

**Week 13: Monday, November 29, 2021**

**CHRISTIANITY IN THE POSTMODERN ERA (1960–2021)**

**Lecture 13.1 Was 12.2 NOW Lecture 13.1**

Topic: New Evangelicalism and Fuller Seminary;  
Background to Pentecostalism

Due: Noll, 399–434; Gonzalez, 2.473–493

**Lecture 2**

Topic: The Charismatic Movements in America

Due: Noll, 445–480

- (3) The effect on the movement on Evangelicalism.  
The New Spirituality and Fuller Seminary  
(Notes compiled from, Paul Smith, *The New Spirituality*)  
View associated video of Paul Smith [here](#).

- (a) Background

- i. Princeton Seminary: The Bulwark for Orthodoxy.

Charles Hodge, 1857, observed, according to Marsden's summary (*FAAC*, 112–13)

“Some interpreters suggested that ‘inspiration’ applied to the thoughts of sacred writers, but not to their exact words. The purpose of inspiration was to communicate a ‘record of truth.’ For such a record of truth, the “accuracy of a statement” and an ‘infallible correctness of the report were essential.’ This would not be assured if the selection of words were left to humans, whose memories were faulty. It was necessary for the Holy Spirit to guarantee the accuracy of the reports by inspiring the authors to select correct words.” [Smith, 44, fn 4]

“No man can have a wordless thought, any more than there can be a formless flower, by a law of our present constitution, we think in words, and as far as our

consciousness goes, it is as impossible to infuse thoughts into the mind without words, as it is to bring men into the world without bodies.” (Marsden, *FAAC*, 112]

- a. Princeton Seminary had held to this high view of inspiration since its beginning in 1812 under Archibald Alexander.
- b. A. A. Hodge, B. B. Warfield published “Inerrancy” in the *Presbyterian Review*, 1881, defending inerrancy. For them the Bible was the Word of God, it did not “contain” the Word of God as the liberals asserted.
- c. Until the 1920s, Princeton Seminary continued to defend and build on this view of inerrancy.
- d. 1890s witnessed an increasingly vocal battle over inerrancy of Scriptures.

1893 Liberals attempted to revise the Confession of Faith, which was defeated.

1910 The Presbyterian General Assembly, adopted a five-point declaration of essential doctrines in the context of questions raised about the orthodoxy of Union Theological Seminary graduates.

1. The inerrancy of Scripture
2. The virgin birth of Christ.
3. Christ’s substitutionary atonement.
4. Christ’s bodily resurrection.
5. The authenticity of miracles.

- e. By the 1920s, the battle became so heated that the strict inerrantists were willing to work closely with those

from Keswick, dispensational, and premillennial backgrounds. Conservative Presbyterians thus were brought into a broad alliance with other evangelicals.

*f.* Princeton Seminary went modern in 1929. Oswald T. Allis, Robert Dick Wilson, J. Gresham Machen, and Cornelius Van Til founded Westminster Seminary in Philadelphia.

- ii. 1942 Carl McIntire, who was also in the NAE, had a few weeks earlier met with colleagues in New York City and founded the American Council of Christian Churches (ACCC) to promote and defend biblical orthodoxy contra the Federal Council of Churches which later became the National Council of Churches.

The National Association of Evangelicals (NAE) formed. Initially included strong fundamentalist leaders: Bob Jones, Sr. John R. Rice, Harry Ironside, and David Otis Fuller (unrelated to Charles and Daniel Fuller).

Three issues:

- a.* Should membership be open to only denominational entities or to missionary organizations, associations, congregations, and individuals.
- b.* Should they include the Pentecostal groups, McIntire was suspicious of them.
- c.* McIntire's insistence on biblical principles of separation, i.e., requiring renouncing modernism as a qualification for membership.

These issues would lead to the future separation of the strict fundamentalists from the historic fundamentalists between 1942 to 1957

- iii. In this context, Dr. Charles Fuller, a prominent, conservative, highly respected evangelist envisioned a new theological seminary. His support attracted scholars, financing, and endorsements. However, the dream was short lived. Following the decline of Fuller is a key window into what transpired in evangelicalism in the concluding decades of the 20<sup>th</sup> century, and into the initial decades of the 21<sup>st</sup>.

(b) The Establishment of Fuller Seminary

- i. Charles Fuller (1887–1968) Fuller was reared a Methodist, Pomona College (1910), BS in chemistry.
  - 1916 Conversion to biblical Christianity. Involved in Placentia Presbyterian Church in LA and later entered BIOLA and studied under Reuben A. Torrey. When he became a member of the board at BIOLA he insisted on purging liberals and apostasy from the school.
  - Early theology was conservative, premillennial, dispensationalist. He held to strong views on the inerrancy of Scripture.
  - His controlling vision was always related to evangelism. He was well known for “the Old-Fashioned Revival Hour,” 1937–1968 over more than 650 stations.
- ii. 1947 Harold J. Ockenga (first president), Everett F. Harrison, Harold Lindsell, Wilbur M. Smith, and Carl F. H. Henry comprised the founding faculty in Pasadena, CA, Ockenga and Francis A. Schaeffer were students of Machen’s at Westminster.

Ockenga’s address, Oct 1, 1947, “The Challenge of the Christian Culture of the West.”

Why should the West forever look to the East for its preachers? Why

should it be, as it has been in part at least, a theological vacuum? Why has it not to date entered its maturity of Christian leadership so that it will in turn send forth those who may blaze the trail of theological, ecclesiastical and religious thinking in our own day? The hour for the West to enter its maturity theologically is come.

iii. Harold Lindsell not only taught missions but was also the seminary VP. He was always a strong advocate for inerrancy and after leaving the faculty in the late fifties wrote, *The Battle for the Bible* detailing the battle at Fuller as well as in the Southern Baptist Convention and the Missouri Synod of the Lutheran Church.

(c) The Process of the Erosion

The process was somewhat slow. George Marsden has chronicled this in *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*.

The decline can be traced to sending Daniel P. Fuller (tenure at FTS, 1953–1993), Charles' only son, to study under Karl Barth at the University of Basel in 1959. Then Daniel Fuller returned from Basel with Barth's low view of the Bible.

At this time various conflicts were taking place and by 1960 significant and irreversible changes had taken place. When Ockenga left as President, he was succeeded by Edward J. Carnell, who no longer firmly held to inerrancy. Ockenga labelled this a shift to neo- or new evangelicalism, which "embraces the full orthodoxy of fundamentalism in doctrine, but manifests a social consciousness and responsibility which was strangely absent from fundamentalism."

