

WATCHMAN'S TEACHING LETTER

Monthly Letter #134; June, 2009 By: Teacher Clifton A. Emahiser
1012 N. Vine Street, Fostoria, Ohio 44830; Ph. (419)435-2836

Fax (419)435-7571; E-mail caemahiser@sbcglobal.net

TO THOSE WHOM THE COVENANT BELONGS

A NON-UNIVERSAL CULTURE AWARENESS INSTRUCTIONAL PUBLICATION

This is a non-copyrighted teaching letter.
Please feel free to make as many copies as you wish, but not to edit.

A MONTHLY TEACHING LETTER

This is my one hundred thirty-fourth monthly teaching letter and continues my twelfth year of publication. This is another in a series on the apostle Paul. In the last three lessons of this series it has been clearly demonstrated that Paul never taught a "secret rapture" of the church. To suggest such a thing is to accuse Paul of following Satan's agenda! It has been well-demonstrated with the secret rapture lie, along with its Siamese twin "classic pentecostalism" (which is not the Pentecostalism of Acts chapter 2), that the history of these teachings have their source from among the very enemies of the Body of Christ. I used to believe in the secret rapture, and pentecostalism to a somewhat lesser degree than the pentecostal churches. And although the Evangelical and Nazarene churches to which I belonged didn't get involved in the tongues business, I have seen almost everything else the pentecostals promote. I spell it with a small "p" as it has nothing to do with Biblical Pentecostalism!

This is what I stated in WTL #131 concerning the doctrine of futurism: "Thus, the Jesuit priest Ribera's writings influenced the Jesuit priest Lacunza; Lacunza influenced Irving; Irving influenced Darby; Darby influenced Scofield; Scofield and Darby influenced D.L. Moody, and Moody influenced the Pentecostal Movement; and the Pentecostal Movement influenced the Charismatic Movement, and I don't want to have the slightest part of this satanic plot dreamed-up, supported and perpetuated by Canaanite-jews."

I shall first address "classical pentecostalism": Classical pentecostalism began in the Midwest in 1901 at the Bethel Bible College, Topeka, Kansas, where Charles Fox Parham and his students in attendance came to the conclusion that the baptism by the Spirit was subsequent to sanctification with the accompanying tangible evidence of tongues. This teaching was in the Apostolic Faith Church and it was earlier called the "Latter Rain Movement" and spread in the Midwest on the wings of other apostolic gifts, particularly healing. It branched out to Houston, Texas where William J. Seymour was attracted to Parham's Bible school and became an advocate of a "third blessing".

From Houston, the focal point of the movement shifted to Los Angeles with national headlines, through the labor of the negro William J. Seymour. It is the story of

the so-called “revival” in Los Angeles on Azusa Street that captures our attention in this case. The principal character is, of course, William J. Seymour, and the location is the multicultural industrial area of Los Angeles, Bonnie Brae street and Azusa street. Let us begin by saying something of William J. Seymour, and the focus of the time will certainly be upon the three year international beginning of classical pentecostalism in the so-called Azusa revivals in Los Angeles from 1906 through 1909. Let us not merely talk about the Azusa Street revival with William J. Seymour, and the international beginnings of the movement, but reflect a bit upon the doctrines in a more precise way, and give a clear definition to the expression “classical pentecostalism”. This expression is a form of the charismatic movement. First, William J. Seymour, as previously indicated, the soon-to-be “apostle” of Azusa Street was the Louisiana born black preacher in Houston, Texas. He was attracted to the “holiness movement”. From the holiness concept, he was encouraged by Parham to attend his Houston Bible school where he came to believe in three works of grace, although admittedly he hadn’t experienced it personally. In fact, William J. Seymour will not claim the experience of Acts 2:4 until he goes to Los Angeles. While he was still a student at the Houston school, Miss Neely Terry from California, who befriended Seymour, the way became open for his initial contact with Los Angeles. Miss Terry belonged to a small negro holiness mission in Los Angeles that broke from the 2nd Baptist church and affiliated with the Pentecostal Church of the Nazarene. Miss Terry suggested that Seymour be invited to pastor the group.

