

THE HISTORY OF PENTECOSTALISM IN THE 20th CENTURY

Outline of materials from:

*The Century of the Holy Spirit: 100 Years of
Pentecostal and Charismatic Renewal*

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The History of Pentecostalism

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LESSON ONE

“Pentecostal Roots”

The Origins of Pentecostalism

- 1) Pentecostalism had its roots in the holiness movement of the late 1800s.
- 2) Important men and events:
 - a) Charles Parham and Topeka Experience
 - b) Azusa Street and William J. Seymour

Pentecostal Pioneers

- 1) Gaston Barnabas Cashwell (North Carolina; Church of God)
- 2) Charles Harrison Mason (Memphis; Church of God in Christ)
- 3) Leaders of the Assemblies of God.
 - a) William H. Durham (Chicago)
 - b) E. N. Bell and Joseph Flower.
- 4) Frank Ewart and Glenn Cook (Oneness Pentecost)
 - a) Pentecostal Assemblies of the World.
 - b) The United Pentecostal Church
- 5) Missionaries of the One-Way Ticket
 - a) Thomas Ball Barratt of Norway..
 - b) African Pentecostalism
 - i) John Graham Lake (1870-1935).
 - ii) David DuPlessis (Mr. Pentecost).
 - iii) Zion Christian Church.
 - c) Ivan Voronaev
 - d) Korea and Japan.
 - i) Mary Rumsey.
 - ii) Paul Yonggi Cho.

Neo-Pentecostals, Charismatics, and Third Wavers

- 1) First wave of Pentecostal pioneers established 14,000 Pentecostal denominations throughout the world.
- 2) Second phase was penetration of Pentecostalism into the mainline Protestant and Catholic churches as “charismatic renewal.”
 - a) Mainline Protestant leaders included:
 - i) Tommy Tyson (Methodist).
 - ii) J. Rodman Williams (Presbyterian).
 - iii) Pat Robertson (Baptist).

- iv) Gerald Derstine (Mennonite)
 - v) Vernon Stoup (United Church of Christ).
 - b) Catholic Renewal.
 - i) Kevin Ranaghan, Ralph Martin, Steve Clark, and Nancy Kellar.
 - ii) Theologian Kilian McDonnell.
- 3) The Third Wave.
 - a) John Wimber (founder of Association of Vineyard Churches) of Fuller Theological Seminary in 1981.
 - b) Mainline evangelicals who experienced signs and wonders but who disdained labels such as “Pentecostal” or “charismatic.”
 - c) By 2000, the third wavers (also called neo-charismatics) were credited with 295 million members worldwide.
- 4) Women leaders.
 - a) Agnes Ozman, Maria Woodworth-Etter.
 - b) Aimee Semple McPherson, Kathryn Kuhlman, Marilyn Hickey, and Joyce Meyer.

Evangelists and Healers

- 1) Maria-Woodworth-Etter, Aimee Semple McPherson, Oral Roberts, Kathryn Kuhlman, Reinhard Bonnke, and Benny Hinn.
- 2) Christian television.
 - a) Pat Robertson’s Christian Broadcast Network (CBN).
 - b) Paul Crouch (Trinity Broadcasting Network—TBN).
 - c) Jim Bakker (Inspirational Network—PTL).
- 3) Faith teachers.
 - a) Kenneth Hagin, Sr.; Kenneth Copeland, and Fred Price.
 - b) Reinhard Bonnke in Africa.
 - c) Colleges
 - i) Oral Roberts University in 1965 under Oral Roberts.
 - ii) Regent University in 1978 under Pat Robertson.
 - iii) Rhema Bible College in Tulsa.
- 4) Shepherding teachings.
 - a) Leaders.
 - i) Derek Prince.
 - ii) Bob Mumford.
 - iii) Charles Simpson.
 - iv) Don Basham.
 - v) Ern Baxter.
 - b) Taught that every Christian should be under the “covering “ authority of a “spiritual leaders”
- 5) Times of Refreshing in the 1990s.

- a) Rodney Howard-Browne (the laughing revival)
 - b) Toronto Blessing (Jon Arnott, Toronto Airport Vineyard Church).
 - c) Brownsville Revival (Pastor John Kilpatrick and evangelist Steve Hill) in 1993.
- 6) Revival fires swept Argentina and Brazil.

Pentecostal Roots over the Past 2000 Years

Introduction

- 1) Over 2000 years, many renewals, revivals, and reforms.
 - a) Montanists in the second century.
 - b) Jansenists of 17th century France
 - c) Pentecostals of the 20th century.
- 2) Emphases of Pentecostals.

The Gifts of the Spirit in History

- 1) The Montanist renewal movement (A.D. 185-212) attempted to restore the charismatas to the church.
- 2) The cessationist theory:

The Reappearance of the Gifts

- 1) The effect of the French Revolution on prophecy and the gifts of the Spirit.
- 2) Protestant scholars believed those were the endtimes and the Second Coming of Christ was near.
- 3) Leaders of this new wave of prophetic interest in England:
 - a) John Nelson Darby (founder of the Plymouth Brethren).
 - b) Edward Irving
 - c) The English continued searching for a renewal of the charismata in the church.

Edward Irving

- 1) Edward Irving and the manifestation of the charismata.
- 2) To Irving, tongues were the “outward and visible sign of that inward and invisible grace which the baptism of the Holy Ghost conferred.”
- 3) The “Catholic Apostolic Church.”

