

Timeline to the Trilogy:

Pentecost to the Present: The Holy Spirit's Enduring Work in the Church

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0–100 AD

Jesus' (c. 1–33) birth ushered in the Messianic/Pentecostal Age. After being baptized by water and by the Spirit, he spoke of new wine (the Holy Spirit) being poured into new wineskins (his church). Following his death, burial, and resurrection, he commissioned his disciples to go into all the world and preach the gospel with signs following. This included casting out demons, speaking with new tongues, receiving divine protection, and healing the sick. But first he instructed them to wait in Jerusalem until they received the promised gift of the Holy Spirit. Forty days after his resurrection, he ascended to heaven.¹

The Holy Spirit arrived on the day of Pentecost (c. 33) ten days after Christ's ascension and filled all 120 disciples as miraculous signs and wonders were manifested—a rushing mighty wind, apparitional tongues of fire, speaking in tongues, euphoria, and prophecy followed by gifts of healings and mass conversions. Peter declared the promise was not only for them and their children but also for all who are afar off and for as many as the Lord our God shall call. The Holy Spirit then fell in Caesarea as at Jerusalem and in Samaria upon all on whom the apostles lay their hands, and they also spoke in tongues and prophesied.²

Saul of Tarsus (c. 5–67), the church's most feared persecutor, was miraculously converted and filled with the Holy Spirit, becoming the apostle Paul—the church's most ardent defender. He laid hands on disciples to receive the Holy Spirit, who in turn spoke in tongues and prophesied. He also established a chain of churches along the Mediterranean as the Spirit's abiding presence continued among Jews and Gentiles in Rome, Corinth, Galatia, Ephesus, Thessalonica, Judea, and beyond.³

The Twelve Apostles and others, in obedience to Christ's command, left Jerusalem and began preaching the gospel with signs following throughout the known world—Asia, Africa, Europe, and the Middle East—resulting in rapid church expansion. Pliny the Younger reported to Emperor Trajan in 112, "The heathen gods are almost forsaken and the Christians are everywhere a multitude."⁴

Clement, Bishop of Rome and a disciple of Paul, declared to the churches c. 96, "A full outpouring of the Holy Spirit is upon you all."⁵

The *Didache* (c. 80–120), believed to represent the teachings of the Twelve, provided specific instructions on the proper usage of spiritual gifts and how to distinguish true and false prophets, which were apparently numerous.

101–200

The Early Church Fathers failed to distinguish between the apostolic age and any other age, declaring that the Holy Spirit was experienced in full measure in their day. The gifts of the Spirit were considered so vitally important to the life of the church that some of those who rejected the Holy Spirit and his gifts were excommunicated as heretics.⁶

Ignatius, Bishop of Antioch and a disciple of John, recorded c. 107 that the churches operated in “every kind of gift” and “is deficient in no gift.”⁷

Justin Martyr (c. 100–165), one of the greatest defenders of early Christianity, described church initiation as “baptism in the Holy Spirit,” stating that the prophetic gifts remained present in his day and that both men and women possessed gifts of the Spirit, including healing the sick and casting out demons.⁸

Irenaeus (c. 130–202), a disciple of Polycarp (and indirectly of John) and perhaps the most influential of all the early church fathers, said, “It is impossible to number the gifts which the church throughout the world has received from God. . . . We do also hear many brethren in the church who possess prophetic gifts and who through the Spirit speak with all kinds of tongues.”⁹

Clement of Alexandria (c. 150–215), the first Christian scholar and apostle to the intellectual world, asserted that early signs and wonders were common also among ordinary Christians—orphans, widows, and men, both young and old.¹⁰

The *Shepherd of Hermas* (c. 150) further expanded on the *Didache* as a guidebook on spiritual gifts. The book was so widely accepted in the churches, both East and West, that many early church fathers considered it a part of the New Testament Canon. It is included in the Codex Sinaiticus (Sinai Bible).

Montanus, recognizing the growing threat of institutionalism in the church, began the church’s first charismatic renewal (c. 150), calling for a higher standard, a greater discipline, and a sharper separation between the church and the world. Called “New Prophecy” or “Montanists,” his followers believed the fullness of the Spirit, including prophetic gifts, had been reserved for their day and would soon usher in the return of Christ. The movement quickly spread through Asia Minor into North Africa and Europe, thriving well into the fifth century and underground until 880 despite rejection and severe persecution by the church.

Tertullian of Carthage (c. 160–225), the father of Latin Christianity and founder of Western theology, described water baptism as a being “made clean and made ready for the Spirit” and the laying-on-of-hands portion of baptism as an “inviting or welcoming of the Holy Spirit.” He joined the Montanists after 206, pastored his own Montanist church, and wrote several major works defending ecstatic prophecies, all of which have since been lost or destroyed.¹¹

Gnosticism, another extremely popular Christian movement developing in the second century, shunned the material world, embraced the spiritual world, and understood baptism as receiving

the Holy Spirit. Indeed, according to one of their own gospels, anyone who was baptized without receiving the Holy Spirit was considered merely borrowing the name “Christian” at interest. The gift of tongues and interpretation—both spoken and written—was common among them.¹²

201–300

Hippolytus of Rome (c. 170–235), a disciple of Irenaeus and the most important theologian of the third century, became the first antipope, forming his own schismatic group as a rival bishop of Rome. In his *Apostolic Tradition*, he declared that the Holy Spirit comes on believers at baptism and through the laying on of hands and that there is no need to lay hands on a lay person who has already manifest a gift of healing.¹³

Novatian (c. 200–258), probably a disciple of Hippolytus and first Roman theologian to write in Latin, emerged as a second antipope, teaching a much stricter form of penance for baptized Christians who had denied the faith or sacrificed to pagan gods. He also documented widespread usage of spiritual gifts, including tongues, prophecy, healing, and miracles. Though he was martyred in 258, Novatianism continued to spread, lasting until the seventh century.¹⁴

Cyprian, Bishop of Carthage (c. 200–258), stated that the Holy Spirit comes upon believers at the precise moment of anointing with oil after baptism through prayer and the laying on of hands. He also spoke of children in his day who were filled with the Holy Spirit, saw visions, and operated in prophetic gifts.¹⁵

Origen (c. 185–254), the great Alexandrian scholar and teacher accredited with preserving the Scriptures and historical foundations of the Christian faith, spoke of “the rain of the divine gifts,” “the vestiges and traces” of which “continue to manifest themselves in the churches” in his day. Origen was the first systematic theologian to teach and write extensively on the gifts of the Spirit, including speaking in tongues, which clearly existed in his day. He also linked praying in tongues to praying in the Spirit, which he believed to be especially beneficial.¹⁶

Gregory Thaumaturgus (“the Wonderworker”) (c. 213–270), a student of Origen, performed many miracles, prophecies, healings, and exorcisms, including causing a river to change course and a lake to dry up. There were reportedly only seventeen Christians in Neocaesarea when he began his ministry as bishop and only seventeen who were *not* Christians when he died.¹⁷

Celsus, an early pagan critic, spoke of certain prophets who “pretend to be moved as if giving some oracular utterance” and who sometimes added to those “incomprehensible, incoherent, and utterly obscure utterances the meaning of which no intelligible person could discover”—probably referring to the widespread usage of prophecy and tongues in the early church.¹⁸

Mass conversion of European “barbarian” tribes began in Roman times through miracle-working priests, laymen, and missionary monks. A multitude of mixed nations passing over from Eastern Europe into Asia were converted in the third century as priests taken captive by them healed their sick and cast out demons.¹⁹

301–400

Emperor Constantine attributed his military successes to the God of the Christians and reunited the Roman Empire in 320 under a new Christian-friendly banner, opening the door to religious tolerance, unhindered preaching of the gospel, mass conversion, and worldwide evangelism. Unfortunately, by 380, the once persecuted church had become an imperial state-run church.

Eusebius (c. 263–339), the church’s first great historian and court theologian to Emperor Constantine, spoke of the Holy Spirit as the “River of God” that inundated and made the land “drunk . . . with the gifts of the Holy Spirit” and of the Montanists who, in a state of frenzy and ecstasy, “babble and utter strange things”—again alluding to the widespread use of tongues and prophecy.²⁰

Athanasius, Bishop of Alexandria, (c. 297–373) in his *Life of Antony* of Egypt, popularized the monastic lifestyle, sparking yet another charismatic movement. Antony’s reputation for holy living combined with his powerful prayer life, supernatural ability to know and discern things, ability to heal bodily ailments, cast out evil spirits, and attract a large company of followers eventually spread throughout the empire. He wrote, “We ought not to doubt whether such marvels were wrought by the hand of man.” Virtually every major church leader during this time either supported monasticism or became a monk.²¹

Pachomius “the Great” (c. 292–346) established the first monastery, and a full-scale charismatic renewal soon emerged from the Egyptian deserts, which became training grounds for holy men and women to be trained in the use of spiritual gifts. As reports of miracles, healings, exorcisms, and divine protection became commonplace, Pachomius himself was able to speak in unknown languages when the need arose. The movement quickly spread into Palestine, Judea, Syria, North Africa, and Western Europe.²²

Hilarion (291–371), after visiting Antony of Egypt in the desert while still a teenager, spent the rest of his life in the wilderness of Palestine, where he became equally famous for a devoted life of power and prayer that included healings, miracles, and the training of others.²³

Macarius of Egypt (c. 300–391) began his ascetic career early in life by modeling a life of prayer, virtue, and wisdom that included miraculous healings, exorcisms, future forecasts, divine transportations, and raising the dead.²⁴

Pseudo-Macarius is a collection of homilies and other writings on “extraordinary gifts” often attributed to Macarius of Egypt. It communicates a daily anticipation of the miraculous, a dependency on divine gifts to overcome demonic forces, a deep awareness of the effects of sin, and the belief that a perfect, ascetic lifestyle is attainable. The writings have remained popular among charismatic groups throughout history.²⁵

Hilary, Bishop of Poitiers (c. 300–368), after being exiled to Phrygia became a great source of Eastern teachings in the West, writing: “After the water-bath, the Holy Spirit rushes upon us from the gate of heaven that we might bathe in the anointing of the heavenly glory.” He also declared the church of his day was “inundated with the gifts of the Spirit,” and “among us there is no one who, from time to time, does not feel the gift of the grace of the Spirit.”²⁶

Martin of Tours (c. 316–397), a disciple of Hilary of Poitiers, had such a gift for accomplishing cures that scarcely any sick person who came to him for assistance was not instantly restored to

health. Threads plucked from his garments also produced frequent miracles. Martin was also known to have raised the dead and conducted mass conversions.²⁷

Cyril of Jerusalem (c. 313–386), another early distinguished theologian, described baptism in the Holy Spirit as a granting of “gifts of every kind” and affirmed, “We have seen [the Spirit’s] power exercised throughout the world.”²⁸

Basil of Caesarea (c. 329–379), a disciple of Gregory “the Wonderworker,” along with his younger brother Gregory of Nyssa (c. 335–395), was among the Cappadocian Fathers representing early Eastern Orthodox views. He was said to understand the work of the Holy Spirit perhaps better than anyone in the ancient world. He wrote, “The Spirit is present in prophecy, healings, and other wonderful works, all of which are still to be found.”²⁹

Gregory of Nazianzus (c. 329–390), Archbishop of Constantinople and the other of the three Cappadocian Fathers, clearly distinguished baptism in the Holy Spirit as a “separate” and subsequent “gift” from water baptism. His sermon *On the Holy Spirit* delivered in Constantinople on the eve of the Second Ecumenical Council is considered by some scholars the greatest of all sermons on the Holy Spirit.³⁰

Ambrose, Bishop of Milan (c. 340–397), after studying the writings of the great Eastern teachers—Origen, Athanasius, Basil, and Didymus the Blind—became one of the first Western authors to offer a separate treatise on the Holy Spirit affirming that all spiritual gifts—including healing and tongues—were present in his day and part of the normal Christian experience.³¹

The Messalians (or Euchites) “praying people” began near Edessa (c. 360) and quickly spread throughout Asia Minor. Though eventually condemned, they survived until the ninth century, later reappearing in the form of other dualist sects. They rejected all church sacraments in favor of an ascetic lifestyle of prayer achieved through a fiery baptism in the Holy Spirit that sometimes involved visible apparitional flames. They also operated in prophetic gifts, including visions, prophecy, discerning of demons, reading the hearts of others, and sometimes even dancing to trample afoot the evil spirits that appeared to them.³²

The Caucasian Iberians were converted in the fourth century when a Christian woman taken captive by them healed a mother’s son and a governor’s wife, leading to the conversion of their king and queen. Some believe there is an ethnic connection between them and the Iberians of the Iberian Peninsula (Spain and Portugal).³³

401–500

John Chrysostom (c. 349–407), Archbishop of Constantinople, from his vantage point in the state-run churches lamented that the churches of his day were no different from that of the marketplace or theater and bemoaned how a church once so rich in spiritual gifts could fall from her prosperous days to a state where spiritual gifts were reduced to a mere “token” form. Embarrassed, he clumsily made excuses, stating that spiritual gifts may no longer be necessary “now that the faith has spread all over the world.”³⁴

Jerome (c. 347–420), the great Latin theologian and historian, recorded numerous miracles of healings and deliverance in the life of Hilarion, saying, “Time would fail me if I wished to relate all the miracles which were wrought by him.” He also documented numerous current signs and wonders, including healings, miracles, and exorcisms. He described farmers, little children, Christian sailors, and boatmen in his day who prayed the jubilation—a form of preconceptual prayer and singing similar to modern-day praying or singing in tongues. Many early fathers believed this to be a continuation of tongues, spiritual singing, and improvised worship carried from its scriptural and apostolic tradition.³⁵

Augustine of Hippo (354–430), the most influential of all church fathers of this period and one of the greatest theologians, teachers, and fathers of the ancient church, like Chrysostom, believed tongues were a sign “adapted to the time” that passed away and that the Spirit’s presence was no longer given by miracles but by love. But after personally witnessing an abundance of supernatural healings in his own district and in his own church, he wrote, “Even now, therefore, miracles are wrought, the same God who wrought those we read of still performing them, by whom He will and as He will,” and stated if such records could be collected, “they would fill many volumes.” He also spoke of jubilation, which he described as unpremeditated, incoherent singing. While on his deathbed, he laid hands on a sick man, who departed from his presence healed.³⁶

Patrick (c. 389–461) was a sixteen-year-old Christian boy in Roman Britain who was captured by Scots-Irish Celts and taken to Ireland as their slave. There he fasted and prayed daily before receiving a series of visions and prophecies that enabled him to miraculously escape and return to Britain. After being appointed bishop, he received a vision and prophecy in which many letters representing the “Voice of the Irish” seemed to cry out to him at once, saying, “We appeal to you, holy servant boy, to come and walk among us.” Soon Patrick returned to Ireland—no longer as a slave but as a missionary preaching, baptizing thousands, ordaining priests, and converting many who likewise became missionaries to Scotland, Ireland, Britain, and continental Europe.³⁷

The Life of St. Germanus (c. 480) tells of a time in Roman Britain when soldiers facing overwhelming odds against pagan tribes were baptized into the Christian Church before battle. Still wet with baptismal waters, many began dropping their arms and placing their faith in God. As the pagans observed this, they began gloating over what they perceived would be an easy victory. St. Germanus then gave out a war-call—the jubilation to defeat the enemy like the Israelites at Jericho. As the soldiers sang the alleluia three times and began to jubilate in one accord, the pagans dropped their arms and fled across the river.³⁸

501–1000

The Early Middle Ages began after the Fall of Rome (476) as documentation became scarce, and various “barbaric” tribes began fighting for European land rights and ultimately converted to Christianity through miracle-working missionary monks. As most of the old Eastern Empire fell under Islamic rule, most of the old Western Empire eventually fell under the domination of Charlemagne (c. 742–814) and the Franks, who envisioned a Christian West.

Clovis I (c. 466–511), King of the Franks and married to Clotilde, a Christian princess, became the first Germanic king of significance to convert to Christianity when he cried out to God in battle. Immediately upon victory, the king and all his people renounced their German gods and three thousand soldiers followed him into baptism. After making Paris his capital, France, “the country of the Franks,” became the “eldest daughter of the Church.”³⁹

Benedict of Nursia (c. 480–543) built the first monasteries after the Fall of Rome, adding a new dimension of freedom, discipline, communal living, and charismatic faith with his “Rule of Benedict.” Soon Benedictine monasteries were popping up all over Western Europe, complete with fields, shops, schools, hospitals, and libraries, as Benedict himself became renowned for his power in prayer and ability to facilitate miracles, cure the sick, raise the dead, and cast out demons.⁴⁰

Mar Abba “the Great” (c. 485–552), Patriarch of the Church of the East, reorganized and strengthened the Assyrian Church of the East, igniting a spiritual and monastic revival despite a series of wars between the Persian and Byzantine Empires and the resulting persecutions against Christians. The Eastern Church’s missionary zeal remains perhaps unparalleled in history as they spread through India, central Asia, and China with some 70 million adherents. By the late fourteenth century, however, the Assyrian Church was systematically massacred by Islamic Turko-Mongols and reduced to a mere remnant of Aramaic-speaking people in Upper Mesopotamia (modern-day Iraq) where they again faced extermination at the hand of ISIS.⁴¹

Jacob Baradaeus (c. 500–578) was appointed a missionary bishop in Edessa and organized the West Syrian Jacobite Church, planting a trail of churches across Asia to India, ordaining some 100,000 clergy members, and sending lay evangelists throughout Asia, resulting in rapid expansion of the Syriac Orthodox Church.⁴²

Abraham of Kaskar (c. 503–588) led a monastic revival in the East, founding sixty monasteries throughout the Persian Empire with special concern for physical and spiritual needs. The movement quickly spread across Asia into Yemen, South India, Sri Lanka, Uzbekistan, and China despite heavy persecution.⁴³

Columba of Iona (521–597) attended a monastic school founded by a follower of St. Patrick and became one of “Twelve Apostles of Ireland.” Forced into exile after a bloody squabble over rights to a biblical manuscript, he chose the tiny island of Iona off the coast of Scotland, where he vowed to convert as many as had been killed in the squabble. After establishing a monastery, his goal was greatly exceeded as he spread the gospel throughout all Scotland and Northern England. Many miracles were reported, including diseases healed, malignant spirits expelled, wild beasts and great tempests subdued, a child raised to life, the future of many foretold, and water turned into wine.⁴⁴

Pope Gregory I (c. 540–604) bridged the gap between the ancient and medieval worlds by reminding Christians that the same miracles displayed in ancient and biblical times were to be anticipated in everyday life in their time. He insisted that miracles remained necessary for the conversion of pagans and heretics as well as for the strengthening of the faithful, saying, “Now, generally, we see holy men do wonderful things, perform many miracles, cleanse lepers, cast

out demons, dispel bodily sicknesses by touch, [and] predict things to come by the spirit of prophecy.”⁴⁵

Gregory of Tours (c. 538–598), bishop and historian, documented many contemporary miracles, healings, and exorcisms among the Franks.

