



"You will know them by their fruits." Mt. 7:16

Signs and Wonders!!!

Throughout the Wesleyan movement ever since the revered teaching of Adam Clarke, the work of heart-purification has often been referred to as being the "Baptism of the Holy Ghost". And so at Asuza Street where the Spirit was poured out with signs following, the only term people knew to apply to a post-salvation work was the "Baptism of the Holy Ghost".

This was all new to everybody at that time. Even the main leaders. People were falling down and doing strange things just as they did back in the old-time Holiness revivals! Surely this was the same sanctification -together with signs and wonders?!!! It sure looked that way. The old sanctification meetings were always full of strange happenings like this.

Well, let's examine this obvious assumption that they made.

After the dove descended on Jesus at His baptism, He started doing strange supernatural acts. Jesus kept doing them to aid in the gathering and schooling of His apostles in the miracle-working power of God. He ran a veritable "Miracle-Academy".

In Mark 6:7 He gave the twelve their solo flight on working with miracles because people in Nazareth would not believe Him. ⁷ And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; ⁸ and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; ⁹ but *to go* shod with sandals: and, *said he*, put not on two coats."

And again in Luke 9:1 He gave the twelve a turn to do what He was doing: ¹ [And he called the twelve together, and gave them power and authority over all demons, and to cure diseases.](#) ² And he sent them forth to preach the kingdom of God, and to heal the sick. ³ And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. ⁴

In Luke 10:1 He gave seventy others a similar trial session "and sent them two by two before His face into every city and place where He Himself was about to go."

¹⁶ He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. ¹⁷ And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. ¹⁸ And he said unto them, I beheld Satan fallen as lightning from heaven. ¹⁹ Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. ²⁰ Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. ²¹ In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. ²² All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. ²³ And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: ²⁴ for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

And all of this schooling was done while Jesus was still with them, and before His Holy Spirit was poured out in the Upper Room. "Authority over all the power of the enemy" (verse 19 above) just about summarizes what people get when they are filled with the Spirit, doesn't it?

- Power over Demons shows that God rightfully rules hearts. Other powers are mere infections.
- Power to preach the gospel to humble and convict hearts
- Power to tread on serpents to show that He rules the natural world

- Tongues so that the ignorant can pray what is on their hearts -and astonish the lost
- Prophecy to expose the secret things that hinder His work in the heart

And of course, this power is available, not just to the lost, but within your own life. It is an abundant power that creates faith in an unseen God -for yourself, for other believers, and those who are still lost.

So this power is given to light the road to Life. Sometimes, newly saved believers have this power, and soon go forth and bring all their properly astonished family and friends to the Lord.

The Birth of Pentecostalism

Charles F. Parham

“This man is credited by most as being at the spear point of the modern Pentecostal outpouring. On January 1, 1901, Parham and his students at the Topeka Bible College were praying in a Watch Night service. In the weeks previous to the service, they had been studying the Book of Acts and had come to the conclusion that the common denominator each time the Holy Spirit came upon people was the gift of speaking in tongues. One student at this Watch Night service felt the faith to be prayed for to receive complete sanctification and this gift of tongues. Parham and the students prayed, and “the (cleansing) fire” fell. In the ensuing days and weeks, Parham and his other students received “their Baptism” and the gift of tongues. Later, Parham’s Bible School migrated to Texas, where it would enroll its most famous graduate

William J. Seymour

Seymour is, without doubt, the single most-recognized name associated with the beginnings of the Twentieth-Century outpouring of the Holy Spirit. This son of slaves grew up to be a preacher with an overwhelming desire for “more of God.” Coming to the conclusion that Parham’s teaching about the Holy Spirit and speaking in tongues was indeed Biblical, Seymour sought admission to Parham’s Bible school in Texas. Whether because of Parham’s own personal prejudices (possible) or the prevailing Jim Crow laws in the American South, Seymour, a black man, was admitted to the school with the stipulation that he had to listen to lectures while seated outside the classroom, so as not to mix with the white students. Even though he did not immediately receive the experience of speaking in tongues, Seymour was in complete agreement with Parham’s teaching (on the Baptism in the Holy Spirit in its interpretation as the Holy Spirit and Fire which burns all dross to usher in completed sanctification. This is the Wesleyan view.); the two men even preached together in some black churches.

Called in 1906 to preach a series of meetings in Los Angeles, Seymour arrived and taught his new doctrine (of the old-fashioned sanctification enhanced with the daring new tongues)—only to be given the left boot of fellowship. Locked out by the church which had invited him, Seymour was offered refuge in the home of a kindly Christian couple on Bonnie Brae Street. Seymour shared and prayed, fasted, worshiped and sought God with this family and a few others. Not many days later, first one, then another seeker, then finally Seymour himself received the sanctifying Holy Spirit with “the evidence of speaking in tongues.” Soon the home was too small to host all who came to seek God and “receive their Pentecost.” The meetings were then moved to the humble facility at Azusa Street where they were led by this humble man of God. The work brought spiritually hungry Christians from all over the world, and from Azusa Street the word spread back through the nations as the people returned home and as men and women were sent out from this daring sanctified “Mother Church of Pentecost”.

Almost as astounding (for its time) as the powerful manifestations of the Holy Spirit in these meetings (which went on day and night for years) was the mixed-race, mixed-gender altar worker team that

ministered to sinners, supplicants, and seekers in every meeting. Into these meetings one day in February 1907 came a pastor-evangelist from Chicago.

William H. Durham

Durham, a Baptist, was pastoring the North Avenue Mission in Chicago. Azusa Street workers arrived in his area preaching the Baptism in the Holy Spirit (completed sanctification) with the “evidence of speaking in tongues.” Once Durham accepted the truth of the teaching, he sought the sanctifying Baptism diligently, but did not receive it, so he determined to make a pilgrimage to Los Angeles to see the work for himself and to receive this strange new gift of power from on high.

Sanctification is the word used to describe the process by which God makes Christian men and women holy; that is, like God Himself. The teaching of entire (completed) sanctification was central to the ministries of John and Charles Wesley in the 18th Century, and developed by their spiritual descendants (which includes the Methodist Church through its first century, and that denomination’s many spin-offs, including the Salvation Army, the American Holiness Movement in the 19th Century, the Church of the Nazarene, the Church of God, the Church of God in Christ, the Pentecostal Holiness Church, and other denominations too numerous to mention).