Charles H. Spurgeon and William Arthur

- 1) Charles Spurgeon on the work of the Holy Spirit and the latter-day glory.
- 2) William Arthur published his influential volume *The Tongue of Fire*.

American Holiness Teachers

- 1) Methodist teachers and “sanctification” and “baptism in the Holy Spirit.”
- 2) The second blessing experiences of the Wesleys, Madam Guyon, and Finney were described as “baptism in the Holy Spirit.”

Keswick Teachers

- 1) The British counterpart of the blossoming American holiness movement.
- 2) This approach caused a rift between the Keswick teachers and the more traditional holiness teachers in America.
- 3) An outstanding proponent of the Keswick teaching was seen in the work of R. A. Torrey.
- 4) In 1871, D. L. Moody was suddenly baptized with the Holy Spirit.

Camp meeting Holiness

- 1) A major feature of 19th century spirituality was the rise of the camp meeting movement, which originated on the frontier.
- 2) Camp meetings and circuit riders were the major techniques that led the Methodist Church to become the largest Protestant church in America by 1900.
 - a) A division in the Methodist church produced denominations such as the Pentecostal Church of the Nazarene, the Pentecostal Holiness Church, and the Fire-Baptized Holiness Church.
 - b) All of these churches taught the Wesleyan experience of “second blessing” sanctification. through what was called a “baptism of the Holy Spirit.”

The “Baptism of Fire”

- 1) Benjamin Hardin Irwin was the founder of the “Fire-Baptized Holiness Church.”
 - a) He switched from the Baptists to the Wesleyan Methodists.
 - b) He began to teach the theology of the “third blessing” by which he referred to the baptism in the Holy Spirit.
 - c) Many in the Holiness movement condemned this new teaching as heresy.
- 2) The fire-baptized movement was noted for the extreme physical manifestations that accompanied fire baptism.
 - a) It was claimed that people spoke in tongues in a fire-baptized holiness revival in western North Carolina in 1896.
 - b) Other signs and manifestations were evident as the new movement grew so fast and so far for a time it appeared that it might draw a majority of the holiness camp into its wake.
 - c) Irwin’s fire-baptized movement was an important bridge to Pentecostalism.
- 3) The effect of the Holy Spirit teaching: C. I. Scofield stated that more books had been written on the Holy Spirit in the 1890s than in all previous Christian history.

LESSON TWO

Azusa Street Revival: The Pentecostal Movement Begins in America

- 1) The Welsh Revival was a catalyst for the growth of Pentecostalism of the Twentieth Century.
 - a) Led by Evan Roberts.
 - b) Influenced Azusa Street.
- 2) Charles Fox Parham
 - a) Topeka Bible School.
 - b) The beginning of twentieth century Pentecostalism.
- 3) Los Angeles in 1906
- 4) The Azusa Street Mission
- 5) The Ebb and Flow of Revival.
- 6) William Durham and the New Glory Days at Azusa Street

LESSON THREE

The Global Expansion of Pentecost

North America

- 1) Classical Pentecostalism grew from many sites of renewal.
- 2) Sundry churches in Chicago.

Into All the World

- 1) Pentecostalism brought an urgency to evangelize the world ahead of the imminent return of Jesus Christ.
- 2) At least four different categories of people ventured abroad.

Western Europe

- 1) Thomas Ball Barratt
- 2) A. Boddy, Anglican rector of All-saints Church at Monkwearmouth (Sunderland).
- 3) The Pentecostal Missionary Union was instituted in 1909..

Eastern Europe and Russia

- 1) The first activity in Eastern Europe and Russia dates to 1907 with Eleanor
- 2) Pentecostalism in Bulgaria, Ukraine, and Russia got a major boost through the efforts of Ivan Voronaev.

Australia

- 1) John Alexander Dowie had begun his preaching and healing ministry in Australia.
- 2) A revival in north Melbourne led by Janet Lancaster spearheaded the movement.

Southern Asia

- 1) Women made substantial contributions in preaching, charitable undertakings, and in theological and missiological reflection.
- 2) The entry of Pentecostalism into Korea began in 1908 through the efforts of two women from California.

Africa

- 1) Pentecostalism has seen its greatest growth in the Southern Hemisphere principally in Africa and Latin America.
- 2) In 1908 John G. Lake and Thomas Hezmalhalch arrived in South Africa where they had unusual success.

Latin America

- 1) World evangelization weighed heavily on the mind of William H. Durham
- 2) Francescon and his friend Pietro Ottolini

LESSON FOUR

The Holiness Pentecostal Churches

- 1) Wesleyan Pentecostal Churches
- 2) The Church of God in Christ
- 3) Church of Christ (Holiness) U.S.A.
- 4) The Assemblies of God.
- 5) The Pentecostal Holiness Church
 - a) The Pentecostal Holiness Church.
 - b) The Fire-Baptized Holiness Church.
 - c) The Holiness Free-Will Baptist Church.
 - d) the Congregational Holiness Church.
- 2) The Churches of God
 - a) Church of God of Anderson, Indiana.
 - b) Pentecostal Church of God (Joplin, Missouri).
 - c) The Church of God (Cleveland, Tennessee).
 - d) The Church of God of Prophecy.

LESSON FIVE

The “Finished Work” Pentecostal Churches

Introduction

- 1) William H. Durham of Chicago and the “finished work of Calvary theology”.
- 2) In time, independent Pentecostals who agreed with Durham joined together to form the Assemblies of God in 1914.

