
I. The Roots of Modern Pentecostalism
   A. Biblical basis: Acts 2:1-17 – “...in the last days, I will pour out my Spirit on all people...”; I Cor. 12:8-10, 28; I Cor. 13:1-8; I Cor. 14:6, 26-27; Rom. 12:6-7; Eph. 4:11.
   C. Why demonstrative spiritual gifts like tongues were discouraged:
      1. Early church - Charismata – gifts of the Spirit were part of early church, but as church became more formal, spiritual ecstatic gifts were discouraged on the basis that the biblical canon was sufficient and because ecstatic prophetic authority posed a threat to episcopal authority
         a. 2nd c. Montanism – called heretics because they prophesied and believed the Spirit continued to speak; however, they said their prophetic utterances were equal to scripture.
         b. St. Augustine said that tongues was a fit sign of the Spirit in the church’s beginning which had passed away and that we should no longer expect them.
      2. By year 1000 AD – Rituale Romanum of the Roman Catholic Church defined glossolalia (speaking in tongues) as evidence of demon possession.
      3. Luther said that tongues were a sign of the early church, but were not necessary now (I Cor. 14:22 – tongues a sign for unbelievers).
   D. British Methodist preachers began to pray for latter day rain (Joel 2:23) n mid 1800s – Charles Spurgeon; some experience short events of parishioner’s speaking in tongues (Edward Irving, Presbyterian minister in London).
   E. Asa Mahan, president of Oberlin College wrote in 1870 that the second blessing was the “baptism in the Holy Spirit” and its effect was power from on high as well as inner cleansing. By 1900, holiness language had fully adopted the word “pentecostal.”

II. The Birth of 20th Century Pentecostalism
   A. January 1, 1901 – Agnes Ozman, a student at Charles Parham’s Bethel Bible School in Topeka, Kansas spoke in tongues (Chinese), followed by others also speaking in foreign languages.
   B. 1905 – William Seymour, a black preacher, studied at Parham’s Bible School in Houston, and began to pray for the tongues experience.
C. 1906 – Seymour preached revival meetings at a Black Holiness church in Los Angeles on Azusa Street where signs and wonders were manifest. Holiness evangelist, Frank Bartleman reported on the Pentecostal experiences there.

1. Critics – Phineas Bresee of the Pentecostal Church of the Nazarene said it was insignificant, and Alma White of the Pillar of Fire Church said it was satanic. Other critics – H. A. Ironsides, R. A. Torrey, G. Campbell Morgan who said it was the “last vomit of Satan.”

2. Visitors to Azusa Street experienced “baptism with the Holy Spirit” with the evidence of speaking in tongues and took the experience back to their churches across the U.S. and Canada. Simultaneous experiences occurred elsewhere around the world. Divisions in churches over the issue of tongues, resulted in new denominations. Some Pentecostal denominations developed as congregations merged (i.e. Assemblies of God, Church of God in Christ, Church of God [Cleveland, TN], Pentecostal Holiness Church, Foursquare).

3. Early criticisms on basis of: theology, lower class status of Pentecostals, immorality, mental instability, indicative of criminal mind, hypnotism.

III. Neo-Pentecostalism or the Charismatic Movement (1960s)

A. Charismatic movement – when individuals in mainstream denominations began to experience ecstatic gifts such as tongues but remained within their churches.

B. Prior to Charismatic movement, in 1940s ff attitudes began to change towards Pentecostals as they grew, entered middle class, and the mainstreaming of Pentecostal organizations like Full Gospel Businessmen led by Demos Shakarian.

C. The birth of Neo-pentecostalism/Charismatic movement – Episcopal minister Dennis Bennett of St. Mark's Episcopal Church in Van Nuys, CA began to seek “baptism of the Holy Spirit” in 1959 and began to speak in tongues during his 9 a.m. private prayer time. He shared his experience with his congregation and was asked to resign. Similar experiences began to occur among Lutherans, Episcopalians, Presbyterians, and Methodists and eventually Catholics.

D. By mid-1980s, third group of people arose – those among mainstream denominations who rejected label “Pentecostal” or “charismatic” but supported the gifts.
IV. Pentecostal Theology

1. Three works of grace: based on Wesleyan doctrine of sanctification and viewed by some Pentecostals as three distinct experiences: Conversion, entire sanctification, and baptism in the Holy Spirit empowering the believer for witness and service, evidenced by speaking in tongues (forgiveness, cleansing, empowering).

2. Two works of grace: some Pentecostals recognize a “finished work” followed by a process of gradual sanctification that involves conversion and baptism in the Holy Spirit.

3. Oneness or “Jesus Only” Pentecostals – emphasize the Holy Spirit, rejecting the doctrine of the Trinity.

4. Five fold theological pattern of Pentecostals identified by Donald Dayton – conversion, entire sanctification (three works of grace), divine healing by faith, and Jesus’ second coming.


For Further Reading: