## I'm not a robot



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The beginnings Of The Church Of Pentecost are linked to the ministry of Pastor James McKeown (1900-1989), an Irish missionary sent by the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of the Apostolic Church, Bradford, UK to the Apostolic Church, Bradford,
and was kept in his room at Asamankese for some days without medication in accordance with the rules, beliefs and practices of the Apostolic Faith. The District Commissioner took McKeown to the European Hospital - currently, Ridge Hospital - in Accra where he fully recovered after ten days of hospitalised. On his return to Asamankese, he was
confronted by the leaders for having violated the rules and principles of the church by seeking for medical attention at a hospital instead of depending on faith healing. In June 1938, a general meeting was held by all members from the country to discuss the situation but the leaders at Asamankese refused and condemned McKeown for lack of faith in
prayers for divine healing. Due to doctrinal differences based on divine healing, the group split in 1939 into the Church and the Apostolic Church
Ghana in 1957 the Gold Coast Apostolic Church, to adopt a new name. The resident of the Republic of Ghana, Dr. Kwame Nkrumah, to advise the leadership of the Ghana Apostolic Church, to adopt a new name. Therefore, on August 1, 1962, the new name, The
Church of Pentecost which was suggested by Apostle Alphonso Wood legally replaced the Ghana Apostolic Church. See Also: Apostle Prof. Opoku Onyinah, Chairman of the Church of Pentecost believes and teaches the following tenets: 1. THE BIBLE We believe in the divine
inspiration and authority of the Holy Scriptures. We believe that the Bible in its declaration, final in its authority, all-sufficient in its provisions and comprehensive in its sufficiency (2Timothy 3:16; 2 Peter 1:21). 2. THE ONE TRUE GOD We believe in the existence of the One True God, Elohim, Maker of the whole universe; indefinable, but
revealed as Triune Godhead—Father, Son and Holy Spirit-One in nature, essence and attributes; Omniscient, Omnipotent and Omnipresent (Genesis 1:1; Mathew 3:16-17; 28:19; 2 Corinthians 13:14). 3. MAN'S DEPRAVED NATURE: We believe that "all men have sinned and come short of the glory of God," and are subject to eternal punishment;
and need repentance and regeneration (Genesis 3:1-19); Isaiah 53:6). 4. THE SAVIOUR: We believe that man's need of a Saviour has been met in the person of Jesus Christ, because of His deity, virgin birth, sinless life, atoning death, resurrection and ascension; His abiding and Second Coming to judge the living and the dead (Mathew 1:2; John 4:42;
Philippians 2:6-11). 5. REPENTANCE, REGENERATION, JUSTIFICATION and believe in the vicarious death of Jesus Christ to be justified before God. We believe in the sanctification of the believer through the working of the Holy Spirit and in God's
gift of eternal life to the believer (Luke 15:7; Acts 2: 38; Romans 4:25; 5:16; 1 Corinthians 1:30; 1 Thessalonians 4: 3). 6. THE SACRAMENTS OF BAPTISM AND THE LORD'S SUPPER: We believe in the Sacrament of Baptism by immersion as a testimony of a convert who has attained a responsible age of about 15 years. (Infants and children are not
baptized but are dedicated to the Lord). We believe in the participation in the Sacrament by members who are in full fellowship (Mathew 28:19-20; Mark 16:16; Luke 22:19-20). 7. BAPTISM, GIFTS AND FRUIT OF THE HOLY SPIRIT: We believe in the baptism of the Holy Spirit for believers with signs following; also in the operation of the gifts and
the fruit of the Holy Spirit in the lives of believers (Mark 16:17; Acts 2:4;1 Corinthians 12:8-11; Galatians 5:22-23). 8. DIVINE HEALING: We believe that the healing of sickness and disease is provided for God's people in the atonement. The Church is, however, not opposed to soliciting the help of qualified medical practitioners (2 Kings 20:7; Mathew
9:12; Luke 10:34; Colossians 4:14). 9. TITHES AND OFFERING: We believe in tithing and in the giving of free-will offerings towards the cause of carrying forward the Kingdom of God. We believe that God blesses a cheerful giver (Genesis 14:18-20; 28:20-22; Malachi 3:6-10; Mathew 23:23; Acts 20:35; 1 Corinthians 16:1-3; 2 Corinthians 9:1-9). 10.
THE SECOND COMING AND THE NEXT LIFE: We believe in the Second Coming of Christ and the unsaved, to the resurrection of life; and the unsaved, to the resurrection of the dead, both the saved and the unsaved, to the resurrection of life; and the unsaved and the unsaved.
VALUES 1. EVANGELISM It is the presentation of Jesus Christ in the power of the Holy Spirit with the view that people will come and trust Jesus as Saviour and Lord and serve him in the fellowship of the Church. Evangelism is the responsibility of every Church member. It is the prime duty of every believer to share his/her faith after conversion. The
scope of evangelism was initially Ghana, extending to Africa and to the whole world. Evangelism is missions-oriented; farmers, women, artisans, fishermen, intellectuals, etc. go out into other countries, preach Christ, open churches and call in ministers to pastor same. Besides, as was the practice of the founder, Pastor James McKeown, we respond to
calls to missions as led by the Spirit of the Lord. 2. DISCIPLESHIP Discipleship is training believers to be like Christ. The emphasis is on holiness, righteousness, faithfulness, honesty, sincerity, humility, prayerfulness and the leading of disciplined and responsible lives. This is done at the level of individuals, where every member takes responsibility to
discipline their new coverts, as well as through church/corporate based systematic teaching, and on-the-job training. Teaching emphasizes the four-square gospel, which is Christ-centered: i.e. Jesus the Saviour, Healer, Baptizer and Soon Coming King; the Tenets of the Church; Bible reading/study and scripture memorization and application of the
word to life situations. 3. MINISTRY EXCELLENCE We seek to honour God who gave His best (the Saviour) by maintaining a high standard of excellence in all our ministries and activities (Col. 3:23-24). 4. CORE PRACTICES Some of the normal practices are regular prayer for the Holy Spirit baptism with initial evidence of speaking in tongues.
Emphasis is placed on the fruit and gifts of the Spirit in the life of the believer. Prayers are said for healing and deliverance for the afflicted as part of the initial exercises for salvation. Services are marked as truly Pentecostal with praise and worship, teaching, exercise of gifts, prayer, testimony, etc. 5. THE HOLY SPIRIT We believe in the presence
of the person of the Holy Spirit and that the Christian life can be led only with His grace. The new birth is the work of the Holy Spirit for building the body of Christ. The Holy Spirit for building the body of Christ. The Holy Spirit for power to serve and the gifts of the Spirit for building the body of Christ.
fruit of the Spirit. The leading of the Holy Spirit in all spheres of activity in the Church is paramount. Administrative structures and all other church distinctiveness have been by the leading of the Holy Spirit. The Church, through her leadership at all levels, co-operates in obedience. 6. LEADERSHIP Leadership development is based on the apostolic
foundation. Appointments and callings into leadership positions are based on character and charisma, and the leading of the Holy Spirit. Leadership development is from the shop floor, grass root level with members maturing to lead sub-groups, movements, assemblies, districts and areas. Team spirit with talent development shapes team work.