The Assemblies of God

- 1) Noted men who influenced the new denomination and were not a part of the conference:
 - a) Charles Parham.
 - b) William J. Seymour.
 - c) A. B. Simpson of the Christian and Missionary Alliance
 - d) Charles H. Mason
- 2) Founding Fathers.
 - a) Eudorus N. Bell.
 - b) J. Roswell Flower.
 - c) M. M. Pinson
- 3) Five reasons were given for the call to hold the Hot Springs council.
- 4) There was a common concern that the new church should not be a creedal one and not too tightly organized.
- 5) The doctrinal latitude allowed in 1914 was an effort to continue the freedom of the Spirit to move in fresh ways in the churches.
- 6) The “Jesus only” movement had origins in California in 1913, led by Frank Ewart and Glenn Cook.
- 7) The growth of the Church.
- 8) Thomas Zimmerman
- 9) In the 1980s, members of the AG attained high positions in the political world.
 - a) James Watt.
 - b) John D. Ashcroft.
- 10) Thomas Trask.

The International Church of the Foursquare Gospel

- 1) Aimee Semple McPherson
 - a) Harold McPherson.
 - b) Rolf Kennedy McPherson
- 2) Angeles Temple.

- 3) A national magazine, the *Bridal Call*.
- 4) Radio ministry.
- 5) Jack Hayford, pastor of the largest Foursquare congregation in the United States.
- 6) Roy Hicks, Jr. led in planting many churches in Oregon and Washington.

The Pentecostal Church of God

- 1) Has its roots in the Assemblies of God
 - a) Formed in 1919
 - b) John C. Sinclair and George Brinkman.
 - c) Why it was founded.
- 2) An American Indian missions program was begun in 1949.
- 3) Growth.
- 4) T. L. Osborn

The Oneness Pentecostals

- 1) A third stream of American Pentecostalism is the “oneness” movement.
- 2) Speaking in tongues essential to salvation.
- 3) Garfield Thomas Haywood.

The Pentecostal Assemblies of the World

- 1) The Pentecostal Assemblies of the World began in California in 1906 under the leadership of J. J. Frazee.
- 2) Howard Goss and D.C.O. Opperman.
- 3) The Pentecostal Assemblies of the World was racially integrated.

The United Pentecostal Church

- 1) The “Pentecostal Ministerial Alliance” was formed in Jackson, Tennessee in 1925.
- 2) “Pentecostal Church, Incorporated.”
- 3) “Pentecostal Assemblies of Jesus Christ.
- 4) The United Pentecostal Church.
- 5) Growth of the Oneness denominations.

LESSON SIX

“The Charismatic Renewal in Protestant Churches”

Introduction

- 1) Pentecostalism for the first six decades (1901-60)
- 2) Before 1960, several mainline pastors entered into the tongues experience and suffered various reactions from their church leaders.
 - a) Harald Bredesen (Lutheran and later Dutch Reformed).
 - b) Richard Winkler (Episcopal).
 - c) Tommy Tyson (Methodist)
 - d) Gerald Derstine (Mennonite)

The Episcopal Renewal—Dennis Bennett

- 1) Episcopalian pastor Dennis Bennett at St. Mark’s Episcopal Church in Van Nuys, California , spoke in tongues in 1960.
 - a) St. Luke’s Episcopal Church in Seattle, Washington.
 - b) Several other pastors and laymen followed Bennett into the movement.
 - i) Larry Christenson (Lutheran).
 - ii) James Brown (Presbyterian).
 - iii) Howard Conaster (Southern Baptist).
 - iv) Nelson Litwiller (Mennonite).
- 2) *Time* magazine reported that “now glossolalia seems to be on its way back in U.S. churches—not only in the uninhibited Pentecostal sects, but even among the Episcopalians, who have been called ‘God’s frozen people’”

Richard Winkler

- 1) American Episcopal priest, Richard Winkler, rector of the Trinity Episcopal Church in Wheaton, Illinois, was baptized in the Holy Spirit and spoke in tongues.
- 2) Because of his suffering and later vindication, he is widely regarded as the father of the charismatic movement in the mainline churches.
- 3) The new Pentecostals were different from the older classical Pentecostals.
- 4) The ecclesiastical response to Bennett’s experience:
 - a) Bishop Francis Bloy
 - b) Bishop James A. Pike.

Centers of Charismatic Renewal

- 1) St. Luke's Episcopal Church, Dennis Bennett.
- 2) The Church of the Redeemer in Houston, Texas, pastor Graham .
- 3) Worldwide Anglican Revival
- 4) In Atlanta, Georgia, David Collins, canon of the largest Episcopal parish in the United States
- 5) Formation of the Episcopal Charismatic Fellowship in 1973.
- 6) The international conference at Canterbury in.
- 7) Growth of the Episcopal charismatic movement.

The Lutheran Renewal

- 1) Harold Bredesen.
- 2) Pat Robertson, John Sherrill, and Pat Boone.
- 3) Larry Christenson.
- 4) Growth of the Lutheran charismatic movement.

The Presbyterian and Reformed Renewal

- 1) John Calvin and Martin Luther subscribed to the cessation theory of the charismata.
- 2) Early Presbyterian Revivalists.
 - a) Cane Ridge, Kentucky under the leadership of three Presbyterian ministers: James McGready, William Hodges, and John Rankin.
 - b) Impact of the Cane Ridge movement.
- 3) The Cumberland Presbyterian Church was formed in 1810 as a separate denomination.
- 4) A former Presbyterian, Charles Grandison Finney and revival.
- 5) Presbyterian pastor Edward Irving and the charismatic renewal.
- 6) Presbyterian pastor A. B. Simpson and divine healing in answer to prayer.

