

# The Intellectual Biography of Gary B. McGee

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## A Tapestry of Grace and Truth

As I carry out my professorial vocation at the Assemblies of God Theological Seminary (AGTS), I remind colleagues and students that my office is “next” to Gary McGee’s. His brilliant and voluminous efforts will inform academic leaders and lay inquirers for decades to come. His ecumenical leadership, mentoring, ministry passions, mission engagement, speaking, teaching, and writing are all informed by his deep commitment to certain core values informing all his efforts. These core values are the threads that weave a brilliant tapestry of intellectual integrity and spiritual vitality that is a gift to the world.

In almost every facet of his work, six values are evident:

- **McGee was an excellent professional historian.** His works are suffused with historical curiosity, integrity and perseverance. His methodologies, thoroughness and readable products place him among the best historians of the latter half of the 20th century, regardless of field. Gary’s choice to serve in Assemblies of God (AG) institutions may have kept him from some of the “limelight” of wider academic circles, but his efforts are now in the footnotes and texts of global scholars of religious and social history. The Internet Age is salutary for his work—he will be found by thousands more as Pentecostal Christianity in the Majority World becomes the nexus of the global Christian communions.
- **McGee’s affectionate and critical loyalty to the Assemblies of God USA and her mission** is evident in his decades of Bible college and seminary teaching, active participation in the local church and engagement in research, writing and support of global missions. His largest work, *People of the Spirit*,<sup>1</sup> is the officially sanctioned history of the Assemblies of God USA (AG USA). It is a model of

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appreciative inquiry, biographical genius and historical contextualization. A revised edition with new Afterword was published in 2014. The new edition retains McGee's original text and adds updated statistics and trends covering the decade from 2004 to 2014. This connection of church and academy, historical inquiry and missionary *ethos*, is an enduring paradigm for future ecclesial scholars.

- **McGee's integration of miracles and missions** permeates a large percentage of his writings. He was—and remains—the premier expert on the history of supernatural demonstration and the advance of twentieth century Christianity into new fields. His careful work screens out the spurious and highlights the importance of encounter and personal testimony, especially (but not exclusively) in the advance of Evangelical and Pentecostal missions. Practically speaking, his apologia for the supernatural in missionary history is the equivalent of Craig Keener's recent and exhaustive two volumes on the miraculous in the New Testament.<sup>2</sup>
- **McGee's mature participation in worship and reflection on Pentecostal spirituality** opened doors for apologetic speaking and writing in behalf of classical Pentecostal doctrine and practices. He managed to offer substantive arguments for initial evidence, unleashing manifestation gifts and participatory worship without ignoring potential hazards or the historical contexts in which these beliefs and practices emerged. His colleagues and students all testify to his personal participation in corporate worship in both academic chapels and his local church. He was active in expressing spiritual gifts.
- **The impact of the individual** is an important characteristic of McGee's work, without neglecting the proper disciplines of social science. His biographical interests varied, but in all cases he delighted in bringing to public attention the influence of women and men often overlooked. As a revised edition of *People of the Spirit* is published as part of the Assemblies of God Centennial Celebration in 2014, McGee's biographical brilliance will shine for new readers.<sup>3</sup> His careful analysis of larger trends and trenchant contextualizing of various ministries link the profiles.

- **McGee demonstrated an ecumenical and irenic spirit** as he participated in the second generation of Pentecostal dialogues with Romans Catholics and others. His teaching and writing reflect an appreciation and extensive knowledge of all streams of global Christian history and theology. He understood that Pentecostals were both an ancient and “new” part of the Christian story. The respect accorded McGee in the last two decades of his life and since his passing comes from all Christian traditions. This leadership is more than a facet or footnote. It exemplifies the transformation of Pentecostalism during Gary’s lifetime. There are now hundreds of ecumenical dialogues and scores of evangelical strategic consultations with Pentecostals at the table as equal partners. Much (not all) of Pentecostal/Charismatic Christianity is no longer viewed as heterodox, marginal, or sectarian—except for a few Western rationalist holdouts.

McGee’s efforts—and those of other pioneering colleagues—have made it possible for Pentecostal scholars to have a seat at various academic tables. This would have been unthinkable a generation ago for both entrenched educators and aspiring Pentecostal thinkers. Global Pentecostal/Charismatic Christianity can no longer be ignored as an enduring and pervasive phenomenon. The empirical excellence and ecumenical disposition of women and men like him are greatly responsible for this progress.

### The Contours of an Intellectual Biography

Often historians begin their careers publishing journal articles that only a few peers read. These are like academic calisthenics, preparing them for the arduous life of book writing and delivery of professional papers. Sometimes the academic trajectory is more topical, with specialization maturing into broader works. A few historians endure the envy and ire of colleagues, and blend both academic and popular efforts as resources and time allow.

McGee’s output reflects a multifaceted approach from his earliest works to his final efforts.<sup>4</sup> At all times he was contributing to the church and her mission as well as researching and unveiling new information and insights for a variety of publics.