The integration of this doctrine into a practical whole -and then diligently preaching it far and wide was the unique contribution of the Wesleys to the Church. With its very personal message, it took root and flourished (first in England and then later-) in rugged, individualistic post-Revolutionary War America, and went to the frontier west in the hearts of the famous and indefatigable circuit-riding Methodist preachers. Along with salvation preached from rustic pulpits, in brush arbors, and in camp meetings, completed sanctification was preached —the total removal of indwelling (original) sin (sinfulness, sinwardness, propensity towards temptation and following its bewitching siren call) -as distinct from the acts of sin that have already been forgiven in salvation) by a distinct work of grace. Thus the teaching of entire (completed) sanctification became very much a part of the American spiritual landscape.

So, the “entire sanctification holiness people“ were those upon whom the Spirit first fell in those early years of the Twentieth Century, and those through whom the message and blessing (of the Holy Spirit) were spread. Like the women at Jesus’ tomb, they were the first ones to bear witness to this wondrous, powerful, End-Time work of God.

It is an eye-opener to read an intriguing one-of-a-kind book entitled “The Azusa Street Papers”. It contains highly readable, photographically-reproduced, tabloid-sized reprints of “The Apostolic Faith”, the publication of the Apostolic Faith Gospel Mission (a.k.a. the Azusa Street Mission) for the period September 1906 through May 1908. It affords the opportunity to read the words penned by people who were living in the midst of it.

The experience of receiving a pure heart from God as a second definite work of grace in the believer was an almost-universal experience for the tens of thousands touched by God’s move at Azusa Street.

Those early Pentecostal saints had a divine certainty in their hearts, based on clear Scripture teaching and their own personal, heart-cleansing experience. The Holy Spirit desired to empower these clean vessels that had already been purified by faith. Laying out the doctrinal statement of the church and the movement, the first issue of The Apostolic Faith, after making its declaration about justification, said:

Second Work.—Sanctification is the second work of grace and the last work of foundational grace. Sanctification is that act of God’s free grace by which He makes us holy as He is Holy. John 17:15, 17—‘Sanctify them through Thy truth; Thy word is truth.’ 1 Thess. 4:3; 1 Thess. 5:23; Heb.13:12; Heb 2:11; Heb 12:14.

Sanctification is cleansing to make holy....

Just so there can be no mistake about what is being declared, on the same page, in the very next column, there is a signed article by William J. Seymour entitled “The Precious Atonement.” After first stating that there is forgiveness in the atonement, Azusa Street’s pastor goes on to declare:

“We receive sanctification through the blood of Jesus. ‘Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate.’ Sanctified *from all original sin*, we become sons of God. ‘For both he that sanctifieth (Jesus) and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.’ Heb. 2:11. Then you will not be ashamed to tell men and demons that you are sanctified, and are living a pure and holy life free from sin, a life that gives you power over the world, the flesh, and the devil. The devil does not like that kind of testimony. Through this precious atonement, we have freedom from all sin, though we are living in this old world, we are permitted to sit in heavenly places in Christ Jesus....

We that are messengers of this precious atonement ought to preach all of it, justification, sanctification, healing, the baptism with the Holy Ghost, and signs following. ‘How shall we escape if we neglect so great salvation?’ God is now confirming His word by granting signs and wonders to follow the preaching of the full gospel in Los Angeles.”

Even more teaching on sanctification appears on the same page, and more appears in two more columns on the next page of the same issue. And that's just the first issue of The Apostolic Faith. I could cite numerous other examples in the other extant issues.

So if this second-blessing sanctification was the standard teaching of Azusa Street and all of its far-flung daughter-works around the world, how is it that within six years’ time the vast majority of the movement had thrown the ancient sanctification teaching overboard in favor of something else? In part, the change resulted from the fact that most of the new seekers came from non-holiness backgrounds. They had little understanding of the importance (and nuances) of Wesleyan sanctification. But these—and even a good number claiming to be “holiness people”—were won away by the preaching of William H. Durham (1873-1912) to obtain this far more accessible blessing -not realizing what they were doing.

As mentioned earlier, Durham was a powerfully magnetic Chicago-area preacher, who, hearing of the mighty outpouring in Los Angeles, made his way to the humble warehouse on Azusa Street to receive his Holy Ghost baptism. He finally “prayed through” on March 2, 1907. Durham’s testimony appears in the February-March 1907 edition of The Apostolic Faith publication, in an article entitled “A Chicago Evangelist’s Pentecost.” Laying out his spiritual autobiography, as he leads up to recounting his Azusa Street encounter, Durham says,

“Later [i.e., after his salvation] I saw and grasped by faith the truth of sanctification and the Spirit witnessed to my heart that the work was done (or so he boasts...) , and the Holy Ghost wonderfully wrought in my life.

He is, of course, referring to the doctrine of (the inward Spiritual work of) entire sanctification that we have introduced above. He finishes his letter with a powerful testimony to receiving the Holy Spirit at Azusa Street.

Pastor Thomas George Farkas, in his doctoral dissertation on Durham’s life and ministry, says,

“Immediately after Durham’s “Pentecostal Baptism” at Azusa Street in February, 1907, *he ceased preaching the doctrine of crisis sanctification*: “From the day the Holy Spirit fell on me and filled me I could never preach the second work theory again.” He still held to it in theory but could not publicly proclaim it any longer.

Note: By any previous measure, Durham's experience was not at all the "Pentecostal Baptism". The previous understanding was the work of heart-purification together with an endowment of Spirit power in the Upper Room. So he was so overwhelmed by the latter that he hastily threw out the former. Or so he says. Really he didn't understand or obtain a pure heart at all. If he had, it would have been exceedingly precious to him. Obviously Durham was self-deceived by his own spiritual pride. Edit.

Indeed, not only was Durham no longer preaching sanctification as a second work, he was busy with his active and ingenious carnal mind formulating a new and distinctive view of sanctification. (In my counselling seekers, I have often observed people get all enlightened when their active imagination dresses up as revelation.) And while he was formulating his doctrine, he was very busy and very successful. In the two years between his 1908 report in *The Apostolic Faith* and 1910, Durham formed his own ministerial association so that he could provide independent (mail-order?) ministerial credentials from his Chicago church. His meetings were so well attended that his North Avenue Mission became known as the "Azusa Street of the Midwest." And he became almost the de facto leader of the Pentecostal movement when misfortune hit the two other leaders. First, Charles Parham's ministry was attacked with scandal. (Holiness ministers are often vilified by the resisters.) Then one of William Seymour's most-trusted Azusa Street workers, the ministry's editor, made off with the national and international mailing lists for *The Apostolic Faith* publication, setting up her own publication (with the purloined mailing list—still calling it *The Apostolic Faith!!!* in Portland, Oregon.