Seymour’s work with women ministers continued. He was invited by Neely Terry, a negro holiness woman from Los Angeles, to pastor a holiness congregation in California which had been founded by Julia W. Hutchins. Seymour traveled to Los Angeles bearing the message that speaking in tongues was the necessary evidence of the pentecostal experience, but Hutchins rejected his preaching and locked him out. He found refuge in the home of Richard and Ruth Asberry on Bonnie Brae street, where he conducted several weeks of prayer meetings. There, on April 9, 1906, Seymour finally manifested the tongue-speaking experience he had promoted in his preaching. A revival broke out and crowds began to gather at the Bonnie Brae street residence and in the streets. He leased a vacant building at 312 Azusa street in Los Angeles from the Stevens African Methodist Episcopal Church (where several persons worshipping with him had formerly been members), a two story wooden structure located in a poor black neighborhood in Los Angeles, near some stables and a lumberyard. Within a few days, more than a thousand people were trying to enter the small mission building, and the Azusa street revival was underway. The core group consisted primarily of black female domestic workers, but over a period of three years, from 1906 to 1909, the revival drew people of every race, nationality, and culture. In Seymour’s own words, “the work began among the colored people. God baptized several sanctified was women with the Holy Ghost, who have been much used of Him.” [*sic Seymour’s grammar*]

Seymour interpreted the invitation to Los Angeles as a call of God, but which god? Seymour stated further, “It was the divine call that brought me from Houston, Texas to Los Angeles, the lord put it on the hearts of one of the saints in Los Angeles to write to me, and she felt the lord would have me come there, and I felt it was the

leading of the lord.” So he made his way from Parham and the Houston Bible Institute to Los Angeles. At that time, Los Angeles was a spreading, expanding city, tripling its population from 1900, having 100,000 people, to 1910 when it became a large city of 320,000. Half of the city were fresh immigrants, mostly from southern and eastern Europe.

Filling in more details concerning Seymour: The story of the 1906 Azusa Street Revival, which marks the beginning of pentecostalism as an international movement, offers a model of cooperative ministry and empowerment among the sexes, where authority and recognition are granted to either sex based upon the exercise of spiritual gifts. The early pentecostal movement was led by William J. Seymour, a man whose own life’s story reflects practically all major facets of the denominational racism experienced by black Christians in the United States. Born in Louisiana in 1878, Seymour was raised as a Baptist, as a young man joined a local black congregation of the Methodist Episcopal Church in Indianapolis, Indiana, and next was drawn to the Evening Light Saints, a name widely used at the time for the Church of God (Anderson, Indiana).

Other bits and pieces: Despite the work of various Wesleyan groups such as Parham’s and D.L. Moody’s revivals, the beginning of the widespread pentecostal movement in the United States is generally considered to have begun with Seymour’s Azusa Street revival. Thus, we are beginning to see how D.L. Moody fits into the equation.

More pieces of the story: It should be noted that what happened in Topeka was by no means the first incident of speaking in tongues in America. Numerous other groups regularly practiced glossolalia. What made Parham’s group unique was their insistence that tongues were the necessary evidence of Spirit-baptism. One of the more prominent outbreaks of tongues occurred in services conducted by Edward Irving at the Presbyterian Church on Regent’s Square in London, 1831. Apparently tongues broke out in a meeting conducted by D.L. Moody in 1875, although he himself never experienced the gift. Tongues were also present sporadically in the Welsh revival. Note: This is the same Rev. Edward Irving, if you will remember, that translated Emmanuel Lacunza’s book *The Coming of the Messiah in Glory and Majesty* (published in English in 1827 in London), the hand book for futurism. So we are beginning to see that the false tongues of classical pentecostalism and the secret rapture of futurism go hand in hand!

From <http://en.wikipedia.org/wiki/Pentecostal> on the Internet:

“Today’s Pentecostal movement traces its community’s growth to a prayer meeting at Bethel Bible College in Topeka, Kansas on January 1, 1901. Here, many came to the conclusion that speaking in tongues was the biblical sign of the Holy Spirit’s baptism. Charles Parham, the founder of this school, would later move to Houston, Texas. In spite of segregation in Houston, William J. Seymour, a (literally) one-eyed African-American preacher, was allowed to attend Parham’s Bible classes there. Seymour traveled to Los Angeles, where his preaching sparked the Azusa Street Revival in 1906. Despite the work of various Wesleyan groups such as Parham’s and D.L. Moody’s revivals, the beginning of the widespread Pentecostal movement in the

United States is generally considered to have begun with Seymour's Azusa Street Revival.

"The Azusa [sic] revival was the first Pentecostal revival to receive significant attention, and many people from around the world became drawn to it. The Los Angeles Press gave close attention to Seymour's revival, which helped fuel its growth. A number of new, smaller groups started up, inspired by the events of this revival. International visitors and Pentecostal missionaries would eventually bring these teachings to other nations, so that practically all classic Pentecostal denominations today trace their historical roots to the Azusa Street Revival.

