



Living Waters Ministries Compiled by: Minister R. Thomas Lambur **The Historical Proofs Of The Gifts Of The Spirit Beyond The 1st Century**

BEYOND THE FIRST CENTURY

Clement of Rome (died c.96), and **Ignatius** (c.35-c.107) document the continued operation of spiritual gifts among average Christians.

Irenaeus of Lyon (c.130-202) describes charismatic gifts, especially prophecy, in his church in southern Gaul (modern France), warning against Gnostics who fabricate the gifts to win the naive. "We hear many, says Irenaeus, *speaking with all kinds of tongues*, and expounding the mysteries of God."

Justin Martyr (c 150) says "There are prophetic gifts (prophecy, tongues and Interpretation) among us even until now."

Tertullian (c.160-c.225) and the Montanist "Prophets" practice healing, prophecy, and tongues. Tertullian separates "apostles," *who have the Spirit fully*, from "believers," who have it partially. Reference to being *Baptized in the Holy Ghost*.

Origen (c 290) declares that *there remains still the manifest indications of the Holy Spirit*. "For the Christians," says he, cast out devils, perform many cures, and *foretell things to come*. And many have been converted to Christianity through visions." "Signs of the Holy Spirit were shown. I have seen many so healed of loss of senses, madness, and innumerable other evils which neither men nor devils can cure. And this is done, not by magical arts, but by prayer and certain plan adjurations such as any common Christian may use."

Irenaeus and Origen The both men claim the use of anointing oil and prayers as accounting for the *healing of many*.

Minutius Felix (c 300) reports of *demons being expelled*.

Cyprain (c 350) "Beside the visions of the night, even the daytime innocent children among us are *filled with the Holy Spirit*, and in ecstasies see and hear and speak those things by which God is pleased to admonish and instruct us."

Arnobius (c 303) "Christ appears even now to men unpolled and eminently holy who love Him; whose very name puts evil spirits to flight, strikes their prophets dumb, deprives the soothsayers of the power of answer, and frustrates the acts of the arrogant magicians."

Lactantius - reports of *evils spirits being cast out*.

Antony of Egypt (251?-356) is said to practice healing and the discernment of spirits, as well as perform signs and wonders.

The **Messalians** (c.360-800) teach that everyone is possessed from birth by a personal demon, driven out only by prayer and the reception of the Holy Spirit. They practice laying on of hands for this *Spirit baptism*, and they expect visual proof of the demon's departure.

THE MIDDLE AGES

Augustine (354-430) *glossolalia* continues (Confessions) and also reports numerous divine healings and gifts of the Spirit.

Simeon the Theologian (949-1022) reports his most intimate spiritual experiences, including a "*baptism in the Holy Spirit*" distinct from those graces received in the sacraments. This *Spirit baptism* is accompanied by compunction (awareness of one's guilt before God), penitence, copious tears, and an intensified awareness of the Trinity as light dwelling within.

Hildegard of Bingen (1098-1179) experiences ecstatic visions, gifts of tears and compunction, wisdom, knowledge, and prophecy. Numerous miracles are attributed to her. She also is said to *sing "concerts" in the Spirit*.

The Cathars (c.1140-1300), the most radical heretics in the West, replace all Catholic sacraments with *consolamentum--baptism with fire and the Holy Spirit*. Members are expected to observe a severe ascetic lifestyle intended to lead to perfection.

Gregory Palamas (1296-1359) emphasizes the laying on of hands for reception of the gifts of healing, miracles, foreknowledge, irrefutable wisdom, *diverse tongues*, and *interpretation of tongues*.

THE REFORMATION AND BEYOND

Jon Huss This early reformer at his martyrdom prophesied, “You may roast this goose (Huss – means goose) but a swan will arise.” Less than 100 years later Martin Luther continues the reformation. The name “Luther” means *swan* in German.

Martin Luther said of himself that he was an *apostle* and a *prophet*, that he had *the gifts of the Spirit* and he spoke in *tongues* (written in his commentaries).

