

十九世纪的宣信博士主张四重福音：救主、成圣者、医治者、再临的王。叨雷（R.A.Torrey）是美国的奋兴布进家，他是第一位把灵洗的观念系统化的人，1895年写了《圣灵的洗The Baptism of the Holy Spirit》-书。十九世纪在大布道家芬尼所主持的奋兴布道会中，常有唱灵歌、跳灵舞、甚至像骨排般仆倒的现象。

影响五旬节派医治观最明显的，有四位：1) 高登（A.J.Gordon）；2) 宣信（A.B.Simpson）；3) 杜卫（J.A.Dowie）；4) 伍萝斯（Maria Wood-worth）。他们都认为，耶稣救赎的恩典里包括身体的医治。高登是浸信会的牧师，宣信则是宣教会的创始者，杜卫原是公理宗的牧师，而伍萝斯是贵格会的会友。他们注重圣灵医治的工作，带给五旬节派传道人很深远的影响。

Charles F. Parham, 柏涵

“founder of modern Pentecostalism”



Began preaching at 15, married at 19, started a “healing home” in Topeka, Kansas –believed he had been healed from rheumatic fever 托彼卡

Sought to know the latest truths of the Latter Day Rain Movement on a sabbatical

Returned to Topeka to find he had lost control of his healing home, so he started Bethel Bible School by faith, without tuition 伯特利聖經學校（四十學生）

New Years service, Jan 1, 1901, after the small group was fasting and praying for the baptism of the Spirit, Agnes Ozman was the first to speak in “tongues” 華語



This was the first linking of seeking the baptism of the Spirit and speaking in tongues 靈浸與方言



## 五旬節派的誕生

# Pentecostalism is born

## 亞蘇撒街大復興



- Its origins began on New Years, 1901, in Topeka, KA, then spread to Azusa Street Mission (Revival) in Los Angeles in 1904-06

- Parham moved from Topeka to Houston where he taught his new doctrine

- William Seymour, a one-eyed African-American was allowed to listen from another room

- Seymour was invited to a small mission in a poor section of Los Angeles, where his preaching sparked a revival that changed Christianity until the present

- Many believed the tongues were literal languages to evangelize the world, but discovered they were babble

- The Assemblies of God (AG) were formed in 1914

- Period of Ostracism (1920-1960) by other evangelicals

- Charismatic movement launched Pentecostalism on the world

The Church of God in Christ(非裔美國人)



berish” and Pentecostal services “the climax of demon worship.” Her polemic against the movement was published in 1910 in a volume entitled *Demons and Tongues*. The book was representative of early old-school holiness criticism of the movement.<sup>5</sup>

Another early critic was the famous holiness preacher W.B. Godbey, whose *Commentary on the New Testament* had become a classic in the holiness world. Visiting Los Angeles in 1909, he found the city “on tip toe, all electrified with the movement.” On invitation he visited Azusa Street and preached to a “large audience” of Pentecostals. When they asked if he had spoken in tongues,

the scholarly Godbey responded with the Latin, “Johannes Baptistes tinxit, Petros tinxet. . . .” Upon hearing this, the Pentecostals exclaimed that he had truly received his “baptism.” Repelled by the noise and disorganization of Seymour’s service, Godbey departed in complete disenchantment, calling the Azusa people “Satan’s preachers, jugglers, necromancers, enchanter, magicians, and all sorts of mendicants.” Dismissing the movement as a product of “spiritualism,” he used his considerable influence in persuading a large portion of the holiness movement to reject the Pentecostal message. Other leading preachers of the day also added their voices to the rising chorus of criticism.



# 摩根：撒但的最後嘔吐

Dr. G. Campbell Morgan, one of the most respected preachers of the twentieth century, called the Pentecostal movement “the last vomit of Satan,” while Dr. R. A. Torrey claimed that it was “emphatically not of God, and founded by a Sodomite.” Such criticism was accepted at face value by many observers who often knew little or nothing about the new movement.<sup>6</sup>

In his *Holiness, The False and the True*, H. A. Ironside in 1912 denounced both the holiness and the Pentecostal movements as “disgusting... delusions and insanities.” Characterizing Pentecostal meetings as “pandemoniums where exhibitions worthy of a madhouse

叨雷：肯定不出於神，

是所多瑪的產物。

or a collection of howling dervishes are held night after night,” he charged that such meetings caused a “heavy toll of lunacy and infidelity.”<sup>7</sup> Surpassing Ironside in outspoken criticism was H. J. Stolee, who in his *Speaking in Tongues* summarized four decades of criticism. Attributing “mental instability,” “mob psychology,” “hypnotism,” and “demon power” to Pentecostal worship, he conjectured that the “general neurasthenia,” or “nerve weariness,” of twentieth-century life was responsible for most of the converts to the new religion. Using the language of psychology, he speculated that “tongues” were produced by “hallucinations,” “melancholia,” “paranoia,” “megalomania,” “hysteria,”



and “a cataleptic condition.”<sup>8</sup>

Other observers such as Beverly Carradine, well known for many decades in the holiness movement, condemned the new “tongues movement.” Writing in 1910, he called the Pentecostals speakers of “gibberish” rather than “the real gift of tongues.” Wielding great influence on the other holiness denominations, Carradine helped stem the Pentecostal tide which threatened to engulf the entire holiness movement. Another holiness leader, A. B. Simpson, head of the Christian and Missionary Alliance, rejected the Pentecostal contention that all must speak in tongues as the evidence of

their Holy Ghost baptism. After a highly emotional revival in his Missionary Training Institute in Nyack, New York, in May 1907, Simpson faced a doctrinal problem when many of his students and teachers began to speak with other tongues. After much thought, and even seeking for the tongues experience, the president of the institution decided that tongues was only “one of the evidences” of the indwelling of the Holy Spirit. Tongues would be allowed in Christian and Missionary Alliance services, but would not be encouraged. Simpson’s position, a compromise unique in the early history of the movement, led ultimately to A. W. Tozer’s dictum “seek not — forbid