Presbyterian Charismatics

- 1) James Brown, pastor of the Upper Octorara Presbyterian congregation near Parkesburg.
- 2) Other important charismatic Presbyterian ministers.
 - a) Brick Bradford.
 - b) The Charismatic Communion which was later renamed Presbyterian Charismatic Communion.
 - c) The Robert Whitaker Case.
 - i) Its impact.
 - ii) The theological implications of tongues, healing, exorcism, and the Neo-Pentecostal movement in general.
 - iii) The 182nd General Assembly of the United Presbyterian Church in
 - d) The Hollywood First Presbyterian Church.

e) J. Rodman Williams, of the Austin Presbyterian Theological Seminary in Texas.

LESSON SEVEN

The “Charismatics”: Renewal in Major Protestant Denominations

The Methodist Renewal

- 1) Methodism is the mother of holiness and Pentecostal denominations.
- 2) John Wesley and the theology of the second blessings of sanctification.

Mainline Methodist Churches

- 1) Francis Asbury organized the American Methodist Church.
- 3) Growth of the Methodist Church
- 4) Emphasis on education and social action.

Early Methodist Charismatics

- 1) Tommy Tyson.
 - a) Tyson and Oral Roberts.
 - b) Jimmy Buskirk founding dean of the graduate school of theology at ORU.
 - c) Bishop Mack Stokes.
- 2) Oral Roberts joined the Methodist Church.
- 3) The United Methodist Renewal Services Fellowship (UMRSF)
- 4) The Methodist Church and the formation of new bodies.
 - a) The Church of the Nazarene.
 - b) The Free Methodist Church.
 - c) The Wesleyan Church.
 - d) The Salvation Army.
- 5) The Methodist Church and the formation of the classical Pentecostal denominations.
- 6) Growth of the Methodist charismatic movement.

The Baptist Renewal

- 1) John Osteen.
 - a) J. R. Godwin, pastor of Houston’s First Assembly of God.
 - b) Organization of the Lakewood Baptist Church.
 - c) Lakewood Church
- 2) The Baptist View of the Charismata
- 3) C. H. Spurgeon in London and A. J. Gordon in Boston.
- 4) Early Baptist Pentecostals.

- a) The free-Will Baptist and the charismatic renewal.
 - b) C. H. Mason, founder of the Church of God in Christ.
 - c) E. N. Bell, first general superintendent of the Assemblies of God.
 - d) Independent Baptist evangelists in the 1950s healing-deliverance crusade movement.
 - i) William Branham.
 - ii) Tommy Hicks.
- 5) Among the early neo-Pentecostals who faced rejection were:
- a) Jamie Buckingham of Melbourne, Florida.
 - b) Howard Conatser of Dallas, Texas Beverly Hills Baptist Church.
 - c) Ken Sumrall of Pensacola, Florida.
 - d) Charles Simpson of Mobile, Alabama.
 - e) The American Baptist Churches and the southern Baptist Convention.
- 6) Howard Ervin of the Emmanuel Baptist Church.
- 7) Pat Robertson and Harald Bredesen at the reformed Church in Mt. Vernon, New York.
- a) Regent's University.
 - b) Operation Blessing, and the American Center for Law and Justice.
 - c) World-wide influence.

The Southern Baptist Explosion

- 1) Charismatics in the Southern Baptist.
- 2) John Wimber
- 3) Southern Baptist pastors and independent ministries.
 - a) Larry Lea, former pastor of the Church on the Rock in Rockwall, Texas
 - b) James Robison
- 4) Baptist pastors with Pentecostal roots.
 - a) Charles Stanley and the Pentecostal Holiness Church.
 - b) Gene Garrison, pastor of the First Baptist Church in Oklahoma City
 - c) Richard Lee, pastor of First Redeemer Church, in suburban Atlanta.
- 5) The Future of the Baptist charismatic movement.
 - a) C. Peter Wagner and the "third wave" of the Spirit.
 - b) Growth.

The Mennonite Renewal

- 1) The Loman Mennonite Church in Minnesota.
 - a) Gerald Derstine, pastor of the Strawberry Lake Mennonite Church.
 - b) Impact of Strawberry Lake experience.
 - c) Derstine and the Gospel Crusade Evangelistic Association
- 2) The Mennonite Tradition.
- 3) The general assembly in July 1977 and the charismatic movement within the church.

- 4) The Mennonite Renewal Services (MRS).
- 5) Growth and expansion of the Mennonite charismatic renewal.
- 6) Mennonite missionaries and the baptism in the Holy Spirit.

The Wesleyan Charismatics

- 1) The Church of the Nazarene, the Wesleyan Church, and the Church of God (Anderson, Indiana).
- 2) The Church of the Nazarene was originally the “Pentecostal Church of the Nazarene.
 - a) The founder of the Nazarene Church, Phineas Bresee and his view of Pentecost.
- 3) Other holiness-type churches that rejected Pentecostalism included:
 - a) The Wesleyan Methodist Church.
 - b) The Salvation Army.
 - c) The Free Methodist Church.
 - d) The Church of God (Anderson, IN).
 - e) The Pilgrim Holiness Church.
- 4) Holiness churches that accepted the Pentecostal message:
 - a) The Church of God (Cleveland, Tennessee).
 - b) The Pentecostal Holiness Church.
 - c) The Church of God in Christ.
 - d) The United Holy Church.
 - e) The Pentecostal Free-Will Baptist Church

The Church of God (Anderson, Indiana)

- 1) The church and “non-Pentecostalism.”
- 2) The church’s position on tongues.

