# INTRODUCING SPIRIT-EMPOWERED CHRISTIANITY:


By *Todd M. Johnson and Gina A. Zurlo*

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## THE GLOBAL PENTECOSTAL & CHARISMATIC MOVEMENTS IN THE 21ST CENTURY.

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# INTRODUCTION

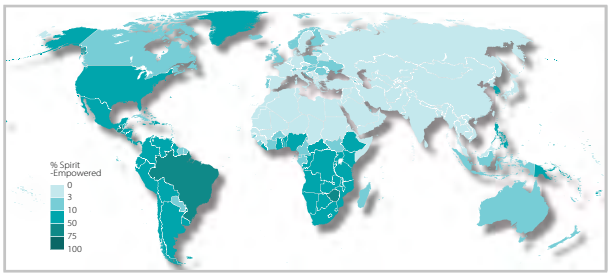
The global Pentecostal and Charismatic movement is well documented by both Pentecostal and non-Pentecostal authors. Books by individual authors like Allan Anderson's *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge University Press, 2004) and William Kay's *Pentecostalism: A Very Short Introduction* (Oxford University Press, 2011) do a great service to readers wanting an academic global overview of the movement. Another helpful overview is Vinson Synan and Amos Yong's four-volume edited series *Global Renewal Christianity* (Charisma House, 2016). Multiple-author books like Donald Miller, Kimon Sargeant, and Richard Flory's *Spirit and Power: The Growth and Global Impact of Pentecostalism* (Oxford University Press, 2013) and Donald Miller and Tetsunao Yamamori's ground-breaking *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California Press, 2007) present many voices from around the world with deep descriptions of the movement. Meanwhile, books by Pentecostal authors like Vinson Synan's *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Eerdmans, 1997) and Frank Macchia's *Baptized in the Spirit: A Global Pentecostal Theology* (Zondervan Academic, 2006) have provided first-hand phenomenological, theological, and historical accounts. In addition, scholars have written many denominational histories of particular movements and traditions, such as Gedeon Freire de Alencar's *Matriz Pentecostal Brasileira: Assembleis de Deus, 1911–2011* (Editora Novos

Diálogos, 2013), the history of the Assemblies of God in Brazil. The academic study of the movement has been strengthened by both methodological studies such as Allan Anderson, et. al., *Studying Global Pentecostalism: Theories and Methods* (University of California, 2010) and reference works like Stanley M. Burgess, ed., *Encyclopedia of Pentecostal and Charismatic Christianity* (Routledge, 2006), Stanley M. Burgess, ed., *The New International Dictionary of Pentecostal and Charismatic Movements* (Zondervan, 2001) and the new online work edited by Michael Wilkinson, *Brill Encyclopedia of Global Pentecostalism* (Brill, 2020). In addition, continental and regional studies of Pentecostalism have been essential in understanding the global movement. These include Ogbu Kalu's *African Pentecostalism: An Introduction* (Oxford, 2008), J. Kwabena Asamoah-Gyadu's *African Charismatics: Current Developments within an Independent Indigenous Pentecostalism in Ghana* (Brill, 2005) and *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Wipf and Stock, 2013), Edward L. Cleary and Hannah W. Stewart-Gambino's edited volume, *Power, Politics, and Pentecostals in Latin America* (Westview, 1997), and Allan Anderson and Edmund Tang's edited volume *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Regnum, 2005). Dissertations, theses, books, and articles can now be found on numerous Pentecostal, Charismatic, and Independent Charismatic movements.

With this wealth of scholarship on global Pentecostalism, where does yet another global overview fit? This book outlines both the history and the research findings related to defining, categorizing,

describing and counting Pentecostals.[1] Subjects covered include early attempts to count Pentecostals, the development of taxonomies of Pentecostal denominations, the extent to which Pentecostalism has impacted mainline denominations, and statistical estimates of Pentecostals and Charismatics by type, country, and region. Demographics on national, regional, and global Pentecostalism provide an essential backdrop to almost every kind of quantitative or qualitative study done on other aspects of Pentecostalism. Virtually every article and book on Pentecostalism makes some allusion to demographics.[2] As this book takes a demographic and social science perspective on the phenomena, all forms of Pentecostalism and the Charismatic movement are counted as part of the overall global renewal phenomenon.

1. See Todd M. Johnson, "The Global Demographics of the Pentecostal and Charismatic Renewal," *Social Science and Modern Society* 46, no. 6 (November/December 2009): 479–483.
2. See Allan Anderson, Michael Bergunder, André Droogers, and Cornelis van der Laan, eds, *Studying Global Pentecostalism: Theories and Methods* (Berkeley, CA: University of California, 2009), especially chapter 1, "Varieties, Taxonomies, and Definitions."




Spirit-Empowered Christians as a Percentage of the Population, by Country, in 2020

There are at least five distinctives to this book.

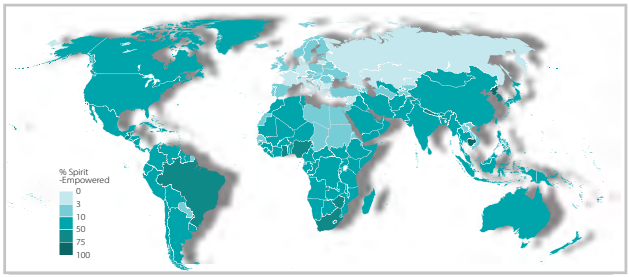
1. It presents a complete taxonomy of global Pentecostalism, carefully showing who considers themselves a part of this movement and who does not.
2. It offers a method for counting Pentecostals. While this method has appeared in article and chapter form in numerous books and journals, here it serves as the basis of the book, providing a different perspective on the Pentecostal and Charismatic movement than other surveys.
3. It includes a full-color overview of the movement in maps, graphs, charts, tables, and photos.
4. The global movement is placed in the context of a careful assessment of all of global Christianity.
5. It introduces a new concept to consider the movement as a whole. Following the lead of the Empowered21 movement, it introduces the idea of "Spirit-empowered Christianity," which ties together the myriad forms of Pentecostal and Charismatic Christianity, ranging from Classical Pentecostals to Catholic Charismatics to independent churches like the Universal

Church of the Kingdom of God in Brazil.

While there are many ways to consider the movement as a whole, this book focuses on the commonality of the empowerment that comes with the baptism of the Holy Spirit.

This book also is unique in that it provides is a series of profiles of individual Spirit-empowered denominations around the world, profiles that include brief histories, theologies, and contemporary controversies. It highlights some key social factors of the movement such as the role of women and the prosperity gospel. Perhaps its most unique feature is the inclusion of extensive statistics on the number of Pentecostals, Charismatics, and Independent Charismatics by country, region, continent, and globe. Our global taxonomy of the Pentecostal and Charismatic movement sourced from the *World Christian Database* (Brill) offers statistical estimates for each of the groups. Scholars have had much difficulty ascertaining who is "in" and who is "out" of the Pentecostal and Charismatic movement. Who is a Pentecostal, *really*? And, perhaps, more important to this book, how can they best be counted? To answer this question, we divide the movement into three types. First, there are Denominational Pentecostals (Type 1) that include Classical Pentecostals (such as the Assemblies of God and the International Church of the Foursquare Gospel) and Oneness Pentecostals (such as the United Pentecostal Church). These groups tend to emphasize speaking in tongues as initial evidence of the baptism of the Holy Spirit, even when the practice is not universal. Second, there are Charismatics (Type 2) who are found in the mainline churches. These individuals have been baptized by the Spirit but remain Catholics, Lutherans, Anglicans, Methodists, and others. They might speak in tongues but tend to focus

more on other gifts of the Spirit. The language of "renewal movement" is common among these groups. Third, there are Independent Charismatics (Type 3). These are both brand new groups as well as denominations and networks that have broken off from Type 1 and Type 2 denominations. This represents a broad category that includes African Independent churches, Chinese house churches, and white-led denominations such as the Association of Vineyard Churches. They also might speak in tongues but emphasize power, healing, and miracles in the daily lives of their members.




Spirit-Empowered Believers as a Percentage of Christians, by Country, in 2020

One difficulty that has plagued all researchers and historians of Pentecostalism is what to call the overarching movement. Some have used "Pentecostalism" or "Global Pentecostalism," while others have used "Charismatic." Still others have used "Pentecostal and Charismatic" or "Pentecostal/Charismatic." David Barrett originally used the lengthy phrase "the Pentecostal and Charismatic Renewal of the Holy Spirit," which he later shortened to "Renewal." He coined the term "Renewalist" to refer to the wider movement. This book uses the terms "Pentecostal-Charismatic" and "Spirit-empowered Christians" as synonyms for the broadest interpretation of the

Pentecostal and Charismatic Movement worldwide. While these terms are not without difficulty (e.g., many non-Pentecostal Christians make equal claim of empowerment by the Spirit), it helps make this movement distinct from other traditions in world Christianity.

This taxonomy provides the framework for our estimate of 644 million Spirit-empowered Christians in 2020. This is about 26% of all Christians, expected to grow to one billion by 2050 (30% of all Christians). In 2020, Type 1 Pentecostals number about 124 million, Type 2 Charismatics about 268 million, and Type 3 Independent Charismatics 252 million. Each of these figures is based on denominational estimates in each country of the world. As such, the appendix table at the end of the book provides estimates for the three types separately and together for each country of the world.

This book builds on the research that has gone before, ranging from academic anthropologists to church leaders within the movement. Our hope is that this book will find its place among all of these efforts to describe one of the fastest-growing movements in global religions today.

1.

# HISTORY AND CHARACTERISTICS

The origins of Pentecostalism as a renewal movement within global Christianity are a matter of some debate. While some scholars have attempted to trace unusual manifestations of the Holy Spirit's work beginning in Acts 2 and throughout all of Christian history, most understand the movement — often known as the "Pentecostal and Charismatic renewal" — traces its roots to the beginning of the 20th century. The debate lies in the role of the Azusa Street Revival in Pentecostal history: Did the Pentecostal movement begin at Azusa Street? While Azusa Street was crucial for the development of Pentecostal theology and experience, its inclusion of white, black, and latino/a Christians (both men and women), and its missionary impulse, the historical record shows a much more multi-faceted global origin story for the Pentecostal and Charismatic renewal. Many revival movements in the 19th and early 20th centuries helped pave the way for the massive growth of Spirit-empowered Christianity throughout the 20th century. Pentecostal-like movements had been known in south India since at least the 1860s, with reported speaking in tongues and other manifestations of the Spirit. The ministry of former Methodist pastor Charles Parham in Kansas, USA, beginning in 1895 was important groundwork for the Azusa Street Revival with its emphasis on healing ministries. Students attending an all-night prayer

vigil in 1900 at his school in Topeka experienced a revival complete with speaking in tongues. The Welsh Revival (1904–1905) emphasized the Pentecostal emphasis on the power of the Holy Spirit, as did the revival in northeast India in 1905 under the influence of Welsh Presbyterian missionaries. That same year marked the revival led by Pandita Ramabai at her Mukti Mission for orphans and widows near Bombay, where ecstatic phenomena and speaking in tongues lasted for two years. This revival is linked to that in Chile, where missionary May Hoover corresponded by mail with Ramabai in India, who encouraged May and her husband, Willis to pray for revival, which came in 1909. The "Korean Pentecost" of 1907–1908 began in Pyongyang (the capital of modern-day North Korea), marked by public emotional repentance and prayer. These events all point to a much more nuanced understanding of the origins of Pentecostalism and, in particular, Pentecostalism's global essence from its modern beginnings.

In the context of its polycentric global origins, the early dispersion of Pentecostalism in the period before 1914 was facilitated by at least two factors. First, colonial expansion at the end of the 19th century had produced a world in which 90% of the globe was controlled by European powers, the majority of whom were Christian. The British Empire was the single largest of these at the time. Second, the steamship and the telegraph meant vastly improved transportation and communication.

Early Pentecostalism was marked by a desire to spread charismatic Christianity beyond the borders of the revivals themselves. Indeed, a hallmark feature of revivals throughout all of Christian history has been a zeal to spread the message far and wide, to both Christians who have become complacent in their faith and to people who have

never experienced Christianity at all.[1] Missionaries — both men and women — moved from Azusa Street, for example, almost immediately, spreading the message of Pentecostal revival to the West coast, Pacific Northwest, throughout the USA, from Hawaii to other Pacific Islands, and from Puerto Rico to other Caribbean islands. Many of these early missionaries believed that speaking with tongues would enable them to communicate miraculously without the need for formal language training (*xenolalia*). However, this turned out not to be the case, and Pentecostal denominations eventually formed mission agencies like those of mainstream Protestantism that trained missionaries in languages and cultures. Pentecostal missionaries often faced persecution from both Protestant and Catholic groups and were heavily critiqued for their emotionalism in worship that often included shouting and various spiritual manifestations, resulting in attention from the media. These missionaries and their worship services — sometimes invited by congregations, sometimes just sent up in tents outside — were often perceived as being rowdy and disruptive. Some were driven out of town and threatened with arrest and jail. Yet, the Pentecostal movement grew as people became increasingly interested in a Spirit-empowered Christian life.

The growth of the Pentecostal and Charismatic movement over the last 120 years has been in tandem with dramatic changes in Christianity's overall cultural and linguistic composition. In 1900, over 80% of all Christians were European or North American. Today,

1. Estrelda Alexander, *The Women of Azusa Street* (Cleveland, OH: The Pilgrim Press, 2005), 57.

that percentage has fallen to less than 33%.[2] This demographic shift has formed the basis for most major analyses of world Christianity in the past 40 years.[3] With the expansion of Christianity in the Global South there has been a proliferation of new denominations and networks, nowhere more apparent than in Africa.[4] In 1900, there were approximately 2,000 denominations worldwide. This increased to 20,000 by 1970 and has now more than doubled to 45,000. The vast majority of these are Protestant and Independent, and within those, many are Pentecostal or Charismatic.[5] The renewal of the Holy Spirit reached virtually all Christian traditions in the 20th century. The Pentecostal and Charismatic movement has grown from just under one million adherents in 1900 (0.1% of the world's population) to over 644 million by 2020 (8.3% of the world's population)[6]

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2. Todd M. Johnson and Gina A. Zurlo, *World Christian Encyclopedia,* 3rd ed. (Edinburgh: Edinburgh University Press, 2020), 4.
3. See Walbert Bülhmann, *The Coming of the Third Church* (Maryknoll, NY: Orbis Books, 1976); David Barrett, "AD 2000: 350 million Christians in Africa," *International Review of Mission* LIX, no. 233 (January 1970): 39–54; and the many writings of Andrew Walls and Lamin Sanneh.
4. See David B. Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (Oxford: Oxford University Press, 1968).
5. A table showing the breakdown of these is in Johnson and Zurlo, *World Christian Encyclopedia,* 934–935.
6. Todd M. Johnson and Gina A. Zurlo, *World Christian Encyclopedia*, 3rd edition (Edinburgh: Edinburgh University Press, 2019), 26.

Taking the offering at an Assemblies of God church in Ouagadougou, Burkina Faso (2004).

## An Operational Definition and Taxonomy

As mentioned earlier, scholars have offered differing definitions for Pentecostals and Charismatic. One of the most helpful is the following:

> Pentecostalism refers to Christian groups which emphasize salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including "speaking in tongues," prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experiences of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.[7]

This kind of definition works well for a typology but, for demographers of religion, the main challenge is to build a taxonomy

7. J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 12.

that allows for a comparative quantitative analysis of categories.[8] Consequently, even existing definitions have to be operationalized to be useful for counting. The basic unit in counting Christians of all kinds is denominations or networks with an emphasis on data collected by country. Any assessment of the Pentecostal and Charismatic movement is in the context of the global Christian community. Our operationalized definition takes this into account and asks the question, "Of all the Christians in each denomination, how many are Pentecostals or Charismatics?" This approach leads to first asking questions about denominations or networks (are they Pentecostal in origin or characteristics?) and about individuals in denominations or networks (are they Charismatic in practice?).

The backdrop to this line of inquiry is the bedrock of religious demographics: self-identification. In particular, the United Nations Universal Declaration of Human Rights, Article 18, states, "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [sic] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his [sic] religion or belief in teaching, practice, worship and observance."[9] Combining these factors results in coding each

8. Taxonomy is most often utilized for empirical data, while typology is a broader concept and applied in qualitative contexts. See Kenneth D. Bailey, *Typologies and Taxonomies: An Introduction to Classification Techniques* (Thousand Oaks, CA: Sage, 1994), 6–7.
9. The full text of the UN resolution with commentary can be found in Paul M. Taylor, *Freedom of Religion: UN and European Human Rights Law and Practice* (Cambridge: Cambridge University Press, 2005), 368–372.

denomination as Pentecostal (Assemblies of God) or non-Pentecostal (Methodists), then estimating the number of individuals in a non-Pentecostal denomination who self-identify as Charismatics (e.g., Catholic Charismatics). This would result in a two-fold taxonomy but does not adequately recognize the role of Independent or Indigenous Christianity (especially in Africa) in the overall movement. The final result is a three-fold taxonomy that has operationalized definitions into empirical form. Significantly, the taxonomy is global since it must bring disparate local, provincial, national, and regional forms of Pentecostalism under a single rubric. By being both global and empirical, the taxonomy could be construed as "Western," but this universal phenomenon, like global Christianity, cannot be reduced to a particular point of view. It is more accurately conceived of as a global family.

True Saints Temple of the
Apostolic Faith (Rochester, NY)

# Family Resemblance

The case for the Pentecostal and Charismatic renewal as a single, interconnected phenomenon can best be made by considering a "family resemblance" among the various kinds of movements that claim to be either Pentecostal or Charismatic.[10] The resemblance appears concerning the baptism of the Holy Spirit, the gifts of the Spirit, and the experiential nature of the Pentecostal tradition. The family resemblance metaphor falls short, however, when considering the lack of interconnectedness between Pentecostal denominations and the many loosely defined Charismatic networks that exist today, all of which have differing origin stories. Some trace their roots to the many revivals of the early 20th century, others from Spirit-centered revivals within mainline denominations in mid-20th century, and others yet have only formed in the last 30 years. With this in mind, we turn to a series of common characteristics of the global family of Pentecostals and Charismatics.

One difficulty that has plagued all researchers and historians of Pentecostalism is what to call the

10. This case is made by Walter J. Hollenweger, *The Pentecostals* (London: SCM Press, 1972). J. Kwabena Asamoah-Gyadu and Allan Anderson also utilize the family resemblance metaphor to describe Pentecostalism.

overarching movement. Some have used "Pentecostalism" or "Global Pentecostalism," while others have used "Charismatic." Still others have used "Pentecostal and Charismatic" or "Pentecostal/ Charismatic." David Barrett originally used the lengthy phrase "the Pentecostal and Charismatic Renewal of the Holy Spirit," which he later shortened to "Renewal." He coined the term "Renewalist" to refer to the wider movement. This book uses the terms "Pentecostal-Charismatic" and "Spirit-empowered Christians" as synonyms for the broadest interpretation of the Pentecostal and Charismatic Movement worldwide. While these terms are not without difficulty (e.g., many non-Pentecostal Christians make equal claim of empowerment by the Spirit), it helps make this movement distinct from other traditions in world Christianity.

## Baptism of the Spirit

The Baptism of the Holy Spirit is a central characteristic of Spirit-empowered Christianity that follows a person's individual faith conversion to Jesus Christ. The apostles had already expressed faith in Christ before the time of Pentecost (Luke 10:20; Acts 11:17; John 15:3, 17:14, and 20:22). Jesus baptized his followers with the Holy Spirit and promised that his followers throughout the generations would be filled with and guided by the Holy Spirit. Baptism in the

Holy Spirit is an experience with roots in Pentecost (Acts 2) and it is understood by some classical Pentecostals that speaking in tongues serves as initial evidence of Spirit baptism. For Charismatics, Spirit baptism is accompanied by receiving spiritual gifts that may or may not include speaking in tongues. In either case, Spirit baptism is considered an essential experience in the Spirit-empowered life.

The phrase "baptized in the Holy Spirit" is found in the book of Acts (1:4–5 and 10:23–11:18). Acts 10 and 11 detail both the acceptance of the gospel among Gentiles and the baptism of the Holy Spirit by Cornelius the Roman centurion, both of which were accompanied by speaking in tongues (or other languages) and praising God. Peter recalls the words of Christ, "'John baptized with water, but you will be baptized with the Holy Spirit.' So if God gave them the same gift he gave us who believed in the Lord Jesus Christ, who was I to think that I could stand in God's way?" (Acts 11:16–17). For Pentecostal and Charismatic Christians, this passage indicates that Spirit baptism is meant for all Christians, in all times. The Holy Spirit's power and presence comes upon the believer upon having faith in Jesus Christ, regardless of race or ethnicity or background.

> Pentecostals and Charismatics use different terms to signify the baptism of the Holy Spirit. It is sometimes referred to as an "infilling" of the Spirit — as opposed to "indwelling." All followers of Christ have the Holy Spirit within them, but those who have experienced Spirit baptism are more fully consumed by the Spirit. The term "outpouring" is used to suggest an abundance of the Spirit, though not in the sense of one Christian having more of the Spirit than another, just that the Spirit is fully present in those who have experienced the baptism.[11] The "falling" of the

11. See J.R. Williams, "Baptism in the Holy Spirit," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley

> Holy Spirit implies suddenness and forcefulness. Another term is the Holy Spirit "coming upon" a person, which expresses an active, continuing gift of the Spirit. It also reflects Pentecostal emphasis on the external nature of the Spirit. Regardless of the description, baptism in the Holy Spirit means that a person is Spirit-filled and Spirit-endowed to empower their Christian life.

Some argue that Pentecost was a unique situation and should not be the enduring example for the faith experiences of Christians throughout time. However, Pentecostals point to other instances in Acts where a distinction is made between faith conversion and Spirit baptism, where the latter was often followed by signs such as tongues and prophecy (Acts 8 and 19). Though Pentecostals make a distinction between conversion and baptism, they do acknowledge it can be a simultaneous experience as long as conversion comes slightly before (Acts 10). Baptism of the Spirit can also be evidence of personal conversion (Acts 11), where salvation is about believing (faith) and baptism of the Spirit is about receiving (power). Some argue against this "second stage" of believing, claiming that all Christians receive the gift of the Holy Spirit at the moment of their salvation. Consequently, becoming a charismatic is more of a spiritual renewal of someone who already has the Holy Spirit.

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Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 354–363.

Pastor of a Pentecostal Methodist church leading worship in Chile (2009).

## Glossolalia

The term "*glossolalia*" is derived from *glossais lalein*, a Greek phrase used in the New Testament, interpreted literally as "to speak in (or 'with' or 'by') tongues." *Xenolalia*, a frequent synonym of *xenoglossia*, describes "speaking in tongues" when the language spoken is identifiable as one among the over 3,000 known to occur on the globe, unlike instances of *glossolalia*, which is understood as a private prayer language between Christians and God. Four different passages in Acts refer to this phenomenon:

1. Acts 2:4, At the Day of Pentecost, speaking in tongues immediately followed Spirit baptism;
2. Acts 8:17, This verse implies that the Samaritans speak in tongues;
3. Acts 10:45–46, The gift of tongues is given to the Gentiles at Caesarea; and

4. Acts 19:6, This says the Ephesians spoke in tongues and prophesied.

Though tongues are not mentioned at Paul's conversion (Acts 9:17), he does mention it later (1 Cor. 14:18), which indicates it could have happened. Speaking in tongues is commonly understood as an immediate supernatural expression of the supernatural event of Spirit baptism. In Acts 2:11, the crowd heard praising in their native languages.. Speaking in tongues is a way of praising God that goes beyond normal speech and is therefore considered transcendent praise. In this way, being filled with the Spirit leads to fullness of praise. "Prayer language" as a reference to *glossolalic* prayer (1 Cor. 14:14) is a recent construct coined by Pentecostal and Charismatic televangelists.[12]

Classical Pentecostals consider *glossolalia* as initial evidence of the baptism of the Holy Spirit. Representative is the doctrinal formulation of the American Assemblies of God that states, "The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking of tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4–10, 28), but different in purpose and use."[13] It is connected to Spirit baptism because speaking in tongues is considered a language of praise.

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12. See R. P. Spittler, "Glossolalia," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 670–676.
13. Spittler, "Glossolalia," 673.

In the Charismatic tradition, speaking in tongues is not considered the initial evidence of Spirit baptism because the evidence presented in the book of Acts is inconclusive. There is a large variety of spiritual gifts (1 Cor. 12:8–10), and speaking in tongues may come immediately after the baptism of the Spirit or never. Nonetheless, some Charismatics do see a close connection between Spirit baptism and tongues, such as Dennis Bennett (Episcopal charismatic leader), who calls tongues part of the "package" of being a Spirit-empowered Christian.

How does *glossolalia* occur? What are its effects and significance? Responses to these and similar queries turn on the worldview of the inquirer and the methodology adopted. The earliest psychological investigations viewed *glossolalia* as the by-product of an unhealthy mind or a disordered personality. It has been attributed to hysteria or hypnosis, suggestion or regression. Some researchers view it as an altered state of consciousness, others as learned behavior or narcissistic self-preoccupation. In more recent research, Pentecostalism has been viewed in a more positive light with the practice of *glossolalia* associated with healthy normal personalities.[14]

## Gifts of the Spirit

Paul defines "spiritual gifts" very broadly in the New Testament, encompassing both the natural and the supernatural, both the visible miraculous signs that gave evidence of the Spirit's presence at Pentecost and the deeds of love, kindness, and service that are part

14. Spittler, "Glossolalia," 673.

of a Christian's obligation. Though the Pentecostal and Charismatic movement have strongly emphasized the gifts of tongues and prophecy in particular, they have also called the attention of the church to the crucial importance of gifts of the Spirit more generally and, in so doing, have served as an agent of renewal in the last half century.

The gifts of the Spirit point to the multifaceted nature of the Holy Spirit.[15] The Spirit of God is one, yet because the Spirit's activity is often seen in relation to individuals or specific groups, the multifaceted nature of the Spirit's power and presence is witnessed. In the best-known statement of Paul on the subject of spiritual gifts (1 Cor. 12:1–11), he emphasizes that "all these are the work of one and the same Spirit." His list includes wisdom, knowledge, faith, gifts of healings, miraculous powers, prophecy, distinguishing between spirits, speaking in different kinds of tongues, and the interpretation of tongues. There is no indication one way or another if the list is intended to be exhaustive.

Paul's metaphor of the human body in 1 Corinthians 12:12 shows the indispensability of every part. God has placed in the church "first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues" (1 Cor. 12:28). The first half of this list differs from the list in 12:7–11 in that it refers not to powers or activities but instead to persons of status in the Early Church. Paul then asks a series of

15. See J. R. Michaels, "Gifts of the Holy Spirit," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 664–667.

rhetorical questions: "Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?" (1 Cor. 12:29–30). Notably, he leaves out the gifts of "helping" and "guidance" from verse 28 in his rhetorical questions, presumably because these are the least "charismatic" of all gifts that people were unlikely to envy. Nevertheless, Paul seeks to highlight the indispensability of even the "less honorable" parts of the Christian body. In Romans 12, he highlights the gifts of helping and serving and makes no mention of tongues speaking, healing, or miracles. Love is not one of the spiritual gifts. Yet, if love is the motivation of those who help and those who serve in a congregation without attracting attention to themselves, then love must govern the exercise of *all* the spiritual gifts. When it does, the gifts of the Spirit will be used — without jealousy or arrogance — to unify and build up the congregation, not divide or destroy it.

Prayer at a Pentecostal healing festival in Bhaktapur, Nepal (2012).

## Word of Wisdom

As a gift of the Holy Spirit, "word of wisdom" is mentioned only once in the scriptures (1 Cor. 12:8) ,and Paul gives very little information as to what this gift entails. Consequently, there have been many different interpretations of what it is. It normally refers to "a word of revelation given by the Holy Spirit to provide wisdom at a particular time of need, often applying scriptural wisdom to the situation."[16] The Old Testament provides many examples of various leaders or prophets of Israel receiving spiritual wisdom. Joseph was empowered to interpret Pharaoh's troubling dream (Gen. 41). Daniel was skilled in wisdom and able (unlike other "wise" men) to interpret Nebuchadnezzar's dream (Dan. 2). In the New Testament, Paul uses *sophia* (wisdom) 28 times, 17 of which are found in 1 Corinthians in describing both a human wisdom and a wisdom from God. This latter wisdom is a gift from God and clearly comes directly via the Holy Spirit. It likely specifically refers to "a word, revealed by God, providing direction from the wisdom of God, which may interpret a situation and enable a congregation to move in accordance with the will of God in light of the plan of salvation."[17] Like other spiritual gifts, it appears in a timely fashion for the common good of the gathered community (1 Cor. 12:7).

16. Cecil Robeck, Jr., "Word of Wisdom," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 1200–1202.
17. Robeck, "Word of Wisdom," 1202.

## Word of Knowledge

The actual phrase "word of knowledge" (*logos gnōseōs,* or in the NIV "message of knowledge") is found in the New Testament only once, as the second in the list of nine manifestations of the Spirit in 1 Corinthians 12:7–10.[18] Paul comments, "To one there is given through the Spirit the [word] of wisdom, to another the [word] of knowledge by means of the same Spirit" (1 Cor. 12:8). The gift is the capacity to verbally express either wisdom or knowledge. Given the diversity of references (1 Cor. 2:7, 10; 13:8–12; 14:6; Rom. 15:14) "wisdom refers to divinely conferred revelational understanding of God and his plan of salvation while knowledge refers to an understanding of the practical working out of that plan here and now."[19] The gift of "word of knowledge," then, expresses God's plan in the current context and is perhaps best understood in conjunction with a word of wisdom. In addition, it can be conceived as knowing what God is doing at this moment in another person's soul or body, or of knowing the secrets of another's heart. This is a type of revelation related to prophecy (1 Cor. 14:24–25). Having a word of knowledge is also sometimes associated with the gift of discernment.

## Gift of Faith

The gift of faith is mentioned in the list of spiritual gifts in 1

18. F. Martin, "Word of Knowledge," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 823–825.
19. Martin, "Word of Knowledge," 825.

Corinthians 12.[20] It clearly has a different meaning in this context than the faith by which a Christian is justified; that is, this is a gift beyond having faith in Christ that leads to salvation. The gift of faith refers to the work of the Holy Spirit in healing or power and can also refer to faith in God that is manifested in answered prayer. More specifically, "the charismatic gift of faith is a particular intensification of that basic attitude toward God in Jesus Christ by which we accept his saving act, his authority, and his complete trustworthiness, and base our lives on his Word."[21] The gift of faith is often associated with performing signs and wonders. This gift, as illustrated in passages like Matthew 21:22 and Luke 17:6, has shown to be instrumental in the spread of Christianity by means of miraculous healings and other dynamic gifts of the Spirit throughout church history.

### Gift of Healing

The only explicit mention of the "gift of healing" in the Bible is in 1 Corinthians 12, where it is mentioned in the list of spiritual gifts (12:9, 28) and in Paul's list of rhetorical questions concerning the gifts of the Spirit (12:30). James 5:13–16 describes a practice in the church whereby someone who is ill or weak is to call in the elders, who then anoint the person in the name of the Lord.[22] James says the prayer of

20. F. Martin, "Gift of Faith," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 629–630.
21. Martin, "Gift of Faith," 629.
22. F. Martin, "Gift of Healing," in *The New International Dictionary of*

faith — perhaps in reference to 1 Corinthians 12:9 — will heal the sick, and if the person has committed sin, it will be forgiven. In light of the New Testament presentation of healing, New Testament scholar Francis Martin draws four conclusions:

1. The preaching of the word is itself sufficient to bring about healings, which has been confirmed in modern experience;
2. Those who are commissioned to preach the gospel are often endowed with the gift of healing as part of their empowerment to bring people to salvation;
3. God works healings through the ministry of the elders and those who pray in faith; and
4. There is a specific gift, possessed by some but not by others, that provides healing both within and outside of the community and witnesses to the power of the resurrection to offset the moral and physical consequences of individual and communal sin.[23]

Healing is a ubiquitous feature of the outreach of Jesus in the Gospels as he announces the kingdom of God breaking in through his ministry (Luke 4:17–21). By healing from disease and casting out demons, Jesus both inaugurates the kingdom and embodies it (Matt. 12:28; Luke 11:20). His healing ministry symbolizes the work by which he will heal the people of their sins and infidelities (Matt. 8:17). According to Francis Martin,

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*Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 694–698.