Ministry is by both clergy and laity. 7. CHURCH CULTURE The following distinctive attributes help identify The Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and Integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and Integrity Distinctiveness in prayer Church of Pentecost: Self-supporting attitude Faithfulness and Integrity Distinctiveness and Integrity Distinctivenes
not necessarily on the Temple. Fellowship and liberality. Respect for authority. Mutual respect and sense of belonging for all members without discrimination based on tribalism, racism or nationality. Sacrificial service to the Church without expecting pecuniary reward. Total abstinence from alcohol, tobacco and other hard drugs. Encourage church
planting. Monogamous marriage is enforced as well as chastity before marriage. 8. TITHES/OFFERINGS Faithfulness in giving offerings and paying tithes to enhance ministry of the Church is emphasized. Periodic teaching on this subject is regarded as very important. The Church and members depend solely on God as the source of financial supply.
Borrowing is not encouraged. Usury amongst members is also not encouraged. 9. SOCIAL ACTIVITIES The Church may also help the entire community by providing social needs such as health services, schools, agriculture as well as
donating to the needy in society. 10. HOLINESS OF MEMBERS AND OFFICERS The church upholds holiness of members Unto the Lord in all their endeavours (Rom. 12:1; Heb. 12:14). 11. CONSISTENT BIBLE TEACHING - (Acts 2:42a). 12. PRAYER OF ALL TYPES e.g. Worship (Adoration); Supplication; Intercession (Eph. 6:18-19; 1 Tim. 2:1-2). 13.
CHURCH DISCIPLINE: - (2Tim. 3:16-17; Heb. 12:7-11) Respect for and obedience to authority. Submission to corrective measures/policies of the Church. Regular fellowship of saints - (Acts 2:42-47; Heb. 10:25) While modern-day Pentecostals, a movement belonging to Christianity in the Protestant tradition, trace their history back to the New
Testament book of Acts, the present-day expression of their movement originated in the early 20th century. Influenced by the Holiness Movement, a trend prevalent in late 19th century Methodism, Pentecostal Christianity emphasizes moral living in conjunction with special gifts from the Holy Spirit. While there are historical reports of certain
charismatic manifestations occurring in the United States from 1850 to 1900, their duration was short and their growth was non-existent. Yet the one that began in the early 1900's in Kansas blossomed into a worldwide phenomenon in less than a century. The largest Pentecostal denomination in the world today is the Assemblies of God followed by
the Church of God in Christ (Cleveland, Tennessee). The History of Pentecostalism Charles Parham (1872-1929) was born in Muscatine, Iowa on July 4, 1873. He became a Christian as a teenager and was involved with a local Methodist congregation. When he became deathly ill in his mid-20's, he came to the conclusion that God was
disciplining him for not going into the ministry. Parham moved to Topeka, Kansas. In Topeka he opened a home for Christians who were seeking God's healing. Also at this time, he began to publish a biweekly newsletter called, "The Apostolic
Faith." Bethel Bible College Early in the year 1900, Parham traveled to Iowa, New York, and different places in New England, where he heard that supernatural healings had occurred to investigate. In October 1900, he traveled back to Topeka and opened a school called Bethel Bible College in an old mansion that he rented. Approximately 40
students enrolled. Some were lay people and others were former ministers. Married couples and singles were both a part of the student body. The only textbook for the school was the Bible. In December 1900, Parham assigned that there was a
supernatural experience available to Christians. Parham gave the student body the assignment of figuring out what the experience was. On December 31, 1900, Parham summoned the student body so he could learn about their findings. The students said that what they found in the book of Acts was that baptism in the Holy Spirit was evidenced by
speaking in tongues. The Topeka Outpouring Even though the student body had discovered that the evidence of being baptized in the Holy Spirit was speaking in tongues, it hadn't yet been their experience was a woman named Miss Agnes N. Ozman. Some accounts say she didn't speak English for
three days. Ozman later encouraged others to seek the experience by speaking in tongues, including Parham. Support from the student body wasn't unanimous. Some even left the college. The community
of Topeka was suspicious as well. The newspaper, The Topeka Capital, used skeptical phraseology as they reported the events: "strange feature of faith," and "senseless gibberish." Historically, the significance of the Topeka Outpouring was twofold: (1) It was the first time in modern history that speaking
in tongues was related to baptism in the Holy Spirit, and (2) It was the first time a charismatic manifestation survived and expanded and eventually had the framework of a denomination built around it Expansion and Growth The mansion that housed Bethel Bible College soon succumbed to a fire, which pushed the student body, and their spiritual
experiences, outside of Topeka. After having little initial success in preaching his new message about baptism in the Holy Spirit being evidenced by speaking in tongues, Parham found an audience in Galena, Kansas. Meeting in a grocery store than sat approximately 2,000 people, which was often filled, many people responded to Parham's message
Parham's ministry soon expanded into Southeast Kansas, Northeast Oklahoma, and Southwest Missouri. This area today is still a stronghold for the Pentecostal movement in the United States. Parham also had ministry success in Joplin, Missouri and Orchard, Texas, speaking to sizable audiences and establishing churches. In July 1905, Parham
conducted meetings in Houston, Texas. Because thousands of people responded favorably to his message, Parham decided to open a Bible school in Houston named W.J. Seymour would become the link between the Pentecostal
ministry of Parham and the three-year revival that would take place on Azusa St. in Los Angeles, California beginning in 1906. by Vinson Synan, Ph.D. (Formerly Director of the Holy Spirit Research Center; now Dean, the College of Divinity Regent University) Introduction The Pentecostal movement is by far the largest and most important religious
movement to originate in the United States. Beginning in 1901 with only a handful of students in a Bible School in Topeka, Kansas, the number of Pentecostals increased steadily throughout the world during the Twentieth Century until by 1993 they had become the largest family of Protestants in the world. With over 200,000,000 members designated
as denominational Pentecostals, this group surpassed the Orthodox churches as the second largest denominational Pentecostals," there were over 200,000,000 "Charismatic" Pentecostals in the mainline denominations and independent
charismatic churches, both Catholic and Protestant, which placed the number of both Pentecostals and charismatics at well over 420,000,000 persons in 1993. This explosive growth has forced the christian world to pay increasing attention to the entire movement and to attempt to discover the root causes of this growth. Although the Pentecostal
movement had its beginnings in the United States, it owed much of its basic theology to earlier British perfectionistic and charismatic movement, the Catholic Apostolic movement, the Wethodist/Holiness movement, the Wethodist/Holiness movement, the Catholic Apostolic movement to be a
spontaneous outpouring of the Holy Spirit in America. Perhaps the most important immediate precursor to Pentecostalism was the Holiness movement which issued from the heart of Methodism at the end of the Nineteenth Century. From John Wesley, the Pentecostalism was the Holiness movement which issued from the heart of Methodism at the end of the Nineteenth Century.