Augustine, Archbishop of Canterbury (c. 533–604), was commissioned by Pope Gregory I to convert the Anglo-Saxons in 596. Pope Gregory wrote, “[Augustine] and those that have been sent with him are resplendent with such great miracles in the said nation that they seem to imitate the powers of the apostles in the signs which they display.” He later commended Augustine, saying, “The English by outward miracles are drawn to inward grace” and accredited Augustine with receiving “the gift of working of miracles” but cautioned him not to be “puffed up by the number of them.”⁴⁶

Cuthbert (c. 634–687) withdrew to prayer on the inner Farne Island off the coast of Northern England before being elected bishop of Lindisfarne in 685 and gaining a reputation as “Britain’s Wonderworker.” Cuthbert healed various sick folks given up by doctors with water, oil, hallowed bread, or laying on of hands. He also commanded evil spirits to leave, predicted cures, dissipated fires, quelled storms and tempests, and turned water into wine. The Venerable Bede (672–735), known as the “Father of English History,” mentioned great numbers being drawn to Cuthbert by his miracles as he chronicled the continued miracles among the Celtic churches in the British Isles in the seventh and eighth centuries.⁴⁷

The Paulicians, another radical dualist sect, began in Armenia in 660. Believing they were called to restore the pure Christianity of the apostle Paul, a succession of leaders was raised up with adopted names of Paul’s companions. These leaders were eventually arrested, tried for heresy, and executed. One hundred thousand were killed at the hand of Byzantine Empress Theodora in 835, while many who remained move to the Balkans and later merged with another dualist sect—the Bogomils. They were strict New Testament believers who rejected all church sacraments and believed every person was born with a personal demon that could only be expelled through Spirit baptism. Those who were baptized became “living organs” of the Spirit known as “paracletes” or “christs” complete with power to shun temptation and preach the gospel.

Boniface (c. 675–754) devoted himself to a monastic lifestyle in Devonshire, England, and served as a missionary to Frisia (the Netherlands) before traveling to Rome, where Pope Gregory II named him “Boniface” and appointed him as missionary bishop to Germania. When Boniface reached Germany, he marched into the sacred forest of Thor (the god of thunder), walked up to their famous ancient oak tree shrine, and started chopping it down. While he was chopping, a mighty wind of God reportedly blew the ancient tree over as the people watched in awe. When the god of thunder did not strike him dead, they immediately converted to Christianity. From there, Boniface won masses of Germans to Christ, organized them into districts, and left a legacy of churches behind, earning him the title “Apostle of Germany”.

Sergius Tychicus (c. 771–835) was perhaps the greatest of all the Paulician leaders—both spiritually and militarily—and one of the most prolific missionaries of all time. Sergius reportedly traveled untiringly throughout Asia Minor, converting monks, nuns, priests, children, and

laypeople alike. Though he was known even by his adversaries as a man of utmost sincerity and high moral integrity, he was accused of inordinately exalting himself for calling himself a “paraclete” and was martyred. Several years later, 100,000 of his followers were martyred.

Ansgar, “Apostle of the North” (801–865), experienced many visions and dreams, creating in him a desire to become a monastic missionary to the “remotest peoples” and “islands” to the north. After early missions in northern Continental Europe, he finally received an invitation from the King of Sweden. One biographer wrote of his missionary work there: “It is impossible to count the number of those who were healed by his prayers and by his anointing. For according to the statements made by many persons, sick people came eagerly to him, not only from his own district, but from great distances, demanding healing from him. He, however, preferred this to be kept quiet rather than noised abroad.”⁴⁸

The Bogomils, another dualist sect, were launched in Bulgaria during the reign of Czar Peter I (927–969) by a priest named Bogomil. Described as both “ancient” and “newly-appeared,” the Bogomils bore many similarities to the Messalians and Paulicians but with fresh convictions—like being superstitious and fearful of demons, rejecting marriage, and shunning children. Nevertheless, they become zealous missionaries, traveling everywhere healing the sick, casting out demons, propagating their teachings, influencing nations, and spreading rapidly in the Balkans, Asia Minor, Italy, and France despite great persecution. By the thirteenth century, they survived only in Bosnia, where they became the national religion. By the fifteenth century, they were forced into Herzegovina, where they were ultimately destroyed by Muslim Turks.

1001–1300

The High Middle Ages, despite the Crusades (1095–1291), was a time of relative peace in Europe—a time for building great cathedrals, for great intellectual ferment, and for great spiritual revivals.

The Roman Ritual (c. 1000) declared glossolalia to be reliable evidence of demon possession as the Western Church took a dual position on speaking in tongues. Though signs and wonders—including tongues—were listed as evidence of piety, supporting elevation to saintly status, and all biblical gifts continued to be accepted as sacramental church rituals to be performed only by the clergy, any layman who spoke in tongues could be accused of witchcraft or demon possession.

Symeon, the New Theologian (949–1022) freely taught and shared from his own spiritual and mystical experiences with his students and fellow monks in Constantinople and was eventually forced into exile. Insisting the most dangerous heresy of all was to suggest that it’s impossible to possess the same fullness of mystical graces as the early church, Symeon believed every person should have a direct, personal experience with God that began with Spirit baptism, which he considered to be the gateway to a greater awareness of God’s Spirit and presence as in the days of the apostles. According to Symeon, numerous signs accompanied Spirit baptism—tears, remorse, power to live a Christian life, fruit, various ascetic virtues, and gifts, including wisdom, knowledge, prophecy, healing, and tongues-speech—all of which he claimed to have.⁴⁹

The East-West Schism began in 1054 when Pope Leo IX dispatched Cardinal Humbert to Constantinople to reason with Michael Cerularius, patriarch of Constantinople, who in response to churches in the West requiring Greeks to conform to the Latin creed demanded that Latin churches in the East adopt the Orthodox creed. When Cerularius refused to talk, Humbert excommunicated him from the Latin Church, and Cerularius in turn excommunicated Humbert from the Orthodox Church. The schism was deeply rooted in the “filioque” controversy (c. 589) which took place when someone from the West amended the Nicene Creed to read, “The Holy Spirit . . . proceeds from the Father *and from the Son*” (filioque in Latin). According to Orthodoxy, this subverted the Trinity, destroyed the monarchy of the Father, and reduced the Holy Spirit to a subordinate role, leading to an inadequate understanding of the person and work of the Holy Spirit. Today there are an estimated 225–300 million Orthodox Christians worldwide with more than 5 million living in the West.⁵⁰

Bernard of Clairvaux (1090–1153), a Western mystic in northeast France, called on Christians to have greater fervor in the Spirit as in the days of Pentecost and called on God to renew his wonders of bygone times, saying, “The Spirit communicates himself for the working of miracles in signs and prodigies and other supernatural operations which he effects by the hands of whomever he pleases.” Believing strongly that everyone should have a personal faith in Jesus, Bernard’s words were said to tremble with tenderness at the mention of Jesus. His Cistercian reforms led to the building of 343 similar monasteries across Europe before his death. Miracles followed his preaching during the Second Crusade as many received sight, hearing, and speech; paralytics recovered; and those with evil spirits were restored to reason—an average of thirty miracles a day. Bernard has been called “a Protestant before there were Protestants.”⁵¹

Malachy (1094–1148), Bishop of Down and Connor and Archbishop of Armagh in Northern Ireland at a time when Viking invaders had left both the church and nation in ruins, successfully restored Christianity and turned the heathen back to God through signs, wonders, and spiritual gifts, which were given to him “without restraint.” This included gifts of discernment and miracles of healing and deliverance. According to Bernard of Clairvaux, Malachy’s friend and contemporary, Malachy even prophesied the place and time of his own death with absolute accuracy.⁵²

Hildegard of Bingen (1098–1179), perhaps the greatest female mystic of the High Middle Ages, began to see visions at age three but did not tell anyone until she was forty-two. After experiencing her own personal Pentecost in which she saw the heavens open and a flaming, brilliant light permeate her mind and heart, she was crowned with divided tongues of fire as at the first Pentecost. She insisted that all who shared in this experience would become virtuous, overflowing with grace, and able to discern good and evil. Believing she was called to proclaim God’s words in the Spirit, she preached numerous missions along Germany’s Rhine, founding two monasteries that soon became revival centers. Famous for her visions, prophecies, healings, miracles, and “concerts” of singing in the Spirit, Hildegard’s prophetic ministry gained the acceptance and approval of popes and peasants alike. Her seventy musical compositions were among the largest repertoires of medieval composers, while many of her hundreds of literary works were written in Latin—a language completely unknown to her.⁵³

The building of Chartres Cathedral in Notre Dame was described as a series of charismatic prayer and healing services as revival swept through Normandy in 1145. Thousands of nobles and commoners alike volunteered to move heavy stone wagons to the cathedral amid trumpets and banners. As priests encouraged the workers to repent and seek mercy, the people broke forth into charismatic prayer and songs of jubilation. Many were so overcome with God's presence they fell to the ground with outstretched arms. Innumerable healings accompanied the prayer and work. Sometimes work stopped as the sick were prayed for and those with various diseases rose up from the wagons healed. At night those who were sick were set in groups as the people prayed, sang, cried, and fell prostrate before the altar, imploring the Lord to heal them. After much fervent prayer, the sick leaped up from the wagons as the crippled threw away their crutches, the blind saw, the dumb talked, and those with demons returned to a sound mind. With each healing, a procession of bells was led to the high altar, and nothing but hymns and praise and thanks could be heard.⁵⁴

Joachim of Fiore (c. 1135–1202), an Italian Cistercian abbot, mystic, and perhaps the most important prophetic figure of the High Middle Ages, received visions at a young age and while on a pilgrimage to the Holy Land, which enabled him to understand and know the mysteries of Scripture. Soon his literary works made him famous among popes, kings, queens, and princes, who sought his counsel. Joachim saw history divided into three epochs: 1) the Age of the Father (Old Testament), 2) the Age of the Son (New Testament—AD 1260), and 3) the Age of the Holy Spirit (AD 1260—the return of Christ). The Third Age would be characterized by complete freedom to preach the gospel, perfect knowledge, and direct contact with God as the church hierarchy would become obsolete and the institutional church transformed into a spiritual church that received directly from the Holy Spirit all spiritual gifts for the good of all and for world evangelism.

The Waldensian Church was launched by Peter Waldo (c. 1140–1218), a wealthy merchant of Lyon, France, who was inspired by a troubadour to sell all his belongings and follow Jesus. After enlisting priests to translate portions of the Bible into French, he began teaching commoners, who likewise went out and taught others. In 1179, Waldo's "Poor Men of Lyons" applied for official sanction from the pope, but being judged as ignorant lay people, their request was denied. Now facing excommunication and persecution, they began the Waldensian Church by searching the New Testament for biblical patterns of life and ministry that included the supernatural ministry of the Holy Spirit. Visions, prophecy, healings, deliverance, miracles, and other supernatural phenomena were common among them. Though a crusade was eventually launched against them, they managed to survive well into the sixteenth century when they welcomed the Protestant Reformation. Remnants exist in Europe and the Americas to this day.⁵⁵

Dominic (1170–1221), a Spanish priest, began a new order of Dominican missionaries and educators whose primary goal was to win back heretical groups by outstripping them in piety and zeal. Reports of miracles surrounded Dominic's life, including raising the dead and the ability to speak supernaturally in German.⁵⁶

The Cathars or Albigensians were a popular dualist sect in the South of France with over a million followers by the early thirteenth century. Like all dualist sects, they believed all spiritual matter was good and all physical matter was evil and rejected all the church sacraments,

replacing them with their *consolamentum*—a type of baptism in the Holy Spirit conferred through the laying on of hands. The *consolamentum* was believed to purge the body of sin and enable them to live pure, ascetic lives filled with all the gifts of the Spirit. But their refusal to accept nothing but God's Word as their authority and nothing but the Holy Spirit as their source of faith made them a major threat to the church, and the pope launched a military crusade against them in 1209. After twenty years of fighting, those who remained were rounded up and brought before the Inquisition, where they were charged with practicing witchcraft for their widespread use of the supernatural, including speaking in tongues, and burned alive.⁵⁷

Francis of Assisi (c. 1181–1226) sold his birthright as the son of a wealthy Italian cloth merchant to follow the teachings of Jesus, walk in his footsteps, and make himself poor by traveling and preaching the gospel with signs following. Francis was described as both a mystic and a man of the Spirit who longed for the presence of God and who was frequently lifted up into ecstasy beyond human understanding. Whenever he became filled or drunk with the Spirit, he was said to burst forth singing in the French tongue—a language unknown to him. He also possessed the spirit of prophecy and worked many signs and wonders, including healing the sick and casting out demons. He founded three new orders for preachers, women, and laypeople. Many early Franciscans became wandering preachers roaming the countryside conducting open-air meetings, getting drunk in the Spirit, and sparking a charismatic revival known as the Alleluia in northern Italy in 1233. Their missions eventually spanned the globe.⁵⁸

The First Nativity was performed outdoors by the Franciscans on Christmas Eve 1223. Men and women reportedly came from all over the region to join the friars in celebration of the wonderful birth of the Savior. A manger scene with crib was made, and large crowds reportedly jubilated all night.

Francis was declared to be a saint by Pope Gregory IX in 1228, as jubilation was again heard in the streets: "Then there raised a clamor among the many people praising God: the earth resounded with their mighty voices, the air was filled with their jubilations, and the ground was moistened with their tears. New songs were sung, and the servants of God jubilated in melody of the Spirit."⁵⁹

Anthony of Padua (1195–1231), a protégé of St. Francis and teacher of Franciscan friars who was known for his forceful preaching and expert knowledge of scripture, reminded his hearers of the day of Pentecost as he preached to them supernaturally in their own native languages. Among the spiritual gifts and miracles recounted from early sources, it was said "his tongue became the pen of the Holy Ghost."⁶⁰

Jacopone da Todi (c. 1230–1306), an Italian friar, mystic, poet, and scholar, joined the Spiritual Franciscans—a group known for its strict adherence to the Franciscan Rule of poverty and spirituality and its public criticism of the church's wealth and luxury. They were declared heretical in 1296. In his poem *Of the Jubilus of the Heart, That Breaks Forth in the Voice*, Jacopone gave a detailed account of medieval jubilation, describing it as childish stammering, shouting, singing, clamoring, senseless chatter, foolishness, sweetness, rapture and fervor—much like modern-day speaking and singing in tongues.⁶¹

Thomas Aquinas (1224–1274), the great medieval Christian theologian, apologist, and rationalist, frequently experienced God’s supernatural presence and charismatic graces, including healing, visions, trances, ecstasy, jubilation, and levitation. Often while in prayer, reflection, or saying the Mass, he was said to fall into a state of ecstasy, where he remained for long periods of time, unaware of those around him—once while in the presence of the King of France! He frequently experienced jubilation, which he described as “inexpressible joy . . . not able to be expressed in words, but even still the voice declares this vast expanse of joy.” In the last year of his life, he remained in a state of ecstasy almost continually for three days, later inferring how theology paled in the presence of God.⁶²

Athanasius I (1230–1310), patriarch of Constantinople, was famous for a lifetime of bringing miracles of healing and deliverance to those who were afflicted, an ability that seemed to extend beyond his life to his gravesite after his death.

Angelus Clarenus (1247–1337), an Italian reformer and leader of the Spiritual Franciscans, was imprisoned for heresy in 1280 and later released as a missionary to Armenia before being allowed to establish his own monastic community in Italy. In addition to various charismatic experiences, he is said to have spoken supernaturally in Greek.⁶³

Gertrude of Helfta (c. 1256–1302) was raised by nuns and received a series of visions by age twenty-six that continued throughout her life—including one of Jesus, who promised to help her lead a more fervent life. She received constant requests for prayer and spiritual advice, and her raptures became so frequent and engaging that she often became impervious to those around her. She received the gift of miracles and prophecy and later explained in writing how she had received them.⁶⁴

Clare of Montefalco (c. 1268–1308), an Italian Augustinian nun, abbess, and lay Franciscan, fell into a state of ecstasy in 1294 that lasted for several weeks. During that time, she received a vision of Jesus and gained a reputation for great wisdom and holiness. In addition to being able to converse supernaturally in French, she was observed praising God and “speaking heavenly words.”⁶⁵

1301–1500

The Late Middle Ages was marked by great difficulties—the Black Death wiped out a third of Europe’s population as local, civil, and regional wars continued to divide Europe into nation states. Meanwhile, heresy, controversy, and the Great Papal Schism set the stage for the Protestant Reformation.

John Ruysbroeck (c. 1293–1381), a Flemish mystic and priest in Brussels, believed his literary works were wrought by the “motion of the Holy Ghost.” He wrote extensively on medieval jubilation, which, like modern-day tongues, he described as “the first and lowest mode whereby God inwardly declares himself in the contemplative life.” He likewise described spiritual inebriation (drunkenness) as “more sensible joy and sweetness than [the] heart can either contain or desire,” which “brings forth many strange gestures. It makes some sing and praise God because of their fullness of joy, and some weep with great tears because of their sweetness

of heart. It makes one restless in all his limbs, so that he must run and jump and dance; and so excites another that he must wave and clap his hands.”⁶⁶

Gregory Palamas (1296–1359), a Greek monk, theologian, and archbishop of Thessalonica, defended the traditions of the Hesychasts—practitioners of a form of Orthodox mystical prayer—against those who proposed a more intellectual approach to God. He insisted that all Christians could become instruments of the Holy Spirit by receiving various gifts of healings, miracles, foreknowledge, irrefutable wisdom, diverse tongues, interpretation of tongues, and the word of instruction—with or without prayer or by the laying on of hands. Christians could also experience a state of ecstasy in prayer in which they received a vision of divine light whereby they were elevated above their natural state into that light—all of which he had personally experienced.⁶⁷

Birgitta of Sweden (1303–1373), the celebrated Scandinavian mystic, saint, and founder of the Bridgettines nuns and monks prophesied about the past, present, and future and about prominent church leaders and royalty. She had a gift to discern between good and evil spirits, knew the secret thoughts and doubts of those present with her and elsewhere, brought deliverance to those possessed with demons, and was known for her many tears, trances, levitations, and for speaking the language of angels.⁶⁸

John Wycliffe (c. 1330–1384), English reformer, lay preacher, translator, and Oxford teacher, removed the medieval barrier between God and man by teaching that priests and laymen had an equal place in God’s eyes and that individuals had the right to govern themselves through sanctifying grace instead of one man—the pope—being given the right to rule all others. In time, he came to believe the pope was “Antichrist,” drawing contrasts between the pope’s worldly wealth and the simple life of Jesus and his disciples. After leading a group of scholars to translate the Bible into the language of the people, he sent out poor priests called *Lollards* to preach, but they were soon hunted down and forced to recant or be excommunicated. Though Wycliffe was expelled from the university, the damage had already been done, and Wycliffe’s teachings soon gained support elsewhere.