Carnell's drift from inerrancy began during his time at Wheaton. Under his tenure, the seminary moved away from the fundamentalist camp and hired George Eldon Ladd and Paul K. Jewitt. Men critical of dispensationalism and a conservative view of

women in ministry. Daniel Fuller and Jewett failed to persuade Charles Fuller to remove premillennialism from the school's doctrinal statement, but they did convince him to allow it following his death.

December 1962, the faculty-board retreat led to modifying the stand on inerrancy.

This led to the resignation of Charles Woodbridge, Wilbur Smith, and Lindsell in 64. Gleason Archer stayed a few more years before leaving. Issues related to inerrancy were at the core.

(d) The Role of the Missions Department and the Church Growth Movement

i. Donald McGavran was the founder of the Fuller School of World Missions. As such he redefined "missions."

a. Replaced "missions" with "missional."

McGavran taught that because individuals are always found in homogeneous ethnic or people groups, therefore "missional" methods that appeal to the unbelieving people groups should be used. He advocated that missionaries should not make a gospel appeal for a response from an individual, but elicit responses from groups of people. The nomenclature change from mission to missional and missiology packaged new content into the meaning.

b. As such McGavran theorized that the missionary was to appeal to unbelieving homogeneous people groups who as a collective whole were to:

- i.* Agree to abandon their old religion.
- ii.* Identify with Christ.
- iii.* Claim the Bible as their authority.

- iv. Claim the church as their religious institution.

This was a total replacement for traditional missions which focused on the gospel. Salvation became corporate, instead of individual and personal. Marsden called it “a revolutionary concept of evangelical mission.”

- ii. C. Peter Wagner

McGavran’s most significant protégé was Peter Wagner, who was the “grandfather” of the church-growth movement, the partner with John Wimber in introducing the “signs and wonder” movement of the Third Wave, and later became a central leader in the “fourth wave” of the New Apostolic Movement of the 90s and early 2000s.

Much that was destructive to a biblical ecclesiology was the result of Wagner.

Regarding his mentor McGavran, Wagner wrote:

For years I have had the singular privilege of carrying the title, Donald A. McGavran, Professor of Church Growth. One of the most basic lessons I learned from McGavran was that the best way to discover what makes a church grow is to study growing churches. I noticed that the churches that seemed to grow most rapidly were, for the most part, those that outwardly featured the immediate present-day supernatural ministry of the Holy Spirit.

McGavran, Wagner, and others introduced sociology, business administration, and psychology as the source for how to plant and build a church. Success indicated the

Holy Spirit was involved. Failure showed He wasn't.

Thus, a major paradigm shift occurred in evangelical ecclesiology which was the direct result of giving up inerrancy and the sufficiency of Scripture.

Another of McGavran's doctoral students, Arnold Cook, summarizes the radical shift at Fuller. In his book, *Historical Drift*, he lists five points for a return to biblical essentials in missions:

1. God with the clarity of Scripture, not with obscure passages.
2. Listen for the Spirit of Scripture on any given issue.
3. Let Scripture interpret Scripture to find consensus and harmony.
4. Follow Christ's handling of Scripture, e.g., referencing issues back to the Old Testament, especially Genesis.
5. Hold tenaciously to a literal interpretation of Scripture wherever possible.  
[cited in Smith, *New Evangelicalism*, 109.]

Wagner went beyond the Third Wave of the Wimber/Wagner Signs and Wonders Movement to the Fourth Wave of the New Apostolic Reformation. This movement is also deeply involved in politics from a Dominion Theology framework.

(e) Conclusion

As a result of these and other shifts, Fuller became the soil for the postmodern emergent church-growth movement and the emergent-church movement.

Social needs replaced spiritual needs, psychology, sociology, and business models replaced the Scriptures and a biblical pneumatology.



Social groups, akin to identity groups of race, sex, economic status, became the focus of the new outreach. Identity groups became more significant than individual salvation.

This was one factor leading to the Purpose-Driven Church model of church growth. This refocuses the gospel to social needs, not personal needs, basically works spirituality rather than spirituality by grace.

In conclusion Smith writes:

Fuller Seminary has adopted a more mystical approach, influenced by Wagner and his prodigy, in church-growth programs. There has been a leaning towards signs and wonders and the “touchy feely” rather than simply teaching the Word as central and essential to evangelism. New courses train students in the practice of these signs and wonders and other altered state-of-mind practices, coming from what is called ancient-modern, which was influenced by ancient Hinduism and earliest ascetic Christian mystics. New terms are being used such as the Manifested Sons of God, sinless perfection, third wave of spiritual power, restoration of the offices of apostles and prophets, and dominionism. [Smith, 114]

- (d) Peter Drucker (1909–2005) and Rick Warren (1954– )

Peter Drucker was born in Vienna, Austria, emigrated to England in 1933 and soon after to the U.S.

He never was a believer, he was an economist, and business management guru in the 70s and 80s.

Drucker built an economic theory with a post-modern view of economic man which

centered around community. After research and investigation, though not a Christian, he determined that the “church,” the megachurch, was the best system for a new social order. His entire view was built on a sociological model of humanity, denying sin as the problem, and Christ as the solution. Everything from healthcare, to social needs, to retirement issues, would all be realized through the “church.” Doctrine, the view of the Bible, or Christ, or the gospel, were irrelevant to him. All was built on a seeker-friendly model.

Rick Warren, son of a Baptist pastor, attended California Baptist University (B.A.), Southwestern Baptist Theological Seminary (1979), and Fuller Theological Seminary (D.Min.)

This led to Drucker’s connection with Rick Warren. Warren earned his D.Min. under Peter Wagner. He identified Billy Graham and Peter Drucker as his two mentors. And he stated that his Purpose-Driven model was inspired by Peter Drucker.

Through Warren, the existentialist-based post-modern anthropology and ecclesiology of the economist Peter Drucker and his social engineering. Warren sought out Drucker initially. Drucker saw him as a protégé through whom he could build his system.

