

“The Pentecostalization of Global Christianity”

The Challenge of Cessationism in the 21st Century

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Lecture One

19TH CENTURY ANTECEDENTS TO 20TH CENTURY PENTECOSTALISM

INTRODUCTION

Today we are here to talk about the face of global Christianity. According to a Pew Charitable Trust study released in 2011, based on data gathered the previous year, it was estimated that the global Christian population stood at 2.18 billion people of an estimated world population of 6.9 billion. These numbers were further divided into a split of just over 50% identified as Roman Catholic, with 36.7% claiming to be Protestants, another 11.9% listed as Orthodox, leaving 1.3% to be described as “other Christians,” including Mormons and Jehovah’s Witnesses. The purpose of our deliberations today is not to quibble over what is and is not a Christian. We accept that the only proper definition of a “Christian,” is one who has accepted by faith the Gospel of Jesus Christ and is striving to walk in a manner commensurate with the Word of God. Nevertheless, there are many in the world today that consider themselves Christians by one definition or another and the Pew study factors in the broadest range of those individuals for the purpose of analyzing the global phenomena known as *Christianity*.¹

According to Pew’s figures, in the past 100 years the global Christian population has increased from 600 million in 1910 out of a possible world population estimated at 1.8 billion to the current levels. Statistically, there has been a slight proportional decrease in the percentage of global Christians—32% as of 2010, down from an estimated 35% of the global whole in 1910. What is interesting in the data is that the center of global Christianity is gradually shifting from Europe and the Americas that claimed 93% of Christianity in 1910 down to 63% of the global whole as of 2010. Europe was estimated to be 95% Christian in 1910 but had dropped down to 76% by 2010 with the Americas slipping during the same period from 96% to 86% among those claiming Christian identify. What is truly remarkable in the figures is that Christianity in Africa rose from just 9% of the population on the continent to 63% of the population in the same 100-year period. The growth in the Asia/Pacific region more than doubled (from 3% to 7%) which seems fairly unremarkable. However, what must be understood is that this region contains the

¹A Summary of the Pew study “Global Christianity – A Report on the Size and Distribution of the World’s Christian Population” may be found at <http://www.pewforum.org/2011/12/19/global-christianity-exec/>. Accessed 26 January 2015.

two largest countries in the world – China at 1.4 billion and India at 1.1 billion, both of which are largely non-Christian by any definition. Current figures for China’s Christian population stand at approximately 125.3 million Christians are about 8% of the population.² Additionally, one half of the world’s estimated 488 million Buddhists live in China, leaving Buddhists to outnumber Christians in China by a factor of six to one. India’s current religious statistics include 94% who identify as Hindu, leaving the rest of the population to be divided among Muslims who make up the bulk of the remaining 6%, with Christians trailing a distant third.

In today’s world, Christianity continues to be a major religious presence. What the above paragraph does not explain is that during the same one hundred year period of time, Pentecostalism, broadly understood, has grown from its infancy, if one dates the beginnings of the Pentecostal movement to the beginning of the 20th century (more on that later), to comprising approximately 25% of global Christianity, or more than 600 million adherents today. This number includes as many as 150 million Charismatic Roman Catholics or about 15% of the whole.

At this point, it seems prudent to define some terms. The sub-title for the conference is *The Pentecostalization of Global Christianity*. What is a Pentecostal? In what sense is global Christianity becoming Pentecostal? Who are the Pentecostals? How does one become a Pentecostal? I am making the case that ***Pentecostalism*** as opposed to other terms like *Charismatic*, *Neo-Charismatic*, or *Neo-Pentecostal*, *Prosperity Gospel*, *Latter Rain*, or *renewalist*, is the best umbrella term to cover the wide range of theological ideas and practices in the global world. Let me set the parameters of the discussion.

First, *Pentecostalism* is hardly a monolithic theology with a creed or confession, or a central command structure similar to Roman Catholicism. Pentecostals themselves admit this problem. “There is no single form of Pentecostalism, nor any clear-cut theological criteria by which it can be defined.”³ To be a Roman Catholic in today’s world is to be identified with the Church of Rome and Pope Francis. One is baptized *into* the Church of Rome and for someone to be considered a good Catholic, they must attend the Mass annually preceded by a visit to a priest for auricular confession. To be a Presbyterian ordinarily means belonging to a church, Presbyterian in polity, which adheres to the 1644 Westminster Confession. We understand that in the last 150 years, theological liberalism has greatly altered such traditional boundaries but for our purpose here, let’s assume the historic theological understanding of traditional Christian groups.

However, to be a *Pentecostal* is much harder to identify. The first challenge for the student of the movement is to come up with one name suitable to serve as an umbrella term under which all groups fit. The World Christian Database, run out of the Center for the Study of Global Christianity at Gordon Conwell, uses the term *renewalist* as the broad term to cover diverse streams. However, this term may serve in an academic setting but it does not seem to be sufficiently useful for the challenge of contemporary explanation. Allan Anderson, the current leading British Pentecostal historian, (he is South African by birth but teaches at the University of Birmingham), prefers the term ***Pentecostal*** as the large umbrella term. “Scholars have

²Todd Johnson, World Christian Database, Center for the Study of Global Christianity, Gordon-Conwell Divinity School. Email to the author, 5 February 2015.

³Allan Anderson, “The Dynamics of Global Pentecostalism.” This essay is soon to be published as “The Dynamics of Global Pentecostalism: Origins, Motivations, and Future” in *Spirit of God: Christian Renewal in the Community of Faith*, ed. Jeffrey W. Barbeau and Beth Felker Jones (Downers Grove, IVP, 2015), forthcoming.

attempted various divergent ways of defining Pentecostalism, some of which are ambiguous and of little use, while others attempt to demonstrate ‘distinctiveness’ and create unnecessarily strained relationships with other Christians as a result.”⁴ Anderson has identified four similar, often overlapping though not necessarily organically-related, strands of global Pentecostalism. **First**, there are the *classic Pentecostals*. These are the groups that emerged, mostly in the United States, but also in Great Britain, in the early twentieth-century out of the early Pentecostal manifestations of the Azusa Street era. Chief among this number are the Assemblies of God, the largest global Pentecostal fellowship. Today the A of G is a loose-knit association of autonomous groups numbering in excess of 66 million adherents.⁵ **Second**, Anderson identifies a large unaffiliated body of groups that hold to key aspects of Pentecostal doctrine and practice. These he calls *Independents*. Under this term would be a many churches that emerged in Africa in the early twentieth century in the aftermath of the end of the colonial era and have come to be called African Initiated Churches. A **third** group of Pentecostal-type churches and organizations would fall under the name of *Charismatics*. Among this group would be many traditionally non-Pentecostal groups that have come to adopt a measure of Pentecostal theology and practice. Under the term would be groups like Charismatic Catholics or Charismatic Episcopalians. Many groups that fall into this category emerged in the so-called *second wave* of the Pentecostal revival that began in the United States in the late 1960s and touched the mainline denominations and reached into the World Council of Churches. A **final** group of Pentecostals Anderson identified would be the independent mega churches, neocharismatics, many and perhaps most of them falling into the Prosperity Gospel model. These churches have sprung up across the global south from Africa to South America to the Far East and have a huge impact on the changing shape of global Christianity, often exporting their individual theological particulars back to traditional Christian areas like the United States and Europe.⁶

Many American Christians, evangelicals among them, seem almost unaware of the current state of world Christianity. In October of 2013, veteran evangelical pastor, John MacArthur Jr., sponsored a conference, *Strange Fire*, at his well-known Grace Community Church in Sun Valley, California. MacArthur, now seventy-five, is among the most recognized names in conservative evangelicalism.⁷ The roster of speakers included R. C. Sproul Sr. of Ligonier Ministries, Steve Lawson, at the time Pastor of the Christ Fellowship Baptist Church of Mobile, Alabama and African pastor Conrad Mbewe, pastor of Katawba Baptist Church of Lusaka, Zambia, called by many, the “African Spurgeon.” The conference coincided with the release of a book of the same name *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*.⁸ MacArthur’s burden with the conference and in the book was to sound an

⁴Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 10.

⁵“The founding fathers and mothers of the Assemblies of God met in Hot Springs, Arkansas on April 2-12, 1914 to promote unity and doctrinal stability, establish legal standing, coordinate the mission enterprise, and establish a ministerial training school.” <http://ag.org/top/About/History/index.cfm>. Accessed 1 February 2015. On the Assemblies of God, see Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana, IL: University of Illinois Press, 1993).

⁶Anderson used these categories in a paper, “The Growth of Global Pentecostalism,” delivered at the Wheaton Theology Conference 4, 3 April 2014.

⁷It is beyond the scope of this paper to provide a taxonomy of evangelicalism. For a briefly recent conversation that addresses the diversity within the broad movement of evangelicalism see Kevin T. Bauder, et al, *Four Views on the Spectrum of Evangelicalism* (Grand Rapids: Zondervan, 2011).

⁸(Nashville, Thomas Nelson, 2013).

alarm regarding the presence and growth within the evangelical and Christian world of Pentecostal/Charismatic movement with its curious complex of teaching regarding the manifestation and ministry of the Holy Spirit in the lives of believers. MacArthur viewed this movement to be largely unbiblical. He also wished to warn his audience about certain attending egregious, unbiblical teachings not part of Pentecostalism per se that seemed to take center stage in many Pentecostal/ Charismatic circles such as the prosperity gospel.

Whether or not one agrees with MacArthur's critique, he was calling attention to a theological movement that, since its perceived inception at the beginning for the twentieth century, has for better or worse radically altered the landscape of global Christianity. Current estimates are that Pentecostalism is growing at a rate of 35,000 new adherents every day worldwide. One in four professing Christians today is a Pentecostal. A study done in 2000 estimated that global Pentecostalism in 2025 would exceed 800 million adherents!⁹ A recent projection, prepared for the Pentecostal World Fellowship held in August 2013, put the number at 710 million by 2020.¹⁰

Pentecostalism: Toward a Theological Identity

In order to study the growth of this rather diverse phenomenon, it is necessary to attempt to define what makes one a Pentecostal. Are Pentecostals evangelicals? Is belief in the *evangel*, the Good News, a part of the *sine qua non* of Pentecostalism? While many Pentecostals would fall into the category of evangelical,¹¹ many would not. Therefore, what makes one a Pentecostal? Unlike Roman Catholicism or Presbyterianism, there is no theological standard by which to evaluate the perimeters of the global whole. Among the adherents of the various strands there are some general uniting themes, but in the articulation of these broad themes, significant variation occurs. At the heart of Pentecostalism is the generally held belief in the unique work of the Holy Spirit in the life of its followers. Again I will defer to Pentecostal scholar Allen Anderson who offers the following summary of Pentecostal belief

I think the term 'Pentecostal' is appropriate for describing globally all churches and movements that emphasize the working of the gifts of the Spirit, both on phenomenological and on theological grounds—although not without qualification. A broader definition should emphasize Pentecostalism's ability to 'incarnate' the gospel in different cultural forms.¹²

This theological understanding—the present ministry of the Holy Spirit—is only the beginning of the story. Pentecostalism cannot be defined in purely doctrinal terms. There are a complex of practices that are commonly associated with Pentecostalism including, but not limited to, belief in divine healing, speaking in tongues, the gift of prophecy and the like that are

⁹“The Pentecostal Renewal,” *World Christian Encyclopedia*, (New York: Oxford, 2000), 1:19-20.

¹⁰See “Pentecostals in Global Context,” a study specially prepared for the Pentecostal World Fellowship, 27–30 August, 2013 Kuala Lumpur, Malaysia. Published by the Center for the Study of Global Christianity, Gordon-Conwell Theological Seminary.

¹¹For example the Assemblies of God has a clear statement regarding their view of salvation that lists this doctrine as one of four cardinal doctrines, along with baptism in the Spirit as a second work of grace, divine healing based on the atonement, and the blessed hope. See “Assemblies of God Fundamental Truths,” Online at http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_short.cfm. Accessed 1 February 2015.

¹²Anderson, *Introduction*, 13-14.

endemic across the Pentecostal spectrum. A belief in the *prosperity gospel*, while common in contemporary Pentecostalism, is of more recent origin and not a part of the *sine qua non* of Pentecostalism.¹³ It is important to note that Pentecostals in their praxis are quite diversified and virtually no two Pentecostals much less two segments of the movement believe exactly alike.

Pentecostalism comes in a bewildering variety of forms, each marked by tremendous internal diversity—Catholic and Protestant; classical and charismatic; black, white, Hispanic, Asian; Trinitarian and oneness. The sheer size of the movement is staggering, and its immensity issues in confusion. It is impossible to give precise parameters for this experience-oriented tradition, but adherents generally share at least two suppositions. They agree that the gifts of the Holy Spirit described in the New Testament should operate in the church today. They also believe that Christians should experience a distinct “filling” or “baptism” with the Holy Spirit, but they disagree about how this will be evidenced.¹⁴

If Pentecostalism is a broad stream with many adherents, when did it begin? Is there an identifiable origin for the movement(s)? We will discuss issues related to Cessationism in the final session today, so for now I will treat Pentecostalism in its historic form and argue that Pentecostalism can be traced to the early twentieth century, mainly emerging out of the American holiness tradition. In the time remaining for our first session, I want to sketch 19th century precursors to modern Pentecostalism. Whether or not certain gifts of the Holy Spirit ceased with the end of the apostolic era, a matter we will take up this afternoon, modern Pentecostalism is a 20th century phenomenon with 19th century antecedents.

19th CENTURY PRECURSORS TO 20th CENTURY PENTECOSTALISM

Introduction

Modern Pentecostals are keen to argue that the ministry and manifestation of the Holy Spirit have been around in the life of the Church since the apostolic era. Attempts have been made to demonstrate that the gifts continued after the death of John, the last surviving apostle. “What emerges from a study of the sources is the picture of a Church which is strongly charismatic up until A. D. 200.” After 200, even Pentecostals admit the charismata seem to disappear, at least for a time.¹⁵ This absence of an ongoing presence of the charismata throughout church history does not bother many Pentecostals. Some Pentecostals “do not really want a history. One of the claims of some Spirit-filled Christians is that the Spirit simply descended on their antecedents after nineteen relatively quiet centuries, but almost exactly as this Spirit came on the original Pentecost.”¹⁶ Other continuationists argue from history that there is no reason to deny the ongoing manifestations of the Holy Spirit down through the centuries. NT scholar, D. A. Carson argues:

¹³For more on Pentecostal definition, see Robert Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (New York: Oxford University Press, 1979), 4.

¹⁴Blumhofer, *Restoring the Faith*, 1.

¹⁵Ronald A Kydd, *Charismatic Gifts in the Early Church* (Peabody, MA: Hendricksen, 1984), 4.

¹⁶Martin Marty, “Foreward,” Donald Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Baker, 1987), 10.

What can safely be concluded from the historical evidence? First, there is enough evidence that some form of ‘charismatic’ gifts continued sporadically across the centuries of church history that it is futile to insist on doctrinaire grounds that every report is spurious or the fruit of demoniac activity or psychological aberration.¹⁷

I will leave my comments of the presence of the charismata throughout history for our final session. These brief comments by continuationists notwithstanding, contemporary historians, Pentecostals among them, generally date the rise of Pentecostalism to the 20th century while noting certain theological antecedents in the 19th century. It is to these antecedents that we now turn.

Methodist Roots

As with other aspects of Pentecostal scholarship, there is no unanimity as to where to begin a discussion of theological antecedents to modern Pentecostalism. Historian Donald Dayton begins his treatment of the roots of the movement with John Wesley and 18th century Methodism. Wesleyan Methodism dates to the mid-18th century and the evangelical ministries of John (1703–91) and Charles Wesley (1707–88). The Wesleys grew up in a time when English Anglicanism was at a relatively low state. Churches were poorly attended and interest in religion was generally weak among the average Englishmen. The Wesleys and their friend George Whitefield (1714–70) had taken up the cause of seeking for a serious relationship with God while students at Oxford. The trio met regularly in the Holy Club to encourage each other in religious devotion and praxis, ministering to the poor or those in jail. Upon graduation, John took up holy orders and began preaching. Yet the Wesleys were unconverted. In 1735, John and Charles were sent from Gravesend in Kent to Savannah, Georgia to preach to the English colonists in that young New World settlement. While on board a ship, a great storm caused the pair to see Christianity lived out in the lives of a small band of Moravians who were also headed to the colony. The Moravians remained calm and were able to sing a few hymns while the Wesleys feared for their lives. After a couple of years of ministry in Georgia with limited success, John and Charles returned to England with a nagging sense of spiritual need. Eventually both were led to an evangelical profession of faith through the influence of men like Peter Böhler, a Moravian missionary from Germany, who spoke to the men of the nature of true religion. In time the Wesleys would be in the vanguard of an evangelical awakening that would sweep the English-speaking world on both sides of the Atlantic—the First Great Awakening.

Several emphases of the Wesleys, particularly John, would converge to foster later Pentecostalism. The first among these was an emphasis on primitive Christianity. “Wesley’s major concern was a rigorous restoration of the practices and church order of the early church.”¹⁸ Included in this was an emphasis on divine healing, but not exactly of the later Pentecostal variety.

The year 1738 marked a transitional year for John Wesley. Having returned from Georgia without a sense of peace with God, he was eventually led to attend a meeting where Luther’s

¹⁷D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids: Baker, 1987), 166.

¹⁸Dayton, *Theological Roots*, 41.

commentary on the book of Galatians was being read. As Wesley heard Luther speak of justification by faith, Wesley “felt [his] heart strangely warmed.” The conversion experience became in him a burning sense of the presence and power of God. One of John Wesley’s favorite theological themes to preach on was Christian Perfection. It had been the subject of his deliberations since 1725, even before his conversion. After the Aldersgate experience, it accounted for the shaping of much of his later ministry.¹⁹ The doctrine to emerge out of this Wesleyan teaching that would help to foster later holiness groups was the doctrine *Christian Perfection* or entire sanctification. This became a second work of grace that could occur in the life of the believer at any time after conversion.

As to the time. I believe this instant generally is the instant of death, the moment before the soul leaves the body. But I believe it may be ten, twenty, or forty years before.

I believe it is usually many years after justification; but that it may be within five years or five months after it, I know no conclusive argument to the contrary.²⁰

Christian perfectionism would be preached by a long list of 19th century men including Charles Grandison Finney, Asa Mahan and others. It is to this brief story we now turn as it forms another important part of the prehistory of Pentecostalism.

The 19th Century Holiness Movement

Methodism, in the early years of the 19th century, became one of the dominant forces in American Christianity. So influential was Methodism that old Calvinist Puritanism was soon replaced by a version of Wesleyan Arminianism in much of the young United States. No greater evidence of this can be offered than in the life and ministry of Charles Grandison Finney, a lawyer who after conversion decided to argue his case for God before men. Finney sought ordination among the Presbyterians but he rejected some of its basic tenets. He denied the Calvinist understanding of salvation and God’s sovereignty in human redemption. Instead he advocated “new measures” when promoting revival and a “near-Wesleyan view” of sanctification.²¹ His view of sanctification eventually became articulated as Oberlin Perfectionism and its main champion was Asa Mahan.²²

Building off early American Methodism and the Oberlin theology of Finney and Mahan, came a national holiness movement that emphasized revival and sanctification coupled with a quest for personal holiness. “The new methods of the revivalists were soon used to call Christians to an immediate response to God’s provision of a life of present Christian holiness just as effectively as they had previously been used to call sinners to an instantaneous new birth at

¹⁹Wesley’s understanding of Christian Perfection may be found in *A Plain Account of Christian Perfection* that appeared in its final form in 1777. It has been reprinted repeatedly since Wesley’s days and may be found online at <http://wesley.nnu.edu/?id=786>. Accessed 28 January 2015. This edition is taken from *The Works of John Wesley*. Ed. Thomas Jackson (1872), 11:366–446

²⁰John Wesley, *A Plain Account of Christian Perfection* in *The Works of John Wesley*, ed. Thomas Jackson (1872), 11:446.

²¹Donald Dayton, *Theological Roots*, 64.

²²*The Scripture Doctrine of Christian Perfection* (Boston: D. S. King, 1839).

the penitent bench.”²³ Walter and Phoebe Palmer (1807–74) promoted entire sanctification after Phoebe, a Methodist, experienced this in 1837. Phoebe’s book, *The Way of Holiness*²⁴ would be an instrumental influence in the developing holiness movement. Soon a second wave of revival swept Britain and the United States and included a strong call to holiness. Robert Pearsall Smith and his wife Hannah Whithall Smith served as lay evangelists for the National Association for the Promotion of Holiness and promoted the revival.

In 1867, a group of eastern Methodists formed the national Camp Meeting Association for the Promotion of Holiness. As these meetings were held annually over the next few years, they “resulted in a strong belief that the coming of a new age of the Spirit would restore primitive Christianity to the churches; they in turn, would recover the purity and the power to overcome the forces of formalism, wordliness [*sic*], materialism, higher criticism, and all the other ‘isms’ which increasingly seemed to threaten everything that the first Pentecost had promised.”²⁵

However, like all movements of human origin, fragmentation began to occur within the holiness movement. Soon there were power struggles over leadership and theological tensions over particular points of doctrine. Out of the holiness movement there would emerge numerous new denominations, some more radical than others, often centered on strong human leadership struggles. One of the new theological views to be formulated was a “third blessing” theology that separated the work of sanctification from the baptism of the spirit.²⁶ Some would go even further insisting on multiple spirit baptisms. In the 1880s, three separated holiness groups emerged after a falling out over ecclesiology—The Church of God (Anderson, IN), the Church of God (Holiness) and the Church of God of California.²⁷ Among the issues that separated them was membership lists.

In 1895, Benjamin Hardin Irwin (b. 1854), led a splinter group in Iowa to form the Fire-baptized Holiness Church. Beyond a second and even a third blessing, Irwin argued, following the apparent teaching of John William Fletcher, a successor to John Wesley, that there were many “baptisms of fire” necessary in the life of the believer to attain Christian perfection.²⁸ Irwin’s views were largely rejected by many holiness adherents, but his influence was far-reaching. Within just a few years, fire-baptized groups had been formed in states from Florida to Iowa and in two Canadian provinces.

In 1895, Phineas Bresee (1838–1915), who was raised in a Methodist-Episcopal home, had a difference of opinion with a colleague with whom he was involved in a Los Angeles inner city ministry. He subsequently led in the formation of a new holiness denomination, The Church of the Nazarene that has become the largest Wesleyan-Holiness denomination worldwide. It

²³Melvin E. Dieter, “Wesleyan-Holiness Aspects of Pentecostal Origins,” in *Aspects of Pentecostal-Charismatic Origins*, ed. Vinson Synan (Plainfield, NJ: Logos International, 1975), 60.

²⁴(New York: Piercy and Reed, 1843).

²⁵Dieter, “Wesleyan-Holiness Aspects,” 67.

²⁶For a helpful study of the various Pentecostal views on Spirit baptism and tongues as its principal sign, see *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, MA: Hendricksen, 1991).

²⁷On the holiness movement in the 19th century, see Melvin E. Dieter, *The Holiness Revival of the 19th Century*, 2nd ed. (Lanham, MD: Scarecrow, 1996). Also C. E. Jones, “Holiness Movement,” *DPCM*, 406–09.