Catherine of Siena (1347–1380), an Italian mystic, spiritual writer, and Dominican, had a vision of Christ at a very young age in which she vowed to devote her entire life to God. At age twenty-one, she entered a “Mystical Marriage” with Jesus that led her to help the poor and sick and found a monastery. Believing that spiritual gifts and callings were unique and available to all, she experienced many charismatic gifts, including visions, healings, prophecy, and ability to see into the future. She believed laughter was a form of jubilant prayer and was described as being always happy and full of rejoicing. She was frequently heard breaking forth into joyful, wordless sounds in prayer.⁶⁹

Julian of Norwich (c. 1342–1416), an English anchoress regarded as one of the most important medieval Christian mystics, began receiving revelations at age thirty. Her *Revelations of Divine Love*, published in 1395, was the first book written and published by a woman in the English language, while her imagery and mastery of English prose earned her the title “first English woman of letters.” Her works contained such vivid details of Christ’s sufferings that they could only have been written by divine revelation. She was also known for her great spiritual wisdom and divine counsel.

Margery Kempe (c. 1373–1438) received multiple visions, leading her to a life of devotion, prayer, and tears that included public displays of loud wailing and sobbing. After visiting Julian of Norwich (c. 1413), who counseled her to measure her experiences according to the charity and profit they accrued to God and others and confirmed that her visions and experiences were indeed from the Holy Spirit, she was released from her marriage obligations and set out on a pilgrimage to the Holy Land and other holy sites throughout Europe. Her travel journal was the first autobiography written in the English language and offered some of the best insights available of a medieval middle-class female.

Vincent Ferrer (1350–1419), a Dominican preacher from Spain, received a vision from Christ, was miraculously healed, and began traveling throughout Europe preaching Christ with signs following. His preaching was said to strike terror in the hearts of sinners, and his sermons were often interrupted by cries and shrieks from his audience with others falling under the Spirit's power. The miraculous signs following his preaching were said to be "incalculable"—the blind saw, the deaf heard, the dumb spoke, women were relieved of pain in childbirth, the crippled were restored, the dead were raised. Even bread and wine were multiplied numerous times. In the Netherlands, so many miracles were wrought that an hour had to be set aside each day just to heal the sick. When Vincent grew tired, miracle apprentices or assistants were appointed to carry on his work. His sermons could be heard by tens of thousands at great distances, many of whom heard him speaking simultaneously in their native tongues—French, Italians, Germans, Scandinavians, English, Spanish, Portuguese, Greeks, Hungarians, and countless others.⁷⁰

Jean Gerson (1363–1429), a French scholar, educator, reformer, and chancellor of the University of Paris, sought to replace traditional scholastic studies with a more spiritual, evangelical, and practical focus. Gerson described medieval jubilation as "the hilarity of the devout . . . a certain wonderful and unexplainable sweetness [that] seizes the mind . . . so that now it does not contain itself. There happens some sort of a spasm, ecstasy, or departure . . . the mind springs forth; it leaps, or dances by means of the gestures of the body, which are comely, and then it jubilates in an inexpressible way . . . the praise is pleasant, the praise is comely, since the purity of the heart sings along with the voice."⁷¹

Jan Hus (c. 1369–1415), a Czech priest, master at Charles University in Prague, and pastor of Bethlehem Chapel, was exposed to the writings of John Wycliffe and adopted his views of the church as a company of believers with Christ—not the pope—as its true head. Student riots, for and against, erupted in the streets when the archbishop of Prague excommunicated Hus, causing an even greater tumult as Hus fled into exile. Summoned to appear before the Council of Constance, Hus refused to recant and was imprisoned for eight months prior to his execution in 1415. Despite the pope's best efforts to put the Hussite heresy to rest, an independent church was formed that would later become known as the Moravian Church. Many signs, wonders, prodigies, and extraordinary manifestations were wrought on behalf of the persecuted Bohemians. Hus himself frequently had visions and dreams while in prison that enabled him to foresee future events—including the Protestant Reformation, which he accurately predicted would occur one hundred years later.⁷²

Colette of Corbie (1381–1447), a French abbess, Franciscan reformer, and founder of the Colettine Poor Clares, in addition to receiving gifts of knowledge, discernment, healings, and miracles including raising the dead, spoke supernaturally in Latin and German.⁷³

A Medieval dictionary written in 1490 defined jubilation as “when such a great joy is conceived in the heart that it cannot be expressed in words, yet neither can it be concealed or hidden. It cannot be expressed in words. . . . It manifests itself with happy gestures. . . . The voice is excited to song.” Further evidence suggests glossolalia-type prayer and expressive forms of worship were major folk and spiritual traditions throughout the Middle Ages.⁷⁴

1501–1650

The Protestant Reformation was driven largely by Northern European nation states wanting to have their own national identity independent of Rome as Germany became Lutheran, England Episcopal, Scotland Presbyterian, and the Dutch Reformed. The Catholic Church quickly countered with a reformation of its own that included personal renewal, a revival of mysticism, and an army of spiritual soldiers called “the Jesuits,” which managed to restrict Protestantism to northern Europe. Meanwhile, after Constantinople fell to the Muslim Ottoman Turks in 1453, effectively destroying the Eastern Roman Empire and severing all land routes between Europe and Asia, a renaissance (rebirth) of classical, secular, and humanistic culture and philosophy arose in the West. But as Europeans turned to the sea in search of alternate trade routes, they inadvertently discovered the New World, which led to a new age of discovery, exploration, and global church expansion.

Martin Luther (1483–1546), an Augustinian friar, priest, and professor of theology, obsoleted the entire medieval ecclesiastical structure with his “justification by faith” doctrine. His Ninety-Five Theses, which he nailed to the door of Wittenberg Castle, criticizing the church’s sale of indulgences and other abuses (1517) and his burning of a copy of the papal bull condemning him (1520) marked the official beginning of the Protestant Reformation. His appeals to German princes and nobles secured both his life and reforms. Suddenly, a new image of worship and ministry had emerged. Though Luther believed many reports of miracles to be false or exaggerated and that the church’s primary purpose was to spread the gospel throughout the world (which he believed had been accomplished in his day), he insisted that the same miraculous powers manifested in the days of the apostles were still present in his day. Luther himself was said to operate frequently in the prophetic, healed the sick through prayer, and cast out demons. He was described as “a prophet, evangelist, speaker in tongues and interpreter . . . endowed with all the gifts of grace.”⁷⁵

Thomas Müntzer (c. 1489–1525), an early disciple of Luther’s who later joined the Radical Zwickau Prophets, took Luther’s beliefs a step further, teaching that *all* Christians were to experience the Holy Spirit as powerfully in their day as in the days of the apostles and that inward baptism of the Holy Spirit (as opposed to outward water baptism) was necessary for abandoning worldly pleasures, taking up one’s cross daily, maintaining a conscious awareness of the Spirit’s presence, and being guided supernaturally through visions, dreams, prophecy, and direct revelation. Müntzer’s reforms also helped lay the groundwork for the Swiss Brethren and other Anabaptist groups.⁷⁶

Ulrich Zwingli (1484–1531), a Swiss reformer and pastor of the Grossmünster Church in Zurich, preached straight from the Bible, enabling his followers to learn about a kind of church different from the state-run churches of their day. Instead of infant baptism and church membership being automatic, they heard about a community of adult believers who freely chose to become baptized, committed followers of Jesus. One by one, Zwingli began to challenge any church practice not prescribed in the Bible, and the Zurich city council met to discuss them. But this was not enough for Zwingli's more radical wing of followers led by Conrad Grebel, who wanted to establish a congregation completely free from governmental rule.

The Anabaptists began the first free church in modern times when Conrad Grebel's group refused to water baptize infants and instead conducted the first adult water baptism since the early Middle Ages in 1525 and in direct defiance of church and government. For the next four years, thousands of Swiss Brethren were persecuted and executed, while others fled to Germany, Austria, or Moravia, where they merged with other factional groups. Early Anabaptists believed strongly in the complete restoration of apostolic Christianity, including the baptism in the Holy Spirit, charismatic expressions such as shouting, dancing, falling under the power, and rolling on the ground, and the free exercise of all spiritual gifts including healing and speaking in tongues, which were common among them. Direct descendants of the Anabaptists include the Amish, Mennonites, Hutterites, and Church of the Brethren.⁷⁷

The Münster Rebellion (1534–1535) occurred when a group of Anabaptists who believed strongly in the imminent return of Christ laid siege to the German border town of Münster in order to set up an end-times government of apostles and prophets endowed with miraculous powers and usher in Christ's earthly kingdom. After numerous prophecies were given, a succession of leaders was appointed who claimed to be Elijah, Enoch, and King David. They endeavored to make Münster the New Jerusalem until the bishop massed his troops on the border and retook the city. Though the Anabaptists uncharacteristically took up arms to defend themselves, they were quickly overwhelmed. Several leaders were executed and placed in cages hung high from Lambert Church's tower as an enduring warning against similar extremes.

Menno Simons (1496–1561), a former Catholic priest, reorganized the Anabaptists in northern Europe in 1536 with his moderate teaching and preaching as many Anabaptists become known as Mennonites. According to Menno, only the Holy Spirit could make true believers, and only Spirit-filled believers should be water-baptized. He believed the Holy Spirit also adorned Christians with many gifts, including gifts of speech, wisdom, and discernment, which were never to be exercised for personal gain or influence.⁷⁸

Ignatius of Loyola (1491–1556), a Spanish knight, Catholic priest, and mystic, preached on street corners and was accused of inciting others to enthusiasm: "One fell senseless, another sometimes rolled about on the ground, another had been seen in the grip of convulsions or shuddering and sweating in anguish." After appearing before the Inquisition and being released, in 1534, he founded the Society of Jesus or "Jesuits"—a zealous group of spiritual soldiers and missionaries ready to go anywhere the pope assigned to restore Roman Catholicism to its former position of spiritual power and influence. Ignatius's mystical experiences included tears, joy, peace, visions, illuminations, visitations, consolations, and the gift of *loquela* (language), which sometimes came from exterior sources like a heavenly choir and other times from his

own lips like modern-day singing in tongues. Ignatius said an unexplainable peace overcame him whenever he experienced the interior *loquela*, which he considered a gift from God that brought great devotion and delight.⁷⁹

John of Ávila (1499–1569), a Spanish reformer, mystic, scholastic author, and founder of several seminaries and universities, was known as the “Apostle of Andalusia” for his extensive ministry to that region. His strong pleas for reform and accusations of vice and corruption in high places resulted in numerous brushes with the Inquisition. John insisted God wanted to send his Holy Spirit to all but that all must prepare by recognizing the Spirit’s power to accomplish marvels, being willing to receive him, longing for his presence, ardently petitioning him, freeing themselves from earthly passions, subjecting themselves to fasts and seclusions, and finally by expecting his arrival. The Spirit’s arrival would have the same effects as on the apostles on the day of Pentecost: they would become full of life, strength, and love, preaching Christ, performing miracles, curing the sick, and bringing the dead back to life. But for the Holy Spirit to remain, one had to continuously submit to divine grace, guard one’s heart, and raise one’s thoughts and desires to God.⁸⁰

Francis Xavier (1506–1552), a Catholic missionary and a cofounder of the Jesuits, rang a bell in Goa, West India, calling villagers to recite the Apostle’s Creed, the Lord’s Prayer, the Ten Commandments, and the Rosary. As villagers learned the words and professed their belief in the creed, he baptized by the hundreds until his hands dropped in exhaustion. From there, he traveled extensively throughout Southeast Asia and as far as Japan, becoming one of the greatest Christian missionaries in history and leading some 700,000 to Christ. Thousands of healings and miracles were said to accompany his preaching, including raising the dead, healing through cloths that touched his body, and being able to speak and be heard in Chinese, Japanese, Tamil, and an Indonesian dialect, as well as the languages of angels.⁸¹

John Calvin (1509–1564), a French theologian and pastor, joined the reform movement in Paris in 1533 but was soon forced into exile. Believing he was led by divine providence and that his primary mission was to restore church government to its original purity, he spent most of his life in Geneva establishing four permanent orders of ministry (pastors, teachers, elders, and deacons) and reintroducing the biblical practices of counseling, worship, and congregational singing with elders caring and praying for the sick. Geneva quickly became known as “the city of the true Gospel.” In 1559, Calvin added a college consisting of a preparatory school and a first-of-its-kind advanced training academy for sending missionaries throughout the world. Calvin believed the Holy Spirit played a vital and pivotal role in shaping the universe as well as the church and that all spiritual gifts were for his own generation. Though he greatly diminished their supernatural character by referring to knowledge as “ordinary,” prophecy as “inspired preaching,” and healing and tongues as “temporary,” he insisted that all had been distributed to all believers for the free exercise and benefit of all. Indeed, Calvin’s teachings on the person and work of the Holy Spirit were so extensive he has been dubbed “the theologian of the Holy Spirit.”⁸²

The Book of Common Prayer (1549), among the founding documents of the Church of England, included a distinct recognition of miraculous gifts and represented the Holy Spirit as still working and conferring all spiritual gifts as listed in 1 Corinthians 12: “All which gifts, as they proceed

from one Spirit, and are severally given to men according to the measurable distribution of the Holy Ghost; even so do they bring men, and not without good cause, into a wonderful admiration of God's divine power."⁸³

John Knox (c. 1514–1572) described fellow Scottish reformer George Wishart (1513–1546) as a man “illuminated with the spirit of prophecy.” Knox, who later founded the Church of Scotland in 1560, making Scotland the first devoutly Calvinist nation in the world, was himself described as an “eminent wrestler with God in prayer.” Mary, Queen of Scots, said she was “more afraid of his prayers than of an army of ten thousand men.” Many other early Presbyterian leaders were known as men of the Spirit who exercised gifts of healings, prophecy, discernment, and made future predictions.⁸⁴

Philip Neri (1515–1595), an Italian priest, mystic, and founder of the Congregation of the Oratory, became known as the “Apostle of Rome” for spending much of his life ministering to the poor and sick of that city. His amazing ability to empathize with people's pain and sorrow had a great healing effect on others. Many spiritual gifts were attributed to him, including wisdom, the ability to look into people's minds, visions, prophecy, healings, and miracles. Ever striving to make those around him cheerful and happy, his Oratory became known as a “school of merriment” as his affections toward others was matched only by his public displays of affection toward God. Often he was heard fervently singing hymns with friends and calling tenderly on the name of Jesus, followed by an abundance of spiritual consolations that led him to roll on the ground in a state of ecstasy. His Oratory eventually spread throughout Italy and France, with some fifty-eight houses being built by 1760.⁸⁵

Teresa of Ávila (1515–1582), a Spanish mystic, Catholic reformer, and Carmelite nun, founded the Order of Discalced (“shoeless”) Carmelites, which quickly spread through all of Spain. Wishing to restore the original purity of the Carmelites among the Desert Fathers, she pursued a series of reforms that included the singing of psalms, jubilation, and dance. Her mystical experiences and teachings involved four stages of prayer: mental prayer, the prayer of quiet, ecstatic prayer, and spiritual inebriation, which included spiritual and sometimes even physical rapture. Teresa herself was seen levitating during Mass on a number of occasions. In 1559, she received a series of visions that lasted nearly uninterrupted for more than two years and included an appearance of Jesus. When fervor took possession of her, she (accompanied by other nuns) often danced, twirled, and clapped her hands as David did before the ark. She spoke of jubilation as “a strange kind of prayer,” the nature of which the soul cannot ascertain; it is many words spoken in prayer and praise to God, which have no orderly form or understanding, like “a thousand holy follies.”⁸⁶

Louis Bertrand (1526–1581), a Spanish Dominican missionary known as “the Apostle of South America,” asked God to give him the same gift Vincent Ferrer had so the indigenous peoples of the West Indies could understand his preaching. Not only did he receive the gift so he could be understood by Indians and later Muslim Moors, he also received the gifts of prophecy, healings, and miracles and the ability to cast out demons and raise the dead during his missionary work in the New World.⁸⁷

John of the Cross (1542–1591), known as “the doctor par excellence of modern Western mysticism,” assisted Teresa of Ávila in her reforms as cofounder of the Discalced Carmelites.

Though tortured and imprisoned for nine months by those who opposed his reforms, he eventually escaped and rejoined the reform movement, founding fifteen new Carmelite houses. He was also considered one of the foremost poets of the Spanish language. Two of his poems—the *Spiritual Canticle* and *Dark Night of the Soul*—are considered masterpieces. John described jubilation as frequent walks of the soul amid joy, jubilation, fruition, and praise and both inward and outward festivity that frequently bear on its tongue a song, always new, enfolded in gladness and love, arising from the knowledge of the soul of its happy state. He also preached supernaturally to Mohammedans in Arabic.⁸⁸

The Puritans were English Calvinist activists who began introducing various reforms in the 1560s to “purify” the Church of England and make it less like the Church of Rome. But about the only request granted to them was the creation of the King James Bible, completed in 1611. About a hundred of them boarded the *Mayflower* on a pilgrimage to the New World, landing near Plymouth, Massachusetts, in 1620. Although they were never formally defined as a religious sect, they seized power during the English Civil War (1642–1651), beheaded an English monarchy (1649), and in New England conducted the infamous Salem witch trials (1692–1693)—all of which led to their eventual demise.

1651–1800

The Enlightenment (1650s-1780s) replaced the Renaissance as the intellectual revolution that dominated Western culture in colonial times. As logic, reason, and rational proof became the new vogue god, and deism—belief that God’s existence can be proven by reason alone—became the new vogue religion, some Christians tried to counter with more intellectualism while others countered with a cultural revival of their own that emphasized personal experiential faith in the supernatural.