"... Early Pentecostals were fueled by their understanding that all of God's people would prophesy in the last days before Christ's second coming. They looked to the biblical passages concerning Pentecost in the second chapter of Acts, in which Peter cited the prophecy contained in Joel 2, 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.' (NIV) Thus, as the experience of speaking in tongues spread among the men and women of Azusa Street, a sense of immediacy took hold, as they began to look toward the Second Coming of Christ. Early Pentecostals saw themselves as outsiders from mainstream society, dedicated solely to preparing the way for Christ's return.

"Pentecostalism, like any major movement, has given birth to a large number of organizations with political, social and theological differences. The early movement was countercultural: African-Americans and women were important leaders in the Azusa Revival, and helped spread the Pentecostal message far beyond Los Angeles. As the Azusa Revival began to wane, however, doctrinal differences began to surface as pressure from social, cultural and political developments from that time began to affect the church. As a result, major divisions, isolationism, sectarianism and even the increase of extremism were apparent. ..."

From "History Of Charismatic Movement" by Brian Hughes from the Internet:

"In the 1830s, a Presbyterian congregation in Scotland under the leadership of Edward Irving began to experience manifestations of tongues and prophecy. Certain men were appointed as apostles, until their number reached twelve. After Irving's death, the movement developed into what would be called the Catholic Apostolic Church, a name adopted from the Nicene Creed. Henry Drummond was perhaps the most influential man in this movement at its beginning. He was sympathetic to the writings of the early Church Fathers, and the movement took on a highly liturgical flair, including influences from Eastern Orthodox liturgy. The movement grew to several hundred thousand in England, Germany, and some other parts of Europe. This sect ultimately disappeared, though a splinter group in Germany did appoint new apostles and continued on. The last apostle from Drummond's Group, Francis Woodhouse of the Catholic Apostolic Church, died in 1901 – just a few months after Agnes Ozman spoke in tongues in the United States. ..."

"During the 1870s, there were Christians known as 'Gift People' or 'Gift Adventists' numbering in the thousands, who were known for spiritual gifts such as speaking in tongues. One preacher from the Gift People influenced A.J. Tomlinson,

who would later lead the Church of God (Cleveland, Tennessee). Though some have considered the 1896 Shearer Schoolhouse Revival in Cherokee County, North Carolina as the beginning of the modern Pentecostal Movement, the remoteness of the region very likely kept it as a localized event, thereby limiting any possibility it may have had to impact the movement that grew out of Azusa Street. ...

“Despite the fact that there were indeed Pentecostal churches before 1901, this should not detract from the fact that it was Charles Francis Parham who is the one individual who is almost universally acknowledged to be the founder of modern ‘Pentecostalism’ and the individual most instrumental in publicizing the idea of ‘glossocentric pneumabaptism’, or the idea that the ‘baptism of the Holy Spirit’ is evidenced by speaking in tongues. The modern Pentecostal movement is generally recognized to have begun at the Topeka Kansas Bible College on January 1st, 1901, when Parham, a former Methodist minister and holiness preacher, invoked the Holy Spirit over his congregation, and a certain Agnes Ozman, one of Parham’s students began, according to eyewitnesses, to speak in ‘Mandarin Chinese’ ...

“The Azusa [sic] revival was the first Pentecostal revival to receive significant attention, and many people from around the world became drawn to it. The Los Angeles Press gave close attention to Seymour’s revival, which helped fuel its growth. A number of new, smaller, groups started up, inspired by the events of this revival. International visitors and Pentecostal missionaries would eventually bring these teachings to other nations, so that practically all classic Pentecostal denominations today trace their historical roots to the Azusa Street Revival. ...

“The Azusa Street Revival, as it is popularly known, propelled the Pentecostal movement from relative obscurity to worldwide notoriety. It is one of the lesser known but well documented facts that Charles Parham’s greatest pupil was, because of his race, not allowed by the ‘spiritual father’ of the Pentecostal movement to enter his classroom, but was obliged to listen to Parham’s lectures in the hall.

“William Seymour, a black holiness preacher, received his ‘Pentecostal experience’, or ‘Baptism in the Spirit’ in Los Angeles, and is credited with beginning the Azusa Street revival. This ‘revival’, by its very nature, was not likely to avoid becoming controversial, as evidenced by an article which appeared in the Los Angeles Times on April 18, 1906:

“... Breathing strange utterances, and mouthing a creed which it would seem no mortal could understand, the newest religious sect has started in Los Angeles ... devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories, and work themselves into a state of mad excitement ... night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying back and forth in a nerve racking attitude of prayer and supplication. They claim to have the ‘gift of tongues’ and [to] be able to comprehend the babel ...”

