

The Pentecostal Movement

The term "Pentecostal" has been appropriated in recent years by a large number of religious sects who claim to have the baptism of the Holy Ghost as it was given in the early out-pouring of, the Spirit on the Day of Pentecost (Acts 2:1-4). Many of these are known as "Pentecostal Assemblies," although they have no common head or creed. Some have adopted the name, "Church of God," while a few have pirated the name, "Apostolic Faith." But whatever the name or creed may be, since they have this one thing in common that they claim the Pentecostal power of the early church, they may be put in the category of the "Pentecostal movement."

The Departure from the Faith

Many persons who are uninformed have erroneously confused this Pentecostal movement with the Apostolic Faith, and they seem to think there is little or no difference between the two.- We wish therefore to state that there is nothing in common between the Apostolic Faith, with Headquarters at Sixth and Burnside, Portland, Oregon, and many of the numerous sects found in the Pentecostal movement. The doctrines of the Apostolic Faith stand today as they were received in the latter outpouring of the Spirit in 1906. Not one of its teachings, from the least to the greatest, has been changed in the smallest degree. On the other hand, the departures from the original standard of the faith on the part of the Pentecostal movement are too numerous to chronicle.

Some departures on the part of the Pentecostal movement are such glaring violations of the fundamental teachings of the Bible that they cannot be passed over in silence. That which has characterized many of the branches of the so-called Pentecostal movement from the beginning has been false doctrine; and among these various departures from the faith maybe mentioned: "one work of grace," "the finished work of Calvary," "new light," "new issue," and the "Jesus only" doctrines.

The Denial of Sanctification

When God poured out His Spirit in 1906, as on the Day of Pentecost, and the baptism of the Holy Ghost, was restored to the Church, none received this glorious experience save those who were first sanctified wholly — by a second, definite work of grace. The Holy Ghost, the third Person of the Trinity, will come and abide only in a clean, sanctified temple. But, as might be expected, Satan came also, and presently there arose a certain "prophet" who forthwith resurrected that ancient heresy of Count Zinzendorf, against which John Wesley contended two-centuries ago.

This Zinzendorf, a religious leader of Germany, contrary to Wesley's teachings, maintained that one is sanctified when he is justified instead of being sanctified by a second, definite work of grace, as Wesley taught it, as the Bible teaches it, and as the Apostolic Faith teaches it today. It has always been the devil's tactics to counterfeit the truth; and those who fell into his trap and accepted this heresy of "one work of grace" sought the baptism without being sanctified, with the result that they received a false experience.

Closely allied with the Pentecostal movement is the so-called Foursquare gospel. This name, "Foursquare," it has been reported, was derived from the circumstance that the basic doctrines upon which the work was founded happened to be four in number: namely, justification, the baptism of the Holy Ghost, divine healing, and the coming of the Lord. There is obviously, then, no place in this system of belief for sanctification as one of its fundamental doctrines, neither is it included as such in the compendium of faith of that organization.

Sanctification is one of the fundamental teachings of the Bible. No thoughtful student of God's Word need proceed very far without perceiving that purity of heart, a sanctified life, and a holy walk stand out in bold letters on nearly every page of Scripture. The subject is dwelt upon most fully in both the Old and New Testaments. Sanctification is set forth as the distinguishing mark of the Church of Christ: "Husbands, love your wives, even as Christ also loved the church, and gave himself • for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

This work of grace is typified in the Old Testament by the rite of, circumcision, a mark which distinguished the Israelites from all other nations. And no uncircumcised person was allowed in the congregation of Israel. Neither shall any unholy person be found in the congregation of Heaven, "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? **He that hath clean hands, and a pure heart**" (Psalm 24:3, 4). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

And this great work of sanctification, purity of heart, the preparation of the Bride of Christ, holiness in the life, "without which no man shall see the Lord" — most of the Pentecostal sects pass over, some even with malice and scorn. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:28, 29). Let those who reject sanctification answer - that question.

(Tracts dealing with these subjects in full may be had by writing to us.)

On the Road to Apostasy

- Beginning with this departure from the Word concerning the doctrine of sanctification, the Pentecostal movement, as might be expected, has opened the door for every form of false doctrine. They have added one crooked doctrine after another to their various creeds, until today the entire movement is honey combed with conflicting beliefs, and their congregations in many instances are rife with wildfire and fanaticism. Many profess to have the baptism of the Holy Ghost; they claim the gifts of the Spirit; they • speak in what are allegedly "unknown tongues" and then live lives that are a reproach to the name of Christianity -- even tolerating ministers in their midst with two and three living companions.

Having discarded the Word as the Christian's only infallible guide, they receive new "revelations," they claim, from Heaven direct. Many of their ministers practice "taking up serpents" in an effort to demonstrate that the signs are following their ministry; they engage in what they term the "holy dance" and many other fanatical practices that anyone should know are unscriptural and should have no place in the pure and holy Gospel which Jesus Christ brought to this world.

There are, without doubt, honest seekers to be found in this movement — hungry souls who have never come in contact with the truth. For such we have the sincerest sympathy. A sane, wholesome Gospel, that is founded upon the Word of God, usually makes an immediate appeal to this class, when once they come into the light of it: There are also a few congregations, going under the name of Pentecostal, which have tried to hold to the truth and have not been partakers of the evils attending the movement at large. And for them there is also hope.

Many of the Pentecostal assemblies have well fulfilled the prophecy of the Apostle Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Timothy 4:1). Their ministers, as "angels of light," have preached a heretical, compromise gospel which has spread like a withering blight over many lands, extinguishing every spark of spirituality in the communities where it has penetrated.

The "falling away" of which Paul admonished the Thessalonians (II Thessalonians 2:3) is here. The great apostasy is upon us. The Apostle, while awaiting execution in a Roman prison, importuned Timothy to take up the task which his departure was leaving unfinished: "Preach the word; be instant in season; out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine" (II Timothy 4:2, 3). We can say today the time has come when they will not endure sound doctrine.

In this age of apostasy and compromise this, challenge confronts every true minister and layman who has a love for the Truth in his heart. Beloved, lay hold of Sound Doctrine and consistent Christian living with your whole heart and soul — for the "time is at hand"!

"Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). 3