holy Spirit. He once met an occultist whom he said looked exactly like his 'angel'.
- His followers were 'the Seed of God'. He was the angel of Rev 3:14 and 10:7.

He was the main proponent of healing and deliverance through laying on of hands and using the word of knowledge and is supposed to have raised the dead (though two former disciples claimed he was a fraud). He was widely supported, e.g. by The FGBF (Demos Shakarian), Oral Roberts; George Warnock, AA Allen, while Ern Baxter was once his associate (until he left out of disgust). The Kansas City Prophets and Paul Cain described him as the greatest prophet in history. However, his occult notions barred him from many Pentecostal churches who accused him of heresy. Many people died after he declared them healed. One former associate called him a practitioner of witchcraft.

This branch of LR developed the idea that the glorified church of overcomers on earth becomes immortal and perfect before the Second Coming, and is the Manchild of Rev 12 which will rule the earth with a rod of iron. As an example of blasphemous arrogance and stupidity one promoter, Sam Fife, believed he had already stopped ageing and when asked his age, would only say, '*I am*', explaining that he would not die but was being changed already into an incorruptible life. He is now dead!

After a number of scandals, the movement went to ground in the 50s until resurrected by Wimber and 'Kingdom Theology'. It undergirds the current apostolic & prophetic movement.

Proponents: Sam Fife, Paul Cain, John Robert Stevens, John Wimber, George Warnock, Francis Frangipane, Royal Cronquist and Bill Britton. Leaders influenced by this include: Oral Roberts, Demos Shakarian, David du Plessis, Benson Idahosa, Rick Joyner, Earl Paulk.

Restorationism

The 'restoration' principle has been around for centuries. Many groups have espoused the desire to see a return to the purity of early church ministry and meetings – which is a good thing. However, most of these groups developed in erroneous ways and the term became just a title to foist some leader's ideas upon others, usually by emphasising spiritual gifts.

In the UK the term refers to the groups which gathered the disparate house churches that sovereignly emerged in the 1970s into hard denominations; hence it used to be called (erroneously) the House Church Mvt. Some now call these works 'New Church'. In the 70s and early 80s the Restorationist churches were closely allied with the Shepherding Mvt. which was prominent in the USA, and which led to accusations of 'heavy-shepherding' in the UK. Though denied, this accusation was deserved as these groups often directed individuals and families far above the Biblical precedents for leaders, sometimes with terrible effects.

For ten years the ministry of the Fort Lauderdale Five or 'Christian Growth Ministries' (Bob Mumford, Charles Simpson, Don Basham, Derek Prince, Ern Baxter) had enormous influence emphasising, submission, discipleship and shepherding (authoritarianism). All had either a strong Pentecostal background or close connections through the CM. Prince and Basham also emphasised demonic deliverance. Terms like 'covering' and 'who is your shepherd' were commonplace. A very restrictive, authoritarian and even abusive set of principles were foisted on the Restoration churches. Even Pentecostal leaders like Kathryn Kuhlman and Demos Shakarian condemned them. A number of scandals erupted in the US, which was kept from most loyal UK folk. Prince left in 1984 and the group fizzled out in the late 80s.

In the early 80s there were a number of Restorationist groups, usually a large church that had influence over a few others. The most prominent then was the Harvestime group based in Bradford under Bryn Jones; the name referring to their publishing house which produced the magazine, 'Restoration'. The mission statement of this was a wrong interpretation of Acts 3:21, clearly a reference to the Second Coming, to mean a restored church filled with spiritual gifts and offices functioning in the end times. Terry Virgo's 'Coastlands' (later NFI) was originally linked to Jones while others had more tenuous links (e.g. Tony Morton in Southampton). There was little fellowship with other groups.

By the late 80s Jones' work was in decline while Virgo's was growing; two streams (denominations) developed: NFI and Pioneer People under Gerald Coates. Differences between these include: Virgo was (originally) more Calvinistic, Baptist roots, amillennial, evangelistic; Coates' being more: Arminian (later Socinian), Brethren roots, postmillennial, radical. Soon other smaller new groups arose, such as Roger Forster's 'Icthus' in London. Various relationships now weave in and out amongst them all, unified by Wimber, Toronto, Kansas City Prophets, Alpha and so on, while many other groups have emerged, some very extreme Latter Rain inspired (e.g. Christian Outreach Church).

