

Church History

The Rise of the Pentecostal and Charismatic Movements

- ❖ “The most explosive Christian movement of the twentieth Century” Christian History magazine
- ❖ “The single most significant development in twentieth century Christianity”
- The Dictionary of Christianity in America
- ❖ “Pentecostalism has grown beyond a mere passing movement. . . And can now be seen as a major Christian ‘tradition’ alongside the Roman Catholic, Orthodox, and Reformation Protestant traditions”
- Vinson Synan, professor of Church History

Classic Pentecostalism

- ❖ Features
 - Emphasis on “the baptism with the Holy Spirit”
 - As evidenced by speaking in tongues
 - Free-flowing non-liturgical worship
 - In the early days, external signs of holiness
- ❖ Theological Precursors
 - The Wesleyan Holiness movement
 - Taught “second blessing” of sanctification
 - The Keswick Movement
 - Imported from England
 - Called the second blessing the “higher life” or the abundant life”
 - Holiness Teachers
 - Followers of Charles Finney
 - Second Blessing = baptism with the Holy Spirit
 - Baptism = encounter with God, producing power to serve God

Charles Parham

- ❖ Associates “the baptism” with tongues
- ❖ Young Methodist minister
 - Opened Bethel Bible College, Topeka, KS
 - 1891 – taught that tongues should accompany “the baptism”
 - Known, earthly languages for evangelizing the world
- ❖ Told students to study Acts for the evidence that a believer had been baptized with the Holy Spirit
 - Found that tongues would be that evidence
- ❖ 7 PM, New Year’s Eve 1900
- ❖ Students gathered for prayer for tongues experience without result
 - Agnes Ozman asked Parham to pray for her with the laying on of hands
 - She then spoke with a tongue (some say Chinese)
 - In the next few days, many other students spoke in tongues, incl Parham himself
- ❖ Begins first Pentecostal evangelism ministry
 - Closed the school & took several students with him to hold revival services throughout Kansas
 - Tongues and healing brought publicity
 - Preached to crowds in Midwest, East Coast, Canada
- ❖ 1905 – Opened a Bible school in Houston
 - One student was black holiness preacher – William J Seymour
 - Blind in one eye, son of slaves, no formal education

Seymour and Azusa Street Revival

- ❖ February 1906 – Seymour was asked to pastor a small group of Baptists in Los Angeles
 - Expelled from their church for holding Holiness doctrine

- ❖ Preached his first sermon at the new Holiness Church
 - From Acts 2, declaring that tongues was the evidence of “the baptism with the Holy Spirit”
- ❖ Next night, church padlocked to keep Seymour out
 - But a family let him stay in their home and preach in the living room
 - He moved to another home
- ❖ Seymour had not received the gift of tongues
 - Night of April 9, 1906, he and 7 others fell to the floor in ecstasy
 - Speaking in tongues
- ❖ 3 days later, the first white man spoke in tongues
- ❖ Large crowds gathered
 - Services held on the front porch until the floor gave way
- ❖ Seymour found a building where the revival services could continue
 - An abandoned AME Church which had recently been a livery stable
 - Located at 312 Azusa St
- ❖ The revival caught the attention of the press
- ❖ Next 3 ½ years, many visited Azusa St from all over the U.S., including many preachers
- ❖ Revival was open to excesses and spiritual counterfeits
- ❖ Parham finally came to Azusa Street
 - Shocked at the excesses, but was asked to leave
- ❖ Eventually, Parham denounced Seymour and the revival

Many Pentecostal groups owe their beginnings to Azusa Street

- ❖ Church of God in Christ
 - Charles H. Mason (1866-1961) black Baptist minister founded Church of God in Christ
 - Felt a “wave of glory” at Azusa Street and spoke in tongues
- ❖ Assemblies of God
 - 1913 – white ministers of COGIC broke off to form the Assemblies of God
 - Black COGIC has about 7 million members (twice as large as the Assemblies of God)
- ❖ Scandinavian Pentecostalism
 - T. B. Barratt – Norwegian Methodist pastor
 - Heard about Azusa Street while visiting in NY
 - Corresponded with Seymour
 - Received the Pentecostal experience
 - Returned to Oslo
 - Started Azusa Street type meeting in Oslo
 - All the manifestations and the same publicity
 - Credited with beginning the Pentecostal movements in Sweden, Norway, Denmark, Germany, France, England

Problems

- ❖ Clashes and schisms followed the revival
- ❖ Whites left because they said blacks had a lock on leadership
- ❖ Seymour reportedly asked Hispanics to leave
- ❖ Wrote by-laws so only blacks could hold office
- ❖ After Seymour’s death (1922), his wife continued as pastor until 1931
 - When the building razed as a fire hazard
- ❖ Assemblies of God & Oneness Split
 - 1914 – formation of Assemblies of God
 - Hot Springs, Arkansas
 - mostly white ministers who had broken off from black COGIC
 - Adopted a statement of faith which said that sanctification was progressive rather than instantaneous
 - 1916 – “Oneness” issue addressed
 - First raised in April 1913
 - At a camp meeting in Arroyo Seco, CA
 - Robert McAlister pointed out the difference between Jesus’ baptismal formula and the descriptions in Acts
 - This deeply influenced Frank Ewart, Los Angeles pastor