23. Martin, "Gift of Healing," 697.

> The healing ministry of the Church is based on the apostolic commission given to the disciples during Jesus' lifetime: "He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness." . . . "As you go, preach this message: 'The kingdom of heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons." (Matt. 10:1, 7–8; Mark 6:7–12; Luke 9:1–6).[24]

Healing and deliverance from demonic powers are integral parts of spreading the gospel, both of which demonstrate God's intention to lead people into a relationship with himself. As a result, one of the main fruits of healing is conversion. Not every Christian has every spiritual gift and Charismatic gifts of healing are demonstrated by the Holy Spirit through certain members of the church. Healing does more than repair sickness; it makes God present to the one healed and to the surrounding community. A particular challenge concerning the gift of healing is that it can be imitated or faked by evil spirits or by people, even Christians, seeking attention or fame. This demonstration of God's power can also become a source of pride to the healer. As with all spiritual gifts, it is intended for the common good of the Christian community.

24. Martin, "Gift of Healing," 696.

Prayer during a healing service at Ambohimasoa, Madagascar.

## Prophecy

The gift of prophecy in the Early Church is best understood in the context of the Old Testament prophets. A prophet speaks on behalf of another (Ex. 4:10–16). Through Aaron, Moses speaks on behalf of God before Pharaoh. In Exodus 7:1–2, God tells Moses that he has made him "like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country." The person prophesying is not speaking their own words but speaking the words of another — in particular, relying a divine message or instruction from God. In the Old Testament, prophets are also called seers (1 Sam. 9:6–9), which suggests a connection between prophecy, dreams, and visions. Individuals took prophecy seriously, regardless of the avenue in which it was received. In 1 Kings 22:5–6, Jehoshaphat advises the king of Israel to seek God's counsel, at which approximately 400 prophets confirm his future victory in war. In 1 Samuel 12:1–15,

an individual delivers a message from God to a crowd of people, and in Amos 7:10–13, prophecy is directed toward an individual about the king and the nation. Prophetic words are also tested in the Old Testament. If the word was predictive, then the test is whether the prediction was fulfilled or not (Jer. 31:27ff). If the word was prescriptive (Hag.1:1–12), prophets proven wrong are ignored or put to death (Deut.18:15–22; 13:1–5).

Pentecostal scholar Cecil Robeck writes, "The commonly held understanding of prophecy as a predictive word of future events, and therefore as knowledge, has ancient precedence, but it does not provide an adequate basis for understanding this gift. Prophecy more commonly includes components of 'forthtelling,' or the conveyance of a message with or without the predictive element." [25] Prophecy is a manifestation of God's grace and, according to Paul, should be uttered in faith (Rom. 12:6). Prophets are God's gifts to the church (Eph. 4:11) and Paul expresses the desire for all to prophesy and exhorts readers to seek this gift (1 Cor. 14:1, 5, 39). All Christians have the potential to prophesy (Rom. 8:9), but only *some* will receive it (1 Cor. 12:29). Prophecy is also used in Paul's metaphor of the body of Christ, where each part of the body utilizes different kinds of gifts (1 Cor. 12–14; Rom. 12; Eph. 4).

Like all the spiritual gifts, prophecy should be used as a reflection of God as the giver of gifts, not to bring attention to the prophet-messenger. Prophecy should be orderly (1 Cor. 14:30, 32), tested or

25. C.M. Robeck, Jr., "Gift of Prophecy," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 999–1012.

assessed (1 Thess. 5:19–22; 1 Cor. 14:29), and limited in some way in corporate worship (1 Cor. 14:26). It is similar to the complementary relationship of the gift of tongues and its interpretation, in the sense that those who do not allow for prophecy to be tested should be ignored (1 Cor. 14:38).

The speaking in tongues at Pentecost (Acts 2:16–18) is interpreted by Peter as a fulfillment of Joel 2:28–29. Yet, because the passage in Joel centers on prophecy, Peter's correlation links the gift of tongues with that of prophecy. Peter, using evidence from the Old Testament, suggests that prophecy at its most basic level is inspired speech given by God through an individual. In the Early Church, significant figures such as Ignatius (Bishop of Antioch) and Epiphanius (Bishop of Salamis) defended the use of prophecy within such a context while deriding the ecstatic charisma of the Montanists, whose unbridled prophecies were deemed nonsense.[26]

The gift of prophecy is significant in the contemporary global Spirit-empowered community. However, in many denominations, while the gift of prophecy is commonly appropriated by all members, the prophetic message is usually subject to testing according to its conformity to scripture. Some congregations have the preacher/prophet give the "word" to elders or the priest before it is given to the congregation to create a level of accountability for the prophecy. Other churches invite prophets to speak from the floor. The use of prophecy should reflect God's character; those who are disruptive, refuse to except order, or who place themselves in a position of

26. James L. Ash, Jr., "The Decline of Ecstatic Prophecy in the Early Church," *Theological Studies* 37, no. 2 (1976): 227–252.

authority beyond the ability of the community to provide testing are typically ignored.

And yet, while the most helpful test is to check spoken prophecy against scripture, prophecies often have to do with personal guidance and matters of the local church, which may constitute gray areas of explicit sanction. The spontaneous character of this gift has been demonstrated frequently in the church in a variety of sects and new religious movements. Still, the test of Christian authority must be limited by the teachings of scripture as understood by the members of the community of faith as they seek to submit to one another and live under the guidance of scripture as the ultimate written authority in all matters of faith and practice.

## Distinguishing Between Spirits

The gift of the Holy Spirit described as "discernment of spirits" occurs only once in the New Testament, in the 1 Corinthians 12 list of gifts.[27] Nonetheless, the concept of discernment is found throughout the scriptures. In the New Testament, discernment is in relation to testing spirits or recognizing between that which is true or false. It can also apply to understanding the origins or nature of spiritual manifestations. In addition, discernment applies to evaluating specific prophets (1 John 4:1–3) and prophecies — such as in 1 Thessalonians 5:19–22, which instructs Christians to test prophecy to see what is

27. F. Martin, "Gift of Discernment of Spirits," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 582–584.

good and to reject evil. Discernment follows prophecy in the list of gifts in the same way that interpretation follows tongues. While discernment is used as a way to evaluate prophecy, it is also used as a way of discerning the origins and content of any spiritual expression. The Early Church was also careful in discerning the source of so-called prophets who spoke in the "Name of the Lord"; for instance, the *Didache* instructs readers how to examine someone for false prophecies, while *The Shepherd of Hermas* explains how to test whether or not a man has an impostor spirit.[28]

### Gift of Tongues

Classical Pentecostals distinguish between tongues as evidence for baptism of the Spirit and tongues as one of the spiritual gifts listed in 1 Corinthians 12.[29] Speaking in tongues is the utterance of prayer or of a message glorifying God, typically spoken to God (1 Cor. 14:2), in a language that is unknown to the one speaking it. Tongues can be human languages, such as those heard in Acts 2, but more often is in languages no one but God understands. When part of a church service, tongues should be accompanied by interpretation. Its purpose is for the congregation to be edified and not for the personal benefit of the tongues speaker.

### Gift of Interpretation of Tongues

Interpretation (*hermenia*) of tongues is a gift closely tied with the gift

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28. James D.G. Dunn, "Discernment of Spirits — A Neglected Gift," *Proceedings of the Irish Biblical Association* (1979): 79–96.
29. Spittler, "Glossolalia," 670–676.

of tongues.[30] In 1 Corinthians 12–14, Paul comments that *glossolalia* should always be interpreted in the context of a congregation. For this reason, those who speak in tongues often pray for the ability to interpret even though a different person could be given the interpretation of another's tongues. Interpretation of tongues is similar to prophecy in that it is normally an uplifting message that encourages or challenges the whole congregation. According to Acts 2, the tongues at Pentecost were heard in people's native dialects (*xenolalia*). In a case like this, no interpretation is needed. Early Pentecostal missionaries believed the gift of *xenolalia* would enable them to go overseas and immediately speak and understand foreign languages.[31] Later Classical Pentecostal teachers viewed interpretation as a rendering of the essence of the tongues in the language of the listener. Individual Pentecostal teachers developed further nuances: some expecting the interpretation to match, in length or patterns of intonation, the tongues it translates; or insisting that the interpretation must, like speaking in tongues, be addressed "to God" and therefore be a prayer. In the rare instances where speaking in tongues uses a known language, interpretation is essentially translation. However, the idea of interpreting tongues is much broader, ranging from general expressions of faith to appropriate exhortations for a specific context.

30. See R.P. Spittler, "Gift of Interpretation of Tongues," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 801–802.
31. Spittler, "Gift of Interpretation of Tongues," 802.

Like the gift of prophecy, tongues that are interpreted should have the effect of encouraging Christians to love and serve God.

Just as the Day of Pentecost occurred in the presence of a multitude representing "every nation under heaven" (Acts 2:5b), it is fitting that modern Pentecostalism is a global phenomenon. Despite controversy over the movement's origins, Pentecostals around the world share many of the same family traits with respect to the baptism of the Holy Spirit, gifts of the Spirit, and personal experience. Whether from Azusa Street, Wales, or South India, the centrifugal force of Pentecostalism has led both to explosive growth with the evidence of charismatic gifts of the Spirit and emotive worship that cuts through class distinctions worldwide. Though the movement has encountered persecution and criticism even from other Christians, Pentecostalism continues to grow and take shape through the indigenous cultures in which it takes root.

2.

# PENTECOSTALS IN GLOBAL CHRISTIANITY

It is useful to divide the Spirit-empowered movement into three kinds or types for the purpose of understanding the diverse global phenomenon of Pentecostalism. First are denominational (or Classical) Pentecostals (Type 1), organized into denominations in the early part of the 20th century. Second are Charismatics, individuals in the mainline denominations primarily after the mid-20th century (Type 2). Third are Independent Charismatics, those who broke free of denominational Pentecostalism or mainline denominations to form their own networks (Type 3).

Table 1 is a quantitative summary of the Pentecostal and Charismatic movement in its global context, from 1900 to projections for 2050.[1] Over the period 1900–2020, Spirit-empowered Christianity

1. Projections are made for each of the three types by country incorporating births, deaths, conversion to, conversion from, immigration, and emigration. The projection methodology used for generating 2050 estimates is explained in detail in Todd M. Johnson and Brian J. Grim, *The World's Religions in Figures: An Introduction to International Religious Demography* (Oxford: Wiley-Blackwell, 2013), chapter 4, "Projecting Religious Populations, 2010–2050." These results are reconciled with the 2017 Revision of the

grew at over four times the growth rate of both Christianity and the world's population. From 2020–2050, it is expected to grow twice as fast as both. In 2020, Spirit-empowered Christians make up over one quarter of all Christians, and by 2050 this is expected to grow beyond 30%. While Charismatics (Type 2) were the fastest growing of the types from 1900 to 2020, Independent Charismatics (Type 3) are expected to grow the fastest from 2020–2050, with Pentecostals (Type 1) next fastest, likely because of potential growth of the Assemblies of God around the world. In 2020, the largest of the three types are Charismatics (Type 2) at 268 million — due to the very large Catholic Charismatic movement — but Independent Charismatics (Type 3), many of whom live in sub-Saharan Africa, are not far behind at 252 million. Spirit-empowered Christians are most numerous in Africa in 2020, with Latin America following. Spirit-empowered Christians grew fastest in Asia and Oceania over the period 1900–2020, but Africa will likely grow the fastest from 2020–2050.

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United Nations Demographic Database and might differ from earlier figures (for the same year) reconciled with earlier revisions.

**Table 1. Spirit-empowered Christians in the global context, 1900–2050**

| | 1900 | Rate % p.a.* 1900–2020 | 2020 | Rate % p.a.* 2020–2050 | 2050 |
|---|---|---|---|---|---|
| **Global population** | 1,619,625,00 | 1.32 | 7,795,482,000 | 0.76 | 9,771,823,000 |
| **Global Christianity** | 558,346,000 | 1.26 | 2,518,834,000 | 1.03 | 3,421,107,000 |
| **Spirit-empowered Christians** | 981,400 | 5.55 | 644,260,000 | 1.58 | 1,031,500,000 |
| as % of global Christianity | 0.2% | | 25.6% | 0.55 | 30.2% |
| **Pentecostals (Type 1)** | 20,000 | 7.55 | 123,687,000 | 1.68 | 203,681,000 |
| Classical Pentecostals | 20,000 | 7.51 | 118,865,000 | 1.57 | 189,907,000 |
| Oneness Pentecostals | 0 | 9.40 | 4,822,000 | 3.56 | 13,774,000 |
| **Charismatics (Type 2)** | 12,000 | 8.70 | 268,288,000 | 1.28 | 393,183,000 |
| Catholic Charismatics | 10,000 | 8.58 | 195,475,000 | 0.93 | 257,800,000 |
| Protestant Charismatics | 2,000 | 9.08 | 68,000,000 | 2.16 | 128,919,000 |
| Orthodox Charismatics | 0 | 9.40 | 4,813,000 | 0.99 | 6,464,000 |
| **Independent Charismatics (Type 3)** | 949,400 | 4.76 | 252,285,000 | 1.83 | 434,636,000 |
| Apostolic | 24,000 | 6.25 | 34,841,000 | 1.87 | 60,656,000 |
| Charismatic (former Type 2) | 12,000 | 6.99 | 39,729,000 | 2.65 | 86,991,000 |
| Deliveranced | 0 | 6.98 | 330,000 | 1.46 | 510,000 |
| Full Gospel | 12,000 | 5.37 | 6,390,000 | 2.23 | 12,379,000 |

| | | | | | |
|---|---|---|---|---|---|
| Hidden non-Christian Believers in Christ | 1,000 | 7.19 | 4,139,000 | 2.34 | 8,283,000 |
| Media believers | 0 | 8.19 | 1,273,000 | 2.11 | 2,384,000 |
| Non-traditional, house, cell | 4,000 | 7.62 | 26,980,000 | 0.52 | 31,500,000 |
| Oneness | 25,000 | 5.42 | 14,070,000 | 1.83 | 24,250,000 |
| Pentecostal (former Type 1) | 863,400 | 3.70 | 67,765,000 | 2.18 | 129,380,000 |
| Word of Faith | 0 | 8.23 | 1,328,000 | 1.64 | 2,164,000 |
| Zion | 8,000 | 5.95 | 8,230,000 | 1.01 | 11,123,000 |
| Others non-Charismatic networks | 0 | 11.50 | 47,210,000 | 1.07 | 65,015,000 |
| **Spirit-empowered Christians by Continent** | | | | | |
| Africa | 901,000 | 4.73 | 230,220,000 | 2.26 | 450,689,000 |
| Asia | 4,300 | 8.94 | 125,395,000 | 1.81 | 214,497,000 |
| Europe | 20,000 | 5.97 | 21,116,000 | 0.88 | 27,436,000 |
| Latin America | 10,000 | 8.58 | 195,222,000 | 0.74 | 243,225,000 |
| Northern America | 46,100 | 6.27 | 67,771,000 | 0.91 | 89,025,000 |
| Oceania | 0 | 9.35 | 4,536,000 | 1.27 | 6,627,000 |

*per annum
Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019).

In 1900, the three largest Spirit-empowered populations were in South Africa, Nigeria, and the United States (see table 2 below). South Africa contained a much higher concentration of Pentecostal Christians than any other country (16.4%, see table 3 below) due to the growing presence of indigenous African movements, Pentecostal with little or no connection to the West, in the early 20th century. In 2020, the countries with the most Spirit-Empowered Christians are Brazil, the

United States, and Nigeria. Wherever Christianity reached during the 20th century, to a large extent the renewal did as well.

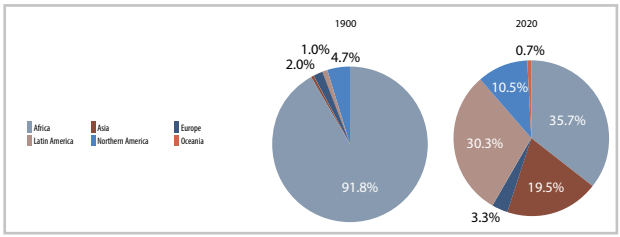
**Table 2. Countries with the most Pentecostal and Charismatics, 1900 and 2020**

| Country | Pentecostal and Charismatics 1900 | Country | Pentecostal and Charismatics 2020 |
|---|---|---|---|
| South Africa | 805,000 | Brazil | 108,000,000 |
| Nigeria | 96,000 | United States | 65,000,000 |
| United States | 46,100 | Nigeria | 60,000,000 |
| Germany | 20,000 | Philippines | 38,000,000 |
| Trinidad & Tobago | 10,000 | China | 37,000,000 |
| China | 2,000 | D.R. of the Congo | 28,000,000 |
| India | 1,800 | South Africa | 27,700,000 |
| South Korea | 500 | India | 21,000,000 |
| | | Mexico | 17,450,000 |
| | | Kenya | 17,300,000 |

Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019).

Across the 20th century, countries where large populations held to animistic and spiritist traditions gradually embraced Christianity. In many of these countries, Spirit-empowered Christianity has also grown. One example of this is sub-Saharan Africa, which moved largely from ethnic religions (African traditional religions) to Christianity (and particularly, Pentecostal or Charismatic churches) in the 20th century. Today, countries with the highest percentages of Spirit-empowered Christians are found in the Global South (Asia,

Africa, Latin America), with a preponderance of countries in sub-Saharan Africa and South America (table 3).




Percentage of Spirit-Empowered Christians by Continent, 1900 and 2020

Spirit-Empowered, 1900–2050

| | 1900 | | | 1970 | | | 2000 | | | 1900–2000† | 2020 | | | 2000–2020† | 2050 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Adherents | %* | %** | Adherents | %* | %** | Adherents | %* | %** | | Adherents | %* | %** | | Adherents | %* | %** |
| Global North | 66,100 | 0.0 | 6.7 | 19,582,000 | 2.2 | 34.0 | 72,475,000 | 7.0 | 16.4 | 7.25 | 88,887,000 | 8.0 | 13.8 | 1.03 | 116,462,000 | 10.1 | 11.3 |
| Europe | 20,000 | 0.0 | 2.0 | 5,037,000 | 0.8 | 8.7 | 18,807,000 | 2.6 | 4.2 | 7.09 | 21,116,000 | 2.8 | 3.3 | 0.58 | 27,436,000 | 3.8 | 2.7 |
| Northern America | 46,100 | 0.1 | 4.7 | 14,545,000 | 6.3 | 25.2 | 53,668,000 | 17.2 | 12.1 | 7.31 | 67,771,000 | 18.4 | 10.5 | 1.17 | 89,025,000 | 20.5 | 8.6 |
| Global South | 915,000 | 0.1 | 93.3 | 38,055,000 | 1.4 | 66.0 | 370,202,000 | 7.3 | 83.6 | 6.19 | 555,373,000 | 8.3 | 86.2 | 2.05 | 915,038,000 | 10.6 | 88.7 |
| Africa | 901,000 | 0.8 | 91.8 | 17,672,000 | 4.8 | 30.7 | 132,537,000 | 16.2 | 29.9 | 5.12 | 230,220,000 | 17.0 | 35.7 | 2.80 | 450,689,000 | 17.8 | 43.7 |
| Asia | 4,300 | 0.0 | 0.4 | 7,564,000 | 0.4 | 13.1 | 87,810,000 | 2.4 | 19.8 | 10.43 | 125,395,000 | 2.7 | 19.5 | 1.80 | 214,497,000 | 4.1 | 20.8 |
| Latin America | 10,000 | 0.0 | 1.0 | 12,530,000 | 4.4 | 21.7 | 146,852,000 | 27.9 | 33.2 | 10.07 | 195,222,000 | 29.4 | 30.3 | 1.43 | 243,225,000 | 31.2 | 23.6 |
| Oceania | 0 | 0.0 | 0.0 | 289,000 | 1.5 | 0.5 | 3,003,000 | 9.6 | 0.7 | 13.44 | 4,536,000 | 10.7 | 0.7 | 2.08 | 6,627,000 | 11.6 | 0.6 |
| **Global total** | **981,000** | **0.1** | **100.0** | **57,637,000** | **1.6** | **100.0** | **442,677,000** | **7.2** | **100.0** | **6.30** | **644,260,000** | **8.3** | **100.0** | **1.89** | **1,031,500,000** | **10.6** | **100.0** |

*Source: Todd M. Johnson and Gina A. Zurlo, eds. World Christian Database. Leiden/Boston: Brill, accessed July 2019.* **% of regional population **% of all Pentecostals/Charismatics †Growth % p.a.*

Percentage of Spirit-Empowered Christians by Continent, 1900–2050

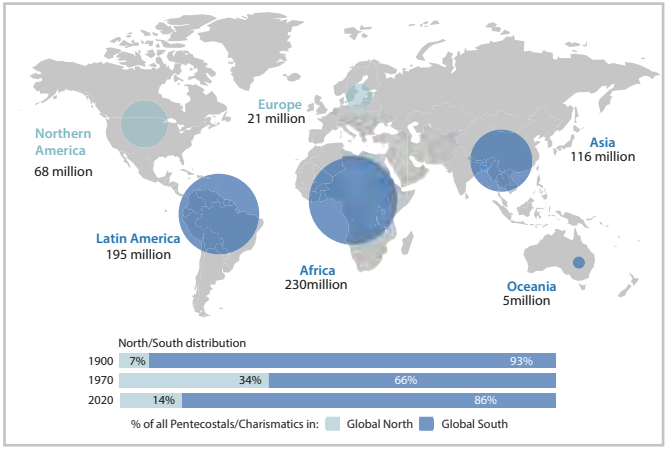
**Table 3. Countries with the highest percentage of Pentecostal and Charismatics, 1900 and 2020**

| Country | % 1900 | Country | % 2020 |
|---|---|---|---|
| South Africa | 16.4 | Zimbabwe | 52.3 |
| Trinidad & Tobago | 3.6 | Brazil | 50.5 |
| Nigeria | 0.6 | Guatemala | 50.1 |
| United States | 0.1 | South Africa | 47.2 |
| Germany | 0.0 | Puerto Rico | 45.2 |
| South Korea | 0.0 | Eswatini | 41.3 |
| India | 0.0 | Vanuatu | 37.4 |
| China | 0.0 | Ghana | 37.4 |
| Russia | 0.0 | Chile | 35.2 |
| Japan | 0.0 | Philippines | 34.6 |

(Limited to countries with over 100,000 population)
Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019).

Considering the Pentecostal and Charismatic renewal from the standpoint of where Spirit-empowered Christians are currently growing the fastest, then the leading countries in the world are those in which Christianity is relatively new, such as Bhutan and Cambodia or countries like Qatar or the United Arab Emirates, where migration has brought Christians in from other countries (table 4). The fastest growth rates over the 120-year period (1900–2020) reveal those countries that now have some of the largest Spirit-empowered populations, such as Brazil, the Philippines, and the Democratic Republic of the Congo. Many regions saw up to 12–14% annual growth rates where both Protestant and Catholic Christians — as well as people from other religions — embraced this form of Christianity.

This huge influx of adherents comes from a variety of ethnicities and backgrounds.




Spirit-Empowered Christians by Continent, 1900 and 2020

Reinhard Bonke prays at an altar call of the World Pentecostal Fellowship meeting in Sao Paulo, Brazil (2016).

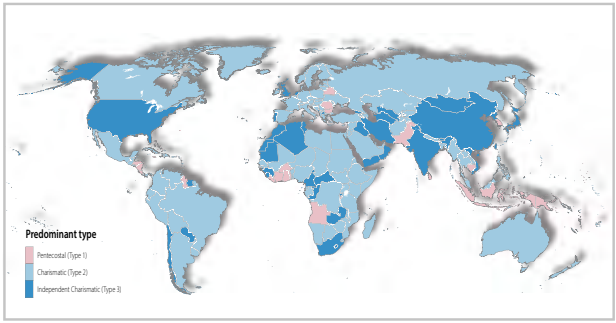
**Table 4. Countries with the fastest growth rates of Spirit-empowered Christians, 1900–2020 and 2000–2020**

| Country | 1900–2020* | Country | 2000–2020* |
|---|---|---|---|
| Brazil | 14.45 | Qatar | 8.96 |
| Philippines | 13.46 | Bhutan | 7.22 |
| Congo DR | 13.17 | Iran | 7.05 |
| Mexico | 12.72 | United Arab Emirates | 5.5 |
| Colombia | 12.72 | Cambodia | 5.34 |
| Kenya | 12.66 | Kuwait | 5.15 |
| Indonesia | 12.52 | Burkina Faso | 4.88 |
| Argentina | 12.33 | Algeria | 4.8 |
| Ghana | 12.29 | Saudi Arabia | 4.44 |
| Zimbabwe | 12.20 | Oman | 4.28 |

* average annual growth rate, percent per year, between dates specified. (Limited to countries with over 100,000 population)
Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019).

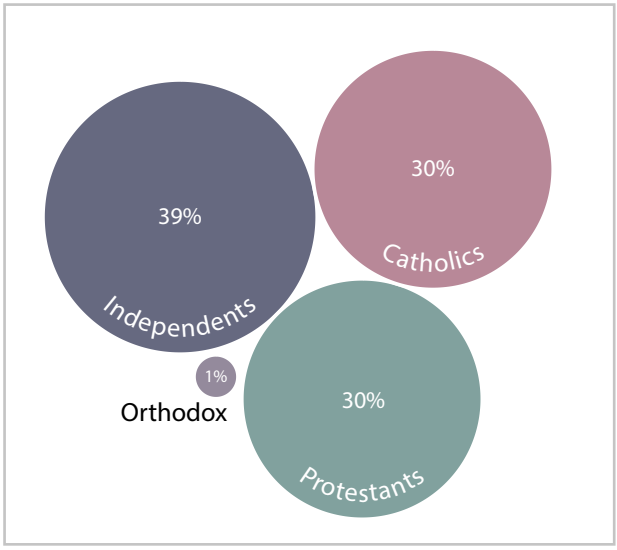
The demographics of Spirit-empowered Christianity are best understood by its constituent parts, namely, the three types: Pentecostals, Charismatics, and Independent Charismatics. These tables show the results of adding up specific estimates related to Christian denominations that are categorized by each of the three types. Tables 5–7 show, for each of these types, the countries with the highest populations of Spirit-empowered Christians, the highest percentages of Spirit-empowered Christians in the overall population, and the highest percentages of Spirit-empowered Christians among all Christians. Thus one finds that while all Spirit-empowered Christians are numerous in China, Brazil, and the United States (table 2), Brazil has by far the most Pentecostals (table 5) and Charismatics (table 6), with the latter the largest bloc of Spirit-empowered Christians in the

country. In contrast, Independent Charismatics are most numerous in China and the United States (table 7), both in absolute terms and as percentages of Spirit-empowered Christians in those countries.




Types of Pentecostals and Charismatics, 2020

Catholic charismatic Sunday evening mass at Lyon Center, France (2017).




Spirit-Empowered Christians by Major Tradition, 1900 and 2020

| | 1900 | | 2020 | | |
|---|---|---|---|---|---|
| | Adherents | % | Adherents | % | rate % † |
| Catholic | 10,000 | 1.0 | 195,475,000 | 30.3 | 8.58 |
| Independent | 949,400 | 96.7 | 252,284,000 | 39.2 | 4.76 |
| Orthodox | 0 | 0.0 | 4,813,000 | 0.7 | 9.40 |
| Protestant | 22,000 | 2.2 | 191,688,000 | 29.8 | 7.85 |
| **Global total** | **981,000** | **100.0** | **57,637,000** | **100.0** | **5.55** |

*Source: World Christian Database.* *† Growth 1900 - 2000, % p.a.*

Spirit-Empowered Christians by Major Tradition, 1900 and 2020

# Pentecostals (Type 1)

Pentecostals are defined as Christians who are members of the explicitly Pentecostal denominations whose major characteristic is a new experience of the energizing ministry of the Holy Spirit that most other Christians have considered to be highly unusual. This is interpreted as a rediscovery of the spiritual gifts of New Testament times and their restoration to ordinary Christian life and ministry.

Classical Pentecostalism usually is held to have begun in the United States in 1901.[2] For a brief period, Pentecostalism expected to remain an interdenominational movement within the existing churches, but from 1909 onward, its members increasingly were ejected from mainline bodies and forced to begin new organized denominations.[3]

Pentecostal denominations hold the distinctive teachings that all Christians should seek a post-conversion religious experience called "baptism in the Holy Spirit" and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the Early Church: the ability to prophesy; to practice divine healing through prayer; to speak (*glossolalia*), interpret, or sing in tongues; to sing in the Spirit, dance in the Spirit, pray with upraised hands; to receive dreams, visions, words of wisdom, words of knowledge; to discern spirits; to perform miracles, power encounters, exorcisms (casting out demons), resuscitations, deliverances, or other signs and wonders.

"Christian Perfection" grew from the notion, insisted by John Wesley, that a believer could attain perfection in love and intent. While Wesley advocated this

2. Most scholars have moved to a "multiple origins" theory of the birth of modern Pentecostalism, emphasizing early activity outside of the Western world. See Anderson, et al., *Studying Global Pentecostalism,* 22.
3. Vinson Synan documents this early history and its links to the Holiness tradition in *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Eerdmans, 1972).

perfectionism, it was Sarah Worrall Lankford and Phoebe Palmer who were most influential in their promotion of holiness through weekly meetings in 1836, insisting that this "entire sanctification" was not a new teaching, but one that was Methodist in essence all along. As one who professed attainment of such perfection, Palmer was influential in spreading the doctrine, publishing The Way to Holiness (1843) and helping launch a movement that was to spread to Great Britain and beyond.

While Holiness believers of Methodist backgrounds promoted the possibility of erasing all unholy desire from a person, those of non-Wesleyan backgrounds that rather stated that "suppression" of unholy, sinful desires was to be expected, while emphasizing the fruit of Christian service. The Keswick Convention for the Promotion of Practical Holiness advocated for the latter perspective, while allowing for the possibility of healing and eschatological views.

Camp meetings, such as those held by the National Camp Meeting Association for the Promotion of Holiness, founded in 1867 (later, the National Holiness Association), also popularized the spread of the movement. Such camp movements were founded by Methodist perfectionists who opposed the idea of founding independent, exclusively Holiness churches. From these movements

sprang independent Holiness churches and urban rescue missions throughout the country. These urban rescue missions, which included the Five Points Mission and later, the Salvation Army, were devoted to advocacy of the poor, job training, and counseling for drug abuse.

The rise of independent Holiness churches nevertheless yielded three major bodies after 1880: Church of God (Anderson, Indiana), Church of God (Holiness), and Holiness Church of California. These groups evinced the vitality of a movement that spread especially through the Western, Midwestern, and Southern United States, and the inability of the Methodist Holiness evangelists to control the new believers. By early 1860s, missionaries of the Holiness movement reached India, South America, and Asia; in the years following World War II, the movement had yielded seminaries in the Africa, Korea, and the Philippines.[4]

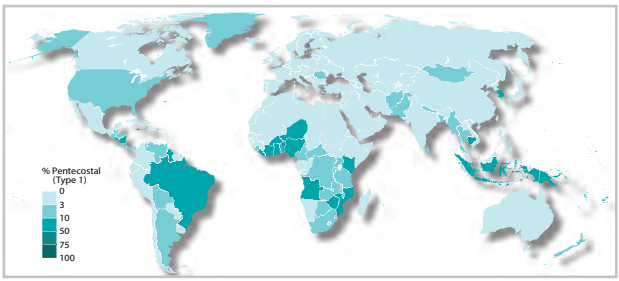
From 1906 onward, the hallmark of explicitly Pentecostal

4. C.E. Jones, "Holiness Movement," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 726–728; William Kostlevy, ed., "Introduction," in *Historical Dictionary of the Holiness Movement* (Lanham: Scarecrow, 2009), 28-29.