The key link was the adoption of NT leadership titles, but with unbiblical definitions, so that the principle of authoritarianism governed the churches until that they became cults. Virgo and Coates were apostles, others were prophets. However, 'apostle' here meant 'a leader with controlling authority over many churches' – something not seen in scripture, even with the apostles of the Lamb (the 12) let alone other apostles to the churches. In fact, this definition of 'apostle' is the same as the Anglican 'Archbishop' – what Restoration churches originally opposed. Apostolic teams then developed church strategy, which was then imposed on local churches (often greatly resisted or undesired). Two opposing forces were thus driving churches – the strategy of the apostle (often to 'authenticate the apostolic ministry' – shame on them!) opposed to the natural leading of the local people for congregational life, fellowship and community.

Apostles and other leaders became more and more divorced from the people as they mingled in an unreal atmosphere of international communion with other apostles and prophets, or in national fraternal and conferences. A real clergy/laity split had occurred – the very thing these churches

were originally founded to replace. Relationships with foreign leaders also led to many strategic and ministerial intrusions. Growth strategies that had worked in America were foisted without discussion or wisdom upon local UK churches (they all failed). Meeting aberrations that were prominent, say, in Korea were adopted to gee up congregations (such as corporate shouted prayer). All these intrusions gradually disappeared in time having had no lasting value, but some did much damage.

What very few people understood at the time was that all these Restorationist principles were drawn from Latter Rain heresies, long outlawed. Some early influences were actually Latter Rain men; Ern Baxter, for instance, used to be William Branham's secretary. Over time, more and more Latter Rain ideas began to emerge, especially when kick-started by the involvement with Wimber.

Key problems:

- **Pyramid authority structure.** While frequently denied, the evidence is clear everywhere. God speaks to the apostle (sometimes via a prophet), he discusses it with the apostolic team, strategy is imposed on local leaders, who impart it to elders (an unbiblical split, all elders are equal), who then tell the church. No one in the church has any input, in complete contradiction of Acts 15 and opposite to the spirit of Paul, who acted as a father or a nursing mother to his churches (which he did not dominate).
- **Fleecing the flock.** Huge amounts of money have gone into Restoration churches to all sorts of pits – large buildings, salaries of many leaders, large administration organisations etc. Sometimes members were cajoled into funding projects they did not want. Sales of books, tapes, CDs, DVDs are enormous and fund the machine not the people. Giving to the poor and missions in the UK has deteriorated due to the large numbers in Restoration churches giving to their leaders. Almost none of this is Biblical.
- **Importation of errors.** While the CM generally has been a Trojan Horse for occult errors, the Restoration churches have done more to damage doctrine and church principles than any other movement. The network of global contacts through apostolic ministries laid a pipeline for foreign heresies to flow very quickly.
- **Toronto.** It was the Restoration churches that fell for this lie first and helped to convince the churches that it was 'God' moving. This was founded upon its earlier support for the Kansas City Prophets and other foreign errors.
- **Ecumenism.** These groups fostered a conciliatory approach to Romanism (and some other errorists). This was based upon the idea of a unifying tie in the Charismatic experience. Some groups have actively worked towards this, such as Virgo, initiating shared platforms. This ecumenism was an early planned strategy by the Fort Lauderdale Five who believed Catholics made quicker progress in Charismania.
- **Destruction of Biblical principles:** there are too many to describe fully here, but they include: - modelling a false worship system based upon emotionalism, subjectivity and entertainment. Modelling an unbiblical authoritarian leadership structure. Utterly false understanding of what church is and how it meets, with the resultant damage to fellowship that can last years. Tendency to drag people away from family relationships that are not part of the group.
- **Teaching unbiblical doctrines.** [See Charismatic Theology section.]
- **Damage to the flock.** There are very many specific cases of psychological, financial, spiritual and physical abuse documented. The problems caused to individuals that have flowed from this system in the last twenty years are innumerable. Many ministries have been established to help them.

Many of these things constitute a cult. Of particular importance in this regard is the necessary submission to apostolic and leadership authority; putting the group before all else; inculcating separation from non-involved family members; demanding and controlling member's tithes without discussion of how it is spent; downplaying of Biblical authority and fostering an elitist influence. Time prevents further exposition – but the point is made.