²⁸On Irwin and this splinter group, see Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements of the Twentieth Century* (Grand Rapids: Eerdmans, 1997), 44ff.

boasted a membership of 2.265 million members in December of 2014.²⁹ In 1897, the Church of God in Christ was formed by a group of African-American ex-Baptist ministers who were kicked out of their National Baptist Convention when they embraced and propagated Wesleyan views, particularly entire sanctification. Charles Harrison Mason (1864–1961), the Chief Apostle and first Senior Bishop, of the COGIC had been influenced toward holiness after he read the autobiography of Amanda Berry Smith (1837–1915), a former slave and holiness evangelist.³⁰

Edward Irving and the Catholic Apostolic Church

Another important 19th precursor in the history of Pentecostalism was Edward Irving, a Scottish Presbyterian minister who is considered a founder of the Catholic Apostolic Church.³¹ Irving (1792–1834), after a brief study of mathematics, pursued a course in theology and was licensed to preach in 1815. Soon he came under the tutelage of Thomas Chalmers at St. John’s Church in Glasgow (1819). His gifts surpassed those of Chalmers, so he relocated to London. Irving was ordained by the Annam presbytery and called to the Caledonian chapel in Hatton Garden as its minister. Soon he was receiving a wider recognition through the publication of his sermons. He drew increasingly larger crowds especially among the fashionable society of London. Listed among his friends were Thomas Carlyle (1803–55), a Scottish lawyer eventually to become an apostle in the Catholic Apostolic Church (CAC) and Henry Drummond (1786–1860), a wealthy banker and member of the House of Parliament for West Surrey. Drummond would also assume an apostolic leadership role in the new CAC after the death of Irving. A new building was built to contain Irving congregation in 1827 in Regent Square. The group would soon number upwards of 2000. Irving’s pre-Pentecostal proclivities rose to the surface as he began to see himself as a biblical prophet and priest. Because the ancient church had abandoned the five-fold offices (apostles, prophets, evangelists, pastors, and teachers), the Holy Spirit had left the church “to its own devices.”³²

From Drummond, Irving picked up millenarian and apocalyptic views. In 1825, Irving predicted that the world would end in 1868. Drummond began hosting prophecy conferences at his family estate near London in 1826. Irving would be both influenced by the gathering and assume its leadership. At the final meeting in 1830, Irving exhorted the assembled to pray for the renewal of the charismata. Soon followers of Irving from Glasgow also began to seek for the return of the charismata. This occurred in 1830 when some experienced the gift of tongues,

²⁹“General Secretary releases 2014 Stats,” Nazarene Communications Network website. Available at <http://www.ncnnews.com/nphweb/html/ncn/article.jsp?sid=10005006&id=10014168>. Accessed 1 February 2015.

³⁰Ithiel Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Bakersfield, CA: Pneuma Life, 1996).

³¹See Larry Christenson, “Pentecostalism’s Forgotten Forerunner,” in *Aspects of Pentecostal-Charismatic Origins*, ed. Vinson Synan (Plainfield, NJ: Logos International, 1975), 15-37. For a recent treatment of Irving, see David M. Bennett, *Edward Irving Reconsidered* (Eugene, OR: Wipf and Stock, 2014). See also Gordon Strachan, *The Pentecostal Theology of Edward Irving* (Darton, Longman and Todd, 1973) or Arnold Dallimore, *The Life of Edward Irving: Forerunner of the Charismatic Movement* (Chicago: Moody, 1983).

³²For a helpful summary of Irving’s life, see D. D. Bundy, “Irving, Edward,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), 470-71.

glossolalia.³³ The manifestation of the charismata—tongues and soon prophecy—began to appear in other Irving groups, especially at his church in London. By 1831, concerns were raised over women exercising a public speaking ministry in the church as well as unordained men also leading. Irving also ran afoul of the Church of Scotland over his view that Jesus possessed a fallen human nature.³⁴ Irving was removed from the pulpit at Regent Square whereupon he and about 800 followers established the first church of what would eventually become the Catholic Apostolic Church. Because of his aberrant views on Christology and his unusual practices, he was put trial for heresy on 13 March 1833, and was defrocked by the presbytery of Annam and from the Church of Scotland ministry. Oddly enough, Irving claimed none of the charismata for himself and soon his role diminished in the church that he helped to start. Others in the church dubbed “apostles” sent him to Glasgow in 1834 where he died and was buried in the cathedral. The Catholic Apostolic Church tried to distance itself from Irving as the church moved to embrace an apostolic model. After he died, the model that the new apostles desired was able to operate unobstructed.³⁵

Regarding the importance of Irving in the historiography of Pentecostalism, he and the Catholic Apostolic Church became a sort of benchmark by which later Pentecostals measured their own experiences.³⁶ “The Irving phenomenon became an interpretative grid by which Pentecostal theologians came to understand and evaluate their own experience.”³⁷

As for the Catholic Apostolic Church, the movement that Irving had a hand in starting but over which he never really presided, flourished for a time but it too soon effectively died. John Cardale (1802–79) and Drummond became the first two apostles. By 1835, the movement recognized twelve apostles. A group of seven “prophets” met at Drummond’s estate, the *de facto* headquarters of the new church and divided Christendom up into twelve territories and the apostles agreed to live in their respective territories for three and one half years to learn the culture and religious sensibilities and “bearing witness of their vision of a unified Christendom under apostolic authority.”³⁸ When the apostles returned to England they reviewed the finding and crafted a new liturgy for the movement. The movement split in the 1850s with the German group, the most active of the twelve territories forming the New Apostolic Church. By 1879, there was one remaining original apostle but the CAC had not made a plan for the perpetuation

³³An important distinction needs to be made at this point between glossolalia and xenolalia. Glossolalia is the speaking in ecstatic utterances while xenolalia is the speaking in languages unknown by the speaker. Acts 2 is clearly a case of xenolalia while there is debate over what is occurring in 1 Corinthians 12-14.

³⁴See *The Orthodox and Catholic Doctrine of Christ’s Human Nature* (1830). See also *A Brief Statement of the Proceedings of the London Presbytery in Communion with the Established Church of Scotland in the case of Edward Irving and of a book written by him, and entitled The Orthodox and Catholic Doctrine of Our Lord’s Human Nature* (London: Basil Steuart [sic], 1831).

³⁵For more on the Catholic Apostolic Church, see D. W. Dorries, “The Catholic Apostolic Church,” in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed. (Grand Rapids: Zondervan, 2002),

³⁶For a discussion of Edward Irving, especially as it relates to divine healing, see James Robinson, *Divine Healing: The Formative Years: 1830-1890* (Eugene, OR: Pickwick, 2011). For an older response to Irving’s views, see W. B. Warfield, *Counterfeit Miracles* originally published in 1918 (Carlisle, PA: Banner of Truth, 1972), 125-53.

³⁷Bundy, “Irving,” 471.

³⁸Dorries, “Catholic Apostolic Church,”

of the apostolic office. After Francis Woodhouse died in 1901, the movement, left without new a priest, dwindled. The movement today has embraced “an official ‘time of silence,’ a state of inactivity and mourning until the return of Christ.”³⁹

19th Century Healing Movements

Assorted Healing Houses in Europe and America. One of the significant emphases of the modern Pentecostal movement is faith healing. “Divine healing practices are an essential marker of Pentecostal and Charismatic Christianity as a global phenomenon.”⁴⁰ This is more than the mere belief that God heals in inexplicable ways. Many Christians affirm this who are not necessarily Pentecostal. Nor is this the belief that God answers prayer and provides “healing” for those in need. John Wesley may be cited as an example of this. In December 1742, he and Mr. Meyrick walked home in a violent storm. This resulted in both catching a cold. Wesley soon recovered but Meyrick worsened. John made the following entry into his diary on December 20.

When I came home they told me the physician said he would not expect Mr Meyrick would live til the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer (I relate the naked fact); before we had done his sense and his speech returned. Now he that will account for this by natural causes has my free leave; but I choose to say, this is by the power of God.⁴¹

Some twenty years later, when Wesley was asked to clarify what exactly he believed happened in this particular incident, he would write, “But what does all this prove? Not that I claim any gift above other men, but only that I believe God now hears and answers prayer even beyond the ordinary course of nature.”⁴²

Many Christians affirm the role and power of prayer and seek the good of their fellows in times of physical testing. *Divine* healing, however, is the belief that it is not God’s will for the believer to be sick and that the believer can be healed if she exercises faith, usually because of the atoning work of Christ.

There is healing through the blood of Christ and deliverance for every captive. God never intended His children to live in misery because of some affliction that comes directly from the devil. A perfect atonement was made at Calvary. I believe that Jesus bore my sins, and I am free from them all. I am justified from all things if I dare believe. He Himself took our infirmities and bore our sicknesses; and if I dare believe, I can be healed.⁴³

³⁹Ibid.,

⁴⁰Candy Gunther Brown, “Introduction,” *Global and Charismatic Healing*, ed. Candy Gunther Brown (New York: Oxford, 2011).

⁴¹*The Journal of John Wesley*, ed. Nehemiah Curnock (London: Epworth, 1938), 3:55–56.

⁴²Letter to Dr Warburton, Bishop of Gloucester 26 November 1762 in *The Letters of John Wesley*, ed. John Telford (London: Epworth, 1931), 4:344.

⁴³Smith Wigglesworth, *Ever Increasing Faith* (Springfield, MO, c. 1924), 31. Wigglesworth (1859–1947), an English evangelist and faith healer, was a transitional figure. He received his spirit baptism in 1907 under the ministry of Alexander Alfred Boddy (1854–1930) an Anglican Pentecostal leader who had experienced spirit baptism when T. B. Barrett visited his Sunderland parish earlier in 1907. Boddy would go on to host the Whitsuntide

The healing emphasis permeates the Pentecostal movement and will be seen later in the ministries of such well-known exponents as Kathryn Kuhlman and Oral Roberts.

A *divine* healing movement predated the Pentecostal movement by nearly a century. Belief in *divine* healing and *healers* is of 19th century origin. It will be impossible for us in the few minutes we have to sketch the movement in any fullness. There are some recent sources that have done this admirably.⁴⁴ In this section of the paper, I want to set out the broad contours of this movement in the 19th century to simply demonstrate that a belief in divine healing was widely held and formed a part of the theological milieu out of which Pentecostalism emerged. The names in this section of the paper will likely be unfamiliar to most of us but they are important antecedents to the 20th century.

Early 19th Century Healers in Europe. Three names stand out in the history of 19th century healing movement—Johann Christoph Blumhardt, Dorothea Trudel and Otto Stockmayer **WHOOOPS!** Blumhardt (1805–80) was born in Stuttgart, Germany and studied at Tubingen. He held a number of pastorates in Germany before assuming a small Lutheran church in the Black Forest village of Mottlinger. In 1843 in the course of pastoral duties, Blumhardt was led to pray for a young dying girl, Katrina Dittus. When he pondered the command of laying on of hands, Blumhardt decided to attempt to follow this injunction and the girl was healed. A revival broke out in the area and it was accompanied by news reports that attracted visitors from across Europe. As Blumhardt's healing ministry grew, he drew the ire of his Lutheran colleagues who pressured him to desist. In 1852, he withdrew from the established church and formed a faith home at Bad Boll, in what used to be a health spa resort that also featured gambling. The home could house 150 seekers who were taught biblical principles of healing and faith-building. This healing home became a model for other homes that flourished across Europe and the United States.⁴⁵ By 1887, there were 150 such places in operation.

Dorothea Trudel (1813–62) of Männedorf, Switzerland, located on the northern shore of Lake Zurich was raised in a Lutheran home by a devout mother and a drunken father. The only book in the house was the Bible. As a child, her family was so poor that visiting a doctor in times of illness was out of the question. When Dorothea was stricken with blindness as a small child, her mother prayed and the eyesight returned.⁴⁶ At the death of her mother in 1840, she and her three sisters were taken in by her maternal uncle. On his recommendation, Dorothea took up the trade of flower-making. At his death the sisters gained a portion of his inheritance. Soon Dorothea had more responsibility in the family flower-making business. When several workers became ill, Dorothea “went as a worm to the Lord, and laid out [her] distress to the Lord.” She

Pentecostal Conference from 1908–14. Thomas Ball Barrett (1862–1940) was a Norwegian pastor (Methodist-Episcopal) who came into contact with Pentecostalism on a visit to the United States in 1906 and subsequently became an ardent proponent of Pentecostalism in Europe. Wigglesworth had begun his healing ministry before this time. His methods were intense, as he would often physically strike the person who solicited his help, hitting the area of affliction in an effort to effect the healing. On Wigglesworth see, W. E. Warner, “Wigglesworth, Smith,” *DPCM*, 883–34. Also Jack Hywel-Davies, *Baptised [sic] by Fire: The Story of Smith Wigglesworth* (London: Hodder and Stoughton, 1997).

⁴⁴See for example James Robinson, *Divine Healing: The Formative Years, 1830-1880* (Eugene, OR: Wipf and Stock, 2011).

⁴⁵Biographical information on Blumhardt may be found in Kydd, *Healing through the Centuries*, 34–45; Chappel, “Healing Movements,” 355; and Robinson, *The Formative Years*, .

⁴⁶*Dorothea Trudel or The Prayer of Faith* (London: Morgan & Chase, ca. 1865), 29.

was willing to follow James 5 but no elders were available. “Most powerfully did the sin of disobeying God’s word then strike me, and most vividly did the simple life of faith, the carrying out just what God orders, stand before me.”⁴⁷

Dorothea was receiving requests for people to come to her home and learn from her. With the financial help of a sister, three such homes had opened which were soon filled with those seeking spiritual and physical healing. Some accused her of mesmerism. Others accused her of practicing medicine without a license. This was made more difficult in 1861 after several guests had died in one of her homes. She was fined 150 francs and ordered to close her homes. The matter was appealed to a higher court and testimonials flowed in testifying of her healing that had taken place in her homes. She was finally exonerated of having practiced medicine and the plaintiffs were ordered to pay her court costs. At her death, Samuel Zeller, who had initially come to one of the homes for healing from eczema, succeeded her. When Zeller first arrived, Trudel informed him that he would get a cleaner skin when he had a cleaner soul. Zeller ran the homes, sometimes facing similar charges from the authorities as Trudel, until the early 20th century when the homes again came under government regulations. The homes faded into a rest home for the elderly and a retreat centre.⁴⁸ Trudel’s influence can be seen in the lives of later healers such as Charles Cullis who reprinted her book, A. J. Gordon and W. E. Boardman (see below).

John Alexander Dowie (1847–1907)

An important antecedent to twentieth century Pentecostalism is John Alexander Dowie (1847–1907). Dowie’s Zion City of Chicago and the Christian Catholic Church figures heavily into the theological milieu out of which Pentecostalism emerged, both directly and indirectly.

As a child, Dowie, was often in poor health. He was taken by his family from his native Scotland to Australia. At the age of 20, he returned to Scotland to study for the ministry at the Free Church School connected with Edinburgh University. He entered into pastoral ministry in 1872 in a Congregational Church. After a succession of small church ministries, Dowie left the Congregational Church and began an independent ministry, first at Sydney and later at Melbourne. In 1888, Dowie and his wife immigrated to the United States where he spent a couple of years as an itinerant evangelist that took him around the country. He settled in Evanston, Illinois in 1890. When the Chicago World’s Fair began in 1893, Dowie conducted a series of meetings across the street from the popular attraction.

It was in the 1870s that Dowie became convinced of divine healing. He did little with his new views until he returned to them again in the 1880s. By the time of the Chicago World’s Fair, Dowie was committed to divine healing. As his popularity grew, he established a healing home in Chicago and began to publish a paper *The Leaves of Healing* in which he featured the testimonies of those who claimed to be healed. His Zion’s Tabernacle grew and by 1895, he had established the Catholic Christian Church.

A major tenet of Dowie’s healing views was that the believer lacked faith if they resorted to the use of medicines and doctors. Therefore any who sought Dowie out for healing must abandon modern medicine and exercise faith for God’s healing. Dowie also adopted the Old Testament restriction against the use of pork.

⁴⁷Ibid., 46.

⁴⁸The story is recounted in Robinson, *The Formative Years*.

Dowie was a controversialist who welcomed the attention that the controversy brought to his ministry. In 1900, he decided to build a community around his views north of Chicago on the shores of Lake Michigan. Zion City, which eventually swelled to over 6,000 followers, became a center for Dowie to promulgate his views. It also became a go-to destination for others to travel to learn of Dowie's ideas that they wished to emulate. Charles Fox Parham, soon to become the preacher of nascent Pentecostalism, visited Dowie's healing home in Chicago in 1898. Other later Pentecostal leaders would make Dowie's ministry a regular destination to learn of his particular views.

Dowie's views were typical of budding Pentecostalism. In 1901, he announced that he was Elijah the Restorer. By 1904, he exhorted his followers to anticipate the renewal of apostolic Christianity of which he was the first newly appointed apostle.⁴⁹ Dowie's plans were cut short, however, when he suffered a stroke in 1905. His Zion City followers soon abandoned his leadership after severe problems developed in the Illinois community, mainly through financial malfeasance. When Dowie died in 1907, he was largely disgraced and discredited by those who had formerly followed him.⁵⁰

The 19th Century Keswick Movement

Closely related to the divine healing movements, even overlapping it, was the 19th century Keswick movement. Several names from this movement need to be discussed briefly here, both as precursors to 20th century Pentecostalism and in connection with the 19th century divine healing movements—Otto Stockmeyer, W. E. Boardman, A. B. Simpson and A. J. Gordon.

William Edwin Boardman (1810–86). W. E. Boardman, a New York-born Presbyterian, wasn't converted until about 1831. He was married to Mary in 1837 and dabbled in business until 1842 when he had an experience of sanctification while visiting a Methodist chapel in Potosi, Wisconsin. He started a church and sought ordination at the hands of the Presbytery of the United Congregational and Presbyterian Churches. These were the tumultuous pre-Civil War years when disputes over slavery were sundering communities. Boardman, an abolitionist, was forced to leave the community over his views. He enrolled in Lane Seminary as a divinity student, where he studied for the next three years, fully convinced of his views on sanctification.

After Lane, Boardman held a number of brief ministries before arriving at Gloucester, New Jersey. It was here in 1859 that his wife Mary penned the first draft of *The Higher Christian Life*. Boardman revised and published the work in 1859. This work brought Boardman notice in the higher life community especially in Europe, with sales exceeding more than 100,000 copies by 1874 and making him the leading evangelical promoter of this view.⁵¹

⁴⁹While it is true that not every Pentecostal holds to the continuation or process of apostles, there is currently a *New Apostolic Reformation* led by such men as C. Peter Wagner who are actively promoting a current apostleship which include the necessity of prophets in the biblical sense of the term. For more on this movement, see R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation? A Biblical Response to a Worldwide Movement* (Worcester, OH: Weaver, 2014).

⁵⁰On Dowie, see E. L. Blumhofer, "Dowie, John Alexander," in *DPCM*, 248-49 or James Robinson, *Divine Healing: The Holiness-Pentecostal Transition, 1890-1906* (Eugene, OR: Pickwick, 2013), esp. chs. 2 and 3.

⁵¹B. B. Warfield, *Perfectionism*, ed. Samuel G. Craig (Philadelphia: Presbyterian and reformed, 1971), 225. Warfield spends nearly 100 pages critiquing the Higher Life movement in this work. (pp. 216–311).

Boardman had articulated cessationist views in the book. “Inspiration passed away when the sacred oracles were filled up and complete. Miracles, as the seal of divine inspiration, ceased with inspiration itself.”⁵² However, twenty year later, in his book *The Great Physician*, he expressed regret that he was not more pronounced in his views and attributed the problem to a “veil” over his heart. “I was blinded to glory as the Healer.” After his recovery from pneumonia, he lamented “I failed to see the Lord as my Healer.”⁵³ This work had been a sort of revision of an earlier work, *Faith Work under Dr. Cullis*.⁵⁴ From the publication of *The Great Physician*, Boardman would become one of the leading exponents of the divine healing movement in the English Keswick circles until his death in 1886.⁵⁵

Albert Benjamin Simpson (1843–1919). Another important exponent of divine healing predating the formal rise of Pentecostalism is A. B. Simpson, founder of the Christian and Missionary Alliance (1897). Simpson was born in Bayview, Prince Edward Island. Following his graduation from Knox College in Toronto in 1865, he was ordained into the Presbyterian ministry and served churches in Hamilton, Ontario (1865–73), Louisville, KY and finally New York City (1879–81). He left the 13th Avenue Presbyterian Church in 1881 to start his own independent church, later to be called the Gospel Tabernacle. His focus was on the evangelization of the unchurched multitudes of New York City.⁵⁶

In 1874, an event occurred in Simpson’s life that would radically alter his direction. He came across a copy of W. E. Boardman’s *The Higher Christian Life* in which Boardman promoted Spirit baptism as a second blessing, or work of sanctification, though not the Wesleyan doctrine of *entire sanctification* held by others. Simpson experienced this personally in 1874 and would go on to promote this experience for others. In 1881, while experiencing significant heart difficulties, he was healed through the ministrations of a Boston medical doctor, Charles Cullis (1833–92), of the Old Orchard Camp Meeting at Old Orchard, Maine. Cullis became “the single most important figure in the development of the divine healing movement in America.”⁵⁷ This healing would become a major point in his theology as he proclaimed Christ the Healer. Later that year, his daughter was healed of a severe fever brought on by diphtheria. No medical help was sought. It was another miracle as far as Simpson was concerned.⁵⁸ Soon Simpson began a healing ministry and wrote an important book, *The Gospel of Healing*.⁵⁹ Simpson taught that sickness was a result of the curse but that by the stripes of Christ we are healed, citing Isaiah

⁵²W. E. Boardman, *The Higher Christian Life* (Boston: Herry Hoyt, 1859), 250.

⁵³W. E. Boardman, *The Great Physician (Jehovah Rophi)* (Boston: Willard Tract Repository, 1881), 4.

⁵⁴(Boston: Willard Tract Society, 1874).

⁵⁵Robinson, *The Formative Years*, .

⁵⁶Biographical information on Simpson may be found in S. Strang, “Simpson, Albert Benjamin,” *DPCM*, 786–87. See also Charles W. Nienkirchen, *A. B. Simpson and the Pentecostal Movement: A Study in Continuity, Crisis and Change* (Eugene, OR: Wipf and Stock, 2010, published previously by Hendricksen in 1992).

⁵⁷On Cullis, see P. G. Chappell, “Healing Movements,” in *DPCM*, 358. Also see Jackson, *The Formative Years*, .

⁵⁸For a recent history of the CMA, especially in the light of its Pentecostal connections, see Paul L. King, *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance* (Tulsa, OK: Word and Spirit, 2006).

⁵⁹(J. Snow & Co., 1895)

53:5 and 1 Peter 2:24.⁶⁰ Seeing divine healing as a part of the atoning work of Christ would become a regular tenet of 20th century Pentecostalism.

Simpson's view came to be articulated as the "Four-fold Gospel"—Christ as Saviour, Sanctifier, Healer, and Coming King.⁶¹ Simpson also looked for an outpouring of "latter rains" upon believers as manifested by the supernatural gifts like tongues and prophecy. Believers were challenged to pray for these manifestations and to seek them. As such, Simpson was opposed to cessationism, affirming before the 1906 Azusa Street awakening that the gifts, including tongues, would continue in the church until the Second Coming. While Simpson was sympathetic to the Pentecostal manifestations when they appeared in the early 20th century, he was also critical of the abuses that occurred repeatedly in the new movement. Eventually the CMA would adopt a "Seek not, forbid not" policy when it came to the spiritual gifts. They were recognized as legitimate but subject to significant abuse.

Adoniram Judson Gordon. With A. B. Simpson busy in New York, a close colleague of his was carrying out a similar ministry on Boston. A. J. Gordon (1836–95), the prominent pastor of the Clarendon Street Baptist Church, would enter the divine healing movement with the publication of *The Ministry of Healing* in 1882.⁶² Gordon's book would be the object of B. B. Warfield's critique of the Faith-Healing movement in general. It was "the most readable and rational presentation of the views of the Faith Healers."⁶³

Gordon was a New Hampshire man, the son of devout Calvinistic parents who named their son after the well-known American Baptist pioneer missionary to Burma. He graduated from Brown University and the Newton Theological Institution. Conscious of his spiritual need, he spent a season of time in prayer and fasting for the higher Christian life. After graduation, he accepted the call to a Baptist church at Jamaica Plains, New York. He became known for his support of premillennialism and women assuming a more active role in ministry. He accepted the call to pastor the prestigious Clarendon Street Baptist Church of Boston. They had a new building and were located in Boston's upper class South end. It would mean a wider field of ministry for the pastor.