George Fox (1624–1691), an English Dissenter, mystic, and founder of the Religious Society of Friends (Quakers), relied on Christ’s “inner light” (the Holy Spirit) instead of formal ministerial training to guide him. As a young man, he preached in fields, pubs, marketplaces, and “steeple-houses” (churches) throughout England with many signs and wonders, including healing, casting out demons, prophecy, and discerning of spirits. Though Fox and his followers were frequently imprisoned for their opposition to state-run churches, by the 1660s they had more than 20,000 missionaries and converts in Ireland, Scotland, Wales, and the American colonies. Fox later traveled through the backwoods of America preaching to the indigenous tribes and colonists, where he again witnessed many signs and wonders including raising the dead before returning to England, where he was said to experience even more miracles than in his former years.⁸⁹

Early Quaker meetings involved quiet listening and waiting on God, sometimes for hours at a time before dismissing. Often when a person was led to witness, pray, speak, or sing, a torrential downpour of the Holy Spirit would follow in which the building itself seemed to shake. Many supernatural and ecstatic occurrences were said to accompany these meetings, including loud singing, praising, groaning, sighs, tears, trembling, shaking, lips and hands quivering, divine healing, speaking in tongues, and falling to the ground, where some lay in trances for hours at a time.⁹⁰

French Huguenots (Calvinists) believed “God has no where in the Scriptures concluded himself from dispensing again the extraordinary Gifts of His Spirit unto Men.” Indeed, a “more full Accomplishment” of Joel’s prophecy than that of Acts awaited them. As persecution resumed in France in 1685, some 400,000 escaped to England, Prussia, Holland, South Africa, and the American Colonies, while those who remained concentrated in the Cévennes mountainous region of southern France. There they became known as “Prophets of the Cévennes” or “French Prophets” for their supernatural beliefs and practices, including speaking in tongues, visions, prophetic utterances, and other phenomena. But perhaps most extraordinary was the prophetic anointing that frequented their children as young as fourteen months old who, while in a state of ecstasy, were heard prophesying and delivering fluent and eloquent discourses in French or some other language unknown to them. Similar evidences were found among the French Huguenot refugees scattered throughout the world.⁹¹

Jansenism, a Catholic theological movement primarily in France, sought to counter Calvinism and what was perceived as the relaxed moral code of the Jesuits by reviving a truer and more accurate interpretation of Augustine’s teachings on original sin, human depravity, and divine grace. After a posthumous publication of its founder, Dutch theologian Cornelius Jansen, in 1643, two abbeys at Port-Royal near Paris became major strongholds of the movement and were ultimately condemned, dissolved, and destroyed in 1713. Having failed to win the theological argument, some turned to the direct testimony of God—namely miracles—to validate their doctrine. For them, miracles represented God’s grace manifested in human history, which separated the pure of heart from hard-hearted church officials and served as divine proof that God was on their side.

Madame Jeanne Guyon (1648–1717), a French Catholic mystic, continued to attend high society parties with her husband until she encountered a poor monk at Notre Dame who seemed to know everything about her and explained to her the way of holiness. After her husband’s early death, she began a public ministry of teaching, counseling, and ministering day and night, which included divine healing, prophecy, and gifts of discernment that sparked revivals wherever she went. In 1695, she was accused of teaching Quietism—belief that holiness can be achieved simply through quiet contemplation—which she vehemently denied. Nevertheless, she was imprisoned for seven years, miraculously surviving harsh treatment, solitary confinement, and poisoning at the infamous Bastille while managing to become a prolific writer. Explaining her “prodigious capacity” for ministry despite her imprisonment, she wrote, “I experienced something of the state the apostles were in after they received the Holy Spirit.” Though her teachings were almost entirely Protestant, she remained Catholic until her death, while her writings continued to have a profound effect on the Quakers and Wesleys and helped lay the groundwork for the modern Holiness movement.⁹²

Pietism arose as a movement within Protestant Lutheranism in the late 1600s when Philipp Jakob Spener (1635–1705) became convinced that another reformation was needed in the Lutheran Church to develop more devoted followers of Christ. Spener began holding meetings in his home twice a week where he expounded on excerpts from his sermons and passages from the New Testament before asking those present to join him in conversation. These first-of-a-kind small group Bible studies for the promotion of deeper, closer relationships with God eventually became known as “gatherings of the pious.” Pietism emphasized warm, personal,

experiential faith over cold, institutional membership in state-run churches and taught that Christianity consisted chiefly of a change of heart and subsequent life of holiness that included shunning common worldly amusements such as dancing, the theatre, and public games. It stood in stark contrast to deism, which taught that God was cold and impersonal and could only be understood, not felt. Pietism would have a great influence on Count Zinzendorf and the Moravians, John Wesley and the Methodists, evangelicalism in North America, and Protestant missionaries worldwide.

A group of Moravians fleeing persecution in Bohemia settled on the estate of Pietist Count Nicolaus von Zinzendorf in Saxony, Germany, in 1722. Naming their new home *Herrnhut*, Zinzendorf organized the growing body of refugees into communal families, which he called the “Church of God in the Spirit,” and implored them to seek God for a gracious outpouring of his Spirit. A spirit of prayer soon prevailed over the community—adults and children alike. Their Pentecost came in 1727 when many began falling to the floor, praying, singing, weeping, speaking in tongues, prophesying, experiencing visions and dreams, and receiving miraculous cures. Many joined the new movement as groups of men and women began a decade-long 24/7 prayer meeting for worldwide revival. A burning desire for missions soon developed as the Moravians became the first large-scale Protestant missionary force in history, launching 232 missions beginning in 1732 and resulting in more than 30 Moravian settlements around the world.⁹³

The convulsionnaires were a group of Jansenists who reported numerous miraculous cures at the tomb of one of their deacons and saints, François de Pâris, in the cemetery of Saint-Médard (1727–1731). At least eight hundred miracles were reported in 1731 as rumors spread through Paris that people were being healed and experiencing strange agitations, nervous commotions, “violent transports of the Spirit,” speaking in tongues, barking like dogs, stomping on Bibles, or dancing until they collapsed. Soon pilgrims ranging from the sick and curious to those just wanting to be entertained began flocking to the tiny cemetery. But after the cemetery was closed by order of the king in 1732, many continued meeting in private communal homes called “cooperatives.” They lived ascetic lifestyles, called each other “brother” and “sister,” experienced prophetic visions and dreams, and preached themes of judgment and the return of Christ. Unfortunately, the convulsion experiences (believed to be manifestations of sin being driven from the body) began to eclipse even the miracles as many resorted to various methods of violence and self-torture. With public opinion now turning against them, many were eventually forced to flee France, taking refuge in Holland and England.⁹⁴

America’s First Great Awakening (1730s-1770s) broke out in 1733 at Jonathan Edwards’ church in Northampton, Massachusetts, as nearly 300 new converts joined his church within a six-month period. The revival featured many miraculous and ecstatic manifestations including healings, outbreaks of laughter, visions, and people falling into trances where they remained motionless for up to 24 hours. Concerning such, Edwards wrote, “The Holy Spirit is sovereign in his operation; and we know that he uses a great variety; and we cannot tell how great a variety he may use, within the compass of the rules he himself has fixed. We ought not to limit God where he has not limited himself. . . . Let us all be hence warned, by no means to oppose, or do anything in the least to clog or hinder, the work; but, on the contrary, do our utmost to promote it. Now Christ is come down from heaven in a remarkable and wonderful work of his Spirit, it

becomes all his professed disciples to acknowledge him, and give him honor.” Edwards reported thirty-two other New England communities that were experiencing similar awakenings, while Presbyterian minister William Tennent and Dutch Reformed minister Theodorus Frelinghuysen reported similar outbreaks in New Jersey.⁹⁵

John Wesley (1703–1791), Anglican divine and theologian, became leader of the “Holy Club” (Methodists) at Oxford in 1729 before embarking on a failed mission trip to Savannah, Georgia, where he encountered some Moravian missionaries who seemed to have something he lacked. After receiving his own heart’s assurance at a Moravian meeting in London and visiting Herrnhut, he, his brother Charles, friend George Whitefield, and others experienced their own Pentecost at midnight on New Year’s Eve in 1738. Then with many churches closing their doors to them, Wesley and Whitefield took to the open fields, town squares, and tombstones, preaching with signs following. After Whitefield departed for America, Wesley continued on horseback as many ecstatic manifestations continued to follow, including falling, convulsions, groanings, crying, laughing, roaring, shrieking, healings, miracles, and speaking in tongues—all of which he defended, saying, “I trust we shall all suffer God to carry on his own work in the way that pleaseth him,” and “I do not know that God hath anyway precluded himself . . . from working miracles in any kind or degree, in any age, to the end of the world. . . . He who worketh as He will, may . . . give the gift of tongues where He gives no other; and may see abundant reasons to do so.” Soon hundreds of Methodist Societies were established throughout Great Britain and Ireland, and in 1771, he commissioned Francis Asbury to oversee a similar work in America. Wesley’s “second work of grace” doctrine soon paved the way for the Methodist, Holiness, and worldwide Pentecostal movements.⁹⁶

The Methodist movement in Great Britain was accused of “laying claim to almost every apostolic gift, in a full and ample manner, as they were possessed of old.” Their meetings quickly gained a reputation for being loud and boisterous, earning them the title “shouting Methodists.” Their frequent outbursts that often interrupted the preaching sounded chaotic and unruly to outsiders, but they considered them acts of worship to displace Satan from their camp.⁹⁷

George Whitefield (1714–1790) took America by storm in 1739 and 1740, delivering his dramatic open-air sermons before record crowds, uniting denominations and, for the first time, the English colonies as part of America’s First Great Awakening. Hundreds of thousands of new church members were added and hundreds of new churches were planted. Benjamin Franklin devoted forty-five issues of his *Gazette* to Whitefield’s sermons and activities, writing, “It seem’d as if all the world were growing religious.” The power of God moved spontaneously as Whitefield spoke, with further manifestations occurring afterward including healings, miracles, and tears as some were awestruck, others fell into arms of friends, and many others fell to the ground. Whitefield believed the operations of the Spirit were “so violent and powerful” that those who were possessed by them could not help “but work miracles.”⁹⁸

Jumpers were members of the Methodist revival in Wales in the 1760s and 1770s. Their name sprung from their habit of jumping for joy and frequent outbreaks of song and dance, which included rejoicing and jumping for hours on end after the preaching of God’s Word. The movement would eventually lead to the establishment of Calvinist Methodism in Wales.

The Shakers were a restorationist sect of Quakers in Manchester, England, who were influenced by the French Prophets and reorganized under the name “United Society of Believers in Christ’s Second Appearing” in 1771. They believed strongly in the “Divine light” of God’s Spirit to guide them through prophecy, visions, and revelations, and that, God, who made man, was both male and female. The Shakers believed their founder and leader—Mother Ann Lee—to be a female version of Christ sent to give birth to an end-times Christian Church that would be involved in the restoration of all spiritual gifts including tongues, interpretation, prophecy, and miraculous cures. Early Shaker meetings were fervent, often producing extraordinary bodily shakings, which they believed to be the work of the Holy Spirit purging sin from the body. Often persecuted and imprisoned, a select group followed Mother Ann to America in 1774, resulting in a string of Shaker communities being established in Upstate New York and New England.

The Societies of Sanctified Methodists of Brunswick County, Virginia, experienced a first-of-its-kind revival in 1775 as many panted, groaned, and entreated God with strong cries and tears while testifying of being sanctified “instantaneously, and by simple faith.” Many trembled before falling to the floor as if dead. Some embraced each other with loud moans and tearful cries, while others shouted for joy, making it difficult to tell one from the other. Francis Asbury’s revivals produced similar results, including swooning, shouting, weeping, and a kind of wild behavior known as “the jerks.”⁹⁹

African Americans were profoundly affected by America’s First Great Awakening. The movement seemed to equally affect young and old, rich and poor, black and white, slave and free, as many congregations welcomed African Americans for the first time into their active roles—even as preachers—and Black Baptist churches began springing up throughout the South.¹⁰⁰

“**New Lights**” was a name given to evangelicals who participated in America’s First Great Awakening with its new shared emphases on seasons of revival, spiritual outpourings, personal conversion, and experiential faith. Those who continued to believe that intellectual discourses were effective, that morality could be legislated, and that emotions had no place in the church became known as “Old Lights.” Jonathan Edwards believed the Great Awakening had been designed by God to advance the cause of Christ in the world and called for “concerts of prayer” for continuous revival and world missions, saying, “Tis not unlikely that this work of God’s Spirit . . . is the dawning, or at least a prelude, of that glorious work of God, so often foretold in Scripture.”¹⁰¹

John Fletcher (1729–1785), an Anglican theologian, French Huguenot, Wesley’s most esteemed colleague, and a key interpreter of Wesleyan theology, preferred “baptism in the Holy Spirit” to Wesley’s “sanctification” as a second work of grace. He insisted that all who were sanctified should “enter the full dispensation of the Spirit” until they lived in the “Pentecostal glory of the church . . . baptized with the Holy Ghost” and that “every faithful servant of the Lord is enabled to prophesy out of the fulness of his heart; and to speak the wonderful works of God.” Fletcher lived and died with the assurance that this prevalence of the Spirit was limited in the world only because the faith of the church regarding it was feeble and that the glorious wonder of a Pentecostal Church was yet to be seen among men.¹⁰²

The Modern Age was ushered in by the French Revolution (1789–1799). What began as a struggle for liberty and equality in France quickly descended into a crusade for liberalism that engaged in open hostilities against the church. Soon surrounded by the hostile forces of European nationalism, socialism, and liberalism, the once mighty Roman Church retreated behind the walls of its Vatican fortress as liberal European and American college professors instigated a new era of higher criticism of Christianity and the Bible. Then as modernism continued to make new inroads into society by rejecting all traditional and conservative beliefs in favor of the newly emerging economic, social, and political environment, some Christians chose to embrace modern society while others wholly rejected it, espousing instead old-fashioned scriptural holiness and a renewed interest in Pentecostal revivalism.

The Second Great Awakening (1790s–1840s) began when Timothy Dwight IV, son-in-law of Jonathan Edwards and president of Yale College (1795–1817), sounded the alarm about the “infidel philosophy” coming out of Europe that was causing American college towns to become hotbeds of atheism, rebellion, profanity, drunkenness, gambling, and lewdness. A third of the student body was soon saved, sparking a series of campus revivals that spread to nearby college towns. Meanwhile, as many Americans moved west to claim new land and fight Indians, multitudes of frontiersmen gained a reputation for being lawless, leading revivalists like Methodist circuit rider “Pistol-Toting” Peter Cartwright in the Midwest and Presbyterian minister Charles Finney in Western New York to blaze new evangelistic trails in hopes of subduing the Wild West. Camp meetings provided an important social venue for many early settlers who became exposed to Christianity for the first time through these often equally wild meetings. Before long, a vast spiritual and educational infrastructure was being created across the American landscape that included a network of Christian colleges, Christian media publications, voluntary societies, and a host of new predominantly white and African denominations. Women, young people, and an increasing number of plain folk, common planters, and slaves played major roles in the movement.

The American Camp Meeting was born in 1800 when Kentucky Presbyterian minister James McGready asked his congregations to pray and fast for revival and invited other denominational ministers to join them for their annual Communion gatherings. As the power of God fell, Methodist minister John McGee, filled with ecstasy, ran through the church shouting and exhorting as hundreds fell slain to the floor. News quickly spread as McGready announced a similar series of meetings the following month. The response was overwhelming. Many came from as far as a hundred miles away, bringing their tents with them, as underbrush was cleared near the church, a pulpit built, and log seats were set up outdoors. In 1801, another series of meetings were conducted at nearby Cane Ridge with crowd estimates of 15,000–20,000. Many ecstatic experiences were reported, including loud laughter, sobbing, shouting, singing, strange barking-like noises, speaking in tongues, running, leaping, jerking, rolling on the ground, and sometimes thousands being slain at a time. As camp meetings spread throughout the South, they were nicknamed “carnivals of preachers” because Methodist, Baptist, and Presbyterian ministers took turns preaching and because informal prayer groups often took place between meetings in which virtually anyone could exhort. All denominations attended and all benefited, leading one revivalist to remark, “The work went on and spread almost in every direction gathering additional force till our country seemed all coming to God.”¹⁰³

Nineteenth-century Protestant missionaries led the charge in one of the greatest eras of expansion in the history of Christianity. From Britain alone, which was on its way toward becoming the greatest world empire, came hundreds of missionaries like William Carey (1761–1834), the father of modern missions to India, and David Livingstone (1813–1873), a pioneer in medical missions to Africa. Carey believed it was the duty of all Christians to carry the gospel to the ends of the earth either by going or by sending missionaries who were firmly rooted in the culture and capable of evangelizing entire nations. North American missionaries were not far behind. Jonathan Edwards' prophetic vision that "all the earth would be filled with the knowledge of the Lord as the waters cover the sea" meant that America was destined by Providence to spread the gospel into all the world as a witness in preparation for the return and millennial reign of Christ. This missionary march to convert the "heathens" around the world soon became the heart cry of nearly every Christian body in the world as part of a larger Protestant missionary force that dotted the world's landscape. This same missionary zeal would soon be repeated by twentieth-century Pentecostal missionaries.

