



A History of the Charismatic Movements

Study Guide

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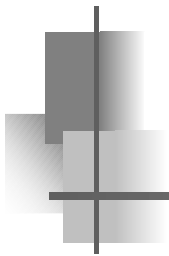


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Lecture Outlines

Lecture I

INTRODUCTION TO THE COURSE

I. The Theological Diversity among Christians

- A. Mainline denominations/Independent churches
- B. Sacramental/nonsacramental emphases
- C. Church government or policy
- D. Calvinism/Arminianism
- E. Covenantal Theology/Dispensationalism
- F. Eschatology
- G. Charismatic/Non-Charismatic Theology

II. The Broad Issues between Charismatics and non-Charismatics

- A. The issue does not concern salvation
- B. The issue: How do I walk with God on earth in power and victory (i.e., Sanctification)?
 - 1. Question of baptism
 - 2. The gifts of the Spirit and Spirit baptism
 - 3. Did the grace gifts cease in the first century?
- C. Approaches to the Bible
 - 1. Charismatic emphasis: Acts/Luke
 - 2. Non-charismatic emphasis: Pauline Letters
 - 3. The centrality of experience

III. Diversity within the Charismatic Movement

- A. Classical Pentecostalism (1901-60)
- B. Neo-Pentecostalism/Renewalism (1960-70)



Lecture Outlines

C. Restoration Movements (1980-90s)

1. Vineyard Movement
2. Kansas City Fellowship
3. Prophet's Movement
4. Five-fold Ministry
5. Toronto Revival

IV. General Course Overview

- A. The predecessors of the Modern Charismatic Movement
- B. The ideological roots: John Wesley and Charles Finney
- C. The Holiness Movement
- D. The Classical Pentecostal Movement
- E. The Renewalist Movements
- F. The Restoration Movements

Study Questions

1. Name seven areas of general disagreement among Christians.
2. Explain two charismatic doctrines that distinguish them from other Christian belief systems.
3. What is the general outline of the history of the Charismatic Movements?



Lecture Outlines

Lecture II

HISTORY OF THE MIRACULOUS OR SIGN GIFTS

- I. **Did the Miraculous Gifts Cease in the End of the First Century?**
 - A. The non-charismatic interpretation of I Corinthians 13 – cessationism
 - B. The accounts of early church writers such as Origen and Justin Martyr indicate that the miraculous gifts continued into the second and third centuries.
 - C. Later writers such as Augustine and John Chrysostum state that the miraculous gifts ceased.
 - D. The miraculous gifts of the Holy Spirit and the Baptism of the Holy Spirit: the relationship.
- II. **Why Did They Cease by the Fourth or Fifth Century?**
 - A. They were needed only to help the church become established
 - B. They were restrained under the role of bishops
- III. **How Did the Early Church Understand the Holy Spirit?**
 - A. They were confused or unclear as to His person and silent on His work.
 - B. As their understanding increased of the Holy Spirit, the miraculous signs tended to decrease.
- IV. **Early Charismatical Groups**
 - A. The Montanists
 - B. There are few references in the Medieval period
 - C. Camisards/Jansenists of the Reformation era



Lecture Outlines

V. When Did the Miraculous Signs become Integral to one's Spiritual Walk?

- A. There is no early record of the centrality of a subsequent baptism in or by the Spirit.
- B. Edward Irving (1792-1834) and the Catholic Apostolic Church (1830s)
- C. The Quakers and Mormons in the American experience



Study Questions

1. Briefly define the two theories of why the miraculous gifts ceased around the fifth century.
2. Why are the historical accounts of the Montanists not reliable evidence of the continuation of the miraculous gifts?
3. Explain the origin of the doctrine that the miraculous gifts are attached to a method of sanctification.

Lecture III

THE IDEALOGICAL ROOTS OF THE CHARISMATIC MOVEMENTS

I. John Wesley (1703-91)

- A. The influence of Methodism on the Charismatic Movement
- B. A biographical sketch
 1. His life prior to his conversion
 2. His conversion experience (1738)
 3. His life subsequent to his conversion
- C. Wesley's theology

Lecture Outlines

1. His understanding of the nature of sin and the believer
 2. His idea of three works of grace
- D. An evaluation of Wesley's ideas
1. Negatively
 2. Positively

II. Charles G. Finney (1792-1865)

- A. A biographical sketch
1. Pre-conversion experience
 2. The three stages of his conversion (1821)
 3. His Christian ministry
- B. Finney's theology
1. Three works of grace
 2. Baptism of the Holy Spirit

Study Questions

1. What are the three acts of grace in sanctification according to Wesley?
2. What are some possible negative aspects of Wesley's theology?
3. What were the three stages of Finney's conversion experience?
4. How are Wesley's and Finney's theology related?