LESSON EIGHT

The Charismatic Renewal in the Catholic Church

Introduction

- 1) Duquesne University and charismatic experience.
- 2) The University of Notre Dame and Michigan State University.
- 3) Kevin and Dorothy Ranaghan and the Full Gospel Business Men's Fellowship International.
- 4) The input of Pentecostal leaders such as David Wilkerson, David du Plessis, and Vinson Synan
- 5) Demos Shakarian and the FGBMFI.
- 6) The Catholic charismatic renewal (CCR) and the charismatic movement of the 20th century.
 - a) Prayer groups and covenant communities.
 - b) The CCR and the ministry of inner healing.

Reactions of the Official Church

- 1) The Vatican and the Catholic hierarchy.
- 2) The international CCR conference in Rome in 1975.
- 3) The Catholic Church and the issues of spiritual sharing with other Christians.

Phases of the Movement

- 1) Growth.
 - a) 1970-80
 - b) Many of the major charismatic communities were founded during this time.
 - c) The Kansas City conference on charismatic renewal in the Christian.
- 2) The period of 1980-90.
 - a) The period of lessening influence from the covenant communities
 - b) The points of contention often included the ecumenical dimensions
 - c) The communities diminish in the 1980s and diocesan and regional leaders.
 - d) The 25th Anniversary National Conference in 1992.
 - e) The forward thrust of CCR shifted from North America to the Third World.
- 3) The period 1990-2000.
 - a) A shift in perception of CCR within the Catholic Church.
 - b) The Catholic Church and evangelization.
 - c) The Catholic Fraternity of Charismatic Covenant Communities and Fellowships.
 - d) The pope and the "new movements."

- e) CCR's most rapid growth in the 1990s was in Africa, Asia, and Latin America.
- 4) Mexico and the CCR.
- 5) The Philippines and charismatic catholics.
- 6) Ghana, Tanzania, and Uganda growth of CCR.
- 7) During the 1990s the charismatic movement as a whole became less clearly defined.
 - a) The influence of John Wimber and the rise of healing ministries
 - b) The "Toronto blessing" and the Alpha course.
 - c) The bringing together of Catholics, mainline Protestants, and new church (nondenominational) leaders.

Conclusion

- 1) The influence in the Roman Catholic Church on CCR.
- 2) Catholic worship.
- 3) CCR role in the Catholic Church's evangelization.
- 4) Influence from CCR concerning healing.
- 5) CCR effect in the openness of ordinary Catholics to Christians of other Christian churches.
- 6) CCR and the reshaping of the Catholic heritage and of opening to Protestant gifts.

LESSON NINE

“Women and Pentecostalism”

Introduction

- 1) Agnes Ozman.
- 2) Fulfillment of Joel’s prophecy:

Preparation in the 17th and 18th Centuries

Women of Early Quakerism

- 1) Women’s involvement in the early Quakers (1650-90).
- 2) The early Quakers emphasis on the Scriptures.
- 3) Margaret Fell (1614-1702)
- 4) Quakers and the outpouring that occurred in Bethel Bible College in Topeka, Kansas, operated by Charles Parham.

Women of Early Methodism

- 1) The Methodist revival in England and its view of the inclusion of women.
- 2) Women and public testimony of one’s experience of sanctification.
- 3) The influence of Wesley’s mother, Susanna Annesley Wesley (1669-1742).

Preparation in the Early 19th Century

- 1) The Revivalism of Finney and Mahan.
 - a) Finney and Mahan helped establish Oberlin College (1833) the first coeducational college in the world.
 - b) Mahan, who participated in the Keswick movement with Hannah Whittal Smith, was a strong supporter of women.
- 2) A Sense of Divine Destiny and the role of women.

Preparation in the Late 19th Century

- 1) Movement following the Civil War that advanced the status of.
 - a) Movements.
 - i) The holiness movement.
 - ii) The Woman’s Christian Temperance Union.
 - iii) The missionary movement.
 - iv) The Women’s Suffrage Movement.

- v) The healing movement.
- b) The status of women continued to advance and the Keswick.
- c) How the Holiness Movement women's right to public influence.
- d) The influence of Phoebe Palmer.
- e) Catherine Booth
- f) Amanda Smith.
- g) Hannah Whittal Smith.
 - i) Frances Willard.
- 2) Women in the Missionary Movement.
- 3) The role of A. B. Simpson and Missionary Alliance.
- 4) Women in the Healing Movement.
 - a) Carrie Judd Montgomery
 - b) Maria Woodworth-Etter

The Early Pentecostal Revival of the 20th Century

- 1) The Thistlethwaite-Parham factor.
- 2) Women of the Parham era.
 - a) Agnes Ozman.
 - b) Maude and Howard Stanley
 - c) Mrs. Waldon.
 - d) Maria Burgess Brown
 - e) Mabel Smith and Lucy Farrow.
- 3) Women of the Azusa Street Revival.
 - a) Jennie Evans Moore
 - b) Sister Price, Mrs. G. W. Evans, Clara Lum, Phoebe Sargent, Rachel Sizelove, and Florence Crawford.
- 4) Aimee Semple McPherson (1890-1944).
- 5) Other significant women in the 20th Century.
 - a) Myrtle D. Beall
 - b) Freda Lindsay
 - c) Daisy Osborn.
 - d) Billie Brim
 - e) Cindy Jacobs.
- 6) Women's Aglow.
- 7) Women in the Healing Ministry.
 - a) Kathryn Kuhlman
 - b) Vicki Jamison-Peterson (b. 1936).
- 8) Gwen Shaw and End-time Handmaidens.
- 9) Fuschia Pickett.
- 10) Spirit-filled women in the media.