Without the mailing list, no Seymour-authorized copies of the Azusa Street organ went forth any more; and without the continuing spread of news about the sanctifying work, attendance fell off and the famed Los Angeles work fell into decline. (and then obscurity)

Note: So you see, the Holiness movement had many members who were not holy at all. Like other churches who have a persistent minority who diligently go through all the motions for years, but are not actually saved, so holiness groups had an even larger portion of their members who say they are "seeking". Perhaps they were seeking. Perhaps not. This one lady certainly found that getting away with brazen theft and massive fraud in the very bosom of the movement was a piece of cake!!! Obviously, like many other churchy time-servers she feared neither God nor man. And she never repented of it. Or was locked up for it, at least during her lifetime..... Edit.

With the light of Parham's and Seymour's of stars suddenly cut off by this pirate, the popular preacher and pulpit prodigy of Chicago by default became the brightest star in the Pentecostal firmament. Seeing his opportunity at a Pentecostal conference in May 1910, he publicly proclaimed his new view of sanctification in a message entitled "*The Finished Work of Calvary.*" The bomb was dropped, creating a furor and firestorm that eventually resulted in the first doctrinal split in the fledgling Pentecostal Movement.

Durham's newly invented teaching quickly gained the name "The Finished Work," and can be summarized in this way:

1. Everything—forgiveness, salvation, new birth, and sanctification come to Christians in the atonement, -the single "finished work" of Christ.

In that finished work, the "old man" was painlessly crucified. Sin and sinfulness were both magically eradicated from the believer's heart. In other words, sanctification was immediate and contemporaneous with regeneration. The Christian received it all at the same time in one easy package.

From regeneration this sanctification was progressive, that is, the believer could grow in grace, maturity, and the fruit of the Spirit.

Only the Baptism of the Holy Spirit (as Durham understood the phrase) came as a subsequent experience. (So here he is saying right out that all his prior sanctification preaching was just so much blather. He no longer believes a word of it -and therefore he obviously does not qualify as one for us to take advice from on the subject of sanctification since he does not know about it one bit. Edit)

It seems ludicrous on the face of it that Durham could and did express surprise over the furor caused by his teaching, and yet so he innocently claimed in print:

“I never thought this blessed teaching would cause a division among the real people of God. It had never occurred to me that it would be made a test of fellowship, one way or the other. I simply saw that it was one of the most glorious truths that God...had revealed to man...and proclaimed it without considering what the consequences would be.” (This is just about what would expect from a newly Spirit-filled Baptist evangelist. In years past I have counseled some of these. They know plenty about the gospel from textbooks, but now to stay out of trouble, need plenty of careful practical coaching from a soul who is expert in the ways of the Spirit. Edit)

This certainly seems to run counter to other things that he wrote, including the following:

“When the truth of the “Finished Work of Christ” was first sounded forth through PENTECOSTAL TESTIMONY, a large number saw what a conflict it would cause. None saw it clearer than the editor who wrote the articles on the subject. How could it be otherwise?

As Durham spread the word through the Pentecostal Testimony, 1910’s initial brouhaha and bellicosity burgeoned into battle in 1911. Indeed, Durham referred to the heated controversy as “The Battle of Nineteen Eleven.” His attacks on Wesleyan holiness were “stubborn and aggressive,” and his writings carried “vituperation,” hardly what one would expect from a man whose heart was sanctified and full of God’s love (as he virtuously claimed). In 1911 he hit the road, preaching his doctrine at revivals and camp meetings.

NOTE: Throughout the history of Wesleyan Holiness, there have been a succession of preachers who aggressively oppose it. This is understandable. Just as it is prior to the work of salvation, one must first be convicted of need. When this conviction is missing, the lost often scorn the notion of an unseen God. It must be just a convenient fable! So too do unconvicted Christians often scorn the notion of this “sanctification”.

Durham visited Los Angeles in the Spring of 1911. He was turned away from meetings that had been arranged for him at the Upper Room Mission, because that group’s pastor learned that Durham intended to teach the totally heretical Finished Work doctrine, and he refused to receive him. William Seymour, however, was away preaching in the East, so Durham turned to the Azusa Street congregation (by this time a very small group) and the people there naively welcomed him. Using Seymour’s pulpit, Durham night after night inveighed against crisis sanctification (instead of lifting up the Lord as he was called to do). Though the meetings were well-attended and very successful, the “new doctrine” troubled Seymour’s elders, and they summoned Seymour back to Los Angeles to deal with the crisis. Seymour, on his return, asked Durham to stop preaching the Finished Work doctrine at Azusa Street.

It is just here that Durham’s arrogance seemed to scale new heights: Durham had the nerve to try to stop Seymour, the man under whose ministry he had received the Baptism in the Holy Spirit, from preaching in his own pulpit!

“Instead of submitting to the (legitimate) pastor of the local assembly, Durham went before the congregation on Sunday morning and asked the people to *vote* (the gall of the man!!) on whether they wanted him to continue the work or turn it back to Seymour. Durham said only “ten or less” voted with Seymour.

So, obviously the conviction for heart-purity was still unsolidified in most of them, since most were swayed from their first faith and into one that avoided that narrow and difficult “death-to-self” road.

Feeling that he had no other recourse in the face of Durham's ungrateful and unbecoming conduct (ie: bald-faced usurpation), Seymour padlocked the doors to the Azusa Street Mission on May 2nd.

Durham's spin on Seymour's action is an eye-opener:

"...while we were preaching, praying, and seeking God in the Mission, Seymour had been scheming and planning as to how he could get possession of the building"...

Martin ponders the irony of Durham's interpretation of this lockout:

How inappropriate -Seymour accused of "scheming" to regain control of *his own pulpit* after his pastoral authority had been boldly usurped!

Durham even managed to drag race into the issue:

"When we came to the Mission Tuesday, we found that Seymour had influenced a few of the officers of the Mission, men of his own color, to stand with him, and they had locked and bolted the door."

Durham rented space elsewhere in Los Angeles and, taking many Azusa Street members and even a few leaders with him, he continued his meetings in town. The meetings were well-attended and much blessing was reported. Durham actually moved his ministry headquarters from Chicago to Los Angeles during this period.

But Durham didn't seem to be content to leave injury unaccompanied by insult, so in his Pentecostal Testimony periodical he slandered Seymour and his ministry with public lies:

"...God had shown me the truth concerning him. He does not care in the least for the work of the Lord...the power of God had left him entirely...he was no longer worthy of the confidence and respect of the saints...I have been the last of all the brethren...to give him up, and have always found an excuse for his failures and blunders... The circumstances have forced this most unpleasant duty on me."