Lecture Outlines

Lecture IV

THE HISTORICAL ROOTS OF THE CHARISMATIC MOVEMENTS



I. Pentecostalism as Rooted in American Methodism

- A. The decline of Methodism due to a lack of emphasis on sanctification
- B. An attempt to revive Methodism
 - 1. Phoebe Palmer (1807-74) and the “Tuesday Meetings”
 - 2. Two works of grace in Holiness Theology

II. The Rise of the Holiness Movement: a Reaction to the Decline in Methodism

- A. Baptism of the Holy Spirit
- B. Speaking in tongues
- C. The Great Keswick Conventions
- D. The Salvation Army

III. American Revivalism

- A. Nineteenth Century religious awakenings
 - 1. Second Great Awakening
 - 2. The Finney Era
 - 3. Layman’s Prayer Revival
- B. The individual/emotional emphasis: the democratization of religious experience

Lecture Outlines

Study Questions

1. How did Pheobe Palmer and Sarah Langford contribute to the birth of Classical Pentecostalism?
2. How does Pheobe Palmer's theology of sanctification differ from John Wesley's?
3. What are four significant outcomes of the Holiness Movement?
4. Briefly discuss how Methodism, Revivalism, and the Holiness Movement gave rise to Pentecostalism



Lecture V

VARIOUS HOLINESS THEORIES OF SANCTIFICATION

I. Pheobe Palmer (1807-74) and Sanctification

- A. Second blessing theology
- B. The source of her insight

II. William E. Boardman (b. 1810) and Sanctification

- A. A biographical sketch
- B. Boardman's theology: it links sanctification with the Pentecostal view of baptism
- C. Boardman's theology: contrasted with Palmer's

III. Hannah Pearsall Smith (1832-1911) and Sanctification

- A. A biographical sketch
- B. Smith's theology
 1. Emphasis on happiness
 2. Passive emphasis

Lecture Outlines

IV. Joseph H. Smith (1855-1946) and Sanctification

- A. A biographical sketch
- B. Smith's theology



Study Questions

1. According to Palmer, what are the three ingredients for second blessing theology?
2. What are some basic Holiness doctrines common to Palmer, Boardman, Hannah Smith, and Joseph H. Smith?
3. What is significant about Boardman's theology?
4. Describe Joseph H. Smith's theology of sanctification.

Lecture VI

FRAGMENTATION OF THE NATIONAL HOLINESS MOVEMENT

I. The Conflict within the Methodist Church over the Holiness Movement

- A. Some Methodists viewed the Holiness Movement as radical
- B. Many Holiness groups separated from Methodism

II. The Separation of Holiness Groups from Methodism

- A. Separatist groups that remained holiness: some examples
 1. Pentecostal Church of the Nazarene (1895)
 2. Pilgrim Holiness Church/Wesleyan Church (1897)

Lecture Outlines

- B. Separatist groups that later added a third work of grace: some examples
 - 1. Church of God, Cleveland, Tennessee (1906)
 - a. Adopted a third work of grace
 - b. Possibly the beginning of Classical Pentecostalism, though disputed
 - 2. Fire Baptized Holiness Church (1895)
 - 3. Church of God in Christ (1897)



Study Questions

1. What is the major difference between the earlier and later holiness separations?
2. What is significant about the Spurling Revival?
3. What independent Holiness churches merged to form the Pentecostal Church of the Nazarene?

Lecture VII

BIRTH OF CLASSICAL PENTECOSTALISM

I. The Ministry of Charles Fox Parham (1873-1929)

- A. His early call to the ministry
- B. His early ministry
 - 1. The Divine Healing Mission (1898)
 - 2. The Bethel Bible and Training School (1900)
- C. Agnus N. Ozman's (1870-1937) experience

Lecture Outlines

II. The Birth of Classical Pentecostalism

- A. Parham's Mid-America campaigns
- B. The healing of Mary Arthur of Galena, Kansas in 1903
- C. Parham's Houston, Texas Bible Institute
 - 1. William J. Seymour (1870-1922): Baptist Holiness advocate and the Baptism
 - 2. The seedbed of an international beginning of the Latter Rain Revival



Study Questions

- 1. What is the significance of what happened on January 1, 1901?
- 2. What was the purpose of the Bethel Bible Missionary Training School?
- 3. How did William Seymour's ministry begin?

