

Lesson V

Continued Revivalists

Lesson Objective

Demonstrate how various post-war ministries have contributed to the move of the Holy Spirit.

Gordon Lindsay

Gordon Lindsay was a bright young Assembly of God minister with an impeccable Pentecostal background and a wide circle of acquaintances. He was born in Zion City in 1906 A.D. (Alexander Dowie's city) Lindsay's parents were converted under Charles Parham's ministry, disciplined under Dowie, and later sat under the ministry of John G. Lake. At the age of eighteen he began his ministry as a traveling evangelist conducting meetings in Assembly of God churches and other Pentecostal groups.

In 1948 A.D., Lindsay edited the first issue of *Voice of Healing* magazine. This magazine later became a central advertising bureau for evangelists with proven ministries. Voice of Healing began to function as a loose fellowship of ministers and eventually turn into an institute called Christ for the Nations – a Bible training school in Dallas, a prayer and tape ministry. Gordon Lindsay was its founder.

Gordon Lindsay also wrote over 250 books. Just about every ministry mentioned in this lesson has been in some way connected with Gordon Lindsay. He was a powerful man for God. His ministry came to a halt with his sudden death April 1, 1973. His wife Freda and daughter Carole continued the work he began.



Oral Roberts

Grandville Oral Roberts, known as Oral, came on the scene during the time of William Branham. He was born in 1918 A.D. to a Pentecostal Holiness preacher on the plains of Oklahoma. Even though he was reared in a Christian home, his turning point came when he was 17 years old. He collapsed while playing basketball, and a short time later he was diagnosed as having tuberculosis. After being confined in bed for 5 months, and not wanting to die, he asked God to heal him. He went to a tent revival conducted by a traveling evangelist, and was healed. At the same time, he was also healed of stuttering and soon began to preach. Oral became an apprentice under his father in evangelistic ministry, and became ordained in 1936 A.D.

After several years of working with his father, he became unhappy in the Holiness church. He then launched an independent ministry in 1947 A.D. and took on an interdenominational approach, emphasized healing in his meetings. Beginning with Pentecostal people, Oral Roberts then branched out ministering to Catholic and Protestant people of all denominations. Oral Roberts claimed that the sensitivity in his right hand gave him the “power to detect the presence, names and numbers of demons” in afflicted people.



That same year Oral Roberts published his first book on healing. He stressed that it is God's will to heal everyone. He spoke on the use of the point of contact for the release of faith. Oral Roberts knew that it was more than positive thinking - it was faith in a living God.

In 1948 he purchased a tent that seated 2000 people. His next tent housed 7500. Within two years his tent filled up and he was forced to purchase another one seating 12,500 people. His audiences grew as rapidly as his tents. That year alone, Roberts calculated that in ten revivals he prayed for 50,000 to be healed and 7000 to be saved. In 1952 it was estimated that 1,500,000 people came to his healing revivals, having 66,000 people saved.

In his lifetime, Oral Roberts conducted more than 300 evangelistic and healing crusades on six continents and has appeared as a guest speaker for hundreds of national and international meetings and conventions. He has written over 120 books emphasizing the goodness of God.

The most serious hindrance to Roberts' good relations with other churches was his financial success. He was continuously opposed for “living in prosperity.” Oral Roberts never hesitated to admit that he was personally prosperous. He believed that God did not want his followers to suffer from poverty, and he did not intend to do so himself. It came to a point, where his “love offerings” were so large to where he put himself under a salary that more met his needs. He did not want the love offerings to make him personally wealthy, despite his success and fame.

Oral Roberts University

In 1965 Oral Roberts opened a coeducational liberal arts college in Tulsa, Oklahoma called Oral Roberts University (ORU). Oral Roberts has passed the baton of the university over to his son Richard Roberts. Sadly, his son was caught in financial disputes within the university and the college was turned over to others over time.

FYI: ORU was where I received my Masters Degree in Christian Administration – Joyce Erickson



T.L. and Daisy Osborn

Thomas L. Osborn (more commonly known as T.L. Osborn) began his ministry as a healing evangelist about the same time as Oral Roberts. In the summer of 1947 he began to attend William Branham meetings. As he observed Branham ministering to the sick, Osborn saw him deliver a little deaf-mute girl of an evil spirit. Osborn said that he seemed to hear a thousand voices speaking to him at once telling him that he could do the same thing. He launched an independent ministry the following spring with the help from Gordon Lindsay.



klm-international.org/

Osborn became a world missionary evangelist, known for his mass-miracles to millions. He has proclaimed the Gospel to million for over 50 years. Audiences often consisted of 20,000 – 300,000-people at one time. He was the first missionary evangelist to go to open fields in non-Christian nations, developing the technique describing as “praying for the sick en masse,” thus eliminating the long healing lines and human limitations in crowds of tens of thousands.



<http://www.osborn.org/about/daisyosborn.html>

His wife Daisy served in ministry with her husband for over 50 years until her death in 1995. Over 400 new churches have been established and have become self-supporting annually under the ministry of T.L. and Daisy Osborn.

Mr. Pentecost – David du Plessis

David du Plessis was born in South Africa to religious parents in 1905 A.D. His parents became Pentecostals under the influence of John G. Lake. David received the direct influence of Lake as well.

Called to the ministry, David du Plessis was ordained in 1930 A.D. at the age of 25. He remained in South Africa until 1947 A.D., and then came to the United States. His efforts were to hold Pentecostals together; however, in the 50's he became increasingly more involved in the ecumenical movement. By the 60's his main focus was with the denominational churches. It was when he

focused on the denominational church that he got tagged with the name of “Mr. Pentecost” because the denominational world claimed they have never seen a rational Pentecostal person until David du Plessis.

David du Plessis’ whole focus was to bring the Pentecostal message to the established churches.



The influence of David du Plessis

Non-Pentecostals within the denominational church who became spirit-filled were known as Charismatics or Neo-Pentecostals. With the influx of the healing movement – joining the Pentecostals and Charismatics together, we enter into another move of God – and that is of the Charismatic Movement of the 1960’s and 70’s.

Charismatic Renewal in the 60s and 70s

The American people came out of the pre and post-war moves of God as He used several committed revivals in the area of healing. We have seen that God wants to cross denominational barriers. He began by going outside of the local church setting. William Branham and Oral Roberts did it in tent settings. T.L. Osborn did it in the open air in Africa. Kathryn Kuhlman usually conducted her meetings in large auditoriums. A.A. Allen went wherever God led him. These people were rarely inside of a church when they ministered to the people.

Historically, the more affluent people in the United States primarily came from mainline denominational churches. Pentecostals were often considered from the wrong side of the tracks. The people, however, who came through the healing lines of the revivals of past decades came from all walks of life. People from all denominations, or no denominational background, were seeking spiritual renewal, which included spiritual gifts and speaking in tongues.

Since the 1920s, Pentecostalism has become its own denomination with its own set of doctrines and bylaws. Their doctrines, however, could not work in the mainline stream of denominationalism. If the move of God was going to spread beyond para-church settings, and enter into the mainline churches, something new had to happen.

Para-church

A church organization outside of the structured church.

To demonstrate how God wanted to reach all denominations of the Church, a look at the development of the Charismatic Renewal will show how the move of God began within the Roman Catholic Church and then spread into the mainline Protestant churches.

Vatican II and the Beginnings of a Renewal

While many individual Catholics had been baptized in the Spirit before 1967, the development of the Catholic Renewal was determined by the events that happened during the meetings of Vatican II.

The Second Vatican Council opened on October 11, 1962. More than 2500 Catholic leaders were present at its first gathering. It was the greatest gathering of any Council in the history of the Catholic Church. After the opening mass, Pope John XXIII addressed its leaders, showing them the way in which they must move – renewal in the Church. He stated that “the Church in the past had felt it necessary to use severity and condemnation. What were required now were mercy and understanding, and, above all, an outpouring of the riches which the Church has received from Christ.” The task then of the Council was to find ways in which the Church could present itself to the world of today. Vatican II became a council on how to minister pastoral care to the Catholic Church.¹

The results of Vatican II

Other changes to the Roman Catholic Church as a result of Vatican II was a slow change in the liturgy which eliminated the use of the Latin Mass. Vatican II authorized the use of the vernacular, or mother-tongue, not only for parts of the Mass but also for the administration of the sacraments. The liturgical books were revised and the rites simplified. There were also some changes done with the Mass.

To create unity and ecumenism, the council decreed that those outside of the Catholic Church were considered ignorant of salvation and if they sought God sincerely and follows His commands, they could be saved.

There were changes in the spiritual climate in that the Church recognized the power of the Holy Spirit working in the lives of people. The council gave reference to God's Word, but continued to give precedence to baptism and the sacraments.

The council continued to regard the Pope as the supreme authority, placing Peter as its first pope. All of the traditions that had come in through the centuries remained intact.

The Catholic Renewal

About that time, within two Catholic universities in Pittsburgh, Pennsylvania and South Bend, Indiana, a move of the Holy Spirit had begun. Students were hungry for God, and began speaking in tongues in their prayer search for a deeper faith. Since the Council in Rome had been through a series of debates in regards to spiritual matters, these two universities had become spiritual minded and thought what was happening at their universities was a move of God, approved by Vatican II. As a result, many people were baptized in the Holy Spirit with the evidence of speaking in tongues through the Catholic Renewal. Their early days were filled with small Catholic groups in colleges and churches, as well as

¹ <http://www.christusrex.org/www1/CDHN/v1.html#Introduction>

in the homes of Catholic parishioners. There were teachings, gathering people interested in this move of the Spirit, together with members of the growing number of charismatic prayer groups. All considered themselves totally in line with the decrees of the Catholic Church and the beginnings of a Charismatic Movement within the church-at-large.