宣信：說方言只是聖靈內住的明証之一



# 陶恕：對於說方言，不求...不禁止

not,” a policy formulated in the 1960’s, which eventually became known as the “Alliance position.”<sup>9</sup>

The ironically named Pentecostal Church of the Nazarene, largest of the holiness denominations, became an early bastion of anti-Pentecostal thought. With the leader of the denomination, Bresee, pastoring the mother church in Los Angeles in 1906, it is not surprising that he and his church opposed the Azusa Street meeting, as it constituted a direct threat to his own congregation. During the years 1906-9 he actively opposed the Azusa people and placed his denomination in direct opposition to the new doctrine. Eventually the name

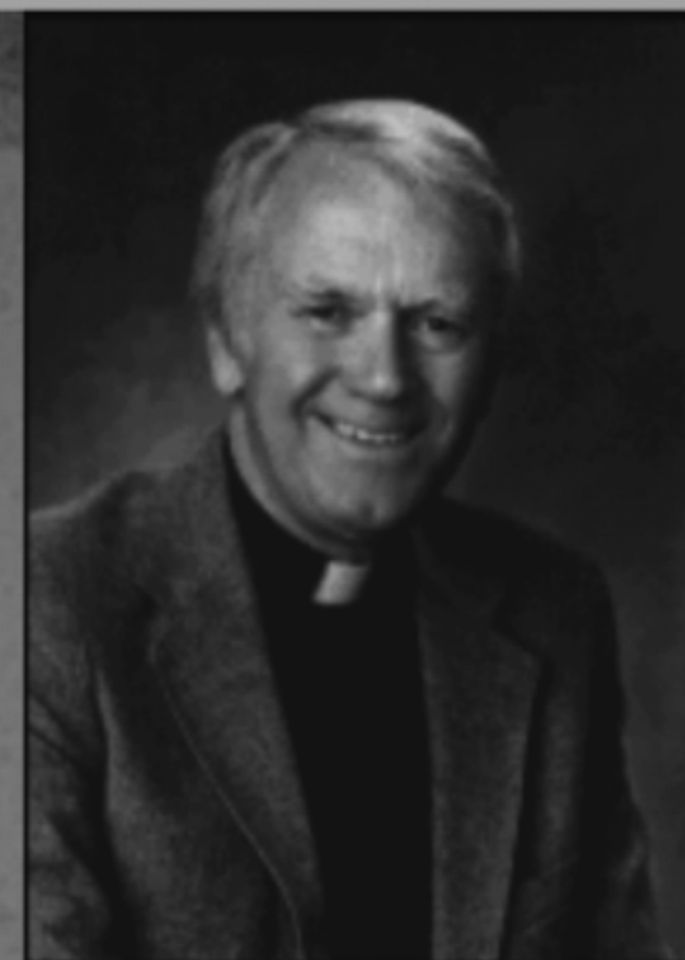
“Pentecostal Church of the Nazarene” became an embarrassment, since many persons confused it with the new Pentecostal or “tongues” movement. To avoid confusion, the denomination voted in the General Assembly of 1919 to drop the word “Pentecostal” from the name; the church has been known ever since as “The Church of the Nazarene.” Following the lead of the Nazarenes, the Wesleyan Methodist Church, The Salvation Army, the Pilgrim Holiness Church, and the Free Methodist Church also dissociated themselves completely from the Pentecostal movement.<sup>10</sup>

## Pentecost Defended

拿撒勒人會去「五旬節」以正名



# Charismatic (Neo-Pentecostal) Movement 靈恩運動



先驅：班納德

April, 1960, Father Dennis Bennett, Rector of Episcopal Church of Van Nuys, CA, announced he had spoken in tongues

Taught that all the gifts were operative for church today

Now the miraculous gifts became the goal of the baptism, and effective ministry – rather than sanctification 70年代2000

Spring, 1966, laymen of Duquesne Univ., Pittsburgh, spoke in tongues to begin the Catholic Charismatic Movement 天主教

Catholics have grown beyond the Protestant Charismatics

Catholics interpret their experience as ratification of the Catholic doctrine 坎撒斯靈恩大會1977：五萬

The focus on an emotional style of worship to lead to feeling the presence of God is becoming the norm

pentecostal\_bedlam 耶穌子民運動



## THE “THIRD WAVE”

Prior to the 1970s, evangelicals looked upon the Pentecostal-Charismatic movement as fanaticism and worse.

Arno Gaebelein said, “We are convinced that this movement is one which is not of God” (*Our Hope*, July 1907).

Harry Ironside called it “the disgusting tongues movement” and stated that “superstition and fanaticism of the grossest character find a ‘hotbed’ in their midst” (Ironside, *Holiness: The False and the True*, 1912).

Brethren minister Louis Bauman wrote in 1941 that “probably the most wide-spread of all satanic phenomena

today is the demonic imitation of the apostolic gift of tongues.” He further asserted, “The first miracle that Satan ever wrought was to cause the serpent to speak in a tongue. It would appear he is still working his same original miracle.”

R.A. Torrey said Pentecostalism is “emphatically not of God, and founded by a sodomite.”

G. Campbell Morgan called Azusa Street Pentecostalism “the last vomit of Satan.”

Merrill Unger represented the predominant view in the 1960s when he called the Charismatic Movement “widespread confusion.” He said:

昂格：散佈混亂

# 1972今日基督教：聖靈的新時代已經來臨

“When the Word of God is given preeminence and when sound Bible doctrine, especially in the sphere of the theology of the Holy Spirit is stressed and made the test of experience, the claims of charismatic Christianity will be rejected.”

By the 1970s, this attitude had changed dramatically.

In March 1972, *Christianity Today* observed: “A new era of the Spirit has begun. The charismatic experience moves Christians far beyond *glossalalia* [tongues speaking]. ... There is light on the horizon. An evangelical renaissance is becoming visible along the Christian highway, from the frontiers of the sects

to the high places of the Roman Catholic communion. This appears to be one of the most strategic moments in the church’s history.”

By the 1970s, “the majority of younger evangelicals in the Church of England were charismatic” (Iain Murray, *Evangelicalism Divided*, p. 135). By 1987, the *Evangelical Times* in England observed “that a large--some would say the greater--part of the evangelical world is in some measure influenced by the various branches of the charismatic scene.” By 1999, the Evangelical Alliance in England included Pentecostals at every level of leadership, and “no group on the council is opposed to the



# 派克：靈恩運動應該算是神的工作

Pentecostal position” (*Renewal*, March 1999).

The same was true in the United States. By 1992, 80% of the membership of the National Association of Evangelicals was Pentecostal, up from 62% in 1987, and the president of the NAE, Don Argue, belonged to the Assemblies of God.

Roughly half of the attendees at Billy Graham’s 1983 Conference for Itinerant Evangelists in Amsterdam were Pentecostal or Charismatic.

In 1984 Fuller Theological Seminary made Pentecostal David DuPlessis its “resident consultant on ecumenical affairs” and in 1985 Fuller established

the “David J. DuPlessis Center for Christian Spirituality.” By then both the dean of Fuller Theological Seminary and the president of Gordon-Conwell Seminary were Pentecostals.

In 1989 J.I. Packer, a professor at Regent College and a senior editor of *Christianity Today*, said the Charismatic movement “must be adjudged a work of God” (*Calvary Contender*, July 15, 1989). He said, “Sharing charismatic experience ... is often declared ... to unify Protestants and Roman Catholics at a deeper level than that at which their doctrine divides them. This, if so, gives charismaticism great ecumenical significance.”



# Signs and Wonders Movement

(3<sup>rd</sup> Wave) 第三波之一：神蹟異能運動



Peter Wagner, 1983, described the Third Wave of the Holy Spirit, which is part of the Charismatic movement – Also the Vineyard Movement 韋拿、葡萄園運動

This movement incorporates the Latter Rain Movement, Manifest Sons of God teaching and Kingdom Now and Dominion Theology (to be discussed in the SLSW movement next week) and the Apostolic Renewal Movement 溫約翰、畢邁克、坎撒斯先知

This movement identifies the baptism of the Spirit with salvation without a second work of grace experience 靈浸為史實

Their emphasis is on the ongoing manifestations of the Spirit (tongues may or may not be emphasized). 權能福音

Most Third Wave leaders do not usually speak in tongues 1983 安娜翰

The emphasis is on miracles, prophecy and demonic conquest 5000

Worship is central, spiritual disciplines, visions, voices, etc.

Key leaders are John Wimber, Paul Cain, Bob Jones, Mike Bickle

<http://www.youtube.com/watch?v=WDBRgZP7ul8> 北美數百園



# 第三波名人錄

## 權能福音、第三波 - 彼得 魏格纳 (韦拿)

权能布道，教会增长、恩膏传递，说预言、异象异梦，转化七座山头，封使徒或先知

约翰 凯利 (John Kelly) (国际使徒联盟) (International Coalition of Apostles)、温约翰 (John Wimber)、韦约翰 (John White)、鲍勃 琼斯 (Bob Jones)、雷克 乔纳 (Rick Joyner)、祈安 (Che Ahn)、陈仲辉、梁琼月、周神助、张恩年、邝健雄、辛班尼 (Benny Hinn)、Kathryn Kuhlman、康麦克 (Mike Connell)、泰班利 (Todd Bentley)、柯马太 (Mathew Kuruville)、翟辛迪 (Cindy Jacobs)、恰克 皮尔斯 (Chuck D. Pierce)、腓力 曼都法 (Philip Mantofa)、柯兰迪 (Randy Clark) (多伦多祝福发起者)、包德宁 (Dennis Balcome)、侯乐道 (Rodney Howard Brown)、比尔 强生 (Bill Johnson)、毕迈克 (Mike Bickle) (《琴与炉》《与圣灵相交》《大卫帐幕》)、白立德 (学园传道会)

dent Charismatic circles.

## 權能福音

### ***Empowered Evangelicals***

The third major group of the Independent Charismatic movement is quite different. It is closely connected to the ministry of John Wimber and the Association of Vineyard Churches and is said to consist of about 1,000 churches world-wide. It is sometimes called the Power Encounter movement or the Signs and Wonders movement. The term “power encounter” comes originally from use in missiology and refers to the force of the supernatural in spreading the gospel; often the references are to victory over demonic spir-

itual forces. “Signs and Wonders” highlights the role of the miraculous and the fact that churches seem to grow rapidly, especially in the Majority World, based on testimonies of dramatic healings and powerful signs. This is sometimes called Power Evangelism. More recently, some have preferred to use the designation “Empowered Evangelicals.” It is this category that C. Peter Wagner identified with the term Third Wave. (In this book, Third Wave is used to designate the whole Independent Charismatic movement.) The term Empowered Evangelicals captures the essence of this current well. This group is self-consciously not Pentecostal or Charis-



we perceive reality is profoundly practical. It is through a rejection of rationalist modernity that the dimension of the miraculous is often discovered and reclaimed. More so than any other group, the Power Encounter movement has opened our eyes to the role played by these pervasive frameworks or mind-sets in church as well as in culture.