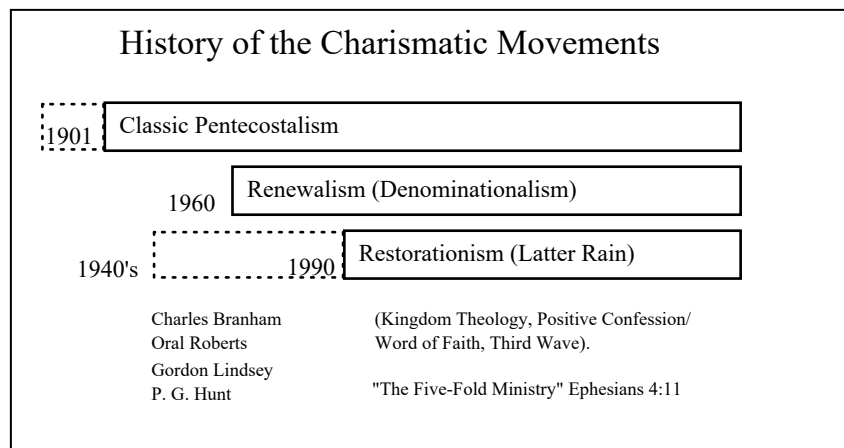
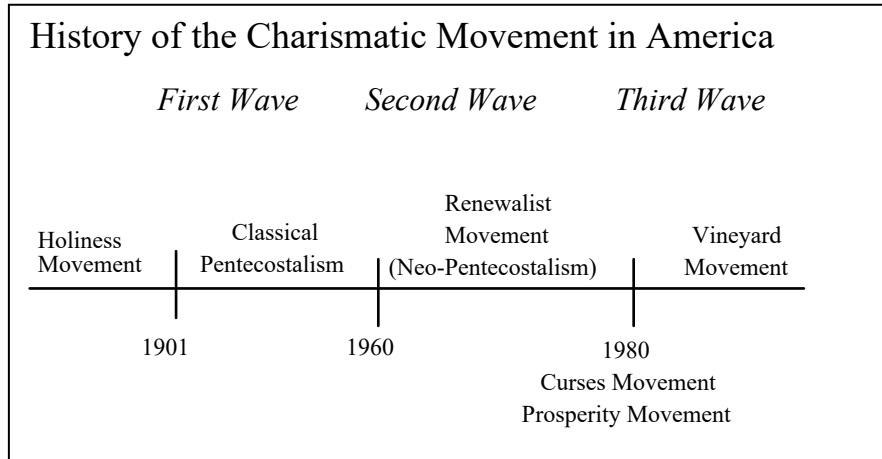
Warren saw this as a new reformation, similar to that of Robert Schuller. This reformation was not about doctrine, or self-image, but behavior.

Hermeneutically, his system centered on the ethics of his interpretation of the Sermon on the Mount.

Through the Lilly Foundation, funds were granted to Rick Warren’s organization to

build the Purpose-Driven model which then contributed to the emergent-church model.

D. The Charismatic Movements in America



1. Introduction: the matter of definition.  
 Three terms should be defined: Holiness Theology; Pentecostalism; and Charismatic or Renewal Movement, and the Third Wave.
  - a. Holiness Theology: A restorationist or reform movement which developed out of Methodist roots which can be traced back to the 1830s. Holiness theology emphasized the complete sanctification of believers usually as a result of a second movement of grace. It was described by terms such as the second blessing, the higher Christian life, Christian perfection, or entire sanctification. As the Methodist church became more latitudinal in the later 19<sup>th</sup> century, Holiness advocates separated into their own denominations or independent churches. The second work of grace was not connected to tongues, but for some was identified with the baptism

of the Holy Spirit. Church of the Nazarene and the Wesleyan Church were Holiness denominations.

- b. Pentecostalism: An otherwise theologically orthodox and restorationist movement that emerged from the Holiness tradition. In this “first wave” of the Holy Spirit, the gift of tongues was the necessary sign of the baptism of the Holy Spirit and the second work of grace experience. This movement was also marked by separation from mainstream denominations and the creation of new Pentecostal denominations, i.e., United Pentecostal Church, Assembly of God. The gift of tongues was believed to be a source of personal spiritual enablement and edification.
  - c. Charismatic or Renewal Movement: A movement that began in 1960, when Dennis Bennett, rector of St. Mark’s Episcopal Church in Van Nuys, California, spoke in tongues, but did not separate from the denomination. This “second wave” of the Holy Spirit, the Charismatic Renewal is distinguished by their staying within their denomination this producing charismatic Episcopalians, charismatic Roman Catholics, Charismatic Baptists, etc.
  - d. The Third Wave, Signs and Wonders Movement, Wimber-Wagner Movement: in this further development in the 1970s the baptism of the Spirit is not connected to speaking in tongues, and it may or may not be a second work of grace. It may occur at salvation or after. Tongues were no longer necessarily connected to the baptism of the Spirit or expected of most believers. But signs, wonders, miracles, healing were to be normative in the life of the church.
  - e. Cessationists: those who believe some of the spiritual gifts, i.e., tongues, healing, interpretation of tongues, miracles, apostle, prophet, were temporary and ceased in the early church.
  - f. Non-cessationists: those who believe these gifts all continue as normative in the Church Age.
2. Background: Early expressions of Pentecostalism.
- a) Montanism. An early mid-second century heretical movement based on the proclamation of Montanus of a new outpouring of the Holy Spirit. Montanus believed he was the spokesperson for the Holy Spirit, and that his followers were spiritual elites. It believed their spokesmen were prophets or prophetesses. They claimed a special filling.

There first, they say, when Gratus was proconsul of Asia, a recent convert, Montanus by name, through his unquenchable desire for leadership, gave the adversary

opportunity against him. And he became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning.<sup>1</sup>

Pentecostal writers also refer to Irenaeus and a couple of others, but their statements are only about the gifts in general, not the specific sign gifts.

