

The Holiness Pentecostal (Charismatic) Movement

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The Holiness/Pentecostal Movement

Montanism
In the late 2nd century, Montanus began a movement within Christianity that believed in "new prophecy"; this "new prophecy" was seen as superseding the authority of Jesus and the Apostles.

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Eusebius of Caesarea wrote: "And he [Montanus] became beside himself, and being suddenly in a sort of frenzy and ecstasy he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning."

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- Cane Ridge Revival in Kentucky, August 1801
- Organized by Presbyterian minister Barton W. Stone
 - Strange behavior exhibited by some on the second night; shrieking, fainting, and convulsive behavior
 - Presbyterians distanced themselves from this behavior, but the Methodists embraced it.
 - Barton W. Stone accepted this emotionalism; Alexander Campbell considered it excessive.

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Holiness – John Wesley’s (Methodist) doctrine of Christian perfection (from which came the church of the Nazarene, the church of God, the Salvation Army, and the Christian Missionary Alliance); Christian perfection is called the “second blessing”. The first blessing is “forgiveness.”
[Note: this is not what Scripture teaches about holiness/sanctification]

Pentecostal – coming out of the Holiness movement and connecting to the events that occurred on the Day of Pentecost; the second blessing is the baptism of the Holy Spirit which brings the ability to speak in tongues). [Note: this is the beginning of the charismatic movement]

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A quick timeline:

1830s: Some Methodists begin to be concerned about the lack of emphasis on the Wesleyan doctrine of “holiness.”

John Wesley provided the teaching that launched this movement. He taught a “second blessing” which comes after water baptism and initial forgiveness of sins) that produces “entire (complete) sanctification (perfection).

1867: Holiness Movement begins in New Jersey.

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The Wesleyan Doctrine of Holiness (Second Blessing):

The second blessing is the instantaneous moment when believers are filled with the Holy Spirit. Their hearts are perfected at this moment, cleansed from inbred sin. It does not happen at conversion. It comes after one has grown in their faith.

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"I was converted at the age of six, on Easter morning April 5, 1942. As we were getting ready to go to church, I told my parents I wanted to be a Christian. I knelt at my parents' bedside, confessed my sins, and asked the Lord to save me. As for the sins in my life, I only remember feeling ashamed at the way I talked back to my parents. I wept as I prayed and felt that God forgave me. I believe I was saved that morning. Several years later as a teenager I felt I was sanctified - this being a second work of grace as my church taught me." -R.T. Kendall, "Holy Fire", pp95-96

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- 1879: Iowa Holiness Association is started
- 1887: A. B. Simpson (Christian Missionary Alliance) promotes the "Fourfold Gospel". Simpson believed that "Christ is Savior, Sanctifier, Healer, and Coming King" through dramatic spiritual encounters that changed the direction of his life." Also known as "Full Gospel."
- 1. Jesus is Savior (Acts 4:12)
- 2. Jesus is Sanctifier (1 Cor 1:30)
- 3. Jesus is Healer (James 5:15)
- 4. Jesus is Coming King (Acts 1:11)

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1900: Charles Parham begins Bethel Bible School with emphasis on the study of the baptism of the Holy Spirit.

1901: Agnes Ozman "speaks in tongues" at Bethel Bible School in Topeka, Kansas. Tongues are claimed to be evidence of Holy Spirit baptism (Charles Parham). The charismatic movement begins. [Pentecostal, Apostolic churches spring from this movement.]

1902: the first congregation of the church of God is formed in North Carolina

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1906: the first Assembly of the church of God in Cleveland, TN

1906 - 1909: Azusa Street Revival occurs in Los Angeles. The beginning of the Pentecostal movement

1908: church of God in Cleveland, TN accepts Pentecostalism

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1951: Charismatic movement encourages those who had received the "second blessing" to remain in their denomination and spread the doctrine of Holy Spirit baptism within their own congregations.

1960s: churches of Christ began to experience members who embraced speaking in tongues and the doctrine of Holy Spirit baptism.

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Some teachings:

- The gift of the Holy Ghost is not something that is received automatically and without external evidence when a person is water baptized." – Kelly Nix, "Distinctive Doctrines of the Apostolic Church", p66
- The Spirit of Jesus literally comes to live inside our bodies. – Kelly Nix, "Distinctive Doctrines of the Apostolic Church", p 62
- "God has chosen to give us a miraculous and unmistakable sign when He fills someone with His Spirit." – Kelly Nix, "Distinctive Doctrines of the Apostolic Church", p68

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- The sign God has chosen is speaking in other tongues. This occurs when God signals that He is indwelling a person. Kelly Nix, "Distinctive Doctrines of the Apostolic Church", p68
- The reason God chose tongues as a sign is that man has never been able to tame tongue, but with God's indwelling, He controls the tongue. Nix, "Distinctive Doctrines of the Apostolic Church", pp68-69

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1980s:

A different approach of the Charismatic Movement. Doctrine teaches that the gift of Holy Spirit baptism comes at conversion, not at a later time in a "second blessing." Proponents reject speaking in tongues as a spiritual conversion validation but hold to it as a modern-day gift, also holding to healing, casting out demons, and prophesying. Sometimes referred to as the "Signs and Wonders" Movement (Foster; "Waves Against a Rational Rock", p109)

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