Lecture VIII

THE AZUSA STREET REVIVALS (1906-1909)

I. Background of the Azusa Mission, Los Angeles

- A. Seymour and his experience at the Santa Fe Mission
- B. The growing desire for revival in Los Angeles
- C. Seymour, Bonnie Brae Street, and the baptism of the Holy Spirit

Lecture Outlines

II. The Azusa Street Mission and National/International Beginnings

- A. The major teachings at the Azusa Street mission
 - 1. Baptism
 - 2. Healing
 - 3. Miraculous gifts
 - 4. Premillennialism
- B. The revivals serve as a foundation for all Pentecostal groups

III. Doctrinal Teachings of Classical Pentecostalism

- A. Justification
- B. Sanctification
- C. Baptism of the Holy Spirit
- D. Divine Healing

Study Questions

1. What events/individuals laid the foundation for the revival in Los Angeles?
2. What are the major doctrines of the Classical Pentecostal Movement?
3. Why did William Seymour get locked out of the Santa Fe Mission?



Lecture Outlines

Lecture IX

THE SPREAD OF PENTECOSTALISM NATIONALLY AND INTERNATIONALLY



I. The Spread of Pentecostalism across America

- A. The Pacific Northwest: Florence L. Crawford (1872-1936) and the Apostolic Faith Movement
- B. Mid-West: Rachel Sizelove (1864-1941) in Springfield, Missouri
- C. Chicago: a Major hub
 - 1. Mabel Smith Hall and the Sixty-third Street Mission
 - 2. W.H. Durham (1873-1912) and the North Avenue Mission
 - 3. William H. Piper (1868-1911) and the Stone Church
 - 4. John Alexander Dowie (1847-1907) and Zion City, Illinois
- D. Indiana/Ohio
 - 1. George N. Eldridge (1847-1930) and Glenn Cook (1867-1961): Indianapolis
 - 2. Daniel W. Kerr (1856-1927) and the Christian and Missionary Alliance: Cleveland
- E. Northeast
 - 1. New York and vicinity
 - a. Marie Burgess and the Glad Tidings Tabernacle
 - b. D.H. McDowell, Christian and Missionary Alliance Training School at Nyack, and the Christian and Missionary Alliance

Lecture Outlines

2. William J. Mitchell: The New England Mission
- F. South
1. Gaston Barnabas Cashwell (1862-1916) and the Pentecostal Holiness Church
 2. Ambrose Jessup Tomlinson (1865-1943) and the Church of God, Cleveland
 3. Charles Harrison Mason (1866-1961) and the Church of God in Christ

II. The Spread of Pentecostalism across the World

- A. Canada
1. Robert Edward McAlister (1880-1935): Ottawa
 2. James Hebden (d.c. 1919): Toronto
 3. Andrew Harvey Argue (1868-1959) and Winnipeg
 4. Solomon Eby and Kitchner
 5. Newfoundland/Vancouver
- B. Europe
1. Thomas Ball Barrett (1862-1940): Norway
 2. Barrett, Anna Larsen, and Denmark
 3. Barrett, *Lewi Petrus* Pethrus (1884-1974) and Sweden
 4. Barrett, Gerhard Smidt, and Finland
 5. Barrett, Finland and Russia
 6. Alexander A. Booty (1854-1930) and England
 7. Barrett, Jonathon Paul, Edward Meyer, and Germany

Study Questions

1. Name four titles for the Charismatic movement.
2. Briefly outline the effects of the Azusa Street Revivals.



Lecture Outlines

3. Who were the three most influential figures in the spread of Pentecostalism across the South?
4. Who was Thomas Ball Barrett and what was his contribution to the emergence of Classical Pentecostalism?