Signs & Wonders Movement

While Restorationism was dangerous, it was with the 'Third Wave' (1st = Pentecostalism; 2nd = CM; 3rd = Signs & Wonders Mvt – S&W) that deep occult principles were adopted in mainstream UK evangelicalism. The church that had resisted and condemned Pentecostalism, derided Latter Rain, avoided faith-healing, and balked at the CM, suddenly took on board occult principles through John Wimber. What are some of the roots of S&W?

Franz Mesmer

He rediscovered the power of hypnotism in 1774 and recognised it to be an occult force, calling it 'Mesmerism'. *'The history of hypnosis is as ancient as that of sorcery, magic and medicine, to whose methods it belonged. Its scientific history began ... with Franz Mesmer'* [Britannica 97]. What can be demonstrated to be hypnosis, can be proved to be occult. The power behind Charismatic meetings rests upon subjectivity, passivity and suggestibility – all leading to a hypnotic state when people can be gulled into doing anything a powerful leader suggests. It softens people up with repetitive singing and loud music, followed by authoritarian suggestions by a trusted leader. Secular hypnotists credited Toronto as hypnotism and are able to mimic the phenomena.

New Thought – the key modern root

Following on from the propagation of hypnotism/mesmerism, the Metaphysical Healing Mvt. developed in the late 1800s. There were many forms of faith healing using this method, but PP Quimby (1802-1866) deserves more attention.

Quimby started healing meetings in New England based upon mesmerism and healed Mary Baker Eddy in 1862. He taught that sickness was only in the mind and developed 'New Thought' which was a syncretism of Christianity, Gnosticism, the occult, Spiritualism, Platonism, Hinduism and more. In a nutshell he made witchcraft credible in scientific & religious language. This is extremely important as it lays the foundation for the aberrations that followed. It was the beginning of the Mind Sciences becoming acceptable.

Quimby's theology is utterly heretical, denies the atonement, and claims people can become God (mixture of Hinduism and Gnosticism). Faith is the power that creates upon positive confession (the basis of Word Faith) and can lead to success, prosperity and healing. Other groups jumped on this bandwagon, such as Eddy's Christian Science and Unity School of Christianity. With Quimby, occult mind techniques and mystical teachings influenced gullible Christians. Essentially, mind science, visualisation, incubating prayer, mental healing, positive confession etc. are all applications of occult magic – sorcery.

EW Kenyon (1867-1948)

Kenyon took from Quimby's theology and brought it into evangelical churches. He openly admitted to gaining his knowledge from New Thought and other heresies. He stressed revelation knowledge, positive confession, healing, prosperity and becoming God. His writings greatly influenced Pentecostals, the Healing Mvt., Latter Rain, the CM, Restorationism and Word Faith. Hagin and Copeland merely re-iterate Kenyon's errors.

Agnes Sanford (1897-1982)

Her teachings are outright paganism, being mostly shamanism (witchcraft). Added to that she was a pantheist and monist – everything is God, God is everything, all is connected. Some teachings are blasphemous, such as identifying Jesus as 'primal energy'. Crazy ideas include that we can create virtue or forgive sins in others by the mind, heal at a distance or we can project God into others. Her ideas came from New Thought, the Mind Sciences and occultism but her influence (esp. for Inner Healing) is huge in the CM.

Paul (now David) Yonggi Cho

Having a huge church in Korea gave Cho a loud voice. People who would never have considered his methods suddenly gave him credence. Cho got these methods more directly than the west

since he took them from the Soka Gakkai Buddhist roots in his background, whereas Americans received them 2nd generation through New Thought – but they are essentially the same. His teaching on Christian faith ('Fourth Dimension') is pure oriental mysticism, as is his incubation of faith, and visualisation of its object. Similar to Theosophy.

Word (of) Faith (late 1970s +)

An extreme form of the CM featuring TV evangelists such as Kenneth Copeland, Paul Crouch, John Avanzini, Benny Hinn and Morris Cerullo. It is best known for positive confession, '*name it and claim it*' and prosperity ideas. The founding father was Kenneth Hagin, but he plagiarised the works of EW Kenyon to produce a Pentecostal form of occult mesmerism. This led directly to the Toronto excesses in due course. It is now a part of the apostolic & prophetic movement for global dominion (Triumphal Postmillennialism). Some of the most serious heresies emanate from this movement, which is too diverse to discuss.