In other words, Durham was telling his large readership that Seymour was a washed-up has-been spiritually and ministerially. This is the same William Seymour of whom Durham had gushed only four years earlier:

"Now just a word concerning Bro. Seymour, who is the leader of the movement under God: He is the meekest man I ever met. He walks and talks with God. His power is in his weakness. He seems to be as simple-hearted as a little child, and at the same time is so filled with God that you feel the love and power every time you get near him."

(We do not hear of Seymour any more after he went preaching across the country. Some say he fell into sin. This is unlikely to the extreme. Seymour was a black man, back when the "Christian" Klu Klux Klan was actively working to keep the former slaves from forgetting their place as dutiful sub-humans. "Uppity" blacks like Seymour often disappeared. I lived in the South for a while. Racism was unbelievably vicious even in the 1950's when my Canadian father bought some land in Taylor County Florida. There were no blacks there, because the "Florida Crackers" there would quickly gather a mob and run the hated black invader out. They openly boasted of it to us! Back in 1910 they were not so kind....)

Even some of Durham's staunchest supporters found that the tenor of his anti-second-blessing tirades made them uncomfortable. Frank Bartleman, an itinerant evangelist most remembered by us today as the chronicler of the Azusa Street Revival, found he had reached his limit, though he still admired Durham's public ministry and results.

"I left [Durham's] platform finally, not willing to stand for a spirit of retaliation. I felt I must keep clear of carnal strife and controversy...his word was coming to be almost law in the Pentecostal missions, even as far as the Atlantic Coast. Too much power is unsafe for any one man. The paper he instituted in connection with his work began to take on the nature of a carnal controversy, fighting the old

“second work of grace” theory. This, the spirit the Lord showed me He was about to stop.”

“Apparently the Lord was showing people in the opposition camp the same thing. The rancor escalated to the point where Pentecostal veteran Charles Parham (who never wavered from his strong support of Wesleyan sanctification -because he had it) weighed into the fray in early January 1912. He laid his life on the line before the Lord when he prayed this abjectly humble prayer of faith:

“If this man’s doctrine is true, let my life go out to prove it; but if our teaching on a definite grace of sanctification is true, let his life pay the forfeit.”

Of course, Charles knew exactly what he was doing, since he was dwelling in a better dimension of faith, he had to be convinced of it with all his being in order to pray this way. So he was simply asking the Lord with all his being, “Please bring this to an end, Lord!!!” Prevailing prayer is one of the blessings of being fully sanctified -when you ask persistently in fullness of faith -you can be assured that all heaven and earth will eventually move in answer!

In the June 1912 edition of his publication *The Apostolic Faith*, Parham declared:

“Durham, of Chicago, is now riding blindly to his fall. I want to say as a messenger of God, and the senior preacher of the Movement, that all men who seek leadership in this work and assume the power that alone belongs to the Messenger of the Covenant—the Holy Ghost, will fall...”

So Parham was saying this knowing exactly what was going to happen. He did not know how his prayer would be answered, but he knew full well that it would be answered in full before long. This sort of thing had happened before.

It must have caught everyone off guard when Durham—in the prime of his life and just short of his fortieth birthday—died suddenly on July 7th of that same year. Says James R. Goff, Jr., one of Parham’s biographers, “Parham felt that God had properly answered his prayer.” Foes of Durham and his “Finished Work” teaching were sobered, no doubt, but rejoiced because their cause and doctrine was exonerated and vindicated. Durham’s (blind) supporters, if they gave the timing of Durham’s death any thought at all, didn’t admit to seeing anything ominous in it. They gave him a memorial service with glowing eulogies and ample tributes.

Charles Parham said:

“The diabolical end and purpose of his Satanic majesty, in perpetuating Durhamism on the world, in repudiating sanctification as a definite work of grace, has now clearly been revealed. By seeking to destroy the grace of sanctification he is seeking to efface the only grace of God to make us overcomers, and thereby hinder necessary preparation for Redemption. Let all who have been deceived thereby humble themselves and seek restoration to “this grace wherein we stand” (Romans 5:2), as you cannot receive the real Pentecost (a pure heart, along with signs and wonders such as tongues) on an unsanctified life.”

And what would have happened without Durham's piracy? Well, after a while Charles would have noticed that unsanctified souls were healing the sick, and walking around full of the Spirit even though their hearts were still impure! He would have seen the obvious, despite his natural bias towards saying that sanctification must come first. He would have humbly asked God about it and the Lord would have shown him Acts 10:5 and unsanctified Cornelius. And just perhaps the message of holiness would still be taught in Pentecostal churches, so that all these moral failures would not be the norm for us to endure.

To be fair, all the parties concerned were not quite sure how to relate to this new better access to the Holy Spirit. What is the proper response of a Godly man to uncertainty? He waits. And He keeps on waiting and actively asking the Lord until the Lord provides the required light. Parham seems to have

been doing this until the vicious predations of Durham became too great to ignore, even though he still did not understand the role of Holy Spirit and gifts among the unsanctified. Remarkably, the few remaining Holiness believers still don't! Perhaps we can see why Paul spent such effort to reach people who had never heard the gospel before. It is so much easier for people to learn, than it is to unlearn and then learn correctly. People tend to carve their initial beliefs into stone.

Durham's spiritual heirs—the Assemblies of God, the Foursquare Church, and others—all continue to pay tribute to Durham as the spiritual and theological innovator and father of their belief system regarding sanctification. They became more magnanimous toward their second-blessing brethren, and the issue now seems to garner little interest, except perhaps among historians. Now the majority of Pentecostals have never even heard about the way to obtain heart-purity.

(Durham was a rare kind of deceiver. The garden variety is common, not Durham. See page 11 for some observations regarding this variety.)

The Result

So here we are a full century later. And still heart-purity is missing from the popular church stage. And without heart-purity what do we have? *Naturally, we have perennial heart-impurity institutionalized!*

During the late forties and into the fifties we had the famous “Voice of Healing” movement. Scores of self-proclaimed healing evangelists criss-crossed the world with their healing tents and healing revivals. But what was the final end of the movement? The healing evangelists did not get cleansed of their own carnality, and so along with fame came fortune and opportunity -and instead were dragged down into grossly carnal sins. After their meetings, they would go drinking, or would have affairs. Many became so popular that they started to believe their own wildly inflated advertising. Alexander Dowie was eventually forced by the abundance of fame and miracles to conclude that he was in fact, “Elijah” returned again, as his followers claimed. It was only logical.