Lecture X

THE FORMATION OF THE ASSEMBLIES OF GOD

I. The Difficulties within the Early Pentecostal Movement

- A. Personality difficulties
- B. Organizational difficulties
- C. Theological difficulties
 1. The crisis concerning the works of grace, three or two
 2. The crisis concerning the Trinity
 3. Crisis concerning sanctification

II. The Solution to these Early Difficulties

- A. Churches began forming alliances
- B. The conference at Hot Springs, Arkansas, 1914, and the birth of the Assemblies of God
- C. The structure of the Assemblies of God
 1. Early informal structure
 2. Later, a more formal structure

Study Questions

1. Describe the personality difficulties that developed early in the Pentecostal Movement.

Lecture Outlines

2. Describe the organizational difficulties that developed early in the Pentecostal Movement.
3. Describe the conflict that arose concerning the doctrine of sanctification.
4. How did the Assemblies of God help to solve these problems?



Lecture XI

“JESUS ONLY” or UNITARIAN PENTECOSTALISM

I. The Background

- A. The conflict over Finished Work Theory: not divisive
- B. The conflict over Unitarian Theology
 1. Jesus is the name given to all the members of the Trinity
 2. A divisive issue

II. Beginning of Unitarian Theology

- A. Mrs. Maria Woodworth-Etter and the “Worldwide Pentecostal Camp meeting,” Arroyo Seco, Los Angeles, California, 1916
- B. R.E. McAllister, the conference speaker
- C. John C. Shaepe and the baptism in Jesus’ name
- D. Frank J. Ewart (1876-1947), the movement’s early leader

III. The Spread of Unitarian Theology

- A. Glenn A. Cook (1867-1948), the “Apostle of Oneness”

Lecture Outlines

- B. Garfield Thomas Haywood (1880-1931), Indianapolis, and the center of the movement emerges
- C. The controversy over the new teaching

IV. The Reaction to Unitarian Theology: Schism within the Pentecostal Movement

- A. Eudorius N. Bell (1866-1923) and the Assemblies of God
- B. The Assemblies of God and the adoption of a sixteen point Trinitarian doctrinal statement

V. The Rise of Early Unitarian Groups

- A. Pentecostal Assemblies of the World under G.T. Haywood
- B. United Pentecostal Church, Inc.
- C. Numerous small independent churches and groups

VI. An Overview of Course

- A. Ideological roots
- B. Phoebe Palmer: Tuesday Meetings
- C. Holiness Movement
- D. Rise of radical independent holiness churches
- E. Birth of Classical Pentecostalism
- F. National/international spread of Pentecostalism: Azusa Street Revivals
- G. Assemblies of God
- H. Divisions within the Pentecostal Movement: Unitarian Pentecostalism



Lecture Outlines

Study Questions

1. Briefly explain a Unitarian view of the Godhead.
2. How did the Pentecostal camp meeting outside Los Angeles serve as a birthplace for Unitarian Theology?
3. Why was G.T. Haywood such a critical figure in the spread of Unitarian Theology?
4. Who was E.N. Bell?



Lecture XII

AMY MCPHERSON AND PENTECOSTAL DENOMINATIONS OF THE 20'S AND 30'S

I. An Historical Overview of Classical Pentecostalism

- A. The Period of Beginnings (1901-1906)
- B. The Period of Growth and Controversy (1906-1932)
- C. The Period of Consolidation and Prosperity (1932 and afterwards)

II. The Ministry of Amy Semple McPherson (1890-1944)

- A. A biographical sketch
- B. Her conversion
 1. The revival at the Ingersoll Holiness Mission and Robert Semple
 2. Her quest for a baptism
- C. Her ministry with Robert Semple in Macao and Hong Kong
- D. Her ministry as a full time evangelist in the United States

Lecture Outlines

1. The marriage to Harold Simpson McPherson
2. The East-coast tour and the beginnings of an independent ministry
3. The “Bridal Call”
4. Los Angeles and Echo Park, later Angelus Temple
5. Los Angeles and the challenge of radio
6. The great “kidnapping event”
7. Her sudden death

- E. Amy Semple McPherson and the International Four Square Gospel Church (1921)

III. Classical Pentecostal Denominations that Emerged in the 20s and 30s

- A. Open Bible Standard Church, Inc. (1935)
- B. Pentecostal Church of God in America, Inc. (1919)
- C. Church of God of Prophecy (1956)
- D. International Pentecostal Church of Christ (1936)
- E. Pentecostal Fire-Baptized Holiness Church (1918)
- F. Fire-Baptized Holiness Church of God of the Americas (1908)
- G. Pentecostal Free Will Baptist Church, Inc. (1959)

Study Questions

1. Name a few of the ways that Amy Semple McPherson contributed to the spread of the Pentecostal Movement.
2. Describe the doctrinal basis of the International Four Square Gospel Church.
3. Explain the origin of the Pentecostal Church of God in America.