A better description couldn’t be given of the negro’s style of worship. Anyone who has ever watched a negro’s so-called “worship service” on television has to admit that this is exactly how they conduct themselves; like the jungle-savages they are. Not only that, but those Whites practicing classical pentecostalism act the same way, and who are referred to as “holy rollers”. There is one thing of which we can be very sure,

Yahweh doesn't want us to worship Him in the same manner as the jungle-savages worship their god. Yes, on the true day of Pentecost, they were accused of being drunk with wine, but they surely weren't acting like a bunch of jungle savages as described above!

Another account is given by Dan Gayman in his *1906-2006 The Centennial Celebration Of Pentecostalism, What Is Its Fruit?* on pages 5-6, under the heading "Was God Or The Devil At Work In 1906?":

"... Parham opened up the Bethel Bible College in Houston, Texas, and an African student there, William Seymour, at the urging of other black Pentecostals in Houston, decided to export the new faith to California, where the climate for interracial mixing was more conducive to evangelization. Bethel Bible College had operated segregated classes, but began to integrate all of God's children into one multiracial church. Upon arriving in California, Seymour was able to possess an old wood-framed building that had previously served as a Methodist meeting house, and the rest is history.

"Gathering at 312 Azusa street in the industrial section of Los Angeles, William Seymour gathered blacks, whites, American Indians, and every other race he could find, including newly arrived immigrants, and *glossolalia* broke out with a fury. Speaking in tongues, healing, miracles, prophecy, revelations for the end of the world, and wonders broke out. The word quickly spread, causing the meetings to grow larger. People flocked to 312 Azusa street, the Pentecostal mecca of the world. The religious fire that blazed on Azusa Street would soon make it the major revival center on earth. Soon the Azusa Street converts were fanning out to every corner of the U.S. and abroad to Europe, Africa, Latin America, and every corner of the world. ..."

Then under the heading, "The Fruits Of Pentecostalism", Gayman states on pages 6-7:

"First among the fruits of Pentecostalism was the open display of racial integration that flowered among the pioneering blacks and whites who fathered the movement in the early 1900s. At a time when most of America remained racially segregated with clear lines of distinction drawn between black and whites and no church or societal approval of interracial mixing and marriage, the Pentecostals were busy filling their gatherings with both races – in the pulpits and the pews.

"This was over one full generation before Harry Truman by presidential order integrated the American army in 1946, before the integration of our public schools by Supreme Court decree in **Brown v. Board of Education in Topeka** (1954), and before Billy Graham clamored for the integration of his evangelistic crusades in the 1950s. The Pentecostal movement opened the door to religious integration, thus paving the way for interracial marriage."

Again, on page 7, Gayman states: "... The seeds of multiculturalism were sown in the fertile soil of Pentecostalism during the early 1900s. These seeds germinated in Texas and throughout the South; William Seymour, a black evangelist, carried them to California in 1906. One of the first demonstrations of overt multiculturalism in America occurred inside the great (? [by Gayman]) revival center at Azusa street in 1906. From there, the mixing of every racial type in California, part of Pentecostal fever, was carried

into every corner of the United States and beyond to Europe, Africa, and Latin America. Pentecostalism was a multi-cultural movement from the get go. This 'spirit-filled' movement crossed racial, religious, and political lines that had never been breached in the history of the Anglo-Saxon and kindred peoples of the earth."

Dan Gayman asked an excellent question with his heading, "Was God Or The Devil At Work In 1906?", for if it wasn't of Yahweh, it was of Satan. I titled one of my brochures: *Yahweh The God Of Segregation, vs. Satan The god Of Integration*. Today nearly everyone is following the god of integration! Therefore, it is very clear that classic pentecostalism, with its program of integration, is following Satan's agenda. Today, Satan's agenda is styled as being "politically correct". In short, there's nothing Christian about classical pentecostalism! In fact, I fail to see anything "classical" about false pentecostalism! After all, the definition for the term "classical" means "serving as a standard of excellence." There is another thing about these so-called pentecostals, they never refer to the importance of observing the feast of Pentecost as described in the Old Testament. The Pentecost of the Old Testament was for Israelites only, not negros, hispanics, Canaanite-jews or any other unclean sewer-creatures! The New Testament maintained this distinction!