Ulrich Zwingli (1500) reformer of Switzerland, in the works of Zwingli is recorded the *use of the gifts of the Spirit* and *the use of tongues* for his day.

Karlstadt (1500) This German reformer viewed the Holy Spirit dynamic of spiritual gifts were to empower the believer in their service.

Thomas Müntzer (1490-1525), a German reformer, emphasizes the "inner word" and *baptism of the Holy Spirit*, direct revelation in visions and dreams, Holy Spirit possession and guidance, as well as social reforms and the imminent return of Christ.

Ignatius Loyola (1491-1556), founder of The Society of Jesus (the Jesuits), frequently receives divine communication in visions, the gift of tears, and *loquela* (sung *glossolalia*) *singing in tongues*.

George Wishart known as one of *the Presbyterian prophets*. Mentored by John Knox, Knox regarded Wishart as a prophet with the gift of the Spirit of prophecy. Wishart foreshadowed many things in public which came to pass. Wishart's prophetic power was known all through Europe.

John Welsh (1570-1622) another reformer known for his prophetic powers. It was said by Samuel Rutherford that Welsh's prophecies had their fulfillment. Welsh prophesied so accurately about various individuals' prosperity, blessing, and vocation. Welsh was also known for his prophetic judgments over individuals.

Robert Bruce (1554-1631) a leading churchman in his time Bruce had many encounters with God's supernatural Spirit.

Covenanter - Alexander Peden (1626-1686) His prophetic ministry was so outstanding he was called the Prophet Peden.

Jean deLabadie (1669-1674) After becoming aware of Calvin's teachings his conversion led to seeking to restore the church to its first century mode. He started a house church of 300 people that *called him an apostle* and their *meetings incorporated the baptism in the Holy Spirit, speaking in tongues and prophesy*.

George Fox (1624-1691) Though the movement's founder, discouraged speaking in tongues, *some Quakers do*. Early Quaker literature also records visions, healings, and prophecies, which are likened to the day of Pentecost.

Jansenists Augustinian movement in the Roman Catholic church from 1640 to 1801, become known for their signs and wonders, spiritual dancing, healings, and prophetic utterances. Some reportedly *speak in unknown tongues* and understand foreign languages in which they are addressed.

The Huguenots One well-known instance of new tongues occurred in France among the Huguenots. The *outbreaks of the fullness of the charismata gifts were present*. That movement of the Holy Spirit was put down after much effort by Louis XIV, not by the pen of his scholars, but with swords and bayonets of his dragoons.

Journal of Wesley - Many of John Wesley's entries log *the supernatural gifts of the Holy Spirit and manifestations* during his time of revival.

John Wesley's Meetings: the power of God would come upon the congregation and they would *fall out under the power of the Spirit* and *would gobble like geese*, and they wouldn't quit *speaking in tongues*, so they laid them in wagons and took them home, and some of them *were still speaking in tongues the next day*.

Thomas Walsh - In the early Methodist movement reported in his journal “This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner.”

Wesleyan Movement During the time of this movement *speaking in tongues as a spiritual experience was known as “Jubilation,”* or “jubilus.” The word “jubilus” was taken from Augustine's writings which is mentioned more than twenty times in his writings and called it miraculous. Chrysostom and Jerome both record this “jubilus” also in their writings.

George Whitefield - a catalyst of the Great Awakening was known as an evangelical radical who was also known for his emotional delivery called “enthusiasm.” During these meetings it was reported that during

conversion *many spirit manifestations* would take place.

Jonathan Edwards (1703-1758) Tears, trembling, groans, loud outcries, religious "noise" and ecstasies mark the first Great Awakening; these signs were evidence of the Spirit's operations upon the people.

Edward Irving (1797-1834) A forerunner of the Pentecostal-Charismatic movement, Edward's congregations both *spoke in tongues and prophesied*.