## Every-member Ministry

Second, the Vineyard Bible Churches have a unique focus on an *every member ministry*. This is a form of democratization. The usual way of referring to it is “equipping the saints.” Although the principle of what Martin Luther called “the priesthood of all

believers” dates back to the sixteenth century, most churches still maintain a rigid demarcation between clergy and laity, and they concentrate most of the “ministry” in the hands of ordained leadership. The Empowered Evangelical movement objects to this. For example rather than create “healing lines” in which one gifted individual would pray for all the sick, Wimber encouraged the whole body of believers to become involved in healing prayer. The practice of healing lines actually originated with the controversial healing evangelist William Branham. In concrete terms, the Vineyard approach was quite different. It usually started by asking

人人  
職事

people requiring prayer to stand up in a meeting, with those who happen to be sitting around them then simply laying hands on them, uniting in prayer for healing. The presumption is that God would grant gifts of healing across the congregation as needed. The Empowered Evangelicals emphasize the healing ministry.

## Signs and Wonders

The third distinctive aspect of this grouping is quite simply the present-day reality of *signs and wonders*. The reclaiming of the miraculous is, of course, the heritage of a number of movements in the twentieth century. The Vineyard movement, however, has

神蹟

異能

a different perspective on them. Healings and miracles are consciously seen as a means of evangelism and church growth. The concept of church growth, as developed by Donald McGavran of Fuller's School of World Missions, had a significant impact on John Wimber. It was the testimony of students from the Majority World that first opened the eyes of Charismatic leaders to the fact that healing can play a pivotal role in evangelism. This is certainly the case in many churches in Africa and Asia. What Wimber discovered was that the proclamation of God's kingdom needs to be accompanied by the demonstration of God's power. The concept of



# 國度是今天，也是將來

power was to become crucial, as can be seen from Wimber's book titles *Power Evangelism*, *Power Healing*, *Power Points*. Here was a new strategy—the growth of the church in numbers and in maturity is consciously and intentionally linked to the power and gifts of the Holy Spirit.

## ***The Kingdom of God: Already but Not Yet***

An important theological impulse behind this movement was an understanding of the kingdom of God. George Eldon Ladd, of Fuller Seminary, developed this as a central motif in his book *Jesus and the Kingdom*. The Lordship of Christ is of paramount importance and presents a challenge to the contemporary church, with its focus on

meeting people's needs and fulfilling human potential. Equipped with kingdom power, the believer receives the authority to drive out demons in what has become known as spiritual warfare. Crucial to Wimber's understanding of the kingdom of God is the creative tension between the *already* and the *not yet*. This polarity was originally formulated by Geerhardus Vos, developed by Oscar Cullmann, and popularized in North America by George Eldon Ladd. The Christian life is lived out between the First and Second Comings of Christ. Certain aspects of God's rule are *already* apparent, such as salvation, fellowship in the Spirit, forgiveness of sins, and

of Independent Charismatics. Classical Pentecostals generally have supported the conviction that Christians cannot be demon possessed and, consequently, have grave reservations about much of the deliverance ministry practiced in Empowered Evangelical circles.

### ***Spiritual Warfare***

### 屬靈爭戰

John Wimber explained his approach in battling demonic spirits in *Power Points*, warning against a pre-occupation with the satanic realm. There is an age-old heritage of exorcism found within Eastern Orthodox and Roman Catholic churches and, to a lesser degree, in mainline Protestant churches, such as the Anglican and Episcopal commu-

nion. Usually specific priests have this as a designated ministry, and ritual formulas and prayers are used. In practice, however, little of this has remained in operation due to the Western scientific mindset and the preeminence of rationalism. It is mainly among some denominational Charismatics that this more liturgical ministry is being practiced. In evangelical Protestantism, however, there is a new a growing awareness of the importance of spiritual warfare that is quite independent of any Pentecostal or Charismatic influence. Often the focus of these groups is on preserving doctrinal truth. As with Wimber, there is an acknowledge-



proach associated with C. Peter Wagner and George Otis, Jr. and warns against demon-phobia and quasi-pagan concepts. While Reid's view is supported by some senior Classical Pentecostals, it is clear that our struggle is not against flesh and blood, and I believe the Bible reveals a physicality to grace as well as to evil that our rational minds find difficult to accept and grasp. Response to such manifestations of spiritual evil may lapse into an animistic superstition, but that is not necessarily the case.

The Vineyard movement grappled with two contentious issues in the late 1990s, which caused it, at first, to reevaluate its identity as Empowered

Evangelicals. Then, eventually, it recognized that it wished to retain its original identity and the ideal of a democratizing of ministry and so severed ties to two new movements that it had initially embraced.

### *Prophecy*

## 說預言

The first was the encounter with a new style of prophecy. The Kansas City Fellowship joined the Association of Vineyard Churches in 1990. Prominent leaders with a prophetic ministry included Mike Bickle, Bob Jones, and, especially, Paul Cain. Cain had been involved in the New Order of the Latter Rain. Predictive prophecy as practiced by leading individual prophets introduced an element

into the movement that threatened the thorough-going democratization of Wimber's original vision. Just as the healing ministry had been concentrated in the hands of prominent leaders in the 1940s and '50s, so prophecy was becoming concentrated in a small number of gifted prophets. The leadership of the Vineyard movement weighed the situation and decided to steer back to its more mainstream evangelical roots. Reservations were expressed about some of the prophecies as well as behavioral issues. Wimber did not come to reject the gift of prophecy, but ultimately he did not find the Kansas City Fellowship's expression of it in line with

his vision.