The chronology of McGee's intellectual development and output reveals an expanding influence, from ministry-preparation generalist to ecclesial historian to sage expert across diverse historical topographies. Interestingly, there are no major changes in his doctrinal and missional foci. What we observe is a full flourishing of the interests that characterized his entire career. What begins as denominational and missiological narrative evolves into forays into broader exposure in comparative religion, ecumenism, global missions history and theological reflection.

### An Important Reminder

The historical and institutional contexts for McGee's contributions and development are a vital part of the story. His entire professional career was spent in three private institutions where the teaching loads were (and are) heavier than many larger locales. His graduate degrees were all earned while teaching, raising a family and participating in the life of the local and global church. Such realities make his achievements all the more remarkable. They also serve to explain why his works integrate appreciative inquiry, empirical research and enthusiastic participation in ministry.

His most creative and productive season was during his 24 years at AGTS. The graduate context and (slightly) reduced class load created the conditions for his output. His career spanned a particular sweet spot in seminary growth and influence as well as cultural and institutional approval of wider influence in academic and ecumenical activities. He was productive until just weeks before his death, in spite of years of physical trials.

### Four Movements

McGee's intellectual biography, characterized by the aforementioned values, can be narrated in four historical movements. The first are his formative years as a professor in two Pentecostal Bible colleges from 1967–1984. He represents a generation that was able to teach ministry-minded undergraduates while still acquiring graduate education. During the 1960s and 1970s there was much suspicion toward academics in many churches. Practitioners were highly valued. The generalist responsibilities of his positions

were formative for his mature work. The second era would be 1984 to 1993 as McGee published his first major works and ventured into new arenas of influence. The third movement in our narrative symphony encompasses the years 1993 to 2004, with enormous publication output culminating in his influential *People of the Spirit*, a biographical history of the Assemblies of God USA. 2004 to 2008 are the bookends of the final movement as he continues new research and writing, receives numerous accolades for his work and leaves our world too soon. His brief and fruitful life took place during the most significant eras of change in Pentecostal higher education and in the broadening of the vision of the Assemblies of God USA.

#### The Formative Years: 1967-1984

McGee's work at Open Bible College, Des Moines, Iowa (1967-1970), and Central Bible College, Springfield, Missouri (1970-1984), was arduous and sacrificial, with huge course loads and modest compensation. His story is not unique, but the way he later integrates his first seventeen years into his work is instructive for Christian discipleship and intellectual maturity. His pastoral concern for students, passionate spirituality and deep commitment to the local church were a vital part of his popularity and personal formation.

His graduate studies and early teaching assignments compelled reading in breadth and depth on a great variety of subjects directly and indirectly informing his later work. As McGee taught Bible, Greek, theology, history and other subjects to prospective ministers, he learned to integrate multiple fields of study. Each degree opened new opportunities and the first graduate degree paved the way to teach at Central Bible College, a historic nexus for missionary and pastoral preparation in the AG USA.

During these formative years, the breadth of vision, academic discipline, research foci, missionary passion and spirituality were developed and expressed to generations of developing Pentecostal leaders. Like all Pentecostal intellectuals (for some that is still an oxymoron), McGee has to contend with the hermeneutic of suspicion that attended all academic endeavors beyond minimal biblical and practical training.

Serving the Church and the Academy: 1984-1993

McGee's seminal two volumes, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (volume 1 in 1986) and *since 1959* (volume 2 covers material through the mid-1980s and was published in 1989) were an unprecedented blend of compelling narrative, sound scholarship, celebratory testimony and honest evaluation of the defining *raison d'être* for the formation of the Assemblies of God USA.<sup>5</sup> The two volumes represent the turning point in leadership under J. Philip Hogan. The 70 years covered by these books are accurately and affectionately recounted, with careful analysis and critical evaluation. The fact that these works are (still) published by the denomination speaks of the maturation of the AG USA over these decades as she becomes more refined and self-reflective.

McGee's co-editing of and extensive contributions to the *Dictionary of Pentecostal and Charismatic Movements* (1988)<sup>6</sup> is another groundbreaking moment as scholars from a variety of Classic Pentecostal and Charismatic traditions collaborate and offer a wealth of insight on a growing global phenomenon. McGee contributed biographical articles, an important narrative on the Pentecostal revivals in India that preceded Azusa Street, and his thorough take on initial evidence (speaking with other tongues as the initial physical evident of Spirit baptism).

McGee brought the Pentecostal revival of the Ramabai Mukti Mission of 1904-1905 to the attention of larger ecclesial and academic audiences. In doing so, he elucidates the polycentric and polyvalent nature of global Pentecostal Christianity. The Azusa Street Revival of 1906-1909 was the critical nexus, but not the exclusive origin of the Pentecostal phenomenon. From a historiographical perspective, McGee represents a middle ground between the Azusa focus of Cecil M. "Mel" Robeck<sup>7</sup> and the broader perspectives of historians such as Edith Blumhofer and Vincent Synan.<sup>8</sup>

As editor of *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*,<sup>9</sup> McGee brought this doctrinal and practical distinctive into focus in service of both his denomination and the broader Pentecostal Movement. While McGee's support of this Pentecostal distinctive did not alienate him from other Evangelical and Charismatic groups, it did go a long way in establishing a

biblical and historical legitimacy to doctrine and praxis of the twentieth century movements.