sanctification,"" perfect love," "Christian perfection," or "heart purity." It was John Wesley who posited such a possibility in his influential tract, A Plain Account of Christian Perfection (1766). It was from Wesley that the Holiness Movement developed the theology of a "second blessing." It was Wesley's colleague, John Fletcher, however, who first
called this second blessing a "baptism in the Holy Spirit," an experience which brought spiritual power to the recipient as well as inner cleansing. This was explained in his major work, Checks to Antinominianism (1771). During the Nineteenth Century, thousands of Methodists claimed to receive this experience, although no one at the time saw any
connection with this spirituality and speaking in tongues or any of the other charisms. In the following century, Edward Irving and his friends in London, Irving led the first attempt at "charismstic renewal" in his Regents Square
Presbyterian Church in 1831. Although tongues and prophecies were experienced in his church, Irving was not successful in his quest for a restoration of New Testament Christianity. In the end, the "Catholic Apostolic Church " which was founded by his followers, attempted to restore the "five-fold ministries" (of apostles, prophets, evangelists,
pastors, and teachers) in addition to the charisms. While his movement failed in England, Irving did succeed in pointing to glossolalia as the "standing sign" of the baptism in the Holy Spirit, a major facet in the future theology of the Pentecostals. Another predecessor to Pentecostalism was the Keswick "Higher Life" movement which flourished in
England after 1875. Led at first by American holiness teachers such as Hannah Whitall Smith and William E. Boardman, the Keswick teachers soon changed the goal and content of the "second blessing" from the Wesleyan emphasis on "heart purity" to that of an "enduement of spiritual power for service." Thus, by the time of the Pentecostal outbreak
in America in 1901, there had been at least a century of movements emphasizing a second blessing called the "baptism in the Holy Spirit" with various interpretations concerning the content and results of the experience. In America, such Keswick teachers as A.B. Simpson and A.J. Gordon also added to the movement at large an emphasis on divine
healing "as in the atonement" and the premillenial rapture of the church. 19th Century Holiness Movement Since Pentecostalism began primarily among American holiness people, it would be difficult to understand the movement without some basic knowledge of the milieu in which it was born. Indeed, for the first decade practically all Pentecostals,
both in America and around the world, had been active in holiness churches or camp meetings. Most of them were either Methodists, former Methodist
spirituality and lifestyle. In the years immediately preceding 1900, American Methodism experienced a major holiness revival in a crusade that originated in New York, New Jersey and Pennsylvania following the Civil War. Begun in Vineland, N.J., in 1867 as the "National Holiness Camp Meeting Association," the holiness movement drew large crowds
to its camp meetings, with some services attracting over 20,000 persons. Thousands claimed to receive the second blessing of sanctification in these meetings. Leaders in this movement were Methodists such as Phoebe Palmer, (also a leading advocate of womens' right to minister); John Inskip, a pastor from New York City, and Alfred Cookman, a
 influenced by the Keswick emphasis began to stress the pentecostal aspects of the second blessings, some calling the experience "pentecostal power" for those who tarried at the altars. Practically all the hymns of the early
Pentecostal movement were produced by holiness writers celebrating the second blessing as both a cleansing and an enduement of power. The holiness movement enjoyed the support of the churches until about 1880 when developments disturbing to ecclesiastical leaders began to emerge. Among these was a "come-outer" movement led by radicals
who abandoned any prospects of renewing the existing churches. Led by such men as John B. Brooks, author of The Divine Church, and Daniel Warner, founder of the dream of remaking the churches in a holiness image. At the same time, other
radicals began promoting such new teachings as "sinless perfection," a strict dress code of outward holiness, "marital purity," and a "third blessing" baptism of fire after the experience of sanctification. The first Pentecostal churches in the world were produced by the holiness movement prior to 1901 and, after becoming Pentecostal, retained most of
their perfectionistic teachings. These included the predominantly African-American Church of God in Christ (1897), the Pentecostal Holiness Church of God with headquarters in Cleveland, Tennessee (1906), and other smaller groups. These churches, which had been formed as "second blessing" holiness denominations, simply
added the baptism in the Holy Spirit with glossolalia as "initial evidence" of a "third blessing." Pentecostal pioneers who had been Methodists included Charles Fox Parham, the formulator of the "initial evidence" theology; William J. Seymour, the pastor of the Azusa Street Mission in Los Angeles who spread the movement to the nations of the world,
J.H. King of the Pentecostal Holiness Church, who led his denomination into the Pentecostal movement in 1907-08; and Thomas Ball Barratt, the father of European Pentecostalism. All of these men retained most of the Wesleyan teaching on entire sanctification as a part of their theological systems. In essence, their position was that a sanctified
 "clean heart" was a necessary prerequisite to the baptism in the Holy Spirit as evidenced by speaking in tongues. Other early Pentecostals. For the most part, they were as much immersed in holiness experience and theology as
their Methodist brothers. These included C. H. Mason (Baptist), of the Church of God (Cleveland, Tennessee), B.H. Irwin (Baptist) of the Fire-Baptized Holiness Church, and N.J. Holmes (Presbyterian) of the Tabernacle Pentecostal Church. In the light of the foregoing information, it would not be
an overstatement to say that Pentecostalism, at least in America, was born in a holiness cradle. Origins of Pentecostalism The first "Pentecostalism The first "Pentecostalism, at least in America, was born in a holiness cradle. Origins of Pentecostalism The first "Pentecostalism, at least in America, was born in a holiness cradle. Origins of Pentecostalism The first "Pentecostalism The first "Pentecostali
over the origins and timing of Parham's emphasis on glossolalia, all historians agree that the movement began during the first days of 1901 just as the world entered the Twentieth Century. The first person to be baptized in the Holy Spirit accompanied by speaking in tongues was Agnes Ozman, one of Parham's Bible School students, who spoke in
tongues on the very first day of the new century, January 1, 1901. According to J. Roswell Flower, the founding Secretary of the Assemblies of God, Ozman's experience was the "touch felt round the world," an event which "made the Pentecostal Movement of the Twentieth Century." As a result of this Topeka Pentecost, Parham formulated the
doctrine that tongues was the "Bible evidence" of the baptism in the Holy Spirit. He also taught that tongues was a supernatural impartation of human languages (xenoglossolalia) for the purpose of world evangelization. Henceforth, he taught, missionaries need not study foreign languages since they would be able to preach in miraculous tongues all
over the world. Armed with this new theology, Parham founded a church movement which he called the "Apostolic Faith" and began a whirlwind revival tour of the American middle west to promote his exciting new experience. It was not until 1906, however, that Pentecostalism achieved worldwide attention through the Azusa Street revival in Los
Angeles led by the African-American preacher William Joseph Seymour. He learned about the tongues-attested baptism in a Bible school that Parham conducted in Houston, Texas in 1905. Invited to pastor a black holiness church in Los Angeles in 1906, Seymour opened the historic meeting in April, 1906 in a former African Methodist Episcopal
(AME) church building at 312 Azusa Street in downtown Los Angeles. What happened at Azusa Street has fascinated church historians for decades and has yet to be fully understood and explained. For over three years, the Azusa Street in downtown Los Angeles. What happened at Azusa Street has fascinated church historians for decades and has yet to be fully understood and explained. For over three years, the Azusa Street in downtown Los Angeles.
