

A HISTORICAL RECORD OF SPEAKING IN TONGUES

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Peyton's historical survey of glossolalia from the first century onward, examining Jesus's teaching on speaking in tongues in the Great Commission and tracing the practice through church history with scholarly analysis.

10 Chapters

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000 - Introduction

INTRODUCTION This book is a brief history of glossolalia throughout the centuries. It is designed to give my readers a basic understanding of the great history of speaking in tongues in Modalist Monarchian Churches, Catholic Churches, and Protestant Churches throughout the centuries. Since most people have a basic knowledge of the Catholic and Protestant denominations, no explanation of who they are is needed. Now the Modalist Monarchians is probably a term most are not familiar with. Today these people would be called the “Oneness Believers,” or as some prefer, “One God, Jesus Name Believers,” or “Apostolic Pentecostals.” Now that we have identified all the major religious groups, who have received the glorious experience of glossolalia, let us proceed. Lets define the term “glossolalia” for those who are not familiar with it. The Microsoft Encarta Encyclopedia 99 under the heading of “Glossolalia” stated:

(Greek glossa, 'tongue'; lalein, 'to speak'), [a] religious term for the ancient and modern practice of speaking in a state of ecstasy.... Two New Testament authors, Paul and Luke, indicate that speaking in tongues was a notable part of early Christian church life. The descent of the Holy Spirit at the festival of Pentecost that followed the first Easter marked the first exercise of this gift of speech (see Acts 2:1-42) in the church.... The consistent element in the New Testament references to glossolalia is the belief that the Holy Spirit causes Christians to speak in tongues.... Speaking in tongues is thus considered a manifestation of one's being under the direction of the Spirit rather than of one's own rational faculty.

Thus, glossolalia is speaking in a modern or ancient language, which is known somewhere in the world, but it is unknown to the speakers, for they were not taught those languages (Acts 2:6-11), but they spoke as the Holy Ghost of Christ anointed each one to speak, by giving them the words to speak! In other words, the language each individual speaks in does not come from their mind, but the Holy Spirit anoints their human spirit to speak. It is the Holy Spirit anointing their spirit to converse with its creator. It is not the soul of man that is communicating with God in a language that it has been taught, but it is their human spirit that is pouring out its heart to God in prayer or worship (1 Corinthians 14:14). As one who has been praying, worshipping, and singing in tongues through the Holy Ghost for 34 years, and as one who is sometimes used to give a message or interpret a message in the church (1 Corinthians 14:2, 1 Corinthians 14:4, 1 Corinthians 14:15, 1 Corinthians 14:27-28), I can say without any hesitation or doubt, this is one of the greatest and most glorious experiences I have even had with my God and Savior. I have always been amazed and awed by the reality of God's beautiful and exciting presence in my life, in which I am so thankful! No one deserves to receive this great and holy gift, but our sweet Lord gives it to the undeserving, who truly believes and repents of all his or her sins.

Now, according to the Word of God, the Lord Jesus Christ opened up the New Covenant on the Day of Pentecost by pouring out the great, wondrous, and holy gift of His Spirit on approximately 3,120 souls (Acts 2:1-4, Acts 2:41). Professor Phillip Schaff in his History of the Christian Church, spoke of this when he wrote: The ascension of Christ to heaven was followed ten days afterwards

by the descent of the Holy Spirit upon earth and the birth of the Christian Church.... The communication of the Holy Spirit was not confined to the Twelve. It extended to the brethren of the Lord, the mother of Jesus, the pious women who had attended his ministry, and the whole brotherhood of a hundred and twenty souls who were assembled in the that chamber. They were 'all' filled with the Spirit, and all spoke with tongues. [1]

Speaking of glossolalia that took place on the Day of Pentecost, A New Standard Bible Dictionary made this interesting statement: The Church of Christ, as it appears in the NT, is essentially Spirit-anointed and conscious of a heightened religious experience, a new quality of life, communicated through Jesus; and all this goes back to an initial experience of Spirit-baptism through faith in the Name (1 Corinthians 1:21 f.). From the opening of the Apostolic Age, however, the Spirit-baptism of Jesus the Christ (cf. John 7:39, John 16:7), a sensible [or rational or conscious] experience and one recognizable by outward signs (e.g. rapt utterance, glossolalia, Acts 2:4, Acts 10:46, Acts 19:6), was associated with water-baptism (Acts 2:38).... [The] Spirit-baptism was the 'seal' of Divine acceptance. [2] According to the Encyclopaedia Britannica speaking in tongues:

Appeared as a sign of the Holy Spirit, which marked the character of the earliest Christians.... The account in Acts (Acts 2:38; Acts 8:14-17; Acts 10:44-48; Acts 11:15; Acts 19:1-7) indicates that in the beginning of the Christian Church the phenomenon reappeared whenever conversion and commitment to Christianity occurred. In time the Church began to expect and very nearly demand its manifestation to verify the possession of the Holy Spirit. [3]

After this initial outpouring of God's spirit, we can see in the Book of the Acts, the Holy Ghost being poured out on a multitude of hungry hearts from 30-96 AD. After this period of time, the only records that survived the fires of Roman Catholicism are Catholic records. So, we only have a sporadic record of God's Spirit and His gifts operating in any church after the first century. John Sherrill, in his book entitled They Speak In Other Tongues, reveals that glossolalia or:

Tongues continued to play a part in Christian experience down through the centuries. [4]

01 - Chapter 01

CHAPTER 1 FIRST CENTURY GLOSSOLALIA The only secular history we have of glossolalia, in the first century, is from writers who lived in the post apostolic period and beyond. These writers, such as the so-called Ante Nicene Father, wrote commentaries on the scriptures, describing to us some of the events that took place in the first century. Therefore, to obtain an accurate understanding of the history of glossolalia in the first century, let us briefly examine the scriptures that apply to this great subject.

Jesus' Teaching on Glossolalia and the New Birth

Jesus Teaching on Glossolalia in the Great Commission: "And He said to them, 'Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover" (Mark 16:15-18).

What did Jesus mean that everyone who believes the gospel and is baptized would have signs following them, and what did He mean by the term "new tongues?" Doctors M'Clintock And Strong, in their work the Cyclopedia of Biblical Theological and Ecclesiastical Literature, declare did the "new tongues" Jesus spoke about referred to "glossolalia." They wrote: In Mark 16:17, we have a more definite term employed: 'They shall speak with new tongues. It can hardly be questioned that the obvious meaning of the promise is that the disciples should speak in new languages, which they had not learned as other men learn them.... It was to be a 'sign.' It was not to belong to a chosen few only the apostles and evangelists. It was to 'follow them that believed' to be among the fruits of the living, intense faith which raised men above the common level of their lives, and brought them within the Kingdom of God. [5]

Jesus Teaching on Glossolalia to Nicodemus: Jesus being our master teacher explicitly declared unto us what the initial evidence of receiving the Holy Spirit is. He said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit [pneuma - pneu,matoj], he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit [pneuma - pneu,matoj] is spirit [pneuma - pneu/ma,]. Marvel not that I said unto thee, Ye must be born again. The wind [pneuma - pneu/ma] blows [pneo] where it wishes, and you hear the sound [phone] of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit [pneuma - pneu,matoj]" (John 3:5-8, KJV). The word "Spirit" in John 3:5-6 and last part of John 3:8 is the Greek word "Pneuma," therefore, the entire context of Jesus' discourse is about how to receive the gift of the Holy Spirit. Therefore the entire context of these verses demand that Pneuma be translated as Spirit in the first part of John 3:8 as well as the last part of John 3:8. Since modern day Bible commentators do not associate glossolalia with John 3:8, I believe it would be in order to give a brief exegesis and history, of how this verse has been translated from the Greek language.

According to the rules for Greek grammar, John 3:8 should have been translated as: “The Spirit breathes hard as it will, and you hear the voice of It,” or “The Spirit breathes hard as it will, and you hear the language of It.” If one translates this verse this way, one can quickly perceive that the Holy Spirit is speaking in “glossolalia” or an “unknown tongue or language” through the one who has received it. The language the Holy Spirit is speaking in is unknown to the one who is speaking, for he or she did not learn or was taught this language. In the Greek verse eight is written this way: “to. pneu/ma [Pneuma] o[pou qe,lei pnei/ [pneo] kai. th.n fwnh.n [phone] avtu/ avkou,eij avll ouvko oi=daj po,qen e;rcetai kai. pou/ u`pa,gei\ ou[tw] evsti.n pa/j o` gegennhme,noj evk tou/ pneu,matoj [Pneuma].”

Greek Grammar: In John 3:5 pneuma or pneu,matoj is in the genitive or possessive case, NEUTER gender, and singular number; in John 3:6 pneuma is used twice and pneu,matoj is also in the genitive or possessive case, NEUTER gender, and singular number, and the second use of pneuma or pneu/ma is in the nominative case or subject or predicate noun, NEUTER gender, and singular number. In John 3:8 pneuma is again used twice, the first pneu/ma is also in the nominative case, NEUTER gender, and singular number, and the last pneuma or pneu,matoj is again in genitive or possessive case, NEUTER gender, and singular number. The Greek noun Pneuma is always in the NEUTER gender even when it refers to the Holy Spirit such as John 1:33 for an example: “And I knew him not: but he that sent me to baptize with water, the same said unto me, ‘Upon whom thou shalt see the Spirit [pneuma - pneu/ma] descending, and remaining on him, the same is he which baptizeth with the Holy Ghost [pneuma - pneu,mati a`gi,w] - holy)’” (KJV). In this verse pneuma is used twice; the first pneuma or pneu/ma is in the accusative case or a direct object, NEUTER gender, and singular number; the second Pneuma or pneu,mati is in the dative case or an indirect object, NEUTER gender, and singular number.

Therefore, those preachers who defend the translation of “pneuma” as “wind” in John 3:8 above because it is in the NEUTER gender have NO ARGUMENT in Greek Grammar to base their unsupported belief on!! The entire context of the verses surrounding John 3:8 demands Pneuma to be translated as “Spirit” and not as “wind.” No translator of the Bible would translate John 3:5-8 this way: “Verily, verily, I say unto thee, Except a man be born of water and of the WIND, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the WIND is WIND. Marvel not that I said unto thee, Ye must be born again. The WIND blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the WIND.” The Greek word “pneuma” is used 385 times in the NT and the Kings James translated it 381 times as spirit or as spirits or Ghost, referring to the Holy Ghost, 1 time as: spiritual, spiritually, life, and wind. The word “blow” is the Greek word “pneo” that literally means: a hard breath, figuratively it means blow. My dear readers, our dear Lord and the great apostle John, who wrote down His infallible words, definitely knew the difference between the Greek word pneuma and anemos. The Greek word for “wind” is “anemos” not “pneuma.” Anemos is used 31 times in the NT and it always means wind and is translated as such. If John wanted his readers to believe that he was speaking of the wind in this verse, he would have wrote “anemos” there instead of “pneuma,” just as he did in John 6:18, Revelation 6:13 and Revelation 7:1.

“Anemos” is used 6 times with the verb pneo in the NT, and it was always translated as the “wind blows,” but the 1 time “pneo” is used with “Pneuma” it should be translated as the “Spirit breathes.”

Phone is used 141 times and is translated 131 times as voice, 8 times as sound and 2 times as noise. In the NT, phone is use many times to refer to God's voice. In 1 Corinthians 14:11, "phone," from the context of this scripture, obviously means an "unknown tongue or language." The New King James translated this verse this way: "if I do not know the meaning of the language [phone], I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me" (also NAS, RSV, TLB, NLT, NAB, ESV). From the context surrounding this verse, the Greek word "phone," can only mean: "a foreign language," which the apostle applies to the application of "unknown tongues" spoken by the Holy Spirit through the believer.

Greek Lexicons Translation of Verse Eight and their Definition of Greek Words: The Expositor's Greek Testament, edited by W. R. Nicolli, confirmed the above comments when it stated: In the new birth the Spirit moves and works unseen.... 'The Spirit breatheth where he will,' as in the margin of the Revised Version.... In favor of the other rendering [meaning KJV & other English versions] it may be urged that there is nothing to warn us that we are now to understand that by pneuma wind is meant. It occurs about 370 times in the New Testament and never means wind.... The Vulgate renders 'Spiritus....' The Spirit makes Himself audible in articulate and intelligible sounds. The breathing of the Spirit is like man's breath, not mere air, but articulated and significant voice. [6]

German professor Dr. Walter Bauer, in his Greek-English Lexicon of the New Testament and Other Early Christian Literature revealed that "phone" is used in numerous places in Biblical and non-biblical Greek to mean: "language." Dr. Bauer speaking of "phone," as it is used in the Greek Septuagint, revealed that it is used in Genesis 11:1; Deuteronomy 28:49; 2Ma 7:8; 2Ma 7:21; 2Ma 7:27; 4Ma 12:7 to mean: "language." He also wrote that phone is used in the writings of Josephus, Aeschylus, Herodian Grammaticus, and Diogenes Laertius to mean: "language;" and "phone" is used with "Glossa" in the Papyri Graecae Magicae to refer to the same thing. [7] Archbishop Trench, in his Synonyms of the New Testament, declared that "phone" is:

Distinguished from psophos, in that it is the cry of a living creature. [8]

English Bible Versions' Translation of John 3:8: Morris' Literal Translation of the Bible: "The Spirit [Pneuma] breathes [pneo] where He desires, and the voice [phone - language] of Him you hear, but you know not where He comes, and where He goes, so is everyone having received birth from the Spirit [Pneuma]" (also see The Interlinear Bible by J. P. Green). Dr. Young's Literal Translation of the Bible: "The Spirit [Pneuma] where He willeth doth blow, and His voice [phone - language] thou dost hear...." The Emphasized Bible, by Joseph Bryant Rotherham: "The Spirit [Pneuma] where it pleaseth doth breathe [pneo], and the sound [phone - language] therefore thou hearest...." The Rheims Bible of AD 1582: "The Spirit [Pneuma] breatheth [pneo] where He will: and thou hearest His voice [phone - language]" M. R. Vincent in his Word Studies in the New Testament speaking of this verse stated: some hold by the translation Spirit, as Wycliffe, 'The Spirit breatheth [pneo]where it will.' [9] John Wycliffe was a 14th century English reformer and theologian, who was the first to initiated a translation of Bible into English; he is also considered a forerunner of Protestant Reformation. The Latin Vulgate, edited by Bishop Richard Challoner: "The Spirit [Pneuma] breatheth [pneo] where he will; and thou hearest His voice [phone - language], but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit [Pneuma]." [10] The old Latin Jerome Bible of the fourth century and all the Latin translations

there after it also translated this verse this way. These Latin Bibles were used throughout Europe for many centuries. The Translation of John 3:8 by Ancient Catholic Priest in the Ante Nicene Fathers: Origen (AD 220) wrote: The Holy Spirit, who alone searches the deep things of God, reveals God to whom he will: 'For the Spirit bloweth where He listeth.' [11] Cyprian (AD 252) wrote to Donatus in which he stated: The agency of the 'Spirit breathed' from heaven, a second birth had restored me to a new man. [12] A Treatise on Re-Baptism (AD 255), which was written by an anonymous writer, whom I firmly believe was Bishop Stephen of Rome, stated: The Spirit breathes where He will, and thou hearest His voice.... The Spirit indeed continues today invisible to men, as the Lord says 'The Spirit breathes where He will and thou knowest not whence He cometh, or where He goeth.' [13]

Cyril, the Archbishop of Jerusalem (AD 380) in his Discourse on the Holy Ghost wrote: For even Nicodemus was ignorant of the coming of the Spirit, and to him it was said, 'The Spirit breatheth where it listeth, and thou hearest the voice.' [14] A Bible Commentary's Translation of Verse Eight: The People's New Testament Commentary made the following comment on this verse:

Most commentators have held that this means: 'As the wind moves mysteriously, so does the Spirit, and it breathes upon whom it will, effecting the inward change called the birth of the Spirit arbitrarily.' This view I believe due to a wrong translation, sanctioned, not by Greek, but by current theology.... Let it be noted that: (1) exactly the same Greek term 'pneuma' is rendered 'wind' and 'Spirit' in this verse. It is a violation of all law [of grammar] that the same word should experience so radical a change of meaning in the same sentence. (2) That the word 'pneuma' is not translated 'wind' elsewhere, although it occurs scores of times in the New Testament, but is always rendered 'Spirit.'