Seraphim of Sarov (c. 1754–1833), a renowned monk, mystic, and wonderworker in Central Russia, became one of the greatest elders in the history of the Eastern Orthodox Church when in obedience to a vision in 1815, he began admitting pilgrims to his hermitage. Thousands from all walks of life came to visit him and received miraculous healings, prophecies, words of wisdom, and words of knowledge as he frequently told his guests what they were thinking before they could ask. After a lifetime spent in the monastic traditions of prayer, Seraphim taught that the purpose of the Christian life was to "acquire the Holy Spirit." During one such conversation with Russian landowner Nikolay Motovilov in 1831, both men's faces were transfigured into a bright light.¹⁰⁴

Gustav von Below (1790–1843), a Lutheran Pietist aristocrat and army officer in Prussia (part of modern-day Germany, Poland, and Russia), and his brothers began in 1817 to invite nobles and commoners alike to join them on their estates for informal study and worship. As worshipers began taking increasing roles in the meetings and patterning their practices after the early church, all the gifts of the Spirit including speaking and singing in tongues became common among them, affecting many high government and military officials. The movement quickly spread throughout Pomerania and eventually to the U.S. through immigration. Although the groups were temporarily suspended from the main body of Prussian Evangelical Christians because of their charismatic experiences, an ecclesiastical commission sent to investigate later declared the phenomenon to be "of God."¹⁰⁵

Charles Finney (1792–1875), a lawyer apprentice in Western New York, decided to seek God on his own and received a mighty baptism in the Holy Spirit that included bellowing "unutterable gushings" from his heart and led him to preach in public schoolhouses, manufacturing plants, town halls, and churches. As the Spirit of God convicted, hundreds fell to the ground and thousands were converted at a time. Aided by the completion of the Erie Canal in 1825, Finney began holding protracted revival meetings throughout New York's infamous "burned-over district" before moving on to New York City, Pennsylvania, and Delaware (1825–1831). His partnership with Father Daniel Nash, who led fervent prayer for the power of God to move in a community prior to and during the revivals, proved phenomenally successful. Finney's Rochester revival (1831) saw an unprecedented 100,000 connecting themselves with churches, 85 percent

of whom reported continuing to live Christian lives years later. The revival quickly spread into Ohio, New England, and beyond. Father Nash concluded, "I am now convinced, it is my duty and privilege, and the duty of every other Christian, to pray for as much of the Holy Spirit as came down on the day of Pentecost, and a great deal more. I know not why we may not ask for the entire and utmost influence of the Spirit to come down, and, asking in faith, see the full answer." Finney's *Lectures on Revival*, published in 1835, combined with his teachings on a "second blessing" of empowerment subsequent to salvation, which he described as an "indispensable qualification" for ministry, would soon inspire a worldwide Laymen's Prayer Revival and the modern Holiness and Higher Life movements.¹⁰⁶

The West Scotland revival broke out near Port Glasgow in 1830 when Mary Campbell, who was dying of tuberculosis, her sisters, and a friend prayed and fasted for a restoration of spiritual gifts. A month after Mary spoke in tongues, James MacDonald, a neighbor and acquaintance, also received the baptism experience. He then laid hands on his dying sister, who was miraculously healed, before writing Mary, commanding her to also rise up. She was healed upon reading the letter. A few days later, James and his brother George spoke in tongues as people came from all over England, Scotland, and Ireland to witness the phenomena that included prophecy, tongues, interpretations, and healings.¹⁰⁷

Edward Irving (1792–1834), pastor of Scotland's Caledonian Church at Regent Square in London, believed spiritual gifts had always existed in the church (except perhaps among Protestants since the Reformation) and saw no reason why the church could not still receive the complete gift of the Holy Spirit, including the power gift. After observing the events in West Scotland and testifying publicly that they were a genuine work of the Holy Spirit, several of Irving's church members began speaking in tongues in 1831. Now faced with a church split and excommunication, eight hundred church members followed him to found the main church of a new movement called the Catholic Apostolic Church. Now free to formulate his own views, Irving taught that baptism in the Holy Spirit was an endowment of power subsequent to regeneration "whose standing sign, if we err not, is the speaking in tongues" and is "a great instrument for personal edification." Unfortunately, after Irving's untimely death, the young movement was left entirely in the hands of laymen, and the church was dissolved in 1868.¹⁰⁸

Jumpers and Leapers were part of a sect of "Spiritual Christians" known as Molokans, who broke away from the Russian Orthodox Church in the sixteenth century and claimed to be direct descendants of the ancient Paulicians. When a revival broke out near Mount Ararat in 1833, the miracles that occurred among them were said to rival even that of the apostles. In addition to tongues and prophecy, their ecstatic worship included raised hands and jumping and skipping like calves. But in 1855, Efim Klubnikin—a twelve-year-old "Prophet Boy"—began prophesying troubling times ahead. Despite the ensuing persecution and imprisonment of their leader, Maxim Rudometkin, in 1869, the sect continued to grow to nearly a million followers by the end of the century. However, heeding the prophecy, about two thousand fled to America's west coast in the early twentieth century. Beginning in 1915, an estimated 1.5 million Armenian Christians were slaughtered by Muslim and secular Ottoman Turks. In 1928, the *Book of Spirit and Life* was published from Rudometkin's smuggled prison manuscripts, affirming their belief in "the descent . . . of the gift of the Holy Spirit in signs of the new tongues of fire." Some Spiritual

Jumpers in Los Angeles would later become instrumental in America's Pentecostal, healing, and charismatic renewals.¹⁰⁹

Phoebe Palmer (1807–1874) launched the modern Holiness movement from her living room in 1835 as a movement within Methodism to recover Wesley's second work of grace doctrine. The "Tuesday Meetings for the Promotion of Holiness" opened initially to women and later included men, bishops, ministers, and prominent theologians. Soon Phoebe and husband, New York physician Dr. Walter Palmer, held protracted revival meetings at various churches, conferences, and camp meetings throughout the U.S., Canada, and Britain as Phoebe's book *Way of Holiness* and monthly *Guide to Holiness* became foundational reading for the movement. Many who attended the Palmers' meetings received an "endowment of power," "baptism of fire," and "baptism of the Holy Ghost" that included "utterance," "tongues of fire," "Pentecostal blessings," and "Pentecostal fire." Phoebe's meetings and her replacement of traditional Wesleyan terminology with Pentecostal language would set a new precedent for generations to come.¹¹⁰

The Era of Manifestations began among the Shakers in Watervliet, New York, in 1837 and was marked by visions and ecstatic utterances expressed through song, dance, and drawings. It spread rapidly through Shaker societies in New York, New England, Ohio, Kentucky, and Indiana, lasting until the 1850s. Many angels or heavenly spirits were believed to come to earth during this time, bringing with them visions that led young Shaker women to dance, whirl, speak in tongues, and interpret their visions through drawings and dance. Many lyrics in Shaker hymns from this time also contained words and syllables from unknown tongues. Nineteenth-century Shakers became well known for their handcrafted furniture, folk art, and choreographed marches and dances that often included jerking, twitching and shouting to shake off sin, trample evil underfoot, or rid themselves of sexual desires.¹¹¹

Johann Christoph Blumhardt (1805-1880) was a Lutheran Pietist theologian and pastor in the tiny village of Möttlingen in Germany's Black Forest in 1842 when a young girl named Gottliebin Dittus was delivered from demon-possession. In the months that followed, a massive revival broke out as hundreds flocked to the tiny parish to confess their sins and receive healing. Blumhardt called it the "Awakening." In time, however, church and governmental leaders told Blumhardt he could no longer include healing as part of his pastoral duty, but would have to direct people to the medical profession. Blumhardt obliged, but when he saw apathy return to his parish and the Awakening being lost, he decided to purchase a run-down Sulphur springs spa in Bad Boll, Germany, where he could continue to preach and minister to the sick without limitation. Again, the people flocked to Bad Boll, where as many as 150 at a time could stay and receive healing. After Blumhardt's death, his ministry was carried on for a season by his son, Christoph Friedrich Blumhardt. Today, the Blumhardts are best known for their "kingdom-now" or "kingdom-come" theology which would have great influence on future theologians like Karl Barth and Dietrich Bonhoeffer. Their theology may be summed up by the phrase "Jesus is Victor" as a way of God's kingdom and power breaking in on a situation to liberate humanity from spiritual and physical bondage.¹¹²

The Layman's Prayer Revival (1857–1858) began in New York City with Finney-convert, lay missionary, and businessman Jeremiah Lanphier. Weekly noon prayer meetings were held on

Wednesdays at the Fulton Street Dutch Reformed Church, and overcrowding soon led to similar meetings at other local churches, which also became overcrowded. Newspapers reported an unusual spirit of prayer as men, women, young and old, from every denomination—even sinners—came to experience the presence of God. Within months, similar meetings sprang up in churches and homes across America without any human leadership or organization. The revival was built entirely on lay people, the Spirit of God, and miraculous answers to prayer. Those onboard passenger and military ships docked in New York harbor or coming within America's Eastern seaboard also reported sensing the presence of God and experiencing revivals. One man who journeyed east across America during this time reported "a continuous prayer meeting about two thousand miles in extent." Then as news of the revival spread to the British Isles and British settlements around the world, reports of a "continual Pentecost" or "rushing mighty wind" continued to pour in until the 1860s.¹¹³

The American Civil War (1861–1865) saw prayer meetings and revivals continue on both sides, leading to the conversion of about 21 percent of the Confederate Army and 6–7 percent of the U.S. population.¹¹⁴

The Holiness movement kicked into full gear when a group of Methodist leaders feeling the effects of the American Civil War and recognizing the need for national healing formed "The National Camp Meeting Association for the Promotion of Christian Holiness" and called for a series of old-fashioned prewar camp meetings to be held in Vineland, New Jersey, in 1867 "for the descent of the Spirit" that all may "realize together a Pentecostal baptism of the Holy Ghost." But by 1878, some Methodist leaders expressed concern over what they regarded as independence and obsessiveness with the movement, such as the radical preaching of a "third work" after sanctification called "the baptism of fire." When they began to force the matter in 1894, everyone in the movement had to choose whether to stay in the old church or join the "come-outers." Many chose the latter, forming over twenty new denominations between 1895 and 1905, including the Church of God in Christ, the Church of God (Cleveland, Tennessee), the Pentecostal Holiness Church, the Fire-Baptized Holiness Church, and the Association of Pentecostal Churches of America (Church of the Nazarene). These were later joined by other "sanctified streams" of Presbyterians, Baptists, and Congregationalists. The modern Holiness movement embraced hand raising, shouting, dancing, running, shaking, swaying, falling on the floor, and speaking in tongues.¹¹⁵

D.L. Moody (1837–1899), the great American evangelist, urban ministry pioneer, teacher, and publisher, received his Spirit baptism in 1871 while walking up Wall Street in New York collecting funds for Chicago fire victims. Moody mentioned a marked difference in his revivals from that day, saying, "I would not now be placed back where I was before that blessed experience if you should give me all the world." A British Baptist minister later testified of seeing young men speaking in tongues and prophesying after Moody had addressed them at a London YMCA meeting. Many years later, an elderly gentleman in Liverpool also testified of kneeling in prayer with Moody one day and hearing him speak words that he could not understand.¹¹⁶

The Higher Life movement, based on William Boardman's 1858 book *The Higher Christian Life* and originally for students at Cambridge and Oxford, culminated in Great Britain with "The Union Meeting for the Promotion of Christian Holiness," or Keswick Convention, beginning in

1875. Participants included Salvation Army founders William and Catherine Booth, YMCA founder George Williams, South African Dutch Reformed minister Andrew Murray, and a number of American ministers including D.L. Moody, R.A. Torrey, A.B. Simpson, and A.J. Gordon.

Early Salvation Army meetings were every bit as ecstatic as their American Holiness counterparts, with raised hands, outbursts of prayer, shouting, hysterical laughter, singing, dancing, bodies swaying back and forth before falling in a common heap on the floor, and speaking in tongues. Though Bramwell Booth, son of William and Catherine, admitted that some Salvation Army members had received the gift of tongues and personally attested to their divine origin, he later discouraged it, stating that those who spoke in tongues tended to withdraw from the hard work of blessing others.¹¹⁷

A.J. Gordon (1836–1895), pastor of Boston’s Clarendon Street Baptist Church and founder of Gordon College and Gordon-Conwell Theological Seminary, revealed his Pentecostal tendencies in his books *The Ministry of Healing*, *The Two-Fold Life*, and *The Ministry of the Spirit* published in 1882, 1884, and 1894 respectively. Gordon wrote, “It is still our privilege to pray for the baptism of the Spirit . . . until we be endued with power from on high. . . . The appropriation of the Spirit by believers is always for all,” and all spiritual gifts, including “the gifts of tongues and of prophecy . . . do not seem to be confined within the first age of the church.” Gordon’s books and the Rochester Bible Training Center, which he also helped found, became important foundations in early Pentecostalism.¹¹⁸

A.B. Simpson (1843–1919), Canadian preacher and founder of the Christian and Missionary Alliance, alluded to recent occurrences of speaking in tongues in India and Africa to assert that speaking in tongues as recorded in Acts was not limited to apostolic times. He said, “There appears to be no reason why this gift should not appear at any time in the history of the Church. It was not always employed in the Apostolic Church as the vehicle of preaching to people of other languages, but rather as a channel of direct worship and adoration.” Though Simpson’s denomination would wholeheartedly embrace Spirit baptism and all spiritual gifts—including tongues—even training many early Pentecostal pastors and missionaries and influencing Pentecostal denominations, a severe rift would later develop over the doctrine of tongues as the only initial evidence.¹¹⁹

R.A. Torrey (1856–1928) joined D.L. Moody’s evangelistic work in 1889 and popularized the doctrine of Spirit baptism as superintendent of Moody’s Bible Institute and pastor of Moody’s church through his books and sermons. He declared, “The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent from His regenerating work, an impartation of power for service . . . not merely for the apostles, not merely for those of the apostolic age, but for . . . every believer in every age of the church’s history.”¹²⁰

Maria Woodworth-Etter (1844–1924), an American healing evangelist, pioneer, and Pentecostal trailblazer, received the power of the Holy Ghost and fire in a bright cloud of glory at a mystical Quaker meeting before traveling in ministry throughout the Midwest. Soon she received a vision of stalks of wheat falling, representing the thousands who would fall under God’s power when she preached. Then in 1884, she started praying for the sick and before long became a national phenomenon, holding large tent revivals across the U.S. In her autobiography (1894), she told of a coming Pentecostal revival that would soon “break out” and “shake the world.” She declared,

“The displays of God’s power on the Day of Pentecost were only a sample of what God designed should follow through the ages.” Years before modern Pentecostalism existed, Maria effectively mapped out a theology of the Spirit that included salvation, holiness, Holy Ghost baptism, healing, and the imminent return of Christ, earning her the title “grandmother of the Pentecostal Movement.” Though she disappeared from public ministry in 1905, she would later return to join the Pentecostal movement in 1912 and continue ministering until her death.¹²¹

John Alexander Dowie (1847–1907), a Scottish evangelist and pastor of Newton Congregational Church in Sydney, Australia, became dejected when an epidemic swept through his church in 1876, killing over forty members. After receiving a revelation of Christ as Healer based on Acts 10:38, he began praying for individual church members and experienced astonishing results. Overwhelmed by the new revelation, he preached and ministered to the sick in Sydney, Melbourne, and New Zealand before touring the U.S. At the Chicago World’s Fair and Columbian Exposition in 1893, he erected a wooden tabernacle outside the fair gates, where hundreds came to witness the miraculous cures. Soon hundreds more were pouring in from around the country as several large “Healing Homes” were opened around the city to accommodate the crowds. By 1895, he became embroiled in a number of controversies, lawsuits, and arrests as his ministry added a publishing house, denomination, and its own Christian community north of Chicago called “Zion City” in 1901. As Dowie’s strength and health became taxed in managing the new city, he grew pompous and erratic, began calling himself “Elijah the Restorer,” living extravagantly, and continued expanding his ministry worldwide, leaving Zion bankrupt. In 1906, he was voted out of office and died a year later. Despite his character flaws, Dowie positively affected thousands of lives and healed countless more, setting the stage for a second global thrust of healing revivalism concurrent with Azusa Street. Dowie believed firmly in the last days’ restoration of all spiritual gifts, including speaking in tongues.¹²²

The Shearer Schoolhouse Revival began in 1896 when three evangelists who were part of a “Latter Rain Movement” of disaffected Baptists and Methodists in Eastern Tennessee failed to form a Fire-Baptized Holiness Association and crossed over the state line to hold a series of revival meetings in Cherokee County, North Carolina. After the evangelists left, regular meetings continued as the Holy Spirit descended, leading many to laugh, rejoice, praise, and dance as some one hundred men, women, and children fell under the power of God and began speaking in tongues. As news spread like wildfire through the community, sheriff-backed Baptist and Methodist leaders began pillaging and destroying worshipers’ homes and burning one of their meetinghouses to the ground. Nevertheless, the group continued to meet for six years in the home of W.F. Bryant before organizing “The Holiness Church at Camp Creek” in 1902. In 1903, they were joined by mystical Quaker A.J. Tomlinson, who envisioned a “True Church of God,” forming a nucleus for what would become the Church of God (Cleveland, Tennessee).¹²³

Elena Guerra (1835–1914), an obscure Italian nun and founder of the Congregation of the Oblate Sisters of the Holy Spirit, repeatedly petitioned the pope for renewed devotions to the Holy Spirit. Elena’s request that every Catholic Church spend a novena (nine days) between the annual Feasts of Ascension and Pentecost like the apostles in the upper room, praying and preparing for the gifts of the Spirit, was granted by Pope Leo XIII’s encyclical letter *On the Holy Spirit* in 1897. Then on January 1, 1901, Elena’s second request was granted when Pope Leo dedicated the twentieth century to the Holy Spirit by singing “Come Holy Spirit” on the first day

of the new century. One of Elena's private letters to the pope read, "Pentecost is not over. In fact it is continuously going on in every time and in every place, because the Holy Spirit desired to give himself to all men and all who want him can always receive him, so we do not have to envy the apostles and the first believers; we only have to dispose ourselves like them to receive him well, and He will come to us as he did to them."¹²⁴

1901–1950

The Twentieth Century witnessed the replacement of the great world religions by three post-Christian ideologies—nationalism, communism, and individualism—as Christianity in Europe and America returned to its first-century status as a subculture within a greater political, social, and economic world. Then as Protestantism followed Catholicism down a path toward isolationism, a door was left wide open for a new "Third Force" in world missions—Pentecostalism.