the tongues baptism. Word of the revival was spread abroad through The Apostolic Faith, a paper that Seymour sent free of charge to some 50,000 subscribers. From Azusa Street Pentecostalism spread rapidly around the world and began its advance toward becoming a major force in Christendom. The Azusa Street movement seems to have been a
merger of white American holiness religion with worship and developed since the days of chattel slavery in the South. The expressive worship and praise at Azusa Street, which included shouting and dancing, had been common among Appalachian whites as well as Southern blacks
The admixture of tongues and other charisms with black music and worship styles created a new and indigenous form of Pentecostalism that was to prove extremely attractive to disinherited and deprived people, both in America and other nations of the world. The interracial aspects of the movement in Los Angeles were a striking exception to the
racism and segregation of the times. The phenomenon of blacks and whites worshipping together under a black pastor seemed incredible to many observers. The ethos of the meeting was captured by Frank Bartleman, a white Azusa participant, when he said of Azusa Street, "The color line was washed away in the blood." Indeed, people from all the
ethnic minorities of Los Angeles, a city which Bartleman called "the American Jerusalem," were represented at Azusa Steet. The place of William Seymour as an important religious leader now seems to be assured. As early as 1972 Sidney Ahlstrom, the noted church historian from Yale University, said that Seymour was "the most influential black
leader in American religious history." Seymour, along with Charles Parham, could well be called the "co-founders" of world Pentecostal Fire, primarily in holiness churches, missions, and camp meetings. For some
time, it was thought that it was necessary to journey to California to received the "blessing." Soon, however, people received the tongues at Azusa Street went back to their homes to spread the movement among their own people, at times against great opposition.
One of the first was Gaston Barnabas Cashwell of North Carolina, who spoke in tongues in 1906. His six-month preaching tour of the South in 1907 resulted in major inroads among southern holiness folk. Under his ministry, Cashwell saw several holiness denominations swept into the new movement, including the Church of God (Cleveland,
Tennessee), the Pentecostal Holiness Church, the Fire-Baptized Holiness Church, and the Pentecostal Free-Will Baptist Church. Also in 1906, Charles Harrison Mason journeyed to Azusa Street and returned to Memphis, Tennessee to spread the Pentecostal fire in the Church of God in Christ. Mason and the church he founded were made up of
African-Americans only one generation removed from slavery. (The parents of both Seymour and Mason had been born as southern slaves). Although tongues caused a split in the church of God in Christ experienced such explosive growth that by 1993, it was by far the largest Pentecostal denomination in North America, claiming
some 5,500,000 members in 15,300 local churches. Another Azusa pilgrim was William H. Durham of Chicago, where he led thousands of mid-western Americans and Canadians into the Pentecostal movement. His "finished work" theology of gradual progressive
sanctification, which he announced in 1910, led to the formation of the Assemblies of God in 1914. Since many white pastors had formerly been part of Mason's church was destined to become the largest Pentecostal denominational
church in the world, claiming by 1993 over 2,000,000 members in the U.S. and some 25,000,000 adherents in 150 nations of the world. Missionaries of the One-Way Ticket In addition to the ministers who received their Pentecostal experience at Azusa Street, there were thousands of others who were indirectly influenced by the revival in Los Angeles
Among these was Thomas Ball Barratt of Norway, a Methodist pastor later to be known as the Pentecostal apostle to northern and western Europe. Receiving a glossolalic baptism in the Spirit in New York City in 1906, he returned to Oslo where he conducted the first Pentecostal services in Europe in December of 1906. From Norway, Barratt
traveled to Sweden, England, France, and Germany, where he sparked other national Pentecostal movements. Under Barratt such leaders as Lewi Pethrus in Sweden, Jonathan Paul in Germany, where he sparked other national Pentecostal movement spread quickly to
Italy and South America. Thriving Italian Pentecostal movements were founded after 1908 in the USA, Brazil, Argentina, and Italy by two Italian immigrants to Chicago, Luigi Francescon and Gunnar Vingren, received the pentecostal
experience and felt a prophetic call to Brazil. Their missionary trip in 1910 resulted in the formation of the Brazilian Assemblies of God, which developed into the largest national pentecostal movement in the world, claiming some 15,000,000 members by 1993. Also hailing from Chicago was Willis C. Hoover, the Methodist missionary to Chile who in
1909 led a pentecostal revival in the Chilean Methodist Episcopal Church. After being excommunicated from the Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and 37 of his followers organized the "Pentecostal Methodist Episcopal Church, Hoover and Branch Church, Hoover
Graham Lake (1870-1935), who began his ministry as a Methodist preacher but who later prospered in the business world as an insurance executive. In 1898 his wife was miraculously healed of tuberculosis under the ministry of divine healer Alexander Dowie, founder of a religious community called "Zion City" near Chicago, Illinois. Joining with
Dowie, Lake became an elder in the "Zion Catholic Apostolic Church." At one point, Lake testified to an instant experience of entire sanctification in the home of Fred Bosworth, an early leader in the Assemblies of God. In 1907, he received the Pentecostal experience and spoke in tongues under the ministry of Charles Parham, who visited Zion while
the aging Dowie was losing control of his ministry. Out of Zion also came a host of almost 500 preachers who entered the insurance business in order to answer a long-standing call to minister in South Africa. In April 1908, he
led a large missionary party to Johannesburg, where he began to spread the Pentecostal message throughout the nation. Coming with him was his wife and seven children as well as Holiness evangelists Thomas Hezmalhalch and J.C. Lehman. Only Lehman had been to Africa before 1908, having served for five years as a missionary to the Zulus.