(3) Another word in the Greek, 'anemos' is usually used to represent 'wind.' (4) The erroneous idea creates a confusion of figures. It makes Christ to say: 'The wind bloweth where it listeth; so is every one born of the Spirit.' It affirms of him who is born just what is affirmed of the wind, a thing the Savior never did. These facts are sufficient to show that the rendering 'wind' is wrong. All we have to do is to translate 'pneuma' here, as is done in the latter part of the verse and elsewhere in the New Testament. The verse then reads: 'The Spirit ('pneuma') breathes where it pleases and thou hearest the voice thereof, but canst not tell whence it comes nor whither it goes. So is every one born of the Spirit' ('pneuma'). The meaning is: The Spirit breathes where it wills and you recognize its MANIFESTATION by its VOICE [Grk. phone i.e. LANGUAGE]. [15]

Conclusion: Therefore, a literal translation of this verse would be: "The Spirit breathes hard where it wills, and you hear the language thereof.... Thus is everyone who has been born of the Spirit." When one translates verse eight this way, the truth becomes easier to comprehend. Jesus is telling us how to be baptized into the Holy Ghost. He told us in very clear and precise language that we will hear the language of the Spirit when It comes into us and makes it abode. Therefore, when a believer receives the gift of the Holy Spirit, they will speak in a language that they have never been taught as the God's Spirit gives them the words to speak.

Let us not forget that Jesus taught the very same truth in verse six, when He compared the natural birth to the Spiritual birth. When a baby is born in the natural realm, there is a sign given to everyone witnessing the birth that the baby did not die in the process of birth. That sign is: they will hear the cry or sound that comes out of the babe's mouth, when the breath or spirit of life come in,

and fills the babe's lungs. The same truth applies in the spiritual birth, for when the Spirit of God comes into the spirit of the believer, it will speak in tongues through the believer. This is the initial sign of receiving the Holy Ghost! The following evidence for the above translation is very great:

Therefore, everyone who receives the gift of the Holy Ghost will hear the language of the Spirit, when he or she is baptized into the body of Christ. The Bible revealed that Jesus' prophecy was fulfilled on the day of Pentecost, when God began to pour out his Spirit on all flesh. In Acts 2:4, we read that the apostles and disciples: "began to speak with other tongues [or languages] as the Spirit gave them the utterance," when God's Spirit came INTO them. Yes friend, without doubt, Jesus clearly taught that the initial evidence of being indwelt by the Holy Spirit: is speaking in foreign language as the Spirit gives the believer the words to speak. In other words, the believer will supernaturally speak in a foreign language, which he or she has never learned and probably have never heard, when they are filled with God's Spirit.

Jesus confirmed His prophetic teaching, when He declared that all believers, who were water baptized in His holy and glorious Name: "shall speak with new tongues" that is, languages (Mark 16:17). The Cyclopaedia of Biblical Theological and Ecclesiastical Literature speaking about this prophecy stated: In Mark 16:17, we have a more definite term employed: 'They shall speak with new tongues.' It can hardly be questioned that the obvious meaning of the promise is that the disciples should speak in new languages, which they had not learned as other men learn them.... It was to be a 'sign.' It was not to belong to a chosen few only the apostles and evangelists. It was to 'follow them that believed' to be among the fruits of the living, intense faith which raised men above the common level of their lives, and brought them within the Kingdom of God. [16] Fausset's Bible Dictionary speaking of Jesus' teaching on tongues in Mark stated: The Alexandrinus manuscript confirms Mark 16:9-20.... This promise is not restricted to apostles; 'these signs shall follow them that believe.' A proof to the unbelieving that believers were under a higher power than mere enthusiasm or imagination. [17] The Prophet Isaiah's Teaching on Glossolalia The Bible revealed that Jesus' prophecy was fulfilled on the day of Pentecost when God began to pour out his Spirit on all flesh. His teaching on tongues was also the fulfillment of Isaiah's prophecy. Isaiah boldly proclaimed: "For with stammering lips and another tongue [or language] He [God] will speak to this people. To whom He said, 'this is the rest with which You may cause the weary to rest,' and 'this is the refreshing,' yet they would not hear" (Isaiah 28:11-12). The word "this" is referring to "another language!" Therefore, according to Isaiah, through the medium of foreign languages, God will give His children rest and refreshing. Now, how could speaking in foreign languages give God's people rest and refresh in their spirits?

Let us allow the apostle Paul to answer this question for us. For any good reference Bible will refer the reader to 1 Corinthians 14:21, which declared: "In the law it is written: 'With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear Me,' says the LORD." Since Paul quoted from the Book of Isaiah to confirm his teaching on unknown tongues, this is absolute positive proof that Isaiah was referring to unknown languages, which is spoken by means of the Spirit of God. Paul applied Isaiah's prophecy to a believer's prayer and worship of God. Therefore, it could not be referring to the Assyrian language, which some commentators suggest. Whose teachings are we going to believe, the apostle Paul who was inspired and anointed by God, or the philosophical babbling of men? Tertullian in AD 200 interpreted Isaiah's teaching to mean glossolalia or the unknown languages. Tertullian speaking of

Paul wrote:

He mentions the fact that 'it is written in the law,' that the Creator would speak with 'other tongues and other lips' whilst confirming indeed the gift of tongues by such a mention. [18]

Therefore, to better understand Paul's teachings on glossolalia, let us examine the context of Isaiah's prophecy as he connects it to God's teaching on how He was going to pour out His Spirit of Rest and Refreshing on hungry hearts. Isaiah speaking of the Almighty God says: "Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little" (Isaiah 28:9-10).

God, speaking through Isaiah, asked to whom was He going to teach His doctrinal truths. God then proceeded to answer His own question. He said: those whom become like little children with a pure heart and simple faith. Those who will study the Bible with an open mind, and allow scripture to interpret scripture. Then in Isaiah 28:11, God proceeded to inform us that one of the doctrines He was going to establish in the New Covenant, which some would not believe was: "how the Holy Spirit would manifest itself when it came into the heart of a believer."

Let us remember, Isaiah said that this glorious experience would bring "Rest" and "Refreshing" to the souls of God's people. Our Savior told His children that He would give them "Rest" (Matthew 11:28-29); and He called this "Rest:" "the Comforter," "the Holy Ghost," and "the Spirit of Truth" (John 14:16-17, John 14:26). Therefore, God told His children through Isaiah that He would give this great "Rest" and "Refreshing" with the initial evidence of speaking in foreign languages supernaturally through the power of the Holy Spirit. The apostle Paul, knowing and understanding the prophecy of Isaiah, declared that the supernatural talking in tongues was going to be God's sign, to all those who did not believe in God's doctrine of how a believer receives the gift of the Holy Spirit. Paul said it this way: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (1 Corinthians 14:22). Did not many on the day of Pentecost, who believed in God, refuse to believe God's New Birth doctrine? They mock those who were praising God in tongues, and said they were drunk (Acts 2:12-13).

I must confess that in the year of 1971, I was in a similar spiritual condition that the unbelieving Jews were in on the Day of Pentecost. I believed in the death, burial, and resurrection of my Lord and Savior Jesus Christ with all my heart. At that time, I thought I was born-again, even though I knew there was something missing in my walk with God. I did not believe that speaking in tongues was the initial evidence of receiving the gift of the Holy Spirit; in fact, I was taught in a Southern Baptist Church that tongues had ceased in AD 96.

I thank God for the vow that I made to Him when I came out of Catholicism. For I vowed that I would never again put my faith in any man or organization, but only in the Bible. It was because of this vow, and my hunger for truth, that God was able to open my poor, blinded eyes to see this great and precious truth. One Sunday morning, when I was visiting a United Pentecostal Church, I began to believe that God was still speaking in tongues through men, when I saw the radiant countenances of several individuals in the church, and heard them worshipping God in tongues. Thank God for this sign that began to remove some of my unbelief in this great doctrine.

Let us not forget that the apostle Thomas believed in Christ, but was an “unbeliever in the doctrine of the resurrection,” that is, until God gave him a sign (John 20:26-29). Is it not sad, there are many Christians in the world today, who believe in the doctrine of the resurrection of Christ, but do not believe in the doctrine of how believers are filled with God’s Spirit. As a result, they may never experience God’s true Rest and Refreshing! How Satan must laugh at believers, who have been brainwashed by false prophets, to believe his lie against the Holy Spirit! Thank God, our Lord overlooks the ignorance of men; for He has given this thrilling and glorious experience to many noted and outstanding preachers in the past, even though they did not comprehend and fully appreciate the tongue-talking experience that God had given them by His grace!

Glossolalia in the Book of Acts The Day of Pentecost: “When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance [meaning the words to speak]. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, ‘Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs -- we hear them speaking in our own tongues the wonderful works of God’ ” (Acts 2:1-11). Doctors John M’Clintock and James Strong made this very interesting comment on these verses:

We notice incidentally that parallels have been sought in Israelitish history. For example, there had been, it was said, tongues of fire on the original Pentecost, (Schneckenburger, Beitrage, p 8, referring to Buxtorf, De Synog. and Philo, De Decal.).... It deserves notice that there are analogies in Jewish belief, every word that went forth from the mouth of God on Sinai was said to have been divided into seventy languages of the sons of men (Wettstein, on Acts 2:1-47), and the bath-kol, the echo of the voice of God, was heard by every man in his own tongue (Schneckenburger, Beitrage). [19] Can anyone deny the striking parallel between the giving of the Old Covenant with that of the New? In the Old, God is writing His law on tables of stone (Exodus 31:18). In the New, God is writing His law in the hearts and minds of men (Hebrews 10:15-16). In the Old, God came down and dwelt on the top of Mt. Sinai. In the New, God came down and dwelt in men. The old and new covenants were both established on the Day of Pentecost. In both covenants tongues of fire actually appeared as an initial sign and seal of the covenant. In both covenants God spoke in many languages and men actually heard Him speak in their own language. Catholic bishop Irenaeus (AD 180) speaking of God pouring out His Spirit on the Day of Pentecost wrote: This Spirit did David ask for the human race, saying, ‘And establish me with Thine all-governing Spirit. Who also, as Luke says, descended at the day of Pentecost upon the disciples after the Lord’s ascension, having power to admit all nations to the entrance of life, and to the opening of the New Covenant. From whence also, with one accord in all languages, they uttered praise to God, the Spirit bringing distant tribes to unity, and offering to the Father the first-fruits of all nations. [20] The

Bible unequivocally and unmistakably revealed that both Jesus' and Isaiah's prophecy was fulfilled on the day of Pentecost, when the apostles and disciples: "began to speak [laleo] with other tongues [glossa] as the Spirit gave them the utterance" (Acts 2:4). The Greek word "glossa" which Dr. Strong defines as: the tongue, by implication a language. The word 'speak' is the Greek verb "laleo" which means: to talk that is utter words. [21] When the two are placed together we have the familiar word "glossolalia," which means: to speak in tongue or to speak in languages. Can anyone deny that the apostles and the 120 disciples mentioned in Acts 1:13-15, spoke in foreign languages on the Day of Pentecost, when they were born of God's Comforter or received God's rest and refreshing, just as the Lord Jesus and the prophet Isaiah said they would? The Word of God confirmed that they spoke in foreign languages for in Acts 2:6-8, the Bible says that each man had heard one of the apostles or disciples: "speak in his own language [dialektos]." Therefore, the Greek word 'glossa' used in Acts 2:4 and 'dialektos' used in Acts 2:6 & Acts 2:8 are without a doubt interchangeable and have exactly the same meaning. This phenomenon was truly a miracle from God, because they had not learned these languages by normal educative processes. In fact, they had no earthly idea of what they were telling the Lord in worship that day. In Acts 2:9-11, the Bible informed us that the disciples praised God in more than 15 different languages. In Acts 2:17-18, the Bible also informed us that some of the disciples who praised God in foreign languages that day were women (also see - Acts 1:14).

Glossolalia and Cornelius and His Household: "While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify [praise] God. Then Peter answered, 'Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have' " (Acts 10:44-47)? Dr. Schaff speaking about Cornelius' and his household receiving the glossolalia experience declared that speaking in tongues became a frequently phenomenon in the apostolic churches. He went on to say: The Pentecostal glossolalia [on the Day of Pentecost] was the same as that in household of Cornelius in Caesarea after his conversion, which may be called a gentile Pentecost, as that of the twelve disciples of John the Baptist at Ephesus, ...and as that in the Christian congregation at Corinth. [22] When Cornelius and those in his household received the Spirit, the infallible Word of God declared that they worship God in foreign languages as the Holy Spirit gave them the words to speak. It went on to declare that the Jewish Christians that came with Peter knew these gentiles had received the Holy Ghost, because: "They heard them speak in tongues [glossa] and magnify [megaluno] God." The word "magnify" is the Greek adjective "megaluno" which according to Dr. Strong means: to make or declare great. [23] Cornelius and his household worshipped God in tongues, just as Mary's soul worshipped or "magnify [megaluno] the Lord" (Luke 1:46). Nowhere in the context of these scriptures can any preacher find Cornelius and those in his household preaching the Gospel in foreign languages to Peter, or to the Jewish believers that came with him, or to anyone else. The Bible explicitly declared they were praising God, just like Mary the mother of Jesus, the apostles and the disciples did on the day of Pentecost. When Peter went back to Jerusalem, he had to defend himself before the apostles and elders as to why he went to a gentile's house. Did he not tell them that God had sent him there to preach salvation to them; and that God had given them the very same Comforter, with the very same evidence of speaking in different languages? Peter said it this way: "As I began to speak the Holy Ghost fell on them as on us at the beginning....

Forasmuch then as God gave them the like [isos] gift as He did us.... What was I, that I could withstand God" (Acts 11:15, Acts 11:17, KJV)? This last statement leaves no doubt that the glossolalia of Acts chapters ten and eleven is the same in nature as that of Acts chapter two. For Luke not only uses the Greek word "glossa," but also the Greek word "isos," to describe their glossolalia experience. According to Dr. Strong "isos" means: similar in amount or kind - equal. [24] Thus, God had given the gentiles and Jews the same gift with the very same manifestation. In Acts 2:39, the apostle Peter declared that the "gift of the Holy Spirit" was for all generations.

Glossolalia and the Believers of Ephesus: "Paul having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, 'Did you receive the Holy Spirit when you believed?' So they said to him, 'We have not so much as heard whether there is a Holy Spirit....' And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues [glossa] and prophesied" (Acts 19:1-2, Acts 19:6).

Let my readers take note that Luke uses the same Greek word "glossa," to describe the Ephesians glossolalia experience; he does not distinguish between the "glossa" used here and the "glossa" used in chapters two and ten of the Book of Acts. Therefore, we must believe that it is the same "glossa" that the apostles, the disciples, Cornelius and his household, and the Ephesians received. We must believe that the Ephesians spoke in foreign languages as the Spirit of God gave them the words to speak.