Lecture Outlines

Lecture XIII

THE PROSPERITY OF CLASSICAL PENTECOSTALISM

I. The Merging Together of Pentecostal and Non-Pentecostal Believers

- A. Animosity declined due to threats of Liberalism
- B. The threats of the National Council of Churches

II. The Decline of Cultural Isolation

- A. Participation in the National Association of Evangelicals (1942)
 - 1. Reasons for the beginning of the NAE
 - 2. Pentecostal participation in the NAE
 - 3. The NAE's creed
- B. World Pentecostal Fellowship (1949)
 - 1. The pioneering work of Thomas Ball Barrett
 - 2. The 1947 convention in Zurich, Switzerland
 - 3. The organization's seven basic objectives
 - 4. The American participants
- C. Pentecostal Fellowship of North America (1948)

III. Growth and Prosperity of Classical Pentecostalism

- A. The enormous numerical growth
- B. The denominational and structural growth
- C. The growth of home and foreign missions
- D. The growth of the number of ordained clergy
- E. The rise in missionary giving



Lecture Outlines

Study Questions

1. In what ways did Pentecostal believers tend to isolate themselves from other Christians?
2. What were the seven basic objectives of the World Pentecostal Fellowship?
3. Why was the National Association of Evangelicals formed?



Lecture XIV

THE TRANSITION TO RENEWALISM

I. The Rise of Deliverance Evangelism: The Transition to a Newer Phase of the Latter Rain Restoration Movement

- A. The disappointment of the Latter Rain Movement was waning: Unfulfilled promises
- B. The key figures in Deliverance Evangelism
 1. William Marrion Branham (1909-65)
 2. Granville Oral Roberts (b. 1918)
 3. Asa A. Allen (1911-70)
 4. Gordon Lindsey (1906-73)
 5. Jack Cole (1918-57)
 6. Thomas L. Osborn (b. 1923)

II. The Transition to Renewalism

- A. The disappointment in Healing Revivals of the 40's and 50's
- B. The formation of the Full Gospel Businessmen's Fellowship International 1951
- C. The key organizers of the FGBMFI
 1. Granville Oral Roberts (b. 1918)
 2. Demos Shakarian (b. 1913)

Lecture Outlines

3. Gordon Lindsey (1906-73)
4. David Wilkerson (b. 1931)
5. Kathryn Kuhlman (1907-76)
6. Rex Humbard (b. 1919)

- D. Some deliverance evangelists did not make the transition to Renewalism remaining in the tents and healing lines (i.e., Asa Allen, T.L. Osborn, William Branham, Jimmy Swaggart, Robert W. Shamback, LeRoy Jenkins, David Terrell, Neal Frisby, et al.).



Study Questions

1. Give a brief biographical sketch of the ministry of William Branham.
2. What message were the deliverance evangelists attempting to convey?
3. What were some causes for disappointment in the healing revivals?
4. What marked the transition from an era of Deliverance Healing to Charismatic Renewalism?

Lecture XV

THE RISE AND SPREAD OF CHARISMATIC RENEWALISM

I. The Birth of the Charismatic Renewalism

- A. Background of the movement
1. The vehicle: The Full Gospel Businessmen's Fellowship International
 - a. The founders: Demos Shakaria and Granville Oral Roberts
 - b. The organization's purpose
 2. The spokesman: David J. Du Plessis (1905-87)

Lecture Outlines

- B. The causes for the Charismatic Renewalist Movement
- C. The Transition: Dennis Bennett's (1917-92) Pentecostal experience

II. The Growth of the Charismatic Renewalist Movement

- A. The Charismatic growth within St. Mark's Episcopal Church, Van Nuys, California
- B. The move to St. Luke's Episcopal Church, Seattle, California
- C. The spread of Charismatic Renewalism throughout the mainline denomination
- D. The Renewalist activities of Granville Oral Roberts and his entrance into the United Methodist Church (1968)
- E. The establishment of Oral Roberts University (1965)

III. International Impact of Charismatic Renewalism

- A. The mounting interest in England
 - 1. The background: the influence of Du Plessis, *Trinity* magazine, and the *Churchman*
 - 2. The ministry of Michael Harper (b. 1913)
- B. Renewalist interest spreads to New Zealand, Australia, South Africa, etc.

