

Jerusalem

Antioch

Ephesus

Third Force Revivals

Luther

Wesley - Aldersgate, Bristol Circuit

Irvingite Revival

Wales

Kentucky Revivals

A.B. Simpson

Pentecost

Sharver school

Cardwell - Bishop King, A.J. Tomlinson

Charles Parham-Topeka Kansas

Paris Mountain N. J. Holmes

Azuza Street

Deliverance

The Latter Rain

The visitation known as the Latter Rain fell on February 12, 1948 at the fellowship led by George Hawtin in Saskatchewan, Canada. The visitation was primarily a revealing of things long contained in the Scriptures. Three Scriptural areas were illuminated.

*The first was an explanation of the need, reality and operation of the nine grace gifts of I Corinthians 12.

*The second was the operation of the ministry gifts of Ephesians 4:11.

*The third was the reality that through the ministry gifts God desired to restore a glorious church to the earth, vibrant with spiritual gifts and under the authority of Apostles and Prophets who were raised up by the Holy Spirit.

We might say that it caused a new view toward (1). gifts, (2).ministry and (3). the church. Naturally the revelation caused teaching, a hierarchy of ministry to develop and a new thrust for the churches that followed it. As with most visitations, there came a feeling among its adherents that those who had not received the revelation among Pentecostals were behind the thrust of what God was doing.

Mainstream Pentecostal denominations criticized the Latter Rain move as being super-spiritual, fanatical and heretical. Though these denominations accepted the nine gifts of I Corinthians 12 as being valid, their leadership hierarchies were already established without the titles (Apostle & Prophet) as used by the Latter Rain.

The second area of contention was over the question of immanency versus restoration. Latter Rainers were clearly on the side of a restoration unto a glorious church. Mainstream Pentecostals had already adopted the any minute rapture doctrine popularized by Scofield and Larkin and the idea of the requirement of a glorious church before the return of the Lord was in conflict.

The two groups would go head to head for decades over rapture versus restoration. Only since the 1980's has there been movement toward understanding ideas and terminology. TV evangelists and a wider hearing of both sides has caused each to benefit from the other. As an example, the Church of God of Prophecy uses the terms 'Apostolic' and 'Prophetic' in their polity manual and acknowledges on their website that they believe in the restoration of Ephesians 4:11-13. They have made it clear in their manuals that the overseers of their structure have been doing apostolic and prophetic works from the beginning regardless of their title thus ending the struggle. Other major Pentecostal denominations have moved toward restoration theology at different rates with some still clinging anxiously to immanency doctrine.

The later twentieth century grew quite carnal, sensual and lewd. The baby boomers embraced things their parents would have never touched. The idea of an inglorious, carnal church as the object of Christ's desire is so unpalatable as to cause many to embrace a restored church without knowing it had been Later Rain doctrine for forty years. Thus, tacet acceptance of restoration without a specificity of terms has gained favor in the last quarter of the 20th century.

There was no organized move toward acceptance of one another. Mainstream denominational Pentecost never set out to embrace the Latter Rain. If asked, many would say that they never did. Yet, the change in pulpit material testifies to a much broader embracing of the message. The education of groups to one another and a less emotional hearing of what the other said made all the willows bend in the wind. Amazing how long it takes on our scale for the wind in the willows to move all the trees of the grove.

Like every other move, Latter Rain was and is inescapably entwined with certain personalities. Mother Beall of Detroit heard of the Hawtin visitation and went up to see what was happening. There she was prayed for, prophesied to and received the revelation of the Latter Rain. She returned to Detroit with the message. Later the Hawtin brothers would come down and minister at the Detroit church and expand this vision. Bro. Robert Doorn was also challenged by the message and became an assistant to Mother Beall at the Detroit church.

One of those who visited Detroit and heard the message of the Latter Rain was Omar Johnson. He was the pastor of Glad Tidings Temple in St. Louis. He took the message back to St. Louis and began preaching it. Glad Tidings became the second American gathering point for the message. Such notable men as I.Q. Spencer (the founder of Elim Bible College), "Dad" Kitchen and Rev. Moore came to St. Louis to hear the message. Moore would later write a book on the history of the Later Rain.

Meanwhile others were hearing about it as well. Fred Poole, formerly of the Welch Apostolic Church, came to America and heard the story from his base in Philadelphia. He was moved by the St. Louis message and incorporated it in his Philadelphia ministry.

From the south G.C. McCurry came to St. Louis to hear the message. In his eyewitness account he tells that he came prepared to be taught only to find scores of ministers leaving who had just heard the message. These were replaced by another wave. The group slept on the church pews and much of the time was spent on their faces crying puddles of tears unto God. A deep sense of conviction, humility, and glory filled Glad Tidings. Through it all the revelation came. Instinctively all knew it was time to leave. As they left, another wave of ministers came to the church. Those involved tell that this mass of incoming and outgoing ministers was a constant part of the season in which God revealed the Latter Rain message at Glad Tidings.

From Seattle came Thomas White to St. Louis. Still others came from California and the Southwest. Mother Beall and her associates were simultaneously declaring the message from Detroit. Every region of the United States was given messengers to tell the story of the Latter Rain.

The first generation Latter Rain believers carried the message purely as it had come. They could be found forty years later clearly understanding it tenets. But, as so often happens, there came generations of lesser men who eventually ripped the move from its roots. The mystic of the Latter Rain message was the sovereignty with which it came and the way men were moved by it.

The new generations wanted a place as big as the founders. They added additional gifts to spice up the stew in the name of revelation and additional insight. Even such staples as 'love' became gifts. The new generation led the church away from prayer-found endowments to personal temperaments. Thus they gave de facto assurance that everyone anywhere would be endowed with something without seeking anything. There is nothing more compelling than an evangelist who can make everybody somebody whether the Holy Ghost comes or not. Many churches clamored for the counterfeits and those who remembered the move were left in the dust.

Eventually over 40 gifts were found and attributed to the Holy Ghost mostly by isegetic means. Those who taught these new 'revelations' wanted titles for their having taught. Thus there arose a second wave of revelators who expected the title of Apostle or Prophet for their additions. The new generation of leaders arose continuing to hold to the Latter Rain core beliefs but built upon those beliefs in such a way as to extricate themselves from those who had previously been their overseers.

Thus there came a group of children playing in the marketplace looking for any who would dance to their tune and pouting at those who would not. The movement splintered till the neonates took the message away from the parents. The children's sour grapes set the father's teeth on edge and their arose a generation who while enjoying the knowledge of the Rain knew not the Joseph who had brought it.

That said, there is little question that the ideas of the Latter Rain have greatly affected Pentecostals. Even the lesser men whose message was sent to make them important have served to take it to places it would never have been heard. Restoration theology has brought much impetus toward the idea of a last day revival. The number of Apostles, Prophets, Bishops and Overseeing Elders has grown exponentially. Grace gifts and glossalalia have reached over 500 million lives. Other mainstream evangelicals have been less moved, but restoration ideas are still gaining acceptance as a response to the carnality that has invaded the church. Fundamentalists have found the least in this message to interest their theology.

Sonship

Sonship with Additions

Ultimate Reconciliation

Total Reconciliation

Total Inclusionism