Hezmalhalch, lovingly known as "Brother Tom," was born in England and was sixty years of age when he arrived in South Africa. Before the end of his first year in South Africa Lake's wife died, some believed through malnutrition. Lake nevertheless succeeded in founding two large and influential Pentecostal churches in Southern Africa. The whiten
branch took the name "Apostolic Faith Mission" (AFM) in 1910, borrowed from the name of the famous mission on Azusa Street. This is the church that eventually developed into the "Zion Christian Church" (ZCC) which by 1993 claimed no less than 6,000,000
members and, despite some doctrinal and cultural variations, was recognized as the largest Christian church in the nation. In its annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, this church gathers upwards of 2,000,000 worshippers, the largest annual Easter conference at Pietersburg, the larges
United States where he founded churches and healing homes in Spokane, Washington, and Portland, Oregon, before his death in 1935. Throughout the movement to all parts of Africa. In addition to the AFM and ZCC churches, the Pentecostal Holiness Churches
in South Africa was founded in 1913 under the leadership of Lehman, who had come with Lake in 1908. In 1917, the Assemblies of God entered South Africa when the country in 1951 through amalgamation with the Full
Gospel Church. In retrospect, the work of Lake was the most influential and enduring of all the South African "Empire Builder," "His (Lake's) message has swept Africa. He has done more toward South Africa's future peace than any other man." Perhaps the highest
accolade was given by no less a personage than Mahatma Ghandi who said of Lake, "Dr. Lake's teachings will eventually be accepted by the entire world." Soon after Lake returned to the United States, the movement reached the Pentecostal
experience in New York City in 1919. Through prophecies, he was led to take his family with him to Odessa in the Ukraine in 1922, where he established the first Pentecostal church in the Soviet Union. Although he was arrested, imprisoned, and martyred in a communist prison in 1943, Voronaev's churches survived incredible persecution to become
a major religious force in Russia and the former Soviet Union by 1993. Neo-Pentecostal Movement" with over 11,000 Pentecostal denominations throughout the world. These continued to proliferate at an amazing rate
as the century came to an end. In retrospect, the pattern established in South Africa was repeated in many other nations as the movement spread around for a new movement which was initially despised and rejected by the existing churches. This phase was
followed by organized Pentecostal denominational missions efforts which produced fast-growing missions and indigenous churches as "charismatic renewal" movements with the aim of renewing and reviving the historic churches. Strangely
enough, these newer "waves" also originated largely in the United States. These included the Protestant "Neo-pentecostal" movement which began in 1960 in Van Nuys, California, under the ministry of Dennis Bennett, Rector of St. Marks Episcopal (Anglican) Church. Within a decade, this movement had spread to all the 150 major Protestant families
of the world reaching a total of 55,000,000 people by 1990. The Catholic Charismatic Renewal movement had its beginnings in Pittsburgh, Pennsylvania, in 1967 among students and faculty of DuQuesne University. In the more than thirty years since its inception, the Catholic movement has touched the lives of over 70,000,000 Catholics in over 120
nations of the world. Added to these is the newest category, the "Third Wave" of the Spirit, which originated at Fuller Theological Seminary in 1981 under the classroom ministry of John Wimber. These consisted of mainline Evangelicals who moved in signs and wonders, but who disdained labels such as "pentecostal" or "charismatic." By 1990 this particular theological Seminary in 1981 under the classroom ministry of John Wimber. These consisted of mainline Evangelicals who moved in signs and wonders, but who disdained labels such as "pentecostal" or "charismatic." By 1990 this particular theological Seminary in 1981 under the classroom ministry of John Wimber. These consisted of mainline Evangelicals who moved in signs and wonders, but who disdained labels such as "pentecostal" or "charismatic." By 1990 this particular theological Seminary in 1981 under the classroom ministry of John Wimber. These consisted of mainline Evangelicals who moved in signs and wonders, but who disdained labels such as "pentecostal" or "charismatic." By 1990 this particular theological Seminary in 1981 under the classroom ministry of John Wimber. These consisted of mainline Evangelicals who moved in signs and wonders, but who disdained labels such as "pentecostal" or "charismatic." By 1990 this particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the classroom ministry of John Wimber. The particular theological Seminary in 1981 under the particular theological Seminary in 1981 under the particular theological Seminary in
group numbered some 33,000,000 members in the world. In summary, all these movements, both Pentecostal and charismatic brothers and sisters in the mainline group numbered some 33,000,000 members in the world with explosive growth rates not seen before in modern times. By 1990, The Pentecostal and charismatic brothers and sisters in the mainline group numbered some 33,000,000 members in the world. In summary, all these movements, both Pentecostal and charismatic brothers and sisters in the mainline group numbered some 33,000,000 members in the world.
 Protestant and Catholic churches were turning their attention toward world evangelization. Only time will reveal the ultimate results of this movement which has greatly impacted the world during the Twentieth Century. In this
article, we will embark on a journey to discover where the Pentecostal Church first took root and explore the key events and figures that have shaped its evolution over the years. Join us as we trace the origins of this dynamic and influential movement and gain a deeper understanding of its impact on religious history. - The Origin of the Pentecostal
Church: A Historical Overview The Pentecostal Church, known for its emphasis on the gifts of the Holy Spirit and energetic worship style, has a rich history that dates back to the early 20th century. Its roots can be traced to the Azusa Street Revival in Los Angeles, California, which began in 1906. This revival, led by African American preacher
William J. Seymour, is considered the birthplace of the modern Pentecostal movement. During the Azusa Street Revival, believers from diverse backgrounds came together to experience the outpouring of the Holy Spirit, as described in the book of Acts. This event marked the beginning of a new expression of Christianity that emphasized spiritual gifts.