## *Toronto Blessing* 多倫多祝福

The encounter with the "Toronto Blessing" followed the same pattern of initial support, followed by a gracious, if contentious, parting of ways. The Toronto Airport Vineyard Fellowship had begun as a home group founded by John and Carol Arnott in 1990. It soon became associated with the Vineyard movement as it grew into a church. Then revival broke loose. What came to be known as the "Toronto Blessing," started on January 20, 1994. Arnott had invited Randy Clark, a Vineyard pastor from St. Louis, to come and minister at his church. Clark had recently



been exposed to the ministry of Rodney Howard-Browne, a South African-born evangelist from Tampa, Florida, whose meetings were characterized by involuntary fits of laughter. Howard-Browne had been reared in the Word of Faith teaching at the Rhema Bible Church in Randburg, near Johannesburg, South Africa. This laughing revival drew much attention. Howard-Browne had led a revival at Karl Strader's Carpenter's Home church in Lakeland, Florida for fourteen weeks. He also ministered powerfully at Oral Roberts University, where students were so overcome by the Spirit that many still needed help walking in order to return to their dor-

## 兩百五十萬人到訪

mitories three hours after the service had ended.

As Clark ministered in Toronto, similar manifestations of holy laughter and being “drunk in the Spirit” occurred. Wimber initially supported this awakening, but by December 1995, the Toronto Airport church was ousted from the Vineyard Fellowship. The reason given by the Vineyard leadership was not that they did not recognize this blessing as a genuine move of God but that they realized that they themselves were not called to give further leadership to it because of differences in style. The awakening continued. Membership has skyrocketed from 350 to 4,000, and

it is estimated that 2.5 million people from all over the world visited Toronto Airport Christian Fellowship between 1994 and 2000. The Toronto Blessing touched several thousand churches in England, most notably Holy Trinity Church, Brompton, in London that later launched the Alpha courses for new believers that is now used across the world.

Criticism from traditional anti-Charismatic sources as well as from Classical Pentecostals has focused on some of the more unusual phenomena that have accompanied the revival, especially uncontrollable laughter and some animal noises. (Actually animal

noises such as barking are not unknown in the history of revivals. As far back as 1801 there was a practice of barking, known as “treeing the devil,” at the Cane Ridge revival in Kentucky!) According to their critics the centrality of Christ, sound preaching, and a discernment regarding miracles was judged to be somewhat lacking in the revival, but the 5,000 professions of faith and many more transformed lives have testified to the great impact of this movement. Theologian James Beverly has written about the Toronto Blessing and gives a balanced and helpful critique. Wimber was unwilling to go too far beyond the confines of North

溫約翰與多倫多祝福及坎撒斯先知疏遠



American evangelical culture, and so disassociated the Empowered Evangelical movement from the Kansas City prophetic movement and the exuberance of the Toronto blessing. The Vineyard churches are growing into an organized denomination, representing the more Reformed and evangelical sector of the Independent Charismatics. They have left behind the theology of subsequence and the requirement of tongues, but practice the full range of the charismata, acknowledging the supernatural dimension very clearly in their Power Encounters with the demonic.

***Word of Faith***

信心運動

The fourth major grouping of the Independent Charismatic movement is known as Word of Faith or Faith Confession Churches. (This movement will be discussed again in detail in chapter 7 because of the prominent role it plays in the current situation.) It has probably been more misunderstood and maligned than any other part of the movement but surprisingly has retained its vibrancy and exhibits great potential for the future as it moves beyond some of the unfortunate excesses of the past. Other names for the movement reflect this criticism: the Health and Wealth Gospel, Prosperity Theology, Positive Confession teaching,

# 信心運動、繁榮福音

甘坚信 (Kenneth Hagin)、寇普兰 (Kenneth Copeland)、水晶大教堂的舒乐 (萧律柏) (Robert Schuller) 赵镛基、奥夫 艾克曼 (Ulf Ekman, 瑞典)、康希、、约尔 欧斯丁 (Joel Osteen)、乔伊斯 迈尔 (Joyce Meyer)、布永康 (Reinhard Bonnke)、华理克、张茂松、顾其芸 (新生命小组教会)、周巽正、晏信中、TBN(三一電視網, Paul Crauch)



# 喬伊斯邁爾成功範例

Joyce Meyer used to travel in this Canadair Challenger 600S; seen here in Sydney, Australia, when she was a 'special guest' at the Hillsong Conference in July 2005. It has since been replaced by a Gulfstream G-IV (serial number 1132) Meyer, who owns several homes and travels in a private jet (currently a Gulfstream G-IV), has been criticized by some of her peers[who?] for living an excessive lifestyle. She responded that she doesn't have to defend her spending habits because "...there's no need for us to apologize for being blessed." In November 2003, the St. Louis Post-Dispatch published a four-part special report detailing Meyer's "\$10 million corporate jet, her husband's \$107,000 silver-gray Mercedes sedan, her \$2 million home and houses worth another \$2 million for her four children," a \$20 million headquarters, furnished with "\$5.7 million worth of furniture, artwork, glassware, and the latest equipment and machinery," including a "\$30,000 malachite round table, a \$23,000 marble-topped antique commode, a \$14,000 custom office bookcase, a \$7,000 Stations of the Cross in Dresden porcelain, a \$6,300 eagle sculpture on a pedestal, another eagle made of silver bought for \$5,000, and numerous paintings purchased for \$1,000 to \$4,000 each," among many other expensive items – all paid for by the ministry.

or even the derogatory phrase “Name It and Claim It” movement. After an initial spate of knee-jerk reactions, such as critiques by Hunt and McMahon, Hank Hanegraaff and Dan McConnell, the movement itself seems to have undergone some self-correction. This current of the Third Wave has a lot of continuity with the Classical Pentecostal teachers and healing evangelists of the 1940s and 50s. What are the origins of this movement?

Although the father of the movement undoubtedly is Kenneth E. Hagin, founder of the Rhema Bible Church and Training Center in Broken Arrow, Oklahoma, the originator is seen as E.