Oneness and the AG

- ❖ Frank Ewart formulation
 - There is only one personality in the Godhead
 - That personality has 3 titles (Father, Son, Holy Spirit)
 - That personality is named Jesus
 - The doctrine of the Trinity was a mistake
 - Baptisms in that trinitarian formula were not true baptisms
 - Re-baptism in Jesus' name was necessary
 - Faith, baptism and tongues were all essential to salvation
- ❖ These doctrines threatened to engulf the AG
 - Many leaders and congregations submitted to re-baptism
 - Strong discussion, but Trinitarian position prevailed at General Council in October 1916
- ❖ 1918 – the AG officially adopted the position that tongues is the initial evidence of the baptism of the Holy Spirit

Latino Pentecostals

- ❖ 1915 – Henry Ball founded the Latino District Council of the Assemblies of God
- ❖ 1923 – Francisco Olazabal founded the Latin American Council of Christian Churches
- ❖ More than 10,000 congregations of small churches attract 30,000 to 40,000 Latinos annually from Roman Catholicism

1st Pentecostal Mega-Church

- ❖ Aimee Semple McPherson
 - Born Aimee Kennedy 1890 in Ontario
 - Introduced to Pentecostalism by the preaching of Robert Semple (married at age 17)
 - Hong Kong as missionaries where Robert died two years later
- ❖ Ministered in the Salvation Army, was healed of appendicitis
 - Heard a voice saying, “Now will you go?”
- ❖ Started an itinerant preaching ministry with her 2nd husband, Harold McPherson
 - Began to hold tent revivals and preach in the largest halls available
 - Husband divorced her for abandonment
- ❖ 1923 – Built Angelus Temple in Los Angeles
 - 5,300 seats filled at every service
 - Combined worship with entertainment
 - Sermons were dramatic
- ❖ First woman to preach a radio sermon
 - First woman to be granted a broadcast license for her radio station
- ❖ Founded International Church of the Four Square Gospel
 - Salvation, healing, baptism in the Spirit, second coming
- ❖ Claimed to be kidnapped in 1926, after which she fell out of favor with the press
- ❖ Established the pattern of popularity, fund-raising, entertainment, and scandal

Later Notable Pentecostals

- ❖ Oral Roberts
 - Healing evangelist of the 1950's
- ❖ Demos Shakarian
 - Armenian businessman
 - Founder of Full Gospel Businessmen's Fellowship
 - One of the first Health & Wealth advocates
- ❖ David du Plessis
 - S. African – reached out to National Council of Churches in NYC to bring the Pentecostal message into the mainline churches
 - Pentecostal observer at Vatican II
 - Excommunicated by the AG in 1962
 - Chairman of R.C.- Pentecostal Dialogue
 - “Mr. Pentecost” – given Good Merit medal in 1983 by Pope John Paul II (1st non-Catholic to receive that medal)
- ❖ John Wimber
 - Founder of Vineyard Churches and professor at Fuller Seminary
 - While not claiming to be a Pentecostal or Charismatic, he argues that signs and wonders should accompany the preaching of the Word

Pentecostals, Neo-Pentecostals, and Charismatics

- ❖ Significant growth among Pentecostals throughout 30's and 40's, mostly in lower social strata and among working classes.
- ❖ In 1943, the major Pentecostal denominations joined evangelicals in forming the National Association of Evangelicals, a boost for respectability.
- ❖ In 1948, these denominations, previous aloof from each other formed the Pentecostal Fellowship of North America.
- ❖ Also in 1948, the state of Israel was created, stimulating much preaching on prophecy; Oral Roberts and Billy Graham came to prominence; and a revival of healing ministries began.
- ❖ Pentecostal growth in the post-war economic boom made the movement made more people aware of the movement and caused them to search the Scriptures.
- ❖ Many non-Pentecostal pastors began to experience the gifts of the Spirit
 - 1956—Fr. Richard Winkler, Trinity Episcopal Church, Wheaton, Illinois, became first mainline pastor to experience the gift of tongues and lead his church into the gifts; permitted to remain as Rector.
 - 1959—Fr. Dennis Bennett, St Mark's Episcopal Church, Van Nuys, California received tongues and so did many of his church members; forced to resign, but his bishop moved him to St. Luke's in Seattle, which shortly grew to 2,000 members.
 - Similar events happened in mainline churches and on college campuses throughout the 60's and 70's.
 - These neo-Pentecostals tended to be less emotional, more Bible-centered, more orderly, and less separatistic than the classic Pentecostals.
 - "Charismatic" originally synonymous with "neo-Pentecostal," but now tends to include all who believe in the spiritual gifts for today.

Significant Steps in Two Directions

- ❖ Negatively,
 - Most of the heretical televangelists are in the charismatic movement.
 - In 1967, the Catholic charismatic renewal began and has
 - led Catholics to greater devotion to the RCC rather than leaving it;
 - more ecumenism, and further obscuring of the gospel.
- ❖ Positively
 - More exegesis has been directed toward the gifts of the Holy Spirit (
 - John Stott, *Baptism and Fullness*;
 - Wayne Grudem, *Systematic Theology*;
 - D. A. Carson, *Showing the Spirit*).
 - More scholars and pastors have emphasized the authority of Scripture,
 - cautioned against excesses and counterfeits, and embraced that which is genuine
 - Martyn Lloyd-Jones; James M. Boice, John Piper
 - Non-cessationists continue to learn and emphasize that the work of the Holy Spirit is to glorify Jesus (John 16:14-15).