By 1873, Gordon had become acquainted with the work of Charles Cullis. When D. L. Moody held a campaign in Boston a few years later (1877), Gordon witnessed several "unquestionable cases" of divine healing. One was the deliverance of an opium addict from his addiction. In the other case, the son of a missionary friend was diagnosed with cancer of the jaw. The doctors proposed removing the jaw. On the evening preceding a planned operation, Gordon invited the father and a group to pray fervently for the young man. With the young man in attendance, the group followed the plan of James 5:14-15 and cast him upon the mercy of God.

⁶⁰A. B. Simpson, *The Gospel of Healing* (rev. ed., Harrisburg, PA: Christian Publications, 1915), 34.

⁶¹Simpson articulated this in A. B. Simpson, *The Four fold Gospel* (New York: Word and Work, 1888). See also Bernie A. Van De Walle, *The Heart of the Gospel: A. B. Simpson, the Fourfold Gospel, and Late Nineteenth-Century Evangelical Theology*, Princeton Theological Monograph Series (Eugene, OR: Wipf and Stock, 2009).

⁶²For an excellent recent study of Gordon, see Scott M. Gibson, *A. J. Gordon: American Premillennialist* (Lanham, MD: University Press of America, 2001). Unfortunately, Gibson does not discuss this aspect of Gordon's life in great detail. "Healing was not prominent in his speaking or writing, although he was not shy of admitting his support of it." (p. 72).

⁶³Warfield, *Counterfeit Miracles*, 155ff.

The next day, the doctors were advised that no surgery would be performed. Within weeks, the jaw had completely healed, even to the point of loosened teeth being tightened.⁶⁴ These events led Gordon to seek for a more complete understanding of the biblical teaching on healing.

By 1880, he was openly advocating a message of divine healing. Soon he was conducting the occasional healing meeting at Clarendon Street, though exercising caution to not allow the new doctrine to consume the congregation. “We do not ask that the highest place in Christian doctrine be given to faith in supernatural healing. We readily admit that grace is vastly more important than miracles; but miracles have their place as shadows of greater things.”⁶⁵

CONCLUSION

I have only touched the surface in our consideration of the 19th century men, women and movements that broke up the evangelical soil and provide a place for theological ideas to germinate from which would spring the seed of early 20th century Pentecostalism. Indeed, the 20th century movement did not start in a theological vacuum. In our next session, I will trace the contours of the 20th century Pentecostalism/Charismatic movement through three successive “waves” of development.

⁶⁴The story of these two Gordon observed healings are from in Arthur T. Pierson, *Forward Movements of the Last Half Century* (New York: Funk and Wagnalls, 1900), 393–94.

⁶⁵A. J. Gordon, *The Ministry of Healing* (Boston: Howard Gannett, 1883), 207.

“The Pentecostalization of Global Christianity”

The Challenge of Cessationism in the 21st Century

Signs & Wonders Seminar
East Africa Baptist School of Theology
Nairobi, Kenya * 18, February 2015
Jeff Straub, Ph.D.

LECTURE TWO

TWENTIETH CENTURY PENTECOSTALISM: AN OVERVIEW

INTRODUCTION

Having looked in the first hour at 19th American and British revivalist evangelicalism, we turn now to the fruit of those ideas—twentieth century Pentecostalism. It has been traditional to speak of three waves of Pentecostal development particularly in North America. This terminology owes its origination to Fuller Seminary professor, C. Peter Wagner, who coined the term “Third Wave” in the late 1970s to distinguish the Pentecostal growth of the 1970s from two earlier periods—the Azusa Street revival and the Charismatic Renewal in mainline denominations in the 1960s and 70s. It has also been the commonly accepted approach to see *Pentecostalism* as primarily an American religious phenomenon, exported around the world. Today, scholars are now taking a polygenetic approach to the global movement. Allan Anderson in particular thinks that to speak of three waves of Pentecostalism fails to adequately account for even significant American aspects of Pentecostalism, much like being able to account for worldwide developments.¹ Without a doubt, there were antecedents to modern Pentecostalism in the United Kingdom as we have already seen in lecture one. There were also theological antecedents in such far-reaching places as India (more on this in lecture three) that seems to predate Azusa Street. However, once the early 20th century American Pentecostalism began, this would be the main movement that reached around the world. I plan to take up that part of the story in our third lecture today. For now, I want to sketch out what is probably for those gathered here today, the best-known part of the story. Many of us have lived through at least a portion of this history and may well remember how some of our particular churches were affected by unique aspects of the story. For example, I pastored in Windsor, Ontario, Canada, four hours south of Toronto’s Lester B. Pearson International Airport. It was in this vicinity that the Toronto Airport Vineyard Church hosted an outbreak starting in 1994, the so-called Toronto Blessing. It created a stir in Ontario and one of our close neighbor churches, about one mile down the road, used to send buses of interested people who wished to attend these Pentecostal meetings. We will consider this story later, but for now, let’s begin story of the rise of Pentecostalism in the 20th century.

¹Allan Anderson, “The Dynamics of Global Pentecostalism,” *Spirit of God: Christian Renewal in the Community of Faith*, ed. Jeffrey W. Barbeau and Beth Felker Jones (Downers Grove, IVP, 2015), 113. Forthcoming.

THE FIRST WAVE OF MODERN PENTECOSTALISM – PARHAM, SEYMOUR, AND AZUSA STREET

Charles Fox Parham. While there may have been theological antecedents to the modern Pentecostal movement before 1900, most historians of Pentecostalism² date the rise of the modern phenomena to Charles Fox Parham (1873–1929) and the Bethel Bible School of Topeka, Kansas. 1901 is the date generally cited as the beginning of the modern movement for it was on January 1, 1901 that Agnes Ozman, a student in Parham’s school, allegedly spoke in Chinese at a watch night service marking the beginning of the modern tongues movement.³ One of the hallmarks of modern day Pentecostalism is glossolalia or tongues speaking. Initially, tongues were viewed as the supernatural, Spirit-given ability to speak in foreign languages (xenolalia). However, despite claims to able to practice this, many early Pentecostals found that, when they went overseas as foreign missionaries, the Spirit did not give them any extraordinary ability to communicate the Gospel in foreign lands in the indigenous local languages. Met with initial missionary failures, Pentecostals changed their understanding of the gift of tongues to belief that these were ecstatic utterances, heavenly languages, angelic languages, known to no human being. This will be discussed in greater detail below.

The credit for the founding of Pentecostalism as a movement goes to Charles Fox Parham. It may be a bit hagiographic to make the claim that “Parham’s efforts gave Pentecostalism a definable theological corpus and instilled within the movement a fervent missionary spirit,”⁴ but clearly to him goes the credit for being the first 20th century figure to help articulate what would become *Pentecostalism*. Parham’s personal story is remarkable in that his leadership of the new movement was really non-existent. William Seymour of Azusa street fame was briefly his student, but Seymour and Parham would part company and Parham would exert no further influence over his erstwhile protégé. Moreover, when Parham tried to exert leadership over other parts of the movement of which he was primogenitor, he would be dismissed and discredited. He had little lasting importance in the movement beyond being the first to promote nascent Pentecostalism. He also published little material that influenced later generations.

Parham was a Midwesterner, born in Muscatine, Iowa and raised in Kansas. As a child, he experienced several bouts of serious illness including a virus as an infant that may have been encephalitis and rheumatic fever as a young boy. The consequence of both of these maladies was that he was small and sickly for much of his life. When he was twelve, his mother, a pious

²Some of the more important histories of Pentecostalism include Anderson, *An Introduction to Pentecostalism*; Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Reading, MA: Addison-Wesley, 1995); Walter Hollenweger, *Pentecostalism: Origins and Development Worldwide* (Peabody, MA: Hendrickson, 1997); Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1971); idem, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: Eerdmans, 1997); idem, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal* (Nashville: Thomas Nelson, 2001); and Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001). The aforementioned histories are academic in orientation. On a popular level, see Jack Hayford, *The Charismatic Century: The Enduring Impact of the Azusa Street Revival* (New York: Word, 2006).

³For a recent study of Parham, see James R. Goff, *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville, AR: University of Arkansas Press, 1988).

⁴J. R. Goff, Parham, Charles Fox,” *DPCM*, 660–61.

woman, died, but Parham vowed to meet her in heaven. He was subsequently converted and joined a Congregational church in Cheney, Kansas. As a child, he felt called to ministry and sometimes pretended to be a revivalist preacher. In 1890, he entered the Southwest Kansas College where he studied for the ministry for three years. After another round of rheumatic fever, he renewed his ministerial commitment and began to affirm divine healing. It was a time when modern medicine had still not come into its own and those without means often had to resort to alternate approaches to sickness, including divine healing. Availability of doctors was often limited, and even when doctors were available, they often could not be afforded. The attack of rheumatic fever while in college caused Parham to suffer for months. His recovery was slow and it was painful for him to walk. After he finally yielded to the call of God on his life to become a preacher, he was “instantly healed.”⁵ What is important to note at this point is that despite his testimony of healing, he died in Baxter Springs, Kansas at the relatively young age of fifty-five. He suffered for much of his life with the ravages of rheumatic fever, including a weakened heart.⁶ One wonders in what sense he was “instantly healed” many years earlier.

Parham left school in 1893 to supply at a Methodist church. With the holiness movement in full swing, Parham took an interest. He married Sarah Thistlethwaite in 1895 and together they opened the Bethel Healing Home in Topeka, Kansas. He started a paper the *Apostolic Faith* and offered a place of refuge for those with spiritual and physical needs. In 1900 he made a twelve-week journey to visit various holiness/healing places, especially to a holiness center in Sandford, Maine. He fully imbibed the holiness “latter rain” teaching and sought for a greater experience of the Holy Spirit’s presence and power. “Latter rain” theology was taken from Joel 2:28 and was the belief that God would pour out “latter rain” blessings in the form of healings and the like toward the end times. Eventually, “Latter Rain” would become a name for a particular aspect the Pentecostal movement that began in Canada in the 1930s.⁷

From his contact in Maine, Frank W. Sandford, Parham heard of scattered accounts of xenolalia among foreign missionaries. This persuaded him that an emphasis on the Acts 2 experience should be sought. He returned to Topeka to open a Bible school to train potential missionaries with an expectation of Holy Spirit outpouring that would facilitate the worldwide spread of the Gospel.

In an old mansion outside of town, Parham began his new school. He had a small band of thirty-four students who together sought the Acts 2 xenolalia experience. Finally on New Year’s Eve, 1901, Agnes Ozman (1870–1937) allegedly spoke in Chinese.⁸ Other students and Parham soon claimed the baptism of the Holy Spirit and in time, it was reported that of the thirty-four students, about half of them had spoken a total of twenty-one different languages.⁹ Initially the gift of tongues extended further than speech. Ozman claimed also to have *written* in Chinese.¹⁰ The practice of writing in tongues was short lived, however, when it was determined that there was no biblical precedence for it.

⁵The story is summarized in Goff, *Field White Unto Harvest*, 29.

⁶Ibid., 159.

⁷On the Latter Rain movement, see “R. M. Riss, “Latter Rain Movement,” *DPCM*, 532–34.

⁸On Ozman, see E. L. Blumhofer, “Ozman, Agnes,” *DPCM*, 657.

⁹Synan, *The Holiness-Pentecostal Tradition*, 92.

¹⁰For a discussion of this interesting aspect of early Pentecostalism, see Cecil Robeck, *Azusa Street Mission & Revival: The Birth of the Global Pentecostal Movement* (Nashville: Thomas Nelson, 2006), 111–15.

The school at Topeka was to last only one year. Over the next several years, little became of Parham or of his views outside a small circle of initial followers. Parham traveled and promoted his understanding of the Holy Spirit and the revival of the apostolic faith around Kansas and Missouri. Things began to change in 1903 when a revival broke out at Galena, Kansas. Several thousand were converted to the new Pentecostal faith. Emboldened by the success, Parham went to Texas and established several new works in and around Houston. In 1905, he settled in Houston and opened another Bible school to disseminate his particular theological views and train missionaries. About twenty-five students enrolled, among them the son of former slaves, William Joseph Seymour (1870–1922).¹¹ Seymour, as a black man, was not permitted to attend the regular classes of Parham due to post Civil War southern racial laws so he was permitted to listen in on the classes through an open door from a hallway. Seymour attended about half of the 10-week course. He left prematurely to accept a pastorate of a small church in the heart of Los Angeles.

After the departure of Seymour, Parham turned his attention to trying to consolidate and expand his fledgling movement. In 1906, he sought a takeover of Dowie's kingdom in Chicago after Dowie suffered a stroke. Dowie's power base had been eroding for some time as he was accused of financial mismanagement and even polygamy. A follower, William Glenn Voliva (1870–1943), had returned from Australia where he had gone to minister, and contested and won the leadership of the now bankrupt Zion community. Parham saw this as a prime opportunity to enlarge his sphere of influence by assuming control of the struggling group. However, Parham's efforts were rebuffed, largely through the influence of Voliva. In September and October, Parham held a series of meetings designed to win over the Zionists to his cause. By the end of October, it became clear that Parham's takeover would fail.¹²

In November 1906, Parham was invited by William Seymour to come to Los Angeles and participate in the revival there. As in Illinois, Parham again began to attempt a takeover of the work. This time he attacked what he saw and attempted to discredit Seymour's ministry. He saw the altar workers as too fanatical in their work. Moreover and perhaps more seriously, he was scandalized by the interracial nature of the Azusa revival. Seeing blacks and whites mixing and falling into each other's arms under the Spirit's alleged influence was more than this Southerner could tolerate. Eventually Parham wore out his welcome and opened an Apostolic Faith mission a few blocks away from Azusa Street hoping to syphon off Seymour supporters. When the Azusa Street revival spread to Cleveland, Ohio in January 1907, Parham, who happened to be in Toledo at the time, visited Cleveland and declared the tongues as little more than "monkeyshines."¹³ But Parham was unable to gain the confidence of Seymour's supporters.

The final public calamity in Parham's life that caused him to be discredited was an incident that occurred in San Antonio, Texas in the summer of 1907. He was arrested for sodomy. While the details were uncertain, this public scandal was enough to sideline Parham for the final twenty years of his life. The authorities in Texas dropped the charges without explanation. Voliva continued to attack him in the religious press, but in the secular press, Parham was forgotten. In time, he faded from Pentecostal memory.¹⁴

¹¹On Seymour, see Vinson Synan and Charles R. Fox, Jr. *William J. Seymour: Pioneer of the Azusa Street Revival* (Alachua, FL: Bridges Logos, 2012). Also, H. V. Synan, "Seymour, William Joseph," *DPCM*, 778–81.

¹²For a record of these events, see Goff, *Fields White Unto Harvest*, 120–27.

¹³Robeck, *Azusa Street*, 189.

¹⁴Goff, "Parham, Charles Fox," 661.

William Seymour. William Seymour is the second figure in early Pentecostal history deserving of considerable attention. William Joseph Seymour was born on 2 May 1870 in Centerville, Louisiana to Simon and Phyllis Seymour, former slaves. He was raised a Baptist but as a young man he claimed to have visions and dreams. Few details are known about his childhood. At the age of twenty-five, he moved to Indianapolis and worked as a waiter. He united with a black Methodist Episcopal congregation. In 1900–02, he lived in Cincinnati and was influenced toward the holiness movement by Martin Wells Knapp (1853–1901), founder of God’s Bible School (1900).¹⁵ Seymour embraced the holiness doctrine of entire sanctification and joined the Church of God Reformation. The church, headquartered in Anderson, Indiana held to an outpouring of the Holy Spirit preceding the rapture. In 1903, he moved to Houston where he attended a holiness church pastored by Lucy Farrow who in 1905 would go to Kansas to work as a governess for Charles Parham. Seymour assumed the pastorate of the church in Farrow’s absence. On her return, complete with an experience of Spirit baptism and tongues, she induced Seymour to seek these gifts. In December 1905, Seymour moved to Houston, convinced that the initial evidence of the baptism of the Spirit was the gift of tongues.

Though Seymour had yet to claim “the third work of grace,” as a student, he began to preach the theology of Parham. Seymour was invited by Neely Terry to visit her Los Angeles congregation with the possibility of becoming its pastor. The founder and current pastor of the church, Julia W. Hutchins, gave Seymour a cold reception after his first Sunday sermon from Acts 2:4 in which he stressed speaking in tongues as the evidence of the Spirit’s baptism. Seymour was subsequently turned out of the little church at Ninth and Santa Fe.¹⁶

Seymour seemed without recourse until Edward and Mattie Lee opened their home to him. A prayer meeting was begun where Seymour continued to promulgate Parham’s views. By mid-March of 1906, about a month after arriving in Los Angeles, Seymour’s prayer meeting was gathering momentum and moved into the larger home of Richard and Ruth Asberry on North Brae Street. It was in this home that, on April 9, the fire fell and the Azusa Street revival began. The group swelled and by April 14 they relocated to an old Methodist Episcopal Church at 312 Azusa Street. Just four days later, as the Azusa meeting was beginning its rapid growth, the great San Francisco earthquake hit. Coincidentally, both the fledgling revival and the earthquake made the press on the same day. Many preachers saw in the earthquake the hand of God calling humanity to Himself. Included among this number was Frank Bartleman, (1871–1936), an evangelist, who published a tract a few day after the quake. Bartleman would join the Azusa Street group and became the first historian of the Azusa Street revival. He was a regular participant from its beginning until its ending in 1909.¹⁷

For the next three years, the Azusa Street meeting would attract worldwide attention as the center for the budding Pentecostal movement. At its core was “speaking in tongues,” *the* sign of Spirit baptism. People from all walks of life and a wide array of theological traditions came to Azusa Street to see and to experience this outpouring for themselves. Many of these new Pentecostals would return to their respective communities carrying the message of Pentecost

¹⁵On Knapp, see Wallace Thornton, Jr., *When The Fire Fell: Martin Wells Knapp’s Vision of Pentecost and the Vision and the Beginnings of God’s Bible School* (Emeth, 2014).

¹⁶The history of the revival and its effects are told in Robeck, *Azusa Street Mission*.

¹⁷Originally published as *How Pentecost Came to Los Angeles* (1925) has been republished as Frank Bartleman, *Azusa Street* (South Plainfield, NJ: Bridge, 1980).

with them, either winning converts to their new views or, in some cases, splitting congregations over their experiences.¹⁸ Seymour remained the leader of the movement for these three years and his influence grew as the Pacific Apostolic Faith Mission began to publish a paper, *Apostolic Faith*, which soon reached a readership of 50,000.

In 1908, the Azusa Street movement was showing signs of fragmentation despite its apparent successes. Clara Lum and Florence Crawford, white women who aided Seymour in the publication of the *Apostolic Faith* removed themselves to Portland, Oregon to begin their own ministry and took the extensive mailing list of the *Apostolic Faith* with them. They were upset over Seymour's marriage on 13 May 1908 to Jenny Moore. They objected to the hasty nature of the marriage and the distraction it would cause Seymour. The loss of the mailing list hurt Seymour deeply as it separated him from his constituency.

Seymour received another setback in 1911. An important recipient of the Azusa Street experience was William Durham (1873–1912). Durham in 1891 had attached himself to a Baptist church in Kentucky, though apparently as an unbeliever. Seven years later, while in Minnesota, Durham experienced a vision of Christ crucified. This vision caused him to devote himself to God and he became a pastor at North Avenue Mission of Chicago (1901). When the Azusa Street fire broke out, Durham visited and claimed the baptism for himself, speaking in tongues on 2 March 1907. Seymour prophesied that wherever Durham would preach, the fire of God would fall.¹⁹ Durham took the Pentecostal message to Chicago. Soon others under his preaching were claiming the baptism of the Holy Spirit. His growing crowd of followers included several later Pentecostal leaders, including Aimee Semple McPherson, who would carry the Pentecostal message far and wide. William Durham returned in 1911 to Los Angeles with a new version of the Pentecostal theology—the “Finished Work” doctrine. Seymour had taught that spirit baptism was a *second* work of grace whereas Durham, more Reformed in his thinking, began to see deficiencies in Wesley's second work doctrine by 1910. His view was that

the finished work of Christ on Calvary provided not only for the forgiveness of sins but for the sanctification of the believer. Thus for sanctification the believer need only appropriate the benefits of the finished work of Christ on Calvary that were already received at the time of regeneration.²⁰

Prominent among the followers of William Durham was Aimee (nee Kennedy) Semple (1890–1944), wife of Pentecostal evangelist Robert James Semple. Semple claimed a healing from a broken ankle in 1910. After a brief stint in China as a missionary during which time her husband died of malaria, Aimee returned to the United States with her infant daughter. She went

¹⁸Not all groups welcomed with open arms the Pentecostal phenomena. For example, Albert Benjamin Simpson (1843–1919), the Canadian evangelical founder of the Christian and Missionary Alliance, developed a “seek not, forbid not” policy after tongues broke out at Nyack. For a discussion of the CMAs mixed position on the Pentecostal movement, see Paul L. King, *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance* (Tulsa, OK: Word & Spirit, 2006).

¹⁹Biographical information on Durham may be found in R. M. Riss, “Durham, William H.” *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, et al (Grand Rapids: Zondervan, 1988), 255–56. Also see Allen L. Clayton, “The Significance of William H. Durham for Pentecostal Historiography [sic]: *Pneuma: The Journal for the Society of Pentecostal Studies* (1979): 27–42.

²⁰On the “Finished Work” controversy that split the young Pentecostal movement, see R. M. Riss, “Finished Work Controversy,” *DPCM*, 306–09.

on to marry Harold Stewart McPherson (1890–1968) and the two participated in evangelistic work together in Canada until they divorced in 1921.

Aimee’s ministry flourished. She had been ordained in the Assemblies of God as an evangelist. Controversy with the Assemblies over property ownership led her to return her ordination in 1922. She received other credentials, solicited and unsolicited, from a variety of Pentecostal and evangelical groups, including First Baptist Church of San Jose in 1922. However, the Baptist area association refused to ratify the ordination. She soon moved to Los Angeles, California where she founded the Angeles Temple that became the center for a new Pentecostal group, the International Church of the Four-Square Gospel.²¹ The foursquare gospel came from a sermon “Sister” preached in Oakland, California in 1922 from Ezekiel 1:4–10 that emphasized Jesus as Savior, Baptizer in the Holy Spirit, Healer, and Coming King.

Aimee’s life was both colorful and controversial. In May 1926, at the height of her influence, she suddenly disappeared while swimming off Venice Beach, California. The world thought she had drowned. One month later, she showed up in Mexico claiming to have been kidnapped. Rumors swirled about a cover up of infidelity. She was charged but the charges were dismissed for lack of evidence. She married a third time in 1931, but this marriage also ended in divorce after three short years. She finally died on 26 September 1944 after preaching her final sermon in Oakland, California. Apparently she had overdosed on prescription medication.²²

McPherson was not the only later Pentecostal leader to be influenced by Durham. Also coming under Durham’s teaching was Daniel Berg (1884–1963), a Swedish Baptist who was initially introduced to Pentecostalism in Sweden in 1909. Berg also went on to form a church in Brazil, the “Assembly of God,” from which would emerge the Assemblies of God in Brazil. Luigi Francesconi (1866–1964) was Italian-born Presbyterian who heard Durham in 1907 and claimed the gift of tongues via Spirit baptism. Durham “prophesied” that Francesconi was divinely appointed to carry the Pentecostal message to the Italian people. After traveling in the United States, preaching to Italian Americans, Luigi journeyed to Argentina and finally Brazil in 1910. His efforts in Brazil resulted in the founding of one of the largest Pentecostal churches in that country, the *Congregacioni Christiani*.²³

There is not space in this paper to record the far-reaching influence of the Azusa Street meetings.²⁴ Seymour saw the outpouring as the work of God for the world. Many Christians were impacted by his message and carried his views across the nation and around the world. The Pentecostals were to become “missionaries of the one way ticket.”²⁵ Important ambassadors of the Pentecostal experience who had their start at Azusa Street include Thomas Hezmalhalch (1848–1924) who along with John Graham Lake (1870–1935), took the Pentecostal message to South Africa. Together they founded the Apostolic Faith Mission there. Lake claimed his own Spirit baptism through the influence of Charles Parham when Parham came to Alexander

²¹McPherson is the subject of numerous studies. Cf. Edith L. Blumhofer, *Aimee Semple McPherson: Everybody’s Sister* (Grand Rapids: Eerdmans, 1993).