Glossolalia and the Believers of Samaria: The Bible emphatically declared that these people believed the gospel Philip preached when they saw the "miracles," the "healings," and the "unclean spirits cast out of many" who were possessed with them (Acts 8:6-7). It also declared that the people were filled with "great joy" in that city (vs 8). Even though God did many great things for this people, none of them had received the Holy Ghost at that time (Acts 8:15-17). The Samaritans received the Spirit about 14 or more days later, when Peter and John came up from Jerusalem to pray for them (Acts 8:14-15). The Bible revealed that God gave the Samaritans a very definite external sign of the manifestation of Spirit, when they received it. For, the Bible says: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (vss 18-19). It is very obvious from the context of these verses that God's Holy Spirit manifested itself in such a way that Simon the sorcerer "saw" or "knew" or "perceived" without a doubt that these people were born of it. For Simon offered the apostles money to buy the gift of bestowing the Holy Spirit.

Now tell me preacher, what did this sorcerer see or hear that let him know that these people had received God's rest and refreshing? If Simon did not hear his friends and neighbors speaking in tongues, then please tell me what it was that he saw? Notice, this greedy, power mad sorcerer who: "had bewitched them [the people of Samaria] with sorceries;" and he did not offer to buy the great gifts of healing and miracles that Philip had, but only the gift of imparting the Holy Spirit (Acts 8:11).

It is very obvious from the context of these scriptures that this sorcerer wanted this power for self-exultation. In other words, this evil man must have been thoroughly convinced in his mind of the genuineness of the gift of the Holy Spirit, or he would have never offered to buy this gift. Since the Scripture teaches: "In the mouth of two or three witnesses shall every word be established," we

therefore must indubitably and unquestionably conclude that this outer manifestation of the Spirit that Simon saw had to be glossolalia. This was the very same way the Holy Spirit manifested itself on the day of Pentecost, at the house of Cornelius, on the Ephesians, and all others.

If my readers have any doubt that the Samaritans spoke in tongues when they received their glossolalia experience from God, permit Bishop Augustine (c. 395) settle the question for us. According to Augustan, when the Samaritans received the Holy Ghost they spoke in tongues. Evidently this was a belief that was handed down to him from his predecessors in the ministry. Augustine said it this way:

Tidings were brought to the disciples who were at Jerusalem, and they came to Samaria, in order that they who had been baptized, might... receive the Holy Ghost. And so it was; they came and laid their hands on them, and they received the Holy Ghost. For the Holy Ghost... showed Himself to have been given. For they who received Him spake with the TONGUES of all nations.

02 - Chapter 02

CHAPTER 2 SECOND CENTURY GLOSSOLALIA

107 AD, The Testimony of Ignatius Against Oneness Pentecostals: Ignatius, also known as Theophilus, became one of the bishops in the one God, Apostolic Church in Antioch in AD 69, when he was 38 years old. Because of his invention of the Monarchial Bishop doctrine, that is, one bishop not several bishops should rule God's Church, which in the Bible is known as part of the Nicolaitan doctrine (Revelation 2:6, Revelation 2:15), and his Semi-Arian godhead doctrine of Philo, that is, the doctrine of two-unequal-gods, he was branded as a heretic by God's children. The apostle Paul warned God's children to beware of bishops like Ignatius, when he prophesied and told God's bishops: "For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things [doctrines], to draw away the disciples after themselves" (Acts 20:29-30). The apostle Peter, like Paul, warned God's bishops against the heresy of the monarchial bishop doctrine, when he wrote: "Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock." (1 Peter 5:2-3, NIV).

Peter spoke of the Semi-Arian godhead heresy of these heretics this way: "There will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord [the supreme Deity of Christ] who bought them, bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute. In their greed these teachers will exploit you with stories they have made up" (2 Peter 2:1-22; 2 Peter 3:1-18, NIV). The apostle John (c. 90) spoke of the departure of these heretics from God's Church when he wrote: "Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us" (1 John 2:18-19). Who were these heretics that departed from the oneness Pentecostal Church? They were Ignatius (AD 90), Clement of Rome (AD 90), and other of that ilk. Therefore, somewhere around AD 90, these bishops and their deceived followers, and other bishops of other cities, apostatized and departed from God's oneness Pentecostal Church. As a result, they came together and formed the first ministerial organization in history; they called it the Catholic Church. The main Catholic Nicolaitan heretics of the second and third centuries are Justin Martyr (AD 150), Tertullian (AD 180), Clemens of Alexandria (AD 200), Origen (AD 220), Hippolytus (AD 225), and Cyprian (AD 255). All of these heretics loved the writings of the Greek philosophers, especially Plato, and the allegoric method of interpreting the scriptures that was used by Philo.

Harvard University professor Harry A. Wolfson, in his book *The Philosophy of the Church Fathers*, boldly declared the Semi-Arian heresy that all the above heretical Catholics taught. He affirmed

that these Catholic Ante Nicene Priests did NOT:

Believe in a preexistent Trinity.... Before His [Jesus'] birth there were only two preexistent beings, God and the Holy Spirit, the latter identified with the preexistent Christ, and, if the term Logos is used, it is identified with the Holy Spirit. He continued by saying, like: Philo, the [Catholic Ante Nicene] Fathers attributed to the Logos... two stages of existence prior to the creation of the world, which according to Philo was the internal and external Logos, who was known as the Holy Spirit. [25]

If my dear readers would like to read a book on the Nicolaitan doctrine, I would suggest my book: "The Heresy of the Nicolaitans," which is given without charge on my website: www.DoctrinesOfChrist.com. My book: "A Prophetic History of God's Apostolic Pentecostal Church" also exposes this heresy. If they would like to know more about the early Catholic Semi-Arian godhead doctrine of two-unequal gods, I would suggest my books entitled: "A History of Oneness Throughout the Centuries," and "The Mysteries of the Godhead Revealed."

Let us examine Ignatius' attacks against God's people. This Nicolaitan heretic, in his Epistle to the Trallians (107), denied the supreme Deity of the Lord Jesus Christ and bitterly complained to his Catholic followers that oneness Apostolic Churches taught: The Father, Son, and Holy Spirit are but the same person.... [26] [Ignatius claimed Jesus] is not God over all, and the Father, but His Son. [27] In his Epistle to the Antiochians, he again wrote against the Monotheistic Pentecostal Churches. He told his followers to:

Reject every Jewish and Gentile error, and neither introduce a multiplicity of gods, nor yet deny Christ under the pretense of [maintaining] the unity of God. [28]

These oneness Pentecostals believed in, sought after, and were greatly used in the Gifts of the Spirit, especially glossolalia. Dr. Wolfson commenting on Justin's reproof of God's churches wrote: At the beginning of the age [referring to AD 107] of the apologist there appeared in Christianity a conception of the Trinity which later crystallized into the [so-called] heresies of Praxeas, Noetus, and Sabellius. [29]

History very clearly reveals that the Apostolic Pentecostal Churches were in the vast majority in the Roman Empire for the first four centuries. Catholic professor and Cardinal John Newman, in his work entitled Essays And Sketches, confirmed this truth when he boldly declared:

Praxeas, Noetus, and Sabellius, in the third century protested against the Catholic or Athanasian doctrine of the Holy Trinity.... We read... their doctrine prevailed among the common people, then and at an earlier date, to a very great extent, and the true faith [which he claims is Catholicism] was hardly [scarcely] preached in the churches. [30]

150 AD, Catholic Apologist Justin Martyr on Glossolalia: Justin, who started the first Catholic school of theology at Rome, where he wrote his Dialogue to Trypho the Jew. Justin nowhere in his writings ever mentions that he, or the Monarchian Bishop, or presbyters, or even the deacons of his church have any of the gifts of the Spirit. At time God was using Catholic laity in the gift of tongues and prophecy to reprove the Catholic ministry for their Nicolaitan and other false doctrines. Justin speaking of the gifts of the Spirit in this dialogue wrote: For the prophetic gifts remain with us, even to the present time. And hence you ought to understand that [the gifts]

formerly among your nation have been transferred to us.... Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God. [31] [He told Trypho:] 'knowing that daily some [of you Jews] are becoming disciples in the name of Christ, and quitting are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God.' To this Trypho said to me, 'I wish you knew that you are beside yourself, talking these sentiments.' And I said to him, 'Listen, O friend, for I am not mad or beside myself; but it was prophesied that, after the ascent of Christ to heaven, He would deliver us from error and give us gifts.' The words are these: 'He ascended up on high; He led captivity captive; He gave gifts to men.' [32]

150 AD, Justin Martyr Against Oneness Pentecostals: Justin Martyr hated God's Apostolic Tongue-Talking Churches and wrote against them. He also confessed that God's Pentecostals churches definitely existed in the first and second centuries. Doctors M'Clintock and Strong speaking of Justin's attacks on these Pentecostals stated:

Modalist Monarchianism is generally supposed to have originated about the end of the second century. It seems to us, however, that this [so-called] heresy may be traced to the very earliest times of Christianity. Justin Martyr expressly denounces it, and his notice guides us to its source, for he finds the heresy to exist both among the [Christian] Jews and [Gentile] Christians. He condemns the [Christian] Jews for thinking that, when God was said to have appeared to the patriarchs, it was God the Father who appeared. [33]

156 AD, Montanus, the First Protestant, on Glossolalia: Montanus was a second-century Catholic ascetic, who considered himself to be a prophet. He, like Luther, tried to reform Catholicism, but later gave up after being excommunicated in AD 177. It was at this time, he started his own denomination. Therefore, in a real sense, he was the first Protestant Reformer. He believed in and taught the Semi-Arian doctrine of the godhead, that all Catholic Bishops taught at this time. According to "The Charismatic Movement" by Michael P. Hamilton, Montanism was a: reaction to the structural hardening of main-line [supposedly Catholic] Christianity. [34]

Montanus had two helpers Maximilla and Priscilla, whom were considered as prophetesses. These two women were very instrumental in the spread of Montanism. Harnack, Zahn, Duchesne, and others historians believe this sect arose around AD 156 or 157, using the writings of Epiphanius (Hær., 48, 1) as their proof. Jesse Hurlbut, in his history entitled, The Story of the Christian Church, declared that the Montanists: were Puritans... [who] believed in the priesthood of all believers.... [They] held to prophetic gifts as the privilege of disciples. [35]

Montanists were first known as the Phrygians, then as Montanists, Pepuzians in the eastern part of the Roman Empire, and in the west as Cataphrygians. Montanus, like the oneness preachers of His day, taught two great truths, "glossolalia" and the "universal priesthood of all believers." He believed in the right and responsibility of all believers to be God's priests or priesthood. This last doctrine made him very unpopular with Catholic Nicolaitan Bishops; for they taught only a certain few could be priests or hold the priesthood.

Since Catholic history is all we know of church history, all we know of this man is written by his enemies, therefore, they no doubt slandered his character and those of his followers, just as they

did to the Apostolic Pentecostal Preachers. Eusebius, a Catholic Bishop and one of the early Catholic Church historians, wrote against Montanus in no doubt very exaggerated terms; that is, he claimed that Montanus, Maximilla, and Priscilla claimed to be the Lord Jesus Christ, and sometimes the Holy Spirit. This is nothing but foolishness.

Anyone who knows anything about the spirit of prophecy or the interpreting of tongues, knows when God speaks through any of His children, in either of these gifts, He always speaks in the first person and not the third person! This does not mean the child of God, who is speaking, claims to be God, but only a mere tool that God is using to speak through. Who would dare say that the donkey, God spoke through to Balaam, claimed to be God because God spoke through it. Therefore, when we read Eusebius, or any ancient Catholic priest's writing, who wrote against their enemies, we should bear in mind he is speaking from a heart that is full of bias and hate. With this in mind, let us read what Eusebius wrote about Montanus and his two helpers. Eusebius stated:

There is said to be a certain village called Ardabau in that part of Mysia, which borders upon Phrygia. There first, they say, when Gratus was proconsul of Asia, a recent convert, Montanus by name, through his unquenchable desire for leadership, gave the adversary opportunity against him. And he became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner....

He stirred up besides two women, and filled them with the false spirit, so that they talked wildly and unreasonably and strangely, like the person already mentioned.... And the arrogant spirit taught them to revile the entire universal Church [meaning priesthood] under heaven, because the spirit of false prophecy received neither honor from it nor entrance into it.... These persons were expelled from the Church and debarred from communion.... Since, therefore, they called us slayers of the prophets. [36] The Catholic record of the gifts of the Holy Spirit is not very good. In Justin's day the gifts of the Spirit in most Catholic Churches had just about disappeared. Reverend Marvin M. Arnold, in his great work the History of the Christian Church, quoted Thomas O' Dea as saying: By the time Justin wrote his Apology in AD 150 in which he described the Eucharistic service of the Catholic Church, free expression of emotion characteristic of earlier meetings, such as 'prophesying, speaking with tongues, and interpretation of tongues' had disappeared. [37]

Because Catholic Bishops believed in and taught Ignatius' Nicolaitan Monarchical Bishop doctrine and the priesthood of only certain believers, they did everything they could to stop any movement of the Spirit of God in their services. They did not want anyone standing up and saying: "Thus saith the Lord," and thereby defy their absolute authority over the church, as Montanus and his followers had done. After all, when Ignatius or any other Catholic Bishop claimed that their authority over the Church is the same as God's authority over the Church, they certainly did not want God or anyone God was using to contradict anything they said or taught.

Therefore, these Catholic Bishop were afraid of the Gifts of the Spirit. So, what did they do to stop it? The first thing they did was to forbid it by claiming it was of the devil! The second thing they did was to take away the liberty and joy of spontaneous emotional worship, and replaced it with the ritual and ceremony of the Mass! They obviously realized that the Gifts of the Spirit usually moved on the people, when they were pouring out their hearts to the Lord Jesus Christ in love in verbal worship!