甘堅信

W. Kenyon (1867–1948). Essek William Kenyon grew up in New York State where he joined the Methodist Church. In 1892, he moved to Boston and enrolled in the Emerson School of Oratory, where he was exposed to New Thought and the Christian Science of Mary Baker Eddy, who also had her headquarters in Boston. Classical idealism was coming into vogue at this time, and the concepts of Plato and Ralph Waldo Emerson formed part of the curriculum. Mind was seen as superior to matter, and through mental attitudes and positive confession, circumstances could be transformed. McConnell, who evaluated the Faith movement with a degree of



harshness, relates an anecdote about Ern Baxter (also a link between the Latter Rain and the Discipleship movements) once happening upon Kenyon engrossed in reading Mary Baker Eddy's *Key to the Scriptures*. When Baxter commented on that, Kenyon responded that a lot of good could be gained from her perspectives.

基督徒科學會

Kenyon was ordained as a preacher in the Free Will Baptist Church and traveled extensively. He often spoke in Pentecostal churches but clearly did not consider himself Pentecostal. He had serious reservations about the gift of tongues and the importance placed upon it. He was inspired by the work

of George Mueller in Britain and ran his Bethel Bible Institute on the same “living by faith” principle.

宣信

Kenyon responded sharply to the higher criticism of the Bible that was fashionable in his day by firmly rejecting the claim that Paul had exaggerated the importance and stature of Jesus, making Him into the divine Son of God. Many scholars of that day (and in later so-called Jesus Quests as well) were seeking the “historical Jesus” behind the Gospel narratives, stripped of His divinity. Reacting to this, Kenyon, in fact, believed that the epistles were superior to the Gospels and built his thinking mostly on Pauline theology.

Hagin became well known through his radio program and the Rhema Bible Training Center, founded in 1974, where hundreds of thousands of students received Bible training—many coming from overseas. It seems that *when the Shepherding/ Discipleship movement ran into difficulties in the late 1970s, the momentum and growth among Independent Charismatics was passed on to the Word of Faith movement.* This shift of momentum led to a substantial growth in the ministries of Faith leaders, such as the Hagins, Kenneth and Gloria Copeland, Jerry Savelle, Fred Price, Robert Tilton, and, further afield, Ray McCauley in Randburg,

South Africa, Ulf Eckman in Uppsala, Sweden, David Yonggi Cho of Seoul, Korea, Benson Idahosa of Nigeria, and Hector Giminez of Argentina.

趙鏞基

The pivotal doctrinal issue is how faith is understood. Nico Horn of Namibia describes the Word of Faith movement's concept of faith thus:

It may be described as “a special emphasis on faith as a mechanism at the disposal of the believer to make him or her victorious; the belief that positive confession creates faith, and, linked with faith, changes circumstances; the belief that everyone who has faith can receive either healing from sickness or eternal health; and the belief that financial prosperity is, like healing, provided for in the atonement.”

Here is a brief outline of three of the



major teachings of the Faith movement (from Barron, *Health and Wealth*, p. 9).

## **Positive Confession** 正面告白

The doctrine of *positive confession* comes directly from the idealism of E. W. Kenyon. Perhaps it was inevitable that in the pioneering stage, the newness of this teaching would lead to unfortunate excesses. For many centuries, Western culture has been dominated by a realist worldview in which physical matter and the material world are seen as fixed and closed. The world is seen as a “space-time box” and is accessible to our knowing only through empirical investigation by the five senses and through analytical reasoning. Any

involvement of a supernatural being, such as God, is at best *indirect* and, in line with the cessationist teaching of many conservative Christians, should be limited to “the age of miracles,” which has passed. This doctrine of cessationism is based on a dispensational theory of God’s using different strategies in different epochs of history. In our present Church age, God no longer operates with the miraculous but rather only through the Scriptures. William DeArteaga, in his book *Quenching the Spirit*, defines idealism as the philosophical position that mind and matter can interact, with mind having some influence over matter (p. 335).

claims may seem to “work” for a season, but the ultimate fall and collapse of such extreme teaching is inevitable. We also know that God in His mercy is long-suffering and patient, wanting us to repent.

Nevertheless, the fact remains that the prayer of faith and the spoken word *do* have power and, when used in accord with God’s purposes, they can miraculously change circumstances. Two Scripture references will suffice—Mark 9:23, “All things are possible to him who believes”; and Mark 10:27, “With people it is impossible, but not with God; for all things are possible with God.” Naturally the danger exists that faith may be

placed on particular historical promises in the Bible that are then auto-matically transposed to contemporary circumstances in a one-to-one relation (without any confirming quickening of the Spirit’s guidance, often called a *rhema* word). Ultimately, faith rests securely as a trusting in Christ Jesus; in God the Father, who calls us to covenantal relationship and whose love is unfailing; and in the Holy Spirit, who is our Helper and dependable Guide.

## **Prosperity** 成功興隆神學

The teaching on *prosperity* is also is an area fraught with potential pitfalls. In the Protestant Reformation, a spiritualizing tendency abounded. God’s preem-



Faith movement may be discussed under the rubric . . .

## **A Right to Healing?**

## 神醫

With regard to the healing of the body, the Faith movement stands in direct continuity with Classical Pentecostalism. In fact, the recovery of the doctrine of divine healing in evangelical Christianity preceded the Pentecostal movement by a good fifty years, as has been pointed out above. On the fringes of Christianity, divine healing has probably never been absent. Through the Pietist and Holiness movements, physical healing became part of a crucial stream of Christianity. The first advocates were generally skeptical about

medical work. In time, the anti-medical stance of such people as John Alexander Dowie of Zion City, Chicago, Illinois, was replaced by an integral or holistic approach in which medical, psychological, and spiritual aspects were all incorporated, as we see, for example, in the ministry of Francis MacNutt.