A sanctified Dowie would have been too busy praying to listen to such childish chatter, let alone consider it for a moment. But he never had a chance for this. The Holiness message was no longer available.

It cannot be denied that some were truly remarkable ministries that were far beyond any easy explanation for their power, but were they Elijah? Well, we will find out when we meet them above....

Again and again even now big ministries rise into prominence and fame and proceed to fall into sin. This happens with such monotonous regularity, that you can almost set your calendar by it by one or another embarrassing scandal.

There is still Earl Paulk (80) of Atlanta, Ga., who has called himself an apostle for years. It has now been proven by DNA testing that his brother's son (Paulk's nephew) and heir to the ministry is actually Paulk's illegitimate son! Some apostle! There were plenty of red faces to go around, as the newspapers testify.

See: <http://www.msnbc.msn.com/id/21888916/>

Of course, he easily explains it away by saying that they were being “human”. No doubt they were. But surely as Christians we are called to walk above that carnal garbage!?!? No wonder believers these days get so little respect ...

And of course, Todd Bentley proved himself to be "human" also, when he left off raising the dead to utterly destroy the trust of his wife and children by running off with an immoral "Christian" temptress! The new "couple" are now being "rehabilitated" by Rick Joyner, along with the miracle-working false prophet Paul Cain who has since been revealed to be a veteran secret sodomite. Will Rick "rehabilitate" Todd's abandoned wife also? How about Todd's thoroughly disillusioned children? Will he "rehabilitate" them?

Of course, actual heart-holiness never becomes part of the dynamic because nobody believes in it anymore. Endless easy band-aids suffice.

Meanwhile, it goes on and on.... Of course, we know better than God since we are nicer than He is. Judgment and expulsion is so very out of fashion. It is too nasty for decent people. People would talk...

What was Durham's sin that made him worthy of God's judgment? (See the End Note.) He made all the above abominations possible by reviling true Holiness and purity of heart and exhorting multitudes to follow his example.

The Biblical Standard

Bible standards of behavior have always stood apart from those of the common crowd. Let's look more closely at those standards:

“1 ¶ It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles--that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. 3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 ¶ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 9 ¶ I wrote to you in my epistle not to keep company with sexually immoral people. 10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person. 12 For what have I to do with judging those also who are outside? Do you not judge those who are inside? 13 But those who are outside God judges. Therefore "put away from yourselves the evil person." (NKJV)

Notes:

The above mentions "Gentile behaviour". What behaviour is this? (this section is interesting in today's world that has embraced so many unchristian beliefs, but basically off topic)

Hinduism and Polygamy: Hindu view on Polygamy

from: www.hinduwebsite.com

Polygamy and polyandry were prevalent in ancient India, but it is doubtful whether they were ever popular in the public opinion. It was practiced mostly by the warrior castes and rich merchants. Many Hindu gods are also depicted as polygamous, with two or more wives. The goddesses are not actually wives in the physical sense but pure universal energies who assist their "gods" to maintain dharma (good order) in the universe. They do not possess physical bodies, though it is believed that they can appear in human form if they want to. Present day Hindus consider both polygamy and polyandry primitive and archaic, (after 400 years of moralistic British influence) -remnants of an old society that still haunt the lives of a few unfortunate victims. In India today Hindus acknowledge polygamy as both illegal and immoral.

If we study the history of ancient India, we realize that polygamy and polyandry (rich men could easily support several wives, while in very poor areas it took several men to support just one) were practiced by the rich and the powerful, while the sages and seers were strictly monogamous or completely celibate. We also notice that whether it was in the past or in the present, polygamy was never a popular practice in the public opinion.

Hinduism does not favor Polygamy

Hindu scriptures describe the family as a social institution, and at the same time as an integral part of this illusory world. In the ultimate sense the institution family is meant to keep each individual chained to the world of illusion. The relationships in the family are meant to develop attachment, selfishness and desires. In the end these relationships really do not last and each individual in it is left to himself.

Hinduism therefore rightly describes the family as an illusion (samsara maya). A family is a coming together of different souls, each having his or her own distinct spiritual agenda and final destiny. Some relationships may last for some lives, but they would not stay for ever. On the cosmic scale each soul has to tread its own path and find its own salvation. The family relationships are in a way a great distraction, because they develop attachment and delay the liberation of the of the soul. What is true and what makes life meaningful is our relationship with God, because in the real sense the hidden self is nothing but God only. Hinduism therefore exhorts every individual to be wary of the illusory nature of the family and develop an divine oriented attitude while performing their obligatory duties as a sacrifice to God.

If family itself is an instrument of maya, polygamy makes it more difficult for an individual to break out of his illusions. Spiritually therefore polygamy is the least desirable option for an individual to pursue.

Courtesy to www.hinduwebsite.com

(Before I was saved, I became an adept in spiritual Yoga while adventuring in the Orient and south Pacific. I learned that Hinduism and Buddhism are actually very scientific in their own way. Buddhism was a reform movement within Hinduism to get back to those scientific roots and away from the choking kudzu of superstition and animism. Apart from this superstition their "gods" are actually the personification of objective "natural principles" that are found in objective reality. So, in fact Hindus and Buddhists have no awareness of God at all in any sense that we would use. They of course, would argue passionately that the reverse is true, since they don't have the context of experience to fit Christian concepts into. Just like all unsaved people to one degree or another.

Their applied science is used to concentrate the mind so that they can develop a higher consciousness,

just as Hatha Yoga is used to optimize the body. And it works! -but there is still no relationship with God there. -unless you go on to seek Him as I did. But you cannot have both this “higher consciousness” and Godliness, since they are mutually exclusive since the former is in essence tremendously self-conscious. For instance, a drunken man can also be said to be in an altered state of consciousness. But that drunken state is probably too reduced in capability to embrace God with. An elevated yogic consciousness is too essentially self-aware for this.

But even today in more primitive tribal societies such as found in coastal Melanesia, there are still quite different standards. Unmarried teenagers are usually quite promiscuous. Some men have several wives as one of their privileges. (8 are legal) The man I met had six and looked more care-worn than happy. I stayed over night with a man in the new Guinea Highlands who had eight. He acted more like a small chief than a husband. He cared for those in his charge and so tried to get me to stay and be their teacher (before schools were available there), but I couldn't since was just Godlessly adventuring through.

Some African societies even today do not consider a woman to be a good possible wife if she has not already acquired at least one child to prove her fertility!!