Charles Parham (1873–1929), an American Methodist Holiness preacher, opened Bethel Bible College in Topeka, Kansas, in 1900. When Parham asked his students to study the Book of Acts for the Bible evidence of the baptism in the Holy Spirit, he was astonished at their response. While different things occurred, the "indisputable proof" was that they spoke in tongues. At eleven o'clock the evening of December 31, 1900, just as the new century was about to dawn, one of the students, Agnes Ozman, asked Parham to pray that she might receive the baptism in the Holy Ghost. In a "shot heard round the world," Parham laid hands on her and Ozman burst forth in a Chinese tongue and was unable to speak or write anything but Chinese for three days. A few days later, the other students were praying in the "upper room" for their Pentecost when a flicker of light and tongues of fire were seen above their heads, and all began singing beautifully in tongues. Parham also received the baptism. A firestorm of reporters, language professors, and government interpreters soon converged on the school and concluded that the students were, in fact, speaking in various known languages. Though Parham misinterpreted this as an equipping for foreign missions, his school had articulated the principle doctrine of Pentecostalism with tongues as the "introductory sign" or "gift first bestowed," earning him the title "Father of Pentecostal theology."¹²⁵

The Welsh Revival (1904–1905) commenced with a series of prayer meetings on Monday evening, October 31, 1904, at Moriah Chapel in Loughor, Wales, with Evan Roberts—a twenty-six-year-old Calvinist Methodist Sunday school superintendent, coal miner and modern mystic who had been praying for years, "O God, fill me with your Spirit" and "O God, send mighty revival." God answered both prayers as the entire nation became engulfed with "the universal, inescapable sense of the presence of God." Meetings were characterized by cries of mercy, weeping, laughing, dancing, joy, singing, praying, brokenness, lying prostrate on the floor, and speaking in tongues. Many who could not ordinarily speak Welsh reported being able to pray, testify, and sing in fluent Welsh during the revival. Local and foreign newspapers reported 20,000 conversions within five weeks and 85,000 within four months. By late 1905, the revival waned as Evan suffered from physical exhaustion and decided to dedicate the rest of his life to praying for worldwide revival. Meanwhile, as news spread, revival continued to sweep country after country as some 5 million were reportedly converted.¹²⁶

Pandita Ramabai (1858–1922), founder of India's world-famous Mukti Mission, received news of the Welsh Revival in January 1905 and spoke of the urgency of revival, organizing some 550

young women at the mission to meet twice daily for prayer. In June, a matron from one of the girls' dorms reported to American Methodist missionary and administrator Minnie Abrams that one of the girls appeared to be on fire in the middle of the night. But after the matron ran to fetch a pail of water to pour on the girl, she realized the flames were only apparitional; the girl was not really on fire. Immediately, others reported experiencing visions, dreams, visible tongues of fire, signs in the heavens, burning sensations, being slain in the Spirit, and speaking in tongues. Later that month, Ramabai was teaching when the Holy Spirit again fell and many more began praying, weeping, repenting, singing, dancing, and speaking in tongues. One visiting Methodist missionary heard someone praying in perfect English though no one, other than Abrams, knew English. Abrams soon formed "praying bands" of women evangelists to go with her to other missions and hold revival meetings. In Bombay (Mumbai), another student was heard praying for the conversion of Libya in a language unknown to her. In 1906, Abrams wrote about the Indian revival, urging Christians around the world to pray for the fullness of the Spirit. Then as reports from Azusa Street came in, an even greater outpouring ensued, leaving some 400 Spirit-filled young women ready for missions. Today Pandita Ramabai is known as "Mother of the Pentecostal Movement in India." India has about 33.5 million Pentecostals—the fifth largest Pentecostal population in the world.¹²⁷

The Bonnie Brae revival (April 9–12, 1906) began after William Seymour (1870–1922), an American Holiness minister and son of former African slaves, attended Charles Parham's Bible School in Houston and responded to a call to pastor a small Holiness Mission in Los Angeles. Preaching immediately on Holy Spirit baptism and speaking in tongues, he was locked out of the mission and began holding prayer meetings in homes. One night before prayer, Mr. Lee—the owner of the home where Seymour was staying—asked him to lay hands on him to receive the Holy Spirit and immediately spoke in tongues. As Seymour began to share Mr. Lee's testimony that night at the home of Richard and Ruth Asberry at 214 North Bonnie Brae Street, Mr. Lee started shouting in tongues. Immediately, others began speaking in tongues. Some ran out on the porch, prophesying and preaching, while others ran out in the street speaking in tongues amid children screaming and yelling. The next night, the crowds were so large the front porch became the pulpit and the street the pews as everyone inside the house fell under the power of God. On the last night, the foundation gave way, sending the porch crashing into the front yard. After the police shut down the meeting, telling Seymour he needed to get a building, and most had gone home, Seymour received his own Pentecostal blessing and spoke in tongues.¹²⁸

The Azusa Street Revival (1906–1913) began two days after the Bonnie Brae revival and a few days before the 1906 San Francisco earthquake in a makeshift, two-story, 40x80-foot abandoned warehouse at 312 Azusa Street in the old downtown industrial district of Los Angeles. The revival featured Spirit-led meetings, singing, shouting, dancing, jerking, shaking, weeping, laughing, falling into trances, and speaking and singing in tongues (called the "Heavenly Choir"). There were notable miracles such as arms and legs growing out and mass healings, along with pre-meeting prayers for the sick by youth and teenagers with equally miraculous results. Many witnessed, prayed, and fell under the power in the streets or upon arrival at the train station. They experienced the visible "Shekinah Glory" presence of God in a mist that was sometimes a foot high and other times filled the entire room. Concurring visible apparitional flames coming down from heaven often met other flames coming up from the roof.

Additional components included the blurring of all economic, social, educational, and religious lines; a deluge of visiting ministers and missionaries who later became part of a worldwide network of Azusa Street pilgrims; charlatans and spiritualists who tried to take over the meetings; and numerous critics, including Charles Parham, who was reportedly locked out. The revival suffered serious declines after 1908 when a church secretary ran off with the ministry's publication along with its 50,000 subscribers. A "Second Shower" began in 1911 when William H. Durham—a white Pentecostal evangelist from Chicago who had relocated to Los Angeles—ministered until Seymour locked him out over a doctrinal dispute on sanctification. By 1913, the revival had all but dissolved. The site at 312 Azusa Street is widely known as "the birthplace of modern Pentecostalism" and Seymour "the Father of modern Pentecostalism."¹²⁹

G.B. Cashwell (1860–1916), a Holiness minister from Dunn, North Carolina, visited Azusa Street in 1906, received his Pentecostal experience, and immediately returned to Dunn, where he began holding Pentecostal revival meetings in a rented three-story tobacco warehouse, inviting other Holiness ministers. From there, Cashwell toured the South, holding similar revival meetings and firmly establishing himself as the "Apostle of Pentecost to the South." In the process, Cashwell converted several influential Holiness ministers and denominations to Pentecostalism, including the Pentecostal Free Will Baptist Churches and Fire-Baptized Holiness Church in 1907 and the Church of God (Cleveland, Tennessee) and Pentecostal Holiness Church in 1908. Today the Church of God has over 7 million members in over 170 countries, making it one of the largest Pentecostal denominations in the world, while the International Pentecostal Holiness Church has over 3 million affiliated members.¹³⁰

T.B. Barratt (1862–1940), a British-born Norwegian Methodist pastor, received news of the Azusa Street Revival while visiting New York and was baptized in the Holy Spirit in his New York hotel room in 1906. After an unusual brightness like "a tongue of fire" came over his head, he began shouting, speaking, and singing in seven or eight languages until 4:00 in the morning. In 1907, Barratt began holding Pentecostal revival meetings in Kristiania (Oslo) and throughout northern Europe. In 1909, after his membership with the Methodist Church was terminated, he founded Filadelfia Church—Norway's largest church.¹³¹

Lewi Pethrus (1884–1974) received his own Pentecostal experience in 1902, which included speaking in tongues. He met T.B. Barratt in Oslo in 1907, joined the Pentecostal movement, and soon became pastor of Sweden's largest church—Baptist-turned-Pentecostal Filadelfia Church of Stockholm. Pethrus remained an active leader in the movement, sending a host of Pentecostal missionaries to Europe, Africa, and Latin America and later participating in the Latter Rain and charismatic movements.¹³²

Alexander Boddy (1854–1930), Anglican Vicar of All Saints Church in Monkwearmouth, Sunderland, England, participated in the Keswick Convention and Welsh Revival and visited T.B. Barratt in Oslo before receiving his own Pentecostal experience and inviting Barratt to hold revival meetings at his Sunderland church in 1907. As thousands attended, the Sunderland Convention quickly became a center for British Pentecostalism.

C.H. Mason (1864–1961), after experiencing a miracle deliverance revival in Jackson, Mississippi, in 1896 and cofounding and naming the Church of God in Christ (COGIC) in 1897, visited Azusa Street in 1907, when he reported a light brighter than the sun enveloping his entire being before

he began speaking in tongues. But when he returned home, he found that Glenn A. Cook, a white minister from Azusa Street, had already preached at his church and many had already spoken in tongues, while his General Overseer—C.P. Jones—did not agree with the new teaching. After two years of court battles over name rights, the church split—half going with Mason, who retained name rights, and half going with Jones, who formed the Church of Christ (Holiness) USA. Today COGIC is the largest Pentecostal denomination in the U.S. and fifth largest denomination overall with 6–8 million members worldwide, making it also the largest black Pentecostal denomination in the world.¹³³

William H. Durham (1873–1912), a Holiness minister and pastor of Chicago’s North Avenue Mission, visited Azusa Street in 1907 and received his Pentecostal experience before returning home and transforming Chicago and the Midwest into yet another center for Pentecostal revival with worldwide implications. Perhaps best known for his “Finished Work” doctrine, Durham taught that Christ’s work on the cross was sufficient for salvation *and* sanctification, which is worked out through one’s life, leaving only Spirit baptism as a second experience. The teaching quickly spread throughout the movement.

Luigi Francescon (1866–1964), an Italian immigrant, received the baptism in the Holy Spirit at William Durham’s North Avenue Mission in Chicago in 1907 and founded Christian Assembly—the first Italian-American Pentecostal congregation in America. His associate Giacomo Lombardi (1862–1934) went to Italy and sparked a similar Pentecostal movement there. In 1909, the two traveled to Argentina, where they founded the Pentecostal Church of Argentina, and in 1910, to São Paulo, Brazil, where they founded the Christian Congregation in Brazil—Brazil’s first Pentecostal church with a presence today in over 60 countries and 2.3 million members in Brazil alone.¹³⁴

John G. Lake (1870–1935), after serving as an elder in John Alexander Dowie’s church, received his Pentecostal experience under Charles Parham’s ministry, became an Azusa Street pilgrim, and led a small team of Pentecostal missionaries to South Africa in 1908. Within days of their arrival, a revival broke out among the Zulus as powerful demonstrations accompanied the preaching of the Word. Multitudes were saved, healed, and baptized in the Holy Spirit. After a brief return home to garner support for the mission, Lake returned to Africa in 1910 during an outbreak of the plague. Lake and his assistants volunteered to bury the dead with little care for their own health because of God’s supernatural protection. In 1912, Lake returned to America, having converted some 100,000 Africans and founding two denominations—the Apostolic Faith Mission (South Africa’s largest Pentecostal church) and Zion Christian Church (South Africa’s largest church overall and second largest in the continent). Lake also founded several churches and healing homes in Portland, Oregon, and Spokane, Washington, where a reported 100,000 healings occurred between 1915 and 1920.¹³⁵

The Apostolic Faith Church was founded in Portland, Oregon, in 1909 by former Azusa Street staff member Florence Crawford.

Dr. Willis C. Hoover (1858–1936), a Methodist missionary to Chile, after reading Minnie Abrams’ book *Baptism of the Holy Ghost and Fire* and hearing a night watchman tell of a vision in which God said he wanted “to baptize them with tongues of fire,” organized special daily times to pray for revival. At one such all-night prayer meeting in 1909, the atmosphere became electrified

with the Holy Spirit, and people began falling on the floor and speaking and singing in tongues. Soon Hoover was expelled from the Methodist Church and organized the Pentecostal Methodist Church of Chile with 440 followers whom he instructed to preach every Sunday in the streets: “Chile shall be for Christ!” Today, Pentecostal-charismatics represent some 30 percent of the Chilean population and Hoover is recognized as the “Father of Pentecostalism in Chile.”¹³⁶

Alice C. Wood (c. 1875–1951), a Canadian Methodist-Holiness minister, traveled to Argentina in 1910, where she founded a church and Sunday school that later joined the Assemblies of God. Today Pentecostal-charismatics represent about 20 percent of the Argentine population.¹³⁷

Gunnar Vingren (1879–1933) and **Daniel Berg** (1884–1963), Swedish Baptist immigrants, received the baptism in the Holy Spirit in South Bend, Indiana, before receiving a prophecy instructing them to go to Para, Brazil. Immediately, the two made plans to purchase one-way tickets. Arriving in Brazil in 1910, they held meetings in a Baptist Church where many received prophecies, tongues, interpretations, and healings and were soon forced to meet in the church’s basement. Out of these meetings, the Apostolic Faith Mission, and later the Assemblies of God of Brazil, was born. Today the Pentecostal-charismatic population of Brazil is the largest in the world with some 80 million, representing an unprecedented 40 percent of the Brazilian population.¹³⁸

F.F. Bosworth (1877–1958), after serving as John Alexander Dowie’s band conductor, received his Pentecostal experience under Charles Parham, visited Azusa Street, moved to Dallas, and pastored a Christian and Missionary Alliance Church in 1910. The church soon became a center for Pentecostal revival when Maria Woodworth-Etter—now back in public ministry—preached a yearlong tent meeting outside his church. After joining the Assemblies of God as an executive presbyter in 1914, Bosworth later rejoined the C&MA in 1918 after a dispute with the Assemblies over the doctrine of tongues as the only initial evidence. He also began holding major healing campaigns in Pittsburgh, Toronto, Chicago, and Ottawa, where more than 12,000 attended nightly and hundreds reported receiving miraculous healings. In 1924, Bosworth wrote the Pentecostal classic *Christ the Healer* and soon established himself as a radio pioneer.

William W. Simpson (1869–1961), a Christian and Missionary Alliance minister, learned about Pentecost while serving as a missionary to China when his illiterate Chinese cook suddenly spoke in tongues during a convention on the Tibetan border and then interpreted his message in Mandarin and other local dialects. After receiving his own Pentecostal experience in 1912, he began holding meetings throughout China. Many were healed, fell under the power, spoke in tongues, and experienced visions, dreams, and other manifestations. Forced to withdraw from the C&MA, he returned to the U.S. in 1915, joined the Assemblies of God, and in 1918, after someone spoke Chinese to him in tongues instructing him to go back to China, he immediately returned, reporting spiritual outpourings of Pentecostal power everywhere he went. Unfortunately, such early efforts were hampered by the Chinese Civil War in 1927, the Japanese occupation in 1937, and the Communist takeover in 1949.

The Assemblies of God commenced after a group of ministers wishing to distance themselves from Charles Parham’s ministry over questions of moral character, formed an agreement with C.H. Mason to use the name “Church of God in Christ” to receive railroad discounts and ordain ministers. But favoring William Durham’s “Finished Work” doctrine, a much larger group of

likeminded ministers later sought to unify under this new doctrinal position, forming the General Council of the Assemblies of God in Hot Springs, Arkansas, in 1914. Today the World Assemblies of God Fellowship is the world's largest Pentecostal denomination with over 67 million members and a presence in over 212 countries, making it the sixth largest Christian denomination overall.¹³⁹

The Oneness Pentecostal movement began after Frank J. Ewart (1876–1947)—an Australian Baptist immigrant and successor to William Durham's Los Angeles ministry—heard R.E. McAlister preach in an outdoor baptismal service in Arroyo Seco, California, in 1913, about the apostles baptizing their converts in the name of Jesus Christ only instead of the traditional Father, Son, and Holy Spirit. As Ewart began teaching along these lines, he took Durham's "Finished Work" doctrine a step further by declaring that salvation, sanctification, and Spirit baptism could all be accomplished in water baptism. He and Azusa Street evangelist Glenn A. Cook then set out to "re-baptize" the entire Pentecostal movement. But when Cook converted Garfield T. Haywood—a leading black pastor in Indianapolis—shockwaves reverberated through the young movement. In 1916, the Assemblies of God adopted a Statement of Fundamental Truths reaffirming Trinitarianism and forcing many Oneness believers to leave. A host of new Oneness denominations were formed including a reorganized Pentecostal Assemblies of the World (1916), the True Jesus Church in China (1917), the Spirit of Jesus Church in Japan (1941), and the United Pentecostal Church International (1945). Today there are an estimated 24 million Oneness Pentecostals worldwide.¹⁴⁰

The Open Bible Standard Churches were founded in 1919 when a group of ministers led by Fred Hornshuh splintered off from Florence Crawford's Apostolic Faith Mission and in 1932 merged with the Minnesota and Iowa districts of the Foursquare Gospel Church, led by John R. Richey. Both men had been influenced by John Alexander Dowie's ministry.

Ivan Voronaev (c. 1885–1937) received the baptism in the Holy Spirit and spoke in tongues while pastoring a Russian Baptist Church in New York. He founded the first Russian Pentecostal Church in New York City in 1919. After receiving a prophetic utterance at a cottage prayer meeting instructing him to "journey to Russia," he immediately left his church and moved his family back to Russia, where he founded the first Pentecostal church of Russia in Odessa, Ukraine, before traveling to other Slavic countries where he preached and prayed for the sick with signs following. Within six years, he planted some 350 churches with 17,000 members, earning him the title "Apostle of Pentecost to Russia." In 1929, Joseph Stalin's order denying legal existence to all churches in the Soviet Union led to Voronaev's arrest and imprisonment in Siberia, where he was shot while trying to escape in 1937. In 1991, full freedom of conscience was reinstated for Russian citizens, and today there are more than 6.5 million Pentecostal-charismatics in Russia.¹⁴¹

Mary C. Rumsey (c. 1885–1960) received the baptism in the Holy Spirit at Azusa Street in 1907 and planned to become a missionary to Japan when she received a prophetic word instructing her to "go to Korea" instead. After raising sufficient funds, she arrived in Seoul in 1928 and immediately began conducting Pentecostal services, introducing tongues and the ministry of the Holy Spirit, and founding Subinggo Pentecostal Church. In 1938, the church was renamed Chosun Pentecostal Church and Mission Center. In 1952, the ministry was turned over to the

Assemblies of God, whose first order of business was to open a Bible school. Among the school's charter class was a young Buddhist convert named Yonggi Cho, who, in 1958, founded Yoido Full Gospel Church—currently the world's largest Christian congregation with nearly a million members. Today there are about 7.5 million Pentecostal-charismatics in South Korea, representing some 15 percent of the population.¹⁴²

Smith Wigglesworth (1859–1947), an evangelist and faith healer from Bradford, West Yorkshire, England, joined the Pentecostal movement in 1907 after visiting Alexander Boddy's Sunderland Convention and having Boddy's wife, Mary, lay hands on him. As Smith suddenly burst forth praising and worshiping God in tongues, a burning love for people filled his heart. Now able to preach without stammering or stuttering, revival hit Bradford as Smith began receiving invitations from all over the U.K. and eventually the world to come preach and minister. Smith quickly gained a reputation for being blunt, rough, and "ruthless" in dealing with the powers of darkness, while at the same time being kind, compassionate, and willing to stop at nothing to heal the sick, using every means available from the laying on of hands to anointing oil, handkerchiefs, hitting, pushing, shoving, shouting, and rebuking devils. Continuing strong in ministry until his death in 1947, Smith became one of the most influential pioneers of early Pentecostalism by introducing the critical doctrine of faith and earning him the title "Apostle of Faith." Smith was also known for his mass healings, which he called "wholesale" or "corporate" healing, mass baptisms in the Holy Spirit that included speaking and singing in tongues, and notable miracles that included raising several persons from the dead.¹⁴³

Aimee Semple McPherson (1890–1944), a Canadian-American healing evangelist and media celebrity, joined the Pentecost movement as a teenager in 1907 after Irish evangelist Robert Semple held a series of Pentecostal meetings in Ulster, Ontario. After the two married, Robert died during a mission trip to China. Aimee returned home and married Harold McPherson before touring the U.S. and Canada from her "Gospel Car" and holding healing revivals. After Harold divorced her, she moved her family to Los Angeles, where she rented a large auditorium, gathered some of the old Azusa Street faithful, and went back on the road raising funds to build a large auditorium. When 5,300-seat Angelus Temple was dedicated in 1923, it soon became the home of the International Church of the Foursquare Gospel and "America's first megachurch." Aimee quickly gained a reputation for using "the devil's tools to tear down the devil's house" with her Hollywood-style sets, dramatically illustrated sermons, sacred operas, and outspokenness in the political, social and educational arenas. In 1926, she was catapulted to national stardom after her dramatic real-life kidnapping incident. Aimee's huge ministry, which included a Bible school, radio station, commissary, and her own denomination, reportedly reached 10 percent of the Los Angeles area. Nearly single-handedly, Aimee propelled Pentecostalism from the backwoods of forest camp meetings to the forefront of American society. Today the Foursquare Church has a worldwide membership of more than 8 million with some 60,000 churches in over 144 countries.¹⁴⁴

George (1889–1962) and **Stephen** (1876–1943) **Jeffreys** were saved in the Welsh Revival and soon received the Holy Spirit and spoke in tongues. George preached at Alexander Boddy's Sunderland Convention before founding Elim Pentecostal Churches in 1915. In 1920, Stephen joined his brother and the two visited Aimee Semple McPherson in Los Angeles in 1924, forming the Elim Foursquare Gospel Alliance. After inviting Aimee to hold meetings in Britain, the two

began holding their own massive revival meetings with miraculous signs following in tents and meeting halls across the U.K. and Ireland. Citing differences, Stephen left Elim and joined the Assemblies of God in 1926. George left Elim over a church governance dispute in 1939 and founded Bible-Pattern Church Fellowship. Today there are more than 9,000 Elim Pentecostal Churches worldwide.¹⁴⁵

E.W. Kenyon (1867–1948), pastor of New Covenant Baptist Church and founder of Bethel Bible Institute in Spencer, Massachusetts, relocated his ministry to California in 1923, established an evangelistic outreach in Oakland, and pastored in Pasadena and Los Angeles before establishing a radio broadcast and a periodical. In 1931, he moved to Seattle, where he pastored another independent Baptist Church. Though never formally part of the Pentecostal movement, his early “Higher Life” influences combined with his personal influence on many early Pentecostal leaders aligned him with the movement. Kenyon’s deep, rich teachings on the believers’ redemption in Christ clearly resonated with many early Pentecostals, while his posthumous publications would continue to inspire generations to come.