The Faith movement represents only one group of a broad spectrum that acknowledges the reality of divine healing today. There is a growing emphasis in all Three Waves of the whole Pentecostal-Charismatic movement that God desires wholeness and health for His children. Sickness and disease are of the devil, and Jesus came to liberate those

# 牧養及作門徒運動

restoration of David's tabernacle. Other more common interpretations are that the reference is to the restoration of Israel as a nation or to the restoration of the Davidic kingship in the eternal kingship of the Messiah. However, to these Restorationists, the renewal of a perfect pattern of exuberant praise and worship is seen as a pivotal step in restoring God's glory to the Church, which will then usher in the return of Christ. This form of worship is sometimes called "warfare praise" and is linked to doing battle with demonic forces. Bill Hamon speaks of the "Joshua Generation" which has crossed over the spiritual Jordan to march around Jeri-

cho in order to take the land. The term "Eagle's Nest" for a network of congregations also represents this military language of conquest.

## Shepherding & Discipleship

In the United States the whole Charismatic world was rocked just prior to its largest gathering ever—some 50,000—at Arrowhead stadium in Kansas City in 1977 by the controversy which centered on the so-called "Shepherding" movement associated with such leaders as Bob Mumford, Derek Prince, Don Basham, Charles Simpson, and Ern Baxter. They were leaders in a Restorationist style group called the Christian Growth Ministries. These popular



# 歐迪慈

Bible teachers and evangelistic preachers gathered a large following through speaking at Charismatic conferences, circulating audio tapes, and their primary publication, *New Wine* magazine.

At the heart of this Shepherding movement was a concept of discipleship involving submission to Christian leaders that challenged both American individualism and the style of evangelism represented in the frontier revivalist heritage of American evangelicals. The discipleship teaching of Argentinean evangelist, Juan Carlos Ortiz, seems to have been influential in developing the theological concept of the Church found in both the British and American forms

of restorationism. His 1975 book *Disciple* sold well internationally. Leaders in the Shepherding movement, which was centered geographically in Fort Lauderdale, Florida, and later in Mobile, Alabama, emphasized that the Christian life necessitated ongoing discipleship and character development. Leading someone to Christ made one responsible to provide follow-up teaching and guidance. Here the controversial term “shepherd” was introduced. New converts were to submit to their shepherds.

In time, problems were bound to surface. Some shepherds abused their authority and saw themselves as mediators between the “sheep” and the

*Movement: Controversy and Charismatic Ecclesiology* is the definitive history of the American movement. He traces its origins as a distinct stream to 1974—a few years before the public controversy—when many denominational Charismatics started leaving their traditional churches. To counter a lack of moral discipline and character among new converts, individual believers were being taught to submit to a shepherd and develop covenant relationships that could foster growth in spiritual maturity and integrity. Leaders also needed to be linked to one another for mutual accountability and “covering.”

Those remaining in the Second

Wave feared a virtual take-over of the whole Renewal movement by these Independent Charismatics. David du Plessis, also known as Mr. Pentecost, who—as has been pointed out above—had been very instrumental in bringing people from a wide range of established churches into the Charismatic movement, expressed the opposition of many to this non-denominational movement. Against the idea that Christians need to submit to a shepherd, he stated publicly and in a dramatic way: The Lord is my Shepherd.

Between 1973 and 1975, three annual Shepherds’ conferences consolidated a network of churches under the



leadership of the five Fort Lauderdale leaders. *New Wine* magazine became the most widely circulated Charismatic journal in North America. Churches that related to the Shepherding/Discipleship movement adopted new structures, often in accordance with the writings of Ortiz. Relationships were seen as crucial. When these churches became large, they often adopted the following pattern. The smallest unit was the regular weekday house church or cell group gathering in homes for Bible study, fellowship, and worship, under a local shepherd. Next came a Sunday congregational or district meeting in a hall or other facility, under

a pastor. The largest meeting would be a Sunday celebration of the whole group of several thousand, perhaps bi-monthly, under the leadership of a Charismatic senior pastor who often was also an apostle with translocal authority.

Kilian McDonnell, the prominent Roman Catholic ecumenist and scholar, who has been referred to several times, gathered the documents describing the heated Discipleship controversy that developed in 1975–76 and included them in his three-volume study on the global responses to the Charismatic movement entitled *Presence Power Praise*. In his doctoral study, Moore

describes the meeting in Minneapolis, called to bring leaders of different emphases together, as the “Shoot Out at the Curtis Hotel.” The independent, or non-denominational, movement’s teaching on submission was severely criticized, and the Shepherding leaders were shocked and hurt by the vehement attacks by their Christian brothers. The movement actually reached its peak only in 1982 with 100,000 members and 500 associated churches. However, by then their teachings had been widely discredited, and internal problems also led to the dissolution of the movement by 1986. Much later Bob Mumford publicly declared contrition and admitted

that he had been wrong in some of his views. Only a small group continues under the leadership of Charles Simpson in Mobile, Alabama, now called the Covenant movement.

With the advantage of hindsight, it is probably true to say that the differences that existed between the proponents and detractors of the shepherding/discipleship/submission teaching belong well within the parameters of acceptable diversity within basic evangelical Christianity. Had a new church grouping been formed, it is probable that the extremes which were being evidenced on the fringes (shepherds claiming too much authority, manipu-



between Bryn Jones and Canadian Pentecostal Ern Baxter, who was part of the “Fort Lauderdale five.” Together with the Vineyard Association, which will be referred to below, these Restorationist groups are called the New Churches and number about a half million in Britain.

Restorationist Independent Charismatics are widely diverse. Some have more rigid leadership styles while others are more flexible. Theologically, they espouse believer’s baptism and generally have an Assemblies of God approach to baptism in the Spirit and glossolalia (i.e., support the view that tongues is the initial, physical evidence of Spirit baptism), although they

do not focus much on speaking in tongues in their preaching. What holds the remaining Restorationist grouping together is a vision for restoring apostolic leadership—including prophets and apostles—and a rejection of “tradition.” As a current, it has passed its heyday, and some of the larger churches have realigned themselves and formed new networks.