- b) During the Medieval period it was said that one Vincent Ferrer (1350–1419), a Dominican was endowed with the gift of tongues, as was Francis Xavier (1506–1562), the Jesuit missionary.
- c) The Camisards, French Prophets. In 1688 (the year of the revocation of the Edict of Nantes) a group of 500 men and women hid in the Cevennes Mountains to escape persecution. One of the women, Isabeau Vincent of Dauphiny, a young illiterate shepherdess, is said to have seen visions and spoken in tongues.
- d) According to some, there were some glossolalia among a group of Jansenites in France in 1731.
- e) Shakers led by Mother Anne Lee, were influenced via the Camisards. It is claimed that Lee spoke in “72 distinct tongues”—they were celibates, and died out by the late 1980s.
- f) Irvingitism. Followers of Edward Irving (1792–1834) a Scottish Presbyterian who became the pastor of a church in London in 1822. In 1829 Irving and some of his followers withdrew from the church, by this time he denied the sinlessness of Christ. In the new church Irving was installed as the “Angel” and was made subject to the “Prophets.” He died in 1834, never spoke in tongues. It must be noted that Irving’s Catholic Apostolic Church believed that all of the gifts were normative for every believer and also connected tongues to Spirit baptism. They asserted that tongues and Spirit baptism were prerequisites for obtaining the “grace gifts.” This idea later became normative in Classic Pentecostalism.
- g) Glossolalia and other forms of ecstasy also appeared among Quakers (not clear if they had glossolalia), Mormons (in the

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<sup>1</sup> Eusebius of Caesaria, “The Church History of Eusebius,” in *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine*, ed. Philip Schaff and Henry Wace, trans. Arthur Cushman McGiffert, vol. 1, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series (New York: Christian Literature Company, 1890), 231.

seventh article of their creed affirm the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues), and the Gift Adventists of Ashdod, Mass., and various groups in the mountains of Tennessee and Georgia.

- h) Pentecostal theologians assert that all of the gifts, including the sign gifts, continued after the apostles until the fourth century when they lapsed due to the apostasy and decadence of the church. They returned in the Reformation era. However, all that can be affirmed is that there were some outbreaks of mystical frenzy which included glossolalia which actually has more in common with the practices of the ancient Greek mystery religions than anything described in the New Testament. It was not until the nineteenth century that the gift of tongues was connected to Spirit baptism as its necessary sign.

3. The roots of modern Pentecostalism: John Wesley and Charles Finney

Wesley taught a form of perfectionism he called “Christian perfection,” “entire perfection,” “holiness,” “Perfect Love,” “entire sanctification,” as well as the “second blessing,” which he distinguished from absolute perfection. In his perfection the believer was only sinless in the sense of that sin is known sin. For Wesley sin is defined as voluntary transgressions only, sins of omission are not sin. Wesley believed this was instantaneously received by faith and confirmed by the witness of the Holy Spirit. Wesley is said to be the intellectual and spiritual father of the holiness and Pentecostal movements. Eighteenth century Methodism is the root of the American Holiness movement which produced the fruit of the Pentecostal/Charismatic movement.

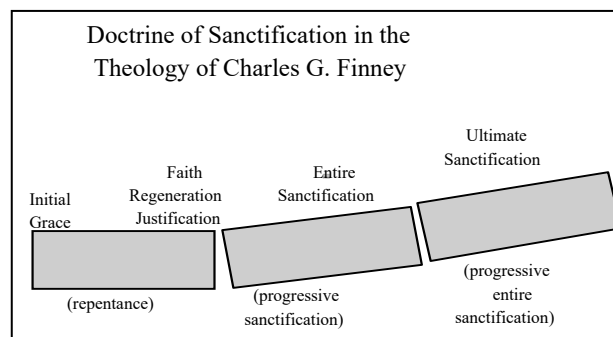
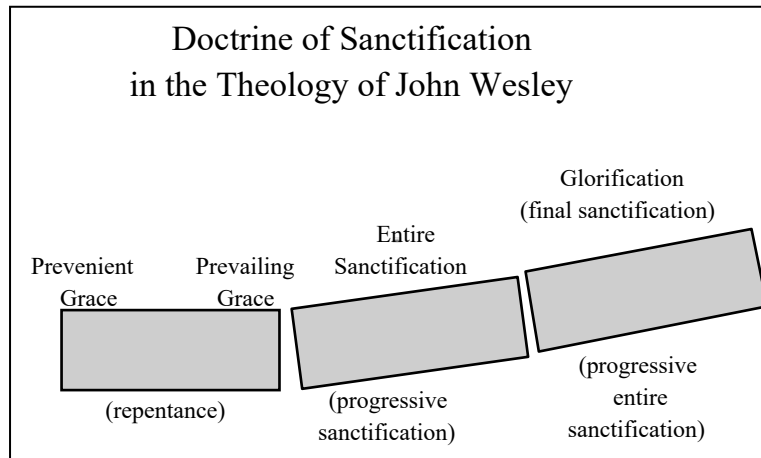
For Wesley:

1. Salvation is a process.
2. Sin is neutralized by prevenient grace.
3. Repentance must precede faith, “we repent before we can believe the gospel”, which makes it a work.
4. Following salvation, repentance is necessary for gradual sanctification. Two works are important, those of piety (prayer, worship, the Word), and those of mercy (giving, loving). These are necessary to retain saving grace.

Finney is important because, among his other theological idiosyncrasies, he began to emphasize the baptism of the Holy Spirit as enduement for ministry. For Finney, the baptism of the Holy Spirit was the “second blessing.” Both Charles Finney and Asa Mahan taught forms of perfectionism. As such they are the connecting links between Wesley and

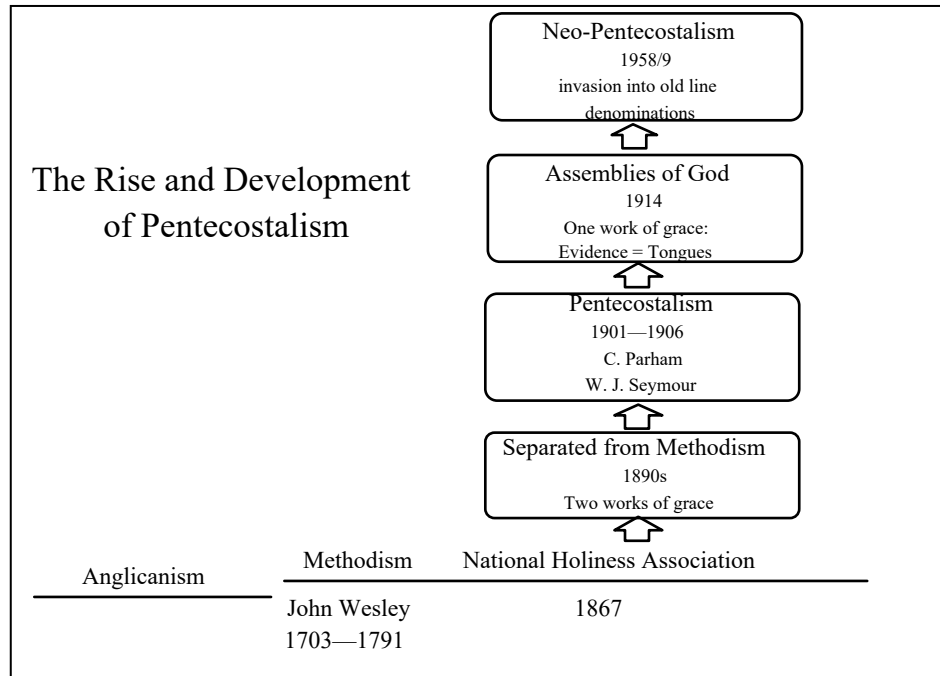
Holiness theology. Pentecostals tend to be deeply attracted to Finney's theology.