Charles S. Price (1887–1947), British-born pastor of the First Congregational Church in Lodi, California, attended an Aimee Semple McPherson revival meeting in San Jose in 1921, received his Pentecostal experience, and brought Pentecostal revival back to his own church before launching an itinerant ministry in 1922 with reports of miraculous healings throughout the Pacific Northwest and before capacity crowds in Canada. Even through the depression years (1929–1939), Price continued to preach and minister to the sick before large crowds throughout the U.S. and Canada before adding Europe and the Middle East to his itinerary.

The National Association of Evangelicals (NAE) was formed in North America in 1942. As they invited Pentecostals and granted them full membership status, it marked the first time in history that Pentecostal-charismatic groups were accepted in mainstream Christianity.

William Branham (1909–1965), an American minister and modern mystic, experienced many supernatural phenomena throughout his life: a light that came and hovered over him, the sound of wind coming down from above, a feeling as though someone was standing near trying to talk to him, a voice that spoke to him about his future ministry, and an angel who visited and instructed him to take God’s gift of divine healing to the peoples of the world. After being miraculously healed, he began preaching as an independent Baptist minister before being invited to preach at a Oneness Pentecostal camp meeting. At those meetings, the power of God came mightily on him, and invitations began pouring in from all over the country. Then after delivering a demon-possessed girl in St. Louis, he began holding revival meetings before record crowds across the U.S. and Canada in 1946. He was soon joined by a capable ministry team that included Gordon Lindsay, who publicized his events through the *Voice of Healing*, and now-retired healing evangelist F.F. Bosworth. In 1953, a legendary untouched photo was taken of him in Houston with a halo of light over his head. He also began traveling overseas during this time, but when the revival waned in the late 1950s, he resorted to teaching and created havoc and a cult-like following. Though he was warned prophetically to stop teaching or face premature death, he ignored the warnings and died shortly after his car was struck by a drunk driver over the 1964–65 Christmas holidays. Branham’s ability to detect, discern, reveal, and heal diseases was described as one of the most sensitive, accurate, and detailed in history.¹⁴⁶

T.L. (1923–2013) and Daisy (1924–1995) Osborn, American Pentecostal evangelists, pastors, and missionaries, returned from India feeling dejected because they could not produce any “evidence” for the Indian people that Jesus was the Son of God. Then after they watched William Branham pray for a deaf-mute girl in Portland, Oregon, in 1947, commanding a deaf and dumb spirit to come out of her and snapping his fingers as she responded perfectly, T.L. heard what sounded like a thousand voices speaking to him at once, saying, “You can do that.” Immediately, the Osborns began holding healing meetings in their church and, with the help of Gordon Lindsay, soon launched their own healing evangelism campaigns, reaching tens of thousands across the U.S. and Canada before traveling overseas beginning in 1950 and preaching God’s love and healing power to hundreds of thousands around the world. Over the next five decades, the Osborns would touch millions of lives in more than 113 nations through their healing evangelism campaigns, films, publications, and sponsorships of over 30,000 native missionaries and more than 150,000 new church plants through their missionary assistance programs.¹⁴⁷

Oral Roberts (1918–2009), an American Pentecostal evangelist, was miraculously healed of tuberculosis and a speech impediment at a healing evangelist’s tent meeting before founding his own healing ministry in 1947. He added a magazine publication, a radio network, and a 12,500-seat “tent cathedral.” In 1955, he began a weekly national television broadcast that brought, for the very first time, Pentecostal healing crusades into the homes of millions of Americans. Then as most healing revivalists were closing their tents in 1958, Oral reinvented himself, creating the much broader-based Oral Roberts Evangelistic Association with a 24-hour prayer line and again broke new ground in 1965 when he announced the opening of the Pentecostal-charismatic Oral Roberts University in Tulsa, Oklahoma. To further broaden his charismatic and ecumenical appeal, Oral resigned his membership with the Pentecostal Holiness Church in 1968 and joined the Methodist Church. In 1977, he announced yet another first—the City of Faith hospital, medical center, and research facility, which opened in 1981 but later closed because of other televangelists’ sex-and-money scandals in the late 1980s. Oral was described as “one of the most influential religious leaders in the world in the twentieth century,” and “second only to Billy Graham.”¹⁴⁸

Jack Coe (1918–1956), an American healing evangelist, became co-editor of the *Voice of Healing* and an ordained Assemblies of God minister before launching his own itinerant ministry in 1947. Coe’s dynamic stage presence and bold, feisty personality, combined with his daring ways of challenging people to walk by faith, made him popular across classes and races. Coe added a publication in 1950, a children’s home in 1951, an independent Dallas Revival Center in 1953, and a Faith Home for the sick in 1954, with plans for a television network. In Alabama, 63 reportedly got up at once and walked out of their wheelchairs. In Pittsburgh, 75 percent of those who came on stretcher night reportedly rose up healed. In Little Rock, 20,000 attended and in Pittsburgh, 30,000 in two months. In 1956, Coe was arrested in Miami for practicing medicine without a license and, though later released on bond, decided to stay and fight the conviction with the help of other healing revivalists and won a great victory for divine healing. Unfortunately, he became critically ill later that year, was diagnosed with polio, and died three weeks later at the age of thirty-eight. According to those closest to him, Coe knew he was going to die, which only drove him to work harder to reach and heal as many as possible.¹⁴⁹

The Voice of Healing began in 1947 as a magazine publication edited by William Branham's managers Jack Moore and Gordon Lindsay. But by 1950, it had become a loose-knit fellowship of healing revivalists who later joined the movement. Gordon Lindsay (1906–1973) had grown up under John Alexander Dowie's ministry, came into Pentecost through Charles Parham, and later traveled with John G. Lake. Lindsay eventually managed the Voice of Healing from his Dallas headquarters, which contributed greatly to the growth of Pentecostalism in the U.S. and abroad in the 1950s and 1960s. Tommy Hicks's 1954 Argentine Crusade reportedly drew 3 million in two months with 300,000 converts and 200,000 to a single service. Lindsay, believing the healing meetings would bring about a *World-Wide Revival*, changed the ministry's name to reflect this, later changing it again to *Christ for the Nations*. In 1970, he and his wife, Freda, established Christ for the Nations Institute in Dallas for the training and sending of missionaries throughout the world. Though more than 100 healing revivalists would join the organization at its peak, for many middle-class Americans the healing revival was a little outside the boundaries of respectable religion, giving rise to yet another major movement in the late 1950s that would soon affect virtually every level of Christianity.¹⁵⁰

The Latter Rain Movement (1948–1960s) was inspired by the faculty of Sharon Orphanage and Schools—an Assemblies of God turned independent outreach in North Battleford, Saskatchewan. After seeing William Branham's operation of the gifts of the Spirit in his 1947 Vancouver campaign, the faculty, concerned about the recent decline of spiritual gifts in Pentecostal churches, began directing their students to study, fast, and pray for the gifts of the Spirit. In February 1948, one of the brothers felt led to pray and lay hands on a student and revealed certain details about his life and future ministry. Suddenly all heaven broke loose as many visible signs, wonders, and healings were manifested. Before long, many from around the world joined the new movement, including Myrtle D. Beall (an Assemblies of God pastor from Detroit), Ivan Spencer of Elim Bible Institute in New York, Lewi Pethrus of Sweden, and Stanley Frodsham (editor of the *Pentecostal Evangel* and a prominent Assemblies of God leader). Though the revival bore many similarities to Azusa Street and both had been labeled "Latter Rain" movements, by 1949, officials within the Assemblies of God and Pentecostal Holiness Church rejected the movement, citing acceptance of present-day apostles and prophets, the bestowing of spiritual gifts through the laying on of hands, and prophecies being given by individuals who were often inexperienced, unaccountable, or had mixed motives. While many ministers were dropped from denominational rolls, many of the independent groups continued well into the 1960s, helping to spawn the charismatic movement.

1951–2000

The Postmodern Age began in the second half of the twentieth century. As the secularization of Europe and North America accelerated, a postmodern countercultural revolution was created that rejected all established, absolute, and universal norms in favor of relativistic, individualistic, and pluralistic truth. Meanwhile, an equally radical revolution—the charismatic movement—emerged within Christianity.

A.A. Allen (1910–1970), an American Pentecostal healing and deliverance evangelist, after attending an Oral Roberts meeting in Dallas decided to quit pastoring and go permanently on the road. He held his first revival campaign in Oakland, California in 1950, adding a revival tent in

1951, a radio broadcast in 1953, and a publication in 1954. In 1955, he was arrested in Knoxville on suspicion of drunk driving and resigned from the Assemblies of God and Voice of Healing, soon forming his own independent fellowship. In 1958, he purchased a 1,250-acre tract of land near Tombstone, Arizona, called "Miracle Valley." By the 1960s, Miracle Valley had become a thriving community complete with tent revivals, an airfield, a domed church, a Bible college, and a ministry complex. Allen's revivals resembled Azusa Street and old-time camp meetings, complete with foot-stomping, shouting, shrieking, sobbing, crying, speaking in tongues, jerking, dancing, and apparitional flames of fire appearing above the tent, but most of all, miracles of deliverance. In 1970, Allen was in a San Francisco hotel room prior to a scheduled doctor's visit to discuss a second knee surgery when he was found dead at age fifty-nine. Affectionately known as "God's man of faith and power," Allen represented the last of a dying breed of "old-time religion" preachers, and for many, his death marked the end of "old-time" Pentecostal religion.¹⁵¹

Kathryn Kuhlman (1907–1976) traveled through the American Midwest as a young evangelist, radio pioneer, and pastor before holding a series of Miracle Services in Franklin, Sugar Creek, and Pittsburgh, Pennsylvania, where *Redbook* magazine discovered her in 1950, and catapulted her to national fame. Appalled at the "fanaticism" and "fleshly manifestations" displayed at healing revivals and the blaming of attendees' lack of faith for not receiving miracles, Kathryn placed more emphasis on the sovereignty of the Holy Spirit, never permitting an outburst of prophecy or tongues and never allowing herself or her staff to get "in the flesh." Her services were warm and personable, often accented by her slow, soft, carefully enunciated speech, elegant pulpit dress, and charismatic appeal, while spontaneous miracles remained the hallmark of her ministry. By 1965, a weekly half-hour national television show was added, which led to a series of annual Los Angeles meetings, frequent television guest appearances, three nationally best-selling books, and invitations pouring in from all over the world. Kathryn's ministry was said to be one of the leading, if not *the* leading, ministry of the charismatic movement.¹⁵²

The Full Gospel Business Men's Fellowship International began when Demos Shakarian (1913–1993)—a successful Los Angeles dairy farmer whose Pentecostal family had emigrated from Armenia through Turkey—invited twenty-one local businessmen to Clifton's Cafeteria in Los Angeles to hear Oral Roberts speak in 1951. A loose-knit fellowship of businessmen was formed, a publication was added, and the group's first convention was held in 1953. By 1986, the organization had a membership of over 700,000 with over 3,000 local chapters in 117 countries. The FGBMFI served not only as an important link between the healing revival and charismatic movement but also as an effective bridge between Pentecostals and charismatics by taking the message of Pentecost from tent meetings and churches to America's restaurants, hotels, cafeterias, and convention halls. Ecumenical, nonsectarian fellowship was emphasized as ministers and laymen alike shared testimonies of God's miraculous intervention in their lives, businesses, and careers. Many of the meetings eventually included prosperity teaching (though speakers were repeatedly asked not to preach or teach). Meetings typically concluded with prayer for salvation, baptism in the Holy Spirit, and healing.

The charismatic movement (1960–2000) was not a monolithic movement but an explosion or a plethora of movements happening all at once that affected Catholics, Protestants, Pentecostals, and independents worldwide. Not a prayer movement, evangelistic movement, or healing

movement, it was a global revitalization of the power of the Holy Spirit that affected virtually every aspect of Christian life and mission. Larry Christensen wrote, “In the span of less than two decades the movement spread to every continent of the globe and into every major Christian denomination. No other movement in the history of Christianity has spread so fast and so extensively.” He added, “What remains at the center of the renewal . . . is the conviction that charismatic experience is a normal, indeed an indispensable, part of Christian life.”¹⁵³

David du Plessis (1905–1987), a South African-born Pentecostal minister, after receiving a 1936 prophecy from Smith Wigglesworth revealing that God would use him in a coming revival among “old-line” denominations, moved to America, joined the Assemblies of God and Voice of Healing. Du Plessis became one of the first Pentecostals to extend an olive branch to mainline churches when he joined the National Council of Churches in 1954 and attended the World Council of Churches and Second Vatican in Rome in 1965. Though du Plessis was warmly received by all and dubbed “Mr. Pentecost” by them, he was soon excommunicated from the Assemblies of God. However, the Assemblies reinstated him in 1980 as an unofficial Pentecostal ambassador-at-large. Their decision was no doubt influenced by the fact that he was a much sought after international conference speaker, listed by *Time* magazine with Billy Graham among the leading “shapers and shakers” of Christianity in 1974, awarded the Pax Christi medal in 1976 for his work in the International Roman Catholic-Pentecostal Dialogue, and had received numerous other international accolades and rewards. Du Plessis became known as the “father of the charismatic movement.”¹⁵⁴

Harald Bredesen (1918–2006), an American Lutheran pastor, became the first Protestant clergyman to receive the baptism in the Holy Spirit, go public about it, and remain in his historic church after speaking in tongues at a Pentecostal summer camp in New York in 1946. In 1959, while pastoring the First Dutch Reformed Church of Mount Vernon, New York, he invited a young Pat Robertson to join him, and the two began hosting Pentecostal-style meetings behind locked doors during off hours. During one of the meetings, a prophecy came from Bredesen’s lips stating, “I am doing a new thing in the earth. Why will you be bound by fear? Hold nothing back!” Immediately, Robertson met with *Guideposts* magazine founders Norman Vincent and Ruth Stafford Peale, who asked senior editors John and Elizabeth Sherrill to write an article on the new movement. In 1960, Bredesen joined Jean Stone, a member of Dennis Bennett’s Episcopal Church, to form the Blessed Trinity Society—the first non-Pentecostal organization for the promotion of the baptism in the Holy Spirit—and in 1963, formed a campus mission at Yale, leading many students into the Pentecostal experience and attracting national attention to the new movement. Dubbed “Mr. Charisma,” Bredesen continued to lead many influential people into the Pentecostal experience and became instrumental in founding several major Christian media ministries.¹⁵⁵

Dennis Bennett (1917–1991), an American Episcopal Priest and rector of St. Mark’s Episcopal Church in Van Nuys, California, prayed to receive the Pentecostal baptism at a friend’s house at 9:00 on a November 1959 morning. Then on Sunday, April 3, 1960, in an effort to dispel false rumors surrounding his experience, Bennett decided to go public with his testimony. Though numerous Protestant ministers had similar experiences throughout the 1950s, this was another “shot heard round the world” that gained national attention, marking the official beginning of the charismatic movement. Bennett promptly resigned, and parishioner Jean Stone took the

story national, with *Time* and *Newsweek* each writing articles. Bennett was then offered the failing St. Luke's Church in Seattle, which he soon converted into a thriving international center for charismatic renewal as Dennis and Rita Bennett traveled the world writing books and newsletters as seminal leaders in the young movement. By 2008, a Barna study showed that nearly half (46 percent) of adults in America who attended a Protestant church were charismatic.¹⁵⁶

Pat Robertson, a former Southern Baptist minister, media mogul, and executive chairman, after serving as Harald Bredesen's assistant, moved to Portsmouth, Virginia, and established the Christian Broadcasting Network in 1960. Holding his first telethon in 1963, Pat asked 700 viewers to join the "700 Club" by pledging \$10 a month. The name caught on. Expanding to cable in 1977, Pat added CBN University (later Regent University), an international relief organization, a Christian advocacy group, a hotel and conference center, several best-selling publications, a flying hospital, and television stations in the Middle East and Asia. In 1988, Pat became the first Pentecostal-charismatic to seek a major party's nomination for president of the United States, while the CBN Cable Network underwent several metamorphic changes, finally becoming ABC Family in 2007 on condition *The 700 Club* would be aired twice daily in perpetuity. Today *The 700 Club* is seen in 97 percent of U.S. markets by an average of one million daily viewers, and CBN International is broadcast in 39 languages to an estimated yearly viewing audience of 360 million in 138 countries.¹⁵⁷

The Second Vatican Council (1962–1965) was called "a sudden inspiration of the Holy Spirit" by Pope John XXIII, who directed Catholics around the world to pray daily for the three-year council: "Lord renew your wonders in this our day as by a new Pentecost." As bishops, superiors, delegates, and observers from around the world gathered, they spoke openly of a "new Reformation," but what took place was more of a revolution. And when the question of charismatic gifts surfaced, Cardinal Suenens, who shared Pope John's vision for renewal and was later appointed by Pope Paul VI as one of four moderators, offered his response: Spiritual charisms are not "merely peripheral and accidental to the life of the Church," he said, but of "vital importance . . . for the building up of the Mystical Body," intimately connected to the Church's hierarchal structure, and "diffused throughout the Church." The Church is "a living, organic ensemble of gifts, charisms, and services. The Holy Spirit is given to all Christians, and to each one in particular; and He in turn gives to each and every one gifts and charisms." Suenens's petition prevailed and soon laid the groundwork for the worldwide Catholic Charismatic Renewal.¹⁵⁸

The Catholic Charismatic Renewal was initiated primarily by a group of lay professors at Duquesne University of the Holy Ghost in Pittsburgh, Pennsylvania, who read John and Elizabeth Sherrill's books *The Cross and the Switchblade* and *They Speak with Other Tongues*. With the help of some Protestant ministers, lay professors Ralph Kiefer and Bill Storey then received the Pentecostal experience and planned a weekend retreat in February 1967. After a day of intensive prayer and study of Acts 1–4, one by one students went to the "upper room" to pray when suddenly the presence of God filled the room. They spoke in other tongues and received gifts of discernment, prophecy, and wisdom. Some laughed uncontrollably, rolling on the floor in ecstasy, while others shouted, praised, and wept. From there, the movement spread to Notre Dame where charismatic prayer meetings began springing up all over campus. In 1974, the

National Catholic Charismatic Conference at Notre Dame drew over 30,000 participants, while the 1977 Charismatic Renewal Conference in Kansas City drew more than 50,000. In 2014, Pope Francis addressed a crowd of 52,000 Catholic Charismatics, representing some 120 million worldwide, at Rome's Olympic Stadium, and invited them to join him in St. Peter's Square for "Pentecost 2017"—the movement's fifty-year jubilee.¹⁵⁹

The Jesus movement (late 1960s–early 1980s) originated among the hippie youth counterculture on the West Coast of the United States and eventually spread throughout North America and Western Europe. With strong beliefs in miracles, signs, wonders, faith, healing, prayer, and gifts of the Spirit, the movement soon spawned a number of other independent charismatic movements, churches, and parachurch groups, including Calvary Chapel, Vineyard Churches, Jews for Jesus, Jesus Music, the Contemporary Worship movement, the Signs and Wonders movement, the Church Growth movement, and the Apostolic-Prophetic movement.