180 AD, Catholic Bishop Irenaeus on Glossolalia: There are two basic truths that we can learn from the writings of Irenaeus: First, he claimed that the gifts of the Spirit were still in operation in his church in Lyons, and in some of the other Catholic Churches in France around this time. Therefore, the Holy Spirit of God was evidently being quenched in most of the Catholic Churches around the world. Second, Irenaeus believed that glossolalia and other gifts of the Spirit would continue until the resurrection took place. So with this in mind, let examine Irenaeus' writings. Irenaeus, like Justin Martyr, connected the ascension of Christ with Jesus imparting the gifts of the Spirit to the Church. He wrote in his book entitled "Against Heresies": For the Lord, through means of suffering, 'ascending into the lofty place, led captivity captive, gave gifts to men,' and conferred on those that believe in Him the power 'to tread upon serpents and scorpions, and on all the power of the enemy....' [38] Those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years.... The name of our Lord Jesus Christ even now confers benefits [upon men], and cures thoroughly and effectively all who anywhere believe on Him. [39]

Irenaeus was a disciple of Polycarp. Is it not sad that this Catholic Bishop speaks as an observer and not as a participator! Eusebius, in the fourth century, interpreted Irenaeus writings when he wrote:

He shows that manifestations of divine and miraculous power continued to his time in some of the churches.... And in another place the same author [Irenaeus] writes: 'As also we hear that many brethren in the Church possess prophetic gifts, and speak, through the Spirit, with all kinds of tongues, and bring to light the secret things of men for their good, and declare the mysteries of God.' So much in regard to the fact that various gifts remained among those who were worthy even until that time. [40]

Irenaeus believed that speaking in tongues and the gifts of the Spirit would continue in the Church until the resurrection. He declared that the apostle Paul taught that the perfect man was one who was filled with the Holy Spirit of God, and one who kept the Holy Spirit until the end, and preserved his spirit, soul, and body blameless, until the resurrection when he will see God. Irenaeus said it this way: And Paul declared: 'Not that I have already attained, or that I am justified, or already have been made perfect.' 'For we know in part, and we prophesy in part; but when that which is perfect has come, the things which are in part shall be done away. As, therefore, when that which is perfect is come, we shall not see another Father, but Him whom we now desire to see for 'blessed are the pure in heart: for they shall see God. [41] To truly understand how the apostle Paul relates the perfect to tongues and the gifts of the Spirit, lets examine the entire passage. Paul declared: "Prophecies they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away" (Php 3:12). According to the apostle, when will the gifts of prophecy, tongues, and knowledge cease? He says: "When that which is perfect has come, then that which is in part will be done away" (1 Corinthians 13:8-10). Therefore, since Irenaeus correctly relates the perfect to the resurrection, the gifts of the Spirit will be will the Church at least until the

resurrection. Irenaeus continues his teaching on the resurrection by writing:

Now God shall be glorified in His handiwork [meaning man's physical body], fitting it so as to be conformable to, and modeled after, His own Son. For by the hands of the Father, that is, by the Son and the Holy Spirit, man, and not [merely] a part of man, was made in the likeness of God. Now the soul and the spirit are certainly a part of the man, but certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was molded after the image of God. For this reason does the apostle [Paul] declare, 'We speak wisdom among them that are perfect,' terming those persons 'perfect' who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used Himself also to speak. In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages.... And for this cause does the apostle, explaining himself, make it clear that the saved man is a complete man as well as a spiritual man; saying thus in the first Epistle to the Thessalonians, 'Now the God of peace sanctify you perfect (perfectos); and may your spirit, and soul, and body be preserved whole without complaint to the coming of the Lord Jesus Christ.

Now what was his object in praying that these three — that is, soul, body, and spirit — might be preserved to the coming of the Lord, unless he was aware of the [future] reintegration and union of the three, and [that they should be heirs of] one and the same salvation? For this cause also he declares that those are 'the perfect' who present unto the Lord the three [component parts] without offense [in the resurrection]. Those, then, are the perfect who have had the Spirit of God remaining in them, and have preserved their souls and bodies blameless, holding fast the faith of God, that is, that faith which is [directed] towards God, and maintaining righteous dealings with respect to their neighbors. [42]

180 AD, Irenaeus Against Oneness Pentecostals: Irenaeus writing against God's Apostolic Tongue-Talking Churches in France, who not only existed during this period of time, but also in the first century, as I have already shown. They also existed throughout the Roman Empire. Irenaeus wrote: But there are some who say... that Jesus was the Son, but that Christ was the Father and the Father of Christ. [43]

German protestant Professor Adolph Harnack, in his History of Dogma, confessed that the oneness tongue talking churches were throughout the Roman Empire. He wrote: The real dangerous opponent of the Logos Christology in the period between AD 180 and 300 was not Adoptianism, but the doctrine which saw the Deity Himself incarnate in Christ, and conceived Christ to be God in a human body, the Father becoming flesh. [44]

190 AD, Oneness Montanist Pentecostals and Glossolalia: Speaking in tongues and the gifts of the Spirit were always identifying characteristics in all the centuries of the Apostolic Montanists and other one God Jesus' name Pentecostal's movements. In the Encyclopedia of Religion and Ethics, Dr. James Hastings wrote: The Montanists first attracted attention [to themselves] by speaking in tongues.... [45] By the end of the 2nd century there were two parties of Montanists, who took different sides in the [Modalist] Monarchian controversy. [46]

According to history, the two-god Montanists split from the main body around AD 190, when they became oneness Pentecostals. Tertullian was the leader of this small group. In the Dictionary of

Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought, John Blunt spoke of this by saying: The author of Praedestinatus infers that the Tertullianists had... separated themselves from the main body of Montanists. [47] The Catholic Encyclopedia also speaking of this split revealed that the most of the main body of Montanist went with Aeschines and some with Alogi and others with different ones. It stated: A number of Montanists led by Aeschines became Modalists [oneness Pentecostals]... The Alogi [Montanists] have sometimes been classed with the [oneness or Modalists] Monarchians.... An anonymous bishop of Asia Minor, who composed an influential three-volume work on the subject c. 192-193... Apollonius c. 197, and others. [48]

Asterius Urbanus (AD 230) speaking against Tertullian's Montanists followers, who like Tertullian believed in the doctrine of two-unequal-gods, asked them why they no longer had the gifts of the Spirit in their churches. Urbanus then declared, like Irenaeus, that God's true church would always have the gifts of the Spirit in it until the final advent, meaning the resurrection. Let us read what Urbanus wrote: For the apostle deems that the gift of prophecy should abide in all the Church up to the time of the final advent. But they [Tertullian's group of Montanists] will not be able to show the gift to be in their possession even at the present time, which is the fourteenth year only from the death of Maximilla. [49]

History reveals that sometime after Tertullian died, his Semi-Arian Montanists followers lost the gifts of the Spirit and rejoined the Semi-Arian Catholic Church. Blunt spoke of this by saying:

Augustine relates that in his time the remnant of the Tertullianists in Carthage returned to the Catholic Church. [50]

These Montanists, like their brethren the Catholics, had the Spirit of God in their Churches, but when they would not follow the leading of the Spirit and come out of their Nicolaitan Monarchical bishop doctrine, which also denied the priesthood of all believers, and their Semi-Arian godhead doctrine, God departed from them. Now, all one God, Jesus' Name, Tongue-Talking believers strongly denounced the Catholic Nicolaitan concept of the ministry and their Semi-Arian doctrine of the godhead. In fact, Hastings says they: used scathing words about the [Catholic] ecclesiastical rulers, and stigmatized them as slayers of the prophets.... Put forth treatises in which the arguments of their opponents were answered.... The early Montanists were prolific writers.

200 AD, The Montanist Protestant Tertullian on Glossolalia: Quintus Septimius Florens Tertullianus, better known as Tertullian, was the son of a Roman centurion. He was born in Carthage, and in adulthood he trained for a career in law. It was in Rome that he practiced his profession. It was there that this pagan was converted Catholicism around AD 190. He returned to Carthage around AD 197 and became a presbyter of the church. About AD 200 or before, he aligned himself with Montanism, a sect that encouraged prophesying and espoused a rigorous form of asceticism. The Montanists, increasingly in conflict with church authorities, were finally declared heretical. The most renowned follower of Montanus was without a doubt Tertullian of Carthage, Africa. He converted from Catholicism to Montanism shortly before AD 190. Tertullian defended the validity and existence of the gifts of the Spirit when he wrote against the Gnostic Marcion around AD 200. Tertullian, like Irenaeus and Justin Martyr, rightly interpreted the teaching of Ephesians 4:8, that is, God: "led captivity captive," not by taking dead souls in Hades to heaven, but by setting men free from the bondage and slavery of sin, by giving them the gift of the Holy Spirit, he wrote: The Creator promised the gift of His Spirit in the latter days; and... Christ has in

these last days appeared as the dispenser of spiritual gifts.... Now hear how he declared that by Christ Himself, when returned to heaven, these spiritual gifts were to be sent: 'He ascended up on high,' that is, into heaven; 'He led captivity captive,' meaning death or slavery of man; 'He gave gifts to the sons of men,' that is, the gratuities, which we call charismata.

Christ has in these last days appeared as the dispenser of spiritual gifts (as the apostle says....' Now [this] was absolutely fulfilled that promise of the Spirit, which was given by the word of Joel.... Since, then, the Creator promised the gift of His Spirit in the latter days; and since Christ has in these last days appeared as the dispenser of spiritual gifts... it evidently follows in connection with this prediction of the last days, that this gift of the Spirit belongs to Him [Jesus], who is the Christ of the predictors [meaning the prophets]....

[Therefore,] when he [the apostle Paul] mentions the fact that 'it is written in the law [1 Corinthians 14:21],' how that the Creator would speak with other tongues and other lips [Isaiah 28:11], whilst confirming indeed the gift of tongues by such a mention.... Let Marcion then exhibit, as gifts of his God, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer — only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him. Let him show to me also, that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty. [51]

Even though Tertullian defended the gifts of the Spirit, there is no mention that he ever spoke in tongues or was used in any of the gifts of the Spirit. In fact, according to A History of Christian Thought by Otto Heick, Tertullian defended himself by saying: The prophet does not need to speak in ecstasy. [52] Tertullian did believe a prophet could chant. There is no comparison between chanting some word or phrase in the flesh, such as the Buddhist do, and being used of God in the gifts of the Spirit!

Tertullian Against Praxeas, A Oneness Pentecostal Preacher: Tertullian complained that Praxeas and other Jesus' Name Pentecostal movements vastly out numbered the Catholic Churches and his little band of Semi-Arian Montanist Churches. He did not like God's oneness people calling him a heretic because he and the Montanist Churches he headed, and the Roman Catholic Churches, believed in and worshipped two-unequal-gods, or in other words, they followed the teaching of the Jewish apostate Philo Judaeus (AD 45). As a result, Tertullian wrote against God's Apostolic Churches. In his writing against the godhead doctrine of Praxeas and other Pentecostal Preachers, he openly confessed that the one God, Jesus' Name Churches were in the vast majority in the first and second centuries. He wrote: The older [so-called] heretics much more before Praxeas, a pretender of yesterday... [who preaches] this heresy, which supposes itself to possess the pure truth, in thinking that one cannot believe in the one only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame person.... The simple, indeed, I will not call them unwise and unlearned, who always constitute the majority of believers, are... constantly throwing out against us that we are preachers of two gods and three gods, while they take to themselves pre-eminently the credit of being worshippers of the one God. [53]

Let my readers make a mental note of this truth, Tertullian clearly stated beyond all argumentation that the One God, Jesus Name people were in existence long before Praxeas began to preach against him and the heretics of that day in AD 190. Tertullian also openly admitted that God's people constituted the majority of Christians in his day. Doctor James Hastings declared that the one God, Jesus' Name Churches were in every part of the Roman Empire. According to Hastings, Tertullian sums up his case against the Latin and Greek oneness Pentecostal Churches by saying: The Latins take pains to pronounce monarchia, [and] the Greeks refuse to understand aeconomia... For extolling the monarchia at the expense of the aeconomia, they contend for the identity of Father, Son, and Spirit. [54]

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CHAPTER 3 THIRD CENTURY GLOSSOLALIA

200 AD, Clement of Alexandria: Glossolalia Branded as Heresy by Catholic Bishops: Many Catholic bishops of that day, and before that time, were terrified of the gifts of the Spirit, and claimed only heretics speak in tongues. As a result of this teaching, and other false doctrines of Catholicism, the Spirit of God left them. So, naturally they branded all Jesus' name Pentecostal people as heretics. According to Blunt, Clement claimed that the Catholic:

Fathers gave it [speaking in tongues] as the mark of the false prophets that they spoke in an ecstasy. [55] This blasphemous doctrine of the ancient Catholic Bishops is one of the reasons why the Gifts of the Holy Spirit ceased in Catholicism! Dr. Guignebert speaking of this wrote:

There was a lessening of the authority of the inspired persons.... The gifts which the Spirit had been scattering at will upon a large or smaller number of the brethren do not disappear completely. [56]

Dr. Harnack in his work entitled, *The Mission and Expansion of Christianity*, spoke of the Catholic Nicolaitan Bishops ruling their churches as God stated: As early as the second century the [Bishops of the Catholic] Church had conquered the people.... By the opening of the third century [AD 200], no layman ventured any longer to call ecclesiastics, 'brethren....' After the close of the second century [the Monarchical] bishops were the teachers, high priest, and judges of the church. Ignatius already had compared their position in the individual church to that of God in the church collective. [57] The Nicolaitan practice that was started by Ignatius of Antioch in the Catholic Church the second century came to be an accepted doctrine of Catholicism in the third century. The Word of God emphatically declares that God and His Apostolic Pentecostal Church hated "the doctrine of the Nicolaitans" (Revelation 2:6, Revelation 2:15). Etymologically, the word "Nicolaitans" is derived from two Greek words, which are "nikos" and "laos." "Nikos" basically means: a conquest or to conquer or to utterly vanquish, and "laos" means: people or laity. [58] The main reason why God and His Pentecostal Church hated this doctrine of Satan is: it took away God's children's priesthood ministry of preaching and teaching in the church, and gave it to a paid hireling bishop, and those he ordains to the ministry! Dr. C. C. Gosey, in his book *Clear Vision Bible Studies*, declared that the Nicolaitans were heretics in God's

Apostolic Pentecostal Church, who apostatized and formed the Catholic Church. He wrote: We have the name and order, which instigated the Apostolic Succession, fostered in the ritual of the Roman Catholic Church.... Paul's wolves of Acts 20:1-38 were the Nicolaitans of Revelation 2:6. [59] The Bible and Church History, leaves no room for doubt, that the Nicolaitans were pastors and preachers, who apostatized from God's Church in the first century, and set up a special order of priesthood that became known as the Roman Catholic Church. Reverend Clarence Larkin in his *Dispensational Truth or God's Plan and Purpose in the Ages* says: The Nicolaitans were not a sect, but a party in the [true Apostolic] Church who were trying to establish a 'priestly order.'