John Wimber brings all these together (1980s +)

Wimber was easy to like. He was humble, funny, had a theological professorship pedigree and was very winsome. He seemed cautious to adopt Classic Pentecostal theology (which won him friends) and did not place healing in the atonement. However, instead Wimber brought with him principles that were much worse. First, he brought Latter Rain nonsense after his meeting with Paul Cain and then promoted the 'New Breed' teaching plus a focus upon global revival and prophecy. When all the initial promise failed in the early 90s, Wimber became withdrawn; but the damage had been done.

But there was much more to worry about with Wimber, so much so that we can only scratch the surface here. His emotional or inner healing rested greatly on the occult principles of Agnes Sanford and others. His healing emphasis rested upon New Thought ideas, mixed with Roman Catholic doctrine, Morton Kelsey and Quaker mysticism. Wimber's wife believed the shaking experiences came from his Quaker heritage, but some techniques were straight out of Mesmerism. It was his demand for a 'paradigm shift' that was most damaging.

Wimber simply presumed that the Eastern approach to spiritual things, being more child-like and expectant, was sound, when in fact it is an approach based on occultism rooted in false religions. When he demanded that materialistic Christian westerners become like Orientals, what he was really teaching was not being more faithful, but more occultic. Consequently, Wimber became open to a wide range of occult techniques, teaching and odd beliefs.

Through a series of close relationships with influential men like David Watson, Terry Virgo and John White, Wimber was accepted to many platforms previously withheld from Pentecostals. Doors were also opened for him into the papacy; in fact, he became a powerful tool for world ecumenism.

What Wimber did was to bring historic mystical techniques into evangelicalism, coupled with Latter Rain Pentecostalism, New Thought and Roman Catholic healing ideas. Folk who had never heard of these heresies began to buy books at Wimber conferences by Agnes Sanford, Morton Kelsey, Francis MacNutt and so on. This was a major source of corruption. Wimber also revolutionised Charismatic worship by introducing a very secular influence of folk-rock music, pop and rock idioms of song-writing, flowing musical interludes to sustain long periods of singing (a mystical technique) and a subjective emphasis. Though not the first to do these things, he was the most successful in promoting them. Errors include:

- Denying the authority of the Bible; '*God is greater than his word*'.
- Accepting truth from extra-Biblical sources – such as demons, other religions, shamans.
- Called God and Christ a '*force*'. Dishonoured the Lord Jesus; he once called him a '*blasphemer*' and said he sometimes had '*no faith!*' [*Church Planting Seminar*, tapes 1,2,3,4,5, March 28, 1981]
- Had openly occult phenomena in his meetings; now exposed by co-workers.
- Endorsed heretics. Endorsed Hindu, pantheistic and Gnostic heresies.
- Accepted Catholic miracles, supported the Pope, loved Mary, believed in relics.

- Believed in ghosts, ancestor spirits, earthly gods, nymphs, dryads, planetary influences, natural (unchristian) healers, shamanism (witchcraft) etc.

For more information see my paper, *Unholy Alliances*.

Kansas City Prophets (1990 +)

Wimber introduced these men to the UK in 1990, though he later separated when the damage was done. Some of these were the most severe heretical and unholy people ever to be allowed to minister. Several were later expelled from the ministry for fornication, homosexuality, alcoholism, sexual abuse and other crimes. One, Bob Jones, was clearly a demonised person from the start but was still allowed to minister since he could produce prophecy and phenomena. What the KCP did was to bring the fulness of Latter Rain into evangelicalism and pave the way for the Toronto excesses. All the key CM and Restoration leaders (inc. Terry Virgo, Gerald Coates, Roger Forster & Lynn Green) supported these men in writing and got them to lay hands on their people. They have never repented for this.

Toronto Aberration and Brownsville, Pensacola (1994 +)

This was a major occult inroad to the UK churches that devastated people, dishonoured God to the world, and split churches. It was the natural outcome of Pentecostalism and occult roots that led to extreme phenomena hitting ordinary churchgoers. What was once limited to radical cults like the Shakers or Azusa Street became mainstream. The age-old occult excesses of screaming, crying, barking, roaring, falling, etc. hit unsuspecting believers. Amazingly, CM leaders still defend this. Leaders who became so delusional that they jumped on the spot for hours saying, 'I'm a piece of toast' or crawled on all fours saying, 'I'm a bull for the Lord', are still allowed to minister. This is the level to which the church has slumped.