Moslem societies on the other hand keep a close watch on their teenagers, but often quietly allow the adult wealthy to have special privileges, in one way or another.

Powerful Roman men would often keep young pre-pubescent boys around for sexual pleasure. Apparently there was quite a well-developed homosexual subculture in ancient Greece and Rome. See: http://www.ipce.info/library_3/files/antiquity.htm#Boeotian In times before the Law, taboos were fewer, and very different than now!.

“of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.” 1Tim. 1:20 “Blasphemy” became taboo, while before it was just regular life.

Today's Pentecostal Sects

All Pentecostal sects are based upon the assumption that “being filled with with the Holy Spirit” is a separate work of grace subsequent to salvation. Experientially, this certainly seems to be true, while in fact the initial salvation work comes to various people in various degrees of power, because various degrees of faith are used to obtain it. Some leap straight into their salvation with signs and wonders following. I should know. That's how it worked for me back in 1971. No separate work was ever needed because I was already filled with the Spirit and speaking in tongues.

I needed a Bible and some teaching so I could understand what was going on. I needed to be baptized to recognize what had occurred. I needed fellowship with other active believers. That was about it.

But all of Durhamism is a triumph of advertising over reality. Everybody who is born again receives the Spirit, some need to stir their faith into better activity to set the Spirit free within, others do not. It is as simple as that. (Durhamism was the root for all today's Pentecostal sects.)

The enclosed article describes how this advertising grows and spreads like Dandelions (or Kudzu) to crowd out everything else.

The Systematizing Deception

by George Davis and Michael Clark

from www.stormharvest.com

In Ephesians 4:14 and 15, Paul sets forth a contrast between truth and deception. Truth is represented by the following words, “[that] you may grow up into [eis] him in all things.” Deception is described by the words, “.tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, by which they lie in wait to deceive.” The words, “by which they lie in wait to deceive” take on an entirely different meaning in the Wescott-Hort Interlinear. [TOWARD] [THE] [WITH-WAY (systematizing)] [OF-THE] [STRAYING (deception)] (Ephesians 4:14 Westcott-Hort) Ephesians 4:14. This passage would more correctly read, “so that we may no longer be minors, tossed to and fro and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception.” Darby translates this passage similarly. In order that we may be no longer babes, tossed and carried about by every wind of **that** teaching which is in the sleight of men, in unprincipled cunning with a view to systematized error. (Ephesians 4:14 Darby) Vincent’s Word Studies captures the entire thought in two words, “Error organizes.” The King James rendition, “lie in wait,” is represented in the Greek text by the compound word *methodeia*, which means “a deliberate planning or system.” Our word “method” comes from this Greek word. Kittel comments, “It first has the sense ‘to treat methodically, to handle according to plan. . .’” Through 1900 years of ecclesiastical conditioning, we have come to view order as a key component of truth. Along with the unbiblical axiom of “cleanliness is next to godliness” we have placed “orderliness is next to godliness.” We often hear that God is not the author of confusion, but error and deception are not random or chaotic. In fact, organization is the chief power of deception. According to Jesus, everyone who is born of the Spirit is like the wind (John 3:8), not subject to systematic control, but into the flow of the Spirit. In countless verbal and practical ways, religion daily declares Christ’s teaching here to be false, instead teaching that adherence to rigid denominational teaching is the only safe way to avoid deception. Order is no indicator of truth. In fact, deception is more structured than truth. Russia under Stalin and Germany under Hitler had rigid order and systematic teaching under the systems of Communism and Nazism. Both claimed to exist for the good of the collective masses. Error always organizes and the greater the deception the more systematized it becomes. It is no wonder that as we near the end of all things, a global government is emerging that by all appearances will make Hitler and Stalin look like choir boys. Phrases like global sustainability, global economy, and global warming are driven into our heads by the controlled media. Carnal men take the dynamics of the Spirit and make a static, systematic organization out of it. What starts out as a dynamic life force becomes a hollow form of godliness. This sham displaces the power of God to bring about a true inward change in the individual, the only starting place. You cannot force men to make moral decisions by writ of law. It is in our Adamic nature to systematize legal structures so that we can cast off the restraint of the Spirit of God! David wrote, “But you have cast off and abhorred, you have been angry with your anointed. You have made void the covenant of your servant: you have profaned his crown by casting it to the ground” (Psalms 89:38-39 KJ2000). Hosea wrote, “Israel has cast off the thing that is good: the enemy shall pursue him. They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols that they may be cut off” (Hosea 8:3-4 KJ2000). This is why the living word of God is constantly cutting away the soulish counterfeit life that seeks to replace the true life of the Spirit. Which will it be--the soulish counterfeit or the true life of the Spirit? One will displace the other.

The Underlying Misconception

The foundational misconception behind all systemic deception is the idea that order brings life. We see this lived out all around us in religious circles today. You can hear it in virtually every sermon. If you do the right things passionately enough and long enough God will see your faithfulness and bless you. Everything is about achieving the proper God-pleasing form-building according to the pattern, yet they reject the one Pattern that the Father has set before us. Jesus is the Pattern! Order does not bring life. Divine life brings God-pleasing form and functionality that is consistent with His nature.

John put it this way, “In him was life, and the life was the light of men” (John 1:4 RSV). The life is in Him and that Life is the only Light that men can accurately see by! Out of Life comes light. He

has been made unto us wisdom (1 Corinthians 1: 29). True wisdom and knowledge flows, moment by moment, from divine life. There is no other source for it. All so-called “wisdom” that does not proceed from the Father of light is not light but is artificial, earthly, sensual and ultimately, devilish (see James 3:13-15).

Source determines everything. If the source is the souls of men the best you can have is a poor counterfeit of the Real. “Figs are not gathered from thorns, nor are grapes picked from a bramble bush” (Luke 6:44 NRSV). Or as Gerhard Kittel succinctly put it, “Life stands always under the question of its origin and goal.”

The Soulsh Counterfeit

The Pharisees give us a clear example of the cause and effect of the soulsh counterfeit.

Under the old dispensation the law was binding but it was not binding enough to suit the Pharisees. No. They set themselves to give the demands of the law an even greater structure and definition as it applied to the daily life of Israel. At the heart of this effort was the twofold lust to distinguish themselves and control the people in the name of God. Soon they had written volumes of commentaries that they placed on the shoulders of the people-heavy burdens that they refused to remove-systematized error. What was the end of this error? Error always results in one thing-shutting up the kingdom of heaven against men. Jesus addressed this deception head on. “But woe to you, scribes and Pharisees, hypocrites! Because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in” (Matthew 23:13 RSV).