Probably trying to model the Church after the Old Testament order of Priest, Levites, and common people.... The object was to establish a 'Holy Order of Men,' and place them over the laity, which was foreign to the New Testament plan. [60]

What Larkin is saying is that these Nicolaitans were trying to establish a special paid priesthood order of bishops and ministers, who were to become the mediators between God and His Church. There is a world of difference between the biblical office of bishops and ministers and this Catholic order! Arnold gave us some interesting insights into the Nicolaitan doctrine. He declared:

DeHaan saw Nicolaitanism-Balaamism as a racket formed in the hierarchical clergy [bishops].... It was the extreme, expansive division between the clergy and the laity, two factors in the universal-ecclesiastical orders. Nor were Nicolaitans confined only to Ephesus or Pergamos! Characteristically schismatics, they undermined true, Judaic-Christian theology that stemmed from the Upper Room of Jerusalem, Acts two. A big facet of it was the dogmatic distinction between the Catholic clergy and the laity. [61]

220 AD, Origen: Glossolalia Had Ceased in Most Catholic Churches: The New Catholic Encyclopedia, names several Catholic Bishops who condemned Montanism and the gifts of the Spirit, which were working in them. Two of these Bishops were Clement of Alexandria and Origen. [62] According to Origen, the gifts of the spirit in the Catholic Church had just about disappeared. Blunt revealed that Origen:

Notes that the prophetic power had all but ceased, that only some traces of it were in his time to be seen. [63]

220 AD, The Pagan Philosopher Celsus' Testimony: The Glossolalia of Oneness Pentecostals in Palestine, Syria, and Lebanon: Origen mentioned in His writings that the pagan philosopher Celsus knew of many Christians, who lived in Palestine and Phoenicia (Syria and Lebanon), who spoke in tongues. Since Origen declared that glossolalia had ceased in the majority of the Catholic Churches at this time, and Clement declared that Catholic Bishops proclaimed that glossolalia was a: mark of the false prophets, Celsus, therefore, must be referring to the gifts of the Holy Spirit, which were abundantly working in the one God, Jesus' Name Pentecostal Christians of that day. Therefore, Origen in hearing this report was definitely interested in receiving an account of these miraculous events from Celsus. Origen preserving Celsus' discourse wrote:

Celsus promises to give an account of the manner in which prophecies are delivered in Phoenicia and Palestine, speaking as though it were a matter with which he had a full and personal acquaintance, let us see what he has to say on the subject.... 'There are many,' he says, 'who, although of no name, with the greatest facility [ability] and on the slightest occasion... [prophesied as God's Spirit spoke through them saying]:

'I am God; I am the Son of God; or, I am the Divine Spirit; I have come because the world is perishing, and you, O men, are perishing for your iniquities. But I wish to save you, and you shall see Me returning again with heavenly power. Blessed is he who now does Me homage [that is, believes in and serve Me]. On all the rest I will send down eternal fire, both on cities and on countries.... Those who are faithful to me I will preserve eternally.' Then he goes on to say: 'To these promises are added strange, fanatical, and quite unintelligible words, of which no rational person can find the meaning. [64] This is a perfect example of what I said in my discourse on

Montanus, about God's speaking through His children in the first person, in the gifts of prophecy or interpretation of tongues. The International Standard Bible Encyclopaedia speaking about the one God tongue-talking Pentecostals of that day stated:

Modalist Monarchianism identified the Father, Son, and Spirit so completely, that they were thought of only as different aspects or different moments in the life of the one Divine Person, called now Father, now Son, now Spirit, as His several activities came successively into view, almost succeeded in establishing itself in the 3rd century as the doctrine of the church at large. [65]

225 AD, Hippolytus Against Noetus, A Oneness Pentecostal Preacher: Catholic Bishop Hippolytus confessed that God's Apostolic Pentecostal Churches vastly outnumbered the Catholic Churches in his day. He also confessed that some, if not many, of the Catholic Churches were converted to the One God, Jesus Name message; he even confessed that several Bishops or Popes of Rome believed and taught that Christ was the God the Father manifested in flesh. After Catholic Pope Callistus was converted to oneness, Hippolytus said he taught:

There is one Father and God, namely, the Creator.... In substance He is one Spirit. For Spirit, as the Deity,' he says, 'is not any being different from the Logos, or the Logos from the Deity;' therefore this one person, according to Callistus, is divided nominally [meaning in name only], but substantially not so [referring to God's substance].... All [Catholic] consented to his hypocrisy, we [two-god Catholics] however did not do so and [they] called us worshippers of two gods.... This Callistus became a martyr at the period when Fuscianus was Prefect of Rome. [66]

Let my dear readers take note, the true believers greatly out numbered Hippolytus and his small band of Catholic followers. Not only this, but this proves that their were in the Roman Empire two opposing churches, God's Modalistic Monarchian Pentecostal Church and the two-god Catholic Church. God's People did not accuse Catholic Hippolytus of believing in three gods but two gods.

255 AD, Novatian on Glossolalia: This Catholic Bishop was a rival Bishop of Rome with Bishop Cornelius. They both claimed to be the so-called "Pope of Rome." They both had their followers and both claimed the other to be a heretic. Novatian mentioned the gift of tongues in his writings. Novatian spoke of the Holy Spirit and the gifts He placed in the Church. He definitely believed that the Holy Ghost dwelt entirely in Christ. He also believed that every church should have the gifts of the Spirit operating in them; even though he never mentions that he received it, or if the gifts of the Spirit were working in their churches in his day. Now as stated above, several of the Catholic Bishops during this century wrote about the gifts of the Spirit, but it appears they had no personal knowledge of them. Novatian speaking of the gifts from a biblical perspective wrote: This is He [meaning the Holy Ghost], who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, often discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts there are of charismata.... The source of the entire Holy Spirit remaining in Christ, so that from Him might be drawn streams of gifts and works, while the Holy Spirit dwelt affluently in Christ. [67]

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CHAPTER 4 FOURTH CENTURY GLOSSOLALIA

325 AD, The Nicene Council Against Oneness Pentecostals: According Thomas Weisser in his great work entitled, *Jesus' Name Baptism Through The Centuries*, quoted from Robert Robinson's book, *Ecclesiastical Researches*, in which he made the following statement about the Nicene Council. Robinson declared:

All the classes, who did not hold the doctrine of a Trinity of persons in God, whether called Aretemonites, Paulianists, Arians, Monarchians, Patripassians, Sabellians, or by any other name, [whom] administered baptism in the name of Christ, with a single immersion, these were the people whom the council of Nice required to be rebaptized. [68]

Blunt revealed that many Catholic writers during that time branded the tongue-talking Montanists as one God Jesus' Name Christians. He says:

Socrates (I, 23), Sozomenus (ii, 18)... attribute Sabellianism to them. [69]

350 AD, Catholic Bishop Hilary of Poitiers on Glossolalia: Hilary of France also wrote of the gifts of the Spirit. He, like others, acknowledged that God ordained them to be in the Church. Even though He did not claim to have a personal experience or a firsthand knowledge of God's great and holy gifts. The Catholic Church at this time was lamenting that the gifts of the Spirit were no more in their churches; and therefore taught them hoping that God would restore them to Catholicism. They taught that they should be the normal Christian experience. Hilary wrote:

God hath set same in the Church, first apostles, in whom is the word of wisdom; secondly prophets, in whom is the gift of knowledge thirdly teachers, in whom is the doctrine of faith; next mighty works, among which are the healing of diseases, the power to help, governments by the prophets, and gifts of either speaking or interpreting divers kinds of tongues. Clearly these are the Church's agents of ministry and work of whom the body of Christ consists; and God has ordained them. [70]

370 AD, Catholic Bishop Ambrose on Glossolalia: This Catholic man was the bishop of Milan. He, like Hilary, taught about the gifts of the Spirit, but had no personal knowledge of them. He declares that God ordained speaking in tongues and quotes Mark 16:16-18, from the Greek Manuscript he had in his day, thereby confirming this passage as being part of the Bible. Ambrose declared:

You see the Father and Christ also set teachers in the Churches; and as the Father gives the gift of healings, so, too, does the Son give; as the Father gives the gift of tongues, so, too, has the Son also granted it.... [Jesus said] Go ye into all the world, and preach the Gospel to the whole creation. He that shall believe and be baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe. In My Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover. [71]

381 AD, The Ecumenical Council of Constantinople Against Oneness Pentecostals: Montanists were not only used in the gifts of the Spirit, but also baptized in Jesus' Name. Schaff speaking of this council said they:

Rejected the baptism of the Eunomians, 'who baptize with only one immersion,' the Sabellians, 'who teach the Son-Father,' the Montanists - probably because they did not at that time use the [so-called] orthodox [Trinitarian] baptismal formula. [72]

390 AD, Catholic Patriarch John Chrysostom: Glossolalia Had Ceased in Catholicism: This Catholic Priest moaned the fact that the gifts of the Spirit were no long in operation in the Catholic Church. It was nothing more than a memory. He evidently accepted the literal interpretation of Acts 2:1-4 that the Holy Ghost was given with the Biblical evidence of speaking in tongues. In his exposition of 1 Corinthians 12:1-7, he declared:

'Now concerning spiritual gifts, brethren, I would not have you ignorant....' This whole passage is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation [referring to the Gifts of the Spirit], being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity hath produced us again another question: namely, why did they then happen, and now do so no more? This however let us defer to another time, but for the present let us state what things were occurring then. Well: what did happen then? Whoever was baptized he straightway spake with tongues....

They at once on their baptism received the Spirit, yet the Spirit they saw not, for it is invisible; therefore God's grace bestowed some sensible proof of that energy. And one straightway spake in the Persian, another in the Roman, another in the Indian, another in some other such tongue: and this made manifest to them that were without that it is the Spirit in the very person speaking. Wherefore also he so calls it, saying, 'But to each one the manifestation of the Spirit is given to profit withal. Chrysostom commenting on verse 7 said that Paul: called: The gifts 'a manifestation of the Spirit.' For as the Apostles themselves had received this sign first, so also the faithful went on receiving it, I mean, the gift of tongues. [73]

395 AD, Catholic Bishop Augustine: Glossolalia Had Ceased in Catholicism: Catholic Bishop Augustine of Hippo, clearly declared that the gifts of the Spirit did not exist in the Catholic Church any longer. Because the power of God or the gifts of Spirit had not been manifested in Catholic Churches for such a long period of time, Augustine believed it was only for the early church, but in other writings he declares that they will last until the resurrection.

Augustine in his Homilies on the First Epistle of John, like Chrysostom, accepted the literal sense of Acts 2:1-4, Acts 10:44-48, and Acts 19:1-5, as the fulfillment of Isaiah 28:9-12. He believed: "speaking in tongues was the evidence of being born again, for those who were in the early Church." He believed that this sign was done away in the Catholic Church. Therefore, he told his people that the fruit of the Spirit, especially love is now the evidence of being born of the Spirit. Augustine proclaimed: In the earliest times, 'the Holy Ghost fell upon them that believed: and they spake with tongues,' which they had not learned, 'as the Spirit gave them utterance.' These were signs adapted to the time.... That thing was done for a betokening, and it passed away. In the laying on of hands now, that persons may receive the Holy Ghost, do we look that they should

...? If then the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one get to know that he has received the Holy Ghost? Let him question his own heart. If he loves his brother the Spirit of God dwelleth in him. [74]

It is very obvious that Augustin anticipated a negative reply to his question! Augustine writing against the Donatist, on baptism wrote:

We are right in understanding that the Holy Spirit may be said not to be received except in the Catholic Church. For the Holy Spirit is not only given by the laying on of hands amid the testimony of temporal sensible miracles [meaning speaking in tongues], as He was given in former days to be the credentials of a rudimentary faith, and for the extension of the first beginnings of the Church. For who expects in these days that those on whom hands are laid that they may receive the Holy Spirit should forthwith begin to speak with tongues? [75]

Augustine, writing against Faustus the Manichaeon, without realizing it declared that tongues could not be done away with, for the resurrection has not come. Commenting on 1 Corinthians 13:8-13 he wrote:

We show, too, that in the words, 'when that which is perfect is come,' Paul spoke of the perfection in the enjoyment of eternal life. For in the same place he says: 'Now we see through a glass darkly, but then face to face.' You cannot reasonably maintain that we see God face to face here. Therefore that which is perfect has not come to you. It is thus clear what the apostle thought on this subject. This perfection will not come to the saints till the accomplishment of what John speaks of: 'Now we are the sons of God, and it doth not yet appear what we shall be; but we know that when it shall appear we shall be like Him, for we shall see Him as He is [1 John 3:2].' Then we shall be led into all truth by the Holy Spirit, of which we have now received the pledge. [76]

Augustine, in his commentary of the Gospel Of John, speaking of 1 Corinthians 13:8-13, again without realizing it, declared that speaking in tongues would not ceased until the resurrection, when saints are clothed with immortal bodies. Augustine wrote: The apostle says, 'But when that which is perfect is come, then that which is in part shall be done away.' For in the same place he adds: 'Now I know in part, but then shall I know, even as also I am known; and now through a glass in a riddle, but then face to face....' Not only the redemption of our body, whereof the Apostle Paul speaketh, but also the salvation of our souls.... Accordingly, while we are waiting for the immortality of the flesh and salvation of our souls in the future. [77]

AD 395, Catholic Bishop Jerome: Glossolalia Ceased in Catholicism, But Reveals the Oneness Montanists Still Practice It: According to the New Catholic Encyclopedia:

Jerome in describing Montanism lists the errors already mentioned and says that members of the sect were infected with Sabellianism. [78] This Catholic Bishop wrote a letter to Marcella against the One God Montanists in his day. Evidentially these Pentecostals still believed in glossolalia and were trying to convert Marcella to the truth. She obviously became confused and sadly wrote to Jerome for advice. Jerome indicated in his letter to her that speaking in tongues, like that which took place at Pentecost and there after, should not be expected to recur. Jerome wrote: As regards the passages brought together from the gospel of John with which a certain votary [referring to the oneness Pentecostal devotees] of Montanus has assailed you, passages in which

our Savior promises that He will go to the Father, and that He will send the Paraclete.... The Holy Spirit came down, and the tongues of the believers were cloven, so that each spoke every language.... If, then, the apostle Peter, upon whom the Lord has founded the Church, has expressly said that the prophecy and promise of the Lord were then and there fulfilled, how can we claim another fulfillment for ourselves.... In the first place we differ from the Montanists regarding the rule of faith. We distinguish the Father, the Son, and the Holy Spirit as three persons, but unite them as one substance. They, on the other hand, following the doctrine of Sabellius, force the Trinity into the narrow limits of a single personality. [79] This last statement of Jerome is not true, for oneness believers teach that there is only one person in the godhead, who is Jesus Christ. Jesus has two separate and distinct natures. He is all God and He is all man, therefore, in His nature as man, He has a human personality, and in His nature as God, He has a Divine personality. In other words: "God was in Christ" (1 Corinthians 5:19), or the "Father in Me [Christ]" (John 14:10-11). "God is a Spirit" Being (John 4:24); and His human personality referred to "God's Soul" (Matthew 26:38, Leviticus 26:11, Leviticus 26:30). Oneness people do not confuse Jesus' two natures as Trinitarians do. They do not believe that Jesus is part man and part God with one personality. By now my dear readers, you should know why the Spirit of God departed from Catholicism. The Nicolaitan Monarchian Bishop, who was the one and only divine interpreter of God's will and Word, over each local Catholic Church did not want the laity in his church, who had the Spirit of God in them, standing up and say, "Thus says the Spirit of the Lord." No one was going to tell him God's will; so he drove the Spirit of God out.

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CHAPTER 5 FIFTH THROUGH THE NINTH CENTURY GLOSSOLALIA

404 AD, Pope Innocent I Against Oneness Pentecostals: By this time, God's Pentecostal Churches were no strangers to Catholic persecutions. Because Catholic Popes could not stop the revivals God's sent to His Pentecostal people, they always responded with physical, economical, social persecution. According to the New Catholic Encyclopedia: The importance of the sect [Montanism] during the early centuries may be judge by the attention it received from ancient [Catholic] Christian writers.... The energetic opposition of Pope Innocent 1 (401-417) and the laws of the Emperor Honorius 1 against [the so-called] heresy (Feb. 22, 407). [80]

451 AD, Pope Leo I Against Oneness Pentecostals: According to history this Catholic Pope took his turn at persecuting God's Tongue-Talking People. They were the one God Jesus' Name Priscillians. These were the people who broke away from some of the doctrines of Priscillian and became Modalist Monarchians. According to Harnack: The Priscillians and Sabellians are classed together... [by] Leo 1. [81] [Schaff says:] In the fourth and fifth centuries, the [Catholic] Fathers used the term Sabellianism in a general sense for various forms of Monarchianism, all of which, however, tended in the one direction, viz., toward the denial of any personal distinction in the godhead, and hence the identification of Father and Son. [82]

557 AD, Catholic Emperor Justinian I: Persecution and Revival of Oneness Pentecostals: This Emperor brutally persecuted God's tongue-talking Montanist churches. Justinian did his best to stop: all preaching of oneness, rebaptism movements that baptized in Jesus' Name, speaking in tongues and the prophesying of God's people. This demonic Emperor created the Justinian Code, which demanded the death penalty for all who believed and taught these doctrines. There is no way the gates of Catholic hell will ever prevail against God's Church. God will never leave Himself without a witness. According to the New Catholic Encyclopedia, Roman Emperor Justinian I at this time passed:

Severe anti-Montanist legislation. He murdered many thousands of God's holy, innocent, harmless children. But there was no way they could stop the move of God's Spirit, for as this same encyclopedia stated: Montanism was a manifestation of a recurring phenomenon meaning speaking in tongues through God's Holy Spirit. It continued by saying, Montanism: Spread rapidly and widely through the East and West. [83] [Hastings speaking of these persecutions said they:] Survived the stringent edicts of various emperors. [84]

649 AD, The Lateran Council Against Oneness Pentecostals: Hastings revealed that the One God Jesus' Name Modalist Monarchians doctrines continued to exist throughout the centuries. He declared that Catholic Popes and Catholic Councils were always condemning them. He says this: Can be seen by the frequent condemnations of them in the shape of Sabellianism.... The same comprehensive condemnation was repeated in the Lateran Council of 649, (canon 18). [85]

675 AD, The Eleventh Council of Toledo Against Oneness Pentecostals: These Catholic bishops took their turn at condemning God's holy, living and anointed Church. According to The Church Teaches, this council cursed all of God's people who deny the Trinity doctrine. Who taught: The Son is not the same person as Father, nor the Father the same person as the Son, nor is either the Father or Son the same person as the Holy Spirit. [86]

Dr. F. C. Conybeare, in his Hibbert Journal, speaking of the Celtic Catholic Churches baptizing in the one God formula of the Lord Jesus Christ wrote: The popes of the seventh century excommunicated the entire Celtic Church for its adherence to the old use of invoking the one name. The Celtic Churches consisted of Indo-Europeans mainly from France, but also includes Great Britain, Ireland, and Scotland. It is evident that the One God, Jesus Name, Pentecostals, who were in those countries, converted many of the Celtic Catholics to the truth.