Alpha Course

This is also accepted by everyone, despite its appalling Gospel. It grew out of Toronto as a method of evangelism since CM witnessing had become completely ineffective. Since it attracts large numbers, it has now been introduced by most churches. Its message is poverty-stricken but its emphasis on friendship and communal meetings is attractive, especially to lonely people. It gives little, if any, prominence to God's sovereignty, sin, conviction, repentance, total depravity, divine calling, atonement, sovereign grace, Jesus' Lordship and so on (the heart of the Gospel) but emphasises man's need and what 'Christianity' can do to meet it. This is not the Gospel. The focus is on a weekend away where a Toronto-type message is hammered home and the goal is to get people to fall down, whereupon they are declared to be saved. The testimonies in Alpha publications demonstrate that very many people who pass through this course are not Biblically saved.

We have no space to treat many other aspects, but this is a start.

For more information see: [* = recommended.]
Christianity in Crisis & Counterfeit Revival by Hank Hanegraaff *
Power Religion by Don Carson et. al.
Charisma by Roland Howard
The Agony of Deceit by Mike Horton et. al.*
The Drift into Deception by A & J Lawless *

The Toronto Blessing by Nader Mikhael *
Wimber the Gnostic by John Goodwin *
The Confusing World of Benny Hinn by Fisher and Goedelman
Vengeance is Ours by Al Dager
A Different Gospel by D. R. McConnell
The Serpent & The Cross by Alan Morrison *