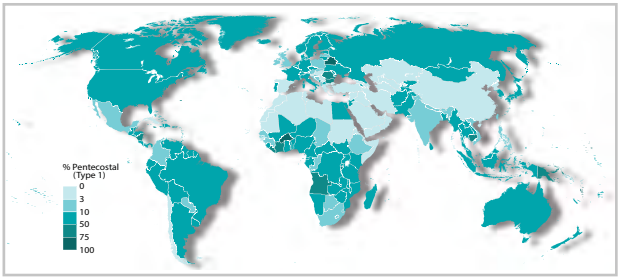
denominations, by comparison with Holiness/Perfectionist denominations, has been the single addition of speaking with other tongues as the "initial evidence" of one's having received the baptism of the Holy Spirit, whether or not one subsequently experiences regularly the gift of tongues.[5] Most Pentecostal denominations teach that tongues-speaking is mandatory for all members, but in reality not all members practice this gift, either initially or as an ongoing experience.[6] Pentecostals are defined here as all associated with Pentecostal denominations that identify themselves in explicitly Pentecostal terms or with other denominations that as a whole are phenomenologically Pentecostal in teaching and practice.

Countries with the largest numbers of Pentecostals are Brazil, Nigeria, and the United States (table 5). Pentecostals in the Marshall Islands (population 53,000) constitute both the highest percentage of all Christians (69.9%) and of the population of the country (66.0%). Pentecostal denominations depend heavily on foreign missions and church planting as means of growth. Pentecostals make up a high percentage of all Christians in Cambodia because Pentecostal denominations have had success in planting churches.

5. See Ron Phillips, *An Essential Guide to Speaking in Tongues: Foundations of the Holy Spirit* (Lake Mary, FL: Charisma House, 2011).
6. The Pew Research Center suggests 40% of Pentecostals do not speak in tongues. Pew Research Center, "Spirit and Power — A 10-Country Survey of Pentecostals," October 2006, page 13.




Pentecostals (Type 1) as Percentage of Christians, 2020




Pentecostals (Type 1) as Percentage of Spirit-Empowered Christians, 2020

**Table 5. Pentecostals (Type 1) in 2020**

| ***Highest population 2020*** | | ***Highest of country percentage*** | | ***Highest percentage of Christians*** | |
|---|---|---|---|---|---|
| *Country* | *Adherents* | *Country* | *% of country* | *Country* | *% of Christians* |
| Brazil | 24,581,000 | Marshall Islands | 66.0 | Marshall Islands | 69.9 |
| Nigeria | 16,708,000 | Vanuatu | 28.8 | Cambodia | 42.1 |
| United States | 7,691,000 | Dominica | 24.9 | Burkina Faso | 31.2 |
| Indonesia | 5,425,000 | Am. Samoa | 22.4 | Vanuatu | 30.8 |
| Ghana | 5,078,000 | Ghana | 16.5 | Mauritius | 30.6 |
| Kenya | 4,717,000 | Zimbabwe | 15.4 | Dominica | 26.3 |
| Angola | 4,709,000 | Papua New Guinea | 15.2 | South Korea | 23.2 |
| South Korea | 4,006,000 | Barbados | 15.1 | American Samoa | 22.9 |
| Congo DR | 3,782,000 | Angola | 14.3 | Ghana | 22.7 |
| South Africa | 2,767,000 | Nicaragua | 13.8 | Liberia | 20.9 |

Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019).

## Classical Pentecostals

Classical Pentecostals trace their origins to the early 20th century in the United States.[7] Originally called "pentecostals," the adjective "classical"

7. Vinson Synan, "Classical Pentecostalism," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley

was added in the 1960s to distinguish them from Pentecostals in the mainline Protestant denominations and in the Roman Catholic Church, who were later called "charismatics." Classical Pentecostals are rooted in the Holiness movement of the late 19th century because the latter emphasized a second blessing (sanctification) that was separate from conversion. This paved the way for a third blessing (baptism of the Holy Spirit) which was later conflated with second blessing in many of the newly formed Pentecostal denominations.

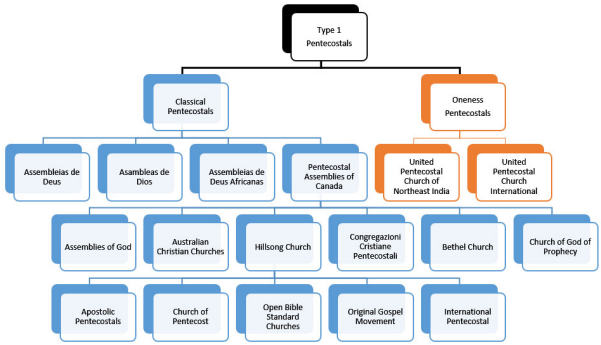



Figure 1. Classical Pentecostals (Type 1): Trinitarian (Blue) and Oneness (Orange)

Most Classical Pentecostals date their movement to January 1, 1901, when a 30-year-old female student of Charles F. Parham, Agnes Ozman, spoke in tongues (Chinese, by some accounts) at the Bethel Bible School in Topeka, Kansas. Parham, as headmaster of the school, was largely responsible for the "initial evidence" doctrine later adopted by most Classical Pentecostal denominations. The real boost to the

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Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 553–555.

movement came five years later in April 1906, when a revival broke out in Los Angeles on Azusa Street. One of the key leaders was William J. Seymour, a black Holiness preacher from Texas and former student of Parham's in Kansas. The movement spread because many people visited the site to experience the baptism of the Holy Spirit. In addition, the mission's newspaper, *The Apostolic Faith*, had a wide circulation. Most of the followers where poor and the movement in Los Angeles was noted for crossing racial boundaries between whites, blacks, and latino/as. Some of the early Pentecostal denominations were birthed directly out of the Holiness movement, including the Pentecostal Holiness Church, the Church of God (Cleveland), and the Church of God in Christ.

The largest denomination to emerge in this period was the Assemblies of God, founded by E.N. Bell in 1914 in Hot Springs, Arkansas, by a group composed mostly of southern Pentecostal ministers.[8] The denomination, suspicious of formal organization, had no constitution or doctrinal statement. It was a loose affiliation of many leaders who had encountered Pentecostalism in the various places it was growing around the United States. In 1916, the young denomination was torn by division by those who held a modalistic, non-Trinitarian view of the Godhead and insisted on baptism in the name of "Jesus only." These churches eventually left to form Oneness Pentecostal groups. By 1918, the young denomination had coalesced

8. E.L. Blumhofer and C.R. Armstrong, "Assemblies of God," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 333–340.

around a robust view of the Trinity, baptism of the Spirit as the second blessing (with sanctification), and speaking in tongues as initial evidence of the baptism. Despite black leadership in the broader Pentecostal movement, the Assemblies of God was a largely white denomination. Other denominations from this period include the International Church of the Foursquare Gospel, the Pentecostal Church of God, and the Open Bible Standard churches.

Classical Pentecostals sent missionaries all over the world from its earliest days, but growth of the various denominations was slow in the United States before World War II. After this, evangelistic and healing crusades held by Oral Roberts, Tommy Hicks, and Jack Coe brought thousands into the churches. In addition, Roberts began a very popular and influential television ministry in 1953.

Pentecostal relations with other churches improved in the post-World War II period with the admittance of Pentecostal churches into the National Association of Evangelicals (NAE) in 1942. In 1948, Pentecostals formed the Pentecostal Fellowship of North America (PFNA) but it excluded blacks and Oneness Pentecostals. It was disbanded in 1994, and a more racially diverse Pentecostal and Charismatic Church of North America (PCCNA) formed in its place.

### *Assembleias de Deus (Brazil)*

In 1910, at William Durham's church in Chicago, two Swedish Baptist missionaries, Daniel Berg and Gunnar Vingren, received the baptism of the Holy Spirit. Having sensed a divine call to mission, the two men went to Belém, the capital of Pará state, in Brazil. Despite encountering resistance, their meager finances aided only their connection with the

local people.[9] As a result of their evangelism, Celina de Albuquerque was considered the first person on Brazilian soil to receive the baptism of the Holy Spirit. After leaving the Baptist church that sheltered them in Brazil, Berg and Vingren founded the Apostolic Faith Mission on June 18, 1911, which eventually became known as *Assembleias de Deus* (Assemblies of God) in 1918. Despite the similar names, the organization initially rejected North American missionaries, forging its independence from the American Assemblies of God. It is worth noting that despite the Swedish missionaries' time in the United States, they did not bring any direct denominational links to bear on the Brazilian organization.[10] The group began ordaining indigenous pastors in 1921; it transferred leadership to Brazilian pastors in 1930, and the General Convention of the Assemblies of God (CGADB) was founded. Over time, the church increasingly represented Christian interests before governmental authorities as well as to all segments of society. The CGADB became a legal entity in 1946. This decision set a precedent for future church-state-society relations concerning political involvement.

In the early decades of the church, the Assemblies of God in Brazil was resistant to formal theological education, a sentiment shared by its Pentecostal brethren in North America. However, given the growing resources, the church was able to establish its own formal institution of theological education — the *Instituto Bíblico das Assembleias de Deus*

9. Todd Hartch, *The Rebirth of Latin American Christianity* (New York: Oxford, 2014), 96.
10. Gedeon Freire de Alencar, *Matriz Pentecostal Brasileira: Assembleias de Deus 1911-2011* (Rio de Janeiro: Novos Dialogos, 2013), 46–48.

(IBAD) in 1958.[11] In 2011, the church celebrated its 100th anniversary that attracted nearly 30,000 people to *Pacaembu Municipal Stadium* in São Paulo.

In August 2017, Rev. Jose Wellington Costa, Jr., became the latest general superintendent of the General Convention of the Assemblies of God in Brazil. His vision for the future of the denomination included evangelization, material and spiritual assistance for the poor, and more churches built throughout the country with an emphasis on Bible-based preaching and social involvement.[12] The Assemblies of God is both Brazil's largest Evangelical and Pentecostal denomination with 20 million affiliated in 2020.[13]

### *Asambleas de Dios (Mexico)*

The Assemblies of God (AG) in Mexico traces its main origins back to the work of Henry C. Ball in south Texas in 1915, although the work in Mexico did not begin in earnest until 1917. That year Alice E. Luce and Sunshine Marshall (who later married H.C. Ball) went to Monterrey, Mexico, as AG missionaries. After three months of door-

11. Paulo Romeiro, "Protestant Education in Brazil," in *International Handbook of Protestant Education*, edited by William Jeynes and David W. Robinson (New York: Springer, 2012), 408.
12. Chayenne Polimedio, "The Rise of the Brazilian Evangelicals," *The Atlantic*, January 24, 2018; Assemblies of God World Missions, "Brazil Assemblies of God Elects New General Superintendent." December 19, 2017, https://news.ag.org/en/News/Brazil-Assemblies-of-God-Elects-New-General-Superintendent, accessed January 25, 2020.
13. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

to-door proselytizing, preaching in prisons, and holding services in their home, the Mexican Revolution forced them to return to the United States. Upon their return to south Texas, they began helping H.C. Ball, who had already converted and sent out a number of Mexican nationals to Mexico as evangelists with the aid of the denomination sending funds to help support the training.

Key pioneers of the Mexican work include H.C. Ball, Miguel Guillén, Anna Sanders, George and Francisca Blaisdell, Rodolfo Orozco, David Ruesga, Cesáreo Buciaga, Modesto Escobedo, Ruben Arevalo, Manuel Bustamante, and Juan Orozco. David and Raquel Ruesga and Anna Sanders pioneered the work in Mexico City in 1921. A year later, Rodolfo C. Orozco traveled to Monterrey, Mexico, where he set up one of the first permanent AG churches in that country.

The AG in Mexico held its first national convention in 1926. In order to prepare native Mexican evangelists, pastors, and teachers, the AG opened a Bible institute in Mexico City in 1928. A few years later, in 1933, the AG in Mexico began printing the periodical *Gavillas Doradas* (Golden Sheaves). The Mexican work, which was under the supervision of the Latin District Council of the AG in the U.S., severed its formal ties with the U.S. church in 1929. Shortly after the Mexican work became autonomous, it experienced a schism led by David Ruesga, who founded the Church of God in the Republic of Mexico (*Iglesia de Dios en la República Mexicana*) in 1931. Despite this early schism, the AG in Mexico witnessed rapid growth. By 1935, there were approximately 31 congregations and 2,800 adherents in Mexico. During the 1950s, the AG in Mexico held large evangelistic campaigns throughout the country. By 1963, there were five Bible institutes, 647 ministers, 11 foreign missionaries, and approximately 13,500 adherents. In 1972, Gordon and Marilyn Maker opened the

national office of the International Correspondence Institute (ICI) in Mexico City. By 1990, over a million people throughout Latin America had studied with ICI, and the work in Mexico had blossomed to an estimated 5,000 congregations and more than 550,000 adherents and 3,280 ministers and lay leaders.[14]

Throughout the 20th century, the AG in Mexico has worked closely with AG missionaries from the United States. Their cooperation is partly responsible for the rapid growth of the AG in Mexico in the latter half of the century, and the early willingness to engage with Mexican refugees has reciprocally affected the makeup of the AG in the United States, where 20% of AG congregations were Hispanic by 2017. By that same year, the AG in Mexico had grown to an estimated 7,000 congregations, 7,000 licensed ministers, operating over 48 seminaries and with over one million affiliated.[15] The AG in Mexico is the largest and one of the most efficiently organized indigenous Pentecostal denominations in Mexico today.

14. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
15. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

Young Pentecostals pray with hands up and speak in tongues at a meeting in Center of Faith Emanuel of Assemblies of God in Cancun, Mexico (2012).

### *Assembleias de Deus Africanas*

The *Assembleias de Deus Africanas* (ADA) is a Pentecostal denomination of Mozambique that operates under the umbrella of Forward in Faith Ministries International (FIFMI), also known as ZAOGA (Zimbabwe Assemblies of God Africa) in southern Africa. It was established through the work of Ezekiel Guti, who had already begun establishing ZAOGA in Zimbabwe and began to expand into Beira in 1969. Having grouped together a small nucleus of evangelists, he returned to Zimbabwe and sent the now-Archbishop Mateus Luis Simão, a convert of his, to Mozambique later that year. Beginning in Beira, the church expanded into the Caia province in 1971, and four years later Ezekiel Guti returned to ordain 16 pastors and form the executive committee consisting of a president/archbishop (Simão), vice president, and two other members. In 1978, the ADA bought land to build a Bible school in Beira and a second in Nampula in 1994,

after the 16-year civil war that followed Mozambique's independence from Portugal in 1975. The church now has congregations in several provinces of Mozambique, operated under the leadership of regional bishops (seven as of 2016) and is responsible for the missionary work of FIFMI in all Portuguese-speaking countries, with congregations claimed in Portugal, Brazil, Angola, Cape Verde, São Tomé and Príncipe, and East Timor.[16]

### *Pentecostal Assemblies of Canada*

The Pentecostal Assemblies of Canada (PAOC) is the largest evangelical church in the country. It reports over 234,000 adherents and over 1,000 member congregations throughout Canada, with another 1.2 million adherents around the world. The PAOC is theologically evangelical and Pentecostal, emphasizing the baptism with the Holy Spirit and speaking in tongues. The Pentecostal Assemblies of Canada was formed in 1919 and joined the Assemblies of God in 1920. As the Assemblies of God was a Trinitarian fellowship, the PAOC was required to repudiate its Oneness doctrine. This caused a split with the creation of the Apostolic Church of Pentecost in 1921. In the 1925, the union with the Assemblies of God was dissolved and PAOC became a truly Canadian entity.

### *Assemblies of God (Asia and Pacific Churches)*

Several bodies of the Assemblies of God World Fellowship are

16. For more, see James Currey, *African Gifts of the Spirit: Pentecostalism and the Rise of a Zimbabwean Transnational Religious Movement* (Oxford: Oxford University Press, 2006).

represented in the Pacific and Asia. The Assemblies of God of India was formed in 1995 from three regional churches (south, north and east Indian Assemblies of God) and by 2015 represented 8,500 churches. Dr. David Mohan of New Life Assemblies of God in Chennai leads a congregation of approximately 40,000. India also contains the oldest AG institution for ministerial training outside of the United States, the Bethel Bible College in Punalur. The Japan Assemblies of God claims approximately 260 churches and was founded in the late 1920s by Carl F. Jeurgensen and his family. The Assemblies of God in New Zealand was formed in 1927 and claims over 230 member churches. It owes its existence to the revival meetings of Smith Wigglesworth between 1922 and 1927. In the Philippines, the General Council of the AG was formed as an independent council in 1953, after having existing under the AG USA beginning in 1940, and today it claims more than 15,000 churches.[17]

In Samoa, the AG are represented by the Samoa AG, a united umbrella for churches in American Samoa and Samoa proper. It consists of approximately 300 churches, confined not only to the islands but also ethnically Samoan congregations in New Zealand, Australia, and the United States. In Taiwan two main AG denominations exist, the oldest, China Assemblies of God Taiwan (CAG) originating from a mission birthed out of China AG in 1948. The other is the Assemblies of God of Korea Yoido General Council, which planted the Taiwan Full Gospel Church. The AG work in Vietnam was officially recognized by its government in 2009 even though its first general council had been decades prior, in 1989, and

17. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

its roots go back to missionary Don Warren and his family in the 1970s. In 2015, there were approximately 420 churches and 27,000 members.[18] In Indonesia, the first AG missionary was Kenneth Short, who arrived in Kalimantan in 1936. Its first general council was held in January 1951, and its growth can largely be attributed to its intensive focus on theological education. There were approximately 3,000 congregations and 300,000 members in 2015.[19]

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18. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
19. Johnson and Zurlo, *World Christian Database*, accessed January 2020. For more information, see Michael Bergunder, *The South Indian Pentecostal Movement in the Twentieth Century* (Grand Rapids: William B. Eerdmams Publishing Company, 2008); Ian G. Clark, *Pentecost at the Ends of the Earth: The History of the Assemblies of God in New Zealand* (Blenheim, NZ: Christian Road Ministries, 2007); Joshua (pseudonym), "Pentecostalism in Vietnam: A History of the Assemblies of God," *Asian Journal of Pentecostal Studies* 4, no. 2 (2001): 319; Vince Le, "The Pentecostal Movement in Vietnam," in *Global Renewal Christianity: Asia and Oceania Spirit-Empowered Movements* edited by Amos Yong and Vinson Synan (Lake Mary, FL: Charisma House, 2015); Trinidad E. Seleky. "The Organization of the Philippines Assemblies of God and the Role of Early Missionaries," *Asian Journal of Pentecostal Studies* 8, no. 2 (2005): 271–272; Ekaputra Tupamahu, "American Missionaries and Pentecostal Theological Education in Indonesia," in *Global Renewal Christianity: Asia and Oceania Spirit-Empowered Movements* edited by Amos Yong and Vinson Synan (Lake Mary, FL: Charisma House, 2015); James E. Worsfold, *A History of the Charismatic Movements in New Zealand* (England: Puritan Press, 1974).

Worship at an Assemblies of God, Samoa (2008).

### *Australian Christian Churches*

The Australian Christian Churches (ACC) is the Australian arm of the World Assemblies of God Fellowship, incorporated in 1937 as the Assemblies of God in Australia by the merger of Assemblies of God Queensland and the Pentecostal Church of Australia. The former had been established in July 1929 by splitting from the Apostolic Faith Mission (AFM) of Australasia (itself named after the Azusa Street AFM, but not institutionally affiliated), and the latter in 1925, through the evangelization efforts of A.C. Valdez and Charles Greenwood during the Sunshine Revival in Melbourne.

It was not until the 1948 formation of its *Alphacrucis*, the ACC's official training college for ministers, that the ACC experienced dramatic growth. Between 1951 and 1969, the number of congregations doubled from 50 to approximately 100, and the number of affiliates grew from 1,250 in 1945 to 12,000 in 1970. Over the next 20 years, under increasing influence of the Charismatic movement and Andrew Evans' tenure as denominational president, the ACC grew to 160,000 members by 2000. Through the close of the 20th and

into the 21st century, the ACC continued to expand and saw the creation of multiple megachurches that have exerted a global impact on Pentecostalism. As of 2015, the ACC claimed over 1,000 churches and 315,000 affiliated.

The ACC is led by a national executive board composed of three officers and six members. Members are elected biennially at the National Conference by voting members of the denomination (all its ordained ministers) and officers likewise, with the difference that they serve four-year terms. A state conference and executive manage the affairs of congregations in their corresponding region — excepting ordination or matters considered to be of national concern — and with the board exercising discretionary control to intervene when considered necessary. This leadership structure is a relatively recent departure from its historical structure, which would be better characterized as a democratic, congregationally organized national fellowship more typical of Pentecostalism. Indeed, decentralization and the increasing emphasis on pastoral leadership of congregations were significant factors in the growth of the ACC over the course of the late 20th century. However, the emergence of megachurches and their prominent role (all the board members are current or formerly in leadership at one such church) has led to an increasingly centralized control of capital, mission, and strategy via the board. This is exemplified in the voting structure of the National Conference, where each congregation is entitled to send one representative for every 250 adults (thereby giving greater weight to those congregations with greater attendance) as well as holding exclusive control of the board over the National Conference agenda.

Various national ministries are coordinated through the board and state executives throughout Australia, as well as an international

missions and relief organization: ACCI Missions and Relief. While the ACC has largely remained in-step doctrinally with its AG roots, it has undergone the by now widespread de-emphasis on the speaking of tongues as the initial evidence of the baptism of the Holy Spirit, dispensationalist and imminent eschatology, and lifestyle of simplicity. A counter-emphasis, also resulting from the changing demographic impact of the board, is the espousement of "a theology of flourishing," which some have equated to an altered form of the prosperity gospel.

Given the continued fulfillment of projections made in 2001 concerning the overall decline in Christian identification in Australia from approximately 68%, to 61% in 2011, the ACC has reported a remarkable countertrend in its own growth from approximately 180,000 constituents in 2005 to 315,000 in 2015.[20] The National Church Life Survey in Australia indicated a large portion of this growth is likely linked to absorption of Christians from other denominations.[21]

### *Hillsong Church (Australia)*

A Pentecostal megachurch in Sydney, Hillsong was founded in 1983 by Brian Houston, the son of Frank Houston, as part of the Assemblies of God Australia (now called Australian Christian Churches).[22] In 2001 Brian Houston merged his church, Hills

20. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
21. For more, see Shane Clifton, *Pentecostal Churches in Transition: Analyzing the Developing Ecclesiology of the Assemblies of God in Australia* (Leiden: Brill, 2009).
22. Tanya Levin, People in Glass Houses: An insider's story of a life in and out of

Christian Life Centre in Baulkham Hills, with his father's church, Sydney Christian Life Centre, upon his father's retirement to found Hillsong Church in Brisbane. In 1997, Brian Houston was appointed the General Superintendent of the AG, changing the name of the office to President.[23]

Brian Houston and Hillsong Church have been at the forefront of the centralization and remaking of the AG Australia into the Australian Christian Churches (still in affiliation with the World AG Fellowship) and a remaking of Pentecostalism. They have de-emphasized the premillennial eschatology of the AG, while promoting a modified form of the prosperity gospel that is geared toward an aspirational and individualistic ethos, with a faith that can be rewarded by material gain.[24] It is noteworthy that Hillsong has moved toward significant social and political involvement in Australia, with welfare ministries and the Prime Minister opening the 2019 Hillsong conference in prayer. Hillsong has also become involved in ecumenical causes such as the Joint Declaration of Religious Leaders Against Modern Slavery. Hillsong's influence has penetrated the Pentecostal

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Hillsong (Melbourne: Schwartz, 2015), 25, ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1887593

23. Jessilyn Lancaster, "Year in Review: Hillsong Splits From Assemblies of God in Australia to Become Its Own Denomination," Charisma News, September 2018, https://www.charismanews.com/world/73259-hillsong-splits-from-assemblies-of-god-in-australia-to-become-its-own-denomination
24. Elizabeth Miller, "Hillsong: Australia's Megachurch," in *Handbook of Global Christianity: Movements, Institutions, and Allegiance,"* edited by Stephen J. Hunt (Leiden: Brill, 2016), 303.

world at large via its worship album sales; "Music and Resources" represented 13% of the church's $110 million revenue in 2017.[25]

As Clifton has noted, this expansion is part-and-parcel of Hillsong's leadership model, sometimes called the "Apostolic Revolution," which is more centralized and less congregational than the historical AG. This shift to a leadership dominated by a few individuals has not gone without criticism from other AG affiliates, who cite significant disagreement over a doctrinal basis for such leadership. Nonetheless, this centralization has propelled a cyclical growth whereby the weekly ingestion of six-figure giving from members is quickly churned into ministry activities and global church plants that thereby become avenues for additional resources.

Since Hillsong Church has no formal membership, its remarkable growth has been enigmatic with respect to documentation and its appearance on the Australian landscape was behind the scenes as the general religious affiliation of Australia continued to decline as a whole. Its beginnings with the elder Houston were certainly humble, yet within a few years they numbered in the thousands, with Brian Houston's church following a similar trajectory. Its international presence includes a church established in Paris in 2005, Moscow, and Cape Town in 2008, New York City in 2010, Germany in 2011, Spain in 2013, and Buenos Aires in 2015, all of which fall under Brian

25. Hillsong Australia, "The Hillsong Australia Story: 2017 Annual Report," accessed May 2020, https://d9nqqwcssctr8.cloudfront.net/wp-content/uploads/2018/07/02064537/Hillsong_Church_Annual_Report_2017-66-FINAL-Updated-3-Hires.pdf

Houston's executive leadership. In 2015, the church claimed 35,675 total attendees across its 26 locations in Australia.

Hillsong Conference in the Acer Arena, Olympic Park, Sydney Australia (2009)

### *Congregazioni Cristiane Pentecostali (Italy)*

The *Congregazioni Cristiane Pentecostali* (CCP) emerged from a minority of churches that, though present at the 1947 conference where the Assemblies of God in Italy was founded, retained an independent, congregational structure. While for most of the 20th century they rejected the formation of a state-recognized church entity, they did choose to form a state-recognized association that was recognized in 2005. This formalization seems to have been prompted both by the success of other Pentecostal groups of Congregationalist polity, particularly Giacomo Loggia, national coordinator of *La Chiesa Cristiana Pentecostale Italiana*. The CCP had approximately 59 congregations and 17,800 affiliated in 2015.[26]

26. For more, see Pier Luigi Zoccatelli, "Forme del Pluralismo Religioso Nella Sicilia Centrale," in *La fatica della complessità. Pluralismo religioso nella*

### *Bethel Church in Indonesia (Gereja Bethel Indonesia)*

The largest Pentecostal church in Indonesia is *Gereja* Bethel Indonesia (GBI, or Bethel Church in Indonesia), with a membership that exceeded 4.1 million in 2015.[27] Founded by Ho Lukas Senduk in 1970, GBI emerged from a merger between the Senduk-led *Gereja Bethel Injil Sepenuh* (GBIS, or Full Gospel Bethel Church) and the Church of God (Cleveland). GBIS had fractured from the larger *Gereja Pentekosta di Indonesia* (GPdI), which was originally established by missionaries (the Groesbecks and Van Klaverans) from Seattle, Washington. Bethel Temple was the first Pentecostal church in Seattle and the largest independent Pentecostal church in the United States Pacific Northwest.[28] The merger was not without controversy: Senduk faced criticism for his alliance with the Church of God (Cleveland), with some concerns that it would reassert foreign leadership, especially for a church that had incorporated its own indigenous leaders. Three different megachurches were established after a series of schisms: Mawar Sharon Church, Bethany Church of God, and Tiberias

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*Sicilia Centrale*, edited by Massimo Introvigne and Pierluigi Zoccatelli (Caltanissetta: CESNUR Sicilia, 2008); Marco Ventura, "Credenti e religioni nell'ordinamento italiano. Diritti. Obblighi. Opportunità," in *Religioni, Dialogo, Integrazione*, edited by Dipartimento per le libertà civili e l'immigrazione (Roma: Com Nuovi Tempi, 2013).

27. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
28. David A. Reed, "From Bethel Temple, Seattle to Bethel Church, Indonesia: The Missionary Legacy of an Independent Church," in *Global Pentecostal Movements: Migration, Mission, and Public Religion*, edited by Michael Wilkinson (Leiden: Brill, 2012), 93–115.

Church. Each has a strong presence in Indonesia and are all found abroad as well.

The growth of the GBI is representative of the popularity of Pentecostalism in Indonesia. Historically, the growth of the church at-large dovetailed with the general rapid growth in Indonesia following its independence immediately after World War II. In addition, with the departure of missionaries during the war, many indigenous leaders had assumed vacant leadership positions within the church. Pentecostalism demonstrates a flexibility with indigenous cultures; its array of expressions, its emphasis on spiritual experience, and its incorporation of the supernatural are just some elements of how it has provided Indonesians a relevant and attractive mode of religion in their rapidly modernizing contexts.

Native elements within Indonesian culture have also contributed to Pentecostalism's growth: Anthropologist O.L. Wolters points to a Hindu *bhakti* devotion, for example, which promotes an egalitarian spiritual power that can be taught and achieved. However, GBI generally adheres to a fundamentalist theology marked by Pentecostal and Charismatic practices that often complement the prosperity gospel and its goal of material blessings. The demographic of the church draws from urban settings and typically skews toward young adults. The church is mostly composed of Chinese Indonesians, which is reflective of its history as a haven for ethnic Chinese Indonesians who fled to the church for the egalitarian nature of its Pentecostalism and to identify with a global citizenship as the Church of God.[29]

29. Chaung-Yau Hoon, "Pentecostal Megachurches in Jakarta: Class, Local, and Global Dynamics," in *Pentecostal Megachurches in Southeast Asia:*

### *Church of God of Prophecy (United States)*

The history of the Church of God of Prophecy (CGP) dovetails with that of the Church of God (Cleveland). Over the years the relationship between the two groups have witnessed tension; however, today there exists a growing collaboration. The CGP identifies with the *modus operandi* of early Pentecostals, sharing an "intensity of faith, sincerity, devoutness, commitment, praxis, and humility."[30] In 1923, the CGP first developed its own identity under the leadership of A.J. Tomlinson, a Pentecostal preacher who led the church as general overseer. The church ventured into formal missionary efforts in 1938, with an ethnically diverse staff of field secretaries headed by a general secretary. In 1944, A.J. Tomlinson's son, Milton, succeeded his father as leader of the church. In 1952, the church adopted the name, Church of God of Prophecy.

The CGP is noted for its emphasis on worship experience and revivals. The church adopts the Pentecostal doctrine of a Spirit baptism with spoken tongues as the initial evidence. In terms of ecclesiology, the church posits a history of Christ founding the church on Mount Hattin (interpreting Mark 3:13ff), which had been interrupted before being revived in 1903. Despite such an exclusive epistemology, the church is known for its racially mixed congregations

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*Negotiating Class, Consumption and the Nation*, edited by Terence Chong (Singapore: ISEAS, 2018), 25.

30. H.D. Hunter, "Church of God of Prophecy," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 539–542.

and for its historical stance against Jim Crow laws in their worship services and opposition to the Ku Klux Klan. The unique pedigree to which it subscribes has also led to the church retaining a Pentecostal identity; its refusal to join certain ecumenical bodies has kept it from being influenced by other Evangelical and Charismatic trends over time.