²²Also on McPherson, see C. M. Robeck, Jr., “McPherson, Aimee Semple,” in *DPCM*, 568–71.

²³On Berg, see J. Colleti, *Berg, Daniel*,” *DPCM*, 54-55; on Francescon, see, J. Colleti, “Francescon, Luigi,” *DPCM*, 315.

²⁴Tracing this development is the burden of Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis, 2007).

²⁵A brief summary of this may be found in Synan, *The Century of the Holy Spirit*, 6–8.

Dowie's Christian Catholic Church of Zion City, Illinois.²⁶ Thomas and John left the United States for Africa in 1907, without taking much time to prepare themselves for missionary service, expecting God to supernaturally meet their needs. The miracles were sadly not forthcoming. Though Lake had claimed his wife was miraculously healed of tuberculosis in 1898, she succumbed to what was believed to be malnutrition in 1908 in South Africa. Lake labored for four more years, often in loneliness without his wife. Curiously, although Lake allegedly had "thousands of healings" during his latter years of ministry, he died of stroke in 1935.²⁷

The Azusa Street revival lasted until 1909. In time, the crowds subsided and the work floundered. But the revival had had its effect. Men and women visited Azusa Street, claimed the baptism of the Spirit with its attending sign of tongues and took the message of Parham and Seymour back to their homes and cities or carried the message around the world. Many early Pentecostals went overseas as missionaries, convinced initially that the gift of tongues would guarantee their success. Surely God would grant them the supernatural ability to speak the good news in the languages of the heathen.²⁸ However the early history of Pentecostal missionary expansion tells another story. Time after time, Pentecostal missionaries met with failure to experience the xenolalia²⁹ that they had come to expect. Moreover, many were ill-equipped to do the language learning necessary to become effective missionaries. Finally, many of the missionaries assumed that they would be miraculously protected from the ravages of disease that so often claimed the lives of other missionaries. Again the Pentecostal missionaries were mistaken. They too succumbed to malaria, fatigue and malnutrition. The expected Holy Spirit blessing seemed to elude them.

The failure of the majority of early Pentecostal missionaries to experience xenolalia for the work of missions presented a significant problem. They believed that they had experienced something supernatural with tongues but, as it turned out, that manifestation was seldom, if ever, foreign languages. What should be made of the gift of tongues? As the Pentecostal missionaries began to experience these failures, they began to shift their understanding of the nature of the gift of tongues from the ability to speak in known human languages to the supernatural ability to speak in an *unknown* language. "There are indications that by the end of 1907, Seymour and his coworkers were gradually giving up on 'missionary tongues' and that this belief was being replaced by one in 'unknown tongues,' the almost universal belief of Pentecostals today."³⁰ This produced another shift in the thinking of these missionaries. They viewed themselves not so

²⁶Dowie (1847–1907) is an important forerunner to 20th century Pentecostalism. Dowie, originally from Australia, was an early promoter of faith healing. On Dowie, see E. L. Blumhofer, "Dowie, John Alexander," *DPCM*, 248–49 or Grant Wacker, "Marchin to Zion: Religion in a Modern Utopian Society," *Church History* 54 (December 1985): 496–511. On the place of Dowie in the divine healing movement, see Dayton, *Theological Roots*, 136.

²⁷On Hezmalhalch, see W. E. Warner, "Hezmalhalch, Thomas," *DPCM*, 389 and for Lake, see J. R. Zeigler, "Lake, John Graham," *DPCM*, 531.

²⁸In the first issue (September 1906) of *The Apostolic Faith*, the periodical produced by the Azusa Street group to disseminate news about the revival, they made clear their expectation. "They fully expected through Spirit baptism to be able to speak 'all the languages of the world' in order to preach the gospel 'into all the world.'" Original article cited by Anderson, *Spreading Fires*, 53.

²⁹*Xenolalia* is used specifically to identify the phenomenon of speaking in a *known* language as opposed to *glossolalia* that is used to refer to speaking in an *unknown* language.

³⁰Anderson, *Spreading Fires*, 60.

much as evangelists of the Good News of Jesus Christ as evangelists of the Holy Spirit, convincing and converting other missionaries to the Pentecostal experience.

Alfred and Lillian Garr were in the vanguard of the wave of Azusa Street-impacted missionaries. Alfred claimed to be able to speak in Bengali and Lillian could speak in Tibetan and Chinese. This made them natural candidates to go to India. They landed in Calcutta in December of 1906. To their chagrin, neither could speak in the local languages of the Indian people. They persevered and began to testify of their Azusa Street experience. The message evoked controversy but they persisted, shifting their focus to persuading their missionary colleagues that to reach the vast Indian subcontinent, what was needed was the Spirit baptism. “The only way the nations can be reached is by getting the missionaries baptized with the Holy Ghost.”³¹ Pentecostalism took root and today, India, with a total population of 1.2 billion, has about 62 million Christians, over one third of which are listed a renewalist—some variety of Pentecostal, Charismatic or Neo Charismatic.³²

Pentecostal Fragmentation. As seen by the fading of Charles Parham and the split in the Azusa Street revival, growing Pentecostalism suffered a number of internal splits that fragmented the movement early on and contributed to today’s vast diversity. The “Finished Work” controversy was the first of number of important theological issues that would splinter the growing Pentecostal movement. Sometimes at issue would be strong leadership while at other times, doctrinal differences divided the Pentecostal coalition.

Another important splinter group within Pentecostalism is the Oneness Pentecostal schism that dates to the early years of the movement. The Oneness doctrine has recently been the subject of discussion because James MacDonald of Harvest Chapel hosted pastor Thomas Dexter Jakes, pastor of the 30,000 member strong Potter’s House of Dallas, Texas at his Elephant Room, Round 2 discussion on 27 January 2012. Jakes, who had long adhered to the Oneness doctrine, suggested he had changed his mind.³³ Evangelicals were critical of MacDonald for having a heretic in the room.³⁴

Oneness Pentecostalism emerged in April 1913 after a Canadian evangelist, R. E. McAlister preached a baptismal sermon from Acts 2:38 at an international Pentecostal camp meeting in Arroyo Seco, California. McAlister suggested that the apostles in Acts baptized “in Jesus’ name only” and not in the triune pattern of Matthew 28:19. The next day John G. Scheppe, an unknown figure, ran through the campground shouting the truth of the new doctrine, suggesting he had received a word from God the previous night. The doctrine was picked up by

³¹“The Work in India,” *The Apostolic Faith*, 9, (September 1907). For a discussion in the rise of Pentecostalism in India, see Anderson, *Spreading Fires*, 74–108. Also, T. P. Easo, *Indian Pentecostal Theology and History* 2nd ed. (Bangalore, India: by the author, 2010), 105–13.

³²Information of the current state of religion in India gleaned from the *World Christian Database*. <http://www.worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=indi&Instance=114238&LIndex=6>. Accessed 1 August 2014. The largest of the three groups are the “Neo charismatics” which are believed to be over 15 million.

³³See Michael Foust, “T.D. Jakes Says He Has Embraces Doctrine of the Trinity,” *Baptist Press*, 27 January 2012. Available online at <http://www.bpnews.net/37054>. Accessed 2 February 2015.

³⁴See comments by African American pastor Thabiti Anyabwile, “Collateral Damage in the Invitation of T. D. Jakes to the Elephant Room,” 1 October 2011. Gospel Coalition Blog. Available online at <http://www.thegospelcoalition.org/blogs/thabitianyabwile/2011/10/01/collateral-damage-in-the-invitation-of-t-d-jakes-to-the-elephant-room/>. Accessed 3 February 2015.

Frank J. Ewart, a former Baptist from Australia, who spent the next year studying the Scriptures. In April of 1914 he and several others begin to preach oneness and its popularity grew, spreading to Indianapolis and eventually reaching around the world. In 1915, black preacher Garfield T. Haywood (1880–1931) of Indianapolis, later to become presiding bishop of the Pentecostal Assemblies of the World, embraced Oneness theology and was baptized in Jesus name only along with 455 members of his congregation.³⁵

Oneness Pentecostalism by 1915 was beginning to trouble the young Assemblies of God movement. After several years of internal debate, the Trinitarians finally won out and in the fall of 1916, the A of G issued the seventeen-point “Statement of Fundamental Truths” that included a strong statement on Trinitarianism. This resulted in the barring of 156 of 585 ministers from the fellowship.³⁶

The first wave of Pentecostalism grew, split, expanded, and spread around the world. However, with all the growth and development, Pentecostalism would remain relegated to the fringes of Christianity. It was not until the 1950s and 60s that Pentecostal fortunes changed and caught the attention of the mainline denominations.

THE SECOND WAVE OF PENTECOSTALISM – REACHING THE MAINLINE DENOMINATIONS

The later history of Pentecostalism is vast and complex. Tracing the second and third waves of the movement in great detail is well beyond the ability to manage in this short paper. Only a brief condensation is possible but necessary to set the stage for the third paper that will treat global phenomenon. The first wave of Pentecostalism took firm root within what might be termed the fringes of late 19th century evangelicalism. The United States had come through a horrific civil war, industrialization was changing the economic landscape, social ills, like alcohol abuse, were on the minds of the elites but the new Pentecostal movement took root among the lower classes, among the low-brows of society. It largely remained there through the first half of the twentieth century. Things began to change in the 1950s and 1960s when Pentecostalism showed up in some of the most unexpected places.

There are a number of things that help to account for this growth. First, in the aftermath of the Second World War, there was a new round of healing revivals. Two names that figure large in this story among many others are William Branham (1909–65) and Granville Oral Roberts (1918–2009). Roberts in particular would play a large role in the popularizing of Pentecostalism when he learned the power of the airwaves, first by radio and later by television, getting in on the ground floor of both of these new media of communications. The advent of radio and television gave Pentecostalism access to a larger audience. Individuals like Roberts, Kathryn Kuhlman (1907–76) and Rex Humbard (1919–2007) effectively used these means to deliver the message of faith healing to a wider audience than what might have been expected at a tent meeting or in a Pentecostal chapel.

Mid-20th Century Faith Healers. Two names stand out in the mid-century because they raised the profile of faith healing to new heights. William Branham started off among Kentucky independent Baptists, despite having had “divine visitations at three and seven.” He erected a tent in Jeffersonville, Indiana in 1933 where he preached to a crowd of 3,000. Following the

³⁵On Haywood, see C. M. Robeck, Jr. “Haywood, Garfield Thomas,” *DPCM*, 349–50.

³⁶For a brief history of Oneness, see D. A. Reed, “Oneness Pentecostalism,” *DPCM*, 644–51.

death of his wife and infant, he yielded to the call to hold meetings among Oneness Pentecostals. By 1946, he claimed to be directed by an angel whom he met in a secret cave. He also claimed to be able to discern people's illnesses and inner thoughts. Despite the fact that he was Oneness in doctrine, he preached in a cross-section of Trinitarian and Oneness churches due to his emphasis on healing. Branham and his associate, Gordon Lindsay (1906–73), helped to encourage the faith healing movement through the publication of *The Voice of Healing*, a periodical that would launch the ministries of many later faith healers. Branham's views remained Oneness and he often compelled those baptized in Trinitarian fashion to be rebaptized in Jesus' name only. Some of his other views were unusual. He believed that Eve's sin was having sexual relations with Satan. Only those who accepted his particular views were God's seed and would become the bride of Christ. Denominationalism was the mark of the Beast and he believed himself to be the angel of Revelation 3:14 and 10:7. Despite his doctrinal irregularities, Kenneth Hagin, the father of the Prosperity Gospel, considered him a prophet of God.³⁷

Oral Roberts is considered by many to be "America's premier healing evangelist."³⁸ He was born in Oklahoma into the home of an impoverished Pentecostal holiness preacher family. At the age of 17, he was diagnosed with tuberculosis and spent the next five months in bed until he received the visit of evangelist George W. Moncey who healed Roberts of the TB and a persistent stutter. Soon Oral was ministering at his father's side. After ordination in the Pentecostal Holiness church in 1936, he served in four pastorates. Roberts got his start in the faith healing ministry in 1947. The following year, he borrowed \$15,000 for a tent that would seat 2,000. In eleven healing meetings held under that tent, Roberts was said to have preached to more than 1.5 million people and prayed over 66,000 people for healing.³⁹ Roberts was "a shrewd innovator" and soon was using radio as a medium of communication. By 1952, he was on more than 300 stations nationwide. By 1954, he had discovered television. To reach his growing audience more effectively, Roberts teamed up with Christian businessmen like Demos Shakarian (1913–93) and together they founded the Full Gospel Businessmen's Association. By 1962 Roberts founded a university, Oral Roberts University of Tulsa, OK, to promote his brand of Pentecostalism. Roberts was aiming at a more mainstream audience, as the presence of Billy Graham, who spoke at the school's dedication, would suggest. Pentecostalism was headed toward the Protestant mainstream!

Roberts, like so many Pentecostals before him, was not without his unusual views or pronouncements. Two stand out in Robert's later life. First was his *vision* of a 900-foot Jesus. According to his own testimony, this happened on 25 May 1980, exactly at 7:00 PM local time. In the vision, Oral's planned City of Faith hospital was lifted from its foundations. In the vision, Jesus assured Roberts the City of Faith would be built!⁴⁰ Roberts had initially planned to build this back in 1956 when he purchased 175 acres of ground in Tulsa but the project was tabled the next year in favor of another building project. He took up the cause for the complex again in

³⁷On Branham, see D. J. Wilson, "Branham, William Marrion," in *DPCM*, 95–97 and David Edwin Harrell, *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, IN: Indiana University Press, 1975), esp. 27–41.

³⁸P. G. Chappell, "Roberts, Granville Oral," *DPCM*, 759–60. On Roberts, see also David Edwin Harrell, Jr. *Oral Roberts: An American Life* (Indiana University Press, 1985).

³⁹Hayford, *The Charismatic Century*, 172.

⁴⁰See Harrell, *Oral Roberts*, 414ff.

1977, when he announced that God had *told him* to call the new endeavor “The City of Faith.” A medical school to be affiliated with Oral Roberts University was already in the works.

But Roberts had difficulty with the project from the beginning. There were questions as to whether Tulsa even needed another hospital. It was also difficult securing accreditation for the new project, a necessary step if the training offered were to mean anything for the students. Then there were the funding issues.⁴¹ The accreditation was finally gained but only after a difficult and bitter battle with Roberts using his influence in Washington to do some arm-twisting.⁴² Still, the project was an expensive one.⁴³ Roberts had pledged to open the facility debt-free. To help do this, he came up with a new fund raising tactic. He suddenly announced that he had a *word from God* of his own impending death if he failed to raise eight million dollars by the next month.⁴⁴ When the hospital finally opened, it fell far short of the proposed 777-bed plan. It remained open just a few years, finally closing in 1988 due to a debt of twenty-five million dollars. It meant the end of his medical school as well. Today, the building is an office complex.⁴⁵

Roberts also had transitional problems with his ministry. His son Richard, despite an early failed marriage, became the president of ORU when Oral stepped down but Richard’s tenure was ended in scandal in 2007 when he was accused of misusing University equipment and funds, and his wife was accused of infidelity.⁴⁶ Richard remained on the University’s payroll, if not as its president, and continues to head the Oral Roberts Evangelistic Association despite additional troubles including a 2012 arrest for driving under the influence.⁴⁷

The Charismatic Renewal. Roberts was not alone in pushing Pentecostalism toward mainline Christianity. On April 3, 1960, in Van Nuys, California, an Episcopal minister, Dennis Bennett, stood before his large St. Mark’s congregation, in the first of three Sunday morning worship services, and recounted how he had recently received the baptism of the Holy Spirit and spoken in tongues. Pandemonium erupted in the church in the next service. An assistant minister stormed out in protest. By the 11 AM service, Bennett had tendered his resignation and he was without a pulpit. But Pentecostal renewal was again at the forefront and the story of the Charismatic Episcopal minister reached the pages of *Time* and *Newsweek*. The Charismatic movement had begun.⁴⁸

⁴¹See Harrell, *Oral Robert*, esp. 388–89.

⁴²Harrell, *Oral Roberts*, 378–79.

⁴³On the struggles see R. Claire Shannonhouse, “City of Faith Falls Short Hospital Official Disappointed But Confident,” *The Oklahoman*, 31 October 1982. Available online at <http://newsok.com/city-of-faith-falls-short-hospital-officials-disappointed-but-confident/article/2000552>. Accessed 4 February 2015.

⁴⁴“Did Oral Roberts Go Too Far?” *Christianity Today*, 20 February 1987, 43.

⁴⁵Robert Evatt, “CityPlex Towers due \$10 Million face-lift,” *Tulsa World*, 14 November 2013. Available online at http://www.tulsaworld.com/business/realestate/cityplex-towers-due-million-face-lift/article_31728c4d-53a3-5f7f-ab0c-2bf0ee214941.html. Accessed 4 February 2015.

⁴⁶Bill Sherman, “Tulsa Dustup,” *Christianity Today*, December 2007, 14.

⁴⁷“Oral Roberts’ son arrested on suspicion of DUI,” *CNN*, 24 January 2012. Available online at <http://www.cnn.com/2012/01/24/justice/oklahoma-roberts-dui-arrest/>. Accessed 4 February 2015.

⁴⁸The movement is also called Neo Pentecostalism. Cf. David Yamane, “The Charismatic Movement,” *Encyclopedia of Religion and Society*. Available online at <http://hrr.hartsem.edu/ency/cmovement.htm>. Accessed 7 August 2014.

This second wave of Pentecostal activity was different from the events of Azusa Street a half century earlier. Instead of low-brow preachers and denominations, the fire began to fall among respectable upper class churches. After his resignation at Van Nuys, Bennett accepted an appointment to a dying Episcopal congregation in a suburb of Seattle. Soon the struggling church was having its own Pentecostal experience. Within a year, 85 people laid claim to the baptism of the Spirit and spoke in tongues. For the next twenty years, in the church “an average of twenty persons” were Spirit-baptized weekly. Bennett traveled widely and offered his Charismatic views to a new category of Christians—members of mainline churches. Lutherans, Baptists, Presbyterians and others were being challenged with the Pentecostal experience.⁴⁹

In time, the Charismatic movement made its way into churches affiliated with the World Council of Churches through the efforts of David Johannes DuPlessis (1905–97) and even into Roman Catholicism. Du Plessis was a South African by birth and his parents had become Pentecostals through the influence of Hezmalhalch and Lake. After his conversion, du Plessis became a teenage street evangelist. As he matured, he attended Bible college and became a leader in the Apostolic Faith Mission. Following the Second World War, du Plessis’s international ministry took off as he traveled abroad. Soon he was teaching at Lee College in Cleveland, Tennessee. While there he became friends with John MacKay of Princeton Seminary. Mackay introduced du Plessis to the ecumenical world. He traveled with MacKay to a conference in Germany and soon earned the nickname among the mainline church leaders as “Mr. Pentecost” for his articulation of the Pentecostal experience. Du Plessis was gaining his widest influence about the same time that Bennett was beginning the Charismatic movement. Though du Plessis was not highly favored by either his Pentecostal brethren or the wider evangelical world who objected to his close relationship with the ecumenists, he still succeeded in popularizing the Charismatic movement among the mainline denominations.⁵⁰ By 1970, it was estimated that 10% of the mainline’s clergy and over one million church members received Spirit-baptism.⁵¹

Even the Roman Catholics were touched by the Charismatic “renewal.”⁵² On February 18, 1967, twenty-five Catholic students from Duquesne University in Pittsburgh were on a spiritual retreat. They met in a chapel initially to celebrate a birthday. Instead, the Spirit of God descended and the students manifested an assortment of signs from tongues to falling on the floor to uncontrollable laughter. Soon the larger Catholic Church experienced the Charismatic renewal. The pope even gave his blessing in 1975 when a large group of Charismatic Catholics assembled at the Vatican. Notre Dame University in the 1970s was drawing large crowds at annual Charismatic conferences with the attendance exceeding 30,000 in 1973. The Catholic Charismatic renewal spread to other countries. The movement within the Catholic Church continued to impact the wider Catholic world. Pope John Paul II also placed his blessing on the movement in 1987.⁵³ With the coming of the Pentecostal experience to the mainline

⁴⁹The story of Bennett is recounted in Hayford, *The Charismatic Century*, 189–97.

⁵⁰On du Plessis, see R. P. Spittler, “Du Plessis, David Johannes,” *DPCM*, 250-54.

⁵¹Cited in Hayford, *The Charismatic Century*, 211.

⁵²For an early, sympathetic history of the Catholic Charismatic renewal, see Edward D. O’Connor, C.S.C., *The Pentecostal Movement in the Catholic Church* (Notre Dame, IN: Ava Maria Press, 1971).

⁵³The story of the Catholic experience with Pentecostalism is told in, Peter Hocken, “The Catholic Charismatic Renewal,” in *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal*, ed. Vinson Synan (Nashville, Thomas Nelson, 2001), See also Hayford, *The Charismatic Century*, 217-47.

denominations, it had virtually permeated the Christian world. Only one significant segment remained largely untouched—evangelicalism.

THE THIRD WAVE OF PENTECOSTALISM – PENTECOSTALISM AMONG THE EVANGELICALS

By the early 1980s, the Pentecostal/Charismatic movement had grown from a fringe Christian movement to a movement that reached deep within the historic Christian church all the way to Rome itself. But up to this time, many evangelicals had largely opposed the movement for a variety of reasons, though not all evangelicals. Pentecostal groups have been members of the National Association of Evangelicals almost from the beginning. Many evangelicals felt that the Pentecostal movement was to a certain extent unbiblical and although they recognized many Pentecostals as brothers and sisters in Christ, they kept the Pentecostals at arm's length.

However, things among the evangelicals began to change when John Wimber (1934–97) and C. Peter Wagner (b. 1930) joined hands in teaching a new class at Fuller Theological Seminary. It all started in 1964 with a serious attack from a bee swarm on John Wimber's young three-year-old son who had been playing in a neighbor's back yard. John and his wife Carol began to pray for their young son, now covered with welts from the bees. As John prayed, he spoke in tongues. Soon the welts disappeared. Days later, the young boy had almost no sign of the bee stings. His parents believed that God had healed his small body.

The 1964 incident marked a turning point in John's life. Previous to the miracle, John had been a member of the *Righteous Brothers* Band. Living without God in his life, his wife was threatening to leave him. He turned to God and was converted. When the tongues incident occurred, neither John nor his wife knew what to make of it. After John became a Christian, he discovered he had the *gift* of evangelism and soon the church of which he was member was growing. But John was destined for bigger things.

With the help of Peter Wagner, Wimber embarked on a journey as a national church growth consultant. Wagner was changing at that time, too. Wagner, who spent 16 years in Bolivia as a missionary, had been a cessationist until visiting an E. Stanley Jones healing meeting where he was "healed" of high blood pressure.⁵⁴ He soon spoke in tongues. Wagner became convinced of the role of the Holy Spirit in evangelism. Signs and wonders could be used to facilitate the preaching of the Gospel.