Increasing Deception as the End Approaches

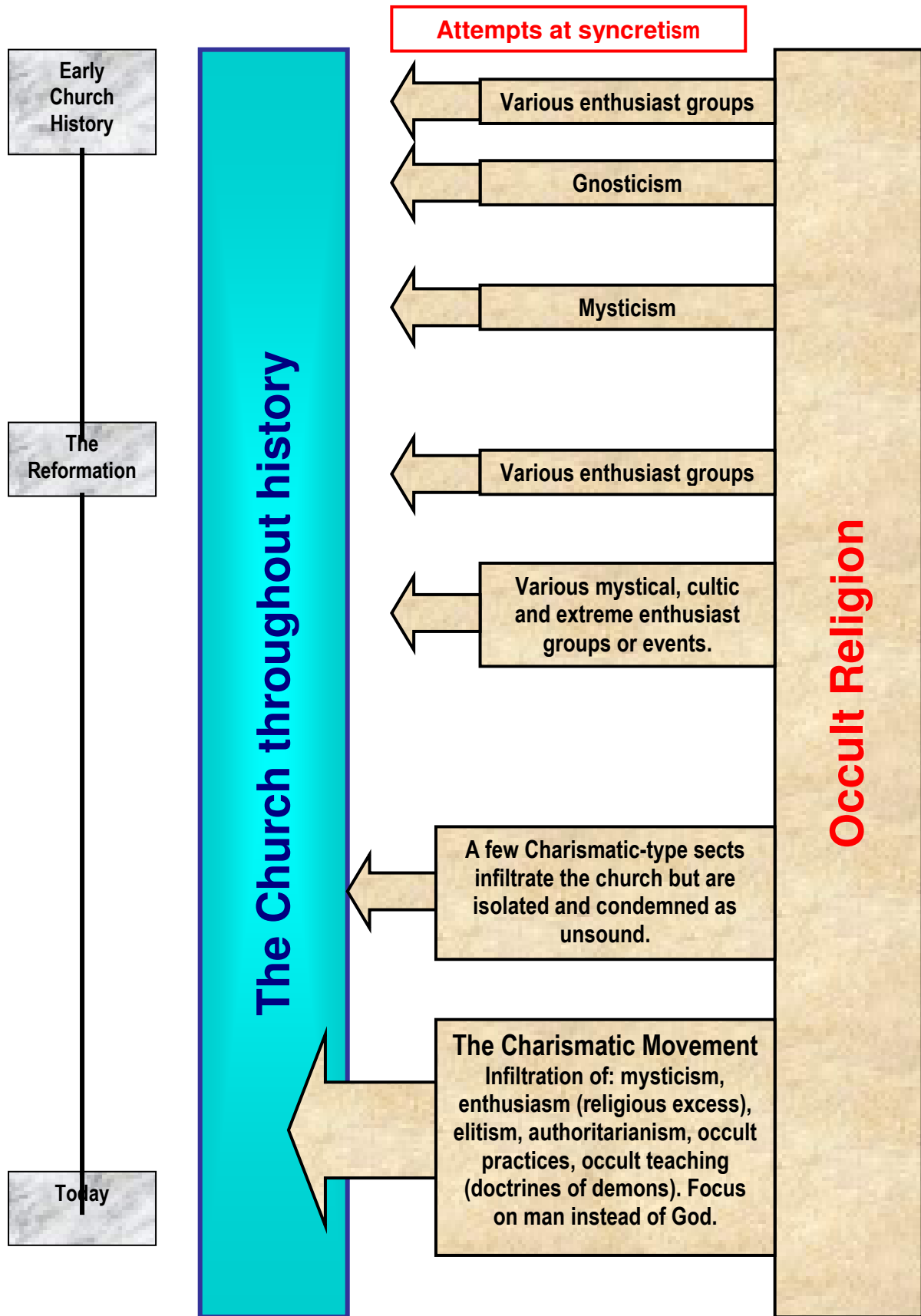
Time	World chaos	Church Events
1800-1880s		Cane Ridge Revival (1801) – jerks, falling, dancing, scandals, emotional revivalism, extremism. Edward Irving : tongues, prophecy (1822+). Adventism and Mormons. Brethren (1831). Charles Finney (1824+): emotional revivalism; BIS. New Thought (1862) occult+Christianity – Christian Science. Holiness Mvt.. Moody campaigns (1873+). Keswick, Higher Life. Phoebe Palmer .
1890s	Boer War – first concentration camps	BH Irwin : baptism of fire, third blessing. WF Bryant – Church of God, tongues. Various Holiness revivals. Church of God in Christ founded 1897. Pentecostal Holiness Church founded 1898. M. W. Etter .
1900s		Charles Parham 's ministry (1901+); Agnes Ozman's tongues. Welsh Revival 1904-5. Azusa Street 1905-9. Pentecostalism goes global. TB Barratt; JG Lake; AJ Tomlinson. Modernism; Liberalism.
1910-1930s	First World War. Russian Revolution. Rise of communism. Rise of fascism.	Assemblies of God 1914. Oneness Mvt. Maria Woodworth-Etter preaches in Dallas 1912. Aimee Semple McPherson starts church 1927. Neo-Orthodoxy (Barth).
1940s	Second World War. Atom bomb. Israel vs Arabs.	Latter Rain ; MsoG ; Healing Mvt . Higher Life becomes perfectionist and heterodox. Fuller Seminary (1947), New Evangelicalism.
1950s	Korean War. Suez crisis. Cold War. Witchcraft legalised.	Kathryn Kuhlman . Healing Mvt continues. Billy Graham; Arminianism grows. Dynamic equivalence translations.
1960-1970s	Permissive Society. Feminism. Abortion legalised. Vietnam War. Chemical weapons.	CM starts; Renewal in institutional churches. House Church Mvt. Restoration Mvt. begins. Changed worldview (open to occult) rises (Wimber/Wagner). Church Growth Mvt.
1980s	Famines – Live Aid. Corporate selfishness; economic problems. EU advances. Third World debt. AIDS.	Signs & Wonders Mvt begins (1981). UK Restoration Mvt develops. Strategic Level Spiritual Warfare . rise of many heresies and aberrant practices. Psychoheresy . Praise Marches . Ecumenism & CM. Kansas City Prophets (1989+).. Bible reading diminishes.
1990s	Kosovo War. Famines. New diseases. Social breakdown.	Signs & Wonders Mvt grows. Toronto Experience . 'Gold' fillings. Brownsville Pensacola . March For Jesus (1992+). Word Faith .
2000s	9/11; war on terror; US torture. Global warming. Congo. Many conflicts. Food crisis; oil crisis; pollution; soil erosion. Recession. Iraq War, Afghan War. Darfur. Zimbabwe.	Increasing doctrinal apostasy in churches generally. Increasing extremism in Charismatic churches. New heresies (e.g. Federal Vision). New aberrant church groups (e.g. Emerging Church). Massive decline in church membership. Giving to missions evaporates.