What this deception amounts to is simply the replacing of one order with another-the replacing of divine order (the rule of God) with human order- the true life and leading of the Spirit vs. the soulsh counterfeit enforced by men. Human order always has the affect of shutting people away from God’s rule through intermediary interference. Though the Bible has much to say about the necessity of living by and walking in the Spirit, these self-appointed mediators will not permit something so haphazard to occur on their watch. They are not going into God’s kingdom and neither is anyone else! Though they speak of God and His kingdom in glowing terms they are the enemies of the direct rule of God.

Everything that man does in the name of religion is diabolically designed to supplant the order of God’s Spirit, to replace the order of life with another system, order and head. In this carnal order all things are held together organizationally, by ecclesiastical heads in a diocese system governed by a religious hierarchy. Judaism and Islam have their own counterparts as well and are equally as hateful in their orthodox form to all who do not believe as they do. The wars that are being waged on the earth today are powered by systematized deception. The very definition of the word religion-to rebind-is what drives these religious sects.

The early church lived by a different order altogether. In God’s order Paul wrote, “And he [Jesus] is before all things, and by him all things are held together” (Colossians 1:15-17 KJ2000). The whole universe is held or bound together by Jesus alone, not men. Carnal men seek to rebind them to another, the master of systematized deception.

God’s Respect for the Human Will

At the heart of God’s order is a respect for the human will. God does not impose or force his will upon anyone. The height of the human will is willingness, not reluctance, not begrudging-ness but a voluntary response to His love. Through sharing His perspective and communicating His passion by His Spirit, He seeks to bring believers into His viewpoint until both wills become one. “Come now let us reason together says the Lord.” In short, He works in us both to will and do of His good pleasure and when His work in us is finished, His good pleasure is our good pleasure. The order of God is based on union (“Emanuel – God with us”) and revelation, not a mindless objective obedience. We will know if we press on to know the Lord (see Hosea 6:3). In other words, if we know the Lord, we know all we need to know. Truly the gospel of the New Testament is God introducing Himself through His Son. It is through contact with Him that we learn Him and come

to know our Father in a greater and living way. As we are in union with Him we are taught by Him. Anything else is deception because it leads people to think that they have a relationship with God when they do not. They have a purely platonic understanding of God-not founded in reality. So much of what goes on in the name of preaching and teaching is nothing more than theorizing what God is like and what His will is. Instead it should be encouraging people to seek our Father with all their hearts. Jesus taught the disciples to pray, "Our Father," not "Great God in heaven." All through the gospels the orthodox Jews used the phrases "our father David, our father Abraham, our father Jacob," but in their deception they could not conceive of the God of the universe as their Father. And because Jesus referred to God as His Father they wanted to kill Him. The order of the kosmos (the rudimentary principles of the world) is designed to manipulate and bypass human volition. Though God holds the human will in the highest regard, man does not. In man's mind the bottom line is always the chief consideration. Therefore the end justifies the means. He wants results and so tends to despise what God values, running rough shod over the wills of his fellow men.

The point we want to make here is simply this, methodology and systematizing are not "next to godliness" but rather man's soulish substitutes for life and growth-growing up into Him. We say substitutes because methodology and Divine Life are intrinsically opposed to one another because of their entirely different origins and births. You cannot mix the two. The former is of the world and is controlled by its mode of government--the rudimentary principles of this world. The latter is of a heavenly origin and is exclusively born and guided from heaven through God's Spirit. We see this dependency upon the Spirit lived out by the early Church in the Book of Acts. Before long, though, they began to leave the divine order and turn again to the rudimentary principles of the world. Remember the Greek word for world is kosmos which means a system. Paul addressed this carnal tendency to leave the divine order and return to the governing principles of the world in virtually every one of his letters. He asked the foolish Galatians, "Who has bewitched you. . . Having begun in the Spirit, are you now completed in the flesh?" (See Galatians 3). These foolish Galatians were trading life for systematized error, the overtly rigid order of the Judaizers. We get an even clearer perspective from Paul's warning to the Colossians. Please note the contrast.

"Let no one rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind, and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth. If you died with Christ from the elements of the world, [kosmos – system] why, as though living in the world, do you subject yourselves to ordinances, (21) "Don't handle, nor taste, nor touch" (all of which perish with use), according to the precepts and doctrines of men? Which things indeed appear like wisdom in self-imposed worship, and humility, and severity to the body; but aren't of any value against the indulgence of the flesh." (Colossians 2:18-23 WEB)

The general direction of error is always toward rigidity, captivity, tyranny and loss. It is diabolically designed to keep you from something -to shut up the kingdom of God from you. Hence Paul's exhortation, "Let no one rob you of your prize." He goes on to say what the prize is and the method that the thief (Satan) uses to rob believers of that. The prize is Christ and involvement in His Body. His Body is divinely knit together and as a result, grows with God's growth. What does the prince of this world use to rob believers? He tries to separate us from divine life by subjugating us to ordinances and in doing so he entices us onto earthly, unholy ground controlled by men in league with Satan. He deceives us into living by our soul-life (psuchikos) and attempting to finish what God has started in us by means of the flesh.

Now in the annals of the Holiness Movement sudden death in opposers has happened quite a few times. The one enclosed is from "Pioneer Days of the Holiness Movement" page 13 -on the

History page:

A PREACHER PRAYED TO DEATH

The above was the big headline in the Paris Daily Advocate when the death of a certain Campbellite preacher was announced, who suddenly died after publicly denouncing these “second blessing fanatics.” This preacher was a Greek scholar and a college graduate, and was the pastor of a strong church near where one of these mighty meetings was held. Many of his members were gloriously converted and sanctified. This enraged the pastor and he would attend these meetings and publicly call down these young preachers while they were preaching. He would take advantage of the free testimony services and quote Scripture, and ridicule these ignorant boys for preaching this second blessing heresy. He would tell the people that he was a college graduate, and that he had read the Bible through thirty-six times, and that he had never seen the second blessing even hinted at.

One Sunday afternoon, at one of these testimony services, he was especially enraged, and upbraided these ignorant boys for deluding the people with hypnotism and the black art, and while on his feet announced that on the next Sunday at 11 o'clock he would preach a sermon on Bible holiness at his church, and show from the Scriptures that these boys were heretics and fanatics, and that the second blessing was all a delusion of the Devil.