On Mother's Day, 10 May 1977, Wimber and his wife planted the Calvary Chapel in Yorba Linda, California. He started by preaching a ten-month series from the book of Luke with a special emphasis on divine healing. From this church sprung the Vineyard movement with its emphasis on signs and wonders. Unique to Wimber's ministry was his teaching that divine healing belonged to all believers, not just those chosen into ministry. "In essence Wimber 'democratized' the ministry of the Holy Spirit much in the same way envisioned at Azusa Street some seventy years before."⁵⁵

By 1982, Wimber and Wagner were collaborating on a class together at Fuller Theological Seminary promoting Wimber's views. Appropriately called "Sign, Wonders and Church Growth," Wimber, though not academically qualified, would teach the class, MC510, for the next four years. The focus of Wimber's theology was less on tongues per se and more on

⁵⁴C. Peter Wagner, *Wrestling with Alligators: Wrestling with Prophets and Theologians* (Ventura, CA: Gospel Light, 2010).

⁵⁵Hayford, *The Charismatic Century*, 261.

what he termed “power evangelism.” He would eventually articulate his views in a book of that title in 1986.

By power evangelism, I mean a presentation of the gospel that is rational but that also transcends the rational. The explanation of the gospel comes with a demonstration of God’s spontaneous, Spirit-inspired, empowered presentation of the gospel. Power evangelism is evangelism that is preceded and undergirded by supernatural demonstration of God’s presence.⁵⁶

C. Peter Wagner had become convinced of power evangelism as well. In August 1982, as a young missionary, I attended conference sponsored by Inter-Mission Cooperative Outreach (IMCO), I heard Peter Wagner extol the importance of bringing Holy Spirit power to bear on evangelistic efforts. IMCO was a consortium of evangelical ministries that worked to reach the indigenous population of northern Canada. Wagner’s presence at IMCO that summer was just months after the first session of Fuller’s new class on signs and wonders. In his opening session with the missionaries that August, Wagner regaled the crowd with story after story of the advance of the Church as a direct result of Pentecostal phenomena. One particular story had always stuck in my mind. Wagner told the story of John G. Lake (whose name meant nothing to me at the time. I have since learned that he was one of the early Azusa Street missionary evangelists) who spent several weeks fasting because of the slowness of the work in South Africa circa 1910. One day, he happened upon a horse that had broken its leg. The horse belonged to a merchant who used the horse to pull his wagon for business. The merchant was about to put the injured horse down. Lake prayed over the horse and the animal was healed. The miracle dramatically transformed Lake’s ministry. As a consequence, Lake would start one new church every three days for five years!⁵⁷

Wimber taught the signs and wonders class with Wagner for four years and continued his church ministry. His church remained affiliated with the Calvary Chapel movement of Chuck Smith until 1983. By 1985, a group of like-minded churches formed the Association of Vineyard Churches. It was led by Kenn Gulliksen. By 1987, Wimber’s church, Vineyard Christian Fellowship of Anaheim, California, had grown to a membership of about 5000 and became the anchor church for the growing Vineyard movement. Today the movement has more than 1500 churches worldwide.⁵⁸

The Vineyard association has not been monolithic in its approach to the *charismata*. In late January 1994, the Toronto Airport Vineyard church experienced an “awakening” that drew international attention. Known as the “Laughing Revival” or “The Toronto Blessing,” Toronto pastor John Arnott had been exposed to an evangelist, Randy Clark, who had in turn come under the spell of South African Pentecostal evangelist Rodney Howard-Browne. Browne was the leading proponent of laughter as a sign of the filling of the Holy Spirit. On the 20th of January, Clark visited Arnott’s church and the fire fell. Most of the 120 members gathered began to laugh uncontrollably, ostensibly under the influence of the Holy Spirit. Other alleged manifestations of the Spirit included falling down and making various animal sounds. Soon the church was holding services every night of the week except Mondays and the assembly grew to 1000 members. As

⁵⁶John Wimber, *Power Evangelism* (San Francisco: Harper & Row, 1986), 35.

⁵⁷C. Peter Wagner, “Testimony,” IMCO meeting held at Briarcrest Bible College, Caronport, SK, August 1982. Copy in the possession of the author.

⁵⁸<http://www.vineyardusa.org/site/about/vineyard-history>. Accessed August 1, 2014.

with the Azusa Street spectacle ninety years earlier, people came from around the world to gawk and to participate.⁵⁹ The resulting revival, which lasted for several years, drew the criticism of the Vineyard Association who eventually dis-fellowshipped the church for its unbiblical behavior.⁶⁰ A similar revival broke out in the late 1990s in Pensacola, Florida called the Brownsville Revival or the Pensacola Outpouring. It occurred in the Brownsville Assemblies of God Church under the preaching of evangelist Steven Hill. Four million people were said to have attended the revival that took place between 1995–2000.

The Third Wave movement has continued to permeate evangelicalism beyond the shadow of influence cast by Fuller Seminary. Today's Third wave supporters include a wide array of prominent evangelicals. Names such as Sam Storms, Lead Pastor for Preaching and Vision at Bridgeway Church of Oklahoma City, Oklahoma, describes himself as "Calvinistic" and "Charismatic."⁶¹ Wayne Grudem has become the theologian of the Third Wave. Both in his widely used *Systematic Theology* and in his defense of prophecy, Grudem is a sort of poster-child for the Third Wave thinkers among the evangelicals.⁶² Former Minneapolis pastor John Piper has long prayed for the experience of tongues and remains open to their manifestation though to date he has never had the experience. However, Piper makes clear that there is no biblical teaching that requires that all practice it. He also holds to two kinds of tongues—foreign languages and ecstatic utterances.⁶³ Mark Driscoll, a prominent *avant garde* evangelical has called himself a "charismatic with a seatbelt."⁶⁴ And the list goes on. MacArthur addressed some of these individuals who are his friends as contributing to the overall prominence of the Pentecostal experience that is plaguing evangelicalism. Their chief failure is not offering a loud enough warning against its excesses.⁶⁵

By the end of the 20th century, Pentecostalism had spread far and wide through American Christianity and around the world. Many individuals from conservative, traditionally non-Pentecostal circles were claiming Pentecostal experiences. Southern Baptist pastor John Osteen left the Southern Baptist Convention after he was baptized with the Holy Spirit in 1958. Today his church, The Lakewood Church, of Houston, Texas, now pastored by his son Joel, is the largest church in the United States with a membership of over 40,000. Many Southern Baptists

⁵⁹During the 1990s I was pastoring Emmanuel Baptist Church in Windsor Ontario, located about 3.5 hours south of the Toronto Airport. Our church was located just down the street from the Windsor Christian Fellowship, a church that supported the Toronto Blessing by running a bus shuttle service between Windsor and Toronto for the meetings.

⁶⁰Cf. Joe Maxwell, "Is Laughing for the Lord Holy?" *CT*, October 24, 1994, 78–79 and James A. Beverly, "Vineyard Severs Ties with 'Toronto Blessing' Church," *CT*, January 8, 1996, 66.

⁶¹<http://www.samstorms.com/enjoying-god-blog>. Accessed August 1, 2014.

⁶²Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994, 2000) and *Are Miraculous Gifts for Today? Four Views* ed. Waynes Grudem (Grand Rapids: Zondervan, 1996). Cf. idem, *The Gift of Prophecy in the New Testament and Today* (Wheaton: Crossway, 1988, 2000).

⁶³Piper's recorded views on tongues may be found at <http://www.desiringgod.org/blog/posts/piper-on-prophecy-and-tongues>. Accessed August 1, 2014.

⁶⁴See Adrian Warnock blog, <http://www.patheos.com/blogs/adrianwarnock/2006/10/audio-sermons-mark-driscoll-the-charismatic-with-a-seat-belt/>. Accessed August 1, 2014

⁶⁵See "An Open Letter to My Continuationist Friends" in *Strange Fire*, 231–48.

claimed to use a private prayer language, but the International Mission Board decided on 15 November 2005 by a vote of 25–18 that it would no longer appoint missionaries who did.⁶⁶ Pentecostalism is everywhere and it is growing larger every day. It is little wonder John MacArthur has felt it necessary on three separate occasions to call attention to a movement that seems to be taking over contemporary Christianity at home and abroad. In our next session we will examine the global state of the Pentecostal movement. MacArthur, with all of his concerns, may actually have understated the problem! Stay tuned!

⁶⁶“Southern Baptist Agency Disallows ‘Private Prayer Language.’” *The Christian Century*, 27 December 2005. Available online at <http://www.christiancentury.org/article/2005-12/southern-baptist-agency-disallows-private-prayer-language>. Accessed 3 February 2015.

“The Pentecostalization of Global Christianity”

The Challenge of Cessationism in the 21st Century

Signs & Wonders Seminar
East Africa Baptist School of Theology
Nairobi, Kenya * 18, February 2015
Jeff Straub, Ph.D.

LECTURE THREE

GLOBAL PENTECOSTALISM – PENTECOSTALISM IN THE 21ST CENTURY

For our third session today, I wish to try to describe the global realities of the Pentecostal movement. As with my previous papers, it will be necessary for me to travel fast through the movement, setting forth as carefully as I can but with relatively minimal details the current state of global Pentecostalism. My own interest in Pentecostal history stems from my teaching load both here in Minneapolis and the classes the Lord has allowed me to teach internationally. In 2008, I had the joy of making my first trip to Zambia to teach at Central Africa Baptist College in Kitwe. The class I initially taught was Baptist History. Would I be willing to be the regular history professor at the school returning annually for a block class? I would, but what classes did they have in mind? In the course of the conversation, it was decided that I would prep a new class, a History of Christianity in Africa. Little did I appreciate that about 1/3 of the class would be devoted to African Pentecostalism. And that was only because there was other material to teach and I simply could not give the entire class to this discussion, though perhaps that was needed, as Zambia, for example, is the only officially Christian country in Africa and is heavily influenced by Pentecostalism in the political as well as the religious realm.

I have also made two trips to India and dealt with Pentecostal issues in that country, most recently in the first month of this year. While India's Christian population, as I mentioned earlier, is miniscule compared to Hinduism, a significant Pentecostal presence is there and Pentecostalism has a long history in India that some suggests even predates Azusa Street. Finally, I made a trip to China last year. Again, Christianity is a small part of the Chinese world but among the Christian house church movement there is much Pentecostal influence. Most house church leaders have little or no training and Pentecostal ideas have wafted into the country at an alarming rate, creating challenges for those who would build biblical ministries. Coincidentally, just last week I was asked to do a 2-hour session in Nairobi, Kenya this summer on cessationism!! The Pentecostal movement is a huge problem in Africa!

Many of you know my son Benjamin, a recent Th.M. and M.Div. grad of Central Seminary and son-in-law of our illustrious OT prof. Roy Beacham. I have asked and have been granted permission to have Ben present briefly (BRIEFLY), in about ten minutes or so, the current African state of Pentecostalism in so far as he has encountered it. Some of you may be aware that Zambian pastor Conrad Mbewe from Lusaka was at the Desiring God Conference last week. He has been an outspoken critic of African Pentecostalism through his occasional blog “Letters from Katawba.” When I was prepping for my first presentation of History of Christianity in Africa (I have now taught this twice, once in Zambia and last year in Kenya at East Africa Baptist School of Theology), it occurred to me that African Pentecostals had merely

traded one witch doctor for another with their embrace of Pentecostalism. I sent Phil Hunt my observations and he pointed me to a Mbewe post of several years earlier making that very point. So shortly, Ben will set forth the African contours of 21st century Pentecostalism.

Look at any particular part of the world, and one finds staggering statistics on the growth and impact of twentieth century Pentecostalism. For example, Pentecostalism, which arrived in Africa in the aftermath of the Azusa Street revival, boasts about 200,000,000 Pentecostal types today of which 12% are Pentecostals (classic Pentecostal), 25% Charismatics and a staggering 63% are Neo Pentecostals. Nigeria, Africa's most populous country has about 84.5 million Christians out of a total population is 183.5 million with 55.9 million Pentecostals types. South Africa has 43.8 million Christians out of the total population of 55 million with 24 million Pentecostal types. The Democratic Republic of Congo, which has a total population of about 71.2 million people, has a Pentecostal population 24 million out of 67.6 million professing Christians.¹ Pentecostalism has become a global phenomenon that shows no signs of abating.²

Among these Pentecostal numbers for Africa are many mega-ministry, prosperity gospel preachers whose influence is significant. The largest church in Africa today is Deeper Life Bible Church, started in 1973 by former university math professor William Folorunso Kumuyi (b. 1941) of Lagos, Nigeria that today claims 120,000 members, making it the third largest church in the world!³ The largest church building in Kenya is Winner's Chapel of Nairobi, thought to be the largest auditorium in Central and East Africa. It seats about 20,000. It is a part of the Winner's Chapel movement headed by Bishop David Oyedepo, of the Living Faith Church Worldwide. This movement began in 1983 and today boasts 300 churches across Nigeria and around the world. Recently, Oyedepo was listed in *Forbes* as the wealthiest pastor in Nigeria.⁴

The world's largest church is Yoido Full Gospel Church of Seoul South Korea founded by David Yonggi Cho that claims 700,000 members.⁵ The story of the church's growth is nothing short of stunning. The church began on 18 May 1958 in the home of Pastor Choi Jashil. About one month later, Jashil and his co-pastor Cho Yonggi visited a woman paralyzed since the birth of a child seven years earlier. The two placed their hands on the woman and healed her. Soon the church began its phenomenal growth. At fifty members, the church moved from Jashil's home into a tent. More healings occurred. By 1961, there were 1000 members. After Yonggi did a stint in the army, Cho Yonggi and Jashi held a crusade in Seoul and established Full Gospel Revival Center. Yonggi was ordained in 1962. By 1964, the church was running 3000. Yonggi married Jashil's daughter Grace Kim. By 1968, the membership hit 8000 and the church was holding three services on Sundays.

¹This number gleaned from the World Christian Database, August 4, 2014. This number represents about 40% of the total Christian population. Another source suggests that African renewalists comprise only one third of all Christians in Africa. See Kevin P. Emmert, "Surprise, the African Church is not very Charismatic," *Christianity Today*, October 16, 2013. Available online at <http://www.christianitytoday.com/ct/2013/october-web-only/african-church-charismatic-pentecostal-cessationist.html?paging=off>. Accessed August 7, 2014.

²For an important recent discussion on the study of Pentecostalism, see *Studying Global Pentecostalism: Theories and Methods*, ed. Allan Anderson, et al (Berkeley, CA: University of California, 2010).

³<http://www.dclm.org/content/pastor-wf-kumuyi>. Accessed 07/29/2014.

⁴<http://www.forbes.com/sites/mfonobongnsehe/2011/06/07/the-five-richest-pastors-in-nigeria/>. Accessed August 4, 2014.

⁵http://www.yfgc.org/n_english/fg_church/yfgc_yoido.asp. Accessed 07/29/2014.

Once membership topped 10,000 the church began to look for new facilities. Yoido was an island in Seoul that had limited accessibility, being without a bridge to reach it. Yonggi forged ahead and secured the property upon which to build a new church. At the inaugural service, 18 September 1973, there were 18000 church members. By 1977, the membership reached 50,000. It topped 100,000 by 1979. More buildings were built and within two years, another 100,000 members were added!

Having reached 200,000 members, the growth of the church never stopped but continued until the membership reached 400,000 by October of 1984, making YFGC the fastest growing church in the world. The growth continued to 500,000 in 1985, and to 700,000 in 1992. Even though Regional Chapels began to be established in the early 1980s throughout Seoul's many districts and wards, becoming independent churches with certain freedom of autonomous control draining the membership of YFGC continued to grow to 700,000, which testifies to the work of the Holy Spirit.⁶

Other mega churches should be added to this list. The largest church in the United States is Lakewood Church of Houston, Texas, pastored by Prosperity Gospel preacher Joel Osteen. Osteen's father, John Hillery Osteen (1921–99), a former Southern Baptist minister founded the church after his reception the baptism of the Holy Spirit. He left the Southern Baptist Convention and, on Mother's Day 1959, started Lakewood Church. Under John's leadership, the church grew to 6,000 in attendance by the time of his death in 1999. It included a large TV ministry. His son Joel (b. 1963), who had attended one semester at Oral Roberts University, worked on the production side of the television ministry. Joel showed no inclination toward following in his father's footsteps. Finally 17 January 1999, Joel preached his first sermon, just days before his father's death of a heart attack. Joel began filling the pulpit for his late father within two weeks. Soon he was installed as his successor.⁷

Today that Lakewood Church has grown to a membership of more than 42,000 and Joel Osteen is considered among the most influential men in America. The church purchased the Compaq Center, a 16,000-seat sports arena, former home of the Houston Rockets, in 2010. In 2004, his book, *Your Best Life Now*, made it to the *New York Times* Bestseller's List where it remained for two years. Sales topped four million copies. In 2006, Barbara Walters named Joel as one of "The 10 Most Fascinating People" and *Church Report Magazine* named him as "The Most Influential Christian of 2006."⁸

With three of the world's largest churches, and a combined total membership approaching one million members in just those three churches, in such diverse countries as the United States, South Korea and Nigeria, it seems that Pentecostalism has come of age. Its presence is ubiquitous, its growth is staggering (upwards of 35,000 new adherents are added daily) and its influence is global. How did Pentecostalism, with its relatively insignificant beginnings, come to dominate and transform *world* Christianity at the beginning of the 21st century?⁹

⁶Information on the growth of this church is taken from its website.
http://www.yfgc.org/n_english/fg_church/yfgc_yoido.asp. Accessed July 29, 2014.

⁷<http://www.joelosteen.com/Pages/AboutJoel.aspx>. Accessed July 30, 2014.

⁸Ibid.

⁹Pentecostals themselves are keenly aware of their global presence. Noted Pentecostal historian Allan Heaton Anderson, who served as a Pentecostal pastor for over two decades in South Africa before studying at the

THE GLOBAL SPREAD OF PENTECOSTALISM

We have already examined the 20th century growth of Pentecostalism in the United States. What I did not emphasize in the last paper that I want to emphasize now is the global progress of the Pentecostal doctrine. As I mentioned, I am going to let my son discuss Africa, but let me briefly mention other Pentecostal developments. I will start in the 20th century and end this part of the paper with a brief discussion of what I think is a major reason why global Pentecostalism is growing—the Prosperity Gospel.

PENTECOSTALISM IN INDIA

Despite the fact that India is predominantly Hindu, there has been a strong and growing Pentecostal presence in that vast country since the late 19th century. Even though India prohibits foreign missionaries and is contemplating laws that prohibit proselyting, Pentecostalism is alive and well in India.¹⁰

PENTECOSTALISM IN INDIA BEFORE 1906. Christianity in India dates to the Apostolic era with tradition telling us that the Apostle Thomas first took the Gospel to Goa on the west coast of south India. Other early efforts to Christianize India met with varying degrees of success until the German Lutherans and then William Carey established Christian mission stations in India in the 18th century. Still, the vast Indian sub-continent remained largely untouched by Christianity. In the 19th century, several Pentecostal-like movements occurred. Between 1860–80, pietistic missionaries from the Church Missionary Society began ministries in Tirunelveli and Travancore. In 1860, an awakening occurred in Tirunelveli (Tamil Nadu) that was “accompanied with prophecy, glossolalia, glosso-graphia, and the interpretation of tongues” with shaking, dreams and visions, and people falling down. A similar awakening happened in Travancore (Kerala) in 1874–75. The leader was an Anglican-trained Indian man named John Christian Aroolappen. One of Aroolappen’s converts was Brahmin, Justin Joseph, who started the Revival Church in 1875. The awakenings were indigenous in character and Pentecostal in theology but faded almost as quickly as they began.¹¹

In 1905, in the aftermath of the Welsh Revival (1904), revivals swept across churches affiliated with many of the European missionary societies working in India—the Church Missionary Society (Anglican), the Baptist Missionary Society and the London Missionary

University of Birmingham under Walter J. Hollenweger, has recently surveyed this very issue in *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (New York: Oxford University Press, 2013). See attached Appendix One for a discussion on Pentecostal historiography.

¹⁰With the new Modi government, Indian believers are afraid the ability to evangelize will be significantly curtailed. See “India’s government advocates anti-proselytization law,” 12 December 2014. Available online at <http://www.ucanews.com/news/indias-government-advocates-anti-proselytization-law/72610>. Accessed 5 February 2015.

¹¹For a history of early Pentecostalism in India including pre-Pentecostal movements, see G. M. McGee and S. M. Burgess, “India,” *NIDPCM*, . Also Stanley M. Burgess, “Pentecostalism in India: An Overview,” *Asian Journal of Pentecostal Studies* 4/1 (2001), 85–98. Also Michael Bergunder, “India,” *Encyclopedia of Pentecostal and Charismatic Christianity*, ed. Stanley M. Burgess (New York: Routledge, 2006), 249–52.

Society, to name a few. The Methodist Press in Madras published a book on the Welsh Revival, *The Great Revival*, which was translated into Tamil, Telugu, and Kannada. By March of 1905, revival fires were burning among the Khassia Hills people of northeast India and reached into South India at the Muktai Mission of Pandita Ramabai (1858–1922). Ramabai was born into a high-caste Hindi family and had received a classical Indian education. As a young woman she became convinced of Christianity. She journeyed to England in 1883 and then to the United States where she organized the Ramabai Association that would sponsor her first mission to Indian women. Her ministry targeted the daughters of Reformed Hindus and high-caste widows who were often blamed for the deaths of their husbands. Eventually named the Muktai Mission, by 1896, she had a few converts with her quiet example of Christianity. Soon she established orphanages for girls and was ministering to women in times of famine.

In January 1905, a revival broke out at Muktai when one of her girls claimed the baptism of the Holy Spirit. Others soon followed and girls were “slain in the Spirit” or spoke in tongues. At the center of this was Minnie Abrams (1859–1912) a native of Wisconsin, but raised and educated in Minnesota, studying for two years at the U of Minnesota. She had traveled to India as a missionary of the Methodist Foreign Missionary Society in 1887. In 1898, she joined Ramabai’s mission at Kedgaon. When Ramabai heard of a 1903 Keswick Conference in Australia featuring R. A. Torrey, she sent her daughter Manoramabai and Abrams to investigate. It was here that they learned of the promised end-time revival. Once word of the Welsh Revival came, the Muktai Mission was soon to follow with its own Spirit outpouring. Abrams received the baptism of the Spirit and she took a band of girls who also received the Spirit and they went out to share the word. Soon there were as many as 100,000 female evangelists promoting the Pentecostal message around India.¹² She returned to the United States and recruited a new group of women to return with her to India in 1910. Two years later, she succumbed to malaria. Minnie Abrams influence reached beyond India. She sent a copy of her booklet, *The Baptism of the Holy Ghost and Fire* to a former classmate, May Hoover, who along with her husband Willis (1856–1936), were serving in Chile. The Hoovers had gone to Chile in 1897 with the Methodist Episcopal Church from Cincinnati, Ohio. The Hoovers followed the revivals in Wales and in the United States through the ministry of A. B. Simpson, so when they received Abrams’s booklet, they read it eagerly. This encouraged Willis to seek for this same experience and soon Pentecostalism came to Chile.¹³

PENTECOSTALISM IN INDIA AFTER 1906. As with so many parts of the world, the events at Azusa Street soon reached India and reshaped the way Christianity in India was practiced. This came in 1907 with the arrival of Alfred and Lillian Garr. Alfred Goodrich Garr, Sr. (1874–

¹²On Abrams, see Gary B. McGee, “Baptism of the Holy Ghost and of Fire: the Mission Legacy of Minnie Abrams,” *Missiology* 28 (October 1999): 515–22. Also idem., “Baptism of the Holy Ghost and Fire! The Revival Legacy of Minnie F. Abrams,” *Enrichment Journal*. Available online at http://enrichmentjournal.ag.org/199803/080_baptism_fire.cfm. Accessed 4 February, 2015. Also Dana L. Roberts, *American Women: A Social History of Their Thought and Practice* (Macon, GA: Mercer University Press, 1997), 241ff.