Dennis Bennett

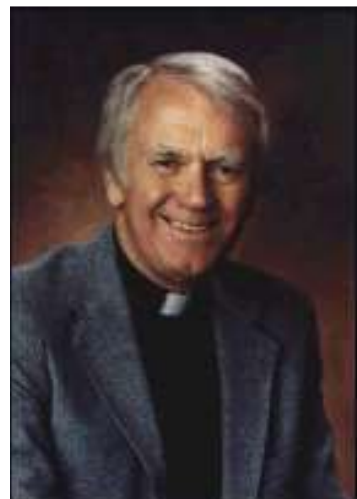
The outpouring of the Holy Spirit within the Episcopalian church

This wave of God, the baptism of the Holy Spirit in mainline Christianity, started to surface on a national level around 1960 A.D. with the publicity of some remarkable happenings within an Episcopalian church in Van Nuys, California. The priest of that Episcopalian rectory, who was named Dennis Bennett, became baptized in the Holy Spirit, with the evidence of speaking in tongues through a prayer meeting.

Knowing the denomination's stand on speaking in tongues, he decided to proceed cautiously to reach the people in his congregation. He started having small prayer meetings with some key leaders in the church, and some of those were baptized in the Holy Spirit, with the evidence of speaking in tongues.

A day came when he decided to tell his congregation. When he announced his experience from the pulpit, the congregation refused to accept his experience as valid, and he was asked to resign his position as priest at the church. The story was carried in the local newspapers. Various wire services picked it up, and the news swept the country through Time Magazine and Newsweek. The headlines were "Rector and a Rumpus, and Speaking in Tongues."

David du Plessis (Mr. Pentecost) came forth and publicly gave his blessing to this priest. This angered not only the Pentecostals, but also the mainline denominational people. The Pentecostals were furious that a denominational church leader would have a pentecostal experience, and then receive blessings from one of their own leaders. This exposure heightened into a mighty move of God.



An Episcopalian bishop in the State of Washington saw this notoriety in print, and called Dennis Bennett, asking him to take over a little failing church in Seattle that was about to fold. The church was named St. Luke's Episcopal Church. Dennis Bennett accepted the challenge, and that little church grew like wild-fire because he brought the baptism in the Holy Spirit to hungry people, and they received. Revival hit that little church and it became one of the leading charismatic churches in the United States. A birth of a new movement had taken place.

Dennis Bennett continued to bless his congregation with the gifts of the Spirit. He also wrote several books for publication, including "Nine O'Clock in the Morning," which is the story of the growth of St. Luke's Episcopal Church in the Holy Spirit." He went home to be with the Lord in November of 1991 A.D.

A new move - Charismatic

At first this new movement did not have a name. In the beginning it was referred to as “New Pentecostalism,” and then “Neo-Pentecostalism.” Pentecostals, however, objected to the name. Soon it became known as “The Charismatic Movement.”

Larry Christianson

As this movement grew, it spread to other Protestant churches. One of the early pioneer leaders in the Lutheran church was a pastor from California by the name of Larry Christenson. He was baptized in the Holy Spirit in 1961 A.D. when a Pentecostal man laid hands on him.

Larry became very vocal about his experience. In 1962 A.D. it ended up causing dissension within the American Lutheran Church Council. That brought a Lutheran committee together to study glossolalia, and extra-medical healing.

Glossalalia – Speaking in tongues

Their report and official statement came back against any promotion of glossolalia and restricted its usage to private devotions. They were not denying the validity of the Baptism of the Holy Spirit, with the evidence of speaking in tongues; however, they were denying its use within the church.

Larry went on to promote the charismatic experience within the Lutheran church at large.

The Charismatic Movement spread to nearly all denominational territories

This Charismatic Movement spread to nearly all denominational territories. Within a few short years people in virtually every major denominational tradition were receiving the Baptism of the Holy Spirit. There were only a minority of denominations that opposed this move of the Holy Spirit. The Church of the Nazarene was the forefront against this move. They spoke out adamantly against glossalalia. Their position remains the same today.

The stand that the Lutheran Church, Missouri Synod has taken on glossalalia is that it is unscriptural and un-Lutheran. The Southern Baptist Convention also opposes the Baptism of the Holy Spirit, with the evidence of speaking in tongues. Most other denominations have reluctantly accepted it.

