

THE DOVE FLYS ON!



**Historical Documentations
Confirming The Gifts Well
Beyond The 1st CE.
By Shepherd Lambur
Way Of The Master Yahshua**

Introduction:

May I say, that I have sent these historical documentations out to those in disbelief as well as Pastors and Bible Colleges who hold the view that the gifts ceased after the 1st century.

**Yet instead of doing the research on these voices, and confirming them, they have chose to ignored and even decided to silence church history voices!
These facts can be found through looking in your library.
This small list of compiled statements proves the authenticity that “The Dove Flys On!”**

You can be the judge. So if you find that is all true, you’ll need to repent and receive the Baptism in the Holy Spirit with God’s super natural gifts so that you may take part in the last-day movements of God!

THE DOVE FLYS ON!

A Historical Account And Proofs Of The Gifts Of The Spirit Continued Beyond The 1st Century

PART (I)

BEYOND THE FIRST CENTURY

Clement of Rome (died c.96), and **Ignatius** (c.35-c.107)

documents the continued operation of spiritual gifts among average Christians.

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

Justin Martyr (c 150) says “There are prophetic gifts (prophecy, prophetic tongues and interpretation) among us even until now!”

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

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

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

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

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

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

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

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

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

PART (II)

THE MIDDLE AGES

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

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

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

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

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

PART (III)

THE REFORMATION AND BEYOND

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART (IV)

THE FIRST AWAKENING

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

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

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

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

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

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

Edward Irving (1797-1834) A forerunner of the Pentecostal-Charismatic movement, Edward’s congregations both *spoke in tongues and prophesied*. Irving had five churches that were operating the gifts of the Spirit.

PAST (V) IN THE CENTURY OF THE (1900)

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

FIFTY YEARS LATTER

D. L. Moody spoke to His wife about what he desired from God. He asked His wife this question... “What would it look like if a man could be complete given to the Holy Spirit? He declared to His wife, “I will be that man!”

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

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

REVIVAL HAD COME

Moody's Meeting At Sunderland, England –

In the year of 1873 Dwight L. Moody and Ira Sankey went to England. The two workers from America did not receive a very good reception at the beginning. They were invited to Sunderland, but their presence there aroused a good deal of opposition from unsympathetic ministers. A delegation of young men waited on Mr. Moody and asked him to speak at the Y.M.C.A. He consented.

The Lord began to send a gracious awakening. Mr.

Boyd witnessed, "When I got to the rooms of the Y.M.C.A. *I found the meeting on fire.*

The young men were *speaking in tongues, and prophesying*. What on earth did it all mean? Only that Moody had been addressing them that afternoon! (*Since Moody had the Baptism in the Holy Spirit he preached to others to receive it.*) Many of the clergy were so opposed to the movement that they turned their backs on the innocent men who attended the meeting, for that we took on the work; but afterward, when the floodgates of divine grace were opened wide, all of Sunderland was taken by storm.... The people of Sunderland warmly supported the movement, in spite of their spiritual advisers. There was a tremendous work of grace. *They were filled with the Spirit as on the day of Pentecost with the similar evidence of speaking in tongues.* They returned to their own assemblies the fire spread and many received a like experience.

THE HOLINESS MOVEMENT

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

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

THE LATTER RAIN FALLS

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

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

William J. Seymore (1904-) In a later Bible school in Houston Texas, a black Holiness preacher, Seymore hears about the Pentecostal doctrine from Parham and then took Pentecostalism to Los Angeles, Ca. where he formed a small intercession group that would pray and birth the Azusa Street Mission, a catalyst for the Baptism of the Holy Ghost which was used to spread the Baptism through our nation.

Charles Scofield – In this well known Baptist preacher's (Scofield) Authentic Original Bible; in It's footnotes [written by A. T. Pierson 1837-1911] on I Cor.14:2 contains the commentary that explains the tongues of Acts 2:4 and the identify of the further function (or use) of the gift of tongues – that of *the devotional prayer language* given to *all believers* which are baptized in the Holy Spirit!

PART (VI) IN OUR TIMES

During the 70's and 80's there was a sweeping Revival of the Holy Spirit throughout America. People in all denominations were immersed in the supernatural power of the Holy Spirit with the evidence of speaking in worship and pray tongues! There were so many brake-outs of the Spirit's presence that each time a church would worship more people would receive the Baptism in the Holy Spirit. Such experiences in congregations cause many to go to their pastors and ask what was happening.

All the denominations were scrambling for answers and since they wrote off these experiences as pasted away, they had no instruction of the gifts of the Spirit nor did they want to offer such teachings to the congregations. So, many people left their churches when they began to hear of ministers who had the teaching to make sense of their experiences!

Here in St. Louis, Mo both Catholics and Lutherans started to have small groups coming together and they were swamped with even Pastors in these churches experiencing the same experiences of being baptized in the Holy Spirit!

The campus of Concordia St. Louis had a meeting an 450 pastor identified and told their colleges that they too had this experience. The gifts of the spirit furnished and were used to bring Revival not only to St. Louis, but this was happening simultaneously all over America! Churches at this time experienced going from a few people in their congregations to thousands in one year. This move of the Holy Spirit enlarged denominations. Those who continued on in experienced in their denominations soared in people coming to faith.

Healings, Miracles, Prophecy, Interception prayer meeting where they prayed in tongues became the norm. Singing in tongues among congregations was heavenly and beautiful and hearts were intimate with God, a dimension among those which were without the baptism, left them in religion, sanctimony, formality, without power, and robbed of the true anointing.

Many Pastors during this Revival were scared to allow the Spirit of God to have place in their churches. These were Spirit quenchers seeking to control the congregations! These type Pastors were use to having their own ways instead of God. Before this Revival these Pastor's were not serving the head of the church nor listening for the voice of the Holy Spirit who was looking for listening ears among the leaders of congregations.

The Spirit of God who could not be controlled by them continued to expand the Revival for an approximate period of seven year, and then it subsided.

CONCLUTION

We are in an age right now which God is calling for hungry hearts as He found in former Revivals.

I put this question toward a Pastor recently. What is with you Pastors and Spirit Leaders, how is it that your don't given the Lord and King of this congregation over to God, and begin to listen and be guided my His voice. That question was to Him a chock! He said nothing and his limps where tight as can be! He dare not say a word about his condition. He was following the whims of those who placed him in there, to be a nice parrot.

Pray for our Nation. Obey God's voice. Follow Yahshua/ Jesus and make Him first place in your life. If you're a Pastor and you are not willing to yield yourself to follow God over what your handlers tell you, get out, remove yourself, and God will reward you for making Him first!

End



**By Shepherd Lambur – Oracles Of Power International publishing
OOPI Llc. all rights reserved 2022**

WayOfTheMasterYahshua.Com