Study Questions (Lecture XV)

1. What event began the Charismatic Renewalist Movement?
2. What were some factors that made the Charismatic Renewalist Movement so effective?



Lecture Outlines

3. How was David Du Plessis significant in the birth of Charismatic Renewalism?



Lecture XVI

KEY FIGURES IN THE RENEWALIST MOVEMENT

I. The Defining of the Charismatic Renewalist Movement

- A. Difficulties in defining the movement
- B. The distinctiveness of the movement

II. The Prominent Figures in the Movement

- A. Jean Stone Willans (b. 1924)
 1. Her spiritual longings
 2. Her turning point: a St. Mark's retreat
 3. Her ministry through the Blessed Trinity Society
- B. Ralph Wilkerson (b. 1927)
 1. The Anaheim Christian Center, later Melodyland Christian Center
 2. J. Rodman Williams and the Melodyland School of Theology
- C. Michael Harper (b. 1931)
 1. His Spirit-Baptism
 2. The founding of Fountain Trust (1964)
- D. Kathryn Kuhlman (1907-76)
 1. Her early years and conversion
 2. Her later healing ministry
 3. The Kathryn Kuhlman Foundation
- E. Charles Eugene "Pat" Boone (b. 1934)

Lecture Outlines

III. Major Renewalist periodicals, publishers, and societies

Study Questions

1. Describe Pat Boone's views of Spirit-baptism and tongues.
2. Briefly highlight the ministry of Kathryn Kuhlman.
3. What major question does the Charismatic Movement seek to answer?



Lecture XVII

THE THEOLOGY AND PRACTICES OF CHARISMATIC RENEWALISM or NEO-PENTECOSTALISM

I. The Doctrines of Charismatic Renewalism

- A. The difficulty in defining the movement
- B. The doctrine of revelation
 1. Authority of Scripture
 2. Common viewpoints
- C. The doctrine of baptism and the Holy Spirit
 1. The central belief
 2. Is tongues the evidential sign?
- D. The "Grace" gifts

II. The Practices and Characteristics of Charismatic Renewalism

- A. Decentralization
- B. The importance and function of the small group prayer meeting

Lecture Outlines

- C. The practice of renewalist activities outside the traditional worship service

III. The Differences between Classical Pentecostalism and Charismatic Renewalism

- A. Theological differences
- B. Differences in worship style and format
- C. Ecclesiastical differences
- D. Educational differences
- E. Social Values
- F. Social Issues
- G. Constituency



Study Questions

1. Cite two opposing Charismatic viewpoints concerning the doctrine of revelation.
2. What are the three functions of tongues?
3. Describe the Charismatic small prayer group.
4. List some areas of distinction between Classical Pentecostals and Charismatic Renewalists.

Lecture XVIII

THE ROMAN CATHOLIC CHARISMATIC MOVEMENT

I. The Catalysts for Catholic Charismatic Renewalism

- A. Pope John XXIII and the Era of Vatican II
 1. The call for church renewal

Lecture Outlines

2. The renewalist emphasis on grace gifts as enablement for Christian service
3. The renewalist emphasis on the spiritual gifts as given to unify the church
4. The renewalist emphasis that the Spirit ministers directly to the laity

B. Pope John VI and the Course of Vatican II

II. The Birth of Catholic Charismatic Renewalism

A. The events at Duquesne University, Pittsburgh

1. The context of Vatican II and the “Duquesne Group:
2. The influence of *The Cross and the Switchblade* by David Wilkerson and *They Speak With Other Tongues* by John Sherrill
3. The leadership of Ralph Keifer

B. The use of weekend retreats and small groups

C. The initial reports of glossolalia among Roman Catholics

D. The spread to Notre Dame University, South Bend, Indiana

1. Kevin and Dorothy Ranaghan
2. Michigan State Weekend
3. Notre Dame Seminars

III. The Growth of Catholic Charismatic Renewalism

A. The annual Catholic Charismatic Conferences

B. Ralph Martin, *New Covenant*, and Servant Ministries

C. Edward O’Conner: theologian of the movement

D. The Conference on Charismatic Renewal and the Catholic Charismatic Service Committee



Lecture Outlines

- E. The centers for Catholic Renewalism: the Word of Faith community, Ann Arbor, Michigan and the People of Praise community, South Bend, Indiana



Study Questions

1. How did the Second Vatican Council serve as a catalyst for the Catholic Charismatic movement?
2. How is Kevin Ranaghan significant in the Catholic Charismatic Movement?
3. What were the purposes of the annual Catholic Charismatic conferences?