IN THE LAST CENTURY (1900)

Charles Finney - In his biography he records that at his altar in the woods he *received the mighty Baptism of the Holy Ghost, and Fire*. He said, "*I bellowed out the unutterable gushings (Rom.8: 26 "groanings of the Spirit") of my heart.*" "*These waves came over me and over me one after other until I recollect I cried out, I shall die if these waves continue to pass over me... Lord, I cannot bear any more.*"

D. L. Moody - "It was upon my crying need *to be filled with His spirit and power* that it happened one day. Yes, and oh, what a day! In New York City... I seldom refer to it. It is almost too sacred an experience to name. I can only say that God revealed Himself to me, and I had such an experience of His love that *I had to ask Him to stay His hand*. We come to a different class of Christians in the forth chapter of John. They are fewer of these, but they are not a hundredth part of the first class. But the best class is in the seventh chapter of John, "*out of his belly shall flow rivers of living water*. That is the kind of Christians we ought to be."

D.L. Moody – It was reported by a preacher who prayed with a *90 year old man* that was present during the evangelist' visit to England, that reported he *prayed with D.L.Moody* in a famous hall, and *witnessed Mr. Moody praying in devotional tongues*.

Moody's Meeting At Sunderland, England –

In the year of 1873 Dwight L. Moody and Ira Sankey went to England. The two workers from America did not receive a very good reception at the beginning. They were invited to Sunderland, but their presence there aroused a good deal of opposition from unsympathetic ministers. A delegation of young men waited on Mr. Moody and asked him to speak at the Y.M.C.A. He consented. The Lord began to send a gracious awakening. Mr. Boyd witnessed, "When I got to the rooms of the Y.M.C.A. *I found the meeting on fire*. The young men were *speaking in tongues, and prophesying*. What on earth did it all mean? Only that Moody had been addressing them that afternoon! (*Since Moody had the Baptism in the Holy Spirit he preached to others to receive it.*) Many of the clergy were so opposed to the movement that they turned their backs on the innocent men who attended the meeting, for that we took on the work; but afterward, when the floodgates of divine grace were opened wide, all of Sunderland was taken by storm.... The people of Sunderland warmly supported the movement, in spite of their spiritual advisers. There was at tremendous work of grace. *They were filled with the Spirit as on the day of Pentecost with the similar evidence of speaking in tongues*. They returned to their own assemblies the fire spread and many received a like experience.

Early Holiness Movement (1867-1894) Methodist called for a revival based on the Wesleyan experience of entire sanctification *through the Baptism of the Holy Ghost*. By 1894 Many pastors, teachers, and students searched the scriptures for the true evidences of the Holy Spirit baptism.

Keswick Conferences (1894-) Keswick had camp meetings around the idea of tarrying in prayer for Pentecostal power. Some of his groups organized holiness churches and went as far as to preach a doctrine of "*the Baptism with the Holy Ghost and Fire*."

THE LATTER RAIN FALLS

Tennessee Schoolhouse - In a crude schoolhouse meeting about two miles from the Tennessee-North Carolina border in 1886. A small group of sincere Christians had a deep desire for a close relationship and life with Christ and sought God *for the Baptism in the Holy Spirit* and received it *with the evidence of speaking in other tongues!*

Charles Parham (1896-1901) Against the background of earnest expectation that charismatic manifestations appeared in various parts of America: to mountain people in western North Carolina in 1896 to students in Parham's Bible school in 1901. Agnes Ozman was the first person *to speak with tongues as a result of the student body seeking Baptism in the Holy Spirit* with glossolalia as initial evidence (January, 1901).

William J. Seymore (1904-) In a later Bible school in Houston Texas, a black Holiness preacher,

Seymore hears about the Pentecostal doctrine from Parham and then took Pentecostalism to Los Angeles, Ca. where he formed a small intercession group that would pray and birth the Azusa Street Mission, a catalyst for the Baptism of the Holy Ghost which was used to spread the Baptism through our nation.

Charles Scofield – In this well known Baptist preacher's (Scofield) Bible; in his footnotes on I Cor. 14:2 contains the commentary that explains the tongues of Acts 2:4 and the identify of the further function (or use) of the gift of tongues – that of *the devotional prayer language* given to *all* believers which are baptized in the Holy Spirit!