Even though many people from mainline churches were becoming charismatic, the leaders of these denominations adopted positions of cautious openness where they neither welcomed it with enthusiasm, nor rejected it as inauthentic. They generally accepted in principle the validity of the pentecostal experience and the availability of the gifts, but rejected the pentecostal theology of a second baptism subsequent to conversion and the necessity of speaking in tongues. Most churches, however, do recognize the positive elements of the new life that has been brought about in a person by the Charismatic Renewal.

Renewal Conferences on the Holy Spirit

By 1970 A.D. Catholics started having their own national conferences every year on the Holy Spirit. The Lutherans followed suite with their own conferences in 1972 A.D. The early 1970s also brought on a lot of charismatic literature - some from new Pentecostal/Charismatic publishing houses, such as Logos International and Fleming Revel. The charismatic literature market was about to explode.

As mentioned earlier, Father Dennis Bennett, the Episcopalian priest wrote a book called Nine O'Clock in the Morning relating to his experience in the Spirit. Pat Boone, the Hollywood singer/actor wrote the book - A New Song, also relating to his experience in the Holy Spirit as well.

Toward the mid 70s, there came a wave of new books on healing, from authors such as Francis MacNutt and Michael Scanlan, both very well known in the Catholic Charismatic Movement. Ruth Carter Stapleton – former President Jimmy Carter's sister, and others, also came forth with Charismatic books on their experiences. All these books achieved sales crossing denominational boundaries which contributed to even a wider spread of the movement.

Television/radio - the mass media now became a tool for the Charismatic Movement. Kenneth Hagin went into the mass media, Pat Robertson started CBN, a television program and network, Charles and Frances Hunter began their healing explosions, John Osteen began his television ministry, and Kenneth and Gloria Copeland began their ministry for the media.

By the 1980s Charismatic churches were springing up. Some were “inter-denominational,” as well as others were “non-denominational.”

Inter-denominational	Non-denominational
<ul style="list-style-type: none"> • A collection of several denominational doctrines under the umbrella of “one” for the purpose of unity. • Follows the Word of God as much as possible to keep unity, but still upholds other traditions for the sake of unity. 	<ul style="list-style-type: none"> • No denominational affiliations. • Has its own doctrine and statement of faith. • Doctrine follows the Word of God, not the tradition of man.

Most of the mainline churches have held to their position on glossalalia. The Charismatic Movement, although affecting thousands of lives, was still unknown in most mainline circles. In time, however, it would grow to where most people throughout America would either be a part of the movement or at least be aware.

Para-Church Organizations

The 1960s and 70s was a time when people were hungry for a move of God. The Charismatic Movement opened the opportunity for many to come in contact with it. Often there were partners in marriage where one person sought out the Charismatic experience, but the other spouse wanted to avoid it. Outside para-church organizations filled in the gap for those who sought to have more of God.

Full Gospel Business Men's Fellowship International

One of the forces behind the Charismatic Movement was a para-church organization called The Full Gospel Business Men's Fellowship International (FGBMFI) It's founder was Demos Shakarian, who was born in 1918. Demos lived in Los Angeles under Pentecostal spirit-filled parents who had fled Armenia during the war. His parents were a part of the Azusa Street revival, so the Pentecostal experience was familiar to him. Demos grew up to become a successful dairyman in California and a

man who lived a close relationship with the Lord. He considered his ministry to be one of “a helper.” He organized many evangelical campaigns, and paid the finances to bring churches together to run crusades. One such crusade was for Oral Roberts.

The Full Gospel Business Men’s Fellowship International (FGBMFI) is an organization that began with one small chapter in Los Angeles, California in 1951. It was designed primarily for mainline Christian businessmen with the Pentecostal experience. As the Charismatic Movement grew in numbers, the FGBMFI had 45 chapters meeting that monthly. Today the Fellowship operates in 132 countries with thousands of chapter meetings every month. The backbone of the fellowship is its men – men who have a vision inspired by God to reach out beyond their personal lives – to help others find the reality of the Spirit-filled walk with Christ.

Demos Shakarian went home to be with the Lord in 1993, just short of his 80th birthday.



Women’s Aglow International Fellowship

Another para-church organization that centers on the charismatic gifts is Women’s Aglow Fellowship. In 1967 this group came into existence through four women in Seattle, Washington. More than 150 women attended the meeting in a local hotel. It began as an inter-denominational fellowship of women from all different denominations who wanted a deeper relationship with the Lord, with the flow of the operation of the gifts of the Spirit. The meetings consisted of praise and worship, a speaker (of which I was a speaker for many years, and ministry. The goal is fellowship and unity in an inter-denominational setting. Today there are over 3500 groups throughout the world.



This group was a needed function in the spiritual growth of many women during the time of the Charismatic Movement. Often there were no churches available, so this fellowship supplied the opportunity for spiritual growth and friendship development.