- a) Aimee Semple McPherson.
 - b) Tammy Faye Bakker
 - c) Jan Crouch
 - d) Marilyn Hickey.
 - e) Joyce Meyer.
 - f) Valerie Owen.
- 11) Dr. Paul Yonggi Cho's Encounter with God Concerning Women

LESSON TEN

“Healers and Televangelists”

Introduction

- 1) In 1948, the Pentecostal Fellowship of North America, a union of eight major Pentecostal denominations of the continent, was formed.

Leaders of the Early Healing Revival

- 1) The Pentecostal Fellowship of North America.
- 2) William Branham.
- 3) Gordon Lindsay
- 4) The Voice of healing organization.
- 5) Among the most celebrated were Jack Coe and A.A. Allen.
- 6) Tommy Hicks
- 7) T. L. Osborn
- 8) Kathryn Kuhlman
- 9) Oral Roberts
- 10) Pentecostal church leaders’ acceptance of the healing revival.
- 11) Independent evangelists who held ministerial credentials with the Assemblies of God.
 - a) Jack Coe
 - b) A. A. Allen
- 12) Oral Roberts and the Full Gospel Business Men’s Fellowship International (FGBMFI).

Television and Foreign Evangelism

- 1) The impact of television on the healing revivalism in the late 1950s and early 1960s.
 - a) Oral Roberts and television.
 - b) A.A. Allen and television.
- 2) Other healing ministries.
 - a) R. W. Schambach
 - b) H. Richard Hall
- 3) The impact of foreign ministries.
 - a) Tommy Hicks
 - b) T. L. Osborn’s World Evangelism
 - i) Mass crusades
 - ii) T. L. Osborn’s program of “co-evangelism”
 - iii) T. L. Osborn and denominationalism
- 4) Gordon Lindsay and Christ for the Nations.

- a) Freda Lindsay
- b) Impact of Christ.

New Ministries and New Directions

- 1) Oral Roberts University
- 2) Transformation of religious telecasting.
 - a) Pat Robertson's Christian Broadcasting Network (CBN)
 - b) Jim Bakker and the *700 Club*.
- 3) The effect of Oral Roberts joining the Methodist Church.
- 4) Oral Roberts and primetime television
 - a) Roberts legacy
 - b) The modern electronic church
- 5) A new generation of television evangelists soared in the 1970s though the pioneering of Robertson and Roberts.
 - a) Kathryn Kuhlman
 - b) Robert Schuller
 - c) Jimmy Swaggart
 - d) Broadcasting Network
 - e) PTL
 - f) Billy Graham and Jerry Falwell.
- 6) Pentecostals and charismatics domination of the Christian media.
- 7) The Rise of Teaching Ministries
 - a) Kenneth Copeland built a large television ministry in the 1980s
 - b) Kenneth Hagin
- 8) Other flourishing television ministries.
 - a) Robert Tilton
 - b) Jimmy Swaggart

Newer Ministries of the Late 1990s and Early 2000s

- 1) Fred Price.
- 2) Creflo Dollar.
- 3) Benny Hinn.
- 4) Joyce Meyer.
- 5) T. D. Jakes
- 6) Pentecostal growth abroad.
 - a) Reinhard Bonnke and African ministry
 - b) Paul Yonggi Cho of Seoul, Korea
- 7) Joel Osteen.

LESSON ELEVEN

“Streams of Renewal at the End of the Century”

Classical Pentecostals

- 1) The “Evangelicalization” of the Pentecostal movement after 1948.
- 2) The cost of seeking acceptance
- 3) Acceptance of Pentecostal worship in mainline churches.

Nondenominational Pentecostals

- 1) The extent and impact of non-denominational Pentecostal churches.
- 2) Use of the word *charismatic* in their names.
- 3) Perhaps the most influential charismatic movement among mainline churches.

The Full Gospel Business Men

- 1) Demas Shakarian
 - a) Impact and influence of the FGBMFI.
 - b) The FGBMFI and the charismatic renewal movements in the mainline churches.
- 2) Women’s Aglow.

The Shepherding/Discipleship Movement

- 1) The Christian Growth Ministries (CGM).
 - a) Led by Bob Mumford, Charles Simpson, Derek Prince, Don Basham, and Ern Baxter.
 - b) The discipleship and shepherding movement.
- 2) A pyramid of authority
- 3) Rejection by Demos Shakarian, Pat Robertson, and Kathryn Kuhlman.
- 4) The waning of the movement.
- 5) The impact of the movement

The Faith Churches

- 1) The beginning of the “faith movement” or the “positive confession” theology.
 - a) Deep roots in classical Pentecostalism and in the healing crusades of the 1950s.
 - b) E. W. Kenyon and the “finished work” theory.
- 2) Positive confession
- 3) The leadership of Kenneth Hagin, Kenneth Copeland, Fred Price, and Charles Capps.

- 4) Distinction between the “Logos Word” and the “Rhema Word.”
- 5) The growth of the faith movement during the 1980s and 1990s.
- 6) The Faith Seminar of the Air.
- 7) Faith crusade ministries of Kenneth Copeland and Frederick.
- 8) Reason of the growth of the faith movement.
- 9) Reinhard Bonnke and Ray McCauley in South Africa.