PRESENT-DAY SO-CALLED "PENTECOSTAL" AGENDA

From AG.org *News & Information* from the Internet ["AG" means Assembly Of God]: "AG multicultural churches show fast, large growth Mon, 09 May 2005 - 6:04 PM CST.

"The thinking among many U.S. church leaders in recent years is that the key to church growth lies in focusing on specific cultures, whether it be Hispanic, Slavic, Korean, Hmong, Tongan or 55 other groups that have formed their own distinct ethnic categories within the Fellowship.

"Scott Temple, director of Intercultural Ministries for the AG, sees another hope for the future. 'The integrated model – where there is no dominant ethnic group – features many of the fastest-growing churches in the Assemblies of God,' Temple says. 'We need to stress planting and growing intercultural churches, not only churches for specific ethnic groups'.

"Temple says there are 472 congregations in the AG where no race makes up a majority, compared to only 226 multiracial churches in 1992.

"Such churches also are among the AG churches with largest average attendance. The 472 'no single majority' congregations have an average Sunday morning attendance of 253, a growth of 101 since 1992. That compares to 145 average attendees in white churches, 137 in black churches and 111 for Hispanic churches. There are 51 multiethnic churches with more than 500 attendees, and 22 topping 1,000.

"One of the largest is Mis[s]ion Ebenezer in Carson, California, which started as a Hispanic church and didn't have an English-language service until 1993. Now the two largest Sunday services are in English, although many of the attendees are natives of a dozen Spanish-speaking countries, including Cuba, Spain and Chile. 'My concern is if we didn't have anything in English to encourage them to stay, they would leave,' Pastor Isaac J. Canales says:

“Multiculturalism is a demographic reality in Southern California, but Canales has made a point of making diversity a priority. Mis[s]ion Ebenezer today has 720 white adherents, 630 Hispanics, 180 blacks, 180 Asians and 90 Native Americans. The church includes brown, white and black pastors, staff members, choir members, musicians and lay leaders. Canales’ wife, Ritha, is white’.” Now we know more about the Assemblies of God!

HOW SO-CALLED “PENTECOSTALS” THINK:

From the Internet: “United by Faith, The Multiracial Congregation As An Answer to the Problem of Race.” Reviewed by Rev. Randy Lee:

“Four major sections and their conclusions Biblical Antecedents for Multiracial churches Jesus’ inclusive table fellowship and vision of a house of prayer for all nations was a precursor to multiracial congregations. Jesus had a life and ministry with Jews and Gentiles (Galilee of the nations).

“Gospels were written after the Jerusalem Temple was destroyed. The symbol of exclusive worship was gone. Houses of prayer included people from all nations.

“All early congregations were multicultural and multi-class: in Jerusalem, pan-Jewish; elsewhere Jews, Samaritans, Gentiles from Antioch to Rome and beyond. This way Christianity permeated the entire society, miracle of reconciliation via conversion from ethnocentrism to Jesus’ vision, intention, and practice.

“Multiracial US churches 1600-1940:

“Earliest African Americans worshipped in multiracial churches. Few blacks in church until awakenings. Some reconciliation via spiritual awakenings (Wakefield, camp meetings, Azusa St. 1906), always eventually apart by racism. Institution of slavery [driven by free plantation labor] and racism permeated US society and it outweighed ‘all are equal in God’s sight’ theology.

“A rationale for slavery was opportunity to evangelize, but some may have come as Christians, British mandate for colonial religious training of blacks often ignored, oppressor’s god mindset. Biracial churches had separate, inferior seating for blacks. African churches with multi-denominational black national associations and denominations (AME, AMEZ) started. Before the Civil War, northern and southern denominations split. Roman Catholic laity could not accept black (mediator) priests sent by Bishops.

“Institutional racism became legalized in US by 1850:

“Slavery was wrong theologically and would bring God’s condemnation, hence Civil War, but multiethnic worship was socially unacceptable practice. W.E.B. DuBois, regarding the American church, ‘No other institution in America is built so thoroughly or more absolutely on the color line.’

1940-2000: In 1950s 0.1% Protestant African Americans worshipped in multiracial churches. Multiracial churches are still rare; only 5.5% have <80% one racial group. Civil Rights activism did not work in churches: Ed King in Alabama, Southern Christian Leadership Conference, Methodist and Episcopalian bishops. Large multiracial churches are newsworthy. Often Pentecostal or Church of God. ‘A

movement toward more multiracial congregations must be the cutting edge for ministry and growth in this century.'

