

A HISTORICAL EXAMINATION OF THE PENTECOSTAL, CHARISMATIC, AND "THIRD WAVE" MOVEMENT

REFORMED AND STILL REFORMING

The Reformation began when a German monk, Martin Luther nailed his 95 Thesis on the church door in Wittenberg (1517). Luther was offended by the papal sale of indulgences by which the Renaissance popes were financing the splendid new church of St. Peters in Rome. Luther's concern with indulgences were soon mixed with a complex mix of doctrinal, political, economic, and cultural issues that would take European Church and temporal leaders nearly two centuries

1. Pentecostal Movement

A. John Wesley (1703-1791) and the Methodist Movement

- 1. Emphasis on holiness, perfection, and conscious religious experience**
- 2. Strongly Armenian as opposed to Calvinistic "predestination"**
- 3. Read much on "holy living."**
- 4. Converted from "high church" Anglicanism, May 24, 1738 when attending a meeting of the reading of the preface to Martin Luther's Romans.**
- 5. Wesley's Experiential Christianity**
"Mr. Hall, Kinchin, Layham, Whitefield, Hutchins, and my brother Charles were present at our love-feast in Fetter Lane, with about sixty of our brethren. About three in the morning, as were continuing instant in prayer, the power of God came mightily upon us, inasmuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, "We praise Thee, O God; we acknowledge Thee to be the Lord."
Works of John Wesley, Vol. 1, 170
- 6. Wesley and sanctification (Intro to "Second Work") "...the sanctified soul, through careful examination, godly discipline, and methodical devotion and avoidance of earthly pleasures, could live a life of victory over sin. This perfection, Wesley taught, could be attained instantly as a "second work of grace," although it was usually preceded and followed by a gradual "growth in grace." The Holiness / Pentecostal Movement]**

7. **Shakings, jerking, dancing, "holy laugh".**

8. **"Tongues"**

In a revival at university of George in 1800 - 1801: "They swooned away and lay for hours in the straw prepared for those "smitten of the Lord," or they started suddenly to flee away and fell prostrate as if shot down by a sniper, or they took suddenly to jerking with apparently every muscle in their body until it seemed they would be torn to pieces or converted into marble, or they shouted or talked in unknown tongues. The Holiness/Pentecostal Movement

B. The Expansion of Holiness Movement

1. The Great Awakening of the 1730's and 1740's erupted. Before this spiritual reawakening ended, over half of America's colonists were touched by the preaching of men like George Whitefield, and the foundation was laid for the American Revolution.

2. 1867, National Camp Meeting Association

3. Charles Finney (1792 – 1875), the year after Wesley died.

The 29-year-old lawyer Charles Grandison Finney had decided he must settle the question of his soul's salvation. So on October 10, 1821, he headed out into the woods near his Adams, New York, home to find God. "I will give my heart to God, or I never will come down from there," he said. After several hours, he returned to his office, where he experienced such forceful emotion that he questioned those who could not testify to a similar encounter.

"The Holy Spirit ... seemed to go through me, body and soul," he later wrote. "I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves of liquid love, for I could not express it in any other way."

4. A.J. Gordon 1836 – 1895

In his book, Ministry of the Spirit, Dr. Gordon presents the work of the Holy Spirit in a threefold aspect: Sealing, Filling, Anointing.

Gordon was a hymn writer, a composer of hymn tunes, and a compiler of hymnals. Though he wrote several hymns, he is probably best known for his hymn tune, "My Jesus I Love Thee". A.J. Gordon's influential work was related to missions; over one-half of his travels and conferences were in behalf of world evangelism. He served more than 20 years as either as a member or executive chairman of the board of the American Baptist Missionary Union. A precursor of Fundamentalism, especially concerning inspiration, soulwinning, and premillennialism, Gordon held

the inerrancy and infallibility of the Bible, and constant presence of the Holy Spirit and the imminence of the second coming. In 1890 he founded the Boston Missionary Training School (now Gordon College and Divinity School).

5. A.B. Simpson 1843 -1919

Paul Rader, former pastor of the Moody Church in Chicago and Simpson's long time associate, said: "He was the greatest heart preacher I ever listened to. He preached out of his own rich dealings with God."