¹³For a first hand account of this, see W. C. Hoover, *History of the Pentecostal Revival in Chile*, trans. Mario G. Hoover (Santiago, Chile: Imprenta Eben-Ezer, 2000). See also David Bundy, “Unintended Consequences: The Methodist Episcopal Missionary Society and the Beginnings and Pentecostalism in Norway and Chile,” *Missiology* 27 (April 1999), 211–29 and Walter J. Hollenweger, *Pentecostalism: Origins and Worldwide Development* (Peabody, MA: Hendricksen, 1997), 117–31.

1944) hailed from Danville, Kentucky and joined a Baptist church by baptism at a revival meeting when he was eight years old. Apparently he was not yet a believer until he settled this at the age of fifteen. He soon felt called to preach and began his ministry in the hills of Kentucky but he realized that he needed some training. He enrolled at Center College at Danville and later moved to Asbury in Wilmore. It was here that he met and wed his life partner Lillian Anderson, the daughter of a Methodist bishop. After Asbury, he accepted the call to Burning Bush Mission in Los Angeles. Before long, he heard of the revival in progress at Azusa Street and became the first white preacher to claim the baptism of the Holy Spirit. The date was 16 June 1906. Soon Lillian followed in Alfred's steps. His church was not accepting of his new experience, so he resigned. Within a week, he felt led to go to India as a missionary. These were the days of the missionary with the one-way ticket. Early Pentecostals, believing that they were speaking in known foreign languages, felt that they would be able to travel to the mission fields of the world and the Holy Spirit would give them the supernatural ability to speak in the local languages. Both Alfred and Lillian had claimed to have been able to speak in Bengali and Lillian also claimed to speak in Tibetan and Chinese.¹⁴ Such things as language school and the raising of support were felt to be unnecessary. God would lead these new missionaries and meet their every need. When the Garrs spoke of the new calling at Azusa Street, the crowd immediately gave them several hundred dollars for their travel expenses. They arrived in Calcutta in December of that year but soon found out they had no ability to speak in the local languages. Moreover, they soon ran out of money and began to suffer want. Rather than quit as other Pentecostal missionaries had done elsewhere, they persevered and soon were invited to address William Carey's former church at Bow Bazar. A British military man donated sufficient funds to alleviate their needs and things began to open up for them, not among the nationals but among the missionary community. Other missionaries began to testify to their own personal Spirit baptisms. Within six years, the Pentecostal message had spread to mission stations across India. "The one way that India can be reached was by getting the missionaries baptized with the Holy Spirit."¹⁵ The Garrs visited Pandita Ramabai at Muktai, preached at Bombay and eventually at Colombo, Ceylon (modern Sri Lanka). In October of 1907, they accepted an invitation to go to Hong Kong and carried the Pentecostal message there. Garr would also preach in Japan and China the glories of Pentecostalism. They returned to the United States in 1911, and continued with evangelistic and faith healing meetings.¹⁶

PENTECOSTALISM IN INDIA IN RECENT YEARS. There is only room to mention a couple of other interesting more recent features of India Pentecostalism. Much of the later Pentecostal work in India took place in South India in the state of Kerala.¹⁷ Kerala has a long Christian history dating back to the time of the Apostle Thomas and has had a greater Christian population than other parts of India. Missionaries in northern India generally had a more difficult time and the works that flourished tended to be those works with less western influence rather than more. "It is fair to say that India has responded less favorably to Christian culture imposed from abroad

¹⁴Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis, 2007), 59.

¹⁵Quoted in Anderson, *Spreading Fires*, 90.

¹⁶For biographical information on Garr, see G. B. McGee, "Garr, Alfred Goodrich, Sr." *DPCM*, 328–29.

¹⁷ On Pentecostalism in South India, see Michael Bergunder, *The South India Pentecostal Movement in the Twentieth Century* (Grand Rapids: Eerdmans, 2008) and "India," *NIDPCM*, 118–26.

than to those forms that have a more indigenous base.”¹⁸ India has also had its own version of Catholic Charismaticism.¹⁹

PENTECOSTALISM IN LATIN AMERICA.

INTRODUCTION. No discussion of global Pentecostalism would be complete without a brief discussion of Pentecostalism in Latin America. According to a recent study, there were 12.6 million Pentecostals in 1970 but that number has mushroomed to 156.9 million as of 2006. The percentage of Pentecostals rose during the same period from 4.4% of the population to 28.1%. Pentecostals were thought to make up 65% of all Protestants in 2014. The countries with the largest number of Pentecostals are Brazil and Chile with Argentina, Guatemala, El Salvador and Nicaragua all having more than 10% of their national populations identifying as some form of Pentecostal. Guatemala has the highest proportion of Pentecostals with a staggering 60% of the country’s estimated population of 13 million.²⁰

PENTECOSTALISM IN CHILE. I have already mentioned the origin of Pentecostalism in Chile. Willis and Mary Hoover read Minnie Abrams *Baptism of the Holy Ghost & Fire* in 1907 and within a few weeks had experienced Spirit-baptism for themselves. Hoover soon was forced to resign from the Methodist Mission Board, though he was clearly the most effective missionary in Chile. He gathered his new Pentecostal followers and formed Iglesia Metodista Pentecostal. The net result was that while Methodism remained fairly small in Chile, Pentecostalism flourished and grew. By 2006, the Pew Charitable Trust found that approximately 30% of Chileans were renewalists. Of those who claim to be Protestant, about 2/3 of them would consider themselves renewalist while about 25% of all Catholics in Chile would be Charismatic.²¹

PENTECOSTALISM IN BRAZIL. Brazilian Pentecostalism is even more pronounced than their Chilean cousins. Today Brazil, the fifth largest country in the world, is also the world’s largest Roman Catholic country. Brazil is also the dominant country in South America, as it comprises about ½ of the total landmass. As of 2010, Catholics represent about 123 million out of Brazil’s population total population of 190 million, or about 65% of the population. According to the most recent estimates, Brazil’s population now stands at just under 204 million. The renewalists account for 110 million of which 63.4 million would be Charismatics with a significant portion of these being Roman Catholic. There are 26.7 million (classic) Pentecostals with an additional 19.8 million neo-Charismatics.²²

¹⁸Burgess, “Pentecostalism in India,” 94.

¹⁹Burgess, “Pentecostalism in India” and

²⁰Data collected from *Spirit and Power* and “Overview: Pentecostalism in Latin America,” Pew Charitable Trust, 5 October 2006. Available online at <http://www.pewforum.org/2006/10/05/overview-pentecostalism-in-latin-america/>. Accessed 6 February 2015. For another recent general discussion on the history and growth of Pentecostalism in Latin America, see Anderson, *Introduction to Pentecostalism*, 63ff.

²¹*Spirit and Power: A 10-Country Survey of Pentecostals*, Pew Charitable Trust, 2007. Available online at <http://www.pewforum.org/files/2006/10/pentecostals-08.pdf>. Accessed 5 February 2015.

²²Recent data on Brazil’s renewalist population courtesy of Todd Johnson, World Christian Database, Gordon Conwell Center for the Global Study of Christianity, 5 February 2015. Email to the author. About ½ of the Roman Catholics in 2006 identified themselves as Charismatics. See *Spirit and Power*, 76.

Pentecostalism came to Brazil in the aftermath of the Azusa Street revival. Adolf Gunnar Vingren²³ and Daniel Berg (1884–1963),²⁴ Swedish Pentecostal missionaries dedicated for service under William Durham of Chicago, arrived in Brazil 19 November 1910. Coincidentally, both Vingren and Berg were Baptists and were introduced to Pentecostalism at a conference hosted by First Swedish Baptist Church of Chicago. They both worked in the Baptist church in Brazil until their Pentecostal views caused a schism. For the next ten years, these men labored to start the Brazilian Assembly of God, a single church that became the mother church for the Assembléia de Deus in Brazil. Today, the AG of Brazil has more twelve million adherents and is the largest Protestant group in the country.²⁵

Another early Pentecostal influence in Brazil was Luigi Francesconi (1866–1964). Francesconi was an Italian immigrant who came to Chicago in 1890. He was converted from Roman Catholicism and joined the First Italian Presbyterian Church. In August of 1907, Francesconi attended a Pentecostal service conducted by William Durham and claimed Spirit-baptism. Durham prophesied that Francesconi was to preach the Pentecostal message to the Italians. Francesconi saw himself as a missionary not to a geographic location but to a people—his own Italian people. He traveled and preached in Italian churches in the United States, spreading the Pentecostal message. After helping to start Italian Pentecostal churches here, he sailed south to Argentina and facilitated the birth of Pentecostalism there in 1909. In 1910, he headed north to Sao Paulo, Brazil and began preaching in an Italian Presbyterian church among the large Italian immigrant community. His Pentecostal message soon brought about a split. From this splinter group would emerge the Congregacioni Christiani, one of the largest Pentecostal churches in Brazil. It has since indigenized and spread well beyond the original Italian constituency.

Two additional waves of Pentecostal activity have contributed to making Brazilian Pentecostalism one of the most influential Christian movements in the country. The Church of the Four-Square Gospel (Igreja do Evangelho Quadrangular—IEQ) had roots among Aimee Semple McPherson's Los Angeles group. The Four Square Church reached Brazil in 1953 through the efforts of missionary Harold Williams. A third wave of Pentecostalism to hit Brazil came in the late 1970s with the founding of the Universal Church of the Kingdom of God founded by Bishop Edir Macedo. Today, there the church boast more than 5,000 churches in Brazil with churches in more than one hundred other countries. In addition to holding to the traditional Charismatic gifts, they also believe in the continuation of apostles and prophets and that divine healing is an “integral part” of the Gospel.²⁶

Even Roman Catholics are concerned about the growth of the Pentecostalism in Brazil.²⁷ The concern is that Brazil, the world's largest Catholic nation, stands to lose its Catholic-

²³On Vingren, see J. Colletti, “Vingren, Adolf Gunnar,” *DPCM*, 872.

²⁴On Berg, see J. Colletti, “Berg, Daniel,” *DPCM*, 54–55.

²⁵On early Pentecostal history in Brazil, see Paul Freston, “Pentecostalism in Brazil: A Brief History,” *Religion* 25 (1995): 119–33.

²⁶For a discussion of these second and third waves, see Freston, “Pentecostalism in Brazil.” For more on the Universal Church of the Kingdom of God, consult their website where their doctrinal statement and a brief summary of the history may be found. Available at www.uckg.org. Accessed 5 February 2015.

²⁷R. Andrew Chestnut, “How the Charismatic Movement Conquered Brazil,” *Catholic Herald*, 26 July 2013. Available online at <http://www.catholicherald.co.uk/features/2013/07/26/how-the-charismatic-movement-conquered-brazil/>. Accessed 5 February 2015.

majority status in the next twenty years. At one time, Brazil was 99% Roman Catholic. In recent years, that number has dropped to 63% and it is poised to dip lower as Pentecostalism rises across Latin America.

PENTECOSTALISM IN AFRICA.

PENTECOSTALISM IN ASIA. Asia, despite having more than one half of the world's population has the smallest presence of Pentecostalism among major world regions. But small does not mean insignificant, and Asia boasts the largest church in the world that also happens to be Pentecostal. Asia is also home to the second largest Pentecostal population base second only to Latin America. As of 2005, Latin America, Asia and Africa had $\frac{3}{4}$ of the world's Pentecostals.²⁸ Asian countries with the biggest number of Pentecostals proportionately are South Korea and the Philippines. China, the world's largest country, has 125.3 million Christians, a little less than $\frac{1}{2}$ of which are renewalist. The World Christian Database estimates that of the nearly 61 million renewalists, just over 57 million are neo-Charismatics.²⁹

Pentecostalism in China dates to the immediate fruit of the Azusa Street revival. In the south, Alfred and Lillian Garr took the Pentecostal message to the British colony of Hong Kong at the invitation of several of single women missionaries. Within days of their arrival, reinforcements came in the form of two more single women, Eliza May Law (1873–) and Rosa Pittman (1885–1986). They had been part of a missionary entourage originally headed to Japan but they felt burdened to continue on to China, claiming the “Hongkong dialect.” By January 1908 two more single women from the Japan group, Cora Fritsch (1888–1912) and Bertha Effie Milligan (1886–1973) arrived. The Pentecostal missionary movement in south China struggled along, first because some of their early leaders (the Garrs) did not stay long enough to do any effect work and because the Pentecostals, who initially believed that they would have a linguistic advantage, found they could not make much progress once they realized that their supernatural linguistic expectations failed.

The situation in the north of China was slightly better. Again Azusa Street provided the impetus for Pentecostalism there. Bernt Berntsen (1863–1933). A Norwegian by birth, Berntsen immigrated to the United States in 1893 and originally journeyed to China as a part of a non-denominational missionary enterprise in 1904. While there, he read about the Azusa Street revival in an early issue of *Apostolic Faith* and decided to return to the United States to see things for himself. After receiving his Spirit baptism in September of 1907, he and eleven new recruits made their way back to China in November carrying the new Pentecostal message with them. Berntsen also made contact with nascent Scandinavian Pentecostalism from whom he solicited more evangelists for the field of China.³⁰

²⁸Allan Anderson, “Introduction,” *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, ed. Allen Anderson and Edmond Tang (Baguio City, Philippines, Regnum Books, 2005), 2. There is now a 2nd ed. (Eugene, OR: Wipf and Stock, 2011).

²⁹Estimates for Chinese Pentecostalism, courtesy of Todd Johnson, World Christian Database, Gordon-Conwell Divinity School, email to the author, 5 February 2015.

³⁰The history on Pentecostalism in this paragraph and the preceding one is gleaned from R. G. Tiedemann, “The Origins and Organizational Developments of The Pentecostal Missionary Enterprise in China, *Asian Journal of Pentecostal Studies* 14 (2011): 108–46.

The Philippines is the only “Christian” nation in Asia. Pentecostalism has shown significant growth here as well. While numbers are hard to ascertain, according to one recent figure, the Assemblies of God is the largest evangelical body with an estimated 2600 churches and 420,000 members in 2004.³¹

GLOBAL PENTECOSTAL EXTREMES – THE PROSPERITY GOSPEL

Having set forth the broad contours of the 21st century global Pentecostal movement, something should be said of a significant permutation within recent Pentecostalism that has greatly contributed to the global expansion—the Health and Wealth Gospel, often dubbed “The Prosperity Gospel.” Preachers of the Health and Wealth Gospel include some of the most prominent names in the modern American Pentecostal world—Kenneth and Gloria Copeland, Joyce Meyers, Creflo Dollar, Benny Hinn, Paula White and Paul and Jan Crouch—not to mention a host of names of prominent individuals who may not be recognizable in the American world but are virtually household names in places like Africa or Latin America. All of these “preachers” live what would be called lavish lifestyles and preach a gospel of material prosperity.³²

The Health and Wealth Gospel finds its origin in the teaching of Essek William Kenyon (1867-1948), a Keswick-influenced Baptist, who was not strictly a Pentecostal. Kenyon was converted at seventeen in a Methodist church, not having had much religious influence as a boy. He began pastoring at the age of nineteen. Soon he fell away from God and began selling pianos. He came back to God in a service at A. J. Gordon’s Clarendon Street Baptist Church of Boston. He would go on to be ordained by the Freewill Baptists and pastor in Baptist circles.³³ According to Kenyon’s biographer, Gordon’s book *The Ministry of the Holy Spirit* was the most influential book shaping Kenyon’s budding theology.³⁴ But Kenyon would far exceed Gordon on his view of the power of faith. According to Kenyon, “Hope says, ‘I will get it sometime.’ Faith says, ‘I have it now.’”³⁵

Just as the atonement transferred legal authority from Satan to the faithful, the name of Jesus held forensic significance. Kenyon taught that Jesus transferred the “Power of Attorney” to all those who use his name. Prayer took on binding legal qualities as believers followed Jesus’ formula “If ye shall ask anything in my name, I will do it” (John 14:4) Kenyon replaced the word “ask” with “demand,” since petitioners were entitled to the legal benefits of Jesus’ name. The Holy Spirit became merely an assistant as Kenyon gave the credit for casting out demons, speaking in tongues, and curing disease to the rightful use of the name of Jesus.³⁶

³¹Joseph Suico, “Pentecostalism in the Philippines,” *Asian and Pentecostal*, 2005, 352.

³²For a recent history of the Prosperity Gospel, see Kate Bowler, *Blessed: A History of the American Prosperity Gospel* (New York: Oxford University Press, 2013). For a critique of the movement from within Pentecostalism, see Gordon D. Fee, *The Diseases of the Health and Wealth Gospels* (Vancouver, BC: Regent College Publishing, 1995, 2006).

³³For a sympathetic biography of Kenyon, see Joe McIntyre, *E. W. Kenyon and His Message of Faith: The True Story* (Lake Mary, FL: Charisma House, 1997).

³⁴*Ibid.*, 36.

³⁵E. W. Kenyon, *Two Kinds of Faith: Faith’s Secret Revealed* (Lynnwood, WA: Gospel Publishing Society, 1942), 7 quoted in Bowler, *Blessed*, 43.

³⁶Bowler, *Blessed*, 20.

Hence, this became known as “name it and claim it” theology. Others picked up Kenyon’s views and expanded on them including Fred F. Bosworth (1877–1958), Oral Robert³⁷ and later Kenneth Hagin (1917–2003). “Bosworth shared Kenyon’s conclusion that healing was a legal right, secured by Christ, and accelerated through spiritual effects of positive words.”³⁸ Hagin would become the father of “the Word of Faith” movement. Hagin would impart his views to Kenneth Copeland who in turn would influence men like Creflo Dollar. Apparently Hagin’s successors went too far in their prosperity views and Hagin sought a corrective. He called a meeting of some of his most devout followers and warned them of their misapplication of his teaching. Shortly before Hagin died, he published *The Midas Touch: A Balanced Approach to Biblical Prosperity*.³⁹ Just how seriously those who attended heeded their mentor’s rebuke is a matter of debate.⁴⁰

The Prosperity Gospel quickly went international. Rehearsing the depth of the Prosperity Gospel internationally would take a book-length study. Even examining its African permutations can be mind-numbing. Preachers whose personal wealth is staggering operate in many African countries. Many of these prosperity preachers “preach” in some of the world’s poorest countries but they live lifestyles of royalty. The connections between African Prosperity Gospel preachers and their American mentors are sometimes obvious. Benson Idahosa (1946–98) of Benin City, Nigeria is a case in point. He was initially educated among the Salvation Army and the Methodists in the 1950s. In 1971–72, he attended Christ for the Nations Institute of Dallas, Texas founded by Prosperity Gospel preacher Gordon Lindsay (1906–73).⁴¹ After only one semester he returned to Africa with a burning desire to impact Nigeria for Christ. Idahosa founded the Church of God International Mission. Oral Roberts University conferred an honorary doctorate on him in 1984, a sign of their approval of his theology. He and his movement are said to have planted 6000 churches in Nigeria and Ghana before 1971. He had a healing ministry and even claimed to have raised the dead. “His burden for souls, his ministry of healing and miracles, even to the raising of several dead, demonstrates he is especially called of the Lord in these end times.”⁴² Idahosa would go on to influence the current generation of African Prosperity Gospel preachers like David Oyedepo.⁴³

³⁷For Oral Roberts role in the development of the Prosperity Gospel, see Bowler, *Blessed*, 48ff.

³⁸*Ibid.*, 21.

³⁹(n.p.: Faith Library Productions, 2002). The book is available online at <http://www.ekklelesia.lt/wp-content/uploads/2011/08/Kenneth-E-Hagin-The-Midas-Touch.pdf>. Accessed August 4, 2014.

⁴⁰See J. Lee Grady, “Kenneth Hagin’s Forgotten Warning,” http://www.cbn.com/spirituallife/churchandministry/Grady_Hagin_Prosperty.aspx. Accessed August 4, 2014.

⁴¹On Lindsay, see D. D. Bundy, “Lindsay, Gordon and Freda Theresa,” *DPCM*, 539–40. Lindsay’s prosperity views may be found in Gordon Lindsay, *God’s Master Key to Success and Prosperity* (Dallas: The Voice of Healing, 1959). Lindsay message is traceable to Bosworth and through him back to Kenyon. Cf. Bowler, *Blessed*, 22.

⁴²Mrs. Gordon Freda Theresa Lindsay, quoted in biographical sketch of Benson Idahosa, *Dictionary of African Christian Biography*. Available online at http://www.dacb.org/stories/nigeria/idahosa_bensona.html. Accessed 4 August 2014.

⁴³See Israel Olofinjana, “Benson Andrew Idahosa (1938–98): Father of Nigerian Pentecostalism.” Available online at <http://israelolofinjana.wordpress.com/about/>. Accessed 4 August 2014. For a discussion of the American Prosperity Gospel’s influence in Africa see Asonzeh Ukah, “African Christianities: Features Promises,

and Problems,” Institut für Ethnologie und Afrikanstudien, Arbeitspapiere #79. Available online at <http://www.ifeas.uni-mainz.de/Dateien/AP79.pdf>. Accessed 4 August 2014.

“The Pentecostalization of Global Christianity”

The Challenge of Cessationism in the 21st Century

Signs & Wonders Seminar
East Africa Baptist School of Theology
Nairobi, Kenya * 18, February 2015
Jeff Straub, Ph.D.

LECTURE FOUR

GLOBAL PENTECOSTALISM AND A CASE FOR CESSATIONISM

AN INTRODUCTORY WARNING

Let us therefore be on our guard. While forbearing to limit the expression of God’s power by our incredulity or lack of obedience, let us bear in mind that there are miracles and spiritual gifts counterfeited by the enemy of our souls and that, in our day preceding the anticipated return of Christ, these counterfeits will become more and more numerous. Already Spiritism, Science (self-styled Christian), Buddhism and many other movements, certain or which have nothing in common with the Gospel, do miracles, heal the sick, prophesy and speak with tongues. Perfect submission to God’s Spirit and *His whole Word* alone can save us from error.¹

OBSERVATIONS

UNDERSTANDING PENTECOSTAL HISTORIOGRAPHY

The literature on Pentecostalism is a vast and growing body of material. In addition to relevant primary source documents that are on deposit at various repositories around the world, there is an active Pentecostal academic discussion as noted from the footnotes in the preceding papers. In 1970, the Society for Pentecostal Studies began to, among other reasons, “uphold and maintain those Pentecostal truths, ‘most surely believed among us.’ (Luke 1:1).”² What is not obvious from the foregoing papers is that much (most?) of the prominent literature about Pentecostalism comes from within the tradition and therefore reflects an understandably sympathetic presentation of the events and people. For instance, when the histories of the Bethel Bible School or the Azusa Street revival or the rather colorful life of Aimee Simple McPherson, et al, are presented, the literature often, though not always, accepts at face value the “historical” record of the events and the record of the participants without question. Claims of Pentecostal miraculous activities such as speaking in tongues, various kinds of healing, prophecies, etc. are presented in a factual way. For example, Agnes Ozman is said to have spoken in Chinese. This is presented as a fact of history without any real independent validation.

However, when later Pentecostal missionaries attempted to use the same gift of tongues to speedily evangelize the world—“the missionaries of the one way-ticket”—these missionaries

¹René Pache, *the Person and Work of the Holy Spirit*, trans. J. D. Emerson (Chicago: Moody, 1954), 186.

²“Who We Are,” Society for Pentecostal Studies,” www.sps-usa.org. Accessed 7 February 2015.

were met with almost universal failure. Not only could they not supernaturally speak in the languages of the targeted nations (let alone *write* in tongues!), they did not seem to have any extra-ordinary ability to gain the indigenous languages any quicker than non-Pentecostal missionaries. Actually, some of those sent to the field as missionaries were ill-equipped to learn the local languages and the failure rate was significant, according to Pentecostal historians.