700-735 AD, Bede the 'Venerable' on Glossolalia and Gifts of the Spirit: God's Oneness Celtic Pentecostal Churches, as I said before, consisted of those in the countries of France, Great Britain, Ireland, and Scotland; the Saxony Churches were those that were located in East Germany! According to Arnold, this Anglo-Saxon scholar, historian, and theologian: found Celtic and Saxony cultures abounding in manifestations of tongues and gifts of the Spirit in the eighth century. [87] Bede's *Historia Ecclesiastica Gentis Anglorum* contains many references to experiences of healing. [88]

800-899 AD, Oneness Anabaptist Bernhard Rothmann and the Glossolalia of Oneness Pentecostals Throughout Europe: Arnold declared that this preacher and historian in his historical research found one God Jesus' Name Churches to be:

Throughout Europe in the ninth century. It had Spirit infilling, the tongues, and miracles that was typical of Pentecostal revivals. [89]

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CHAPTER 6 TENTH THROUGH THE SIXTEENTH CENTURY GLOSSOLAIA

900-1514 AD, Persecution of Oneness Anabaptist Pentecostals in Spain: Weisser speaking of Robinson's book History Of Baptism wrote:

Robinson's fourth period covered: eight hundred years or from 714-1514 AD. Weisser then mentions Oneness Movements in Spain: deemed heretical by the Catholics... were called in general Anabaptists.... In a council held at Lerida, in the archbishopric of Tarragon, it was decreed... that such as came from Antitrinitarians, who had been baptized in the name of Christ, should be rebaptized. [90]

1150-1500 AD, The Waldenses on Glossolalia: S. C. McClain, a One God Jesus' Name historian in his work the Student's Handbook of Facts in Church History, revealed: The Waldenses... believing in a Spirit-filled life, spoke in tongues.... They were branded as heretics by the Roman Church and... were put to death, the decree came from the Pope that they should be destroyed. [91] The Waldenses were a Christian sect that arose in southern France. Peter Waldo founded them in the second half of the 12th century. Waldo's followers were first known as the "Pauperes" or "poor men of Lyon." They were itinerant or traveling preachers under a vow of poverty. Their beliefs have been erroneously associated with the Albigenses. It is hard to tell what these Christians believed. Their simple Bible-based preaching proved to be very popular, which help them to spread through Europe. In AD 1487, Pope Innocent VIII organized a crusade against them in France. Many Waldenses took refuge in Switzerland and Germany, merging gradually with the Bohemian Brethren.

1198-1698 AD, Catholic Pope Innocent III Formed the Demonic Inquisition for the Extermination of Oneness Pentecostal Churches: This heartless, cruel, inhuman Catholic institution, which was sardonically called the Holy Office, brutally tortured and burned alive millions of innocent, God fearing and Christ loving men, women and children. It did this contemptuously in the name of Christ for 500 years. Of all the Catholic Inquisitions, the Spanish Inquisition was the worst. Satan's Son Pope Innocent III and every Catholic Pope after him gladly encourage and gave their divine blessings to the Inquisitors who were doing their Satanic god's will. In fact it was the Inquisition that gave the Pope power over the kings of Europe. This is the main reason why these demonic popes, during this time, promoted and supported it.

1215 AD, The Fourth Catholic Lateran Council Against Oneness Pentecostals: Blunt speaking of this Catholic Councils who cursed the Oneness Antitrinitarian and some of the Catholics priest who were converted to their apostolic Jesus' Name message wrote:

Antitrinitarianism then appears to be, not the genuine product of the Reformation, but the offspring of a school [of belief], which had existed in the Church for centuries before the Reformation was dreamt of.... The Antitrinitarian principle in early times expended itself in producing the Sabellian... heresies of Gilbert de la Porree, and Joachim, abbot of Flora, which were met in the fourth Lateran

Council AD 1215. [92]

1248 AD, Ursinus: Glossolalia and Oneness Pentecostals: According to Arnold, Ursinus was a Catholic clergyman and a very learned scholar, who received the Holy Spirit and was converted to oneness: His doctrine was monotheism, Christ's baptism, infilling of the Spirit, and speaking in tongues. [93]

1250-1299 AD, The Catholic Mendicant Friars: The Encyclopaedia Britannica speaking of members of this religious orders, who had taken a vow of poverty by which they renounce all personal and communal property, who also overcome the initial opposition of the established clergy of that day, revealed:

Glossolalia occurred among the mendicant friars of the 13th century. [94]

1341 AD, Pope Benedict XII Condemned the Catholic Armenian Churches for Converting to Oneness: Blunt declared that the Catholic Councils were still condemning Sabellianism in the fourteenth century. Some or many of the Armenian Churches during this time evidently converted to oneness. He said: A charge of the heresy was brought against a portion of the Armenian Church by [Pope] Benedict XII, see Raynald (Contin. of Baron.) AD 1341. [95]

1399-1409 AD, Catholic Monk Vincent Ferrer on Glossolalia and the Gifts of the Spirit: This renowned monk, teacher, missionary, and historian toured through Spain, France, Germany, Switzerland, Italy, Hungary, Greece, and other peoples during this period of ten years. Arnold declared:

He found effusions of Pentecostal phenomena - tongues, miracles, healing. [96] [Burgess said this missionary:] was especially famous for his prophetic gift and for the many miracles of healing, which accompanied his evangelistic ministry. So great was his reputation that in the Netherlands an hour was set apart. [97] 1441 AD, The Testimony of Pope Eugenius IV Against the Oneness Jacobites: Hastings informs us that Pope:

Eugenius IV found it necessary to remind the Jacobites, in his decree dated 4th Feb. 1441 that the Church 'condemns Sabellius for confusing the Persons and for thus altogether doing away with the real distinction between them. [98]

1500-1800 AD, The Anabaptists: The name "Anabaptists" refers to "anyone who baptizes again;" it refers to their practice of adult baptism only, and reject infant baptism. Large groups of Anabaptist existed centuries before the Reformation was even dreamed of, as I have already shown in this book, but many historians sadly choose to ignore them because they MANY of them were ONENESS Pentecostal Christians. As a result, they only speak of those who existed during the Reformation. The Reformation Anabaptists basically lived in Germany, the Netherlands, and Switzerland. They advocated nonviolence and greatly opposed state churches. Therefore, they opposed Protestant and Catholic Church organizations. MANY of them rejected the doctrine of the Trinity and were Modalist Monarchians, who declared the Lord Jesus Christ to be the one and only supreme God. Some Anabaptists wished to establish communal Christian communities, which would practice human equality, especially with respect to social, political, and economic rights and privileges. They opposed participation in civil government and the taking of oaths.

1520 AD, The Zwickau Prophets and Glossolalia: Their revivals in Germany were fluent in tongue talking:

Martin Luther (1483-1546) did not have direct contact with the more unusual gifts of the Spirit catalogued by Paul in 1 Corinthians 12:1-31, notably glossolalia, interpretation thereof, and healing.... He was also familiar with the Zwickau Prophets, who derived something of their charisma from the Hussite tradition. Luther believed that... Christianity no longer required the confirmation of such signs. [99]

1525 AD, Anabaptists Bernhard Rothmann and Jan van Leyden: Glossolalia and Oneness Pentecostals: Arnold spoke of these men as a Jesus' Name Anabaptists. He says: The great preachers, writers, scholars - Bernhard Rothmann and Jan van Leyden - burst into the medieval theistic scene.... They were monotheistic and pious partakers of the Holy Ghost, and knew Pentecostal glossolalia. [100] The Anabaptist Churches throughout Europe were filled with those who spoke in tongues, baptized in Jesus Name, and were very zealous to worship God in Spirit and truth. According to Hamilton: The Anabaptists emphasized the restoration of apostolic patterns of worship and lifestyle, the importance of a conversion experience, baptism of believers only, baptism by immersion, total separation of church and state, the power to overcome sin after conversion, and the need to live a holy life. [101]

These early Anabaptists worshiped God very demonstratively. According to A History of Civilization by Crane Brinton, their worship was: very excited and enthusiastic, in fact very similar to what is know in America as holy rolling. They would shout and dance and always sang hymns with great fervor. [102]

1529 AD, Andreas Carlstadt and Erasmus on Glossolalia: Arnold mentioned that Andreas Karlstadt, a professor of theology at the university of Basel, and the well know Greek scholar Erasmus, had a lengthy scriptural discussion with Luther on restoring the doctrines of the Biblical New Birth and the full and supreme Deity of the Lord Jesus Christ. They tried to persuade:

Luther to inject monotheistic Christian Pentecostalism into his Lutheranism! They pleaded, 'Restore the pattern and even the constitution of the Primitive Church.... Luther accused Carlstadt of misunderstanding the expression 'speaking with tongues....' Almost at that moment the Christ of our New Testament let a Holy Ghost reviving spectacular break out at Zollikon, with speaking with tongues, miracles, and the whole Pentecostal allotment, right under his nose! He was also knowledgeable of the Zwickau Prophets. [103]

Karlstadt was a German religious reformer, who adopted doctrines later espoused by Martin Luther. He became associated with Luther in AD 1517, but he later championed doctrines that brought him into direct conflict with Luther's theology. He was banished and later persecuted and in AD 1529 had to flee to Switzerland, where he was warmly received by the Swiss religious reformer Huldreich Zwingli and became professor of theology at the University of Basel.

Desiderius Erasmus was a Dutch Catholic Priest, who was a theologian, writer, and Greek scholar. Erasmus was ordained a priest in AD 1492 and studied Greek at the University of Paris. In AD 1499, Erasmus moved from city to city working as a tutor and lecturer and constantly writing and searching out ancient manuscripts. In AD 1503, he wrote, The Manuell of the Cristen Knyght, and in AD 1509, he wrote the famous satire, The Praise of Folie. Now, both of these works

advocate a return to simple Christian ethics. In AD 1516, he completed his greatest work, a Greek New Testament, which was based on recently discovered manuscripts. He added to it critical notes on various verses. He also completed a new Latin translation, which was a more accurate version than the Latin Vulgate of that day. Because these works greatly influenced religious reformers of his time, Erasmus is sometimes called the father of the Reformation. In AD 1518, he composed a work entitled Colloquia, which was an exposed the evils and errors of the Catholic Church authorities. This naturally made him vulnerable to the accusation that he was a Lutheran, a charge he fervently denied.

Luther and his followers set up a Lutheran Inquisition to exterminate God's holy and innocent Children. Professor Roland H. Bainton in his great work Hunted Heretic stated: The dissemination [spreading] of Anabaptism was so broad that both Catholics and Lutherans feared the established churches would be displaced.... At the Diet of Speyer in 1529 both Catholics and Lutherans agreed to subject them to the death penalty throughout the Holy Roman Empire.... They did not burn Catholics, but they drowned [Trinitarian] Anabaptist and they beheaded and burned Anti-Trinitarians [Anabaptist] whose beliefs were repugnant to most Protestants as well as to Catholics. [104]

Why would Catholics and Lutherans, who hated each other as heretics, join together and form a union to burn God's Children? It is evident they were not only scared of God's people evangelistic revival spirit, but they must have hated them more then they hated each other. I challenge anyone to show me anywhere in history, in any age, where God's Apostolic Pentecostal Church ever persecuted or killed anyone for their religious beliefs. According to professor Earle Cairns, in his Christianity Through the Centuries: The Anabaptist in Germany faced extinction... from the state.... The Emperor ordered the bishop of Munster to drive out Rothmann and his followers, who were... proposing to sell property to aid the poor. Cairns continued by saying that the Anabaptist denied: the ideas of Luther and Zwingli. [105]

John Calvin, like Luther, believed that speaking in tongues was done away with, even though he knew of many large group of people who spoke in tongues and received the gifts of the Spirit. Hamilton wrote that Calvin said:

It was not at all strange that God had chosen to remove glossolalic utterances from the church rather than permitting them 'to be vitiated with further abuse. [106]

1537 AD, Anabaptist Menno Simons and Glossolalia: Anabaptist groups continued to arise in Europe under different names. Many of these groups taught that speaking in tongues was the evidence of being born of the Spirit. One such group was known as the Mennonites, who was led by the Dutch reformer Menno Simons. The man was a very prominent Protestant Anabaptist of his time. According to Hamilton:

He wrote about speaking in tongues as if it were expected evidence of receiving the Holy Ghost.... [He] was evidently familiar with speaking in tongues on a scale sufficiently general to be able to write in his Treatise on Christian Baptism: 'Although Peter was previously informed by a heavenly vision that he might go to the Gentiles and teach them the Gospel.... You are plainly taught that Peter commanded that those only should be baptized who had received the Holy Ghost, who spoke with tongues and glorified God. [107]

1553 AD, Calvin's Persecution of Oneness Anabaptist Michael Servetus: The Encyclopedia Americana speaking of the Calvin's Inquisition says:

Calvin introduced inquisitorial procedures into Geneva... [in] 1541. There were many victims, the most notable being Michael Servetus, who was burned in 1553. [108]

Miguel Servetus was no doubt the greatest one God, Jesus' Name, Anabaptist preacher in the sixteenth century. This man was a Reformer, Theologian, Author, and an outstanding Medical Doctor. He was in his theology a Modalist Monarchian. Moyer speaking about him as a Medical Scientist says:

He was the real discoverer of the pulmonary circulation of the blood. [109]

1557-1685 AD, The French Huguenots and Glossolalia: Vinson Synan in his work entitled, Aspects Of Pentecostal-Charismatic Origins, stated: The phenomenon of speaking in tongues occurred among the Huguenots of France during this period. [110] Hamilton speaking of the glossolalia of the Huguenots wrote: A group of Huguenots (French Protestants), mostly peasants, who resisted the attempts of Louis XIV's government to convert them to Roman Catholicism. Many were imprisoned, tortured, and martyred. Observers reported tongues, uneducated peasants and young children prophesying in pure, elegant French, enthusiastic, demonstrative worship, and people 'seized by the Spirit. [111]

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CHAPTER 7 SEVENTEENTH THROUGH THE TWENTIETH CENTURY GLOSSOLALIA

1647 AD, George Fox And The Early Quakers: Glossolalia And Oneness Pentecostals: The Encarta Encyclopedia Online Deluxe speaking of the early Quakers stated:

Originally, the Friends were the followers of George Fox, an English lay preacher who, about 1647, began to preach the doctrine of 'Christ within;' this concept later developed as the idea of the 'inner light.... Many doctrines of the Society of Friends were taken from those of earlier religious groups, particularly those of the Anabaptists and Independents, who believed in lay leadership, independent congregations, and complete separation of church and state.... They rejected a formal creed, worshiped on the basis of silence, and regarded every participant as a potential vessel [meaning preacher or teacher] for the word of God, instead of relying upon a special, paid clergy set apart from the rest. [112]

Microsoft Encarta Encyclopedia 99 gives us a brief history of the persecutions George Fox went through to fulfilled the call of God on his life: In 1649 Fox was imprisoned at Nottingham for interrupting and rebuking a minister.... A year later, he was jailed at Derby on a trumped-up charge of blasphemy.... Fox was jailed again in 1653, in 1656, and from 1664 to 1666. His movement, however, despite continued persecution, grew in size and strength, notably in northwestern England. In 1666, although weakened by hardship and the effects of imprisonment, Fox began to devote most of his time to the organization of the Quakers as a church.... Fox embarked on a missionary journey to North America and the West Indies in 1671; on his return to England in 1673 he was again imprisoned, this time for two years. In 1677 and 1684, despite poor health, he traveled to Germany and Holland, preaching his doctrines wherever possible (article entitled, Fox, George). The early Quakers believed in and emphasized receiving a spiritual experience from God by waited on the moving of the Spirit in their services. The Quakers received their name because they literally "quaked" under the power of the Spirit. Drs. M'Clintock and Strong revealed that the revivals of: the disciples of George Fox... have in like manner, been fruitful in ecstatic phenomena. [113]

Richard Baer in his book Perspectives on the New Pentecostalism spoke of the supernatural experience of glossolalia tongues that was commonly practiced in early Quakerism. He wrote:

Striking parallels exist between Quaker silent worship and the practice of glossolalia. At its best Quaker silent worship involves a kind of letting go, a lack of strain or effortful attention, a willingness to 'flow' with the leading of the Spirit and with the larger movement of the entire meeting.... As in the case of glossolalia, the process of speaking out of the silence and of listening in the silence involves a resting of the analytical mind, a refusal to let deliberative, objective thinking dominate the meeting. [114] Hamilton speaking of the worship of the early Quakers and Ranters wrote: The Ranters appealed to an inward Christ, denying the external authority of creeds and clerics in much the same way as did the Quakers. Both Ranters and early Quaker worship

contained an emotional element, as both consciously endeavored to follow the promptings of the Spirit as he directed from within. Early accounts of meetings of both groups contain many references to 'the Power of the Lord' which 'uttered through them' or 'wrought mightily' upon them, compelling them to weep, sing, or speak.... The Lord's power' was frequently 'so mighty upon' George Fox that he 'could not hold, but was made to cry out. [115]

According to Robert Wallace, in his Antitrinitarian Biography, the early Quakers were originally a oneness group of believers, but because of great persecution from the English government many sold their birthright and became Trinitarians. Wallace declared: The early Quakers: did not believe in the Athanasian doctrine of the Trinity.... Penn and the early Quakers, professed to acknowledge Christ, in what they called 'his double appearance,' or, as they more commonly expressed it, 'in the flesh,' and 'in the Spirit, He was 'God over all.... [They held:] the doctrine of Sabellius but expressed it: in the peculiar phraseology of Quakerism. [116]

1660 AD, The Oneness Quaker William Penn: Glossolalia and Oneness Pentecostals: One of the greatest oneness Anabaptist Pentecostal of the seventeenth century was William Penn. Penn became a Quakers around the middle of the seventeenth century. Wallace says: Penn attacked the notion of three persons in one God, and came out at last with a species of Sabellianism. Penn was one of the most fearless and outspoken preachers of his day. In AD 1668, Penn wrote a book entitled The Sandy Foundation Shaken. Throughout his book he denounced the Trinity. Pen wrote:

If there be three distinct and separate persons... there must be three distinct substances, and consequently three distinct gods. As a result of his book denouncing the Trinity, he was thrown into prison in the Tower of London. In prison Penn defended his book by declaring, I do not believe Christ to be the eternal Son of God... I expressed nothing that divested Christ of His Divinity.... I deny a Trinity of separate persons in the godhead.... Does thou in good earnest think they [Catholicism] were one in judgment with Sabellius, who only rejected the imaginary personality of those times; who at the same instant owned and confessed to the Eternity and godhead of Christ Jesus our Lord. It is manifest, then that though I may deny the Trinity of separate persons in one godhead, yet I do not consequentially deny the Deity of Jesus Christ.

During his imprisonment in AD 1669 he wrote two book: No Cross, No Crown, Primitive Christianity, and Innocency with Her Open Eyes. In AD 1671 Penn was sent to Newgate prison for six months. There he wrote four treatises, one was entitled, The Great Cause of Liberty of Conscience. Penn's father, an admiral in the Navy, sent on of his friends visited his son in prison, where upon Penn told him: Thou mayest tell my father, who I know will ask thee, these words; that my prison shall be my grave, before I will budge a jot; for I owe my conscience to no mortal man; I have no need to fear. God will make amends for all.

1695 AD, Oneness Pentecostals in England: Wallace also mention a "Collection of Tracts" that appeared in England at this time, which were entitled "A Discourse Concerning The Nominal And Real Trinitarians." Its object was to show that there was: a clear line of demarcation between these two classes.... The Nominalists, who are properly the Church, since they form the large majority of it members.... In a separate section, the doctrine of the ancient Nominalists, or the Noetians and Sabellians; and, after a brief recapitulation, proceeds, in the five following sections, to substantiate the charge of Tritheism against the Realists. [117]

1701 AD, The Camisards or Cevennot Prophets of France and Glossolalia: This French Huguenots movement had a significant glossolalia movement. This was a peasant Christian group in southern France. These people claimed that the Holy Spirit directly inspired them. Hamilton reported some amazing tongue talking event that took place among this group. He wrote:

Another strange phenomenon which occurred quite frequently among the Camisards was the sudden ability of infants who could not yet speak to deliver discourses in perfect, fluent French. In 1701, for example, a child about fourteen months old 'which had never of itself spoken a Word, nor could it go alone,' in a loud, childish voice began exhorting 'to the Works of Repentance. [118]

1727 AD, Oneness Tongue Talking Montanists in England: Some of the one God Montanists survived through the centuries. Arnold says: The Apostolic doctrine of the Jesus' Name Montanists was found to exist in Britain in 1727. [119]

According to Weisser, Robinson claimed that many Christians in England in his day believed and practiced baptism in Jesus' name. Robinson wrote:

Many Christians taking it for granted, that the apostles thoroughly understood the words of the Lord Jesus [in Matthew 28:19], and supposing the form of words of local and temporary use, administer baptism in the name of Christ, and think themselves justified by the book of the Acts of the Apostles. [120]

1727 AD, The Moravian Brethren and Glossolalia: Another group that was fluent in tongue speaking was the Hussite or the Unity of Brethren, better known as the Moravian Brethren. This group was the followers of the great fifteenth century martyr John Hus, who was burned at the stake by Catholic Church. According to Hamilton: Their emotionally expressive worship, particularly after the remarkable revival of 1727, was marked by fervent prayer and much singing, and their religious zeal was channeled into ambitious missionary enterprises. Outsiders were apt to be puzzled by their simple confidence in God.... Although speaking in tongues was not endorsed by the Moravian leadership, it occurred sporadically in their gatherings. [121]

1730 AD, The Catholic French Jansenists Movement and Glossolalia: This was a Catholic reform movement in France. Hamilton speaking of them wrote:

Twenty years after the dispersion of the Camisards in 1710, glossolalia appeared in the Jansenist community. Between 1730 and 1733, prophetic utterances became increasingly frequent among them. Some reportedly spoke in an unknown tongue and understood any language in which they were addressed. Much of the glossolalia was, however, not understood. [122]

1738 AD, John Wesley and the Glossolalia of the Early Methodists: In AD 1735 Wesley went to Georgia as an Anglican missionary. On the ship to Savannah he met some Spirit-Filled German Moravians, whose simple evangelical piety greatly impressed him. The three years in the United States he had close contact with them. He then returned to England in a very depressed state because of his failure in his evangelistic efforts in America. In England he sought out the Moravians there; while attending one of their meetings in London, on May 24, 1738, he experienced a religious awakening. Now history does not say that this religious awakening he had, that gave him great power with God, was speaking in tongues, but one thing history cannot deny, is his doctrine of the "Second Blessing" does promote "speaking in tongues." From that time on,

Wesley had great revivals.

Now, according to Walter Hollenweger, in his book entitled *The Pentecostal, the Methodist and other Holiness Churches* defined:

Sanctification as something that is: distinct in time and content from conversion; also called 'Baptism of the Spirit' or 'second blessing.' [123] The *Encyclopaedia Britannica* revealed that the doctrine of the: Second Blessing that John Wesley preached played a great part in the:

Methodist revivals of the 18th and 19th centuries. [Wesley's teaching that the] Second blessing experience is certified by an outward sign, the ecstatic manifestation of speaking in tongues. [124] Hamilton speaking of this doctrine wrote: His emphasis on a second crisis experience subsequent to conversion was only one of many innovations which shaped the context out of which organized Pentecostalism later emerged. Little attention has been directed to his attitude toward glossolalia, however. His opinion on the gift of tongues was undoubtedly influenced by what he knew of the operation of that gift in his world, as well as by his reading of Scripture.... His attention was specifically drawn to speaking in tongues by the publication in 1748 of Conyers Middleton's *A Free Inquiry* and by the increasing activity of the French Prophets in England. [125] Wesley defended the existence of tongue talking in Church History. In *The Works Of John Wesley* we read: When a certain Dr. Middleton wrote that the gift of tongues was absent from later church history, Wesley replied that (1) many ancient writings are no longer extant, (2) many Christians wrote no books, (3) the ante-Nicene fathers do not say tongues ceased with the apostles, and (4) just because tongues was not specifically recorded does not mean it was not practiced.... Many may have spoken with new tongues, of whom this is not recorded. [126]

1738 AD, George Whitefield and Glossolalia: Speaking in tongues were a common occurrence in the American revivals of the eighteenth century. Whitefield was a British evangelist and organizer of the Calvinistic Methodists. He, like Wesley, played a part in bringing in the Great Awakening in America. M'Clintock and Strong speaking of this wrote:

Revivals under Wesley and Whitefield, those of a later date in Sweden, America, and Ireland, have in like manner, been fruitful in ecstatic phenomena. [127] According to *Microsoft Encarta Encyclopedia* 99, under the heading of "Whitefield, George:" In 1736 Whitefield was ordained deacon in the Church of England, and two years later followed the Wesley brothers to Savannah, Georgia, as a missionary. Shortly thereafter, Whitefield returned to England and was ordained a priest. Because of his unconventional manner of preaching and conducting services, many Church of England pulpits were closed to him; he therefore began to preach in the open air and attracted vast crowds by his eloquence. In 1739 he returned to America and participated with the American Congregational clergyman Jonathan Edwards in inaugurating the revival movement that later became known as the Great Awakening.

1762-1828 AD, Oneness Tongue-Talking Convulsionist in France: Arnold speaking of them and their great revival in France wrote:

They had the Jesus Name baptism, tongues, the Holy Spirit, power, boldness, and 'miracles upon miracles,' which appeared 'thaumaturgy,' meaning effusion of miracles. The historian Gregoire wrote about the French government being so upset that Parliament, in 1762, forbid working of miracles on some French grounds.... It lasted until the date of 1828, where the records indicate the

shaking Convulsionist revival began to wane. [128]

1774 AD, The Shakers Movement and Glossolalia: Ann Lee Stanley started this group. It was a celibate communal religious sect, which started in England and then moved to the United States:

Speaking in tongues was an important part of Shaker worship, with roots in the Quaker and Camisard traditions.... They were more formally styled the United Society of Believers in Christ's Second Coming. Mother Ann Lee migrated from England to America in 1774, and in 1776 convened her few followers into a community near Watervliet, New York. The central emphasis of Shaker teaching was millennial. [129]

Nineteenth Century Glossolalia: Synan, in his book entitled *The Holiness Pentecostal Movement in the United States*, revealed that the 19th century saw many great revivals where God poured out His Spirit with the biblical evidence of speaking in tongues. Synan speaking of the Second Great Awakening that came to America wrote: In many cases tongues speaking went unreported because observers did not recognize it or its significance and did not distinguish it from other physical phenomena.... One historian said, 'Throughout the nineteenth century speaking in unknown tongues occurred occasionally in the revivals and camp meetings that dotted the countryside. Perhaps the phenomenon was considered just another of the many evidences that one had been saved or sanctified.... These meetings were conducted by Methodists, Baptists, some Presbyterians, and later the Holiness movement. With such a strong emphasis on repentance and free demonstrative worship, it is not surprising that many people received the Holy Spirit and spoke in tongues. [130]

1800-1801 AD, The Glossolalia of the Kentucky, Cane Ridge, and Georgia Revivals: Kentucky Revival: Richard M'Nemar in his book entitled, *The Kentucky Revival*, speaking of these revivals wrote: In the United States, the first several years of the nineteenth century were years of revival. In the frontier areas, the Second Great Awakening was accompanied by unusual demonstrations of religious fervor in increasingly informal services of worship. Shouting, singing, and exhorting, interspersed with laughing, jerking... became characteristic of camp meetings. Some contemporary observers and chroniclers recognized a depth behind these superficial expressions, which later historical analyses often fail to convey. Such 'supernatural and extraordinary gifts of the Spirit' accompanied the revival in Kentucky that a restitution of the 'apostolic faith' was believed to have occurred.