The Third Wave of the Holy Spirit

- 1) Peter Wagner of Fuller Theological Seminary, proposed the existence of a “third wave of the Holy Spirit.”
- 2) The Third Wave and Pentecostalism.
- 3) The Pentecostal style of worship
- 4) Evangelical churches experience of tongues and interpretations, holy laughter, falling in the Spirit, dancing before the Lord, and singing in tongues.

Ecumenical Streams

- 1) The Pentecostal/charismatic movement’s influence in the Christian world in the last decades of the 20th century.
- 2) David du Plessi, “Mr. Pentecost.”
 - a) World Pentecostal Conference in Zurich, Switzerland, in 1947.
 - b) Du Plessi and the National Council of Churches and the World Council of Churches.
 - c) Dialogue between Pentecostals and the Catholic Church.
- 3) From the beginning, the Pentecostals and charismatic Christians crossed denominational barriers to share in teaching, worship, and fellowship.
 - a) By 1980, the movement had become the largest grassroots ecumenical movement in the history of Christendom.
 - b) Catholics and Protestants, blacks and whites, men and women, young and old, mixed together without apparent regard to the many theological and cultural backgrounds composing the crowds.
- 4) The First “General Conference on Charismatic Renewal”
- 5) An unusual gathering of churches leaders in Kansas City.
- 6) The “Washington for Jesus” rallies.
 - a) John Jimenez called for a mass meeting to pray for the presidential election.
 - b) The largest Christian gathering in Washington up to that time.

The Holy Spirit at the End of the Century

- 1) Pentecostal/charismatic educational institutions.
 - a) Oral Roberts University.

- b) Christian Broadcasting Network University, an all-graduate school of communications
 - c) Regent University
- 2) The unaffiliated “mega-church” is the biggest story of the 1990s.
 - 3) Free-standing mega-churches have become the fastest-growing churches in the world.
 - a) Some are non-charismatic.
 - i) Rick Warren’s Saddleback Mountain Church.
 - ii) Bill Hybel’s Willow Creek Church near Chicago.
 - iii) Ed Young Sr., Second Baptist Church, Houston, Texas (23,198)
 - iv) Ed Young Jr.
 - v) Andy Stanley
 - b) Most were Pentecostal.
 - i) Classical Pentecostal mega-churches (as of 2000).
 - (1) Jack Hayford’s Church on the way in Van Nuys, California (Foursquare 10,000 members).
 - (2) Tommy Barnett’s First Assembly of God in Phoenix, Arizona (Assemblies of God 12,000 members).
 - (3) Paul Walker’s Mt. Paran Church of God in Atlanta (12,000 members).
 - (4) Bishop Charles Blake’s West Angeles Church of God in Christ in Los Angeles (15,000 members).
 - (5) Ron Dryden’s Cathedral of Praise in Oklahoma City (Pentecostal Holiness, 5,000 members).
 - ii) Independent charismatic churches.
 - (1) John Hagee’s Cornerstone Church in San Antonio, Texas (16,000 members).
 - (2) T.D. Jakes’s Potter’s House in Dallas, Texas (25,000 members).
 - (3) John Osteen’s Lakewood Church in Houston, Texas (10,000 members).
 - (4) Billy Joe Daugherty’s Victory Christian Center in Tulsa, Oklahoma (10,000 members).
 - (5) Fred Price’s Crenshaw Christian Center in Los Angeles (15,000 members).
 - (6) Rod Parsley’s World Harvest Church in Akron, Ohio (8,000 members).

The Year 2007

Top 10 Largest U.S. Churches

1. Lakewood Church, Houston Texas – Joel Osteen (47,000)
2. Willow Creek Community Church, South Barrington, Ill. – Bill Hybels (23,500)
3. Second Baptist Church, Houston – Ed Young Sr. (23,198)
4. Saddleback Church, Lake Forest, Calif. – Rick Warren (22,000)

5. LifeChurch.tv, Edmond, Okla. – Craig Groeschel (19,907)
6. Southeast Christian Church, Louisville, Ky. – Dave Stone (18,013)
7. North Point Church, Alpharetta, Ga. – Andy Stanley (17,700)
8. Thomas Road Baptist Church, Lynchburg, Va. – Jonathan Falwell (17,445)
9. Calvary Chapel Fort Lauderdale, Fort Lauderdale, Fla. – Bob Coy (17,000)
10. The Potter's House, Dallas – T.D. Jakes (17,000)

Throughout the world, most of the largest congregations are clearly Pentecostal in doctrine and worship style.

Cultural Accommodations

- 1) Many questions arise about the growth of these huge churches.
- 2) Softening their standards?
- 3) Bridging the racial divide.

The New Apostolic Church Movement

- 1) The National Symposium on the Postdenominational Church.
- 2) “New Apostolic Churches”
- 3) New features of these churches.

Youth Explosions

- 1) “Teen Challenge” ministry of David Wilkerson
- 2) The “Jesus revolution” in California under the leadership of Chuck Smith.
- 3) The “Maranatha” campus ministry led by Bob Weiner.
- 4) New “contemporary Christian music.”
 - a) Larry Norman, Barry McGuire, Keith Green, and the 2nd Chapter of Acts introduced rock music to the church.
 - b) Contemporary Christian music stars as Michael W. Smith, Amy Grant, Carman, and DC Talk were performing artists who filled the nation’s largest stadiums for concerts that attracted multitudes of youth .
- 5) Hosana-Integrity

Revival Manifestations

- 1) The “laughing revival” and evangelist Rodney Howard-Browne.