The problem of the missionaries and their diseases is another oddity in the historiography. Many of the Pentecostals claimed some kind of initial healing that prompted them to consider the Pentecostal experience as a reality. Pentecostal historians of Pentecostalism do not appear to see what seems to be a glaring contradiction. Pentecostal missionaries apparently were just as susceptible to local diseases as their non-Pentecostal colleagues. Some even died rather quickly once they arrived on their respective mission fields in similar fashion to non-Pentecostal missionaries. Moreover, all of the Pentecostal forbearers are now dead and with just a very few exceptions there are almost no claims to raising the dead within the tradition. Additionally, the Pentecostals themselves seem to have died from the most pedestrian sorts of maladies—cancer, over-dose, heart ailments, tropical diseases, and the like. Even early Pentecostals like Charles Fox Parham, who were “healed” of their diseases, in Parham’s case rheumatic fever, later died of complications of those very diseases. How could so many with the “gift of healing” have died in such ordinary ways, especially when healing was believed to be a result of the lack of faith and it was a guaranteed based on the atonement? The stories of the miraculous healings are presented in a straight-forward manner while the deaths people died are presented in the same ordinary fashion.

Despite all these irregularities, there does not seem to be much critique on the part of Pentecostal historians that perhaps events of the past were less than what was reported. To a certain extent I have followed this practice in these papers, citing the accounts of what happened without comment. At this point, however, I feel that a critical question must be asked. How could these early Pentecostals have gotten things so wrong? *It seems that much of what was reported by early Pentecostals was patently false, whether intentional or because the participants were mistaken, deluded or both.* Early Pentecostals could *not* speak in foreign languages. They either *misunderstood* what they were experiencing, or they were deceived or they lied. Either one of these things happened or the Holy Spirit mocked them, giving them genuine foreign languages here in the United States only to hinder them in their speaking of these same languages once they reached their respective missions fields.

Historian Grant Wacker addresses this interesting question. First he cited a very early study of this phenomenon done by Charles Shumway who may have been the first historian of tongues. Wacker concluded that Shumway argued that all the accounts of foreign languages “rested on chains of hearsay, with little or no foundation.” Wacker then suggested four possible explanations: first, the early Pentecostals simply lied, though he doubts this. “To suppose that hundreds of earnest souls who prided themselves on their probity would have intentionally lied seems more improbable than the phenomenon it seeks to explain.” A second, better possible explanation was that “in the din of revival setting saints honestly mistook tongues utterances for actual languages.” A third possibility was that “cryptomnesia,” long forgotten memories returned to the minds of the individual as though it was their first experience. The speakers had heard and learned portions of these languages in the past and under the excitement of the revival, their memories returned and they “spoke” those languages again for the first time. A fourth possibility, one that Wacker seems to favor, is that “ideology dictates behavior . . . everything in

the culture conspired to encourage pentecostals to find ways first to birth and then to legitimate the practice.”³

Whatever the explanation of the early phenomenon in Pentecostal life, it seems doubtful that anyone spoke in any foreign languages, despite the positive, “historic” testimony. When these Pentecostal missionaries failed to reproduce the languages they thought they were given, they changed the nature of the *gift* from xenolalia (foreign languages) to glossolalia (ecstatic utterances). This then became the normative way of viewing the gift given for nearly all Pentecostals.⁴ Today, Pentecostals affirm two kinds of tongue gifts in the Bible—foreign languages in Acts and unknown tongues in Corinthians. But today, few if any Pentecostals lay claim to the first kind of tongue—foreign languages.⁵

UNDERSTANDING PENTECOSTALISM

Pentecostalism, as these papers have demonstrated, is hardly monolithic and often defies categorization. To understand one Pentecostal may do little to help explain another. For example, while there is a proliferation of prosperity gospel preachers today, one should not equate Pentecostalism per se with the Prosperity Gospel. To be sure, many of the most prominent Pentecostals are Prosperity proponents, or better, many of the most significant Prosperity Gospel preachers are Pentecostal. But the two categories are not co-terminous.⁶

Nor can Pentecostalism be considered as simply a sub-set of Evangelicalism. Certainly many who would fall into our discussion today would find themselves in the evangelical stream, such as many/most/all(?) of the Third Wave proponents. Nor will it do to simply dismiss Pentecostalism as unbiblical at the level of denying the Gospel, though many Pentecostals *de facto* subvert the Gospel by emphases on things other than Jesus Christ. My recent attendance at Kenneth and Gloria Copeland’s meetings here in Minneapolis are a case in point.⁷ There was very little in the way of a clear presentation of the saving truth claims of the Christian Gospel. It was not that the Copelands pointed to another Gospel, a false Gospel. They did not. It was

³Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard, 2001), 47–48. Wacker cites evidence from an A. B. thesis done by Shumway entitled “the Gift of Tongues,” University of South California, 1914. Shumway later wrote “A Critical History of Glossolalia,” Ph.d. diss., Boston University, 1919.

⁴For an interesting essay on this transition, see Neil Hudson, “Strange Words and Their Impact on Early Pentecostals,” in *Speaking in Tongues: Multi-disciplinary Perspectives*, ed. Mark J. Cartledge (Paternoster, 2006), 52–80.

⁵John Piper holds to the two language view. Piper’s comments on tongues, may be seen in a video at Desiring God. Available online at <http://www.desiringgod.org/blog/posts/piper-on-prophecy-and-tongues>. Accessed 8 February 2015.

⁶While this may be true, that there are Prosperity Gospelers who are not Pentecostal, this is not the case of Joel Osteen whose roots are clearly in Pentecostalism. Joel may emphasize other things today and be an atypical Prosperity gospel preacher, but as history of Osteen bears out, he is clearly in this lineage. Tom Schreiner, in his critique of John MacArthur’s book, *Strange Fire*, wondered if Joel Osteen was labeled in the wrong camp for “one can be a prosperity preacher without being charismatic.” Tom Schreiner, “Strange Fire,” *The Gospel Coalition Blog*, 28 October 2013. Available online at http://www.thegospelcoalition.org/article/strange_fire. Accessed 7 February 2015.

⁷They spoke at the Upper Midwest Faith Explosion, August 21 and 22, 2014. Gloria spoke on the 21st and Kenneth on the 22nd.

simply that their emphasis was on something other than the true Gospel. In Gloria's case, most clearly her sermon was on prosperity.⁸ She used Gospel terminology without a Gospel emphasis. Gloria testified that she had been poor and she had been blessed, and blessed was better. Once she and her husband learned the Prosperity message from Kenneth Hagin, Kenneth Copeland began to pray for airplanes (he is a pilot) and Gloria for houses. They have had airplanes and houses ever since. The audience was encouraged to pursue this prosperity in their own lives. But if they expected to prosper, they needed to tithe! In the words of Allan Anderson, historian of Pentecostalism, the only ones who are prosperous in the Prosperity Gospel are the Prosperity preachers themselves.⁹

COMMON THEMES

While Pentecostalism defies easy understanding, there are common themes across the modern Pentecostalism spectrum. The commonalities generally fall under the category of "gifts of the Holy Spirit." The emphasis of modern Pentecostalism is an emphasis on the person and work of the Holy Spirit, and mostly his work. The Holy Spirit empowers individuals to live and do certain things.

Tongues – The most obvious commonality among Pentecostals is the role of tongues as the sign of the baptism of the Holy Spirit. It is true that Third Wave proponents reject tongues as *the* mark of Spirit baptism for *all* believers, nevertheless, tongues is a goal to be attained and a sign of the Spirit's work. John Piper, by his own testimony, has sought for this gift repeatedly, even attempting to coax the gift to come forth through the mimicking of certain sounds designed to "prime the pump" so to speak, though he recognized later the foolishness of that approach. Still, he apparently occasionally seeks this gift from the Lord.¹⁰

Faith healing/healers – this is perhaps the second most common theme among Pentecostals. Many place a heavy emphasis on healing as a part of the atonement. Often when healing fails to happen, it is the believer's lack of faith that is said to be the cause for the failure. Ironically, in the case of some of the New Testament examples of healing, there was no possibility of the one healed exercising any faith. The raising of Lazarus in John 11 is a case in point.

Continuing revelation – there is likewise a very heavy emphasis on visions and dreams. Belief in visions and dreams is not limited to Pentecostals but they certainly have a real place for them. Coupled with these gifts is also the gift of prophecy. These "words from God" are often given to provide divine instruction and direction in the daily lives of these Christians. Yet as has been demonstrated, many times these visions, et al, are in error. Perhaps the most prominent case of prophetic failure comes from the life of Oral Roberts and the City of Faith project. Despite repeated prophecies to Oral that God was in the building of the hospital/research complex or the warning that God would kill him if he failed to do God's will, the project never achieved

⁸Gloria's message "Faith," is available on Vimeo at <http://vimeo.com/104096754>. Accessed 7 February 2015.

⁹Allan Anderson, "The Dynamics of Global Pentecostalism," The Spirit of God: Christian Renewal in the Community of Faith, Theology Conference Wheaton College, 2014, April 3, 2014. Available online at <http://www.wheaton.edu/WETN/All-Media/Lectures-and-Conferences?page=4>. Accessed 7 February 2015. Comments at 58:50.

¹⁰See video of Piper on tongues cited above.

anything like its original 777-bed plan as a debt-free world-class hospital. When it failed just a few short years after it opened, it did so under the crushing load of 25 million dollars worth of debt. One wonders why God would have initiated a project without sufficiently counting the cost? Again, a certain conclusion seems inescapable. Either Oral lied or God lied. Wayne Grudem and John Piper would explain that when it comes to these personal revelations, they must be weighed against the Scriptures. Grudem allows for two forms of prophecy—Apostolic, foundational, inerrant prophecy and personal, potentially fallible, individual prophecy. John Piper explains it slightly differently. He differentiates between Old Testament prophecy that was authoritative and to be accepted without question, while the New Testament had a lesser form of prophecy that had to be tested and weighed.¹¹

Many will object to lumping the relatively benign evangelical continuationists (Grudem, Piper, Storms, et al) in a discussion with the more significant extremes of what might be termed the radical Pentecostalism, e.g. America’s Kenneth Copeland or Africa’s David Oyedepo. Care must be taken to differentiate between the ends of the Pentecostal spectrum, while at the same time realizing that Grudem and Storms are on the same continuum as Copeland and Oyedepo. All four accept the on-going miraculous ministry of the Holy Spirit. How much the Holy Spirit provides between them is a matter of amount and not of kind. Therefore, it is hard for the evangelical continuationists to raise a significant voice against the excesses of the radicals. They risk raising objections that may be turned back on themselves. If God didn’t speak to Oral Roberts, does he really speak to anyone? Oral and so many of the Pentecostals articulate a very strong view of direct revelation. This seems to be the point that John MacArthur made at *Strange Fire* and at the end of his book.

The continuationists’ position gives an illusion of legitimacy to the broader charismatic movement. If you say, “I’m a continuationist,” you’ve just given credence to that movement. You may want to contain that a little bit. You may want to control that. But when theologically respected conservative continuationists, who represent a very small minority in the charismatic movement, when they give any credibility to the movement, the whole movement gets respect because of who they are.¹²

PENTECOSTAL EXCESSES

Pentecostal Christians are certainly not alone in experiencing the ongoing struggle with the flesh. Nevertheless, Pentecostalism has a significant record of unbiblical behavior. From the racism of Charles Fox Parham to the alleged sexual misconduct of Aimee Semple McPherson and many contemporary leaders to the opulent lifestyles of the promoters of the Prosperity Gospel, there is reason to question Pentecostalism as a movement because there seems to be no real mechanism of dealing with these kinds of unbiblical behaviors.¹³ Egregious behavior often

¹¹Piper’s comments on prophecy may be seen in a video at Desiring God. Available online at <http://www.desiringgod.org/blog/posts/piper-on-prophecy-and-tongues>. Accessed 8 February 2015.

¹²Comments from John MacArthur, “An Appeal to Charismatic Friends,” *Strange Fire*, 18 October 2013. Available online at <http://www.gty.org/resources/sermons/TM13-18/an-appeal-to-charismatic-friends>. Accessed 8 February 2015.

¹³There is not sufficient room in this paper to sketch even a fraction of the prominent examples of unbiblical behavior that has come to light in recent American Pentecostalism, much less international permutations. Some of the individuals with sexual indiscretions include Jim Baker, Paul Crouch, Jimmy Swaggart, Eddie Long, Benny Hinn and Paula White, Ted Haggard, and the list goes on. These are only recent examples. Early examples would include Parham, McPherson and others.

goes unchecked and unchallenged. Moreover, because Pentecostalism has a very personalized view of the gifts individually given, there is no particular way to prohibit the excess behaviors of some of the most extreme practitioners. Laughing, barking like dogs or making other animal noises, holy vomiting, being slain in the Spirit, etc. are among the list of alleged Spirit manifestations that occur periodically in Pentecostal services but for which the Bible is strangely silent. Again, where are the continuationist voices raised against this extreme behavior?

OBJECTING TO PENTECOSTALISM

On what basis can and should Christians engage the above-described phenomena? If Pentecostalism is *in fact* a movement of God, cessationists are in perilous trouble for opposing a genuine work of God. If, however, God no longer or at this time speaks in visions, grants tongues, works through faith healers, etc. then what should cessationists make of the abundance of “testimony” that God has done certain things or is in these miraculous elements?

Miracles are not self-attesting. First, miracles themselves are not self-attesting. Because someone claims a personal miracle or someone testifies that a miracle has occurred, it does not guarantee that what occurred was a genuinely *divine* miracle. Without extra-biblical revelation, how would one actually know that something unusual was done *by God*? As the record of Exodus clearly indicates, not everyone who performs a miracle is doing so by the hand of God. Several of the Exodus plagues were duplicated by Pharaoh’s magicians. They may have looked similar to the actions of Moses, but they were clearly not *divine* in their orientation. Moreover, the Bible clearly warns that in the end time, there will be a proliferation of false signs and wonders. Jesus warned in Matthew 24:24 and Mark 13:22 that false prophets and false messiahs will arise accompanied with “signs and wonders.” The Apostle Paul echoes this same theme with the warning that accompanying the lawless one will be his ability to work “signs and wonders” which will help to deceive people (2 Thess. 2:9).

Evaluating Pentecostalism on moral grounds. As tempting as it may be to dismiss Pentecostalism on moral grounds, this is not a satisfactory alternative. While there are many Pentecostals who have sinned egregiously, many who live scandalous lives or live lives of excess and opulence, there are undoubtedly many sincere, genuine Pentecostals who have attempted to walk circumspectly. From a daily reading of *Charisma*’s online news service, I find a good number of articles that are counter-cultural and attempt to encourage the readers to withstand the moral decadence plaguing the contemporary world. On occasion, even the moral failures of some Pentecostal leaders are addressed. Moreover, Baptist and evangelicals have had their share of moral disasters. So while we might be tempted to address Pentecostalism on moral grounds, this is not a helpful approach. Bad adherents do not always mean a faulty theology. While Christianity produced the Crusades, there were very many Christians who had little or no choice about their participation in them, and many Christians today utterly repudiate the ideology behind the Crusades. Some Pentecostals themselves see the grievous nature of their excesses. At the same time, they are quick to caution against “throwing the baby out with the bathwater.” But as Allan Anderson decries, “There is a lot of bathwater out there!”¹⁴

Evaluating Pentecostalism on theological grounds. At this point, there has not been anything like a recent sustained academic critique of Pentecostalism nor a sustained scholarly argument for cessationism. I have looked for recent literature and find it wanting. It would take

¹⁴Anderson, “The Dynamics of Global Pentecostalism,” Comments at 59:20.

another lengthy paper to sketch the complete contours of the argument for the total rejection of the charismata. Clearly, given the global developments, conservative, non-continuationists are losing ground daily. If continuationism is a vital option, then there is no practical way to deal with the excesses—the excesses become simply a matter of degrees. It is true that there are Pentecostals like J. Lee Grady, former editor of *Charisma*, the magazine of Pentecostals. He often criticized the excesses within his movement as does Michael Brown, a converted Jewish former rock band drummer who hosts a daily radio program *In the Line of Fire*. Brown answered MacArthur's book in late 2013 with *Authentic Fire: A Response to John MacArthur's Strange Fire*.¹⁵ Brown sometimes laments Pentecostal excesses.

THE CASE FOR CONTINUATIONISM

Knowing that I would be doing these papers today, I had the occasion to briefly chat with Sam Storms at a book table at the recent meeting of the Evangelical Theological Society. I asked him what book he considered to be the best presentation of continuationism. He suggested Jack Deere's *Surprised by the Spirit*. Deere had been a professor at Dallas Theological Seminary and a cessationist until he invited John White, a British psychiatrist and author, to speak at his church. White held to the miraculous gifts being active today. Deere became convinced of them as well and soon left Dallas for a more gift-friendly environment. Having read Deere, Storms, Grudem, and listened to a number of continuationists make their arguments, it seems to me that the argument for continuationism boils down to two simple points.

First, the Bible nowhere says that the miraculous gifts will cease. For the moment, I am ignoring the questions surrounding 1 Corinthians 13:10, "when the perfect comes, the partial will be done away" which some cessationists use to argue (unconvincingly in my opinion) for the end of the miraculous gifts. Deere goes so far as to say that the Bible taken at face value would suggest the continuation of the gifts. "If you were to lock a brand-new Christian in a room with a Bible and tell him to study what Scripture has to say about healing and miracles, he would never come out of the room a cessationist."¹⁶ Wayne Grudem makes a similar point when it comes to prophecy. When looking at the Bible, there is nothing contained therein to suggest that God does not continue to speak to Christians today "in addition to His communication in and through the written words of Scripture."¹⁷

Second is the implicit argument that D. A. Carson put forward, perhaps inadvertently. There is so much evidence of supernatural occurrences that they simply cannot all be false!

What can be safely concluded from the historical evidence? First, there is enough evidence that some form of 'charismatic' gifts continued sporadically across the centuries of church history that

¹⁵To date, this book is only available as a Kindle Book.

¹⁶Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids: Zondervan, 1993), 54.

¹⁷Grudem made this comment in a debate on the continuation of prophecy he had with Ian Hamilton, minister of Cambridge Presbyterian Church at Proclamation Trust's 2010 Evangelical Ministry Assembly. Available online at <http://vimeo.com/37169587>. Accessed 6 February 2015. Comment at 6:40 in the discussion. For an excellent critic of Grudem's view see, F. David Farnell, "Fallible New Testament Prophecy/Prophets? A Critique of Wayne Grudem's Hypothesis," *The Master's Seminary Journal*, 2 (Fall 1991): 157–79. See also his four-part series, "The Current Debate about New Testament Prophecy," *BibSac* 149 (1992): 277–303; "The Gift of Prophecy in the Old and New Testament," *BibSac* 149 (1992): 387–410; "Does the New Testament Teach Two Prophetic Gifts?" *BibSac* 150 (1993): 62–88; and "Will the Gift of Prophecy Cease?" *BibSac* 150 (1993): 171–202.

it is futile to insist on doctrinaire grounds that every report is spurious or the fruit of demoniac activity or psychological aberration.¹⁸

Conversely, Pentecostals argue that a significant reason why Bible-believing Christians reject the Pentecostal claims “is simply this: *they have never seen them.*”¹⁹ In this case, experience seems to trump all else. I well remember a story Rolland McCune used to tell us in theology class about his former professor Hobart Freeman (1920–84) who embraced Pentecostalism and had been fired from Grace Theological Seminary and disciplined out of his Mennonite Brethren Church in 1963. McCune was bagging groceries, working his way through seminary, when Freeman came into the store where McCune worked. It was after Freeman left Grace. McCune quoted Freeman as saying that “the man with the experience is not at the mercy of the man with the doctrine.”²⁰ For Pentecostals, experience is at least as important as biblical doctrine. “‘Pentecostalism’ cannot simply be disposed of by an attack on its doctrine, for the Pentecostal witness is *both* an experience and a doctrine. If it is to be discredited, then the experience as well as the doctrine must be proven false.”²¹

THE CASE FOR CESSATIONISM

With these arguments in the back of our minds, I would like to at least sketch the arguments for cessationism. I will put them in three categories in increasing order of importance—the lesser to the greater. It seems to me, that there are three broad reasons why Pentecostalism fails and should be rejected as a theological idea—a historical argument, exegetical arguments based on particular texts and theological arguments made for the biblical corpus as a whole. Since the time for the session today is limited, I have chosen to omit a discussion of particular exegetical issues that may support a particular aspect of cessationism. I will say that I do not think that Paul’s statement in 1 Corinthians 13:10, “when the perfect comes, the partial will pass away” necessarily is a compelling argument for cessationism. There is significant disagreement over what the perfect is even among cessationists. So I will omit for today’s discussion the second category of exegetical issues that contribute to the cessationist view and concentration of the first and third categories.

It might be helpful at the beginning to define what cessation is and is not. Cessationism is the belief that certain of the gifts, the revelatory or signs gifts, supernatural in their orientation,

¹⁸D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids: Baker, 1987), 166.

¹⁹Deere, *Surprised by the Power of the Spirit*, 55.

²⁰On Freeman, see Douglas Frantz, “Sect Preaches Seeing Doctor Sinful When Ill,” *The Ledger* (Lakeland, FL), 15 June 1980, 1 and 13. Available online at http://news.google.com/newspapers?nid=1346&dat=19800615&id=p6ROAAAIBAJ&sjid=I_sDAAAIBAJ&pg=7000,5504205. Accessed 8 February 2015. See also, John Davis, “Hobart Freeman: Mystic, Monk or Minister,” originally published in the *Warsaw Time-Union*, 27 September 1983. This was a four part series published 27-30 September 1983. These have all reproduced online at <http://yesteryear.clunette.com/faithassembly1.html>. Accessed 8 February 2015. See also John Davis, “Faith Assembly or House of Fear,” 28 September 1983; idem., “Inspiration for Living or Invitation for Death?” 29 September 1983 and idem., “Faith Assembly: A Look to the Future,” 30 September 1983. Also on Freeman, see S. Strang, “Freeman, Hobart E.,” *DPCM*, 316.

²¹Howard M. Ervin, *Conversation-Initiation and the Baptism of the Holy Spirit: An Engaging Critique of James Dunn’s Baptism in the Holy Spirit* Peabody, MA: Hendrickson, 1984), 74. Underlining mine.

were given to a select few believers, Old Testament and New, for a limited time and for a limited purpose. As such, these gifts, once they had served their temporary purpose, ceased. Cessationism is not necessarily the belief that all the gifts have ceased, though some Christians make a case for the total cessation of all the gifts. Nor is cessationism the denial of the supernatural activity of God. The question is not whether God can do miracles.²² The question is whether God does do miracles *today* through human instruments and whether some believers, by the Holy Spirit's help exercise certain miraculous gifts—prophecy, tongues, healings, etc.

Admittedly, no single text of Scripture teaches cessationism. But then no single text teaches the doctrine of the Trinity either. Like the doctrine of the Trinity, cessationism is a theological conclusion based not on one verse or passage but on an understanding of the flow of the argument of the Scripture. Additionally, as Sinclair Ferguson points out, it is a logical fallacy to argue that since no text teaches cessationism, the Bible *therefore* teaches continuationism.²³ The question remains, do the Scriptures indicate that the gifts, all of them, some of them or none of them, will continue?

THE ARGUMENT FROM HISTORY

Cessationism is not a new doctrine. It has been around in the Church since at least the time of the Reformation and many would argue that it goes back to the time of the Church Fathers. Both John Chrysostom and Augustine made cessationist statements. So also did Martin Luther, John Calvin,²⁴ John Owen, Thomas Watson, Matthew Henry, Jonathan Edwards, John Gill, and, of course, Benjamin Breckenridge Warfield plus a host of later 19th century Christian thinkers too numerous to list here.²⁵ But this historical argument only goes so far. Continuationists make the case that there is evidence in the early church of a belief in the charismata.²⁶ It should be remembered when considering any alleged evidence from the early

²²This discussion is challenged by the very definition of what a “miracle” actually is. There is significant debate at this point. However, it is not a miracle when a believer finds a good parking spot in a crowded mall lot at the holiday season. This would be called providence. A miracle involves the activity of God beyond the mere ordering of the universe. God does something *directly* that is outside the normal way things occur. When Peter walked on water in Matthew 14:22-33, this was a miracle in the proper sense of the term. Frame defines a miracle as “extraordinary manifestations of God’s covenant lordship” which works if you are a covenant theologian. See his lengthy discussion on the definition of miracle, Frame, *Systematic Theology*, 124–31. Quote on p. 129. Millard Erickson defines miracle as “those striking or unusual workings of God that are clearly supernatural.” Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids: Baker, 2013), 379.