This can only be a sample of many historical factors to make a point. As time has advanced, despite massive technological breakthroughs, the world has become a more uncertain and dangerous place. The Earth itself is under threat; animal extinctions continue to rise and pollution is increasing. Global warming is unstoppable (and not man-made). Politically there has never been a more dangerous time as civil liberties are wrecked in the UK and the US under the cover of prevention of terrorism. Trust in leaders is at an all-time low.

In the same period, the church has completely apostatised and membership collapsed in the UK. Giving to missions is through the floor, mission activity dwindling. Heresies run amok through the churches at an unprecedented rate. Extreme aberrations of practice are everywhere, many of an extreme nature. The CM has done the church no good since 1960.

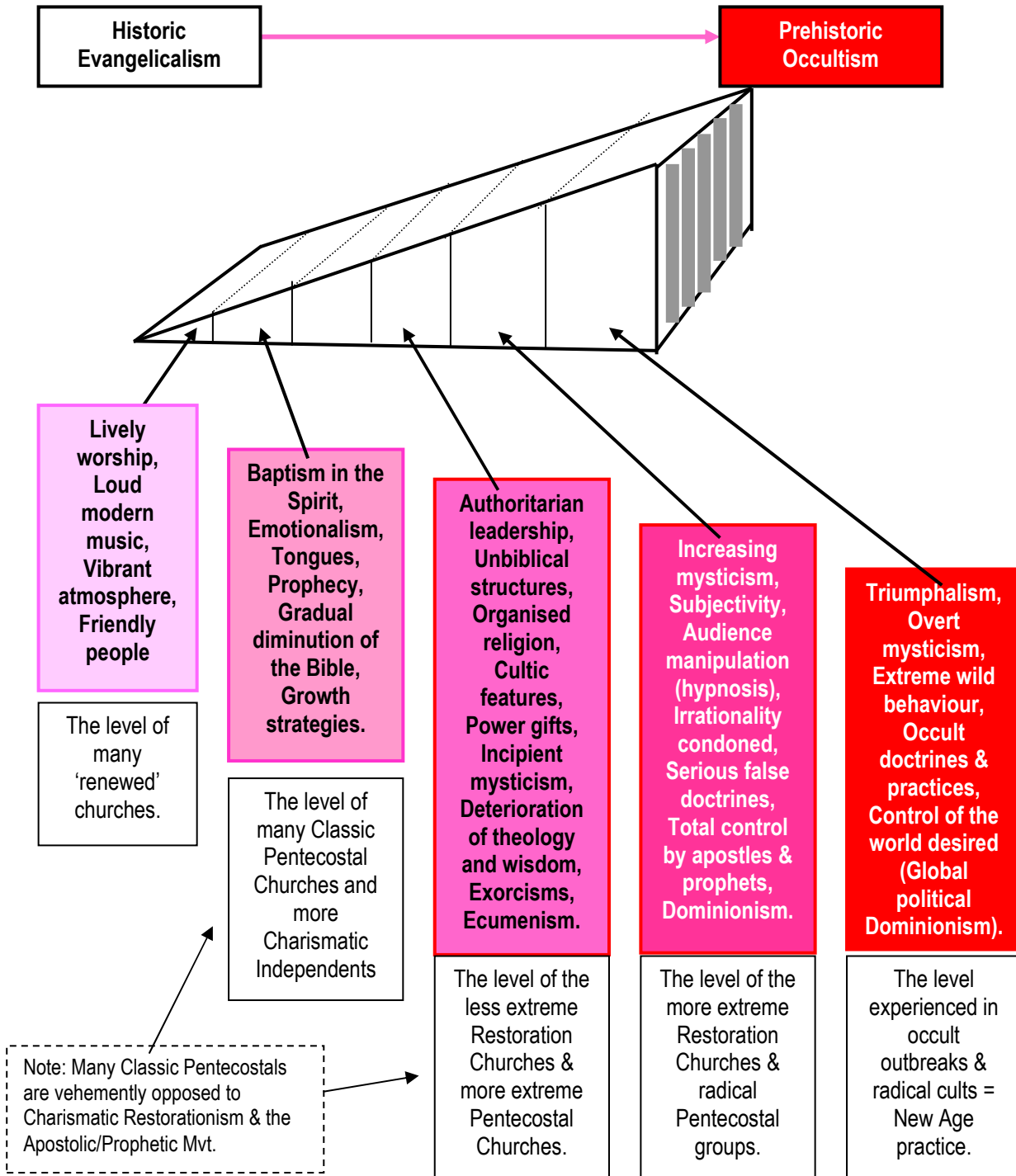
What is the point? As the end approaches, as scripture warns, the world degenerates at the same time as the church apostatises. The CM is at the crux of this spiritual degeneration. In the period that the world degenerates, the basic foundations of the CM were laid and developed. Occult practices, once alien to the church, are now welcomed in.