- 2) The “Toronto Blessing” revival under Vineyard pastor John.
- 3) The Brownsville Revival.
 - a) Here the feature was no strange manifestations, but old-fashioned repentance for sin and strong altar calls for deliverance and holiness.
 - b) The revival tide seemed to reflect the intensity of the early Pentecostal revivals at the beginning of the century.
 - c) At last count (August 27, 1998) the numbers that had attended the Brownsville meeting stood at 2,425,203 persons. Of these 135,447 had made “decisions for Christ.”
- 4) Smithton, Missouri meetings that also made national headlines.
- 5) Evangelists Reinhard Bonnke and Benny Hinn.
- 6) The close of the “century of the Holy Spirit”
- 7) The next 1000 years could well be the “millennium of the Holy Spirit.”

LESSON TWELVE

“The Worldwide Holy Spirit Renewal”

Introduction

- 1) Three waves of the Holy Spirit in the 20th century.
 - a) Pentecostal renewal.
 - b) Charismatic renewal.
 - c) The neo-charismatic renewal.
- 2) The Spirit has entered and transformed the lives not simply of small numbers of heroic individuals and scattered communities (as has always been the case throughout Christianity’s twenty centuries of history), but of vast numbers of millions of Christians across the world today.
- 3) Each new wave dwarfs the last.
 - a) The first wave resulted in 65 million Pentecostals today, of whom 63 million are widely called classical Pentecostals.
 - b) The second wave has swept through all the major non-Pentecostal denominations to reach 175 million charismatics today.
 - c) The third wave has now reached 295 million neo-charismatics, bigger than the two previous waves combined.
- 4) These members are found in 740 Pentecostal denominations, 6,530 non-Pentecostal mainline denominations with large organized internal charismatic movements, and 18,810 independent neo-charismatic denominations and networks.
- 5) Charismatics are found within all 150 traditional non-Pentecostal ecclesiastical confessions, families, and traditions.
- 6) Pentecostal/charismatics are found in 9,000 ethno-linguistic cultures, speaking 8,000 languages covering 95 percent of the world’s total population.
- 7) These totals of today are not the whole story.
 - a) They do not include believers who died yesterday, or last month, or last year, or earlier in the 20th century.
 - b) A complete tally of all renewal believers throughout the century must include the 175 million who are no longer alive.
 - c) The total of all renewal believers throughout the 20th century since A.D. 1900 can thus now be seen to amount to 795 million.
- 8) We know of eight million Pentecostals/charismatics/neo-charismatics who have been killed as martyrs.
- 9) All three waves are still continuing to surge.

- a) Massive expansion and growth continue at a current rate of 9 million new members a year, or over 25,000 a day.
- b) Charismatics greatly outnumber Pentecostals in numbers and in annual converts worldwide.

Three Waves of 20th –Century Renewal

- 1) Pentecostals.
 - a) Pentecostal denominations hold the distinctive teaching that all Christians should seek a postconversion religious experience called baptism in the Holy Spirit, and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the early church.
 - i) Instantaneous sanctification, the ability to prophesy, to practice divine healing through prayer, to speak in tongues (glossolalia), or to interpret tongues, singing in tongues, singing in the Spirit, dancing in the Spirit, praying with upraised hands, dreams, visions, discernment of spirits, words of wisdom, words of knowledge, emphasis on miracles, power encounters, exorcisms (casting out demons), resuscitations, deliverances, signs, and wonders.
 - ii) Most Pentecostal denominations teach that tongues-speaking is mandatory for all members, but in practice today only from 5 percent to 35 percent of all members have practiced this gift either initially or as an ongoing experience.
 - b) Pentecostals refer to “classical Pentecostals” to distinguish them from the subsequent “Neo-pentecostals” or “charismatics” in the non-pentecostal denominations.
- 2) Charismatics.
 - a) These are defined as Christians affiliated to non-Pentecostal denominations who receive the experiences above in what then became termed the charismatic movement whose roots go back to 1907 and 1918 but whose rapid expansion has been mainly since 1950.
 - b) These describe themselves as having been renewed in the Spirit and experiencing the Spirit’s supernatural and miraculous and energizing power, who remain within, and form organized renewal groups within, their older mainline non-pentecostal denominations.
- 3) Neocharismatics (or Third Wave)
 - a) Since 1945 thousands of schismatic or other independent charismatic churches have come out of the charismatic movement.
 - b) These independents have throughout the 20th century numbered more than the first two waves combined.
 - c) They consist of evangelicals and other Christians who, unrelated or no longer related to the Pentecostals or charismatic renewals, have become filled with the Spirit, or empowered or energized by the Spirit and experiencing the spirit’s supernatural and miraculous ministry.
 - i) They exercise gifts of the Spirit (with much less emphasis on tongues, as optional or even absent or unnecessary).

- ii) They emphasize signs and wonders, supernatural miracles and power encounters.
 - iii) They leave their mainline nonpentecostal denominations but also do not identify themselves as either Pentecostals or charismatics.
 - iv) In a number of countries they exhibit Pentecostal and charismatic phenomena but combine this with rejection of Pentecostal terminology.
- d) These believers are increasingly being identified by their leadership as independent, postdenominationalism, restorationist, radical, neo-apostolic, or the “third Wave” of the whole 20th –century renewal.