"Four Multiethnic Churches: Riverside Church, NYC - interdenominational (Am. Bap./UCC), liberal, multiracial. John D. Rockefeller vision, pastors Harry Fosdick, Robert McCracken, James Forbes (black). Reach higher learning with Gospel. Mainly white & black. 75% rule: enjoy 75% of worship, 25% is for others' expression for integration; expressive (black, charismatic or Pentecostal) 'Amens' in worship.

"Mosaic Church, LA - So. Baptist multiracial to evangelize urban areas and arts and entertainment districts. Mostly white in East LA until Tom Wolf came 1971 and became 70-80% Hispanic with international missions emphasis. In 1996, Hispanic Erwin McManus of El Salvador introduced multiracial lay leadership and it became 30% white, 30% Hispanic/Latino, 30% Asian. Ministry philosophy: evangelism, cultural relevancy, artistic creativity. 'Urban' 'nightclub'. Now 1,200. Interracial friends, marriages formed. Commonality with philosophy of ministry.

"St. Pius X RCA, Beaumont, TX Started in 1954 mainly Native American and Cajun. Integrated for 40 years with 50% black, 45% white, 5% Hispanic and Filipino with avant-garde Father Nick Perusina. Near Louisiana, which has largest black Catholic population in US. All races teach classes, everyone is welcomed, sit in any pew. Interracial friendships. Park Ave. UMC, Minneapolis, MN. Started 1894. In 1960s demographics and church changed under C. Philip Hinerman, committed to racial inclusiveness. Now 60% whites, 35% blacks, 5% Latinos and others. Youth Pastor Arthur Erickson 'Soul Liberation' music and preaching festival 20 years. Robert Stamps next pastor, integrated high liturgy reflection and Pentecostal emotion; Tom Fitch to bridge black gospel and classical anthems. Hired and shared pulpit with Keith Johnson, an African American. Current pastor Mark Horst encourages talk about and welcome racial differences. Many interracial couples and adopted. Multiracial black, Latino and white pastoral staff; sneak preview heaven.

"Rationales and Responses for Segregation of Congregations:

"Pragmatic - Separation is easier - Church Growth Homogeneous Unit Principle proponents McGavran, Wagner. Many US immigrants non-Christians. Stay in culture to become Christian. Ethnic draw. RESPONSE - Racial separation in US is socially constructed. Power of HS to reconcile racism into unity. Christianity ought not perpetuate racism sin. Excuse for no missions? Notion of superiority? Pragmatic v. Right, e.g., youth and homeless ministries don't pay. 'Some congregations can provide ways to meet particular needs of [new immigrant language and culture] groups.'

"Theological - Church is where people are affirmed:

"Long history of racism v. black, native American, Hispanic, and Asian beyond repair. Incompatible ethnic versions of Christianity, e.g., Mexican picture of Our Lady of Guadalupe, black conservative theology and social activism mix, Hispanic expression in worship. RESPONSE - Authentic multiracial churches involve a process. Places to live out God's call to unity and accountable without a dominant position over another group. Must develop rich multicultural theology and worship; integrate cultural perspectives.

"Activism - Hispanic liberation theology against racism and injustice: Black social and political leadership development: MLK, Fannie Lou Hamer. RES[P]ONSE -

Multiracial congregations must duplicate uniethnic church role by impacting society for inclusion with accountability for racial injustice.

“Cultural - Unique faith traditions and worship styles. RESPONSE - Cultures are always changing. Learn most about culture in multiracial, egalitarian church. Hispanic expression, mestizaje, hybrid mixture of human groups. Synthesis of best. Other-centered, a goal for Christians. Integration (honoring culture), not assimilation (losing culture) is the goal. Fundamental shift in understanding and practice.

“Sociological - Parallel communities anchored by their congregations: A Refuge and community development one day each week. RESPONSE - multiethnic church can find refuge from racially polarizing community. Multiracial congregations can also be centers of entrepreneurial activity. Form ‘Church within a Church’ model with special fellowship smaller language or culture groups including language-specific worships and also benefit with multiracial congregation.”

Conclusion: It is very clear from all of this that what they call “pentecostalism” today has a very questionable history, and is surely not Christian! I have to confess that the two churches to which I once belonged, though not speaking tongues, had pentecostal leanings, and the best thing that ever happened to my wife and I was to resign from them with no regrets. I can also personally testify that some of the goings on at these churches were similar to Azusa Street, and often reprehensible. I have personally observed White people acting like jungle-savages, which they attributed to the Holy Spirit.