Lecture XIX

THE THEOLOGY AND PRACTICE OF CATHOLIC CHARISMATIC RENEWALISM

I. The Theology of Catholic Charismatic Renewalism

- A. Baptism
 1. Definition of baptism
 2. The necessity of baptism
 3. The method of baptism
 4. The results of baptism
- B. Tongues
 1. Not a requirement
 2. The definition of tongues
 3. The function of tongues
- C. The grace gifts
 1. Love
 2. Healing
 3. Faith
 4. Wisdom

Lecture Outlines

5. Miracles
6. Prophecy
7. Discerning of spirits
8. Prayer
9. Visions



II. The Characteristics of Catholic Charismatic Renewalism

- A. The commonalities with Protestant Charismatic Renewalism
- B. The differences with Protestant Charismatic Renewalism
- C. The relationship of Renewalism to the institutional church
 1. The fruit of renewal
 2. The goal of renewal

III. Conclusion

- A. Review
- B. Introduction to the Restoration Movement

Study Questions

1. Give a definition of the Catholic Charismatic Renewalist Movement.
2. Describe a Catholic Renewalist's view of Spirit-baptism (i.e., define it, explain its necessity, explain the methodology, and describe its effects).
3. What are some differences between Catholic Renewalism and Protestant Renewalism?
4. How does Catholic Charismatic Renewalism relate to the institutional church?

Lecture Outlines

Lecture XX

THE PROSPERITY MOVEMENTS AND THE CURSES MOVEMENT



I. The Advocates of the Prosperity Theology

- A. Kenneth (b. 1937) and Gloria Copeland and Kenneth Copeland Ministries
- B. Kenneth Hagin (b. 1917) and Rhema Bible Church, Tulsa, Oklahoma
- C. Robert Tilton (b. 1946) and Word of Faith, Dallas, Texas
- D. John Hillary Osteem (b. 1921), Lakewood Church, Houston, Texas
- E. Jerry Seville
- F. Charles Edward Hunter (b. 1920) and Francis Hunter, City of Light, Kingwood, Texas
- G. Charles Emmitt Capps (b. 1934)
- H. Others include Frederick C. Price (b. 1932), Tommy Lee Osborn (b. 1923), Donald Lee Stewart (b. 1939), and Robert Thomas Weiner (b. 1948)

II. The Background of the Prosperity Movement

- A. The impact of Edward Irving, Mary Campbell, and the Catholic Apostolic Church
- B. The influence of Dorothea Trudell and Otto Stockmeyer
- C. Stockmeyer influence on Albert B. Simpson and A.J. Gordon
- D. The seminal work of Essek William Kenyon (1867-1948)

Lecture Outlines

III. The Basic Teachings of the Prosperity Theology

- A. Two basic assumptions
- B. Common beliefs
- C. Gordon Fee's evaluation

IV. The Hyper-Faith Movement: Its Teachings contrasted with the Bible

V. The Curses Movement: An Exorcist Movement

- A. The advocates of the movement
 - 1. Peter Derek Prince (b. 1915)
 - 2. James Robison (b. 1945)
 - 3. Milton Green
- B. Teachings of the movement
 - 1. The problem: "A curse without a cause does not light"
 - 2. The sources of the problem
 - 3. The procedure for breaking a curse
- C. An Evaluation of the "Curses Syndrome"

Study Questions

- 1. What are some basic beliefs of Prosperity Theology?
- 2. What are some problems with this theology?
- 3. Describe some of the teachings of the Hyper-Faith Movement.
- 4. Describe some of the teachings of the Curses Movement.



Lecture Outlines

Lecture XXI

THE VINEYARD MOVEMENT

I. A Definition of the Vineyard Movement

- A. The origins of the movement
- B. An explanation of the movement

II. The Leaders of the Vineyard Movement

- A. John Wimber (b. 1934)
 - 1. A biographical sketch
 - 2. His ministry
 - 3. His influence
- B. C. Peter Wagner (b. 1930)
 - 1. His background
 - 2. His healing experience
 - 3. His ministry

III. The Assumptions of the Vineyard Movement

- A. Christians tend to exclude the power of God from their theology: Many have become prey to the influences of the Enlightenment.
- B. The kingdom of God is on earth today because Christ reigns through His church.