Cane Ridge Revival (1801): Writing of the Cane Ridge meeting of 1801 a year later, Aeneas McCallister claimed that 'the like wonders have not been seen, except the Kentucky Revival last summer, since the Apostle's days. I suppose the exercises of our congregation this last winter, surpassed anything ever seen or heard of.... Stimulated by the revival spirit, people appropriated for their own experiences 'the full and perfect accomplishment' of Joel's prophecy. [131] Synan speaking of the Cane Ridge revival wrote: Scenes similar to Cane-Ridge were seen in England... in Massachusetts... in New York City, Boston, and Richmond. [132] University of Georgia Revival: Synan speaking of this revival stated: A great revival swept the University of Georgia in 1800-1801, and the students 'shouted and talked in unknown tongues. [133]

1809 AD, Oneness Pentecostal Elias Smith and Glossolalia: This man was a clergyman, as well as the author and editor of the first religious newspaper in the United States. This newspaper was

called the Herald Of The Gospel. This man of God denounced the doctrine of the Trinity and rejected Calvin's predestination teachings. Smith reported on various religious meetings that took place in New England. In June of 1809 AD, Smith reported in his newspaper that three hundred people lived in Portsmouth, NH. According to Weisser, Smith wrote in his newspaper:

It was not possible for me to describe this glorious scene. Those who communed, had named the name of Christ; had been baptized in His name; were blest with a comfortable evidence of being born again; were united in love; and each in a good degree were determined to press towards the mark. [134]

1810-1887 AD, The Revivals of Oneness Congregational Pastors: According to professor Levi Paine in his book entitled, A Critical History Of The Evolution Of Trinitarianism, many of the New England Congregational pastors were Sabellians in their godhead belief. He attacks and labels them as Antitrinitarians. He names ministers who were not only well known in their day but our day as well. Some of these men played a great part in the Great Awakening Revival of the nineteenth century. Men such as Dr. Nathaniel Emmons, Professor Moses Stuart, Dr. Henry Ward Beecher, Dr. Lyman Abbott, Dr. A. H. Bradford, Dr. Joseph Cook, and German professor Friedrich Schleiermacher. [135] 1831 AD, The Glossolalia of Edward Irving's English Revival: Synan continued by saying: A startling feature of nineteenth century British revivalism... was the appearance of glossolalia, or speaking with other tongues at Edward Irving's services in London England. He also declared: Irving saw many of his parishioners, including a Member of Parliament named Henry Drummond, display this evidence of receiving the Holy Ghost. [136]

Edwin Irving started as Presbyterian Minister in Scotland in the earlier part of the 19th century. But as he studied the scriptures, especially the Book of Acts, he was and the church of his day was missing out on the fullness of God's blessings and power. Therefore he started teaching his congregation that the Book of Acts experience was an experience that all should received today. As a result, he was excommunicated from the Presbyterian Church. He moved to England and after a time started a Church in London's Regent Square. On March 28th of 1830, a Miss Mary Campbell believed God's Holy Word and therefore received the Holy Ghost and began to speak in tongues and also was divinely healed. Irving was a strong believer in Christ' immanent return to the earth. Hamilton wrote: The notoriety which inevitably accompanied the rapid transformation and relocation of a fashionable London congregation as a 'fanatical' sect did not prevent the extension of Irving's influence beyond the confines of Great Britain. In the United States and continental Europe, convinced Irvingites made contacts with small but interested Christian groups of various affiliations. [137] As usually the devil uses unenlightened and uninspired men to attack those who have anything to do with the Power of God. Satan always uses ministers, who do not have the Spirit, to teach about the Gifts of the Spirit and deceive others by telling them it has ceased or God did away with them. Therefore, Irving was greatly attacked for his stand on the Gifts of the Spirit. The well-known oneness Congregational preacher, Horace Bushnell came to Irving's defense. Hamilton spoke of Bushnell's defense of Irving this way:

Reports of speaking in tongues naturally resulted in some attempts at objective discussion of the gift among those who had no firsthand knowledge of it in main-line Protestantism.... Horace Bushnell's 'Natural and the Supernatural' included a defense of the credibility of Edward Irving's experiences. Against those who charged that the reported spiritual gifts were 'mere

hallucinations.... He reported, however, that that gift and the gift of interpretation had appeared at a gathering of New England Christians concerned with their need of sanctification. He also recounted several recent healings in the vicinity. [138] 1851, AD, The Revival in Cornwall England: Hamilton speaking of this revival wrote: At mid-century the waning of the revival moods in the 'Atlantic community' was suddenly quickened beyond expectations by a new series of spiritual awakenings, this time first in Cornwall, England (1851), then spreading through the United States, then to Wales, Ireland, and other parts of England beyond Cornwall.... Fervent prayer, spontaneous shouts of praise, exuberant singing, and joyful testimonies were evidences of transforming spiritual experiences. The Holy Spirit came 'with wondrous power,' one observer of the Irish awakening reported.... Healings often accompanied experiences of salvation. [139] 1851-1875 AD, The Revivals of Charles Grandison Finney: In the United States, this pre-Civil War revival was largely a lay movement. During the first half of the century, the phenomenal spread of Methodism had introduced into American revivalism a strong emphasis on an experience of sanctification. Wesley's teaching on the availability of a 'second' definite 'work of grace.... The quest for holiness was not confined to Arminian Methodist ranks. From his position at Oberlin College, Charles Grandison Finney (1792-1875), Presbyterian - turned - Congregationalist, with his colleague Asa Mahan, expounded a related version of perfectionist doctrine. [140]

1875 AD, The Glossolalia of the Revivals of Dwight L. Moody: Synan, quoting R. Boyd, D.D., an intimate friend of Moody, wrote:

Another instance of glossolalia in London occurred in 1875, when Dwight L. Moody preached in a service the Young Men's Christian Association, leaving many of them there speaking with tongues' and 'prophesying. [141] Hamilton speaking of Moody's revivals wrote:

Since early this century, an unprecedented Holy Ghost revival has been occurring such that today many millions of people world-wide speak in tongues.... The revivalist Dwight L. Moody had a remarkable Spirit baptism and often urged upon participants in his Northfield Conferences their need for a similar outpouring.... He frequently requested his associate and successor, Reuben A. Torrey, to preach his sermon on the baptism with the Holy Ghost. [142]

1889 AD, The Glossolalia of the Oslo, Norway Revival: Frank Ewart, a one God, Jesus' Name preacher and historian, in his Book entitle The Phenomenon Of Pentecost, wrote about a great outpouring of the Holy Ghost that took place in this revival. He wrote: countless Norwegians were filled with the Holy Ghost and spoke in tongues. [143]

1900 AD, Oneness Pentecostal Charles Parham and Glossolalia: Oneness historian Fred Foster in his history entitled, Their Story: 20th Century Pentecostals, revealed that Parham taught baptism in Jesus' Name and speaking in tongues. [144] Synan speaking about God pouring out His Spirit in the United States said:

America had also experienced an outbreak of the tongues phenomenon.... The person responsible for introducing this practice as a formally stated doctrine was the Reverend Charles Fox Parham of Kansas. Parham, a former Methodist minister, who 'adopted an anti-denominational view,' started Bethel Bible School in October of 1900. This school was located near Topeka, Kansas. He had 40 students, 12 of which were ministers. On Dec. 31, 1900, Parham and his students conducted a watch night service. Synan says: In this service, a student named

Agnes N. Ozman requested Parham to lay his hands on her head and pray for her to be baptized with the Holy Ghost with the evidence of speaking in tongues. It was after midnight and the first day of the twentieth century when Miss Ozman began 'speaking in the Chinese language' while a 'halo seemed to surround her head and face. Following this experience, Ozman was unable to speak in English for three days, and when she tried to communicate by writing, she invariably wrote in Chinese characters.... After Ozman experienced tongues, the rest of the students sought and received the same experience.... The students, Americans all, spoke in twenty-one known languages.... It was Parham who first singled out glossolalia as the only evidence of one's having received the baptism with the Holy Ghost, and who taught that it should be a part of normal Christian worship rather than a curious by-product of religious enthusiasm. Parham opened another Bible school in Houston Texas. In a short time many of his student received the Holy Ghost. The Houston Chronicle reported that Houstonians were "witnessing 'miracles' as student 'speak in all tongues known to man.' Some claim that twenty Chinese dialects were spoken, while other were able to 'command the classics of a Homer or talk the jargon of the lowest savage of the African jungle. [145] 1904 AD, The Welsh Revival: Synan declared:

Tongues were also prevalent in the Welsh revival.... The Yorkshire Post reported that at the height of the revival under [Evan] Roberts, young men and women who knew nothing of Old Welsh would in their ecstasy speak in that tongue.... The story of how the twenty-six year old Roberts had led the sensational revival [in Wales]... swept over the holiness movement with a compelling force. [146]

1906-1909 AD, Oneness Pentecostal William Seymour and the Great Three-Year Tongue Talking Revival of Azusa Street: The anointed black preacher William Seymour, who received the Holy Ghost at Parham's Bible School, went to Los Angeles to start a church for the Lord. He, like Parham, taught Jesus' Name Baptism and speaking in tongues as the evidence of receiving the Holy Ghost. God gave him a great revival. Every night God poured out His Spirit on hungry hearts. Hollenger speaking of this revival wrote:

One of Parham's pupils the Negro preacher W. J. Seymour, was invited to Los Angeles.... Seymour hired an old Methodist church at 312 Azusa Street.... [He] preached on Acts 2:4: 'Anyone who does not speak in tongues is not baptized with the Holy Spirit....' For three years without interruption prayer meetings took place here with speaking in tongues, singing in tongues and prophecy. [147]

Synan believed that the powerful effect of the Azusa Street Revival was due to the strong Biblical doctrinal preaching that: tongues were the initial sign of receiving the Holy Ghost. He says, It was precisely this settlement, that tongues were the only initial evidence of the reception of the Holy Spirit that gave Pentecostalism its greatest impetus.... Pentecostalism thus succeeded in 'doing what the Holiness Movement could not do' in that it offered the believer a 'repeatable and unmistakable motor expression which, in effect, guaranteed his possession of the Spirit. In addition to solving the problem of the evidence of the baptism, the attaching of tongues to the Holy Ghost baptism had a strong scriptural base in the New Testament, a fact which easily convinced many holiness people, practically all of whom interpreted the Bible literally. [148] Synan described the Azusa Revival this way: As the Azusa revival continued, hundreds and later thousands of both the curious and the serious began to flock to the mission. Every day trains unloaded numbers of

visitors who came from all over the continent. News accounts of the meeting spread over the nation in both the secular and the religious press.... A visitor to Azusa Street during the three years that the revival continued would have met scenes that beggared description. Men and women would shout, weep, dance, fall into trances, speak and sing in tongues, and interpret the messages into English. In true Quaker fashion, anyone [of the saints] who felt moved by the Spirit would preach or sing. [149]

Many Trinitarian ministers, who started Trinitarian organizations, received the Holy Spirit in this Oneness Pentecostal Azusa Street Revival! Synan speaking of the Azusa Street revival wrote:

Hundreds of preachers from around the continent traveled to Los Angeles to see for themselves what was taking place. Most of them were convinced of the genuineness of the teachings, and practices that they saw, receiving their own Pentecost with the evidence of speaking with other tongues before returning to their churches. Many who came were destined to found entire denominations of Pentecostal believers.

[G. B. Cashwell] during his first service in the mission, a young Negro man walked over to him and placed his hands on his head, praying for him to be 'baptized with the Holy Ghost.' This caused 'chills to go down my spine,' Cashwell later reported. At first deeply prejudiced against Negroes, he saw his prejudice fading as interest in speaking with other tongues began to overwhelm him. After a few services he 'lost his pride' and asked Seymour and several Negro boys to lay hands on his head in order for him to be 'filled.' In a short time he received the Pentecostal experience and began to speak with other tongues.

[Cashwell was] destined to become the 'Apostle of Pentecost to the South.' Cashwell went home to Dunn, North Carolina, where he rented an old, three-storied building. On December 31, 1906, the meeting began which was to result in the conversion of most of the holiness movement in the Southeast to the Pentecostal view.... Thousands of people jammed the old warehouse to see and hear firsthand about the 'tongues movement.' Practically the entire ministerium of the Pentecostal Holiness and the Fire-Baptized Holiness Churches attended, most of them going to the altar and receiving the Pentecostal experience that Cashwell preached. [150] 1908 AD, India Revival: Synan also declared:

Even in India an outbreak of tongues was reported in 1908 that had all the characteristics of the Azusa meeting. Under the direction of one Pandita Ramabai, the inmates of a girl's orphanage spoke and prayed in English, Greek, Hebrew, and Sanskrit. [151]

1915 AD, Oneness Pentecostal Russian Revival of Andrew Urshan: In his autobiography entitled, The Life of Andrew Bar David Urshan, this man of God revealed that he received the revelation of Jesus' name baptism in 1910, and from that time on began to baptize all of his converts that way. [152] In 1915 Urshan preached a great Pentecostal revival in Russia. According to Urshan, God had given some of his converts the revelation of Jesus' name baptism before he even came to Russia. This revival marked the beginning of a great Jesus' name Pentecostal movement, which is still alive in Russia today.

1917 AD, The Revival of the True Jesus Church of China: God in His mercy began to give open the hearts of hungry Chinese people to the truth of the New Birth. This miracle began with people simply reading the Bible and praying that God would reveal the truth to them. As a result God

revealed to them:

Jesus Christ is God the Father in creation, the Son in salvation, and the Holy Spirit living in the believer in regeneration. God also reveal to them: Baptism by single immersion in the precious and holy name of the Lord Jesus Christ, as well as to the biblical doctrine of speaking in tongues as the initial evidence of being born of the Holy Spirit. In fact, when they received these great truths from God, they did not know at that time that anyone else in the world believed that way! In the same year, these Chinese Christians started a great movement in China, which they called the True Jesus Church. According to the World Christian Encyclopedia, this movement exists in Communist China and Taiwan even today. [153]

1962 AD, Catholic Charismatic Revival: At the Second Vatican Council (AD 1962-65), the two Catholic Popes who presided over it, promoted speaking in tongues as a something that should be sought after in their churches, according to Synan. This was the beginning of the Catholic charismatic movement. In 1974, over 30,000 Catholic Pentecostals gather at Notre Dame to celebrate the eight-year of their movement. [154] 1965 AD, Protestant Revival: According to the Encyclopaedia Britannica: In modern times glossolalia has been found chiefly among Holiness and Pentecostal groups.... In the 1960s by an upsurge of the phenomenon among some members of the more established churches, such as Episcopal, Presbyterian, and Lutheran. [155]

1979-2004 AD, Oneness Pentecostal Revival Movement Grew To One Hundred Organizations: A great one God, Jesus' name revival began in America in the year of 1913 in which many ministers and saints received the above revelations. From that time to now, the one God, Jesus' name movement in the United States has been growing by leaps. According to Arnold in:

1979, the World of Apostolic Christian Fellowship, found over fifty-three Oneness Christian organizations on earth.... The United Pentecostal Church is no longer the largest, Dr. Wong stated in 1965 that Taiwan had 120 assemblies alone, and as of 1979, the True Jesus Church of China numbers around eight million. [156]

It has now been reported that there are 100 different one God, Jesus' Name, Apostolic Pentecostal organizations in the world today. The Encyclopaedia Britannica stated that speaking in tongues Recurred in Christian revivals in every age. [157] Yes, friend, the sweet, precious gift of the Holy Ghost is for you. Millions of hungry, honest believers have received it. God in his great love for you, wants you to receive it today, if you are willing to believe and obey the truth; for the God said: "To day if you will hear His voice, harden not your hearts" (Hebrews 3:7-8). God also said, for "Now is the accepted time, now is the day of salvation" (2 Corinthians 6:2). The author believes that the preceding references are more than enough evidence to prove that God's Apostolic Jesus Name, Tongue Talking Pentecostal Church was not only the original Church that was started by the apostles on the Day of Pentecostal, but also that it never cease to exist in any century. Surely the gates of hell, never has and never will prevail against it!

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Preacher, What Must I Do to Inherit Eternal Life? A Historical Record of Speaking in Tongues The Mysteries of the Godhead Revealed A History of Oneness Throughout the Centuries (Baptism in Jesus' Name, the Godhead in Christ) What Happens to Man's Spirit, Soul and Body Immediately after Death?

What Is Lost Man's Eternal Destiny? (Immediate Annihilation, Eternal Torment, Torment for a Time and Then Universal Salvation, or Torment for a Time and Then Annihilation) The Mysteries of the Spirit and Soul of Man Revealed (What Are They? Does Each Nature of Man Have Mind, Will, and Emotions?) Holiness: God's Beauty College What Is God's Rest for the Believer: the Sabbath Day or God's Sabbath Spirit The Infallibility of the Bible and How to Study It A Calendar of Biblical and Historical Dates and Events Beginning with the Creation of Adam The Heresies of the Pharisaical Jewish Ebionites William Marion Branham: His Life, Teachings, and Demonic Spirit-Guide Nutrition and Nutritional Charts Law vs Grace or Works vs Faith Water Baptism: the Essentiality, the Mode, and the Formula Glossolalia: Ten Steps of Faith to Receiving the Baptism of the Holy Ghost Glossolalia and the New Birth Benefits of Salvation and the False Doctrines that Hinder It Eternal Life vs Eternal Death Christ's Loving Servant,

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09 - Endnotes

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