Given this history, the CGP still preserves a conservative posture toward culture, including abstinence from alcohol, tobacco, and such ornamentation that leads to "idolatrous, occult, or lustful practices."[31] The CGP has also recently struggled with its stance toward remarried divorcees, trying to remain faithful to a more fundamentalist reading of scripture while trying to attract new members in a modern society. Following a general assembly addressing the doctrine, the CGP has since softened its stance only in occasions where such persons were divorced and remarried "for any reason prior to their personal salvation and have demonstrated a willingness to seek restitution (forgiveness from the offended spouse) and restoration where possible"; due to a spouse's "habitual adulterous behavior" with efforts to reconcile no longer possible; and if such divorce occurred "because of spousal or child abuse, such as incestuous behavior that seriously endangers the life and health of the spouse or family and violates the sanctity of holy matrimony."[32] The CGP does not ordain women, but the church has "one of the highest percentages of female ministers who serve as pastors

31. Hunter, "Church of God of Prophecy," 541.
32. The Church of God of Prophecy. "Marriage, Divorce, and Remarriage," https://cogop.org/about/doctrine/, accessed November 25, 2019.

and state, national, and international leaders,"[33] with women having authority to administer ordinances. It is a worldwide movement with more than 1.5 million members and operates in all 50 states. However, there are now more members of the COGOP in South Africa (140,000) than in the United States (108,000).[34]

### *Apostolic Pentecostals*

The Apostolic Church International traces its origins to Penygroes, South Wales, in 1915.[35] The founder of the church was Daniel Powell Williams, who later became the first president of the Apostolic Church Council. The church was founded on the belief that apostles, prophets, evangelists, and pastors should work together with the nine gifts of the Holy Spirit specified in 1 Corinthians 12:1–11. The UK church began to interact with existing Apostolic churches in Ghana in 1935 when Christian converts in Asamankese sought guidance from the main Apostolic Church (AC) and pastor George Perfect arrived to expand the church. The community later divided over differences in beliefs regarding medication and divine healing, with those who sided with the doctrine of divine healing breaking away in 1938 to form the Christ Apostolic Church. Other factions from the original Apostolic Church doctrine include the Divine Healers Church, the Apostolic Reformed Church, the New Covenant Apostolic Church,

33. Hunter, "Church of God of Prophecy," 541.
34. Johnson and Zurlo, *World Christian Encyclopedia*, 736, 852.
35. See W.K. Kay, "Apostolic Church," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 322–323.

and the Church of Pentecost. Apostolics are now found worldwide in more than 30 denominations, with an emphasis on an intricate hierarchy of living apostles, prophets, and other charismatic officials. The vast majority of these churches are now in Africa. There are now approximately 1,800 AC churches in Ghana alone, and the church is also established in Togo, Benin, Burkina Faso, Ivory Coast, and the United States.[36] The church currently strives to provide education, health, and relief services to surrounding communities.

### *Church of Pentecost (Ghana)*

The origins of the Church of Pentecost (COP), is attributed to Peter N. Anim, who — though raised Presbyterian — embraced teachings of divine healing after he was healed from a chronic stomach disorder. He engaged in evangelistic ministries in Asamankese where revival broke out, complete with speaking in tongues. He became affiliated with the Apostolic Church in Nigeria and called for missionaries to come to Ghana. Irish missionaries James and Sophia McKeown arrived in the Gold Coast in 1937. McKeown had become a Pentecostal in 1919 via the Elim Foursquare Gospel Alliance.[37] He visited a European hospital after contracting malaria, which caused a division in the young church. McKeown became the head of the Apostolic Church of Gold Coast and Anim of the Christ Apostolic Church International.

Today, the Church of Pentecost places a heavy emphasis on planting indigenous churches, caring for Ghanaians abroad, and vibrant

36. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
37. J. Kwabena Asamoah-Gyadu, "Pentecostalism in Africa and the Changing Face of Christian Mission," *Mission Studies* 19, no. 1/2 (2002): 14–38.

missionary outreach around the world.[38] The church recognizes the baptism of the Holy Spirit for all believers, complete with tongues as initial evidence, as well as healing (but not in opposition to medical practices). The Church of Pentecost has established healing camps around the country that intervene for good health, employment, children, and success in business, school, and other ventures.[39] Similar to the rest of sub-Saharan Africa, most Christian growth in Ghana has been both indigenous and Pentecostal in nature.[40] Pentecostal and Charismatic churches are now the most prominent kind of Christianity in Ghana and have a deep missional focus.[41] The COP exists to "bring all people everywhere to the saving knowledge of our Lord Jesus Christ through the proclamation of the gospel and the planting of churches."[42]

### *Open Bible Standard Churches*

Open Bible Standard Churches is an association of Pentecostal churches with headquarters in Des Moines, Iowa, USA. There are more than 186,000 Open Bible members worldwide, and the movement traces its origins to two small Pentecostal groups from the

38. Cephas N. Omenyo, "Trans-national Protestant Missions: The Ghanaian Story," *Swedish Missiological Themes* 101, no. 1 (2013).
39. Kwabena Asamoah-Gyadu, "Review," in *Journal of Religion in Africa*, 33, no. 4 (2003), 433-435.
40. Asamoah-Gyadu, "Pentecostalism in Africa."
41. E. Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: Center for Pentecostal and Charismatic Studies, 2001).
42. Omenyo, "Trans-national Protestant Missions."

Azusa Street Revival that merged in 1935. Both groups both resisted authoritarian leadership and denominational ownership of church property. The Open Bible Evangelical Association began in 1932 when 32 ministers, led by John R. Richey, left the International Church of the Foursquare Gospel. This separation came from the reluctance of the ministers to give ownership of local church property to the Foursquare Church denominational leadership.

### *The Original Gospel Movement (Makuya/Tabernacle-Japan)*

Founded in 1948 in Japan by Ikuro Teshima, the *Makuya* movement focuses on grasping the inner truth of biblical religion and extols this existential love by embodying it and living accordingly. "*Makuya*" is the Japanese equivalent for the Hebrew word *mishkan*, which refers to the Holy Tabernacle; *Makuyas* seek to return to the Hebrew roots of Christianity. They are concerned both with individual salvation and the spiritual restoration of each nation and social group. Today, the *Makuya* movement has roughly 100 branches around the world, including in Japan, Israel, USA, Canada, Denmark, France, the United Kingdom, Spain, Mexico, Brazil, Paraguay, China, Taiwan, South Korea, and Indonesia.

### *International Pentecostal Holiness Church*

Founded in 1911 in North Carolina, the International Pentecostal Holiness Church originated from a merger between the Pentecostal Holiness Church and the Fire-Baptized Holiness Association. In 2000, they reported over 1.7 million members and over 10,000 congregations worldwide. The group is heavily influenced by two American revival movements: the Holiness movement and the Pentecostal revival. The

church's theological roots derive from John Wesley's teachings on sanctification.

## Oneness Pentecostals

Oneness Pentecostalism emerged after 1914 from the Assemblies of God by individuals who challenged traditional Trinitarian doctrine and baptismal practice. They advocated for a modalistic view of God, a "Jesus-only" doctrine and rebaptism in the name of the Lord Jesus Christ.[43] The Oneness movement traces to a Pentecostal camp meeting in *Arroyo Seco*, outside of Los Angeles in April 1913. Canadian evangelist R.E. McAlister preached a sermon and proposed the reason Jesus's apostles baptized in the name of the Lord Jesus Christ instead of the triune name commanded by Jesus (Matt 28:19) was that they understood "Lord-Jesus-Christ" to be the Christological equivalent of "Father-Son-Holy Spirit."[44]

Oneness theology offers an alternative to the Trinitarian doctrine of God on three principles. First, the oneness of God is understood and preserved in God's transcendence with God's "threeness" only expressed by virtue of revelation. Second, the "personhood" of God refers to God's immanent and incarnate presence in Jesus. It must be noted that Oneness Pentecostals prefer the term "manifestations" to distinguish the threefold divine reality, as opposed to "person," which

43. This section is drawn from the detailed history and description found in D.A. Reed, "Oneness Pentecostalism," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 936–944.
44. Reed, "Oneness Pentecostalism," 937.

to them denotes a corporal (human) being. This leads to the third principle, that the Trinity is expressed as three "manifestations" of the one Spirit in the person of Jesus, where all three manifestations are simultaneously preserved, not revealed over time.[45]

McAlister's sermon left a deep imprint on Frank J. Ewart, an Australian Baptist minister who had become a Pentecostal in Canada. Ewart worked at the Seventh Street Mission in Los Angeles with William Durham in 1911. In 1914, Ewart and Glenn A. Cook erected a tent with a baptismal tank outside of Los Angeles and baptized each other. Ewart's theological perspective was a modalistic view of God with a name-only theology of Jesus. The new doctrine spread rapidly through evangelistic tours and Ewart's new publication, *Meat in Due Season*. Garfield T. Haywood, an influential black preacher, was baptized with 465 members of his thriving congregation in Indianapolis. Haywood's conversion was strategic because of his national popularity as an evangelist and preacher. His influence eventually resulted in large numbers of black Pentecostals becoming Oneness.

However, E.N. Bell, a prominent Assemblies of God leader and member of the executive presbytery, opposed the "New Issue," as the Oneness doctrine came to be called, and campaigned heavily against it. For Bell, the issue was not so much as accepting the "Name of Jesus" as a valid alternative for baptism than it was the enforcement of rebaptism for those baptized in the Trinitarian formula. The next Assemblies of God council produced a 17-point "Statement of Fundamental Truths" that included a strongly worded section

45. Reed, "Oneness Pentecostalism," 941.

affirming the historic doctrine of the Trinity. With the adoption of the statement, 156 of the total 585 Assemblies of God ministers and their many congregations were instantly barred from membership. In response, Howard Goss, H.G. Rogers, and D.C.O. Opperman called for an organizational meeting on December 28, 1916, in Eureka Springs, Arkansas. Six days later the General Assembly of Apostolic Assemblies (GAAA) was formed, with a membership of 154 ministers, missionaries, elders, deacons, and evangelists. GAAA was short-lived, however, because most ministers needed a legally authorized organization to issue ministerial credentials. Consequently, the leaders initiated a merger with a small Pentecostal organization that already had an active legal charter, the Pentecostal Assemblies of the World (PAW).

Meanwhile, Oneness pastor Garfield T. Haywood was building a movement among blacks in the North, as the PAW headquarters was moved to Indianapolis. Given racial segregation laws in the South, conventions were held in the North to accommodate the growing black contingent; however, financial considerations due to the relocation prevented many white southerners from attending. In 1924, a group of white Oneness Pentecostals at the General Conference proposed the formation of two racially separate administrations under one umbrella organization. Black Pentecostals rejected this proposal, which resulted in the majority of white groups to withdraw from the PAW, cutting its rolls by over 50%. In the following years, the white contingent split into three groups: The Pentecostal Ministerial Alliance (PMA), Emmanuel's Church in Jesus Christ (ECJC), and the Apostolic Church of Jesus Christ (ACJC). ECJC and ACJC merged in 1927, and PMA changed its name to Pentecostal Church, Incorporated (PCI) in 1932.

In 1931, PAW and the ACJC merged to form the Pentecostal Assemblies of Jesus Christ (PAJC). But soon, PAJC was fraught with racial tension, and most black ministers rejoined PAW. Again in 1941, L.R. Ooten led nearly 1,000 ministers out of the PAJC to form the Apostolic Ministerial Alliance. PAJC and PCI finally negotiated a merger in 1945 to form the largest Oneness organization — the United Pentecostal Church Incorporated (UPCI) — creating a network of nearly 1,800 ministers and over 900 congregations. Two customs that distinguish the UPCI from many other groups are the injunction for women not to cut their hair (1 Cor. 11) and the disapproval of members owning a television in their homes. PAW continues to be predominantly black with an intentional policy of racial integration and a commitment to episcopal polity. Most black Oneness groups trace their origin directly or indirectly to PAW, and Haywood's doctrinal teachings still guide the movement.[46]

In 1971, the Apostolic World Christian Fellowship (AWCF) was formed as a vehicle for demonstrating unity, assessing numerical strength, and coordinating evangelistic efforts among Oneness groups. It currently represents over 150 Oneness organizations worldwide with an estimated membership of 8.1 million. The Oneness stream of Pentecostalism has experienced remarkable growth since the 1960s. The UPCI now claims a global membership of nearly three million, and the worldwide Oneness movement is estimated to have nearly 19 million followers.

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46. Cephas N. Omenyo, "Trans-national Protestant Missions: The Ghanaian Story," *Swedish Missiological Themes* 101, no. 1 (2013).

### *United Pentecostal Church of North East India*

The United Pentecostal Church of North East India (UPCNEI) is a Oneness Pentecostal denomination that split from the UPC of India. The UPCNEI was started by the work of Elis Scism and his son Henry Scism in the 1940s and was part of the UPC work that was formally established in 1950. When the elder Scism left in 1965, the group divided into India and North East India branches and handed them over to indigenous leadership in 1972.

Its earliest growth coincided with the last of several Mizo revivals held over a decade, and in 1935 that created significant strife between the older mainline denominations. While this strife was partly due to the fact that the UPC benefited from the loss of members from other denominations, it undoubtedly was rooted in the nature of the revival, where dancing, singing, speaking in tongues, and other manifestations began to show. Thus, the UPCNEI established an early presence in the Mizoram region where, by 1974, 11% of all Christians were members of the UPCNEI. This fact ties the UNPC closely to what Lalsangkima Pachuau called the Mizos' altered "self-understanding,"[47] an understanding that gave them a footing to develop an educated and politically active counter to the British raj before independence.

The early growth of the UPC has not tracked with some of the other Pentecostal denominations since 1970. In 1970 the UPCNEI had approximately 100,000 affiliated members and only 117,000 by 2015. The denomination has extended its presence extends to all the

47. Lalsangkima Pachuau, *Ethnic Identity and Christianity: A Socio-Historical and Missiological Study of Christianity in Northeast India with Special Reference to Mizoram* (Frankfurt: Peter Lang, 2002).

states of northeast India, and its highly indigenous forms in Mizoram stand as important examples of Pentecostal acculturation.[48]

### *United Pentecostal Church International (United States)*

The United Pentecostal Church International (UPCI) was formed in 1945 by the merger of two Oneness Pentecostal organizations: the Pentecostal Church, Inc., (PCI) and the Pentecostal Assemblies of Jesus Christ (PAJC). The UPCI continues the legacy of the Oneness movement, originated in 1914 by R.E. McAlister and Frank J. Ewart. While demurring over the "second work" doctrine of a separate work of the grace for full sanctification, the organization holds to the traditional Oneness doctrine along with maintaining traditional Holiness-Pentecostal norms such as full-immersion water baptism and

48. See Michael Bergunder, *The South Indian Pentecostal Movement in the Twentieth Century* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008); Frederick S. Downs, *Christianity in North East India: Historical Perspectives* (Delhi: Indian Society for Promoting Christian Knowledge, 1983); Frederick S. Downs, "Christianity as a Tribal Response to Change in Northeast India", in *Practical Anthropology* 8, no. 4 (1961): 407–416; C.L. Hminga, *The Life and Witness of the Churches in Mizoram* (Serkawn: Literature Committee, Baptist Church of Mizoram, 1987); John C.B. Webster, *Historiography of Christianity in India* (New Delhi: Oxford University Press, 2013); Allan Anderson and Edmond Tang, *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Eugene, OR: Wipf & Stock, 2011); Roger E. Hedlund, ed., *Christianity is Indian: The Emergence of an Indigenous Community* (Dehli: Indian Society for Promoting Christian Knowledge, 2004).

speaking in tongues as initial evidence of Spirit baptism.[49] The UPCI rejects traditional Trinitarian doctrine that God the Father sent God the Son to earth to die for the sins of the world. They affirm, "The one true God, the Jehovah of the Old Testament, took upon Himself the form of man, and, as the son of man, was born of the Virgin Mary."[50] They also see Holiness as "almost interchangeable with pentecostal,"[51] describing a unique way of life with a specific system of values that include moral disdain for secular entertainment, liquor, and tobacco.[52]

In its union with the PAJC, it also demonstrates a push against the division-by-segregation that has marked the Pentecostal movement in its past, an ironic trend given the movement's democratic origins from the Azusa Street Revival, which was ignited by the Holy Spirit and led through a black preacher, William J. Seymour. Since 1974, the United Pentecostal Church International has intentionally reached out to black communities through its Building the Bridge ministry. The UPCIs current leadership is majority white and is one of the largest of the predominantly white Oneness Pentecostal churches.[53]

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49. Holly Phillips, "Glossolalia in the United Pentecostal Church International: Language as a Relationship," *Council of Societies for the Study of Religion* 37, no. 3, 2008.
50. Phillips, "Glossolalia in the United Pentecostal Church."
51. Marian Dearman, "Christ and Conformity: A Study of Pentecostal Values," *Journal for the Scientific Study of Religion* 13, no. 4 (1973): 437–453.
52. Phillips, "Glossolalia in the United Pentecostal Church."
53. http://www.thearda.com/Denoms/D_1016.asp

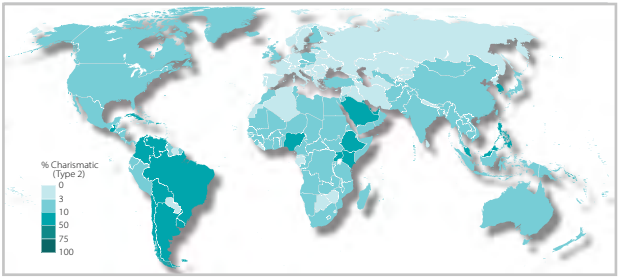
# Charismatics (Type 2)

## Protestants

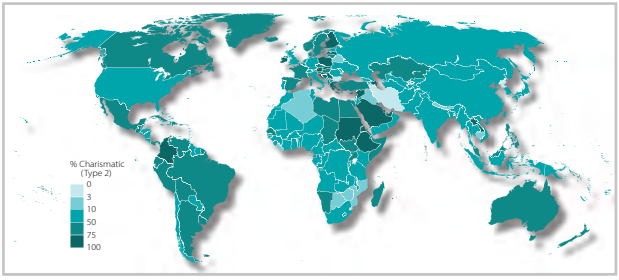
Denominational Pentecostalism (Type 1) is firmly rooted in the Protestant tradition, although virtually all Pentecostal denominations have spun off independent groups, such as Independent Apostolic Pentecostals, that have similar characteristics. In addition, all of the non-Pentecostal, mainline Protestant groups — such as Presbyterians, Lutherans, Baptists, and Methodists — have experienced Charismatic renewal, either in positive ways with organized renewal agencies supporting growth or in negative ways with controversy, expulsions, and schisms. Some denominations have experienced both, either simultaneously or in chronological order. In the past, estimates for the size of the renewal in the mainline denominations have depended on informal surveys from supporting agencies such as Lutheran Renewal Services and the Presbyterian Charismatic Communion.

Charismatics are defined as Christians affiliated to non-Pentecostal denominations (Protestant, Catholic, Orthodox) who exhibit many Pentecostal-like characteristics — healing, robust worship, prayer — in what has been termed the "Charismatic Movement." The Charismatic movement's roots go back to early Pentecostalism, but its rapid expansion has been mainly since 1960, later called the "Charismatic Renewal." Charismatics usually describe themselves as having been "renewed in the Spirit" and as experiencing the Spirit's supernatural and miraculous and energizing power. They remain within their non-Pentecostal denominations and even organize additional renewal groups within their older mainline denominations instead of leaving to join Pentecostal denominations. They demonstrate any or all of

the *charismata pneumatika* (gifts of the Spirit), including signs and wonders, but *glossolalia* is optional.




Charismatics (Type 2) as Percentage of Christians, 2020




Charismatics (Type 2) as Percentage of Spirit-Empowered Christians, 2020

Charismatics (Type 2) recognize the existence of Pentecostal individuals within the Anglican, Catholic, Orthodox, and Protestant traditions. These are designated "Charismatic" and evaluated by country as Catholic Charismatics, Anglican Charismatics, and so on, designating renewal within an existing tradition. For example, the beginning of the Charismatic movement in Anglican churches is described by Episcopal priest Dennis Bennett in *Nine O'clock in the*

*Morning*.[54] Traditions are assessed to determine what percentage of adherents identifies themselves as Charismatics, ranging from 0–99%. Self-identification percentages for Charismatics are calculated by contacting renewal agencies working within denominations.[55]

Countries with the largest numbers of Charismatics include Brazil, the Philippines, and the United States (table 6). Guatemala is the country with the highest percentage of Charismatics in the total population, while Mauritius has the highest percentage in the Christian population. Charismatics typically grow by recruiting new members from within their existing mainline denominations. Catholics in some countries, such as the United States, have stagnant or declining numbers of Charismatics while others continue to grow rapidly, as in Brazil and the Philippines).

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54. Dennis J. Bennett, *Nine O'Clock in the Morning* (Alachua, FL: Bridge-Logos, 1970).
55. For example, the Vatican-based agency Charismatic Catholic Renewal recently sent questionnaires to National Service offices for Catholic Charismatics in every country of the world. The results of a previous set of questionnaires was published in International Catholic Charismatic Renewal Service, David B. Barrett and Todd M. Johnson, eds., *"Then Peter Stood Up . . .": Collections of the Popes' Addresses to the CCR from its Origin to the Year 2000* (Vatican: International Catholic Charismatic Renewal Service, 2000). Each self-identification estimate is sourced in documentation at the CSGC. While many Charismatics speak in tongues, the emphasis is on all of the gifts of the Spirit, including prophecy and word of knowledge.

**Table 6. Charismatics (Type 2) in 2020**

| ***Highest population 2020*** | | ***Highest percentage of country*** | | ***Highest percentage of Christians*** | |
|---|---|---|---|---|---|
| *Country* | *Adherents* | *Country* | *% of country* | *Country* | *% of Christians* |
| Brazil | 61,894,000 | Guatemala | 35.0 | Mauritius | 41.4 |
| Philippines | 26,732,000 | Puerto Rico | 31.7 | Guatemala | 36.0 |
| USA | 23,982,000 | Brazil | 28.9 | Puerto Rico | 33.2 |
| Nigeria | 16,573,000 | Colombia | 26.3 | Brazil | 31.9 |
| Colombia | 13,229,000 | Philippines | 24.4 | Colombia | 27.7 |
| Mexico | 11,852,000 | Anguilla | 17.6 | Philippines | 26.8 |
| Ethiopia | 10,815,000 | Uganda | 15.2 | Qatar | 24.6 |
| China | 7,491,000 | Chile | 14.8 | Saudi Arabia | 24.5 |
| Uganda | 7,166,000 | Mauritius | 13.4 | UAE | 23.4 |
| Kenya | 6,668,000 | Argentina | 13.0 | Kuwait | 19.8 |

Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019)

In the early 20th century, there were numerous isolated "pentecostal" Anglican clergy and groups in several countries leading up to U.S. Episcopalian Agnes Sanford's healing ministry from 1953,[56] Dennis Bennett's well-documented experience of speaking in tongues in 1959,[57] and the formation of the Blessed Trinity Society in 1961.

56. See Agnes Mary White Sanford, *The Healing Light* (New York: Ballantine Books, 1983).
57. Bennett, *Nine O'clock*.

Fountain Trust, founded by Church of England clergyman M.C. Harper in 1964,[58] was present in 18 countries by 1978, expanding to 95 countries by 1987. Fountain Trust had 850,000 active adherents in the United Kingdom served by Anglican Renewal Ministries (ARM); 520,000 (18% of all Episcopalians) in the USA served by Episcopal Renewal Ministries; and branches of ARM in other countries as well. More recently, however, the center of gravity of the Anglican Renewal movement has shifted to the Global South, in particular, sub-Saharan Africa. Much of this expansion is being tracked by a uniquely structured international Charismatic ministry body begun in 1979 — called Sharing of Ministries Abroad (SOMA) — which now covers most Anglican provinces worldwide.

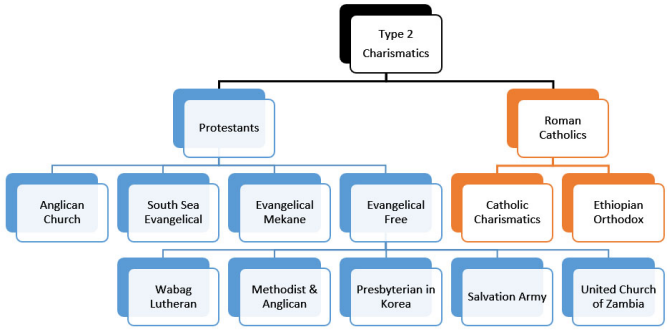


Figure 2. Protestant and Roman Catholic Charismatics (Type 2)

58. See Michael Harper, *As at the Beginning* (London: Hodder & Stoughton Ltd., 1974), and Michael Harper, *Charismatic Crisis: The Charismatic Renewal — Past, Present, and Future* (London: Hodder & Stoughton Ltd., 1980).

### *Anglican Church of Papua New Guinea*

Shortly after Papua New Guinea secured its independence from Australia in 1975, the Anglican Church of Papua New Guinea became an autonomous province of the Anglican Communion. Early Anglican missionary activity in the area was interrupted by World War II, with many priests and laypeople killed by bombings and the Japanese invasion.[59] However, despite the war, Christianity in Papua New Guinea has grown exponentially during the 20th century, with the percentage of Christians in the country rising from 4% in 1900 to 95% in 2000.[60] The Anglican Church in New Guinea has five dioceses: Aipo Rongo, Dogura, New Guinea Islands, Popondota, and Port Moresby. Religious practices in the church are sensitive to the rich multiculturalism of the islands, with some magical practices accepted alongside local music, arts, and traditional religious practices. Local religious beliefs stem from a rich history of belief in ghosts and spirits. This accommodation to traditional rituals is also shared by Catholics in the region, while Protestants generally rejected anything related to traditional worship.[61] Despite a strong matriarchal culture, there are no women serving as priests in Papua New Guinea.

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59. J. Barney Hawkins, "The Anglican Church of Papua New Guinea," in *The Wiley-Blackwell Companion to the Anglican Communion*, edited by Ian S. Markham, J. Barney Hawkins, Justyn Terry, Leslie Nuñez Steffensen (Hoboken: Wiley, 2013),
60. Todd M. Johnson and Gina A. Zurlo, *World Christian Encyclopedia,* 3rd ed. (Edinburgh: Edinburgh University Press, 2020), 626.
61. Johnson and Zurlo, *World Christian Encyclopedia*, 626.

### *South Sea Evangelical Church*

The birth of the South Sea Evangelical Church began with the plantation laborers "recruited" to work in Australia and New Zealand. While some of the laborers worked out of their own agency, some were forced to work on plantations on recruitment vessels. Of these laborers were some from the Solomon Islands who became Christians while working and then returned home to share their faith. Among these men were Peter Abuofa of North Malaita and Samson Jacko from Guadalcanal.[62]

Florence Young, an advocate for revivalism in the Solomon Islands, led meetings in which several laborers became Evangelical Christians. What began as a Sunday school class for kidnapped laborers became the Queensland Kanaka Mission (QKM) in 1886. Belief in the supernatural was endemic in Melanesia, with abundant rituals invoking spirits and ancestors; the arrival of Christianity supplanted previously held beliefs in power encounters with new ones. Thus, the gospel spread throughout the Solomon Islands with the help of these indigenous missionaries who returned home with a new faith.[63]

The QKM gave way to the South Sea Evangelical Mission (SSEM), which continued the push toward revivalism, and while such revivals encouraged adherents to reject traditional ways and accept Evangelical Christianity and the infilling of the Holy Spirit,[64] the early goal of the

62. Gideon Fangalea, "Spirituality: The South Sea Evangelical Church in the Solomon Islands," *Melanesian Journal of Theology* 26, no. 1 (2010): 5–36.
63. Fangalea, Gideon. "Spirituality: The South Sea Evangelical Church in the Solomon Islands." *Melanesian Journal of Theology 26 (1)*, 2010. 5-36.
64. John Barr, "Spiritistic Tendencies in Melanesia," *Point Series*, January 1, 1983.

SSEM was to have indigenous people of the Solomon Islands leading their own church. Such revival meetings focused on repentance and confessions of Christ as Savior, in emulation of what adherents envisioned as the practice of the Early Church. However, following the evacuations during World War II, European missionaries returned to a more hostile environment with protesters demanding *Ma'asina Ruru*, or "Marching Rule," which sought political independence and cultural integration. From this movement came the formation of an indigenous, anti-white body called the South Sea Evangelical Church. In 1970, the church saw widespread revivals during which attendees participated in ecstatic acts and worship. This led to the church claiming a new era in which the Holy Spirit takes precedence over traditional spirits and performs acts of healing and prophecy.[65]

### *Evangelical Church Mekane Yesus (Ethiopia)*

The first Evangelical missionary to Ethiopia was German Peter Heyling in 1634, who became influential in the court of King Fasilides to bring renewal to historic Christianity. Although he translated the Bible into Amharic, he was expelled from the country and died a martyr.[66] More missionaries from Europe arrived during the 18th and 19th centuries under Emperor Tewodros (1855–1868), who sought to reform both the Ethiopian Orthodox Church and the nation; however, in 1868, the endeavor ended with the Emperor's suicide following an armed

65. Barr, John. "Spiritistic Tendencies in Melanesia." *Point Series*. January 1, 1983.
66. Werner Raupp, "Heyling, Peter," *Dictionary of African Christian Biography*, https://dacb.org/stories/egypt/heyling-peter/, accessed January 25, 2020.

conflict with a British expedition. Despite several attempts by groups such as the Church Missionary Society (CMS) in the 19th century, Western missionaries did not encounter much success in the years thereafter. Indigenous evangelization thrived during World War II when Western missionaries were forced home and leadership transferred to locals, but when the missionaries returned, they were seen as obstacles to the goals of local evangelicals.[67] It was the reign of Haile Selassie, notably in 1944, that opened the door for Western missionaries, which included the American Lutheran Mission in the 1950s, followed by an influx of Protestant missionaries from various traditions seeking to help revitalize the Ethiopian Orthodox Church.[68] The Ethiopian Evangelical Church *Mekane Yesus* (EECMY), translated as "The Place of Jesus," was instituted as Ethiopia's national church on January 21, 1959. Despite its origins in Lutheran missions, *Mekane Yesus* takes great pride in its indigenous evangelical roots.