By the mid 19<sup>th</sup> century advocates of this perfectionism developed some new Holiness denominations.



4. Factors leading to the rise of Pentecostalism, the rise of the Holiness Movement.
  - a. Growing secularism, an American phenomena, was felt particularly in Methodism. Pentecostalism finds its roots in American Methodism where Wesley's Holiness doctrines were taught. Wesley and Finney's views of sanctification were instrumental in a return to Wesleyan perfectionism in the Bible studies taught by Phoebe Palmer.
  - b. 1867 – birth in the Methodist Church of America the Holiness movement, two works of grace, one at salvation and the second for sanctification grace – Salvation by grace; sanctification by surrender.

- c. 1890s – National Holiness movement removed bodily because Methodism was becoming latitudinal. This gave birth to the Holiness Churches (Nazarene, Church of God.)
- d. Basically, the result is that in Holiness Theology there is the development of two steps to sanctification. Step one: salvation by grace; Step two: sanctified by surrender. The second is a crisis experience that leads to eradication of sin, or perfection so that the struggle with sin is either eliminated or greatly limited.

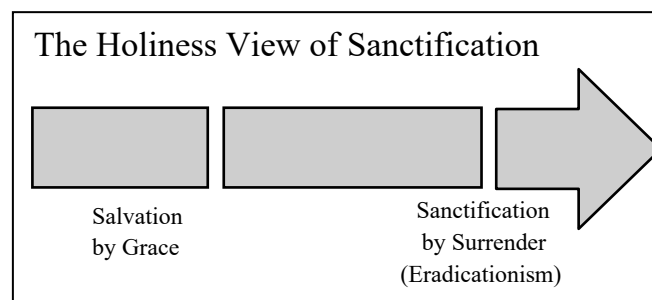
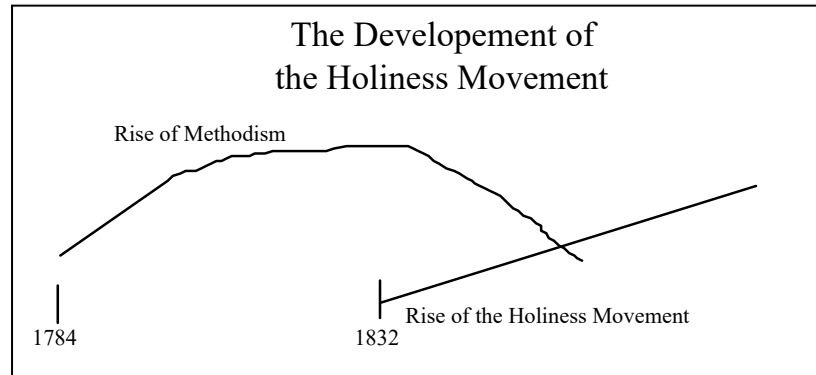


5) The Rise of the Holiness Movement

- a) The decline of a “Holiness” emphasis in Methodism. In the early National period holiness teaching was de-emphasized for four reasons:
  - (1) American Methodists did not emphasize “entire sanctification” and holiness,
  - (2) denominational struggles over the autocratic rule of bishops,
  - (3) the divisive issue of slavery,
  - (4) an increasing affluence.



b) The rise of the National Holiness Movement.



c) The growth of the National Holiness Movement.

The increasing secularization of the church, the influence of higher criticism, Darwinism, the Social Gospel Movement, along with an observed decline in attendance (due to westward expansion), led to asking the wrong question.

- (1) Some leaders lamented the neglect of Wesley's emphasis on holiness.
- (2) The advent of the "Tuesday Meetings" in New York City.
  - (a) Initially, in 1831, Sarah Lankford began to have "social meetings" i.e., prayer meetings in New York. In 1833 she experienced a second blessing.
  - (b) For efficiency's sake the meetings were combined and met in her home and the home of her brother-in-law, Dr. Walter Palmer.
- © Following her leading her sister-in-law, Phoebe Palmer (1807–1874), into her "second blessing" Lankford left the city. Phoebe Palmer took over the "Tuesday Meetings for the Promotion of Holiness" and influenced an elite core of Methodist leaders.

This led to various publications and the expansion of the meetings.

- (d) At the heart of these meetings was the emphasis on “entire sanctification” and holiness. Palmer emphasized this as a sudden crisis, an emotional experience (rather than Wesley’s progressive idea).
- (e) The result was a revival of this holiness theology, but now evidenced through an immediate, emotional experience. This spread beyond the Methodist denomination.

(3) Holiness Writings

- (a) W. E. Boardman and “the higher Christian life.” Boardman had his “true” sanctification in 1842, then attended Lane Seminary. Following this he travelled widely and held “Conventions for Holiness.”

His book, *The Higher Christian Life* was published at the height of the Layman’s Prayer Revival (1859), sold over 100,000 copies, and made him the leading Holiness teacher. For him, a “full salvation” is based on a “full trust.” His basic error is that this involves two parts, two distinct parts.

- (b) Hannah Whitehall Smith, *The Christian’s Secret of a Happy Life* (1875). Hannah was married to Robert Pearsall Smith. Sold millions. Justification and sanctification are separate events with “surrender” and “trust” the conditions for sanctification. After surrender, the person is holy.

- d) The fragmentation of the National Holiness Movement. Beginning in the 1880s a number of movements, identified as “come-outism” led to the development of three Holiness Denominations: Church of God (Holiness) (John P. Brooks); the Church of God, Anderson, Indiana (Daniel S. Warner), which was a fellowship of autonomous congregations; the Holiness Church (Hardin Wallace).

Along with this a large number of Holiness associations developed.