such as speaking in tongues, prophecy, and healing. The Pentecostal movement quickly spread throughout the United States and around the world, leading to the establishment of numerous Pentecostal denominations. Today, the Pentecostal Church continues to thrive, with millions of members worldwide. Its emphasis on personal spiritual
experiences, vibrant worship, and evangelism has attracted followers from a variety of Christian traditions. While the origins of the Pentecostal movement can be traced back to a specific time and place, its influence on global Christianity cannot be underestimated. - Tracing the Roots of Pentecostalism: Key Figures and Milestones Pentecostalism,
vibrant and dynamic Christian movement, has deep roots that trace back to the early 20th century. Understanding the key figures and milestones in the development of Pentecostalism can provide valuable insights into its origins and beliefs. Let's dive into the history of this influential religious movement: Key Figures: One of the most prominent
figures in the early days of Pentecostalism was Charles Parham, a preacher who is often credited with sparking the modern Pentecostal movement. Other key figures include William J. Seymour, who led the Foursquare Church. Milestones: The
Azusa Street Revival of 1906 is often seen as a pivotal moment in the spread of Pentecostalism. This revival, led by William J. Seymour, brought together people from diverse racial and socioeconomic backgrounds and emphasized the importance of the Holy Spirit in the life of believers. Another milestone in Pentecostal history is the formation of the
Assemblies of God in 1914, which has since become one of the largest Pentecostal denominations in the world. Global Impact: Pentecostalism has grown significantly over the past century and now boasts millions of followers worldwide. Its emphasis on spiritual gifts, personal conversion, and evangelism has resonated with many believers, leading to
the establishment of Pentecostal churches in virtually every corner of the globe. Today, Pentecostalism continues to be a vibrant and influential force in the world of Christianity. The Azusa Street Revival, which took place in Los Angeles in the early 20th century
is considered by many to be the birth of the modern Pentecostal movement. Led by African-American preacher William J. Seymour, the revival brought together people from diverse backgrounds and denominations who were seeking a deeper experience of the Holy Spirit. The revival at Azusa Street showcased the importance of speaking in tongues
and other manifestations of the Spirit, which became central to Pentecostal worship. It also emphasized the concept of unity among believers, regardless of race, gender, or socioeconomic status. This emphasis on the equality of all believers was a radical departure from the hierarchical structures of many traditional churches at the time. As a result
of the Azusa Street Revival, Pentecostalism spread rapidly throughout the United States and eventually around the world. Today, Pentecostal churches can be found in nearly every country, with millions of members who continue to embrace the teachings and practices that were first championed at Azusa Street. The revival serves as a reminder of
the power of the Holy Spirit to bring about transformation and renewal in the church and in the lives of believers. - Global Spread of Pentecostalism, a vibrant and rapidly growing Christian movement, has its roots in the United States. The movement
began in the early 20th century, with its origins traced back to a series of revivals held in Topeka, Kansas, and Los Angeles, California. These revivals were characterized by the manifestation of spiritual gifts, such as speaking in tongues and healing, which are central to Pentecostal practices. One of the key figures in the early development of
Pentecostalism was Charles Parham, an American preacher who founded Bethel Bible College in Topeka. It was at this Bible college in 1901 that the modern Pentecostal movement is said to have beginnings in
the United States, Pentecostalism quickly spread to other parts of the world, including Latin America, Africa, and Asia. Today, Pentecostalism is one of the fastest-growing religious movement began in the early 20th century in the United States.
Charles Parham played a crucial role in the early development of Pentecostalism. From the US, Pentecostalism spread rapidly to other continents, contributing to its global influence today. - Doctrinal Beliefs of the Pentecostalism spread rapidly to other continents, contributing to its global influence today. - Doctrinal Beliefs of the Pentecostalism spread rapidly to other continents, contributing to its global influence today.
origins in the United States. It emerged as a movement within Protestant Christianity, characterized by a belief in the baptism in the Holy Spirit with the evidence of speaking in tongues. This was seen as a re-emergence of the spiritual gifts described in the New Testament, particularly in the book of Acts. One of the key figures in the early
development of the Pentecostal Church was Charles Parham, a preacher and founder of the Bethel Bible College in Topeka, Kansas. It was here, in 1901, that the first recorded instance of speaking in tongues as evidence of the baptism in the Holy Spirit took place. This event marked the beginning of the Pentecostal movement, which quickly spread
throughout the United States and beyond. Another influential figure in the Pentecostal movement was William J. Seymour, an African American preacher who led the Azusa Street Revival in Los Angeles in 1906. This revival was pivotal in promoting the Pentecostal experience of speaking in tongues and laying the foundation for the spread of
Pentecostalism worldwide. Today, the Pentecostal Church is a diverse and global movement, with millions of followers around the world adhering to its core tenets and practices. - Impact of Pentecostal church is a diverse and global movement, with the
Azusa Street Revival in Los Angeles being a pivotal moment in its history. This revival, led by William J. Seymour, emphasized the importance of experiencing the Holy Spirit through speaking in tongues, healing, and prophecy. From there, Pentecostalism spread rapidly across the United States and eventually worldwide, with believers interpreting
the Book of Acts as a blueprint for modern-day church practices. Today, Pentecostal churches can be found in almost every country, with an estimated 279 million followers worldwide. The impact of Pentecostalism on modern Christianity cannot be understated. Its emphasis on spiritual giftings, direct experiences of the Holy Spirit, and an active
approach to evangelism has shaped religious trends and influenced many denominations. Some key aspects of this impact include: - Emphasis on spiritual gifts, such as speaking in tongues, prophecy, and healing - Personal experiences of the Holy Spirit leading to a deeper faith and relationship with God - Strong focus on evangelism and mission
work, resulting in rapid church growth and outreach efforts - Influence on worship styles, including lively music, expressive worship, and a focus on emotional experiences with God Overall, the roots of the Pentecostal church may have started small, but its impact on modern Christianity has been significant and continues to shape religious trends to
this day. - Challenges Faced by the Pentecostal Church: Navigating Controversies and Criticisms The roots of the Pentecostal Church can be traced back to the early 20th century, where the movement began in the United States and quickly spread worldwide. The church is known for its emphasis on spiritual gifts such as speaking in tongues, healing
and prophecy, which are believed to be given by the Holy Spirit. While the Pentecostal movement has grown significantly over the years, it has also faced by the Pentecostal Church is navigating controversies surrounding its beliefs and practices. These
controversies often stem from misunderstandings or disagreements with more traditional Christian denominations. Critics of the Pentecostal Church may question the authenticity of certain spiritual gifts or practices, leading to heated debates within the religious community. Another challenge for the Pentecostal Church is overcoming stereotypes
and misconceptions about its beliefs and practices. Some people may associate Pentecostalism with extreme forms of worship, charismatic leaders, or questionable financial practices. It's important for the church to educate others and dispel myths about what it truly stands for, emphasizing its commitment to following the teachings of Jesus Christ
and spreading the message of salvation. Despite these challenges, the Pentecostal Church continues to thrive and grow, attracting followers from diverse backgrounds and cultures. By staying true to its core beliefs, embracing diversity, and fostering a spirit of unity among its members, the Pentecostal Church remains a powerful force in the global
religious landscape. - Embracing Diversity within the Pentecostal Movement: Varied Expressions of Faith Did you know that the roots of the Pentecostal Church can be traced back to the early 20th century? The Pentecostal Movement started in the United States, with its origins in the revivals of the late 19th century. It quickly spread around the
world, with believers embracing diverse expressions of faith. One of the key figures in the early Pentecostal movement was Charles Parham, a preacher who believed in the Baptism of the Holy Spirit as evidenced by speaking in tongues. He opened a Bible school in Topeka, Kansas in 1901, where the first modern-day Pentecostal revival took place.