The church has experienced exponential growth, from 1% of all Christians in 1970 (177,000 members) to 13% in 2015 (nearly 8 million).[69] A significant reason for growth is the preaching of eternal life in Christ for a nation struggling with poverty, famine, and conflict. The church was heavily influenced by the Charismatic movement in the 1960s, which emphasized personal and corporate prayer and mid-

67. Gurmessa, *Evangelical Faith Movement in Ethiopia*, 231.

68. Fedaku Gurmessa, *Evangelical Faith Movement in Ethiopia: Origins and Establishment of the Ethiopian Evangelical Church Mekane Yesus*." Edited and translated by Eekiel Gebissa (Minneapolis: Lutheran University Press, 2009), 140

69. Johnson and Zurlo, *World Christian Database*, accessed November 2019.

week prayer meetings.[70] In 2012, the EECMY severed ties with the Evangelical Lutheran Church in America (ELCA) over the issue of same-sex marriage, the ordination of LGBTQ clergy, abortion, and the authority of scripture. However, on any given Sunday, there are likely more Ethiopian Lutherans worshipping at church than ELCA Lutherans.[71]

### *Evangelical Free Church of Finland*

The Free Church movement came to Finland from Sweden in the mid-19th century, first by Baptists and then Methodists and Congregationalists.[72] At the heart of the movement was personal religious belief, living a pious life, and social and humanitarian work borne from the Christian experience.[73] The Free Church of Finland is an independent Christian community that hearkens back to the first-century church. It dates its activities a few years later than the Baptists to Constantine Boije and Jakob Forsberg, who began free

70. Magnus Hagstrom, "Reasons for the Growth of the Ethiopian Evangelical Church Mekane Yesus (EECMY) in Western Wollega, Central Synod, 2004-2009. A Quantitative Study," *Swedish Missiological Themes* 98, no. 2 (2010), 166.
71. Russell E. Saltzman, "Ethiopian Evangelical Church Mekane Yesus Severs Ties With ELCA." *First Things*. https://www.firstthings.com/blogs/firstthoughts/2013/02/ethiopian-evangelical-church-mekane-yesus-severs-ties-with-elca, accessed January 25, 2020.
72. Johnson and Zurlo, *World Christian Encyclopedia*, 297.
73. Anna Haapalainen, "An Emerging Trend of Charismatic Religiosity in the Evangelical Lutheran Church of Finland," *Approaching Religion* 5, no. 1 (May 2015): 98–113.

religious meetings, in Swedish, in southern Finland (Sipoo) around 1873–1874.[74] A revival broke out in 1877, and the first church was built in Vehkakoski, near Sipoo. Revival came to the north in 1860 among the Swedish-speaking population and again in 1877, this time among youth. The Free Evangelical Mission gained traction through the ministry of Lord Radstock from England, who arrived in 1879 from the Plymouth Brethren. These evangelical Christians were deemed "enemies of faith" by state Lutherans, but the Swedish-speaking Free Church did not form a new denomination until 1921; the Finns followed in 1923. Membership of the Finnish-speaking Free Evangelical Church doubled between 1920 and 1930.[75] The Free Church Federation in Finland, founded in 1936, serves as the umbrella organization for six Swedish-speaking Evangelical Free Church groups in the Swedish-speaking parts of Finland.[76]

### *Wabag (Gutnius, "Good News") Lutheran (Papua New Guinea)*

The history of the *Gutnius* Lutheran Church (GLC) dates to 1947, when the Evangelical Lutheran Church of Australia requested the

74. Anneli Lohikko, "August Jauhiainen and the Pentecostal Dilemma in the Finnish Baptist Union (1930-1953)," in *Counter-Cultural Communities: Baptistic Life in Twentieth-Century Europe*, edited by Keith G. Jones and Ian M. Randall (Eugene: Wipf and Stock, 2008), 121.
75. Lohikko, "August Jauhiainen," 121.
76. Nick Chapman and Raisa Venäläinen (FCG International Ltd.), *Evaluation 3 on the Programme-Based Support Through Finnish Civil Society Organizations, Foundations and Umbrella Organizations: Free Church Federation in Finland* (Helsinki: Ministry of Foreign Affairs, 2013). accessed February 7, 2020, https://um.fi/documents/384998/385866/frikyrklig_samverkan, 14.

Lutheran ChurchvMissouri Synod (LCMS) to assist with mission outreach in unreached parts of New Guinea. Willard Burce and Otto Hintz arrived in Wabag in 1948, planted a church of 40 people there, and settled in what is now Enga province. The Evangelical Lutheran Church of (now Papua) New Guinea formed in 1956, but the *Gutnius* Lutheran Church remained separate in the western highlands,[77] later distinguished as the Enga Province upon the country's independence in 1975. The GLC is a member of the International Lutheran Council, a global umbrella group for confessional Lutheran bodies.[78] The church is challenged by concerns of church-state relations and the influence of Western fundamentalism vis-a-vis the indigenous culture. Because of their traditional belief in spiritual and elemental powers, Melanesians have responded to Christian elements of ecstatic phenomena and movements of the Holy Spirit.[79] An animistic worldview continues to pervade the lives of the Enga people, including those who are Christian, and influences the theological education of the region.[80]

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77. Erwin Fahlbusch, Jan Milic Lochman, Geoffrey William Bromiley, David B. Barrett, and John Mbiti, eds. *The Encyclopedia of Christianity, Volume 4* (Grand Rapids: Eerdmans, 1999), 30.
78. Matthew Block, "Papua New Guinea Celebrates 70 Years of Lutheran Missions." International Lutheran Council, November 13, 2018, https://ilc-online.org/tag/gutnius-lutheran-church/, accessed January 25, 2020.
79. John Barr, "A Survey of Ecstatic Phenomena and 'Holy Spirit Movements' in Melanesia," *Oceania* 54, no. 2 (1983/4): 109–132.
80. John Eggert, "Fifty Years of Theological Education in the Gutnius Lutheran Church of Papua New Guinea: 1948-1998," Master of Sacred Theology thesis, Concordia Seminary, 2003.

### *Methodist Church in Singapore and Anglican Church in Singapore*

The Methodist Church in Singapore traces its roots to missionaries of the South India Methodist Conference, in particular, the arrival of James Thoburn in 1885 and William F. Oldham in 1886. Two girls' schools began in 1887 and 1888, followed by ministries in local languages, medical missions, and schools for boys.[81] The Malaysia-Singapore Methodist Church became autonomous in 1968, and the two countries established separate churches in 1976.

The Charismatic movement arrived in Singapore in the 1970s, impacting the Protestant churches and sparking a movement that grew into the vibrant Pentecostal and Charismatic Christianity found in many megachurches throughout the country by the end of the 20th century.[82] It traces its origin to boys at the Methodist-affiliated Anglo-Chinese School at Barker Road who regularly gathered to pray at the school's clock tower. They received the baptism of the Holy Spirit in 1972 and began speaking in tongues. Charismatic experiences began to spread, with news headlines such as that in *The Straits Times*: "Students Go into Trance at Prayer: Some End Religious Session in

81. The Methodist Church in Singapore. "Our Church." Methodist.org.sg, December 22, 2014, https://www.methodist.org.sg/index.php/about-us/our-church, accessed December 8, 2019.
82. Lana Yiu-Lan Khong, "A Study of a Thaumaturgical Movement in Singapore: The Christian Charismatic Revival," in *CSCA Historical Reprints Series no 3*, edited by Michael Nai-Chiu Poon (Singapore: Trinity Theological College, 2012).

Hysterics."[83] Although initially rebuked by Methodist, Anglican, Lutheran, and Presbyterian leaders, opinions changed after prominent Anglican leader Joshua Chiu Ban It had his own charismatic experience and spoke in tongues. From 1973, the Charismatic movement received institutional support from the Anglican church, and Saint Andrew's Cathedral — the largest cathedral in the country — became an important center of the movement.[84] The Charismatic movement in Singapore is marked by ethnic diversity and is multi-denominational.

### *Presbyterian Church in Korea (Tonghap) (South Korea)*

Horace Underwood arrived in Korea in 1885 as a missionary of the Presbyterian Church of North America, and the Presbyterian Mission Council was organized in 1893. The General Assembly of the Presbyterian Church of Korea (PCK) was established in September 1912 as the *Chosun* Presbyterian Church. The PCK split into *Hapdong* and *Tonghap* in 1959, with *Tonghap* more aligned with the World Council of Churches. Criticized by *Hapdong* for embracing liberal theology, *Tonghap* embraces a theology that in turn criticizes the narrowness of conservative Protestant theological views. *Tonghap* adheres to a Reformed church tradition while preserving an ecumenical spirit as well as a more moderate eco-theology. Nonetheless both of these traditions trace Charismatic gifts among their members to the Pyongyang Revival in 1907 and especially to the ministries of

83. Terence Chong, "The Church and the State in Singapore," in *Singapore: Negotiating State and Society, 1965-2015* (London: Routledge, 2016), 98.
84. Lim and Lee, *Singapore*, 98.

Kil Sun Ju (1869–1935) and Ik-doo Kim (1894–1950), who rejected the cessationist position taught by Presbyterian missionaries.[85]

### *Salvation Army (India)*

The Salvation Army has its roots in the Holiness movement, with founders William and Catherine Booth influenced by the teachings of Phoebe Palmer and the doctrine of "entire sanctification." While the Salvation Army today has doctrinally shifted more toward more toward a gradual sanctification process, however, the group still maintains its rich legacy in the Holiness movement. India is the Salvation Army's oldest mission field. Frederick St. George de Latour Tucker of the Indian Civil Service became a Salvationist and took the Indian name Fakir Singh before commencing Salvationist work in Bombay in 1882. The church grew extraordinarily and had over 4,000 congregations by 1970, though this dropped to 2,000 by 2015.[86]

Their "aggressive evangelizing" posed a threat to British colonial authorities who feared both political and religious uprisings.[87] The church had support from a strong indigenous base but was not necessarily anti-colonist: "The Salvation Army may not have been anti-colonialist, but during its earliest days in India, it was quite capable

85. Michael McClymond, "Presbyterians and the Global Charismatic Movements," in *The Oxford Handbook of Presbyterianism*, edited by Gary Scott Smith and P.C. Kemeny (New York, Oxford University Press, 2019), 430.
86. Johnson and Zurlo, *World Christian Encyclopedia*, 385.
87. Andrew W. Eason, "Religion versus the Raj: The Salvation Army's 'Invasion' of British India," in *Mission Studies 28* (2011): 71-90.

of engendering state opposition in pursuit of its evangelical ends."[88] The Charismatic movement in the Salvation Army in India has been strongest in states such as Mizoram. The many different denominations of the church there has almost continually experienced revivals and renewal since 1907, so that virtually every church, including the Salvation Army, has a strong Charismatic contingent.[89]

### *United Church of Zambia (Zambia)*

The United Church of Zambia (UCZ) was formed in 1965 from the merger of four missionary groups: the Paris Mission, the London Missionary Society, Scottish Presbyterians, and British Methodists.[90] It was formed from a spirit of African indigeneity and in opposition to local union proposed by white colonial missionaries. It is the fourth-largest denomination today with members throughout the country.[91] Pentecostal and Charismatic Christianity boomed starting in the early 1960s with the growth of numerous prophet-healing movements that spawned both new independent churches and renewal within the existing Protestant churches. Some church members were excommunicated for speaking in tongues, casting out demons, and holding all-night prayer meetings. This period coincided with the coming of Scripture Union in 1963 and the first seven-day, open-

88. Eason, "Religion versus the Raj," 87.
89. See Fanai Hrangkhuma, "Mizo Spirituality," in *Witnessing to Christ in North-East India*, edited by Marina Ngursangzeli and Michael Biehl (Oxford: Regnum International, 2016), 403.
90. Johnson and Zurlo, *World Christian Encyclopedia*, 885.
91. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

air crusade by American evangelist Billy Graham.[92] Other evangelists, such as South African Reinhard Bonnke, also fueled the growth of the Charismatic movement. Zambia was declared a Christian nation in 1990. The United Church of Zambia lost many members to a schism in 1993 with the formation of Grace Ministries, which encouraged the UCZ to adopt more Charismatic practices such as healing, prophecy, and an emphasis on God's blessings on earth.[93]

### Roman Catholics

The best documented and organized of the various forms of the Charismatic movement can be found within the Roman Catholic Church. The origins of the movement trace back to both the United States and Colombia in 1967. National Service Committees have united Catholic Charismatics in over 120 countries since 1978. Streams of different emphasis in the USA and several other countries centered on (1) the Word of God Community (Ann Arbor, Michigan) with cohesive and authoritarian leadership, which originated as the International Catholic Charismatic Renewal Office (ICCRO) in Brussels, Belgium (moved to the Vatican in 1987); and (2) People of Praise Community (South Bend, Indiana) and a wide international network of covenant communities with a less-authoritarian structure and leadership style. David B. Barrett and Todd M. Johnson worked with ICCRO in 1997–1998 to document the size of the Charismatic

92. Johnson and Zurlo, *World Christian Encyclopedia*, 886.

93. Jonathan Kangwa, "Pentecostalisation of Mainline Churches in Africa: The Case Of The United Church of Zambia," in *The Expository Times* 127, no. 2 (2016): 573-584.

renewal among Roman Catholics.[94] A second round of questionnaires was distributed, collected, and analyzed in 2010–2011 to chart changes over the past 10 years. Table 1 shows that Catholic Charismatics make up about three-fourths of all Type 2 Charismatics in 2020.

Catholic Charismatics in Colombia, 1970s

### *Catholic Charismatics in Latin America*

In 1967, students from Duquesne University, a Catholic college in Pennsylvania, broke out in sensational laughing, crying, and speaking in tongues during a retreat. The phenomenon soon repeated at the University of Notre Dame, and thus, the Charismatic renewal came to the Catholic Church — a movement that grew to 30,000 by 1974.[95] The phenomenon gained the approval of Belgian Cardinal Leon-

94. Barrett and Johnson, *Then Peter Stood Up*.

95. Todd Hartch, *The Rebirth of Latin American Christianity* (New York: Oxford, 2014), 113.

Joseph Suenens (1904–1996), whose advocacy granted the Catholic Charismatic Renewal (CCR) legitimacy and a clearly defined Catholic identity. However, at the same time, Colombia experienced a renewal of its own when American Protestant Samuel Ballasteros served for six years in Bogota with Garcia Herreros of the *Minuto de Dios* ministry. In 1969, several students began Charismatic prayer groups, and in 1971, the priests of *Minuto de Dios* expressed the presence of "a true explosion of the Holy Spirit" to Colombian bishops.

Francis MacNutt,[96] an American Dominican priest who had an experience of Spirit baptism at a Protestant conference, began a journey that began in Bolivia and Peru in 1970, which "introduced Latin Americans and missionaries to baptism and the Spirit, speaking in tongues, and divine healing."[97] Participants experienced what amounted to them a "second conversion," while many of them went back to their parishes to advocate and teach renewal, starting with small prayer groups.

In Mexico, the CCR was expressed through catechesis and evangelization through the *Sistema Integral de Evangelizacion* (SINE) and *Escuelas de Evangelizacion* San Andres, while in the Dominican Republic, Canadian priest Emiliano Tardif won "acclaim for teaching and healing" and popularized the movement. Although few bishops participated in the movement, the CCR revitalized Catholicism and brought in marginal Catholics, winning over many despite hesitations about its theology. The fact that the movement was gradually

96. Died January 12, 2020.

97. Hartch, *The Rebirth of Latin American Christianity,* 115.

becoming more consciously Catholic and tied to the hierarchy made it palatable for bishops.[98]

The CCR in Brazil began with the influence of two American Jesuits, Edward Dougherty and Harold Rahm, and a Brazilian priest named Jonas Abib. While Dougherty and Rahm held retreats sharing the Charismatic experience, Abib in 1979 started *Comunidade Cancao Nova* ("New Song Community"), which integrated covenant communities and popular Catholic worship music. The CCR in Brazil grew from a handful of people in 1969 to 60 million in 2010. According to Todd Hartch, "The relational side of the movement then met some of the deep needs for connection and intimacy created by the fragmentation and dislocation of urban modernity."[99] In the 1990s, Marcelo Rossi, a newly ordained priest, set off to found one of Brazil's first Catholic megachurches, the *Santuario Terco Vizentino* (Sanctuary of the Byzantine Rosary). His celebrity and appeal fueled the lasting impact of CCR in Brazil.

MacNutt's influenced extended to Bolivia, when in the 1970s North American Dominican missionaries who participated in his retreat brought the Charismatic movement to the country's major cities. But it was Crisóstomo Geraets and Daniel Roach who made the greater impact through their Charismatic prayer meetings and Masses from their base at a local diocese called *La Mansión.* The Charismatic message soon spread throughout the country by means of retreats and the use of mass media.

The Charismatic movement in Latin America boosted the

98. Hartch, *The Rebirth of Latin American Christianity,* 116.

99. Hartch, *The Rebirth of Latin American Christianity,* 118.

confidence of Catholics in the region. It was an attractive alternative to many in the face of a booming Protestantism; Charismatic Catholicism allowed many to participate in Spirit-filled, ecstatic worship while adhering to traditional elements of Catholicism, such as Marian devotion. In addition, it reshaped the fabric of the ecclesial experience, with much of the vitality coming from small prayer groups (and Protestantism) rather than from clergy.[100]

### *Ethiopian Orthodox Church (Tewahedo — Ethiopia)*

The ancient roots of Christianity in Ethiopia represent a tradition different from that of Western Christianity. Similar to the Eastern Christian churches, the Orthodox church in Ethiopia inherits a form of worship derived from the Old Testament. The church emphasizes its indigenous, biblical roots by claiming a lineage tracing to the children of Israel, stewardship of the Ark of the Covenant, and a history that begins from the Ethiopian eunuch (as further corroborated by Early Church father Irenaeus). The Ethiopian Orthodox Church was formally institutionalized in 328 CE, is one of the oldest churches in the world, and is a founding member of the World Council of Churches. Purely indigenous to Africa, it is also known as the Ethiopian Orthodox *Tewahedo* ("made one") Church.[101] The *Tewahedo* tradition also emphasizes social action. Christian

100. Hartch, *The Rebirth of Latin American Christianity,* 126.

101. Barbara Ann Smith, "The Role of the Ethiopian Orthodox Church in Affirming the National Identity of Her People: Historical Observations," *Journal of the International Theological Center* 26, no. 2 (1999): 169–189.

spirituality goes hand-in-hand with action; it is considered a spiritual act to give to the less fortunate.[102]

In the 1960s, the Charismatic revival within the church dovetailed with the *Meserete Kristos* Church, an informal gathering of Mennonite and non-Orthodox evangelical Ethiopians who desired a more personal relationship with Christ and regular Bible study and also believed in the transformational power of Jesus Christ and the Holy Spirit.[103] A similar, but separate movement was *Semay Birhan*, a charismatic fellowship that grew from a Bible study led by Rohrer Eshleman.

## Independent Charismatics (Type 3)

While the classification and chronology of the first two types is rather straightforward, there are thousands of churches and movements that "resemble" the first two types but do not fit their definitions. These constitute a third type and often pre-date the first two types. For lack of a better term, these are called "Independent Charismatics." Part of the rationale for this term is the fact that they are always found in the "Independent" category of Christians (separate from Catholics, Orthodox, and Protestants). Thus, Type 3 includes Pentecostal or

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102. Christine Chaillot, *The Ethiopian Orthodox Tewahedo Church Tradition: A Brief Introduction to its Life and Spirituality* (Paris: Inter-Orthodox Dialogue, 2002).

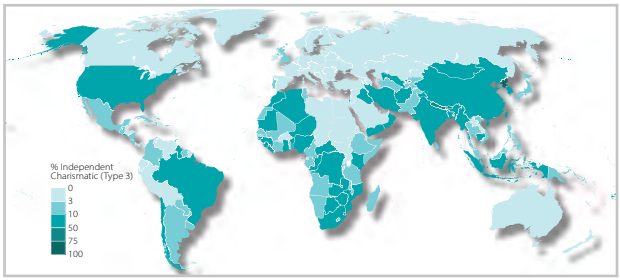
103. Lydette S. Assefa, "Creating Identity in Opposition: Relations Between the Meserete Kristos Church and the Ethiopian Orthodox Church, 1960-1980," in *Mennonite Quarterly Review* 83 (2009): 539-570.

semi-Pentecostal members of the roughly 250-year-old Independent movement of Christians, primarily in the Global South, of churches begun without reference to Western Christianity. These indigenous movements, though not all explicitly Pentecostal, nevertheless, have the main features of Pentecostalism.[104] In addition, since Azusa Street, thousands of schismatic or other independent Charismatic churches have emerged from Type 1 Pentecostals and Type 2 Charismatic movements. They consist of Christians who are both unrelated to or no longer related to the Pentecostal or Charismatic denominations. They have become filled with the Spirit or empowered by the Spirit and have experienced the Spirit's ministry (though usually without recognizing a baptism in the Spirit separate from conversion) as well as exercise gifts of the Spirit (with much less emphasis on tongues, as optional or even absent or unnecessary). Furthermore, they emphasize signs and wonders,[105] supernatural miracles, and power encounters. However, these Christians do not identify themselves as either Pentecostals (Type 1) or Charismatics (Type 2). In a number of countries, they exhibit Pentecostal and Charismatic phenomena but combine this with a rejection of Pentecostal terminology. These Christians frequently are identified by their leadership as Independent

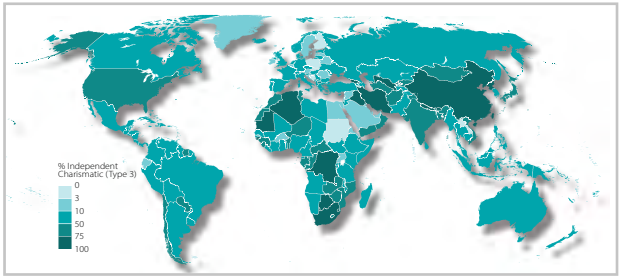
104. The case for enumerating adherents of these movements as Spirit-empowered Christians has been fully made by Walter J. Hollenweger, "After Twenty Years' Research on Pentecostalism," *International Review of Mission* 75, no. 297 (April 1986): 3-12.

105. Peter Wagner and John Wimber taught a controversial but highly popular class, MC510: Signs, Wonders and Church Growth, in the 1980s at Fuller Theological Seminary. The course is summarized in C. Peter Wagner, *Signs and Wonders Today* (Portland, OR: Creation House, 1987).

or Post-denominationalist — those who reject close control of local churches by centralized denominations, preferring networks or loose affiliations.




Independent Charismatics (Type 3) as Percentage of Christians, 2020




Independent Charismatics (Type 3) as Percentage of Spirit-Empowered Christians, 2020

Thus, the third type is Independent Charismatics (also known in the literature as neo-Charismatics or neo-Pentecostals) who are not in Protestant Pentecostal denominations (Type 1) nor are they individual Charismatics in the traditional churches (Type 2). Type 3 is the most diverse of the three types and ranges from house churches in China to African Initiated Churches to white-led Charismatic networks in

the Western world. It includes Pentecostals who had split off from established Protestant denominations (Type 1) and who are then labeled "Independent." Independent churches formed by Charismatic leaders (Type 2) who founded new congregations and networks are also included. Some Independent Charismatics speak in tongues, but healing and power evangelism are more prominent in this type than in the other two.[106]

Perhaps the most controversial of all questions related to counting Pentecostals is whether or not many of the indigenous and independent church movements around the world should be included. David Barrett felt that they should and offered this rationale in 1988 (revised in 2001):[107]

> Indigenous denominations, which, though not all explicitly pentecostal, nevertheless have the main phenomenological hallmarks of pentecostalism (charismatic spirituality, oral liturgy, narrative witness/theology, dreams and visions, emphasis on filling with the Holy Spirit, healing by prayer, atmospheric communication [simultaneous audible prayer], emotive fellowship, et alia). Note that the term "indigenous" as used here refers to the auto-origination of these movements, begun among Non-White races without Western or White missionary support.[108]

Note that the "independent" designation now includes large numbers of white-led movements such as the Vineyard churches. But the majority of the movements are found in Africa, Asia, and Latin America. It includes African Initiated Churches, Chinese house

106. See especially John Wimber's two books *Power Evangelism* (San Francisco: Harper & Row, 1986) and *Power Healing* (San Francisco: Harper & Row, 1987), both written with Kevin Springer.
107. Barrett, *Schism & Renewal*.
108. Barrett and Johnson, *World Christian Trends*, 288.

churches, Brazilian megachurches, and thousands of other groups. All Independent networks coded as 100% Charismatic exhibit these characteristics. In addition, networks that were not 100% Charismatic were interviewed to determine what percentage of their adherents self-identified as Charismatics.

While found in many of the same countries as Pentecostals and Charismatics, Independent Charismatics are largest in the United States, China, and Nigeria (table 7). Independent Charismatics experience growth by planting new churches and by schisms from traditional denominations. Of the three types, Independent Charismatics are most strongly concentrated in the Global South where new forms of Christianity have grown in the past 120 years.

**Table 7. Independent Charismatics (Type 3) in 2020**

| ***Highest population 2020*** | | ***Highest percentage of country*** | | ***Highest percentage of Christians*** | |
|---|---|---|---|---|---|
| *Country* | *Adherents* | *Country* | *% of country* | *Country* | *% of Christians* |
| United States | 33,326,000 | Eswatini (formerly Swaziland) | 36.9 | North Korea | 90.0 |
| China | 29,450,000 | South Africa | 36.6 | Nepal | 62.8 |
| Nigeria | 26,719,000 | Zimbabwe | 34.7 | Bhutan | 50.6 |
| Brazil | 21,525,000 | Botswana | 30.5 | Iran | 48.0 |
| South Africa | 21,507,000 | Congo DR | 23.6 | South Africa | 44.6 |
| Congo DR | 21,138,000 | Saint Vincent | 20.8 | Botswana | 42.6 |
| India | 13,800,000 | Chile | 20.0 | Zimbabwe | 41.8 |
| Philippines | 9,665,000 | Sao Tome & Principe | 16.5 | Eswatini | 41.3 |
| Zimbabwe | 6,129,000 | Ghana | 13.8 | Cambodia | 32.2 |
| Kenya | 5,915,000 | Nigeria | 13.0 | Algeria | 28.5 |

Data source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden/Boston: Brill, accessed July 2019).

Pentecostal, Charismatic, and Independent Charismatic churches continue to grow in Africa, Asia, and Latin America while slowing in North America and Europe. Exceptions to this trend can be found among Independents in the United States (still growing) and Charismatics in Europe (some growth among Catholics). Another significant trend is the migration of Spirit-empowered Christians from the Global South to the Global North. Thus, some of the largest

congregations in Europe are African Independent charismatic in origin. In the United States, many recent Hispanic arrivals, both documented and undocumented, are either Catholic Charismatics or Pentecostals.[109]

Prophet Jacob M. Motswalese, founder of the Spiritual Healing Church in Botswana (1953).

109. Pew Hispanic Center, *Changing Faiths: Latinos and the Transformation of American Religion* (Washington, DC: Pew Research Center, 2007), 27.

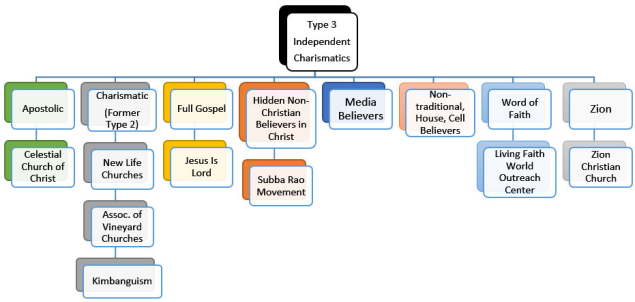



Figure 3. Independent Charismatics (Type 3)

## Apostolic

### *Celestial Church of Christ (Nigeria)*

The origins of the Celestial Church of Christ (CCC) are rooted in a spiritual vision with promises of divine healing to Samuel B.J. Oshoffa, a Methodist "carpenter-turned-prophet" of Gun and Yoruba descent. Oschoffa demonstrated healing miracles and began to attract followers after spending time in the bush. On September 29, 1947, he claimed to have a divine commission to start a church intended to cleanse the world. Begun with a strong spiritual-healing movement with very little internal organization, today it has a ritualized culture with prescribed norms and structure. From its origin in Porto Novo, Dahomey (now Benin), the church spread to Nigeria in 1950 via Egun fishermen linked to the Yoruba by trade, but CCC is now found among all professional and social classes.

While its early emphasis resisted ecclesiastical organization and remained a spiritual-healing movement, the church eventually developed ritualized and standardized practices within its parishes, especially as it spread to more urban contexts. In 1972, on the church's 25th anniversary, it produced a booklet with regulations and doctrines

that represented their first attempt to examine its own identity and purpose and share that with the broader public.[110] The CCC is Bible-based while also relying on rituals that stem from their founder. Water is an important symbol for life and power for the church and is frequently used in ritual sacraments such as worship, healing, and chasing away unwanted spirits. The church is also known for preserving hymns and songs composed by Oschoffa.[111]

### Charismatic (former Type 2)

#### *New Life Churches (New Zealand and India)*

Early influences of New Life Churches date to Bethel Temple (Seattle) missionaries planting congregations in New Zealand in the 1940s. It became formally established in the 1960s and was led for many years by Rob Wheeler and Peter Morrow. The aggressive style of evangelism by Ron Coady initiated the development of Latter Rain-type churches that evolved into the New Life Churches.[112] A distinguishing feature of this movement was an emphasis on "singing in the Spirit." New Life

110. Rosalind I.J. Hackett, "Thirty Years of Growth and Change in a West African Independent Church — A Sociological Perspective," *Journal of Religion in Africa* XI, no. 3 (1980): 212–224.
111. Afe Adogame, "Doing Things with Water: Water as a Symbol of 'Life' and 'Power' in the Celestial Church of Christ (CCC)," *Studies in World Christianity* 6, no. 1 (2000): 59–77.
112. The Latter Rain movement emerged after World War II, around the time of the Evangelical movement sparked by the work of evangelist Billy Graham. They claimed to inaugurate the Latter or Springtime Rain cited by Old Testament prophets as immediate precursor to the Second Coming of Christ.

churches began in India in the mid-1960s by missionaries from New Life Churches in New Zealand. These missionaries established the New Life Centre in Pune and New Life Fellowship in Mumbai. There were over 625,000 affiliated with the church in India as of 2015.[113]

### *Association of Vineyard Churches (United States)*

Begun in 1974 by Kenn Gulliksen and officially established in 1982 by John Wimber, the Association of Vineyard Churches now claims over 2,400 churches in 95 countries.[114] This Independent Charismatic church (associated with the Signs and Wonders movement, the Kansas City Prophets, and the Toronto Blessing) emerged from the countercultural "Jesus Movement" milieu of the 1960s, composed of young men and women of an evangelical, experiential, and Charismatic faith.[115] What began as a small group that became the Vineyard Christian Fellowship in the 1970s eventually expanded into its own branch of churches with an emphasis on evangelism and relevance to culture.[116] In 1982, with the support of Gulliksen, John Wimber became the leader of Vineyard and organized and expanded the church, creating the Association of Vineyard Churches in 1986.[117] The Association's doctrine simply entails that everyone come as they

113. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
114. Vineyard USA, "About Our Global Family," https://vineyardusa.org/about/our-global-family/, accessed December 13, 2019.
115. Thomas W. Higgins, "Kenn Gulliksen, John Wimber, and the Founding of the Vineyard Movement," *Pneuma* 34 (2012): 208–228.
116. Higgins, "Founding of the Vineyard Movement."
117. Higgins, "Founding of the Vineyard Movement."

are and that the environment is non-conformist. The Vineyard movement emphasizes the believer's personal connection to God, a relevancy to culture, and a strong emphasis on contemporary musical worship.[118]

International Revival Fellowship (Toronto Blessing) with pastor J. Arnott in centre, Canada (1990).

### *Kimbanguism*

The Kimbanguist movement, named for founder Simon Kimbangu, emerged from a Baptist Missionary Society mission church at Ngombe Lutete, Democratic Republic of the Congo, in 1921. The church,

118. Peter Versteeg, "A Prophetic Outsider: Experience and the Boundaries of Meaning in a Local Vineyard Church," *Pneuma* 28, no. 1 (2006): 72–88.

officially the *Eglise du Jésus Christ sur la terre par Son Envoyé Spécial Simon Kimbangu* (EJCSK), views Kimbangu as Christ who carried the cross, mediating power from God to this world as the third person in the trinity — himself in person with God and the Holy Spirit. The Kimbanguist church enforces strict moral codes of all church members, codes that work to keep believers connected with the Holy Spirit, which is crucial to spiritual salvation. They also emphasize spiritual practices such as prayer at certain times of the day and regular fasting. Having visions and performing miracles are considered strong manifestations of power of the Holy Spirit. The Kimbanguist church is present in eight countries: Angola, Belgium, Burundi, Congo, the Democratic Republic of the Congo, Gabon, Rwanda, and Zambia.[119]

Inside the cathedral of the Kimbanguist Church, Kinshasa, Democratic Republic of the Congo.

119. Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden/Boston: Brill, 2020).

## Full Gospel

### *Jesus Is Lord (the Philippines)*

Jesus is Lord (JIL) was founded in the Philippines in 1978 as a Bible study at the Polytechnic University by Bishop Eddie Villanueva ("Bro Eddie"), a former activist and professor. It has grown to be one of the largest independent megachurches in the country. However, its distinction among other megachurches in the Philippines is its particularly strong Filipino identity that shares characteristics of certain Western and evangelical theological positions.[120] With its indigenous culture and use of Filipino vernacular, JIL focuses mainly on the working class (including overseas Filipino workers) and preaches a prophetic movement that galvanizes Filipino believers to shape a nation for Christ, especially by reforming its political figures.[121] Villanueva has been outspoken about ushering in moral renewal by way of political power, himself running for office, unsuccessfully, several times. The organization has been caught up in several corruption allegations.[122] Presently, it has over 1.6 million members and churches all over the Philippines and in 55 other countries.[123]

120. Jayeel Serrano Cornelio, "Jesus Is Lord: The Indigenization of Megachurch Christianity in the Philippines," in *Pentecostal Megachurches in Southeast Asia: Negotiating Class, Consumption and the Nation*, edited by Terence Chong (Singapore: ISEAS-Yusof Ishak Institute, 2018), 129.
121. Cornelio, "Jesus Is Lord," 130, 133, 134.
122. Cornelio, "Jesus Is Lord," 140, 141.
123. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

Celebration of the 39th anniversary of
Jesus is Lord Church, the Philippines (2017).