Study Questions

- 1. Define the term "Power Evangelism."
- 2. Define the term "Vineyard Movement."
- 3. How is John Wimber significant within the Vineyard Movement?



Lecture Outlines

4. What are two biblical/theological assumptions of the Vineyard Movement?



Lecture XXII

THE VINEYARD MOVEMENT, CONTINUED

- C. Review of lecture #21 and the two previous assumptions
- D. Assumption #3: As Christ performed miracles to demonstrate and authenticate His power, so shall we, as ambassadors of Christ today.
- E. The differences between power evangelism and programmatic evangelism

II. The Distinctives of the Vineyard Movement

- A. Its ecumenical commitment
- B. Its evangelical heritage
- C. Its charismatic practices
 - 1. Differences between Pentecostalism and Vineyard teaching
 - 2. Similarities between Pentecostalism and Vineyard teaching
- D. Its Episcopal/hierarchical structure
- E. Its church growth strategies

III. An Evaluation of the Vineyard Movement

- A. An evaluation of assumption #1
 - 1. Valid thesis; invalid deductions
 - 2. Contradictions in power evangelism
- B. An evaluation of assumption #2

Lecture Outlines

1. Problem in application, not theory
 2. The Smedes Report
- C. An evaluation of assumption #3



Study Questions

1. What are some key differences between power evangelism and programmatic evangelism?
2. In what ways is the Vineyard Movement's theology similar to Pentecostalist and Renewalist teachings, and in what ways is it different?
3. What criticism does the Smede Report issued by the Fuller Seminary make of the Vineyard Movement?

Lecture XXIII

KANSAS CITY FELLOWSHIP, THE VINEYARD MOVEMENT, AND THE EMERGING PROPHECY MOVEMENT

I. A Review

II. The Background of the Kansas City Fellowship

- A. The Latter Rain Movement
- B. The influential people in the movement
 1. Franklin Hall and *Atomic Power With God Through Fasting and Prayer*
 2. William Branham
 3. John Robert Stephens, Church of the Living Word, Redondo Beach, California, and "The Walk"
 4. The Shepherding-Discipleship Movement and the "Fort Lauderdale Five"

Lecture Outlines

- C. Grace Ministries and Mike Bickle
- D. The Shiloh Ministry of Prophets
 - 1. Paul Cain (B. 1929)
 - 2. Bob Jones
 - 3. John Paul Jackson

III. The Criticism of the Kansas City Fellowship Movement

IV. A Recent Insight: Wayne Grudem's View of the Gift of Prophecy

- A. Non-cessationist view of the office of the prophet
- B. The notion that apostleship is an office, not a gift
- C. That prophets are not to be compared to the function of apostles and, therefore, should be given an allowance for error

Study Questions

1. Who was William Branham? List some of the doctrines that he taught that are foundational to the teachings of the Kansas City Prophets.
2. What are the facets of the Grace Ministries?
3. List some possible criticisms given in the lecture of the Kansas City Fellowship.
4. Describe the teachings of Dr. Grudem relative to the meaning of the concept of New Testament prophets and apostles.



Lecture Outlines

Lecture XXIV

WAYNE A. GRUDEM AND THE TORONTO REVIVAL

I. The Grudem Thesis: Continued

- A. The definition of congregational prophecy
- B. The distinctions between apostles and prophets
- C. The scriptural support for the thesis
- D. Possible criticisms of the Grudem thesis
- E. A summary of Grudem's contributions

II. The Toronto Revival or Laughing Exercise Revival

- A. Central figures of the movement
 - 1. Rodney Howard Brown (b. 1961)
 - 2. Randy Clark
 - 3. John Arnot
- B. The characteristics of the movement
- C. Some criticisms of the movement

Study Questions

1. How does Dr. Wayne Grudem define congregational prophecy?
2. How does Dr. Grudem defend his viewpoints using Scripture?
3. What basic advice does Dr. Grudem leave to both charismatics and non-charismatics?
4. Briefly describe the history of the Toronto Revival and list some characteristics of the movement.





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