²³Sinclair Ferguson, *The Holy Spirit* (Downers Grove, IL: IVP, 1996), 224.

²⁴For an expanded discussion on what John Calvin taught regarding the gifts, see Steven Lawson, “Calvin’s Critique of Charismatic Calvinists,” Strange Fire Conference, 16 October 2013. Available online at <http://www.gty.org/resources/sermons/TM13-4/calvins-critique-of-charismatic-calvinists-steve-lawson>. Accessed 8 February 2015.

²⁵For a summary of the statements by these earlier cessationists, see Nathan Busenitz, “What Cessationism is Not,” *The CrippleGate* blog, 11 August 2011. Available online at http://thecripplegate.com/what_cessationism_is_not/. Accessed 8 February 2015.

²⁶There are several sources that are regularly used by continuationist that attempt to establish a historical trail of continuationism. One source regularly cited is Ronald Kydd, *Charismatic Gifts in the Early Church* (Peabody, MA: Hendricksen, 1984). Sam Storms cites this work in his historical defense of continuationism. (cf. “Gifts in Church History.” Available online at <http://www.samstorms.com/all-articles/post/gifts-in-church-history>. Accessed 7 February 2015).

church of the continuation of gifts, that the period of time (100–400) was the time when the canon was in a state of flux. Authentic New Testament books were mixed with Pseudepigraphical books among the churches. Few of the earliest of the Church Fathers had at their disposal much of the New Testament corpus to study. Indeed there were groups in the post-Apostolic church that tried to exercise some of the charismata. The Montanists are a case in point. Montanism, a 2nd century heretical movement of which Tertullian, the orthodox champion of Carthage was initially captivated with, proved to be one of the first challenges for the early church and of the continued use of prophecy. It has been demonstrated that Montanism failed to carry the day in the early church and was refuted as holding aberrant views of prophecy and condemned as outside of Christian orthodoxy.²⁷ Did other writers hold to the charismata? Perhaps. But were they a part of developing creedal orthodoxy and did the Church come to embrace the charismata as part and parcel of the New Testament experience? Church history does not seem to bear this out. “From the demise of Montanism until the turn of the present century, the prophetic phenomenon was never a part of a major movement in Christianity.”²⁸

What seems clear from even a Pentecostal presentation, however, is that even by the 4th century, the presence of the gifts (or whatever they were) was fading, if not completely gone, except among developing Roman Catholicism.²⁹ There has always been a place for the miraculous among Roman Catholics but until the beginning of the 20th century, nearly all evangelicals were cessationist. Some Pentecostals themselves are less interested in the attempts to see a continual stream of charismata from the first century, preferring to see the 20th century gifts as a “latter rain” movement poured out on them at a unique time for a unique purpose. Numerous attempts have been made to suggest that the history of the Church contains abundant evidence of the ongoing gifting of Christians down through the centuries. Don Carson has made this claim. However, Sinclair Ferguson, an equally well-known evangelical *theologian*, answered this kind of reasoning. “Attempts have been made to demonstrate their continuation or recurrence in the history of the church, but the spasmodic character of the evidence simply underlines their absence from mainstream Christian experience.”³⁰

One final question is in order. Why is it that if the gifts are to be *normative* in the life of the church, there is so *little* evidence among the theologically orthodox, even according to the continuationists? When tongues came upon Peter and the rest of the disciples in Acts 2, they certainly weren’t looking for it. It wasn’t something that they sought. It was bestowed upon them. Why did the Holy Spirit not simply grant these gifts regularly among the main flow of Christian orthodoxy? It would seem that tongues, prophecy etc. should be expected among biblical Christians down through the ages. But that record is strangely silent. The written record of mission history is strangely silent on the Gospel advanced by the aid of tongues speakers.

²⁷F. David Farnell, “The Montanist Crisis: A Key to Refuting Third Wave Concepts of NT Prophecy,” *TMSJ* 14 (Fall 2003): 235–62.

²⁸*Ibid.*, 260. Regrettably, it appears that this article has never been answered, only ignored.

²⁹Compare Ronald Kydd’s two books on the history of the gifts, *Charismatic Gifts in the Early Church* (Peabody, MA: Hendrickson, 1984) and *Healing through the Centuries: Models for Understanding* (Peabody, MA: Hendrickson, 1998). In the first book, Kydd deals strictly with the first three centuries, a time when the canon was still forming. In the second book, Kydd jumps from the 4th century to the 19th century with only one 18th century Roman Catholic model. One wonders where the healings are in the rest of church history?

³⁰Ferguson, *The Holy Spirit*, 211.

THEOLOGICAL ARGUMENTS FOR CESSATIONISM

There are a number of theological arguments put forth by cessationists that support a position that the miraculous charismata have ceased. I am not so naïve as to believe that a restatement of these points today will be persuasive to men like Grudem and Storms. They promote their views so strongly that they are not likely to yield any ground. In fact, in an email exchange with Masters Seminary New Testament scholar F. David Farnell, it seems that Grudem's view now holds sway over a significant and growing portion of modern evangelicalism. So why bother with this discussion at all? If we are not likely to persuade any continuationists of the error of their way, what is to be gained by beating the proverbial dead horse?

Well, as I have demonstrated in the third paper of this series, Pentecostalism shows no signs of abating in its conquest of global Christianity. The Pentecostals already lay claim to 15% of Roman Catholicism and in some cases, as much as 60% of some countries' entire population. From this examination, one could make the argument that Pentecostalism is a theological binding agent that is crossing theological lines and bringing some of the strangest bedfellows together. Furthermore, the most significant growth among much of Pentecostalism is among the neo-Pentecostals; many, if not most of whom embrace the Prosperity Gospel. Those opposed to this trend on theological grounds need to continue to make their case before new generations of Christians lest they simply surrender the field of battle to the Pentecostals by their lack of articulation and interaction. The case for cessationism needs to be continued to be stated and restated and refined, clarifying the historic view of the evangelical church. Continuationism is a new and novel doctrine among conservative evangelicals. So let's consider some of the best theological arguments for cessationism.

In my mind, one of the most important theological arguments against continuationism is the nature of the apostolic office and the relationship of the gifts to that office. In a word, the gifts belonged to the office, not to the individual. It has been argued that the gifts are tied to the apostolic office as God-given testimonies to the apostle's divine mission. According to Ephesians 2:20, the apostles and prophets had the divinely-appointed duty of laying a "foundation" upon which the "household of God" was to be erected. Once the foundation was laid, their unique role ended.³¹ Several factors seem to contribute to the temporary nature of apostleship. First, apostles were to be eyewitnesses to the resurrection and "ear-witnesses" to the teaching of Jesus Christ (Acts 1:21-26). Paul seems to endorse this notion in 1 Corinthians 15:7-9 when he calls himself the "least of the apostles" (or the final apostle).

Paul himself sought to establish the limited extent of the number of apostles. His careful words that Christ 'appeared to me last of all' (1 Cor. 15:8) serve to show that while there were apostles *before* him, there were no apostles *after* him. According to Paul he is both 'the least' and 'the last' of the apostles.³²

Accompanying the apostolic office were certain "signs of the apostles" that served to authenticate their unique and authoritative ministry, a ministry that was foundational to the

³¹Especially helpful here is an extended discussion Lloyd-Jones has on apostles and prophets. See D. M. Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker, 1983), 183-91.

³²P. W. Barnett, "Apostle," *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne, et al (Downers Grove, IL: IVP, 1993), 50.

formation of the Church. 2 Corinthians 2:12, “The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works.”³³ (Cf. Rom. 15:19, 1 Cor. 9:1, and Heb. 2:3–4). This is in keeping with the uniqueness of the miraculous works in the Scripture generally. Miracles are not peppered indiscriminately throughout the pages of Scripture like what might be expected if the miraculous were given to the entire believing community from the beginning. Miracles occurred at transitional times and in limited circumstances by individuals uniquely positioned to bear witness to a change or modification in God’s economy.

Miracles do not appear on the pages of Scripture vagrantly here and there and elsewhere and differently, without any assignable reason. They belong to revelation periods and appear only when God is speaking to His people through accredited messengers declaring His gracious purposes. Their abundant display in the apostolic church is the mark of the richness of the Apostolic age in Revelation. And when this Revelation period closed, the period of miracle working had passed by also as a mere matter of course.³⁴

This is not to say that God necessarily limits *His* miraculous activity to only a few times but it is to assert that miracles through human instruments were limited in scope in the Scripture. Jack Deere tries to rebuttal this time limitation of miracles by demonstrating that God’s miracles occur throughout the pages of the Bible. “There are simply too many supernatural events occurring outside these three events to be meaningful.”³⁵ However, this is not what is asserted by cessationists. God is free to do miracles (e.g. creation) whenever He deems it appropriate but when miracles are worked through human instruments, these seem to be limited in time.

From an examination of the record of the Scripture, miracles occurring through human “miracle workers” happen at three specific times in the Scripture—the time of Moses and Joshua (about 1445–1380 B.C. or a period of 65 years), the time of Elijah and Elisha (860–795 B.C. or about 65 years), and the time of Jesus and the apostles (from the beginning of Jesus’ public ministry through to the death of John, or about 70 years). Some elevate this to a major point in the argument for cessationism.

The primary purpose of miracles has always been to confirm the credentials of a divinely appointed messenger to establish the credibility of one who speaks for God, not one who teaches or explains the Word of God as I’m doing this morning, but one in whose mouth God has put His very words.³⁶

So as applied to the apostles, they could do miracles because they were within the transitional time period. When they ended, so did their miracles.

There is no New Testament provision for an ongoing apostolic office. In the Pastoral Epistles, Paul specifically commissions Timothy and Titus for the work of carrying on Paul’s ministry, but without any sense that they would inherit the *apostolic* mantle. They would carry

³³*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001). Unless otherwise noted, all Scripture quoted are taken from the *ESV*.

³⁴B. B. Warfield, *Counterfeit Miracles*, 25–26.

³⁵Deere, *Surprised by the Power of the Spirit*, 253–66. The quote is on p. 254.

³⁶Tom Pennington, “A Case for Cessationism,” Strange Fire Conference, 17 October 2013. Available online at <http://www.gty.org/resources/sermons/TM13-7/a-case-for-cessationism>. Accessed 9 February 2015.

out Paul's work but they would not have the same level of authority that Paul had, his *apostolic* authority.³⁷

Sam Waldron, professor of Professor of Systematic Theology at Covenant Baptist Theological Seminary in Owensboro, Kentucky argues a form of this that he calls the “cascading argument.” His argument summarized is this: there are no apostles today, so there are no prophets, as both were foundational for the church (Eph. 2:20).³⁸ Since there are no prophets today, there would also be no tongues-speakers, since tongues were a form of revelation. Since there is no revelation (and no apostles and prophets), then there are no miracle-workers today, though there may be miracles.³⁹ Part of Waldron's argument hinges on understanding a distinction in the New Testament between kinds of Apostles—“apostles of Christ” and “apostles of the church.” The apostles of Christ, the foundation-layers of the Church, are limited to the Twelve plus Paul plus possibly several others.⁴⁰ Once this band of men died, this apostolic office passed off the scene. The “apostles of the church” are merely missionary-church planters without the same kind of authority possessed by the “apostles of Christ.” The notion of “apostles of the churches” comes from 2 Cor. 8:23 where Paul describes Titus by this phrase.

This argument is only useful if one grants that the apostolic gift was, in fact, temporary. Gaffin argues that “whether or not they care to think of themselves as such, the large majority of today's charismatics are in fact ‘cessationists.’ Anyone, then, who recognizes the temporary nature of the apostolate needs to think through, in the light of other New Testament teaching, what further implications this basic cessationist position may carry.”⁴¹ However, I do not think many Pentecostals buy this argument because more Pentecostals than we realize have an on-going apostolic office in their theology. Jack Deere is a case in point. He argues that there is no biblical reason why God could continue the apostolic office.⁴² Sam Storms also sees the possibility of apostles today.

Does Scripture teach that apostleship was restricted to the first century church? No. Are there apostles today? I certainly believe that it is the agenda of the Holy Spirit to bring them forth before the coming of the Lord. However, there is considerable debate as to whether those with an "apostolic anointing" today are in the office of an apostle. I am open to the possibility that they

³⁷For a defense of this theological argument, see Richard B. Gaffin, Jr., “Where have All the Spiritual Gifts Gone? A Defense of Cessationism?” *Modern Reformation* 10 (Sept/Oct 2001): 20-24. Gaffin has an extended treatment of cessationism in Richard B. Gaffin, Jr., “A Cessationist View,” *Are Miraculous Gifts for Today?* Ed. Wayne A. Grudem (Grand Rapids: Zondervan, 1996), 25–64. Also idem., *Perspectives on Pentecost: Studies in the New Testament Teaching on the Holy Spirit* (Phillipsburg, NJ: Presbyterian and Reformed, 1979).

³⁸The fullest explanation of this argument may be found in Samuel E. Waldron, *To Be Continued: Are the Miraculous Gifts for Today?* (Bemidji, MN: Calvary Press, 2007).

³⁹Waldron used the cascading argument in his debate with Michael Brown on The Dividing Line, hosted by James White, 7 November 2013. Available online at <https://www.youtube.com/watch?v=NFpqVPhWt2Y>. Accessed 8 February 2015.

⁴⁰For a study delimiting the apostolic office to the Twelve, plus Paul, Matthais and possibility James the brother of the Lord, see Robert Culver, “Apostles and the Apostolate of the New Testament,” *BibSac* 134 (Apr-Jun 1977): 131–43.

⁴¹Gaffin, “Where Have All the Spiritual Gifts Gone?” See also MacArthur's argument in *Strange Fire*, 85–103.

⁴²For Deere's view on the continuation of the apostolic office, see Deere, *Surprise by the Power of the Spirit*, 247–52.

are. But if so, they must meet the criteria set forth above and display the characteristics portrayed in the NT.⁴³

C. Peter Wagner⁴⁴ actually believes that he is an apostle in the New Testament sense of the term, and there is a growing movement today called The New Apostolic Reformation of which Wagner (and Deere) are a part. This movement places a heavy emphasis on today being a new apostolic age complete with both apostles and prophets who should take an active and authoritative role in guiding today's church in the same way that the New Testament apostles authoritatively guided the early church.⁴⁵

A second important argument for cessationism deals specifically with the gift of prophecy and the sufficiency of Scripture.⁴⁶ Regarding the Bible's sufficiency, the Westminster Confession states it well.

The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. (Article 1, paragraph vi.)⁴⁷

The implication of this doctrine seems clear.

This position assumes, of course, that the revelatory gifts embodied in the living organs of revelation (the apostle, the prophet, and the glossolalist and his translator)—so prominent in the first-century church—passed out of the life of the church with the completion of the inscripturated canon.⁴⁸

This doctrine was held across the post-Reformation tradition and has only seriously been questioned in the late 20th century by evangelical continuationists who wish to hold on to what can best be described as a limited Scripture sufficiency—the Bible is sufficient and even the arbiter of revelation, but other revelation is both possible and to be expected.

⁴³Sam Storms, "Are Apostles for Today?" 3 November 2006. Available online at <http://www.samstorms.com/all-articles/post/are-apostles-for-today>. Accessed 9 February 2015.

⁴⁴For Peter Wagner's view on apostles and prophets, see C. Peter Wagner, "Apostles and Prophets," *Charisma Magazine*, 25 June 2014. Available online at <http://www.charismamag.com/spirit/church-ministry/15676-where-are-the-apostles-and-prophets>. Accessed 8 February 2015. Today Peter is a "presiding apostle" of the International Coalition of Apostles.

⁴⁵For a detailed critique of this movement, see R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation? A Biblical Response to a Worldwide Movement* (Worcester, OH: Weaver, 2014); and John MacArthur, "Apostles Among Us?" *Strange Fire*, 85ff.

⁴⁶Tom Pennington made this argument at the Strange Fire conference. See "A Case for Cessationism," Strange Fire Conference, 17 October 2013. Available online at <http://www.gty.org/resources/sermons/TM13-7/a-case-for-cessationism>. Accessed 8 February 2015.

⁴⁷The Baptist Confession of Faith (1689) follows Westminster on this point and says virtually the same thing when it comes to the doctrine of the Scripture's sufficiency.

⁴⁸Robert L. Reymond, *A New Systematic Theology of the Christian Faith* (Nashville: Nelson, 1998), 84. Also idem., *What About Continuing Revelations and Miracles in the Presbyterian Church?: A Study of the Doctrine of the Sufficiency of Scripture* (Phillipsburg, NJ: Presbyterian and Reformed, 1977).

Grudem and others have an ongoing role for prophecy that adds the possibility of new revelation into the life of the believer.⁴⁹ If there is such a possibility, then this seems to mitigate any serious belief, despite protests to the contrary, that those who hold to prophetic continuationism actually hold to a *sufficient* Scripture. They may believe in an inerrant and infallible Scripture, but the doctrine of sufficiency argues that the Bible contains *all* that is necessary to life and godliness. In 2 Timothy 3:16-17, Paul writes, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, **that the man of God may be complete, equipped for every good work.**” Grudem and others are careful to argue that no new prophecy can contradict inscripturated revelation, but there seems to be plenty of room for the new revelation to supplement and expand older revelation. If this is the case, the Bible does not contain *all* that is necessary for life and godliness, contra 2 Peter 1:3–4. One must listen to new prophetic revelation to completely know the will of God.

Again, continuationists have an answer for this objection.⁵⁰ “Why does the Bible give us so many warnings about discerning ‘false spirits’ if the true Spirit is no longer speaking?”⁵¹ Grudem and others argue that the New Testament prophetic office continues but that there is a qualitative difference between the prophets of the Old Testament who were bound by Deut. 13 and 18 (which set down the absolute requirement of infallibility as a test of a prophet) and the New Testament office of prophet. New Testament prophets need to be tested and tried, except for the apostles of Christ who could be counted on to be authoritative. Today, someone may have “a word from the Lord,” a common expression in Pentecostal life, but that “word” may or may not be infallible. As John Frame has written recently, “if such prophesy constitutes a personal word of God . . . then I don’t see how it could be less than ultimately authoritative and inerrant.”⁵²

CONCLUSION

Pentecostalism is a large and growing global movement. It defies simple description and continues to adapt and to change as it intersects the cultures with which it engages. Voices against the movement are often muted and subdued. Not so with the critique by John MacArthur and company, which I mentioned at the beginning of the first session. The book, *Strange Fire*,⁵³ was the third time John published a stinging assessment of the Pentecostal movement. MacArthur began with a warning from the Old Testament story of Nadab and Abihu (Leviticus 10). They were summarily killed by Yahweh for offering *strange fire* before the Lord, hence the title for the book and the conference.

⁴⁹The fullest expression of this view may be found in Wayne Grudem, *The Gift of Prophecy in the New Testament and Today*, rev. ed. (Wheaton, IL: Crossway, 2000).

⁵⁰For an illustration of how God “speaks” to Christians today, see Deere, “Epilogue: Hearing God Speak Today,” *Surprised by the Power of the Spirit*, 209–15.

⁵¹Dave Miller, “God Told Me That The Bible Does Not Teach Cessationism,” *SBC Voices* blog, 27 August 2012. Available online at <http://sbcvoices.com/god-told-me-that-the-bible-does-not-teach-cessationism/>. Accessed 8 February 2015.

⁵²John Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P&R, 2013), 625.

⁵³See also John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids: Zondervan, 1992) and idem, *The Charismatics* (Grand Rapids: Zondervan, 1978).

The crux of their sin was approaching God in a careless, self-willed, inappropriate manner, without the reverence He deserved. They did not treat Him as holy or exalt His name before the people. . . . The “strange fire” of Nadab and Abihu ignited the unquenchable flames of divine judgment against them, and they were incinerated on the spot.⁵⁴

With this warning, MacArthur took aim at a modern movement that has “fostered an unhealthy preoccupation with supposed manifestations of the Holy Spirit’s power.” The movement talks “incessantly about phenomena, emotions, and the latest wave or sensation. They seem to have comparatively little (sometimes *nothing*) to say about Christ.”⁵⁵

Evangelical cessationists agreed with MacArthur’s assessment but some thought that his presentation, though pastoral in focus, was skewed in orientation. MacArthur pointed out the more egregious offenders and painted with too broad a brush. Tom Schreiner was typical of this criticism. Simply put, MacArthur had overstated his case.

Despite my fundamental exegetical and theological agreement with MacArthur, however, Strange Fire suffers from a focus on the extreme adherents of the charismatic movement. (I did wonder, incidentally, whether Joel Osteen should be labeled a charismatic, for one can be a prosperity preacher without being charismatic.) MacArthur says early in the book he doesn’t distinguish between the three waves of the charismatic movement, but this failure to make distinctions is problematic. He claims the extremes and abuses characterize the movement. But who really knows what the numbers are? Certainly, there are extremes in the movement, and obviously many who have gone astray. But many charismatics reject the likes of Benny Hinn and Kenneth Copeland.⁵⁶

As this series of papers has demonstrated, the numbers are significant and Pentecostals themselves have a hard time navigating the different groups. The extremes all too often *are* the movement. Little was said at the Strange Fire Conference about Pentecostalism outside the United States and Africa. Again, with these papers, I have tried to demonstrate that the North American and African scenes could be multiplied many times over globally. My interest in global Pentecostalism was greatly piqued as I prepared for a class on “The History of Christianity in Africa” (taught in Zambia in 2013 and in Kenya in 2014). So much of that history revolves around and flows from the Pentecostal phenomena. Pentecostalism may be Africa’s greatest Christian challenge. Baptist pastor Conrad Mbewe regularly addresses the Pentecostalization of African Christianity and its pervasive influence on his blog.⁵⁷ But Conrad and other reformed African Christians are hardly alone in their concerns over the Pentecostalization of African Christianity. The small country of Burundi, with a population between 9 and 11 million, recently passed a law aimed at curtailing the proliferation of new

⁵⁴Ibid., xi.

⁵⁵Emphasis in the original. Ibid. xii.

⁵⁶Tom Schreiner, Review of *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*. The Gospel Coalition blog. Available online at http://thegospelcoalition.org/article/strange_fire/. Accessed August 2, 2014.

⁵⁷See for example his recent post “Charismatic Christianity is breeding spiritual havoc,” A Letter from Katwaba, June 12, 2014. Available online at <http://www.conradmbewe.com/2014/06/charismatic-teaching-is-breeding.html>. Accessed August 4, 2014.

churches, most of which would fall under the Pentecostal umbrella. New churches will not be recognized by the government unless they have 500 members and a “proper building” while churches with a foreign pastor require 1000 members.⁵⁸ This will all but close the door for regular missionary outreach in Burundi.

The influence of Pentecostalism is growing across the global south. As a part of that growth, African and Asian Pentecostal churches today are practicing a reverse mission program, planting African or Asian-style Pentecostal churches in countries like the United States and England. The trend seems likely to continue indefinitely. What all of this bodes for the future of Christianity is impossible to tell. John MacArthur, in addressing Pentecostalism, was identifying a problem of global proportions. He was spot on! Cessationists, despite being in a shrinking minority, need to be vigilant to keep the cessationist emphases alive and to teach these things to new generations of believers. Who knows if God will be gracious and reverse this trend with a new generation of biblically-minded believers who will stake their claim of a sufficient Scripture that clings to the centrality of Jesus Christ the Son of God. Even so, come Lord Jesus!

⁵⁸See “Burundi to limit church numbers,” BBC News Africa. Available online at <http://www.bbc.com/news/world-africa-28245419>. Accessed August 4, 2014.