

Evangelistic movement: Worldwide Holiness movement → Rise of Pentecostalism → Assemblies of God (1914)

Dispensational View of the Gifts until 1900: Tongue-speaking

Root of Pentecostalism: Outbreak of Tongue-speaking in Topeka, Kansas (1901)

Charles Fox Parham, a former Methodist preacher:

The basic Pentecostal doctrine of “initial evidence”: The experience of the 120 on the day of Pentecost as “the baptism in the Holy Spirit,” should be normative for all Christians.

Turning point: Azusa Street revival, L.A. (1906) William J. Seymour, a black Holiness preacher and student of Parham.

Holiness movement leaders such as Phoebe Palmer and John Inskip

1) 2nd blessing crisis of initial Sanctification?

Sanctification is a “second work of grace” prior to their Pentecostal experiences, and thus they simply added the baptism of the Holy Spirit with tongue-speaking as a “third blessing.”

2) Encouraged to seek for the gifts (tongues as 2nd and the fire as 3rd) as “crisis” experiences that could be received in an instant of time through prayer and faith.

3) Emphasis on crisis, rather than on gradual categories.

4) The Fire-Baptized Holiness Church: Five instant categories

Instant conversion through the new birth
Instant sanctification as a second blessing,
Instant baptism in the Holy Ghost and fire
Instant divine healing through prayer
Instant premillennial second coming of Christ.

5) Evidence?

Simpson:

1) Focus on the giver, rather than on the gifts.

2) Holy Spirit’s filling → Holiness (→ Mission).

3) Deeper life = Reliance on Christ

4) Rejection of the evidence doctrine → Separation of 1/3 of C&MA to form a separate denomination (Assembly of God).

First wave of Holiness-Pentecostal groups: Separated themselves from their denominations and established their own Pentecostal denominations.

Second wave: Charismatics or neo-Pentecostalism

1960’s --- Penetration of Pentecostal theology into the mainline denominations. They did not separate themselves from their denominations.