## 掌權運動

### ***Dominion (Postmillennial)***

The second major group of Independent Charismatics is also characterized by its view of the kingdom of God. The distinctive teaching is known as Dominion theology and has been de-

scribed by its pre-millennialist detractors as “Kingdom Now.” The recently deceased Earl Paulk, perhaps the most significant representative of this new thrust, became the Archbishop of the International Communion of Charismatic Churches, a global network representing at its zenith some 10 million members. The ICCC, however, may not be totally identified with Dominion theology. The ICCC was formed in 1982 by Bishop John Meares of Washington, DC, and Bishop McAlister of Rio de Janeiro, Brazil. Later, Bishop Idahosa of Benin City, Nigeria, and Bishop Paulk of Chapel Hill Harvester Church in Atlanta, Georgia, joined. They were all part

of a global Pentecostal denomination named the International Evangelical Church, which, interestingly enough, joined the Geneva-based World Council of Churches in 1972 and was the first Pentecostal denomination to participate officially in the Roman Catholic-Pentecostal dialogue.

The origins of Dominion theology, however, do not lie within the Pentecostal-Charismatic arena but outside it in classically Reformed theology. (This is illustrated in the ICCC Handbook, which lists the Presbyterian Westminster Confession in its creedal statements that provide the proper interpretation of the Bible.) Dominion



pying the world in the name of Christ. The kingdom is already established and is advancing. The Second Coming of Christ does not break into world history suddenly in an apocalyptic fashion but only after the Church has fulfilled the Great Commission and established global dominion. 700俱樂部

Gradually Dominion thinking also started to influence a number of leaders in the Independent Charismatic movement. This aggressive and encompassing vision for the transformation, not only of the Church but of all of society, proved to be attractive to them. Originally Classical Pentecostalism had aligned itself to anti-cultural tenden-

cies, withdrawing from secular society. Premillennialist and dispensational views with a pretribulation rapture of believers tended to discourage any active involvement in societal and, especially, political matters. Later initiatives, however, such as the Moral Majority of Jerry Falwell and the Christian Coalition associated with Pat Robertson, decisively changed the attitude of many evangelical Christians towards involvement in the public sphere and political life. Rushdoony's influence even reached the Reagan White House.

Bishop Paulk caused a stir in Pentecostal circles when he defected from the traditional cause of premillennial

day of the twentieth century to the projected membership of all Pentecostal and charismatic groups at the end of the century:

## 靈恩運動全球增長表

### Global Pentecostal/Charismatic Membership

1901	40 members	1985	247,000,000
1945	16,000,000	1990	372,000,000
1955	27,000,000	1995	460,000,000
1965	50,000,000	2000	550,000,000 members <sup>4</sup>
1975	96,000,000		

4. David Barrett, *World Christian Encyclopedia* (New York, 1982).

Some of these estimates are taken from interviews with Barrett by the author on June 14, 1995, based on research and projections made in 1995.



Christians

Roman Catholic	羅馬天主教	1,052,116,000
Pentecostal/Charismatic	靈恩運動	463,741,000
Evangelicals	福音派	350,000,000
Eastern Orthodox	東方正教	189,000,000

Protestants

Denominational Pentecostals	靈恩派	217,000,000
Anglicans	安立甘會	57,401,000
Baptists	浸信會	56,000,000
Lutherans	路德會	52,000,000
Presbyterians	長老會	46,000,000
Methodists	循道會	32,000,000
Holiness (Non-Pentecostals)	聖潔會	6,000,000

Pentecostals/Charismatics

Pentecostals/Charismatics		
Denominational Pentecostals		217,000,000
Protestant Charismatics	更正教靈恩	51,300,000
Active		9,300,000
Post-charismatic		42,000,000
Catholic Charismatics	天主教靈恩	90,000,000
Active		17,000,000
Post-charismatic		73,000,000
Chinese Pentecostals	中國靈恩	59,000,000
Mainline Third Wavers	第三波	75,000,000
Total Pentecostal/Charismatic Christians		
in 1995	1995 靈恩運動人數總和	463,741,000
Percentage of World Christians		23.9%



# 靈恩運動世界分佈概況（一）

美国重要的灵恩派中最大的有神召会，神在基督中教会(最大的黑人教派)，神的教会和五旬节圣洁会。欧洲的灵恩教会以斯堪的纳维亚的最为强大，意大利的灵恩信徒比该国所有的新教信徒加在一起还多。英国的灵恩派多少年一直是较老的宗派内的一种运动。由威尔斯人占优势的使徒教会1916年肇始，以琳教会(Elim Alliance)和神召会则在1920年代初期成立。1950年代有许多人从加勒比海移来，西印度群岛神的教会在比较已坚立的英国教会之外另立门户。灵恩派人士说，灵恩派教会现在已在俄罗斯发展。在亚洲别的地方，最为可观的发展在印尼。

## 靈恩運動世界分佈概況（二）

灵恩教会最显著的势力圈还是拉丁美洲和非洲。灵恩教会在许多拉丁美洲国家是天主教以外最大的组群 -- 根据1973年的估计，单是拉丁美洲灵恩派就有一千四百万到一千五百万信徒。最显著的例子是巴西(巴西的灵恩信徒估计有四百多万，占天主教以外所有基督信徒的百分之七十)和智利。最近几年，智利全国人口七个人中就有一个是灵恩派。在西非、扎伊尔和南非有大量独立教会，它们的教义大部分来自灵恩教会。事实上，灵恩教会在这两个大洲的发展如此巨大，到了2000年，非洲和拉丁美洲的基督徒，在人数上将超越世界其余地区的基督徒是大有可能的。