- (1) The Church of the Nazarene, the largest of the Holiness bodies (1895)

Developed from several associations:

The Central Holiness Association (1890) (along with the People's Church).

The Association of Pentecostal Churches of America (1895) merged in 1897 with the CHA.

The New Testament Church of Christ (1894).

The Independent Holiness Church (1901) formed by several Holiness churches in Texas. HQ was in McKinney, Texas.

The Church of the Nazarene (1895) the most dominant of the groups. In 1907 merged with the Pentecostal Churches of America, then in 1908 merged with the Pentecostal Church of the Nazarene and Holiness Church of Christ.

Three other Holiness churches merged with the Pentecostal Church of the Nazarene: The Pentecostal Mission (1901), The Pentecostal Church of Scotland and England (1915), The Layman's Holiness Association (1917).

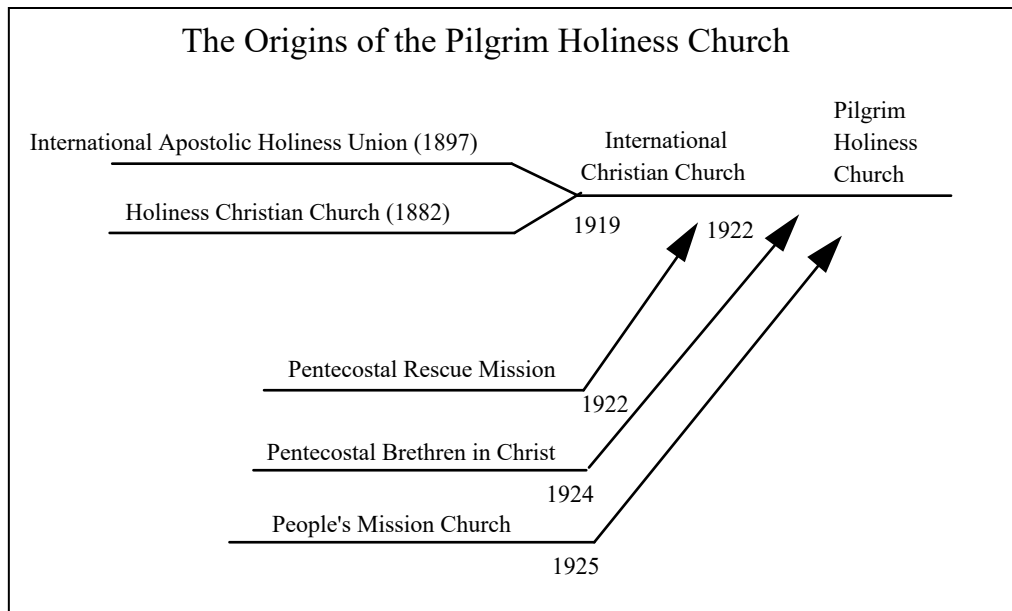
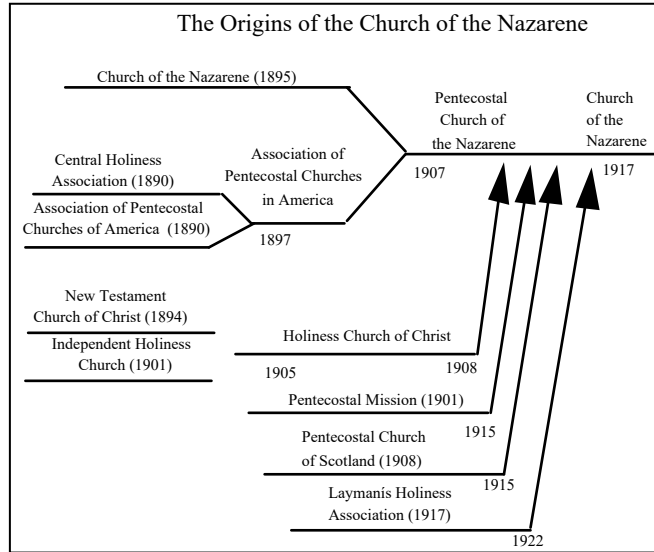
In 1919 "Pentecostal" was dropped from the names to distinguish them from the Pentecostals.

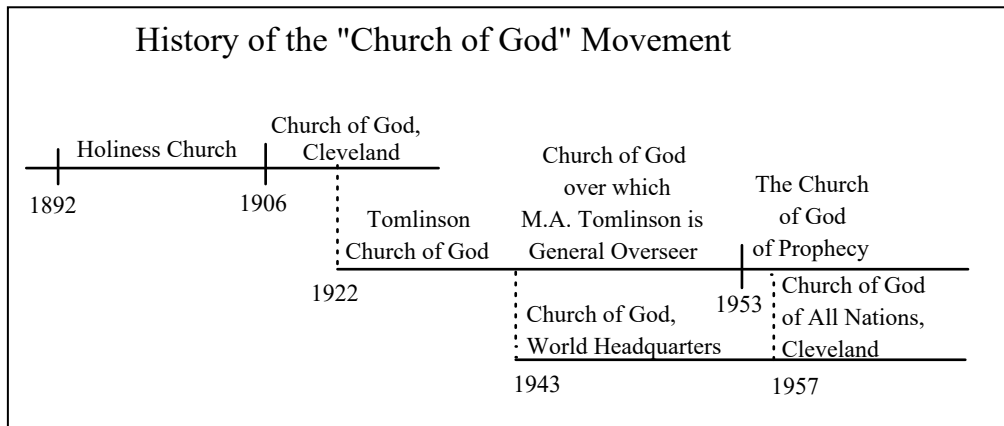
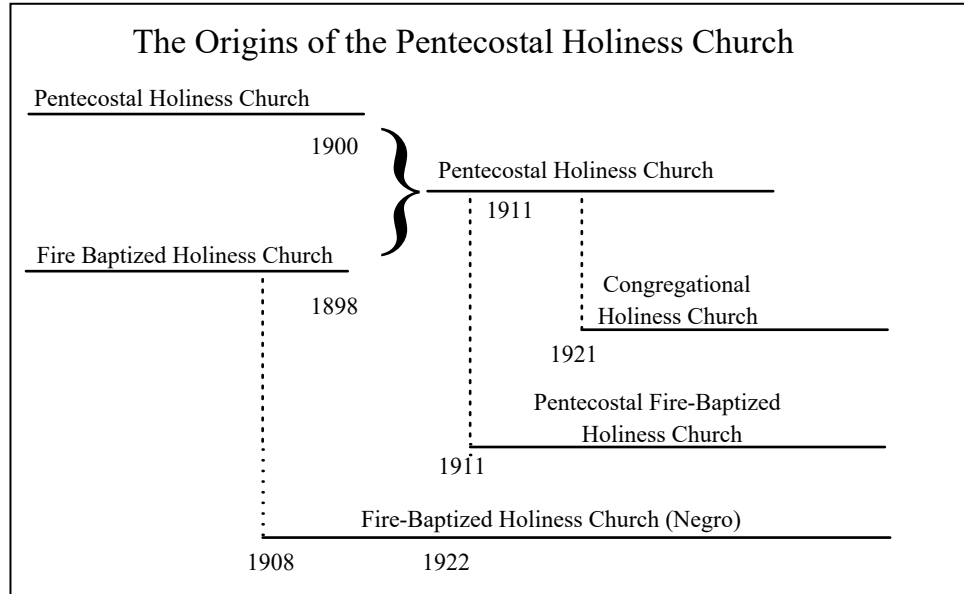
(2) The Pilgrim Holiness Church