Pentecostal procession of 4,000 people
in Quilon, India (1953).

## Hidden non-Christian Believers in Christ

### *Subba Rao Movement (India)*

India has experienced many indigenous attempts since the 19th century to form Hindu-Christian churches that affirm faith in Jesus Christ and promote Hindu culture and Indian nationalism while

rejecting Western missionary control.[124] The largest of these that still exist is the Subba Rao Movement, founded by Kalgara Subba Rao of the Kamma caste (primarily agriculturalists) among the Telugu in Andhra Pradesh. Based on a vision in 1942 and subsequent healings, Subba Rao drew people into a movement that refused to be labeled as "Christian," but placed its "emphasis on the material, the social and historical dimensions of the New Humanity in Jesus Christ."[125] His healing ministry gained a large following in Andhra and Karnataka, yet opposed the characteristics of a formal religious organization.[126] It eschews all other churches, stresses elements of Hindu culture, is virtually unorganized, and holds massive healing crusades with the slogan "no caste, no creed, no religion."[127] The movement illustrates one way to follow Jesus as a Hindu even while rejecting traditional Western Christian characteristics like Bible study and the sacraments.[128] Today, like many other charismatic, figure-centric movements, Subba Rao faces succession issues. It still commands a

124. Johnson and Zurlo, *World Christian Encyclopedia*, 386.

125. Kaj Baago, *The Movement Around Subba Rao* (Machilipatnam: Trivani Press, 1968), 4.

126. H.L. Richard, "Kalagara Subba Rao (1912-1981): Christo-Centric Avoidance of Church and Christianity," MARG Network, https://margnetwork.org/kalagara-subba-rao/, accessed January 26, 2020.

127. Johnson and Zurlo, *World Christian Encyclopedia*, 386; H.L. Richard, "Syncretism in a Hindu Insider Movement: K. Subba Rao's Legacy," *International Journal of Frontier Missiology* 29, no. 4 (2012): 177–182. The movement was solidly based in the Kamma caste.

128. Richard, "Syncretism in a Hindu Insider Movement."

large following (170,000 in 2015) despite being virtually unorganized.[129]

## Media Believers (India)

While the spread of Christianity in modern India has been mainly through indirect means, such as Christian education in schools founded by Western missionaries, Christians were quick to utilize new means for evangelization on the sub-continent with the development of new communication technologies in the 20th century. Conservative Christian groups, most notably Pentecostal and neo-Pentecostal groups, have been particularly effective in utilizing mass media technologies to propagate their messages in India. According to Pradip Ninan Thomas, "It was in the immediate post-Independence years that this objective of explicitly employing Christian broadcasting was carried forward by conservative Christian groups, although it is the period coinciding with India's tryst with the global satellite and cable revolution that has seen the greatest expansion of Christian broadcasting in India."[130] India was home to an estimated 800,000 "media believers" in 2015.[131]

One of the first Christian radio programs in India was *Bringing Christ to India* (1955), produced in the United States by the Lutheran

129. Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden/Boston: Brill, 2020).
130. Pradip Ninan Thomas, *Strong Religion, Zealous Media* (New Delhi: SAGE, 2008), 106.
131. Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden/Boston: Brill, 2020).

Layman's League and transmitted to India on Radio Ceylon and Radio Goa in Tamil and Malayalam. The League helped form the Christian Arts and Communications Service in Madras (now Chennai) in 1967, with the objective of using media to spread the gospel throughout India. Another prominent station is Athmeeya Yathra TV, founded in the 1980s with a single radio broadcast in Malayalam and today producing resources in 110 different languages for radio, television, and print media. Groups such as this have helped birth a new kind of Christianity in India. The Pentecostalism that began in India in the 1920s experienced tremendous growth from 1980 to 2005 because of media influence and represents one of the major Christian movements in the country, particularly among Dalit (low caste) communities. Christian broadcasting in India today is primarily owned and operated by Independent Pentecostal churches and their televangelists, though many of these individuals are based in the United States.[132]

With the rapid progress of digital technology, it is worth noting the role of media in the lives of Indian Christians in light of the controversy over "disinformation" and the politicization of religion. Nevertheless, India's Christians continue to face not only the ideological battles within Christianity, but also the struggle to redeem inter-faith relations in light of radicalized/nationalized Hinduism and Islam. Well-funded campaigns employed by politically conservative groups in the United States seek to fuse worldly and eschatological concerns as part of their strategic plan for world evangelization, often resulting in separatist ideologies that can hurt the ecumenical and

132. Thomas, *Strong Religion, Zealous Media*, 108.

interfaith relations so critical for Christians living as minorities in a large, Hindu-majority country.[133] Neo-Pentecostal influence on the media in India thus has its drawbacks, particularly regarding what kind of Christianity gets represented as the "mainstream."

## Non-traditional, House, and Cell Networks

Christianity in China, notably among unregistered house churches, has been influenced by revivalist movements since the early 20th century, blending indigenous culture into a hybrid faith that confronts health, fortune, and the supernatural realm. While denominational Pentecostalism may be difficult to track in China, elements of Charismatic worship can be found among Chinese house churches, especially in rural areas. Among such unregistered house churches, it is not uncommon to encounter Charismatic practices of healing and speaking in tongues, likely due to influence from Chinese Pentecostal groups from Hong Kong and farther abroad. Additionally, Christians in Wenzhou may resemble Pentecostals in the vein of the prosperity gospel, linking God's blessings with material gain. Chinese Charismatic worshippers can also defy traditional taxonomy: while some would self-identify as Chinese "Pentecostal" (*wuxunjie*), such as the True Jesus Church originated by the Chinese in association with Oneness Pentecostals from the West, others would identify (in various degrees) as *ling'en pai* or *ling-en* practioners, meaning "Spirit-gifts" or

133. Thomas, *Strong Religion, Zealous Media*, 145–146.

"gifts of the Spirit," involving charismatic elements of ecstatic worship, miracles, and speaking in tongues.[134]

Worship at Grace to City ecumenical convention, a Chinese house church network (2017).

## Word of Faith

### *Living Faith World Outreach Center (Nigeria)*

Also known as Winners' Chapel, Living Faith World Outreach Center ("Living Faith") was founded by Bishop David Oyedepo in 1981. Having received a spiritual mandate "to liberate the world from all oppression and wickedness of Satan through the preaching of the word of faith,"[135] Oyedepo began a weekly prayer and fellowship group

134. Allan H. Anderson, Fenggang Yang, and Joy K.C. Tong, eds. *Global Chinese Pentecostal and Charismatic Christianity* (Leiden: Brill, 2017), 5–7.

135. Nigeria News Staff, "Living Faith World Outreach aka Winners Chapel." *Nigeria News,* https://onlinenigeria.com/articles/nigerian-churches/

called the "Faith Liberation Hour" before formal services began in Kwara State in 1983. The church has a sprawling network that spans throughout Nigeria, organized in separate dioceses. Living Faith also has within its umbrella an organization for missions (World Missions Agency), publishing (Dominion Publishing House), and education (Faith Academy, Covenant University, Landmark University, and Word of Faith Bible Institute).

In 1987, Oyedepo reportedly received a commission to "Get back home and make my people rich,"[136] suggesting a particular bent toward prosperity messaging. A branch in Lagos was established and went by the name of "Winners' Chapel," the headquarters of which is called "Faith Tabernacle." In addition to its land holdings, the church also counts as its assets several aircraft for its missionary work and a fleet of buses for the use of transporting churchgoers to its headquarters. With this wealth, Oyedepo is considered the "wealthiest preacher in Nigeria" with an estimated net worth of $150 million.[137] However, Oyedepo is only one of many who seem to reap the rewards of a prosperity gospel that has swept Nigeria. With tax-exempt privileges with the government and an ecclesiology that grants them an "anointed" status

4281-living-faith-world-outreach-aka-winners-chapel.html, accessed November 29, 2019.

136. Nigeria News Staff, "Living Faith World Outreach."

137. John Campbell, "Preaching, Power, and Private Jets in Nigeria," *Council on Foreign Relations*, April 25, 2019, https://www.cfr.org/blog/preaching-power-and-private-jets-nigeria, accessed January 26, 2020.

among their followers, prosperity preachers benefit from such wealth that provide them political clout in Nigeria.[138]

The criticism facing Living Faith is the same facing many prosperity-oriented churches as far as its theological thrust, its service to the poor, and its financial integrity relative to any other civic organization. In addition, with the amount of wealth involved, such churches also face succession issues within their ranks.

## Zion

### *Zion Christian Church (South Africa)*

The Zion Christian Church (ZCC) was established in 1924 by Joseph Engenas Matlhakanye Lekganyane, a farm worker in a rural area that later became Zion City in Limpopo Province, South Africa. Trained by Scottish Presbyterian missionaries, Lekganyane received a prophetic calling coupled with miraculous healing and later founded the ZCC. Lekganyane was initially inspired by a Scottish-born Australian faith healer, John Alexander Dowie, whose leanings toward healing, prophecy, and millennialism shaped a poignant character that even earned him a place in James Joyce's *Ulysses*.[139] The focus on Zion stems from Dowie's vision of Zion City (Illinois, USA) becoming "the capital of a millennial kingdom" just north of Chicago.[140] Dowie cast

138. Samuel Oakford, "Pentecostal Pastors in Nigeria Are Rolling in Money — and Political Power," *Vice News*, October 17, 2014, https://www.vice.com/en_us/article/yw4jvg/pentecostal-pastors-in-nigeria-are-rolling-in-money-and-political-power, accessed January 26, 2020.
139. Philip Jenkins, "South African 'Zionists,'" *Christian Century*, June 14, 2011.
140. Jenkins, "South African 'Zionists.'"

himself as a prophetic, almost messianic prophet, with tendencies toward Charismatic expressions such as prophecy and healing.

Lekganyane eventually adopted most of his theology from the then white-led Apostolic Faith Mission, a Pentecostal group he belonged to from 1910 to 1916. He also incorporated many syncretic practices from African Traditional Religion. The most important of these was to incorporate ancestral worship into his church, a practice that he adopted from an early Zionist leader, Daniel Nkonyane. He began his church with 14 members and within a decade had 926 affiliates; today it is the largest church in South Africa (5 million in 2015) with a significant amount of influence on African Independent Christianity.[141] Despite the influence of Dowie, the Zion Christian Church has been rooted in indigenous culture since its foundation in 1924 and is entirely African-led. The church is critiqued for many of its practices that are steeped in supernaturalism, prophecies, visions, healings, as well as belief in the power of ancestors and the practice of polygamy.[142]

Church members are known for their different sets of uniforms according to age, gender, and occasion, marking their distinct identity

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141. Barry Morton, "The Story of the Enigmatic Man Who Founded Southern Africa's Largest Church," *The Conversation*, January 30, 2019, https://theconversation.com/the-story-of-the-enigmatic-man-who-founded-southern-africas-largest-church-109599, accessed January 26, 2020; Retief Muller, "The Zion Christian Church and Global Christianity: Negotiating a Tightrope Between Localisation and Globalization," *Religion* 45, no. 2 (2015): 174–190.
142. Jenkins, "South African 'Zionists.'"

as Lekganyane's people.[143] Lekganyane died in 1948, and now there are two branches of the church, one led by his grandson and the other by his great-grandson. The organizations are similar in theology in the blending of Christianity and African traditional beliefs. They all adhere to a strict moral code that prohibits drinking, smoking, and eating pork.[144]

Two million at Easter service of the Zion Christian Church, South Africa.

143. Muller, "The Zion Christian Church and Global Christianity."

144. Morton, "The Story of the Enigmatic Man."

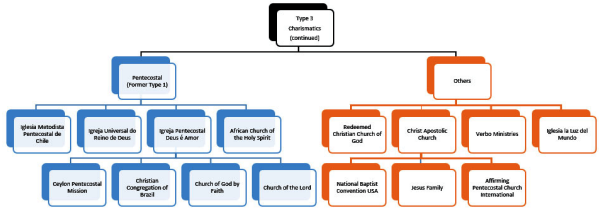


Figure 4. Independent Charismatics (Type 3) (continued)

## Pentecostal (former Type 1)

### *Iglesia Metodista Pentecostal de Chile (Chile)*

The *Iglesia Metodista Pentecostal de Chile* (IMPC) has its roots in the missionary work of Willis and May Hoover, who in 1893 began preaching among the Chileans after teaching in an Iquique school the previous four years. They planted several churches with the church in Valparaiso being the most eager for spiritual growth and activity. Valparaiso soon had a building for 1,000, and many in the congregation began to experience the baptism of the Holy Spirit through visions, tongues, words of knowledge, and others. This soon caused conflict with the other Methodist churches in Chile, as members of the Valparaiso church caused members of the Methodist churches in Santiago to withdraw and begin to meet at homes, on account of the clergy's opposition to the reality of the experiences at Valparaiso. At the annual conference in 1910, the Board claimed that the practices of the Chileans were "anti-Christian, contrary to the Scriptures and irrational."

Willis Hoover agreed to be superintendent of the new *Iglesia Metodista Pentecostal de Chile*. Yet, from 1932–1934, the church split over a struggle for indigenous control of the denomination, which Hoover was reluctant to grant, and over allegations of immorality

against Hoover. This resulted in the creation of the *Iglesia Evangelica Pentecostal* after his death in 1936. The fact that the Pentecostal churches had, from the very start, appealed to the lower classes seems to account for its spread after the 1930s, when Protestants began to make their presence known in the country. Many of the church's practices are indeed adaptations of Chilean culture that other missionary works were unwilling to make, such as the use of traditional instruments and musical styles in worship, the maintenance of processionals as a counter-point to the dominant Catholic religion, and the retention of infant baptism, a unique mark among older Pentecostal movements in South America.

The grassroots nature of the IMPC has also manifested itself in its complicated political situation. The working-class members of the denomination were undoubtedly affected by the popular sentiment to support the rise of Marxist president Salvador Allende, elected in 1970, and his policies, directed against the economic elite that had presented an obstacle to integrating the rural poor with the developing economy. The denomination as an entity, however, presented no unified front. This changed when the military coup of 1973 began a suppression of the organizations that had sprung up during the Allende presidency. Upon the rejection of the Pinochet dictatorship by the Catholic Church, the former turned to the Pentecostal church, where leaders in the IMPC went so far as to allow him to cut the ribbon at the inauguration of its largest church to date, Jotabeche Cathedral (*La Catedral Evangélica de Chile*). Yet, a survey conducted in 1990, at the end of Pinochet's rule, showed that only 15% of Pentecostals (the

IMPC constituting the overwhelming majority of the group in Chile) supported the right, and most had a negative view of Pinochet.[145]

The indigenous strength of the IMPC has, in a sense, also been its weakness. A major form of evangelism in the early decades was street preaching and teams of bicyclists who would travel to rural areas. While pastors are trained by a long trial of experience and mentorship, the IMPC produced 20 schisms with the original group by 1967. This did not stymie growth, however, with the IMPC nearly doubling its number of affiliated adults from 400,000 in 1970 to 740,000 in 2000. This followed the general trend of Pentecostalism during Pinochet's rule, yet shows a remarkable resilience in the fact of such continual division. With 920,000 affiliated and 4,400 congregations in 2015,[146] it remains the second largest denomination in the country after the Catholic Church.[147]

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145. Edward L. Cleary and Juan Sepúlveda, "Chilean Pentecostalism," in *Power, Politics, and Pentecostals in Latin America* edited by Edward L. Stewart-Gambino and Hannah Cleary ([S.I.]: Routledge, 2019);
146. Johnson and Zurlo, *World Christian Database*, accessed January 2020.
147. See Edward L. Cleary and Juan Sepúlveda, "Chilean Pentecostalism," in *Power, Politics, and Pentecostals in Latin America* edited by Edward L. Stewart-Gambino and Hannah Cleary ([S.I.]: Routledge, 2019); Juan Sepúlveda, "Indigenous Pentecostalism and the Chilean Experience," in *Pentecostals After a Century: Global Perspectives on a Movement in Transition*, edited by Allan Anderson and Walter J. Hollenweger (Sheffield: Sheffield Academic, 1999); Clayton L. Berg and Paul E. Pretiz, *Spontaneous Combustion: Grass Roots Christianity, Latin American Style* (Pasadena, CA: William Carey Library, 1996); Juan B. A. Kessler, *A Study of the Older*

### *Igreja Universal do Reino de Deus (Brazil)*

The Universal Church of Kingdom of God (*Igreja Universal do Reino de Deus*, IURD) formed in Rio de Janeiro on July 9, 1977, by Edir Macedo, a Pentecostal convert with a vision from God to start a new church, which he established in the same year. The church can be categorized under Paul Freston's "third wave" of Pentecostalism in Brazil, where churches emerged out of a situation of radical poverty in the country with distinctively modern adaptations and theological fluidity not present in the older denominations. In 1989, Macedo bought an entire network of television and radio stations for $45 million and, in 1995, furthered that holding to the tune of $15 million. This massive communications network operates every day and projects the IURD into the heart of religious life of Brazil. The IURD had 7.5 million affiliated members in 2015.[148]

The IURD everywhere has emphasized exorcism, healing, and prosperity in ways that have brought it into conflict with other groups, such as the AG in Brazil, but have not presented any obstacle to its growth, despite significant changes from older forms of Pentecostalism. In common with many Pentecostals, though accented much more strongly, the IURD publicly and frequently engages in exorcisms of "*exus*," spirits associated with the Afro-Brazilian religion of Umbanda.[149] The church in Brazil also has weekly healing services

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*Protestant Missions and Churches in Peru and Chile* (Goes: Oosterbaan & le Cointre, 1967).

148. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

149. Marc Gidal, *Spirit Song: Afro-Brazilian Religious Music and Boundaries* (New York: Oxford, 2016), 119.

that attract large numbers and has practiced multiple controversial methods, such as selling objects for their healing power, sometimes with fraudulent claims such as oil originating from the Mount of Olives. Despite this, it is without question that the emphasis and propagation of healing and exorcism provided a major impetus for the IURD's phenomenal growth among lower classes. In its congregations globally, it has brought a fundamentally spiritual view of the struggle between good and evil and has adapted to the forms such ideas take in the destination countries.

This attraction of the lower classes has been balanced by the IURD's emphasis on material prosperity. This is another point of significant friction between the IURD and other Pentecostal churches, where practices such as the purchase of prayers for healing and high emphasis on giving to the enrichment of its leaders have come under heavy criticism. On this point, Mariz has insightfully noted that the attraction for large swaths of poorer Brazilians is in the received gifts of God's favor and blessing. For the middle class, a major growth factor was the economic uncertainty, and the fact that the IURD itself is worth $400 million and has various business holdings creates an ability to see what will happen vicariously. Macedo's personal net worth exceeded $1 billion in 2015, with the purchase of a 49% stake in the Brazilian bank Banco Renner in 2013.[150]

Macedo acts as the primary theologian for the movement and does not emphasize the longstanding connection between Pentecostal practice and moral purification, going so far as to say that, "In the IURD it is prohibited to prohibit. People are free to do what they

150. https://www.forbes.com/profile/edir-macedo/#7171475c2fcf.

understand to be right."[151] This modern attitude toward day-to-day practice is reflected in other ways, such as the ordination of women (since 1993) and prominence of women with the gift of healing, both emphasized by Macedo. It is also evident by the denomination's political involvement. Mariz has argued that endorsing candidates is part-and-parcel of most religious groups; Macedo's own nephew and bishop of the church, Marcelo Crivella, established the Brazilian Republican Party in 2005 and was elected mayor of Rio de Janeiro in 2016. The IURD has established a political party in Portugal as well, making the claim that such efforts are marginal to its intentions not credible. The church engages the political process despite its identity as Pentecostal group whose focus is so drastically centered on the personal experience of its members. One explanation is a view of spiritual warfare that the IURD carries everywhere, here applied to another physical space where power is contested, much as the ministry of healing is an application of this worldview to the physical space of the body.

While mission activity from the Global South to the North has been noted since the turn of the 21st century, the presence and future of newer Pentecostal missions such as the IURD present a litmus for its durability worldwide. The IURD expanded into Paraguay in 1977 and Argentina, the USA, and Portugal by 1990. Within the next eight years, it expanded to every continent except Australia and established over 500 churches. An important adaptation occurred in the United States, where it began to hold all of its services and television programs

151. R. Andrew Chestnut, *Born Again in Brazil: The Pentecostal Boom and the Pathogens of Poverty* (New Brunswick: Rutgers, 1997), 46.

in Spanish, thus expanding within the Hispanic community. In contrast, the church in South Africa has established an indigenous presence and sends its own missionaries to the rest of Africa. In England, it has created an essentially black "Afro-Caribbean" church. This variability in ethnic make-up in different countries is a testimony to the IURD's core goal of expansion.[152]

### *Igreja Pentecostal Deus é Amor (Brazil)*

The *Igreja Pentecostal Deus E Amor* ("God is Love Pentecostal Church") is a Brazilian Pentecostal denomination headquartered in São Paulo and founded in 1962 by missionary David Martins Miranda.

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152. See André Corten and Ruth Marshall, eds, *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America* (London: Hurst & Co., 2001); Edward L. Cleary and Hannah W. Stewart Gambino, eds, *Power, Politics, and Pentecostals in Latin America* (Boulder: Westview Press, 1997); R. Andrew Chestnut, *Born Again in Brazil* (New Brunswick: Rutgers University Press, 1997); Benjamin F. Gutierrez and Dennis A. Smith, eds, *In the Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America* (México: Asociación de Iglesias Presbyterianas y Reformadas en America Latina, 1996); Carlos Ribeiro Caldas, "The Role Of The Brazilian Universal Church Of The Kingdom Of God In The Globalization Of Neo-Pentecostalism Today," *Ciências Da Religião — História E Sociedade* 8, no. 2 (2010); Ole Jakob Løland, "The Position of the Biblical Canon in Brazil: From Catholic Rediscovery to Neo-Pentecostal Marginalisation," *Studies in World Christianity* 21, no. 2 (2015): 98–118; Devaka Premawardhana, "Transformational Tithing: Sacrifice and Reciprocity in a Neo-Pentecostal Church," *Nova Religio: The Journal of Alternative and Emergent Religions* 15, no 4 (2012): 85–109.

It is now led by his wife, Ereni Miranda de Oliveira. The church had 4 million members and more than 4,000 churches in Brazil in 2015,[153] with membership in 136 countries. They use radio as the main form of communication and broadcast the program "The Voice of Liberation." Members also live by rules, such as not watching TV, and men and women are expected to follow a particular dress code.

### *African Church of the Holy Spirit (Kenya)*

The African Church of the Holy Spirit (ACHS) formed in 1927 after a schism in the Friends African Mission. The church gained full independence in 1933, later recognized as a religious community in 1957. The ACHS is a Trinitarian church; holy communion is not practiced due to the belief that each individual internally hosts the Holy Spirit. African culture is incorporated into the church through the traditional belief in dreams, visions, and prophecies. The church claims 700,000 members, 1,260 congregations, and 3,780 pastors.[154] The community is based in Kenya, and members come from a wide variety of ethnic groups.

### *Ceylon Pentecostal Mission, also known as the Pentecostal Mission (Sri Lanka/India)*

The Pentecostal Mission (TPM, or CPM) was founded by Alwin R. de Alwis in Colombo, Sri Lanka, in 1923. The church is known to be one of the largest Pentecostal denominations in the world, with more

153. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

154. https://www.oikoumene.org/en/member-churches/african-church-of-the-holy-spirit.

than 20 million members spanning 65 countries. The CPM preaches separation from the distractions of the world, and members abstain from jewelry and Western medicinal treatments, while giving central focus on the return of Christ.[155] The church owns a variety of Pentecostal magazines to spread their teachings.

### *Christian Congregation of Brazil (Brazil)*

The Christian Congregation of Brazil was founded in 1910 by Louis Francescon, an Italian American missionary from Chicago. He was particularly successful among fellow Italian immigrants in Brazil, and there are 2.5 million members in 5,500 congregations.[156] Although it began as a church of Italian immigrants, it transitioned to using Portuguese in 1935. Unlike many other independent Charismatic groups, the Christian Congregation rejects mass propaganda methods like radio and television. Direct inspiration is emphasized, with all church and most personal decisions being confirmed by revelation. Services follow a pietistic style.

### *Church of God by Faith (United States)*

Founded in Jacksonville, Florida, by Crawford Bright, John Bright, Aaron Matthews, Sr., and Nathaniel Scippio in 1914, the church received its official name in 1922 when the charter was drafted. There are over 170 churches today in the United States and an international

155. Roger E. Hedlund, "Indigenous Pentecostalism In India, " in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, edited by Allan Anderson and Edmond Tang (Oxford: Regnum, 2005), 219

156. Johnson and Zurlo, *World Christian Database*, accessed January 2020.

church in Talcahuano, Chile. The church is in the holiness tradition, teaching that entire sanctification is an instantaneous work obtained by faith but preceded through the consecration of the individual. There is a belief in divine healing, but they do not reject the use of medicine and doctors if necessary.[157]

### *Church of the Lord (Aladura) (West Africa)*

The Church of the Lord (*Aladura*, Yoruba for "owners of prayer," "Prayer Fellowship," or "The Praying People") was established by Joshua Oluwono Oshitelu in Nigeria in 1930. A Ghanaian branch was established in 1953 by two Nigerian apostles, E.O. Adele Adejobi and S.O. Oduwole, with headquarters in Freetown, Sierra Leone, and Monrovia, Liberia.[158] The Ghana branch became autonomous after a National Conference of Ghana Churches held in Kumasi in 1965, adopting the new name "The Church of the Lord (Ghana)" under the leadership of Bishop Albert Yamoah.[159] Most of the founders of *Aladura* churches were associated with Anglicanism and opposed traditional African religion.

Using the Yoruba term, Harold Turner used "*Aladura*" as an umbrella term for West African Independent Charismatic churches, which today include groups such as the Christ Apostolic Church, the Cherubim and Seraphim movement, the Church of the Lord

157. Church of God by Faith, Inc, "History," cogbf.org, http://www.cogbf.org/index.php/about-us/our-fellowship/history, accessed February 7, 2020.
158. Simon Atiso-Doe, "A Brief History of the Church of the Lord (Ghana)," Dissertation, Good News Theological College & Seminary, 1990, 1.
159. Atiso-Doe, "A Brief History of the Church of the Lord."

(*Aladura*), and the Celestial Church of Christ. These are among the "spiritual/prophet-healing churches" composed of a large variety of African Initiated Churches.[160] The *Aladura* emulated the Garrick Braid prophetic movement, characterized by prophetic leadership, prayer, and healing.[161] As opposed to the older Nativist (Ethiopian) churches, *Aladura* churches did not disengage from Western-founded mission churches but rather claimed a special emphasis on the movement of the Holy Spirit.[162]

Two guiding principles of the *Aladura* movement include belief in God and the development of a Christian outlook rooted in an African worldview. According to Deji Isaac Ayeboyin, "*Aladura* spirituality employs resources of Christian tradition introduced by the formal agents of Christianity synthesized with traditional religious culture to develop a life based on the precepts of the Lord Jesus.... The worldview of the members is taken into consideration in their beliefs, such as in the forces of evil, malevolent spirits, witches and wizards."[163] Ancestral veneration is expressed through prayers and other worship practices, similar to the posture of Israelite religious practices in the Old Testament. In African culture, generally, ancestral veneration can be

160. Allan H. Anderson, "Types and Butterflies: African Initiated Churches and European Typologies," *International Bulletin of Missionary Research* 25, no. 3 (2001): 107–113.

161. Harold W. Turner, *History of an African Independent Church I: The Church of the Lord (Aladura)* (London: Oxford, 1967), 6–8.

162. Deji Isaac Ayegboyin, "*Aladura* Spirituality: Authentic African Initiative in Christian Missions," Ogbomoso Journal of Theology XVI, no. 1 (2011): 49–63.

163. Ayegboyin, "*Aladura* Spirituality."

compared to eschatology because it illustrates the belief that time is continually moving forward.[164] Worship services are lively and participatory, sometimes with spontaneous singing, bell-ringing, drumming, and use of other indigenous instruments but also features Western-style hymnody.[165] The popularity of *Aladura* churches in West Africa has many thinking that the survival of Christianity in the region lies in the direction of these churches.

## Others

### *Redeemed Christian Church of God (Nigeria)*

The Redeemed Christian Church of God (RCC) is an independent Nigerian church begun by Olufemi Akindayomi as a schism from the Cherubim and Seraphim Church in 1947. The church spread throughout Nigeria, and Akindayomi was succeeded by Enoch Adeboye as General Overseer, a position he retains despite stepping down from the pastorate in 2017. Distinctive from many of the older Pentecostal churches in Nigeria but in line with the new wave of independent churches, the RCC has adapted to Western musical styles and dress while retaining a heightened level of spiritual activity in its fasts, prayers, and emphasis on spiritual warfare. They have also adapted a form of the prosperity gospel with a distinctive imprint

164. Oladosu A. Olusegun, "Ancestral Veneration in the Religious Expression of the Indigenous Aladura Churches," *Ogbomoso Journal of Theology* XVII, no. 2 (2012): 159–171.

165. Ayegboyin, "*Aladura* Spirituality"; Adogame, "Doing Things With Water."

stemming from an assumed connection between spiritual and material power among Nigerians, particularly the Yoruba.[166]

Until the past decade, the RCC generally tracked with the Pentecostal churches of Nigeria in maintaining some distance from political practices, save for the constant vigilance over the threat of Islamic rule over the country, a reality embodied in the adopting of Shariah law in many states of the north and the ravaging effects of Boko Haram. The Pentecostal Fellowship of Nigeria, to which the RCC belonged, threw vocal support behind Olusegun Obasanjo in 1999 under the hopes of pushing back on Muslim influence from the north. In defiance of any easily dichotomous view of Nigerian politics, Obasanjo put his own support behind Muhammadu Buhari in 2015, who changed his own position on religious freedom from an earlier support of Shariah law on a national scale and began an offensive to reclaim territory held by Boko Haram. Regardless of the official policies of the state, religious violence erupts continually between Muslims and Christians over multitudes of disputes in the north since 1987 and continuing to today.[167]

Organizationally the RCC attracts a significant number of educated Nigerians as pastors, with local churches governed by them as the sole

166. See Paul Gifford, *African Christianity Its Public Role* (London: Hurst & Company, 1998); Richard Burgess, *Nigeria's Christian Revolution: The Civil War Revival and its Pentecostal Progeny 1967–2006* (Eugene, OR: Wipf and Stock, 2008); Matthews A. Ojo, *The End Time Army: Charismatic Movements in Modern Nigeria* (Trenton: Africa World Press, 2006); Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago: University of Chicago Press, 2009).