This event is considered the starting point of the Pentecostal movement. From there, Pentecostal movement. From there, Pentecostal churches can be found in every corner of the globe, each with its own unique way of expressing faith and worshiping God. Embracing
diversity within the Pentecostal movement is essential to understanding its rich history and global impact. From traditional hymns to contemporary worship music, from healing services to speaking in tongues, Pentecostals celebrate their faith in diverse ways that reflect the unity and power of the Holy Spirit. - Recommendations for Understanding
and Engaging with the Pentecostal Church One of the key aspects for understanding and engaging with the Pentecostal movement originated in the early 20th century, with the Azusa Street Revival in Los Angeles being widely regarded as the birthplace of the modern Pentecostal movement. This
revival, led by William J. Seymour, emphasized the importance of experiencing the baptism of the Holy Spirit, which was manifested through speaking in tongues and other spiritual gifts. To gain a deeper understanding of the Pentecostal Church, it is essential to familiarize oneself with its core beliefs and practices. Pentecostals emphasize the
personal experience of salvation, the baptism of the Holy Spirit, and the manifestation of spiritual gifts such as speaking in tongues, prophecy, and healing. They also place a strong emphasis on evangelism and missions, believing in the importance of spreading the Gospel to all nations. Engaging with the Pentecostal Church can involve attending
worship services, participating in prayer meetings, and getting involved in community outreach programs. Building relationships with Pentecostal Church with an open mind and a willingness to learn, individuals can
foster meaningful connections and deepen their understanding of this vibrant and diverse Christian tradition. Insights and Conclusions In conclusions In conclusions In conclusions and movements birthed a new expression of Christianity. From the Azusa Street Revival in Los
Angeles to the spread of Pentecostalism worldwide, the movement continues to impact millions of believers around the globe. Understanding where the Pentecostal Church started helps us appreciate its rich history and diverse traditions, as well as its enduring influence in modern-day Christianity. As we continue to study and explore the origins of
the Pentecostal Church, we gain a deeper understanding of this dynamic and vibrant faith tradition. What does "Pentecostal" mean? The word comes from the Greek πεντηκοστή (pentekoste), which means "fiftieth." This was how Greek-speaking Jews referred to the feast of weeks because it was seven weeks—fifty days—after Passover. In Acts 2, the
Holy Spirit descended on the disciples on Pentecost. This is considered by many to be the birth of the Christian church. Pentecostalism, as a modern movement, took the name of this Jewish festival because that event from Acts 2 marks the center of their theology. Today, Pentecostals/Charismatic Christians exist in over eight thousand language
groups and among 95 percent of the world's population. However, as one might expect with such a large group, finding an adequate definition for it is difficult. Any description of Pentecostalism, Allan Anderson writes, has to equally refer to churches as widely diverse as the celibacy-practicing Ceylon Pentecostal Mission; the Sabbatarian True Jesus
Church in China, with a "Oneness" theology; the enormous, uniform-wearing, ritualistic Zion Christian Church of the Kingdom of God, the Catholic Charismatic
movement, "neo-Charismatic" independent churches that espouse prosperity and "Word of Faith" theologies, the "Third Wave" evangelical movement, with its use of spiritual gifts framed within a theology that does not posit a subsequent experience of Spirit baptism, and many other forms of Charismatic Christianity as diverse as Christianity itself...
Clearly, such a widely inclusive definition is problematic and leads to wild speculations about the extent of the movement. Following Anderson's concern, this article will focus on the "family resemblance," to borrow his phrase. However, we must start with the understanding that these similarities do not preclude the existence of profound differences
on even essential matters. For example, a minority of Pentecostalism differs from Evangelicalism. The origins of Pentecostalism are complex. The simple version is that it
all started in Los Angeles in 1906 with the Azusa Street Revival, led by William J. Seymour. Seymour was a black preacher influenced by the Holiness movement, which emphasized the importance of living a holy life and seeking a personal experience with God. However, other unrelated revivals happened around the same time, contributing to the
creation of what could fairly be called a movement. These revivals evinced "immediate roots going back to the nineteenth century into revivalist Methodism, holiness offshoots of Methodism, Pietism, international missions, and protagonists of divine healing." At the Azusa Street Revival, Seymour focused on the Holy Spirit's baptism and the Spirit's
gifts. He believed these gifts were available to all believers and were evidence of a person's salvation. The revival lasted for several years and drew people from all over the world. From there, Pentecostalism spread rapidly worldwide, with many new churches and denominations being established, such as the Assemblies of God and the Church of God
in Christ. Today, there are estimated to be over 644 million Pentecostal/Charismatic Christians worldwide. The Definitive Guide to Christian Denominations Over the first hundred years of Pentecostalism, the movement multiplied and spread to all parts of the world. During a century when Western Europe became less religious, Pentecostalism and its
neo-Pentecostal offshoots radiated across the world following many of the roads taken by Methodism or by later Protestant missionaries. When nations in Africa became independent of their colonial masters after 1945, Christianity remained, often in a Pentecostal form. During this time, many different denominations emerged within Pentecostalism.
Some were focused on evangelism and missions, while others were more concerned with social justice and political activism. One noteworthy similarity in early Pentecostalism is how it transcended cultural boundaries: With its offer of the power of the Spirit to all, regardless of education, language, race, class or gender, Pentecostalism in its early
years became a movement that subverted the conventions of the time. Pentecostalism was one of the first Christian movements to license and economic groups. This diversity didn't always last, but since the Memphis Miracle, many Pentecostal denominations
have taken great strides toward returning to their roots of ethnic reconciliation. One of the most significant events in the history of Pentecostalism was the charismatic movement, which began in the 1960s. This movement was characterized by an emphasis on spiritual gifts and the belief that they are available to all Christians, not just Pentecostalism
The charismatic movement influenced virtually every denomination and helped bring Pentecostalism into the mainstream of Christianity in the twentieth and twenty-first centuries. It has been influential in the growth of the charismatic movement and has helped to shape modern worship
practices. While there are many different denominations within Pentecostalism, they all share a common emphasis on personal spiritual experience and a belief in the power of the Holy Spirit. Pentecostalism as a whole is typically divided into four subcategories. These are (1) Classical Pentecostals, (2) Older Independent and Spirit Churches, (3)
Older Church Charismatics, and (4) neo-Pentecostal and neo-charismatic Churches. Broadly speaking, these can be understood as follows. These belong to one of the historic Pentecostal denominations that emerged during the early twentieth century. These refer to churches, typically in China, India, and sub-Saharan Africa, that, while not always
claiming the label of "Pentecostal," have a theology consistent with Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm the same doctrinal tenets are the same doctrinal tenets as Pentecostal denominations (hence "Older Church") who nonetheless affirm many of the same doctrinal tenets are the same doctrinal tenets a
implications. To illustrate, one might be a charismatic Presbyterian, but one couldn't be a Pentecostal Presbyterian. Likewise, one would not use charismatic to refer to a denomination like the Assemblies of God, as it is historically Pentecostal. Charismatic to refer to a denomination like the Assemblies of God, as it is historically Pentecostal.