The Shepherding Movement began when Bob Mumford, Derek Prince, Charles Simpson, and Don Basham—four contributing editors of *New Wine*, published by the Holy Spirit Teaching Mission in Fort Lauderdale—feeling the mutual vulnerability and sting of their leader's moral failure, decided to "submit" their lives in "covenant relationship" to one another in 1970. Recognizing the need for greater accountability within the larger charismatic movement, they devised a plan in which every "disciple" could have a male "covering" or "shepherd" to direct their spiritual lives. Before long, *New Wine* was the most widely circulated publication in the charismatic movement, with 100,000 adherents and a network of 500 independent churches complete with home cell groups and lay shepherds who submitted to their leadership. They were joined by Ern Baxter in 1974. Controversies began to swirl over controlling issues and abuses of spiritual power as many charismatic leaders started speaking out against the movement. Then just as the movement peaked, internal conflicts fueled by external pressures led Derek Prince to withdraw in 1983, with the remaining four dissolving in 1986. In 1989, Bob Mumford issued a public apology, stating that "unhealthy submission resulting in perverse and unbiblical obedience to human leaders" led to families being "split up and lives" being "turned upside down."¹⁶⁰

Jimmy Swaggart, an American Pentecostal evangelist, pastor, teacher and musician, after holding camp meetings and crusades in Assemblies of God churches across the U.S. and introducing his fiery brand of preaching and singing on radio, decided to move his crusades to city auditoriums and focus exclusively on television in 1972, later adding a church and Bible college. Coming from an immensely talented musical family, Swaggart's gospel albums received numerous Christian and secular music awards, while his formidable preaching appealed to many mainstream Americans, causing his television audience to swell to more than 8 million nationally and more than 500 million worldwide and making him perhaps the most widely known televangelist in the world by the 1980s. True to his Pentecostal roots, Swaggart's crusades were positive and uplifting while engaging the forces of sin and darkness. But in 1986, it became personal when he reported fellow Louisianan and Assemblies of God television minister Marvin Gorman to denominational officials on allegations of sexual misconduct, forcing Gorman to resign both his church and ministry and again in 1987, when he reported fellow Assemblies of God television minister Jim Bakker to denominational officials, also for sexual misconduct. Then in 1988, as rumors surfaced about his own sexual misconduct, a tearful, televised confession

ensued and was repeated over and over on international tabloids. Three months later, he returned, claiming to be fully restored as the denomination pulled his accreditation and he began his own independent ministry. Swaggart launched his SonLife Broadcasting Network in 1995.¹⁶¹

The Trinity Broadcasting Network was founded in Southern California in 1973 by Assemblies of God ministers Paul and Jan Crouch. In 1977, Paul raised \$100,000 toward a down payment on a local Fontana, California, television station, soon expanding to a 24-hour format through national cable distribution. Over the years, Paul continued buying up independent stations to obtain the coveted “must-carry” cable status, and before long the Trinity Broadcasting Network (TBN) was the third largest broadcast group of television stations in the U.S., reaching 95 percent of American households. Today TBN is the world’s largest Christian television network, broadcasting on 70 satellites and over 18,000 television and cable affiliates around the world from its Costa Mesa headquarters, with studios in several major U.S. cities and Jerusalem. In addition, TBN owns a humanitarian relief organization for underprivileged children, a number of foreign-language affiliated television networks, several themed attractions including Trinity Music City, USA, in Nashville, and The Holy Land Experience in Orlando, and produces a number of full-length feature and faith-based films from its Hollywood studio. Paul and Jan’s son and daughter-in-law, Matthew and Laurie Crouch, are current hosts.¹⁶²

The PTL Club began as a local TV broadcast in a converted Charlotte, North Carolina, furniture store, in 1974, and quickly grew into a worldwide Christian satellite and cable television network phenomenon. Having assisted in the establishment of CBN and TBN, Jim and Tammy Faye Bakker seemed to have an extraordinarily unerring talent for raising money for their own television network. *The PTL Club* was soon broadcasting from their Heritage Village ministry complex and Charlotte headquarters, superseded only by the 1978 opening of their 2,300-acre Heritage USA theme park in nearby Fort Mill, South Carolina. By 1986, Heritage USA was a top U.S. tourist destination, second only to Disneyland and Walt Disney World with nearly 6 million annual visitors. Then in 1987, as allegations surfaced of Jim’s 1980 sexual encounter, Jim resigned as Tammy Faye checked into a drug rehab center. Independent auditors soon revealed gross excesses and a mounting debt of \$70 million. Lawyers immediately filed for bankruptcy and an IRS investigation ensued. In 1988, Bakker was indicted on twenty-four counts of fraud and later sentenced to forty-five years in prison with a \$500,000 fine, which was later reduced to \$8,000 and less than five years. In his 1996 book, *I Was Wrong*, Jim blamed the “prosperity message” for his past mistakes. Jim returned to broadcasting in 2003 and continues to minister from his Morningstar studio near Branson, Missouri.¹⁶³

The Word of Faith movement was founded by Kenneth E. Hagin (1917–2003)—an influential American Pentecostal preacher who, after being miraculously healed, pastored several Assemblies of God churches in Texas and joined the Voice of Healing. He received several visions, including one in which Jesus instructed him to “teach My people faith,” and established an independent ministry in Tulsa that included a radio broadcast (1966), a training center for ministers (1974), a prayer and healing center (1979), and a church (1992). By 1973, Hagin’s ministry was being augmented by a host of other “faith” teachers, some of whom took faith, positive confession, and prosperity teaching to a new level, drawing a firestorm of controversy and leading many Word of Faith ministers (including Hagin) to distance themselves from the so-

called “prosperity teachers.” The roots of “faith” teaching lay deep in the Holiness, Higher Life, Pentecostal, healing, and charismatic renewals. Today “faith” and “prosperity” teaching remain popular among poor and upwardly mobile Pentecostals, charismatics, and neo-charismatics worldwide. Hagin’s ministry continues through his son, Kenneth W. Hagin, with more than 1,000 affiliated churches, training centers in over 17 nations, more than 40,000 alumni in 100 countries, and millions of media and publications sold.

The “Memphis Miracle” occurred in 1994 when delegates at a meeting in Memphis, Tennessee, agreed to disband the racially exclusive Pentecostal Fellowship of North America (PFNA) in favor of the new racially inclusive Pentecostal and Charismatic Churches of North America (PCCNA). Four thousand attendees witnessed a symbolic foot-washing ceremony as black and white leaders repented of past racial shortcomings, signed a manifesto pledging to oppose racism, and formed a new racially integrated board.

Manifestation revivals broke out in North America, beginning with Rodney Howard-Browne’s 14-week “laughing revival” at Carpenter’s Home Church in Lakeland, Florida, in 1993. The revival featured falling, weeping, laughing, and a mass water baptism. This was followed by the “Toronto Revival” (1994–1997) at the Toronto Airport Vineyard Christian Fellowship, which featured healing, holy laughter, falling, shaking, and barking and the “Brownsville Revival” (1995–2000) at Brownsville Assembly in Pensacola, Florida, which included falling, trembling, shaking, laughing, and weeping. The Toronto Revival alone spread to more than 10,000 churches in fifty countries within a year. Then just as the charismatic movement seemed to be winding down in the U.S., the last decade of the century saw phenomenal growth and expansion of the movement on all continents—particularly among independents in Africa, South America, and Asia, as large numbers of churches worldwide began singing charismatic praise choruses, praying for healing, and experiencing Spirit-filled worship and intercession—often without calling themselves Pentecostals or charismatics.

2001-Present

The twenty-first century began in similar revolutionary fashion when on September 11, 2001, a group of Islamist al-Qaeda terrorists hijacked four American commercial jetliners and aimed them at New York’s World Trade Center Twin Towers and at government landmarks in Washington D.C., reminding the world that the ancient religions of the Crusaders were alive and well in the new century. Scholars expected Christianity to exceed 2.6 billion people by 2025, making it by far the largest faith, with some experts believing religion could even overtake ideology, once again, as the primary animating force in human affairs. Meanwhile, a dramatic shift in Christianity to the Southern Hemisphere was evidenced by the stunning 2013 election of Pope Francis—the first Latin American pope—while Pentecostalism as a “Third Force” distinct from Catholicism and Protestantism was predicted to become dominant in the faith.

Africa is no longer the “dark continent.” After centuries of Catholic, Protestant, and Pentecostal missionaries poured into the continent, followed by a withdrawal of European colonies, forty-two new independent nations were created. A new Christian elite also arose among the indigenous ranks as new governmental leaders opened the door for major Christian revivals to occur in key African nations. South African charismatic evangelist Rinehard Bonnke was able to preach to some 120 million Africans and lead some 55 million to salvation in Christ between

2000 and 2009 alone—often with complete governmental cooperation. Today more than a dozen African nations are 90–100 percent Christian, while an unprecedented spiritual revival takes place in North Africa with tens of thousands of Muslims of all ages coming to Christ, many claiming to have miraculous encounters, visions, and conversations with Jesus and freely sharing their experiences publicly and on television.¹⁶⁴

Asia is becoming massively Pentecostal because of the phenomenal spread of the charismatic movement in nations like Korea, India, the Philippines, Indonesia, and China. An estimated 80 percent of Christian converts in Asia today are believed to be Pentecostal-charismatic. China, which considers itself the “ends of the earth,” has begun a “Back to Jerusalem” movement to fulfill the Great Commission in reverse by carrying the gospel west and encircling the globe before reaching Jerusalem. Today, China’s growing network of underground house church movements, representing an estimated 70 million “unregistered” Christians, hopes to send 100,000 missionaries to the fifty-one unreached people groups between China and Jerusalem, having already planted some 7,000 Chinese churches throughout Southeast Asia. South Korea has sent nearly as many, and church leaders in the Philippines are pledging to do the same, concentrating on the unreached Muslim nations. Two hundred thousand-member Bethany Church of God in Indonesia—the largest Muslim-populated nation on earth—is also one of the strongest Pentecostal mission-sending churches in the world, with hundreds of satellite churches being planted annually worldwide.¹⁶⁵

Latin American Pentecostalism is a deeply embedded indigenous grassroots movement that is currently in a struggle with Catholicism for the heart and soul of Latin America. Presently growing three times faster than Catholicism and the general population, it is not a religion of the *classes* but of the *masses*. Like a populist solidarity movement, Latin American Pentecostals identify with the poor, marginalized, and hurting, offering to raise them up to a better life in Christ immediately upon conversion. The power of Jesus Christ over demonic forces with miraculous signs of healing, deliverance, salvation, tongues, and ecstatic worship is frequently, openly, and unapologetically displayed for all to see. To them, revelation is far more important than reason and the ability to relate socially to the commoner far more treasured than a formal education, which only seems to draw people further away from Christ by diluting the power of the Holy Spirit. Today the number of Pentecostal-charismatics in nations like Brazil (40 percent), Chile (30 percent), Argentina (20 percent), and Guatemala (15 percent) is astounding.¹⁶⁶

Europe. With more Christians worshiping in Anglican churches in Nigeria today than in all Anglican and Episcopal churches in Britain, Europe, and North America combined, and with ten times more Assemblies of God worshipers in Latin America than in the U.S. where it was founded, and more Christians worshiping in Communist China today than in all Western Europe put together, many Western observers are seeing a “reverse flow” of missions coming out of Africa, Asia, and Latin America into Europe and North America. Yesterday’s great mission fields have become today’s great missionary forces as nations like China, India, Singapore, South Korea, and Indonesia are beginning to overshadow the great missionary legacies of Europe and North America. The largest evangelical church in Europe—25,000-member Embassy of God Church in Kiev, Ukraine, with more than 700 affiliated congregations in more than 45 countries—was founded by Sunday Adelaja, a Nigerian Pentecostal. Four of U.K.’s ten largest churches today are also pastored by Africans, including London’s 10,000-member Kingsway

International Christian Centre pastored by Matthew Ashimolowo—a Muslim convert and Nigerian Pentecostal. Hillsong, an Australian Pentecostal church, also has church plants in major European and American cities.¹⁶⁷

North America, once hailed as the largest sender nation of missionaries to the world, is now the largest mission field in the Western hemisphere and fifth largest in the world with 120 million unsaved people. Redeemed Christian Church of God (RCCG), a global Nigerian Pentecostal denomination with missionary outposts in over 147 countries, now has a North American headquarters near Dallas, Texas, with over 720 churches in virtually every major city in the United States. Zenzo Matoga, a missionary from Malawi and worship leader at Jubilee Christian Center—one of New England’s largest churches—is founder of United Night of Worship (UNOW), an annual cross-cultural gathering of thousands of believers in Boston’s open square near where George Whitefield once preached to thousands in America’s First Great Awakening and where many believe America’s next revival will begin. South African missionaries Reinhard Bonnke and Rodney Howard-Browne are organizing similar evangelistic efforts in America’s auditoriums, churches, streets, and national mall, each hoping to spark another Great Awakening.¹⁶⁸

Pentecostals worldwide numbered 584 million by 2011 and were growing at a rate of 19 million per year or 54,000 per day. One of four Christians and one of twelve people alive today is Pentecostal-charismatic. Though modern Pentecostalism has only been around for about a hundred years, it is already the largest family of Protestants in the world and second largest family of Christians—second only to the Catholic Church. Peter Wagner wrote, “In all of human history, no other non-political, non-militaristic, voluntary human movement has grown as rapidly.” Most of the world’s largest congregations are Pentecostal. Projections for 2025 are 93 million classical Pentecostals worldwide, 274 million charismatics, and 460 million neo-charismatics. In 2014, a group of leaders representing a broad spectrum of Pentecostal and charismatic groups from around the world met in Jerusalem to worship, pray, and begin Empowered 21—a global movement with a goal of seeing every individual touched by a real encounter with the Holy Spirit by the year 2033.¹⁶⁹

The church planting movement has spread through North America, Western Europe, and other westernized nations largely in an effort to reach young, emerging, postmodern individuals. In North America alone between 1980 and 2000, 50,000 new churches were planted with the number of new churches finally surpassing the number of church closures by 2011. Made up mostly of independent, evangelical, emerging, and Pentecostal-charismatic church networks that meet in unconventional venues, many offer nontraditional styles of ministry that embrace the baptism in the Holy Spirit and spiritual gifts, often including them in their belief statements, while placing a high value on relationships, discipleship, community involvement, and missional living.¹⁷⁰

A “Smith Wigglesworth prophecy” believed to have been delivered shortly before his death in 1947 declared, “During the next few decades, there will be two distinct moves of the Holy Spirit across the church. . . . The first move will affect every church that is open to receive it and will be characterized by a restoration of the baptism and gifts of the Holy Spirit. The second move of the Holy Spirit will result in people leaving historic churches and planting new churches.”

However, “neither is the great revival but both are steps towards it. When the new church phase is on the wane, there will be evidenced in the churches something that has not been seen before: a coming together of those with an emphasis on the Word and those with an emphasis on the Spirit. When the Word and the Spirit come together, there will be the biggest movement of the Holy Spirit that . . . the world has ever seen. It will mark the beginning of a revival that will eclipse anything that has been witnessed . . . and . . . will begin a missionary move to the ends of the earth.” With the first two “moves of God” accurately describing the recent charismatic and current church planting movements, there is no reason to doubt a coming third move of God.¹⁷¹

The next move of God as prophesied by Smith Wigglesworth, Charles Parham, William Seymour, Kenneth Hagin, and many others promises to be a revival of the supernatural that will surpass anything in Acts or Azusa Street and will feature divine healings, casting out demons, speaking in tongues, raising the dead, and a return of God’s Shekinah glory, which will hang over church buildings for days at a time. But the greatest miracle of all will be the masses of people who will come to Christ—so many, in fact, that despite our best church planting efforts, there will not be enough buildings worldwide to hold them. Is God setting up the current church planting movement for an historic and sovereign move of the Holy Spirit that will witness a merging of the evangelical (“Word”) and Pentecostal-charismatic (“Spirit”) streams of Christianity for a last great global thrust of missions before the return of Christ?¹⁷²

¹ Gal. 4:4; Mark 1:9–10; Matt. 9:17; Mark 16:15–18; John 20:21–23; Luke 24:46–49; Acts 1:4–5, 8–9

² Acts 2:1–18, 41; 3:6–8; 4:4; 2:39; 8:14–17; 10:44–46

³ Acts 9:3–6, 17–18; 19:6; Rom. 12:6; 15:19; 1 Cor. 12, 14; Gal. 3:5; Eph. 5:18; 1 Thess. 1:5, 5:19–20; Heb. 2:3–4

⁴ Acts 1:8; Bill Hamon, *The Eternal Church* (Point Washington, Fla.: Christian International Publishers, 1981), 79; Lee A. Howard *Manifestations Throughout Church History: Examining the Physical Evidence of Revival* (April 15, 2012), Kindle Edition. Kindle Locations 32–34 [hereafter MCH].

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