They took were the result of a number of different mergers of smaller bodies.

(3) The Fire-Baptized Holiness Church (1895)

Similar to the previous two in that they held to a radical Holiness position. Its importance is in the connection between its founder Benjamin Irwin, and Charles Parham, the founder of classic Pentecostalism.





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**CHRISTIANITY IN THE POSTMODERN ERA (1960–2021)**

**Lecture 13.2**

Topic: The Charismatic Movements in America

Due: Noll, 445–480

5. The birth of Classic Pentecostalism.  
 The birth of classic Pentecostalism began with the new twentieth century. On New Years' Day, 1901, Agnes Ozman spoke in tongues, and the modern Pentecostal Movement was born. The foundation for this was the rise of the Holiness movement which came out of Methodism. The roots were in the Tuesday meetings of Sarah Lankford and Phoebe Palmer. Eventually this led to “come-outism” and the development of various Holiness denominations. The two-step view of the spiritual life, one work of grace for salvation and a second for sanctification prepared the way for Pentecostalism.

The History of Pentecostalism	
Former Rain Movement	Latter Rain Movement
Acts 2	1886
The First Century	The Twentieth Century

The History of Classical Pentecostalism				
Beginnings	Growth and Controversy	Consolidation and Prosperity		
1901	1906	1932		
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- a) Parham Topeka and Bethel Bible Institute.  
 Charles Fox Parham (1873–1929), born in Muscatine, Iowa, into a family of Methodist tradition. He was converted at 13 (1886) in a Congregational church and became a lay preacher. As a child he

had suffered from a fever that left him an invalid. His eventual partial healing he attributed to God.

In his teens he was attracted to the National Holiness Movement. He became an independent Holiness preacher and healer. He came in contact with Benjamin Irwin and the Fire Baptized Holiness Church, where he added a third work, baptism by fire.

In 1898 he moved to Topeka, Kansas and started the Divine Healing Mission and by 1899 had several followers. In the fall of 1900 he established a school and leased a large Victorian mansion, "Stone's Folly", because the builder failed to count the cost.

The Bethel Bible and Missionary Training school had one teacher and 40 students. By this time, he was teaching that the sign of the baptism by the Holy Spirit was to be signified by speaking in tongues. At this point they believed "tongues" were human languages that would aid in missionary work.

At this point he was teaching three works of grace: saved, sanctified, and baptized. He also emphasized healing and premillennialism.

By the end of the year, he was teaching that tongues was the necessary evidence of the baptism of the Holy Spirit, though none had yet experienced it.

The students, Parham, and his family met on New Year's Day. There were 115 present. That evening at 7:00 Agnes N. Ozman, who later became a pastor in the Fire-Baptized Holiness Church spoke in tongues.

Parham claimed she spoke in Chinese and was unable to speak English for three days. She even wrote in Chinese.

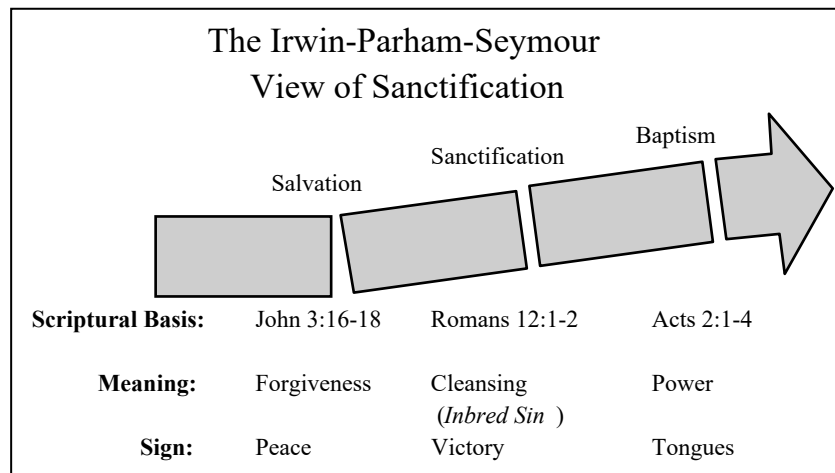
Of course, later, it was determined that it was not Chinese. Others claimed they were speaking Zulu. Twelve in all spoke in glossolalia. One of them claimed she saw tongues of fire over their heads. Initially, it was believed that tongues were known languages, but after realizing they weren't they changed to saying they were the tongues of angels. The Topeka newspapers investigated and called it "strange gibberish."

Parham, himself, did not speak in tongues at that time, it came later.

The significant and distinctive element was that they were praying for the baptism of the Holy Ghost when the “tongues” broke out.

Following the time in Houston, Parham was arrested while conducting meetings in San Antonio. The charges were homosexuality, but were soon dropped. This forever stained his reputation. There was tremendous controversy. To this day there is uncertainty about the validity of the charges.

Unfortunately, many early Pentecostal leaders were involved in morals charges which damaged the movement. Parham was denounced. Parham denounced Seymour on the same charges. And for those reasons they were both ignored by many historians.



- b) Houston and William J. Seymour.  
For the next few years Parham travelled and conducted meetings in Kansas and Missouri. In the early spring of 1904 word came to Houston about the Latter Rain falling upon a congregation in Orchard, Texas, just west of Houston. After investigation a group in Houston invited Parham to speak. At a Holiness church in Houston, they began speaking in tongues, this was the first Holiness in Texas to become Pentecostal. Following this, Parham and his associates held meetings in Richmond, Katy, Alvin, Angleton, Needville, Crosby, and Galveston.