often independent churches heavily influenced by classical Pentecostal or charismatic Movement. This includes modern megachurches that lean towards Pentecostal or charismatic theology. These kinds of churches are sometimes called "Third Wave." This comes from the notion that the first wave of the Spirit was the Pentecostal revival
in the early twentieth century and the second was the Charismatic Movement. In the 1980s and 90s, another movement emerged, now known as the "Third Wave of the Spirit." The Third Wave of the Spirit." The Third Wave of the Spirit." The Third Wave includes denominations like Vineyard and Calvary Chapel. As we've already seen, Pentecostalism is a diverse grouping of similar movements that started in the
late-nineteenth and early twentieth centuries. Despite the broad diversity, Pentecostals share several central elements of theological core is the result of a shared theological source. Pentecostalism comes from the same roots as evangelical Christianity. This similarity isn't always easy to see, however. There is even an internal
debate among Pentecostals as to whether they should identify as a subset of evangelicalism or as their own unique branch of Christianity. As this remains an open question within the movement, this post will not attempt to resolve it. Either way, what is clear is that there are ways to distinguish Pentecostalism from evangelicalism. The question is only
the degree to which they should be distinguished or separated. Thus, starting with the common roots of evangelicalism in early twentieth-century American fundamentalism, here are general beliefs that are distinct to Pentecostalism is the
belief in the Holy Spirit. Pentecostals believe that the Holy Spirit is a person, not just a force or an influence. This stance is common to historic orthodoxy and therefore to modern evangelicalism. However, Pentecostals emphasize the personal nature and work of the Holy Spirit in the church today in a way that is seldom found elsewhere. Pentecostals
teaching on the activity of the Holy Spirit in the world today, empowering believers to do the work of God, is based on passages in the Bible such as Acts 1:8, which says, But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. This
empowerment includes personal experience with the Holy Spirit. Pentecostals believe it is not enough simply to believe in God intellectually; one must also have a personal encounter with God through the Holy Spirit. This experience is often characterized by intense emotions and physical manifestations such as speaking in tongues or falling under
the power of the Spirit. One of these works is what is usually referred to as the baptism of the Holy Spirit. This is a separate experience from salvation, marked by speaking in tongues. This experience from salvation, marked by speaking in tongues. This experience from salvation, marked by speaking in tongues.
this initial evidence needs to be speaking in tongues or whether it could be something else. The alternative is typically testifying to Christ (which an interpreted message in tongues would do). There is no present consensus on this topic within Pentecostalism. Initially, however, most Pentecostals concluded that you know someone is filled by the Holy
Spirit if they spoke in other tongues. In addition to their emphasis on the Holy Spirit, Pentecostal churches also hold to many of the core beliefs and practices of mainstream Christianity. They believe in the Trinity, the divinity of Jesus Christ, his death and resurrection for the forgiveness of sins, and the authority of the Bible as the inspired Word of
God. Pentecostals also practice baptism by immersion and celebrate the Lord's Supper, or communion, as sacraments of faith. For more on the Holy Spirit, Pentecostals are within the boundaries of historic orthodoxy regarding their
doctrine of Scripture. They hold to the classic evangelical commitment to divine inspiration. Where Pentecostals may differ is the degree to which they believe in personal interpretation of Scripture. Given their emphasis on the Holy Spirit actively working in the believer's life, it should be no surprise that Pentecostals are ardent advocates of personal
and private biblical interpretation guided by the Spirit. Every individual has the right and responsibility to read and interpret the Bible for themselves, with the help of the Holy Spirit. For more on Pentecostal approaches to the Bible for themselves, with the help of the Holy Spirit. For more on Pentecostal approaches to the Bible for themselves, with the help of the Holy Spirit. For more on Pentecostal approaches to the Bible for themselves, with the help of the Holy Spirit.
biblical interpretation should spill out into everyday life. The Foursquare denomination, a classically Pentecostal movement, appeals to Hebrews 13:8, "Jesus Christ is the same yesterday, today, and forever." If Jesus performed miracles before, then the same Jesus performs miracles today. These miracles can take many forms, including physical
healing, emotional healing, and deliverance from demonic oppression. For more on miracles, see the excellent, "Cessationist or Continuationist: Have Some Gifts Ceased?" While all Christian denominations participate in some form of worship, Pentecostals characteristically emphasize a kind of experience they view as consonant with the accounts of
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the book of Acts. For a Pentecostal, "belief and experience can interact with each other so that, on some occasions, belief conforms to experience and, on other occasions, belief is primary, and either informs the interpretation of experience and, on other occasions, belief is primary, and either informs the interpretation of experience and, on other occasions, belief is primary, and either informs the interpretation of experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and, on other occasions, belief is primary, and either informs to experience and occasions, belief is primary, and either informs to experience and occasions, belief is primary, and either informs to experience and occasions, belief is primary, and either informs to experience and occasions, and occasions, and occasions, and occasions, and occasions, and occasions are also believe in experience and occasions, and occasions are also believe in experience and occasions are

corporate worship. They believe that when believers come together to worship, they experience a unique sense of unity and fellowship. Pentecostals also place a strong emphasis on evangelism is rooted in the belief that all people need to have a personal relationship with Jesus Christ in order to be saved. While it may not seem that speaking in tongues is related to missions or evangelism, for early Pentecostals, it was. Many early Pentecostals believed in missionary tongues, meaning that the language they spoke after being baptized with the Spirit was the language of the people God had called them to reach. There are stories reporting that this was sometimes successful, though they are perhaps hagigoraphic. In later forms of Pentecostals is so-called distinguishing doctrine is given less promine significance. In any case, many contemporary pentecostal [sic] churches seldom use speaking in tongues? Blould you Do It? Bible Answers." Unfortunately, Pentecostalism often bears a negative reputation. There are various reasons, some very well-founded, depending on the region of some classically Pentecostal is in the tongues? Should You Do It? Bible Answers." Unfortunately, Pentecostalism often bears a negative reputation. There are various reasons, some very well-founded, depending on the region of some classically Pentecostals in the oververy forces of the reason which one perticipates in trans-rational communication with God, c