Overview of Deception Attacks & Inroads



The Thin End of the Wedge

People are attracted to Charismatic meetings for a number of seemingly valid reasons: a friendly atmosphere, relaxed informal approach, vibrant lively worship and so on, but these become a stepping stone to deeper and deeper problems. Some small errors at the beginning gradually give way to extremist false teachings and aberrant behaviour. This has always been the case in enthusiast or Charismatic groups. The mysticism deepens, the occult roots become manifest and control by the enemy results so that people can bark, scream, jump, fall down, crawl on all fours and so on, and still think this is acceptable. At this point the delusion has completely taken over. This diagram, illustrates the progression.



Conclusion

There are two ways we can identify the demonic foundations of Charismatic theology and practice. The first is to establish that they are not Biblical (which we do in another section); the second is to show that they emanate from occult sources. By demonstrating that current unbiblical Charismatic principles are seen in occult religious systems predating the cross, it becomes clear that the appearance of these in Charismatic churches must be a perversion from occult sources. We can then add that the fruit of these in the lives of damaged and abused people further proves the point. The CM has paralleled the New Age Mvt. in introducing occult and mystical principles to the modern world – one secular, one church-based. This is part of the deceptive, end-time, final apostasy warned by Jesus and Paul.

This is why this section is important and needs to be fairly thorough – though I concede that we are still only scratching the surface in this investigation [I delve deeper into it in the resources mentioned]. The root of Charismatic principles is the occult religion established by the great rebel Nimrod. The ultimate point of it is to demonstrate the patience of God and the final apostasy of man when a global ruler unites political power with powerful false religion in an antichristian world system. The CM is not only laying the foundations for this now, but will be a key part of this false world system. In that final expression of man's sin, the founding principles of Nimrod's kingdom are brought into fulness – then comes the end when Christ destroys it all with the breath of his mouth (2 Thess 2). Surely no believer would want to be a part of such a system.

Summary of erroneous theological principles and aberrational practices gained from cults

- **Apostles and prophets:** Unbiblical in definition, authoritarian in practice. These gifts do not confer authority over men or churches. Apostles plant new works; prophets edify and exhort. They are to be submissive to local church elders.
- **False view of the Baptism of the Spirit. Perverted free-will Gospel.**
- **Occult features:** Gold fillings, oil on the hands, glistening sheen on skin, coloured auras, falling down ('slain in the Spirit') etc.
- **Occult practices:** Laying on of hands to impart power. Channelling. Healing by the word of knowledge. Astrology. The use of personal directive prophecy. Visualisation.
- **Occult objectives:** Invulnerability, flying, levitation, walking through walls.
- **Occult manifestations:** screaming, shouting, barking, roaring, false visions & dreams.
- **Mystical features:** Subjectivity, repetitive singing, emotionalism, and irrationality. Immortal properties gained by mystical ascent of growth. Long periods of unrestrained praise to produce susceptibility.
- **Altered states of consciousness (trances).** Engineering personal susceptibility in meetings to produce this by hypnotic techniques. [Loud music, long periods of repetitive singing; loud exhortations by authoritarian leaders; abandonment of the Bible, irrationality demanded etc.] Passivity leads to demonic deception.
- **Unbiblical practices:** Exorcism of believers; sacramentalism (the use of objects to produce spiritual effect), being slain in the Spirit, false prophecy, false tongues, false healings, lack of self-control; irrationality; channelling; apostolic authority, women leaders etc.
- **Authoritarian objectives:** Global control of political power and control of the whole church by apostles and prophets.
- **Scripture becomes subordinate to the subjective inner voice of the 'Spirit'.**
- **Kundalini type extreme effects.**
- **Constant seeking for new spiritual experiences.**

Further resources

The Antichrist: Who is it? What is it? What is his strategy? When does he arise? Paul Fahy
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