Parham rented a house at 503 Rusk Street in downtown Houston, where currently there is Tranquility Park in the midst of the theater district and across from city hall.

William J. Seymour was a black Baptist preacher from Louisiana who had come to the Holiness movement and held to a second-blessing sanctification. He sat in the hallway. Vinson Synan, Frank



Bartleman, and others described him as having one eye. Alma White saw him as “simply satanic” even when he prayed.

Claims were made that 20 Chinese dialects were spoken, others claimed Latin classics were quoted or African languages. None of this was validated.

- c) The revival at Azusa Street, Los Angeles.  
Seymour was invited to a Negro Holiness mission in Los Angeles that met in the area of Azusa Street. He moved there and began his ministry, stopping along the way at various Holiness churches to have meetings.

When he arrived he began work at a small Holiness Negro mission on Santa Fe Street. He caused a disruption because no one there had heard of the latest Pentecostal developments in the Holiness Movement. And Seymour himself had never spoken in tongues. They locked him out.

He then moved to a home on Bonnie Brae street and conducted meetings in the home. Two workers, both blacks, arrived from Houston. Both had received the baptism of the Holy Ghost and spoken in tongues. They laid hands on those on Bonnie Brae Street and the Holy Ghost fell on them.

The resultant enthusiasm and excitement led to Seymour receiving the baptism three days later.

From there he moved to a meeting area on Azusa Street located nearby in an industrial area of mixed cultures. On April 19 Seymour moved there and began meetings there along with those on Bonnie Brae. Seymour then prophesied of a great destruction on Los Angeles would come. However, it did not come to LA, but a day before the prophesied destruction, the great earthquake hit San Francisco.

Pentecostals were also very focused on prophecy and the return of Christ. They interpreted the earthquake as a divine warning in fulfillment of Seymour’s prophecy.

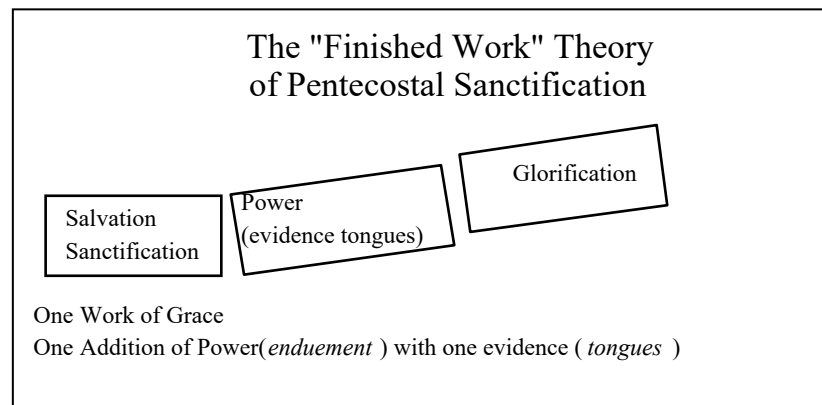
All of this seemed to validate their claims of a Latter Rain of the gifts and the revival broke out. Word travelled all over the world, and Holiness groups and others travelled to LA to investigate. This led to the rapid transport of the new Pentecostal theology to the rest of the world.

The Azusa revivals lasted for three years (1906–1909).

- d) The Finished Work Controversy and the Assemblies of God (1914).  
Among several other theological controversies (including that of the Oneness Pentecostals who denied the Trinity), one of the works involved the conflict over the second work of grace.

On one hand, there were those who rejected the eradication of inbred sin in the second work of grace. These were usually of a Baptist background who understood that sanctification came at conversion. They held to a second work of grace that was a baptism for power with tongues validating, but denied a second work. They reduced to two steps: saving and baptism.

Result: two-steppers and three-steppers. Synan says the movement was split in half over this.



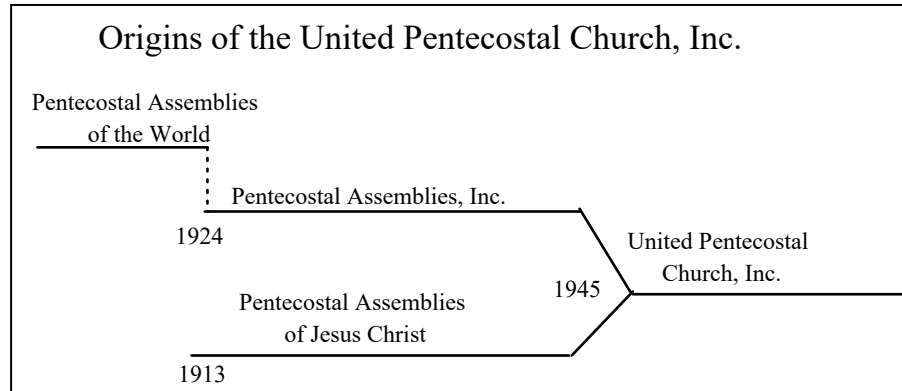
- e) The Unitarian — Jesus-Only Controversy (1916).  
In April 1913 there was a “worldwide” Pentecostal Camp meeting near Los Angeles. The main speaker was a Mrs. W. B. Woodworth Etter. Outside of the tent a Canadian speaker, R. E. McAlister was conducting baptisms and said that the apostles only baptized in the name of Jesus. One of the listeners was John Scheppe, a German immigrant who went home and prayed all night and had a revelation that all the power was in the name of Jesus.

Another attendee, Frank J. Ewart, a native Australian by way of Canada, spent a year formulating the new theology.

By January 1915, this new “Jesus Only” theology was sweeping the country. This also led to a controversy in the newly formed Assemblies of God.

Eventually this led to a division and the formation of “Jesus Only” groups: The Pentecostal Assemblies of the World, Inc., The United Pentecostal Church, and various smaller “Oneness” groups. The

Apostolic Overcoming Holy Church of God, the Church of Our Lord Jesus Christ of the Apostolic Faith, The Associated Brotherhood of Christians (1933), The Church of Jehovah (1918), The Full Salvation Union (1934), The Apostolic Church (1945), and the International Ministerial Association (1954).



f) The consolidation and progress of Classical Pentecostals (1940s).