Sister Walker called the people to prayer, and a spirit of prayer fell on the saints of God, who groaned out their hearts for God to spare them from the hands of this boasting Goliath, and to save the cause of holiness that was so blessing the country. A prayer some what like that in Acts 4:29: “Now Lord, behold their threatenings: and grant unto thy servants, that they may with all boldness speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of thy holy child Jesus.”

And while they prayed the power of God fell on them, and the preacher arose and left the tent in a rage, charging them with blasphemy. On his way home he was taken very sick and grew worse until Friday night he died, and on Sunday at 11 a. m., the very hour that he was to have preached his sermon on scriptural holiness, his funeral was conducted in his church. A great concourse of people attended his funeral with sad countenances and bowed heads. Among them was Rev. F. W. Johnson, now District Superintendent of the Tennessee District..”Great fear fell on all the people,” and not a dog moved his tongue against the holiness movement for many days. When crowds would congregate around the towns in that section, and any one even seemed to mock holiness, some sinner would at once remonstrate, “Better look out, remember that Campbellite preacher.” All Red River and Bowie counties were mightily stirred by these great revivals, and thousands of people attended these meetings. Meetings were held at Dalby Springs, Hubbards Chapel, Coleman Springs, Dekalb, New Boston, Cuthand, Box Elder, Clarksville, and many other places during these two years.

Also see: “Crossing the Deadline” (at the bottom of the “Wisdom” page) -which is a collection of scary anecdotes of those who made the wrong choice for salvation -or for sanctification.

Salvation is His saving power being applied, while sanctification is His keeping power being applied. The former, without the latter, is a frail thing. The soul might make it, and he might not. The one abiding in Him already, has already made it if he just stays where he is. (This is not tough at all. You have heart for nothing else. Earnest Seeker)

General Observations

It would be presumptuous to go as far as to “lay blame” for the train wreck that followed Asuza Street. We weren't there, and even those who were would not really know what was going on, And they had no idea of what God's place for being filled with the Spirit versus obtaining His Rest were. As a matter of fact few understand even today, because so few enjoy both or have read this account. And almost all players have given their souls to the denomination of their choosing -so that they are obligated to limit themselves to the “acceptable” views of their sect.

Being filled with the Spirit comes right along with salvation if the soul is adequately broken and desperate. But most often churches pick green apples. What do I mean by this? Evangelists are eager to show their worth by keeping the altar rail lined. Endless times I have heard at the end of a service, “Now while the organ softly plays and the Spirit moves, just lift your hand if Jaysus is telling YOU to come home. Do I see a hand foe Jaysus? Just come down to the altar and give your life to Hium..... Will someone help that one? And that one?”

Help? So their legs are broken? No, they need help because they are not fully ready.

So it is that souls who are still in the midst of getting ready to come are coerced to come NOW. Yes, they will come, but so will their remaining doubts and fears come with them. If they were left on the vine until they were desperate, they will fully come when they are ripe, and then they are likely to have a much more satisfactory experience that includes tongues with signs and wonders following -without any need for further intervention. That's how I came to the Lord. I was really, really ready, and then the Lord appeared to me with His Presence and His audible voice. I was so overwhelmed by His glory that nobody had to talk me through anything -instead all they had to help me home since I was so out of it. And I could not speak for three weeks afterwards!

By naturally sharing the Spirit-fire of this over whelming first love, I brought many friends to the Lord. I was also highly motivated to dig into the Word to establish myself. I did not really need teaching; I needed a constant diet of Bible and fellowship. I carried a pocket Bible with me everywhere, so that when I had a minute to spare, out came the Bible. And all of this just fell into the hands of the fellowship I joined -free gratis.

In contrast, His Rest is only for souls who are already soundly saved. It removes the hidden root cause of your former sins so that you can KEEP your salvation without compromise of any sort. It does not give you anything new. Your salvation is instead taken and placed upon a sure foundation of a clean heart so that it becomes UNSHAKEABLE. With such a foundation no effort is needs to be expended to “Pray for yourself”. All your efforts are free to be used for others.

With hindsight we can make some further careful observations:

1. The flood of Baptists who became “Durhamites” were acting true to form. As you read above, you will see that Baptists have a very long history of breaking away to follow various charismatic leaders.
2. These Durhamites were after more from God -and they got it using the time-tested but gory methods of direct action.

We can also make observations about the Holiness Movement.

1. Parham and Seymour, the original Holiness leaders were responsible to continue promoting and disseminating the grace of His Rest. They did this in the only way that made sense to them -by

pronouncing that the way into signs and wonders was through a cleansed heart, so that these gifts could be used responsibly to the edification of all without getting puffed up or going off into fanaticism.

2. Obtaining the gifts is fairly swift and straightforward in comparison to His Rest. The Durhamites wanted it now without any further delay, so they took direct action to get what they wanted. They needed no “gate-keepers” to keep them away from the signs and wonders!!
3. If this situation had been allowed more time, it would have easily resolved itself. But carnal impatience and ambition took the day instead. They took over the Asuza Street outreach carnally, and are carnal still. None of the leaders yet knew that being Spirit-filled and entering His Rest are two separate works and people can obtain them as they are ready -in any order. If given more time it would have become obvious that there was no issue here at all.

None of the old Holiness people had our new “speaking in tongues”, or the palpable presence of the Holy Spirit with signs following in the same way, so they mistook it for some great thing when in fact it is an essential part of the saving foundation of a living faith. Similarly, gasoline can be difficult to ignite without octane in it, especially on cold mornings. Without, it still has power but much of its potential remains unrealized.

They had a firm “unshakable faith”, usually without the fascinating fireworks, but many of them too hungered after the fireworks to enhance their experience and usefulness in reaching out to the lost. But signs and wonders were not completely unknown. These were devout Christians after all. Just read enough of the “testimonial” page, and you will see.

Our present situation is that His Rest is still virtually unknown. Meanwhile many Pentecostal sects are shouting aloud ever more triumphalist words -without any increase in actual triumph in evidence. To the contrary, deception seems to be spreading luxuriantly. Great swelling prophecies abound. We hear of prophets and apostles. Are they the real thing, or just another crop of opportunists seeking the adulation -and cash of the gullible? Who can tell amidst all the strident hubub? Many claim, few deliver.

The signs and wonders were given to help the lost and new believers establish themselves in the faith. It seems to me that for some years they have been primarily used to fuel a frenzied building boom of resplendent church buildings -just like the fraudulent “indulgences” built the Vatican.

It's gold was brutally torn from murdered New World fingers by the “devout” Spanish. Why have one set of standards when you can have the greater freedom provided by two?

[from the Enter His Rest website](#)