6. R.A. Torrey (1856-1928)

7. D.L. Moody (1837-1899)

C. Pentecostal Roots

1. Holiness Movement

- a. **Second experience subsequent to conversion which eradicates desire for sin.**

2. Purification

- a. **Subsequent experience which endues one with power for witness and service.**
- b. **Charles Finney, Presbyterians, and Congregationalists writers.**

3. Dispensational Premillennialism

- a. **Secret rapture of the saints**
- b. **Second coming**
- c. **Millennium, tribulation**
- d. **Taught by Plymouth Brethren, R.A. Torrey, Schofield**

4. Faith Healing

- a. **Healing in the atonement**
- b. **A.B. Simpson**

5. Hunger for New Testament Signs and Wonders

- a. **Belief that a "latter rain" would precede the end of the age.**
- b. **Churches of Christ / Landmark Baptists**

At this point we must point out that in church history, certain characteristics of the Pentecostal movement are beginning to manifest. A "Second Experience" (with different emphasis and results is being taught by many popular teachers. A life that

is purified is one which is said to be open to an experience with, will give you power (ie., Finney). The end of time is taught by many, with the expectation that miracles will increase as we get closer. Healing is a common teaching among many of the now established denominations, and people are hungering for more "{New Testament" experiences.

D. Charles Parham

1. Believed all "baptisms of the spirit" would be accompanied by tongues.
 - a. Departure from others
 - b. His Bible school in Topeka
2. New Year's Eve, 1900
 - a. Agnes N. Ozman asks Parham to "lay hands on her."

E. Charles Seymour and Azuza Street

F. Assemblies of God

1. 1914 - Pentecostal followers of Parham's from Christian Missionary and Alliance.

G. Untied Pentecostal

1. 1916 - Over the nature of the trinity.

H. Aimee Semple McPherson

1. Assemblies of God incorporated Foursquare in 1927.

I. Pentecostal Today

1. Church of God
2. Untied Pentecostal
3. Assemblies of God
4. Church of God in Christ
5. Ken Hagin, Jimmy Swaggert, Jim Bakker, Paul Yongghi, Cho, etc.

II. CHARISMATIC MOVEMENT

- A. Definition: "trans-denominational; mostly in 'historic' denominations (Catholic, Presbyterian, Methodist, etc.); penetration of the established churches; 'Renewal' (also known as neo-Pentecostalism)**

B. Characteristics

1. "ecumenical"
2. historic ties
3. not bound to familiar Pentecostal practice (subdued)
4. theological diversity

C. History

1. Dennis Bennett, 1960, St. Marks Episcopal Church, Van Nuys, California.
2. Full Gospel Businessmen's Fellowship, Los Angeles, 1951 (non-denominational fellowship of Pentecostal businessmen).
3. David DuPlessit (Pentecostal "Observer")

4. Other early leaders
 - a. Ralph Wilkerson (Melodyland)
 - b. Herald Bredeesen...First Reformed

5. Catholic Charismatics
 - a. 1965 - Vatican II
 - b. Cursillo Movement
 - c. 1967...Wildfire in the Church!
 1. Ann Arbor, Michigan
 2. Notre Dame

The Charismatic movement is very similar to the Pentecostal movement in that it believes in a second experience (various names) which results in speaking in tongues as evidence of the reception of the Spirit. This is generally held to be true, however, in certain segments of the movement, tongues are not viewed as evidence.

III. THE THIRD WAVE

- A. Definition: "Mainline evangelicals who operate on the assumption that they already have received the Spirit at conversion. The view is that what you only need do is operate in your God-given authority.

- B. Articulated by Peter Wagner

- C. Requires no "second experience".
 1. Standard evangelical positions
 2. "Latent gifts"

3. Authority to heal
4. Belief in being filled with the Spirit
5. Tongues are "played down"
6. Believes that all gifts of the Spirit operate
7. "Seek earnestly" results in operation

D. Very popular position, growing in intensity

1. Pentecostals and Charismatics are reacting

**IV. HOW MANY PENTECOSTALS / CHARISMATICS ARE THERE?
(U.S.)**

- A. Gallup Poll = 29 million
- B. Same poll says 5 million speak in tongues.