

HISTORY OF THE PENTECOSTAL / CHARISMATIC MOVEMENT

December 2022

INTRODUCTION

- Purpose – overview the development of the movement to better understand the modern church
- Danger – oversimplify a complex movement
- Sources – two recommended sources on the history of this movement
 - (1) Michael G. Moriarty, *The New Charismatics* (1992)
 - (2) Vinson Synan, *The Holiness-Pentecostal Tradition* (1997)

I. SIGNIFICANCE OF THE MOVEMENT

- A. COMMON CHARACTERISTIC: non-cessationism; promotion of the revelatory and sign gifts of the NT
- B. WIDER INFLUENCE ON EVANGELICALISM
- Direct revelation and supernatural experience
 - Sensual, (rock) music-centered worship
 - Ecumenism (i.e. unity)
- C. PARADIGM SHIFT: transition: Word-based Christianity → experience-based Christianity
- Biblical faith → mysticism

II. ROOTS OF THE MOVEMENT – 19th century Wesleyan revivalism and holiness movement

- Church history – Montanists, Zwickau prophets, Quakers, Great Awakening, etc.
- John Wesley (1703-1791) – *A Plain Account of Christian Perfection* (1777) – 2nd work of grace
- Methodist revivals and the pursuit of entire sanctification – 1801 - Cane Ridge, KY (Synan, 11-12)
- Holiness Movement (1867) – Vineland, NJ – *National Camp Meeting for the Promotion of Holiness*
- Charles Finney (1792-1875) – equated the second work of grace with baptism of the Spirit

Nearly every wing of late 19th century revivalism was teaching in one form or another all the basic themes of Pentecostalism except for the experience of glossolalia, or speaking in tongues (D. Dayton, quoted in Moriarty, 26).

III. PENTECOSTAL MOVEMENT (1901)

A. KEY DISTINCTIVES

- Baptism of the Holy Spirit evidenced by speaking in tongues
- Restorationism – restoring the church back to the days of the book of Acts (latter rain)
- Seeking and exalting spiritual manifestations

B. BEGINNING OF THE MOVEMENT

- Charles Parham (1873-1929) – Jan. 1, 1901 – Topeka, KS – his student Agnes Ozman spoke in tongues
- William J. Seymour (1870-1922) – student of Parham – lead the Azusa Street Revival
- Azusa Street Revival (1906-1913) – Los Angeles, CA

C. PENTECOSTAL DENOMINATIONS

- Church of God (Cleveland, TN) – 1886
- Church of God in Christ (Memphis, TN) – 1907
- Assemblies of God - 1914
- Intern. Church of the Foursquare Gospel – Aimee Semple McPherson (Los Angeles) – 1927

D. NEO-PENTECOSTAL DELIVERANCE REVIVALS (1940s) – healing ministries

- William Branham (1909-1965)
- Oral Roberts (1918-2009)
- Gordon Lindsay (1906-1973)
- Full Gospel Business Men's Fellowship International – 1951
- Aimed to reach the mainline denominations

E. WORD OF FAITH (1949) – prosperity gospel

- Kenneth Hagin (1917-2003)
- Benny Hinn, Kenneth Copeland, etc.

IV. CHARISMATIC MOVEMENT (1960) –baptism of the Spirit & tongues infiltrate the mainline churches

- David DuPlessis (1905-1987) – “Mr. Pentecost” (see Synan, 224-226)
- April 3, 1960 – Dennis Bennett – St Mark's Episcopal Church – Van Nuys, CA
- Chuck Smith (1927-2013) – Calvary Chapel and the Jesus Movement (Costa Mesa, CA) - 1965

V. THIRD WAVE (1980) – signs and wonders

- Coined by C. Peter Wagner of Fuller Theological Seminary in 1983
- John Wimber (1934-98) – Vineyard churches – Signs and Wonders
- Toronto Blessing – 1993
- Brownsville Revival - 1995

VI. NEW APOSTOLIC REFORMATION (NAR) (1996) – fivefold ministry, dominion theology

- 1996 – C. Peter Wagner – National Symposium on the Postdenominational Church
- Fivefold ministry – Eph 4:11 – apostles, prophets, evangelists, pastors, teachers
- Dominion theology – bringing the kingdom of God to earth
- C. Peter Wagner, Bill Johnson, Bill Hamon, Mike Bickle, Rick Joyner

VII. NEW CALVINISM (2000s) – charismatic theology in conservative and Reformed churches

- John Piper, Wayne Grudem, D.A. Carson, Tim Keller
- Together for the Gospel (T4G) (2006), The Gospel Coalition (2007)
- Mark Driscoll, Matt Chandler, Acts 29 Network (1998)

CONCLUSION

- 2 Tim. 3:13-4:4
- Jude 17-19 (NASB: *cause divisions* = KJV: *separate themselves* = αποδιοριζοντες εαυτους - *mark themselves off*)