167. Gifford, *African Christianity Its Public Role.*

head. Its growth is certainly tied to its ability to maintain relevance among the poorer members and draw significantly from the upper-class neighborhoods via its "parish" model. A notable innovation is the Christ the Redeemer's Friends Universal, a fellowship of educated Nigerian members of the church. During Adeboye's tenure in Nigeria, the RCC established over 2,000 such parishes that serve as bases for church plants and other operations. The RCC also established the monthly Holy Ghost festival, a weekend event that attracts roughly half a million Nigerians every month. This one event reflects the massive growth of the RCC, from 2,000 in 1970 to 1.25 million in 2000 and 1.57 million in 2015, with approximately half a million other members globally. They have churches in Asia, the USA, and Europe, with 50 church plants in England and congregations as large as over 1,000. These latter churches were about 96% Nigerian in 2000, a strength for its early growth but an unknown factor to its continued spreading. While the effect of newer Pentecostal groups remains to be seen, the RCC has played a major role in the formation of Pentecostalism in Africa and beyond.[168]

### *Christ Apostolic Church (Nigeria)*

The Christ Apostolic Church (CAC) in Nigeria had its beginnings in the *Aladura* movement that arose out of the work of Garrick Sokari Braide, a Nigerian whose use of the gift of healing led to a revival, yet ultimate removal from the Anglican church. His influence on Anglican priest Joseph Shadare and his relative Sophia Odulami was peripheral but traceable on account of Shadare's participation in the

168. Gifford, *African Christianity Its Public Role.*

ecclesial investigation of the Braide movement. Shadare and Odulami established a prayer group around 1918 to pray for victims of the influenza outbreak and engaged in various Pentecostal practices such as divine healing. In 1921, the group was expulsed from the Anglican church and formed a loose affiliation with the Philadelphia, USA-based Faith Tabernacle.[169]

Faith Tabernacle, in turn, grew to have a branch in Lagos, led by D.O. Odubanjo. In 1925, the church severed ties with Faith Tabernacle USA, over a scandal that split its own congregation. Damage from this change in support was soon eclipsed by a revival that broke out in 1930 around the work of Joseph Babalola, a 24-year-old Nigerian member of Faith Tabernacle in Ilesha, who had been encouraged by Shadare and Odubanjo to preach and begin ministering. Reports of his ability to heal the sick and prophecy attracted large numbers of followers. Churches under the Faith Tabernacle name spread throughout the region under the leadership of other prophets and preachers.[170]

In 1931, Faith Tabernacle churches affiliated with the Apostolic Church of Britain, along with Peter Anim's Christ Apostolic Church in Ghana (at that time also searching for affiliations on account of the severance with Faith Tabernacle). They subsequently followed Anim's

169. See H.W. Turner, *History of an African Independent Church* (Oxford: Oxford University Press, 1967); Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge, Cambridge University Press, 2004); Marshall, *Political Spiritualities*; Larbi*, Pentecostalism*; Ojo, *End Time Army*.

170. Turner, *History of an African Independent Church*.

lead and discontinued their affiliation with the Apostolic Church and became the Christ Apostolic Church in 1941.[171]

Through to 1970, the CAC grew in-step with the Apostolic Church from which it had split. Upon the introduction of American influence in Nigerian higher education, it was able to retain many of the mainstays of African Pentecostalism while adapting its methods of evangelization to this new wave of revival, as well as shedding the incompatible features of its *Aladura* theology, to the point of its ceasing to call itself an "*Aladura*" church at all. Its growth from 1970 to 2000 (from approximately 400,000 to two million) reflected this ability to become a Pentecostal church with global emphases, and the revivals that swept through the country during these decades put Nigerian Pentecostalism into public view. In 2015, the CAC had 2.6 million affiliates.[172]

### *Verbo Ministries (Guatemala)*

Verbo Ministries, based in Guatemala City Zone 16, began in 1977 by missionaries Carlos and Linda Ramirez, Jim and Mary De Golyer, James and Lynn Jankowiak, Bob and Myra Trolese (née Cromwell), Tom Becotte, and Dick Funnell. These missionaries arrived from the Gospel Outreach ministry in Humboldt Country, California, a community born out of the Evangelical Jesus People movement in the 1970s that Jim Durkin established. In 1980, Bob and Myra Trolese left the Guatemala missionary base and moved to Nicaragua to plant another church, and Verbo made contact with a New Orleans pastor

171. Turner, *History of an African Independent Church*.

172. Turner, *History of an African Independent Church*.

who affiliated his congregation to become the first Verbo church in the United States. A church was established in Ecuador in the early 1980s, Brazil in 1985, and a Mexican network of churches in 1989. Today, Verbo operates Pan-American University, an accredited post-secondary institution founded in 1998 in Guatemala City, as well as the Foundation for Aid to Indigenous People, which serves Ixil Indians.[173]

Estimates for the size of the ministry are unavailable prior to the year 2000, though the church claims to have grown to 100 members in their first year. The fast, early growth is likely as several factors contributed to its high visibility in the 1980s. Of special importance was the eldership of General Efrain Rios Montt, who became president of Guatemala after the 1982 military coup. Montt ruled for 13 months and was deposed by a second coup. During this time, the Guatemala City church grew to approximately 1,000 members. However, the affiliation with Montt has also been a negative marker because he was convicted for overseeing the genocide of 2,000 Ixil natives in 2013; however, the conviction was overturned in a retrial that began in January 2015. Montt passed away in 2018. Montt's affiliations with Verbo were well-known, but no evidence of the denomination's involvement with the accusations against Montt has surfaced. In Guatemala, Verbo grew to 43,000 affiliated in 2015 among

173. Johnson and Zurlo, *World Christian Database*, accessed January 2020. See Randall Herbert Balmer, "Durkin, Jim (1925-1996)," in *Encyclopedia of Evangelicalism*: *Revised and Expanded Edition* (Louisville, KY: Westminster John Knox Press, 2004), 219–220.

360 congregations and claims roughly 100 additional congregations in 14 countries from Canada to Peru and Spain.[174]

### *Iglesia La Luz del Mundo (Mexico)*

*Iglesia La Luz del Mundo* was founded in Mexico by Eusebio Joaquin Gonzalez in 1926 at the time of a violent struggle between the anti-clerical government and Catholic rebels. The church practices a form of restorationist theology centered on three leaders: founder Gonzalez, Samuel Joaquin Flores, and Naason Joaquin Garcia. These three men are considered the modern-day apostles of Jesus Christ. As of 2019, the church claims a presence in 58 countries, with more than 15,000 temples worldwide.[175]

### *National Baptist Convention USA (United States)*

In 1895, the gathering of the Foreign Mission Baptist Convention, the American National Baptist Convention, and the Baptist National Educational Convention led to the formation of the National Baptist Convention, making it the largest African American Baptist organization in the United States.[176] This organization endured another split in 1919, creating the National Baptist Convention of

174. Johnson and Zurlo, *World Christian Database* and Balmer, "Durkin, Jim (1925-1996)," in *Encyclopedia of Evangelicalism*: *Revised and Expanded Edition*.

175. La Luz del Mundo. "¿Qué es La Luz Del Mundo?" http://www.lldm.org/Que-Es-La-Luz-Del-Mundo.html, accessed December 8, 2019.

176. National Baptist Convention of America International, Inc. "About Us," https://nbcainc.com/about-us/, accessed November 27, 2019.

America (Unincorporated) and the National Baptist Convention USA, Incorporated (NBCUSA), the latter of which was led by E.C. Morris. L.K. Williams succeeded Morris in 1922, and in 1925, the convention, in collaboration with Southern Baptist Convention, created the American Baptist Theological Seminary.[177]

Despite the split, the goals of the convention included uniting the National Baptist churches, promoting missions, supporting Christian education, publishing Christian literature and art, and advancing the cause of Jesus Christ throughout the world.[178] In addition, the NBCUSA espouses a liturgical embrace of emotional spirituality and an anti-dualistic view of worship that goes against the "sterile, lifeless, disembodied worship"[179] that characterizes various churches in American Christianity. Owing to its roots to the African American experience, the NBCUSA welcomes a worship life that looks back to Pentecost and celebrates the work of the Holy Spirit in its present context.

At its annual conference in Baton Rouge, Louisiana, in October 2019, Jerry Young became the first unopposed, seated president of the National Baptist Conference, USA, in nearly 30 years to be reaffirmed for a second term. While Young's rallying call was on "Envisioning the

177. The National Baptist Convention, USA. Inc. "History of the National Baptist Convention, USA, Inc," http://www.nationalbaptist.com/about-us/our-history/index.html, accessed November 27, 2019.

178. World Council of Churches. "National Baptist Convention, USA, Inc," https://www.oikoumene.org/en/member-churches/national-baptist-convention-usa-inc, accessed November 27, 2019.

179. John W. Kinney, "The National Baptist Convention of the United States of America: 'Give Us Free'," *American Baptist Quarterly* 19, no. 1 (2000), 241.

Future Exceptionally," the NBCUSA is facing the dilemma of waning attendance at such events due to a low response from the millennial generation and younger.[180]

### *Jesus Family (China)*

The Jesus Family, founded in 1927 by Jing Dianying in Manzhuang, Shandong, is the most significant Chinese Pentecostal church after the International Assembly of the True Jesus Church. It began as an economic cooperative of Christians in 1921 and, after Dianying's encounter with a Pentecostal community, began to take in members through an intensive communitarian ethic, a rejection of the world, and evangelization whereby members were dispatched to create other such communities. By 1949, there were over 10,000 members of the Jesus Family, but this growth was pushed underground into the obscurity of the Chinese underground church as the Communist Party began to repress the movement in 1952.

The Jesus Family's missionaries and membership were an indigenous peasant class, and the communitarian formation of the community enabled it to maintain its existence throughout the repression of the government of the 1960s and its outright ban of Christianity in 1966. During this time, it also developed a hymnal that puts on full-display the incorporation of local religion (primarily Confucianism) with the core Christian commitments most identifiable with Pentecostalism. In 1977, the movement re-emerged to visibility as the government stricture was removed. While it has

180. https://blackchristiannews.com/2019/10/dr-jerry-young-affirmed-for-second-term-as-president-of-the-national-baptist-convention/

experienced growth, the end of the 20th and early 21st centuries saw the movement pushed underground again with increasing support of the Chinese government for churches affiliated to the governmental Three-Self Patriotic Movement, the imprisonment of prominent leaders, and the destruction of church buildings. Despite this, of the approximately 34 million Pentecostal Christians in China, a large portion is likely to have its roots in the Jesus Family churches.[181]

### *Affirming Pentecostal Church International*

The APCI is a Oneness Pentecostal denomination founded December 5, 2010, in Indianapolis, Indiana. Currently the largest known Pentecostal, Apostolic, LGBT-affirming group in the world, it arose out of a merger between independent ministers and others leaving the Global Alliance of Affirming Apostolic Pentecostals. The latter had been established in 2007 as an evolution of the Apostolic Restoration Mission and National Gay Pentecostal Alliance (NGPA), founded by William H. Carey of New York.[182] The NGPA had been the first

181. Robert M. Anderson and Edmond Tang, eds, *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Oxford: Regnum, 2004); Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004); Richard Burden, "Translating Spirits in Shandong," in *Asia in the Making of Christianity*: *Conversion, Agency, and Indigeneity, 1600s to the Present*, edited by Richard Fox Young and Jonathan A. Seitz (Leiden: Brill, 2013).
182. William K. Kay and Stephen J. Hunt, "Pentecostal Churches and Homosexuality," in *The Oxford Handbook of Theology, Sexuality, and Gender*, edited by Adrian Thatcher (Oxford: Oxford University Press, 2015), 368.

LGBT-affirming Apostolic denomination, formed originally as the Gay Apostolic Pentecostals in 1980 in Schenectady, New York.[183] As of December 2015, the APCI claimed 126 churches and ministers in 27 countries throughout the world, including Latin America, Africa, and Asia. Its leadership is largely the same as other Oneness Pentecostal denominations, with one apostolic general, bishops, geographic overseers, and auxiliary leaders. The APCI publishes a monthly newsletter, *The Apostolic Voice,* and runs a ministerial training program incorporated in Michigan — the Apostolic Institute of Ministry — founded by William H. Carey, who served as its first President and Dean of Students.[184]

183. Kay and Hunt, "Pentecostal Churches and Homosexuality," 368.

184. https://lgbtqreligiousarchives.org/profiles/william-h-carey

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# PIVOTAL TRENDS OF THE SPIRIT-EMPOWERED MOVEMENT

The Spirit-empowered movement has spread across the globe through different cultural contexts and with remarkable speed and dynamism. While its emphases on the Charismatic gifts of the Spirit and experiential validation may often preclude its theological import in certain circles, the Spirit-empowered movement is marked by pivotal trends that deserve mention, notably in the role of women in leadership, social justice, prosperity, and mission. The trajectory of such trends and their effects upon church and society may reflect either innovation upon or replication of cultural influences; nevertheless, they carry significant theological implications for the Church at large. These particular issues — women in leadership, social justice, prosperity, and mission — represent important identity markers for many Pentecostal and Charismatic churches and movements around the world. Historically, these kinds of churches have championed women in leadership in mission, with, for example, women serving as some of the early Pentecostal missionaries from the Azusa Street Revival. Pentecostal churches are also known worldwide for their grassroots activism in ministering to both spiritual and physical needs.

## Women in Leadership

After the ascension of Christ, the disciples gathered in the upper room in Jerusalem along with "the women and Mary the mother of Jesus" (Acts 1:14). Peter addressed the "brothers and sisters" (*adelphoi*, Acts 1:16) before they cast lots to choose Matthias as the disciple to replace Judas. The criteria for nomination was simple: the next disciple should be someone who had been with them the entire time of Jesus's earthly ministry as well as been a witness of John's baptism, of Christ's resurrection, and his very recent ascension. This person could, in theory, indeed have been a woman. On the day of Pentecost, they — presumably the same "they" from Acts chapter 1, the disciples and the women — experienced the power of the Holy Spirit descending from heaven and filling the room, complete with tongues of fire and the understanding of different languages. Contrary to popular opinion, they were not drunk, but they were experiencing the fulfillment of the prophet Joel (2:28–29): "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days."

Although the narrative focuses mainly on the actions of the men, the presence of women in these important biblical accounts cannot be overlooked. Women were there at — or at least directly after — the ascension of Jesus and when Matthias became an apostle. They were there when the Holy Spirit rushed into the room, and they saw the tongues of fire fall from heaven. They experienced the speaking of tongues and hearing others speak in their own language. Most importantly, though, was the fact that they were affirmed by Peter's recitation of Joel's prophecy. The Spirit was poured out on *all people*, not just men and not just sons with prophecy, but also on daughters.

The biblical narrative suggests that women have just as much access to the Holy Spirit and its accompanying spiritual power as do men. Indeed, this is one of the overarching themes of women in Pentecostal churches today: women are endowed with spiritual and ministerial authority, but not necessarily hierarchical leadership authority.[1]

One of the oft-quoted defining characteristics of the Pentecostal and Charismatic movement is equality between men and women. Women have been ignitors of historic revivals (for example, Pandita Ramabai in India), sustainers of Spirit-centered movements (such as the Azusa Street Revival), and today continue to be empowered by their faith to work against societal norms throughout the world. The work of the Holy Spirit cuts across race, gender, and socio-economic status and serves as the great equalizer in providing access to Christian spiritual power. However, despite the great influence of Pentecostal women in their ministries and congregations, prominent women who help shape church leadership are often overlooked, and men are given credit for their labor. Furthermore, history has shown many examples of pioneer women founding movements that turn over to male leadership once the movements become formally institutionalized. Despite Pentecostal and Charismatic churches being known for more egalitarian practice and theology, this is in conjunction with Pentecostalism's ability to adapt to its surrounding cultures. In doing so, it also adopts some of the wider society's given gender norms,

1. Lisa P. Stephenson, "Prophesying Women and Ruling Men: Women's Religious Authority in North American Pentecostalism," *Religions* 2, no. 3 (2011): 410–26.

which might contradict with the movement's core message: universal access to the power of the Holy Spirit, regardless of gender.

Female Pentecostal influence has expressed itself in a variety of ways throughout history and within the movement today, such as missionaries (especially single missionaries), as pastor's wives (who often have more influence within congregations than their husbands), as evangelists (historically, often unnamed), and as everyday keepers of faith and tradition to pass down to generations. This section highlights some Pentecostal and Charismatic women who have founded movements and denominations, sparked revivals, and notably served as pastors' wives.

## The Foursquare Church (United States)

The daughter of a Salvation Army mother and a Methodist father, Aimee Semple McPherson was imprinted with a "Wesleyan view of sanctification, the Calvinist distinction between the visible and invisible Church, the Lutheran view of civil government, and the Puritan goal of being a 'city set upon a hill.'"[2] McPherson, often called "Sister Aimee," returned from a mission in China in 1910 as a widow and a single mother of a newborn baby girl. After a visit to Los Angeles in 1917 and several years of cross-country evangelism, she began a healing ministry in 1921 and founded the Angelus Temple in Los Angeles in 1923. The Temple became the largest church congregation at the start of the 20th century, was valued at $1.5 million, and held services in five languages. Sister Aimee pioneered radio ministries and

2. Donna E. Ray, "Aimee Semple McPherson and Her Seriously Exciting Gospel," *Journal of Pentecostal Theology* 19 (2010): 155–169.

was a media sensation herself. She imbued the Pentecostal movement with a personality that championed healing, the power of the Holy Spirit, and a theology that combined Arminianism and Calvinism. Her focus on the work of the Holy Spirit was in contrast to the fire-and-brimstone preaching of prominent male evangelists. She placed an emphasis on the Spirit in relationship to God's love, not "bombastic, untactful preaching."[3]

While the growth of the organization dovetailed with that of the Pentecostal movement as a whole — especially in its outreach to the poor — it faced criticism as an evangelical institution that became led mostly by white middle-class men, a far cry from the example set by Sister Aimee. Despite its early commitment to female ministers, the denomination grew rapidly while male leaders filled the ranks of the quickly institutionalizing movement. After her death in 1944, Aimee's son, Rolf McPherson, took over as president of the denomination for 44 years. There have been no female presidents of the Foursquare Church since Sister Aimee, yet the denomination — with 5 million members in 201 —is proud of its history of strong female leadership and innovation. The four squares represent the four scriptural roles of Jesus as Savior, Baptizer with the Holy Spirit, Healer, and soon-coming King.[4]

### Solid Rock Chapel International (Ghana)

For 12 years, Christie Doh Tetteh served as the personal secretary to

3. Ray, "Aimee Semple McPherson."
4. Todd M. Johnson and Gina A. Zurlo, *World Christian Database* (Leiden/Boston: Brill, 2020).

Pentecostal and Charismatic Archbishop Benson Idahosa — known as the "father of Pentecostalism" in Nigeria. She began a small fellowship in her home in 1993 that has grown into the very large and influential Solid Rock Chapel International, marked by healing and prayer ministries. She retains a deep femininity and motherly style in her leadership, and she is one of the few women in Ghana with such influential spiritual and ministerial leadership independent of men. Her religious authority is innovative in the way she is both the general overseer and head of her church while not operating as a "stand-in male".[5] Her experience points to a gender-neutral shift within the Charismatic movement in Ghana as well as a departure from earlier models of women's religious leadership in the country.[6]

### Yoido Full Gospel Church (South Korea)

Jashil Choi (1915–1989) became a Christian at a tent revival meeting in 1927 led by a popular Holiness preacher. After escaping Japanese-occupied North Korea for the South, Choi attended the Assemblies of God Bible School in Seoul and started a small congregation in her house. She heavily emphasized prayer and fasting as the foundation to Christian life. Her small congregation was later taken over by her son-in-law, David Yonggi Cho, which by the 1980s had become the largest church in the world. Even though Cho frequently refers to Jashil Choi as his spiritual mentor and mother, her influence on the founding of Yoido Full Gospel Church is often overlooked. Choi also

5. Jane E. Soothill, *Gender, Social Change and Spiritual Power: Charismatic Christianity in Ghana* (Leiden: Brill, 2007), 170.
6. Soothill, *Gender*, 164.

founded a prayer center near the demilitarized zone (DMZ)that is associated with Yoido Full Gospel Church.[7] While Choi did not have nearly the influence or recognition of Cho during her life, she defied odds and pioneered innovations in Charismatic Korean Christianity in a conservative, male-oriented society.

### Pillar of Fire International (United States)

Pillar of Fire International was founded in Denver, Colorado, by Alma White (1862–1946) in 1901, the first female bishop of an American denomination. Originally called the Pentecostal Union, it changed names to differentiate itself from the Pentecostal movement in 1915. It was Methodist in doctrine but distanced itself from that tradition as well, believing it to be corrupt, although the church retained a focus on holiness in the Wesleyan tradition. Members were called "holy rollers" and "holy jumpers" because of their frenzy in worship. Under White's leadership from the 1920s to the 1940s, the Pillar of Fire church developed a close partnership with the Ku Klux Klan, and White unashamedly attacked racial and religious minorities in her ministry and writings. Her son led the church after her death, and the branches in the United States fell from 52 to 6 (the number of branches today). The church today focuses its work in three main areas: radio, education, and missions.[8]

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7. Julie C. Ma, "Korean Pentecostal Spirituality: A Case Study of Jashil Choi." *Asian Journal of Pentecostal Studies*, 5, no. 2 (2002): 235-54.
8. Lynn Neal, "Christianizing the Klan: Alma White, Branford Clarke, and the Art of Religious Intolerance," *Church History: Studies in Christianity and Culture*. 78, 2 (Jun 2009): 350–378. See also Kristen Kandt, Kristen,

## St. John's Apostolic Faith Mission (South Africa, Botswana)

Christina Nku, born circa 1894, founded St. John's Apostolic Faith Mission of South Africa after being baptized in the Apostolic Faith Mission in 1924. She received many vivid revelations from God, in particular, a dream during a serious illness in which God told her she would not die. Although women had always held prominent positions of spiritual leadership and healing in South Africa, her mystical visions and personal healing helped legitimize her call to leadership in a male-oriented religious society. She received a vision of a church with 12 doors and founded this church in 1939, called the "Temple." Her iconic healing rituals and use of blessed water was considered radical and led to a rift between her church and white-led Pentecostal denominations. She also established schools and programs for youth and adults. However, after a long-standing power struggle between Nku and a man named Petros John Masango, he was lawfully elected bishop, after which he broke ties with the Nku family and established himself as the founder of the church, as prophesied by Nku. More conflict ensued and now the original church founded by Christina Nku is divided into three larger factions along with other smaller factions.[9]

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"Historical Essay: In the Name of God: An American Story of Feminism, Racism, and Religious Intolerance: The Story of Alma Bridwell White." *Journal of Gender, Social Policy & the Law*. (2000). https://web.archive.org/web/20090316225516/https:/www.law.georgetown.edu/glh/publishedlist.htm

9. Barry Morton, "Elias Letwaba, the Apostolic Faith Mission, and the Spread of

## Jesus Alive Ministries (Kenya)

Margaret Wanjiru worked as a house cleaner, hawker, and other odd jobs before she became a sales and marketing executive and eventually a politician in Kenya. After her conversion to Christianity, she founded Jesus is Alive Ministries (JIAM), in which she serves as bishop. JIAM has 20,000 members and has a popular television program titled *The Glory is Here*. Her ministry focuses on freedom from demonic powers as well as physical prosperity. Public scrutiny of her personal life and family relationships in 2007–2008 did not taint her ministry[10]; instead, she emerged as a strong female leader, overcoming a deliberate attempt to tarnish her reputation and spiritual power. Bishop Wanjiru remains both a spiritually and politically respectable force in Kenya.

## Apostolic Church Reborn in Christ (Brazil)

Sônia Hernandes received a call to Christian ministry at a youth camp. She and her husband (Estevam Hernandes) founded *Ogre ja Renascer em Christo*, an Independent Apostolic church in 1986, which claims over two million members in Brazil and around the world. Bishop Sônia is the fifth wealthiest pastor in the country, and *Ogre ja Renascer em Christo* is one of the wealthiest Independent Apostolic churches in Brazil. Bishop Sônia is also a television, radio host, and choral musician. In 2009, she and her husband served five months in an

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Black Pentecostalism in South Africa," *Studia Historiae Ecclesiasticae*, 43, no 2 (2017). See also https://dacb.org/stories/southafrica/nku-christinah2/

10. Jesus Is Alive Ministries, https://jiam.org/bishops-profile/

American prison for smuggling cash into the United States[11] This led to significant controversy surrounding her and her husband's leadership, with many suspecting fraud and money laundering under the guise of religion, even as the church continues to grow.

### New Testament Church (Hong Kong)

Kong Duen Yee (1923–1966) was born in Beijing, China, and was a prominent actress in Hong Kong. She became a Christian at a Pentecostal revival in 1963 and led many revival meetings throughout Hong Kong, Singapore, Taiwan, and Malaysia and established the Christian Charismatic Evangelistic Team, which became the New Testament Church in Hong Kong. Her theology included speaking in tongues as evidence of salvation. Yee was succeeded by her daughter, Ruth Chang, but Chang renounced the extremities of her mother's Pentecostal theology and moved to California, USA, to become an Assemblies of God pastor. Yee's New Testament Church was turned over to Elijah Hong (b. 1927), who changed the name to the Taiwan Apostles Faith Church, where he is considered the modern-day Elijah and his followers modern-day Israelites.[12]

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11. George D. Chryssides, Margaret Z. Wilkins, *Christians in the Twenty-First Century* (Abingdon, UK:Routledge, 2014), 366.
12. Hwa Yung, "Pentecostalism and the Asian Church," in Allan Anderson and Edmond Tang, eds. *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Baguio City, Philippines: Regnum Books International, 2005), 52.

## Mount Sinai Holy Church of America

Founded by Bishop Ida Robinson, who testified of a prophetic vision from God to make a genuine and distinctive church in Philadelphia, the Mount Sinai Holy Church of America splintered off from the United Holy Church of America in 1924. After conversion as a teen through a Church of God street meeting in Pensacola, Florida, Ida Robinson became a seasoned preacher, having conducted numerous prayer services in private homes. She also believed God to say that he would use her as an instrument to bring godly women to serve side by side with men in the church, having full clergy rights as their male counterparts. Thus, with the news that the United Holy Church would not "publicly" ordain women, Robinson started out with a charter for a new church under the name "Mount Sinai Holy Church of America, Inc." with her first board of elders staffed mostly by women. Despite its independent nature, the church identified itself as part of the historic Christian witness, open to engage with other churches, especially those of the Holiness/Pentecostal vein. Robinson was a dynamic preacher, alternating between teaching, preaching, and singing at intervals of two to three hours. Her role was effective and poignant in terms of her "mothering" role over her congregation, a nurturing quality of pastoral leadership that serves as an alternative to the top-down, Western male patriarchal mode. The church continues to be a predominately black denomination, with a presence in 14 states and six countries.[13] It is the only organization founded by an African

13. Harold Dean Trulear, "Reshaping Black Pastoral Theology: The Vision of Bishop Ida B. Robinson," *The Journal of Religious Thought,* 46, no. 1 (1989): 20-21.

American woman who has held consistent female leadership from its founding and still emphasizes gender equality.

### Pandita Ramabai Mukti Mission (India)

Pandita Ramabai Sarasvati (1858–1922) was born into a Brahmin family and converted to Christianity while in England. A brilliant scholar, she earned the titles of "*Pandita*" and "*Sarasvati*" as a Sanskrit scholar by the University of Calcutta — the first woman to be awarded such distinction. She founded the *Mukti* ("liberation") Mission in Kedgaon for orphans and widows in the late 1890s, which still operates today to provide housing and education for women and children in need. Her organization's charismatic spirituality and the powerful 1905 *Mukti* Revival influenced many Indian women to become Christians and pursue lives dedicated to spreading Christianity. Ramabai's ministry was met with criticism from men, but she persisted and endlessly advocated for women. She is known for her role in not only sparking an influential Pentecostal revival but defending women's rights and supporting the development of truly indigenous Indian churches through the power of the Spirit. The Episcopal church honors Ramabai with a feast day on April 5 and the Church of England on April 30.

### Christian Action Faith Ministries (Ghana)

Archbishop Nicholas Duncan-Williams and his then-wife "Mama" Francisca Duncan-Williams founded Action Chapel International in Accra, Ghana, in 1979. Nicholas is credited with founding the charismatic movement in Ghana, while Francisca organized women's activities in the church and founded the Pastors, Wives, and Women in Ministry Association. In many Independent Charismatic churches,

pastor's wives tend to have a dual-leadership role alongside the head male pastor. Many wives become archbishops and pastors alongside their husbands to lead large congregations. Francisca's role highlighted the male-female dual-headship of the church, yet, behind the initial front of equality between the Duncan-Williams duo was also a quasi-political role of women only as wives of influential pastors, which then perpetuates conservative cultural gender norms. Francisca's spiritual leadership was only in relation to her husband. After their public divorce in 2001 (and again in 2007),[14] Nicholas continued to be extremely influential while Francisca lost much of her power in the church.

### Church of God Mission International (Nigeria)

Archbishop Margaret Idahosa was born into a royal family in Edo State, Nigeria, and entered ministry in 1983. She took over the Church of God Mission International in Benin City, Nigeria, after her husband, Archbishop Benson Idahosa, passed away, making her the first African female archbishop. While her husband was instrumental in the spread of Pentecostalism in the region, she has become one of the most prominent female Pentecostal figures in Africa, becoming an archbishop in her own right in 2009. Her church has several weekly services, a private university (of which she serves as chancellor, the first female in Africa to do so), and overseas Christian schools and

14. Martin Lindhardt, *Pentalcostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial societies.* (Leiden: Brill, 2014), 205-206, See also https://books.google.com/books?id=mAoSBQAAQBAJ&pg=PA205#v=onepage&q&f=false

hospitals, all while serving as an international influence for Christian women leaders. Unlike Francisca Duncan-Williams, Margaret Idahosa became a prominent leader[15] upon her husband's death after moving out of the pastor's wife role.

## Social Justice

One of the most common misconceptions related to Spirit-empowered Christians is that they are so focused on the spiritual life that they care little for what is going on around them on earth. This perception is supported by several key features of Pentecostal life, including dualism (saving souls), eschatology (doomsday scenarios), the sacred vs. secular divide, and the prosperity gospel. However, research by Donald Miller and Tetsunao Yamamori illustrates quite the opposite.[16] Miller and Yamamori traveled to 20 countries in four years to visit many different Pentecostal churches and ministries. They found robust engagement of these churches with many different kinds of social issues: emergency services (response to earthquakes and floods), medical assistance (including medical response to disasters, preventive care, drug rehabilitation programs, psychological services, and establishing health and dental clinics), educational programs

15. Margaret Idahosa, "At 70, Men Still Run after Me," https://www.vanguardngr.com/2013/06/at-70-men-still-run-after-me-rev-margaret-idahosa/
16. Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007).

(especially schools and day care), economic development (including job training, housing development, urban development programs, youth programs, and microenterprise loans), mercy ministries (such as homeless shelters, food banks, clothing services, and services to the elderly), counseling services (assisting cases of addiction, pregnancy, divorce, depression, or prison ministries), policy change (with focus on monitoring elections, opposing corruption, or advocating a living wage), and services in the arts (with training in music, drama, and dance).[17] It appears that Pentecostals often utilize a positive message of hope and apply this to various development challenges. Miller and Yamamori uncovered substantial contributions in health care, AIDS education, housing for orphanages and addiction rehabilitation programs in key areas of the world. They provided accounts of ministry to vulnerable children from diverse countries — Kenya, India, Egypt, South Africa, and Argentina. In the end, Miller and Yamamori gave this phenomenon the moniker "Progressive Pentecostalism."[18]

The majority of members in Pentecostal churches in Latin America belong to the poor and the marginalized of society. Thus, they often immerse themselves in the lives of the believers, taking care of their physical needs and spiritual needs. Miller calls this the "holistic approach," stating that "it is impossible to divorce moral and spiritual needs from physical and economic needs."[19] Yet, Pentecostals view liberation from poverty as a spiritual affair in which every social action to alleviate their immediate present reality must be embedded in prayer

17. Miller and Yamamori, *Global Pentecostalism*, 41–43.
18. Miller and Yamamori, *Global Pentecostalism*, 2.
19. Miller and Yamamori, *Global Pentecostalism*, 62.

and guidance of the Spirit. Although they are aware of circumstances of the poor, they ultimately teach the poor to turn to the scriptures as a source for inspiration, power, and hope through the Holy Spirit as they face the daily struggles of life.

In Africa, Dena Freeman and Martin Lindhardt have explored the development impacts of Pentecostalism. In *Pentecostalism and Development*, Freeman, by taking Gamo region in Ethiopia as a case study, compares development non-governmental organizations (NGOs) and Pentecostal denominations in their social transformation approaches, and argues that, ".... in contemporary Ethiopia, particularly in rural communities in the South and the West, Pentecostal churches and development NGOs are the new agents of social transformation."[20] Likewise, the founder of the Brazilian Pentecostal denomination Brazil for Christ, Manoel de Mello, typified the change in approach by claiming, "The gospel cannot be proclaimed fully without denouncing injustices committed by the powerful."[21]

In his study on Yonggi Cho's church in South Korea, Allan Anderson concludes that Cho's ministry began among the urban poor of Seoul, where Cho himself had been raised. The gospel had to be contextualized among people who were uninterested in a message

20. Dena Freeman, "Development and the Rural Entrepreneur: Pentecostals, NGOs and the Market in the Gamo Highlands, Ethiopia," in *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*, edited by Dena Freeman (New York: Palgrave, 2012), 160.
21. Cited in Murray W. Dempster, "Pentecostal Social Concern and the Biblical Mandate of Social Justice," *Pneuma* 9, no. 2 (1987): 129.

about other-worldly salvation amidst their personal struggles for physical survival. Thus, for Cho, "the message of Christ and the power of the Holy Spirit was a present contextual message that gave hope to a suffering and destitute community."[22] Prosperity teaching was part of the contextualization of the Christian message.

Martin Lindhardt, in *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies*, presents Pentecostalism in Africa as a booming religious power capable of addressing both existential challenges alongside economic-political circumstances.[23] Similarly, Ben Jones identifies community work as a typical expression of Pentecostal faith and an example of Christian engagement in African society concerning education, health, and farming even if scholars of development studies do not always acknowledge their contributions.[24] In a similar study in Ethiopia in 2017, Yared Donis found that one Pentecostal community had "a well-articulated theological and practical approach towards social and development ministry. It reaches out to individuals, families, and the community at large with a substantial amount of resources and

22. Allan Anderson, "A Time to Share Love: Global Pentecostalism and the Ministry of David Yonggi Cho," *Journal of Pentecostal Theology* 21, no. 1 (2012): 152–167.
23. Martin Lindhardt, ed., *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies* (Leiden: Brill, 2015), 2–3.
24. Ben Jones, "Pentecostalism and Development in Sub-Saharan Africa: In the Office and in the Village," in *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies*, edited by Martin Lindhardt (Leiden: Brill, 2015), 249.

networks. It also empowers itself as an organization in order to deliver better results in this ministry."[25]

## Prosperity Gospel

Although it is now a global phenomenon, some of the earliest proponents of the prosperity gospel were American preachers like E.W. Kenyon, Oral Roberts, and Kenneth Copeland. This constellation of theologies goes by other names, such as "dominion theology," "faith gospel," or "health and wealth gospel," but all emphasize prosperity as a result of faith.[26] Paul Gifford summarizes the doctrine: "According to the faith gospel, God has met all the needs of human beings in the suffering and death of Christ and every Christian should now share the victory of Christ over sin, sickness and poverty. A believer has a right to the blessings of health and wealth won by Christ and he/she can obtain these blessings merely by a positive confession of faith."[27] The gospel of prosperity emphasizes positive confession, that is, the belief that what you say is what you get. As one Pentecostal preacher famously proclaimed, "Your destiny is in your mouth!"[28]

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25. Yared Donis, "Pentecostal and Evangelical Practices in Social and Development Ministry: A Tale of Two Denominations," Master of Arts Thesis, Ethiopian Graduate School of Theology, 2017.
26. Lovemore Togarasei, "The Pentecostal Gospel of Prosperity in African Contexts of Poverty: An Appraisal," *Exchange* 40, no. 4 (2011): 336–350.
27. Paul Gifford, *African Christianity: Its Public Role* (London: Hurst and Company 1998), 62.
28. Togarasei, The Pentecostal Gospel," 341.

Good health is also an emphasis of the prosperity gospel. Demonic activity is the likely root cause of illness, which makes healing an important ministry in prosperity churches. Church members are taught to "sow seeds" of prosperity to get rich or to get well. While the ministry of healing is an essential feature of Spirit-empowered Christianity, the prosperity churches take a unique spiritual approach to its underlying cause and "cure."

Prosperity gospel devotees often point to the Abrahamic covenant as validation for their theology.[29] Stemming from faithfulness to the Abrahamic covenant, Christians could expect the dynamic of blessing for obedience. Christ's victory on the cross enables believers to claim their redeemed status as God's children, seemingly validated by financial rewards.[30]

Prosperity teachers claim that believers receive Abraham's blessings through faith. In his book *The Laws of Prosperity,* Kenneth Copeland claims that "faith is a spiritual force, a spiritual energy, a spiritual power. It is this force of faith which makes the laws of the spirit world function. There are certain laws governing prosperity revealed in God's Word. Faith causes them to function."[31] The driving force behind this emphasis on giving is what Robert Tilton referred to as the "Law of Compensation." According to this law, based on Mark 10:30, Christians need to give generously to others because when they do,

29. Kate Bowler, *Blessed: A History of the American Prosperity Gospel* (New York: Oxford, 2013), 96.
30. Bowler, *Blessed*, 97.
31. Kenneth Copeland, *The Laws of Prosperity* (Fort Worth, TX: Kenneth Copeland Publications, 1974), 19.

God gives back more in return. This, in turn, leads to a cycle of ever-increasing prosperity.

> "Truly I tell you," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields — along with persecutions — and in the age to come eternal life. But many who are first will be last, and the last first." (Mark 10:29–31)

As Gloria Copeland put it, "Give $10 and receive $1,000; give $1,000 and receive $100,000; . . . in short, Mark 10:30 is a very good deal."[32]

Nigeria is replete with Pentecostal prosperity churches. Deji Isaac Ayegboyin, Professor of Religious Studies at the University of Ibadan, surveys a number of these churches, including the Church of God Mission founded by the late Archbishop Benson Idahosa.[33] Idahosa is often referred to as the prime celebrity of material prosperity preaching in Nigeria. He reasoned that the Pentecostal and Charismatic boom of the 1970s provided Christians with material, physical, and financial resources to enhance the spread of the gospel. Another prominent prosperity preacher is Gabriel Oduyemi of the Bethel Ministry. Like Idahosa, Oduyemi has a bold inscription in his church: "The God we serve is not a poor God." Likewise, Mensa Otabil decreed, "If you

32. Gloria Copeland, *God's Will is Prosperity* (Fort Worth, TX: Kenneth Copeland Publications, 1973), 54. David W. Jones' critique of the prosperity gospel argues that it is built on faulty understandings of the Abrahamic covenant, Christ's atonement, biblical teachings on giving and faith, and constructed overall on faulty biblical interpretation. See Jones, "Pentecostalism and Development in Sub-Saharan Africa," 7.
33. Deji Isaac Ayegboyin, "A Rethinking of Prosperity Teaching in the New Pentecostal Churches in Nigeria," *Black Theology* 4, no. 1 (2006): 70–86.

haven't deposited anything, you have no right to ask for anything."[34] All of these churches emphasize the "seed faith" principle where church members sow by giving a variety of offerings to reap material blessings.

According to Ayegboyin, these churches are prosperity churches because "in their bid to stress the teaching of victorious, prosperous and healthy living in the spiritual as well as in the physical realm, they start from the premise *Jehovah Jireh* our provider, is a God of abundance."[35] God owns everything and wants his children to prosper. Prosperity churches also teach that Christians should excel in material wealth, which is one reason why so many of their pastors wear expensive clothes and own luxury cars. These new Pentecostals are sophisticated in their use of marketing techniques by selling books and other resources such as seminars covering subjects from deliverance to marriage. They also create elaborate signboards and posters for their churches and events. These are some of the fastest growing churches in Nigeria and around the world.

Despite some questionable theology and moral practices, there are positive aspects to the prosperity gospel. In response to prosperity gospel teachings, many Pentecostals have started their own businesses, combatting poverty by creating new jobs for others. Entrepreneurship is a curious consequence of prosperity teaching that helps to promote sustainable development in poor areas.[36] Perhaps the most important

34. Paul Gifford, *African Christianity: Its Public Role* (London: Hurst, 1998), 80.
35. Ayegboyin, "Rethinking," 75.
36. Lovemore Togarasei and Kudzai Biri, "Pentecostal Churches: Money Making Machines or Purveyors of Socio-Economic Growth?" in *Aspects of Pentecostal*

contribution of the prosperity gospel is the positive mindset it encourages among church members. Prosperity teachings push back against structures of oppression that keep Africans poor and without hope. J. Kwabena Asamoah-Gyadu comments, "African Pentecostalism has initiated a move from Afro-pessimism to Afro-optimism and hope."[37] Togarasei observes that "members are encouraged to aim for the best. They are always reminded that they are 'going to a higher place,' 'going somewhere,' 'being lifted higher' and that 'God has a plan for your life and works good for your life.'"[38]

One study from Nigeria shows how the prosperity gospel serves as a response to changing economic conditions and the rise of neo-Pentecostal groups and the transformation of older Pentecostal groups. One of the most important in this latter category is the Redeemed Christian Church of God (RCCG). Counted in the rise of African independent churches, the RCCG was founded by Pa Josiah Akindayomi shortly after he left the Cherubim and Seraphim Church in 1947. Under the leadership of Enoch Adeboye, the church grew exponentially through wildly popular "Holy Ghost Festivals," all-night revival-style festivals that included evangelization and healings. However, while the RCCG and other independent churches were rapidly growing, Nigeria was facing economic crisis with the collapse

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*Christianity in Zimbabwe*, edited by Lovemore Togarasei (Cham, Switzerland: Springer, 2018), 170.

37. J. Kwabena Asamoah-Gyadu, '"Born of Water and the Spirit": Pentecostal/Charismatic Christianity in Africa," in *African Christianity: An African Story*, edited by Ogbu Kalu (Trenton: Africa World Press, 2007), 339–358.
38. Togarasei, "The Pentecostal Gospel," 347.

of oil prices in 1981 and rampant political corruption. It was in this context that the RCCG emphasized their "purity and prosperity" doctrines, linking pure ethical behavior with physical and financial rewards.[39] Adeboye preached that if one lived holy, one would have no need to pray for prosperity. Afterall, health and wealth were the will of God if one committed to prospering his or her soul.[40]

In light of these changing conditions, the RCCG "changed its social and theological character from a church in the holiness movement to a neo-Pentecostal, prosperity-preaching church."[41] With the growth of the independent churches, church leaders were often poignant examples of ordained wealth and served as validation of the prosperity teachings. However, it must be noted that while the prosperity teachings linked material blessings with faith and religious performance, the theology remained heavily influenced by indigenous values. The Nigerian ethos yielded teachings that emphasized wise money management over investment profits as well as social patronage and familial obligations over individualism.[42]

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39. Stephen Hunt, "A Church for All Nations," *Pneuma* 24, no. 2 (2002): 185–204.
40. Enoch Adeboye, *Holiness* (Lagos: Redeemed Christian Church of God, 1997), 12–13.
41. Asonzek F-K. Ukah, "Those Who Trade With God Never Lose: The Economics of Pentecostal Activism in Nigeria," in *Christianity and Social Change in Africa: Essays in Honor of J.D.Y. Peel* edited by Toyin Falola (Durham, NC: Carolina Academic Press, 2005), 251–274.
42. Hunt, "Church for All Nations," 195–196.

## Mission

While Spirit-empowered Christians have a long history of mission-sending and missionary outreach, the focus here is on missiology, or how Pentecostals and Charismatics think theologically about mission and missions. Grant McClung identified seven main characteristics of Pentecostal missions:

1. Experiential and relational;
2. Expressly biblical with a high view of inspiration;
3. Extremely urgent in nature;
4. "Focused, yet diversified" in that they prioritize evangelization but not to the exclusion of social concern;
5. Aggressive and bold in their approach;
6. Interdependent both among various Pentecostal and Charismatic groups and in relation to older churches and their mission endeavors; and
7. Unpredictable as to the future.[43]

At the same time, Veli-Matti Kärkkäinen has suggested that Pentecostal missiology is a mixture of positive and negative characteristics, including naïve Biblicism and eschatology, individualism, total commitment, pragmatism, flexibility, emotional personal testimonies, establishment of indigenous churches, demonstration of the power of the Spirit, and the participation of all Christians.[44]

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43. Hunt, "Church for All Nations," 877.

44. See Veli-Matti Kärkkäinen, "Missiology: Pentecostal and Charismatic," in *The*

Experience plays a central role in on-the-ground Pentecostal missions, but missiologists have been carefully documenting their perspectives through publications. The first treatise, *The Indigenous Church*, was written in 1953 by the most noted Pentecostal missiologist at that time, Melvin L. Hodges. In 1991, Pentecostal missiologists Murray A. Dempster, Byron D. Klaus, and Douglas Peterson produced a major compendium on Pentecostal missiology *Called and Empowered: Pentecostal Mission in Global Perspective.* John Wimber's *Power Evangelism* (1986) and C. Peter Wagner's books on spiritual warfare, such as *Warfare Prayer* (1992) and *Territorial Spirits* (1991), received enthusiastic acceptance, especially among Independent Charismatics. More recently, Amos Yong produced *Mission after Pentecost: The Witness of the Spirit from Genesis to Revelation* (2019). These, and many other books, demonstrate that Pentecostal missiology is engaged in a self-reflective process to consider the main contributions of Pentecostals to missiology. Julie and Wonsuk Ma's *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (2010) is one of the more comprehensive books to make explicit Pentecostal contributions to missiology.

In the context of global mission, Pentecostals aligned themselves with Evangelicals due to their conservative doctrinal views. Like Evangelicals, Pentecostals exhibited a strong eschatological, premillennial worldview. Originally hopeful that *glossolalia* would give them a head start as missionaries, Pentecostals gradually adopted the

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*New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess and Edward M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 877–885.

missionary methods of other Protestants. Nonetheless, Pentecostals maintained the doctrine of Spirit baptism (evidenced in the gift of tongues) and their primary mission "strategy" remained the baptism in the Holy Spirit as empowerment for witness and service (Acts 1:8). Miracles in various mission fields have been well-documented to support the thesis that supernatural power has been a crucial dimension of Pentecostal mission. In addition, the belief that Spirit baptism equips every Christian, male and female alike, has led to its rapid growth.

A consultation on Charismatic theology sponsored by the World Council of Churches in 1980 produced an important document, *The Church Is Charismatic*. A summary of a theological group, compiled by Walter Hollenweger, suggested three major orientations to the Spirit's role in the world: (1) an ecclesiological approach, where the Spirit works for the unity and united witness of all churches; (2) a cosmological approach, where the Spirit renews creation and bestows fullness of life that encompasses physical healing and healing of social relationships as well; and (3) a sacramental approach, where the Spirit is mediated through personal conversion, baptism, confirmation, and ordination as sacramental theologies renew their focus on the Spirit. Charismatics emphasize signs and wonders and have come to highlight the role of healings and exorcisms in a more visible way than many Pentecostals. Similarly, Dutch Reformed missiologist J.A.B. Jongeneel, working from a Pentecostal background, "shows that the origin of mission is in the movement of the Holy Spirit as the Spirit sends the church into the world. The same movement equips the church to

accomplish its mission through both the fruit of the Spirit and the gifts of the Spirit."[45]

Although Pentecostal mission focuses on evangelization, it is not to the exclusion of social concern. The recent Pentecostal theology of social concern argues that its eschatological worldview does not necessarily lead to a pessimistic attitude toward social action. Gordon Fee has been among the vanguard of those contextualizing the kingdom of God to Pentecostals as God brings his future reign to the present with the proclamation of "good news to the poor" everywhere.[46] Pentecostals have often been accused of proselytizing Christians from other churches, especially Catholic and Orthodox churches. Cecil M. Robeck, in dialogue with Roman Catholics, admits that proselytism often distracts from the Christian message and hinders the effectiveness of Christian mission. Pentecostals have also struggled with the Eastern Orthodox church, given its cultural ties to the contexts in which it is rooted. Nevertheless, Pentecostalism has a deep history in post-Soviet states, with evidence of baptism with the Holy Spirit reported in the early 1920s within Russian Protestant communities.[47]

Most Pentecostals have serious reservations about ecumenism in

45. Kärkkäinen, "Missiology: Pentecostal and Charismatic," 880.
46. Gordon Fee, "The Kingdom of God and the Church's Global Mission," in *Called and Empowered*, edited by Murray W. Dempster (Peabody, MA: Hendrickson Publishers, 2008).
47. Pavel Mozer and Oleg Bornovolokov, "The Development of Pentecostalism in Russia and the Ukraine," in *European Pentecostalism*, edited by William K. Kay and Anne E. Dyer (Leiden: Brill, 2011), 262.

general, although Pentecostalism partially arose as a revival movement within historic churches regardless of culture and socio-economic status. Tensions arise over definitions of core values such as conversion, which for Pentecostals is usually a sudden crisis experience, while more sacramentally oriented churches understand it to be a long process, initiated and sustained in the community of faith.[48]

In relation to other religions, Pentecostal and Charismatics identified themselves with the exclusivist view that there is no salvation outside the Christian gospel. This is natural since they inherited fundamentalist and evangelical-conservative heritage. Conversely, Evangelical-Charismatic theologian Clark Pinnock suggested that "one might expect the Pentecostals to develop a Spirit-oriented theology of mission and world religions because of their openness to religious experience, [and] their sensitivity to the oppressed of the Third World where they have experienced much of their growth."[49] In more recent years, Pentecostal and Charismatic churches have an increasing presence in religiously-diverse countries like Indonesia and India. This context is likely to bring new, and perhaps less combative, perspectives on other religions.

48. Kärkkäinen, "Missiology: Pentecostal and Charismatic," 882.
49. Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 274.

# 4.

# METHODOLOGY

In the mid-1960s, Anglican researcher David B. Barrett wrote an article on African Independent Churches for the *World Christian Handbook (WCH)*,[1] a publication that reported only on a portion of the Anglican and Protestant worlds. After contributing to the *WCH*, Barrett was determined to extend this kind of analysis to all Christian bodies and consequently produced the *World Christian Encyclopedia*[2] (*WCE-1*) that documented, for 1980, the existence of over 20,000 Christian denominations worldwide. Barrett developed a seven-fold division among churches: Anglicans, Catholics (non-Roman),[3] non-white indigenous, marginal Christians, Protestants, Orthodox, and Roman Catholics. Each of these major traditions was subdivided into

1. The first edition in the series was edited by Kenneth Grubb (London: World Dominion Press, 1949). Subsequent editions were published in 1952, 1957, 1962, and 1968. Barrett worked on the 1968 edition.
2. David B. Barrett, *World Christian Encyclopedia* (Nairobi: Oxford University Press, 1982).
3. Defined as "Old Catholics and others in secession from the Church of Rome since 1700 in the Western world, and other Catholic-type sacramentalist or hierarchical secessions from Protestantism or Anglicanism." Barrett, *World Christian Encyclopedia,* 820.

minor traditions — or example, Protestants as Lutherans, Baptists, Presbyterians, and so on.[4]

Pentecostals and Charismatics appeared in these listings in three ways. First, among Protestants were the Classical Pentecostal denominations.[5] However, to illustrate the significant differences between them, sub-categories of Oneness, Baptistic, Holiness, Perfectionist, and Apostolic were developed. Second, Pentecostals outside of the Western world who had split off from established Protestant denominations were labeled as non-white indigenous with sub-category codes similar to those used for Protestant Pentecostals. Third, Barrett recognized the existence of Charismatic individuals within other traditions — designated "neo-Pentecostals"[6] and

4. A table of these traditions and sub-traditions appears in Barrett, *World Christian Encyclopedia*, 792–793.
5. "Pentecostal" was defined in the Barrett, *World Christian Encyclopedia*, 838 as, "With a capital 'P', the noun or adjective refers here to charismatic Christians in separate or distinct Pentecostal denominations of White origin." Examples include the Assemblies of God or the Church of God (Cleveland, Tennessee).
6. "Charismatic renewal" was defined in Barrett, *World Christian Encyclopedia*, 820 as "The pentecostal or neo-pentecostal renewal or revival movement within the mainline Protestant, Anglican, Catholic, and Orthodox churches, characterized by healings, tongues, prophesyings, et alia."

evaluated by country as "pentecostals" (with a small "p"),[7] illustrating renewal within an existing tradition.

It is important to note that the history of counting Pentecostals is directly related to that of counting Christians as a whole; that is, first, Christians are counted, and *then* certain Christians are identified as Pentecostals. This is the reason that virtually all estimates for the number of Pentecostals in the world are related to Barrett's initial detailed work. Barrett was, in fact, the only academic who produced estimates for global Pentecostalism based on individual denominational figures for every country in the world.[8]

In 1988, Barrett published a significant article in which he developed the Three Wave taxonomy.[9] This typology describes the 20th-century "Pentecostal-Charismatic Renewal" as unfolding in three chronological waves.[10] The First Wave included denominational

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7. Barrett, *World Christian Encyclopedia*, 838: "With a small 'p', the noun or adjective refers here to charismatic Christians (1) still within mainline denominations, and (2) those in Non-White indigenous pentecostal denominations."
8. The prayer manual, Patrick Johnstone and Jason Mandryk, *Operation World* (Paternoster 2001, Biblica 2010), also produced estimates but, for the most part, followed Barrett's lead in Pentecostal and Charismatic figures.
9. See David B. Barrett, "The 20th Century Pentecostal/Charismatic Renewal of the Holy Spirit, with its Goal of World Evangelization," *International Bulletin of Missionary Research* 2, no. 3 (July 1988): 119–129; and David B. Barrett, "Global Statistics," in *Dictionary of Pentecostal and Charismatic Movements*, edited by Stan Burgess and Gary McGee (Grand Rapids, MI: Zondervan, 1988), 810–830.
10. The typology was built on the work of C. Peter Wagner and others. See

"Classical" Pentecostals founded from 1900 on; the Second Wave, Charismatics in the mainline denominations in movements that started in and after 1960; and the Third Wave, independent Charismatic networks around the world, many emerging after 1980. The vast majority of independent Charismatics were placed in the First Wave (64 out of 75 million in 1970, 104 out of 169 million in 1980), as were all of the break-off groups from Protestant Pentecostalism. The Third Wave, at that time still in its infancy as a concept, was relatively small in size (see table 8 below).

In the second edition of the *World Christian Encyclopedia* (*WCE-2*), the non-white indigenous category was changed to "Independents," and Catholics (non-Roman) were moved to "Independents," resulting in six major traditions instead of seven.[11] In the assessment of the Pentecostal situation, independent schisms from Classical Pentecostalism were moved to the Third Wave, which was now labeled as Independent Charismatic or Neo-charismatic. This new taxonomy caused a major shift in the numerical sizes of the three waves; the First Wave, the largest category in the earlier surveys, was now much smaller (see table 8). The three waves were collectively called "Spirit-empowered Christians."[12]

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especially C. Peter Wagner *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today* (Ann Arbor, MI: Servant Publications, 1988).

11. David B. Barrett, George T. Kurian, and Todd M. Johnson, eds., *World Christian Encyclopedia*, 2nd ed. (New York: Oxford University Press, 2001).
12. All terms used in this table are defined in the published surveys.

**Table 8. Estimates of Pentecostals and Charismatics by David B. Barrett, 1970–2000**

| | *WCE- 1* | *1988 survey* | *WCE- 2* | *WCE- 1* | *1988 survey* |
|---|---|---|---|---|---|
| | 1970 | 1970 | 1970 | 1980 | 1980 |
| Pre-Pentecostals[13] | – | 3,824,000 | 3,824,000 | – | 4,438,000 |
| Pentecostals | 36,794,000 | 64,335,000 | 15,382,330 | 51,167,000 | 104,546,000 |
| Charismatics | 1,588,000 | 3,789,000 | 3,349,400 | 11,004,000 | 45,545,000 |
| Neo-charismatics | – | 50,000 | 53,490,560 | – | 4,000,000 |
| Total Spirit-empowered Christians | 38,382,000 | 71,998,000 | 76,046,290 | 62,171,000 | 158,529,000 |
| Unaffiliated pentecostals | – | 3,362,000 | 5,300,000 | – | 10,700,000 |
| Total professing | – | 75,360,000 | 81,346,290 | 100,000,000 | 169,229,000 |

| | *WCE- 1* | *1988 survey* | *WCE- 2* |
|---|---|---|---|
| | 2000 | 2000 | 2000 |
| Pre-Pentecostals | – | 7,300,000 | 7,300,000 |
| Pentecostals | – | 268,150,000 | 65,832,970 |
| Charismatics | 38,800,000 | 222,077,000 | 175,856,690 |
| Neocharismatics | – | 65,000,000 | 295,405,240 |
| Total Spirit-empowered Christians | – | 562,527,000 | 544,394,900 |
| Unaffiliated Pentecostals | – | 56,800,000 | 78,327,510 |
| Total professing | – | 619,327,000 | 622,722,410 |

13. Including Prepentecostals (of whom John Wesley is the archetype), and Postpentecostals (former members of Pentecostal denominations who have left to join such non-Pentecostal mainline bodies as Anglicanism,

After the 1988 survey, Barrett published figures for Spirit-empowered Christians in many places. At the time he was finishing the *WCE-2*, he also updated the 1988 survey in the second edition of the *Dictionary of Pentecostal and Charismatic Movements*.[14] These continue to be the most widely-quoted figures of Spirit-empowered Christians (usually ranging from 500 to 600 million for 2000–2010).[15]

## Critiques of Taxonomy, Methods, and Results

Barrett's efforts to count Pentecostals have been critiqued in three ways: (1) general statements about inflated numbers or not trusting statistics; (2) the chronological inconsistencies of the three-wave typology; and (3) which groups should be defined as Pentecostal or Charismatic.

The first critique — that his estimates were inflated or that statistics cannot be trusted — was the most prevalent and the least helpful. These comments were almost always general statements that were not accompanied by any substantial evidence. Examples of unsubstantiated critiques include calling his estimates "wild guesses," "uncertain and contested," "debatable," and "inaccurate and

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Catholicism, Lutheranism, etc.).

14. Stanley M. Burgess and Eduard M. Van Der Maas, eds, *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2002), 284–302.
15. Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden/Boston: Brill, 2020).

inflated."[16] At the same time, leading scholars presented estimates with no documentation whatsoever, such as when David Martin reported that there were 250 million Pentecostals in the world, he appeared to have no direct reference for the number, citing only "a conservative source."[17]

Second, the three-wave typology suffered from inconsistencies in its chronological sequence. For example, the third wave (Independent Charismatics) predated the first two (Pentecostals, Charismatics) by 150 years. In addition, the three-wave typology was used by some Pentecostals to promote the renewal movement as God's initiative in the 20th century. For these and other reasons, "wave" terminology was abandoned for the current analysis and replaced with three "types."

From a demographic point of view, the third critique is the most important and helpful. Barrett's global figure is a composite of thousands of individual figures (denominations and networks) covering every country of the world. Because the global figure is a composite figure, the only way to critique it is to dismantle the taxonomy by identifying which groups do not belong or which groups have been left out. Despite all the critiques, such an analysis of the taxonomy has never been done. Anderson critiques the general

16. Anderson, *An Introduction to Pentecostalism*, 1; David Westerlund, ed., *Global Pentecostalism: Encounters with Other Religious Traditions* (London: I.B. Tauris, 2009) 20; Allan Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (New York, Oxford University Press, 2013) 2.
17. David Martin, *Pentecostalism: The World Their Parish* (London: John Wiley & Sons, 2002) 1.

number as too high — "considerably inflated by including such large movements as African and Chinese Independent churches and Catholic Charismatics" — and then goes on to rebuild a taxonomy of four types that appears to include all of Barrett's groups.[18]

## Recent Efforts to Count Pentecostals

In 2006, the Pew Research Center published a report titled "Spirit and Power: A 10-Country Survey of Pentecostals"[19] with findings from 10 countries.[20] The report referred to Barrett's earlier work, even utilizing "Spirit-empowered Christians" for the overarching term. While the survey did not produce a new global total (citing instead Barrett's global figure), it performed the first extensive professional survey of Pentecostalism outside the Western world. The report revealed that Barrett's "inflated" figures were too low in some key countries. For example, the *World Christian Encyclopedia* (2001) reported that 47% of Brazilians identified with renewal, while Pew's survey in 2006

18. Anderson, et. al., *Studying Global Pentecostalism*, pages 13-20. In a more recent volume, Anderson writes, "If we are to do justice to this global movement of the Spirit, we must include its more recent and more numerous expressions in the Charismatic and Neocharismatic movements" (Anderson, *To the Ends of the Earth*, 5).
19. Pew Research Center, "Spirit and Power: A 10-Country Survey of Pentecostals," October 5, 2006.
20. Brazil, Chile, Guatemala, India (3 states only), Kenya, Nigeria, Philippines, South Africa, South Korea, and the United States.

reported 49%. In Guatemala, *WCE* reported 22%[21] and Pew reported 60%.[22]

In 2010, in partnership with the Pew Research Center, the Center for the Study of Global Christianity (CSGC) embarked on a new assessment of Pentecostalism in every country of the world. While this project borrowed much from earlier attempts, a number of changes were made. First, the term "wave" was abandoned for the less prescriptive term "type." The three types are roughly approximate to the earlier "waves." Second, the methodology for calculating the number of Pentecostals was made more explicit. Third, the estimates were sourced for each denomination and for each percentage. The results of this survey were published in Pew's Global Christianity report.[23]

For this new project, the central research question remained, "How many Pentecostals are in each country of the world, and how fast are they growing?" This question could not be answered by government censuses or social scientific surveys because they are limited in scope (only half of the countries of the world ask a question on religion)[24] and in depth (most censuses and surveys do not ask about Pentecostals), or change over time (more than one date has not been

21. David B. Barrett, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia*, 2nd edition.
22. Pew Research Center, "Spirit and Power: A 10-Country Survey of Pentecostals."
23. Pew Research Center, "Global Christianity: A Report on the Size and Distribution of the World Christian Population," December 19, 2011.
24. Reported in Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, 2008).

surveyed). Consequently, the only comprehensive method for counting Pentecostals builds on demographic data on Christian denominations.

## Counting Methodology Based on Denominational Data

David Barrett began to collect documents related to the demographics of Christian denominations beginning around 1960. These documents accumulated and were archived, first in Kenya, and later in Richmond, Virginia. By the time the Center for the Study of Global Christianity was established at Gordon-Conwell Theological Seminary in 2003, the team had amassed over 8,000 books and one million documents, including everything from unpublished manuscripts to articles in obscure journals from Africa, Asia, and Latin America. Since 2003, approximately 2,000 books and 100,000 additional documents have been added to the collection.

As this collection of documentation has grown, counting Pentecostals and Charismatics has become more firmly based on membership statistics of denominations in each country of the world, of which the CSGC has now identified approximately 45,000, and e ach of these denominations belongs to one of four Christian traditions: Independents, Orthodox, Protestants (including Anglicans), or Catholics. These four are detailed to a second level of approximately 300 minor Christian traditions. Some examples include Anglican Evangelicals, Independent Baptists, Latter-day Saints, Russian Orthodox, Presbyterians, and Byzantine Catholics. This system provides the basis for analysis of subsets of Christianity, such as Pentecostals.

A demographic overview of Pentecostalism (all types) illustrates the complexities of both the spread of the movement across the countries of the world and the striking diversity of the churches themselves. While current ways of understanding Pentecostals, Charismatics, and Independent Charismatics reveal a global movement of immense proportions, perspectives on classification, counting, and assessment of the movement are likely to continue to evolve in the future. In the meantime, hundreds of millions of Christians across all traditions will continue to participate in the movement — bringing vitality in some denominations and schism in others. They will also promote social transformation in some communities and show little participation in others. What is certain is that, for the foreseeable future, Christianity as a whole will continue to experience the growth pains of this global phenomenon.

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