The issues covered in McGee’s works on initial evidence remain points of concern among twenty-first century Pentecostals. Some thinkers are deeply concerned that we have entered a stage where many AG leaders are *de facto* “post-Pentecostal Pentecostals”<sup>10</sup>—maintaining a lukewarm belief in Pentecostal theology and praxis and relational-traditional identity while identifying more with broader Evangelical networks.

McGee was welcomed into broader circles of academic influence as a member of the international advisory board of the *Biographical Dictionary of Christian Missions*.<sup>11</sup> In addition to advising and editing, McGee wrote 29 articles on Pentecostal and Charismatic leaders, ranging from early pioneers such as Minnie Abrams and John G. Lake to Mark Buntain and Christ for the Nations founders Gordon and Freda Lindsay. These articles do not avoid controversy yet they portray each person with understanding—both of the historical context and the unique features of her or his persona and mission.

In 1991, McGee contributed a historical assessment of Pentecostal strategies in global missions to an important work, *Called and Empowered: Global Mission in Pentecostal Perspective*.<sup>12</sup> His chapter, “Pentecostal and Charismatic Missions” in the book *Toward the 21<sup>st</sup> Century in Christian Mission*<sup>13</sup> is another contribution to a broader constituency of Evangelical and Pentecostal thinkers. Both of these works place Pentecostal missions in broader historical context and provide new information and insights.

During this season McGee found time to speak to European leaders of the Roman Catholic-Pentecostal dialogue about “Apostolic Power for End-time Evangelism”(1990). Here we see undiminished fervor for the urgency of global evangelization in light of the imminent Return of Christ and biblical and restoration theological reflection on the continuing apostolic function.

This special decade ends in 1993 with an article on the Assemblies of God ideal of worship in the third volume of Robert Webber’s, *Complete Library of Christian Worship*.<sup>14</sup> Once again, McGee is the embodiment of passionate and thoughtful

Pentecostal spirituality, emphasizing congregational participation and the full and orderly release of all manifestation gifts.

By 1993 McGee is at the height of his intellectual powers and preparing for an even more productive decade. By this date, Pentecostal scholars are no longer an anomaly. A historical perspective is a great connector across denominations and disciplines. (One of the reasons this author chose history as his academic focus was its capacity and the necessity of integrating biblical, philosophical, psychological, social science and theological fields.)

One of the reasons for this respect was the exponential growth of non-Western, indigenous global Pentecostalism. Yes, the seeds were planted and watered by many Western missions agencies; however, the phenomenal changes of the 1970s to 2000s are the result of empowering movements from the grassroots. Secular scholars begrudgingly (Martin, Stoll)<sup>15</sup> or sympathetically (Cox)<sup>16</sup> admitted that this Christian stream was not a byproduct of neocolonialism.

#### Impacting the World: 1993-2004

McGee's output during this decade is astonishing, considering his many other commitments. The testimonies of AGTS graduates and colleagues are compelling evidence of his profound impact as a mentor and teacher. It is impossible to list all the publications in this brief space. Some representative works indicative of his continuing growth and influence will be selected.

During these years McGee was a leading ecumenist, representing Pentecostals in local and global dialogues with Roman Catholics and Eastern Orthodox Christians as well as interacting with Evangelical leaders in a variety of academic and ecclesial settings. He encouraged his students to experience other Christian liturgies and remember that global Christianity has many streams of doxological and missiological expression.

McGee wrote three very different books during this season, reflecting academic, ecclesial, and personal experiences and interests. This decade begins with a very different kind of work: *How Sweet the Sound: God's Grace for Suffering Christians*.<sup>17</sup> This sensitive work reveals intellectual and personal wrestling with suffering while retaining a robust belief in God's healing and delivering power. McGee experienced personal

physical challenges from the mid-90s to the end of his life in 2008. He rarely complained, prayed fervently and listened to sound medical advice. All of this while researching and writing on the importance of healing in the missionary advance of the gospel!

A "Selah" is in order here as issues of faith, healing, answered prayer and undeserved suffering are confronted. McGee's theology is humble and mature, navigating skillfully between the Charybdis of fatalism and the Scylla of formulaic hyper-faith. His years of personal and communal worship, deep prayer and reflection, and extensive research all culminate in these very helpful reflections that serve all Christians well and help the world see Pentecostals in a positive light.

In 2004, he was the coauthor with A. Scott Moreau and Gary B. Corwin of the text, *Introducing World Missions: A Biblical, Historical and Practical Survey*.<sup>18</sup> This venture was validation of the impact of global Pentecostalism and McGee's outstanding scholarship.

2004 also saw the publication of his magnum opus, *People of the Spirit*. This history of the AG USA with a focus on key individuals is a model of critical loyalty and comprehensive scholarship. Concerning the impact of the Azusa Street Revival of 1906-1909 led by William J. Seymour, McGee is a mediating historical voice between the Azusa-centric work of Robeck and the polycentric perspective of Blumhofer. McGee's work on India and other global revivals balances an American-centric narrative while retaining the importance of Azusa of the formation of the AG USA.

The book, *People of the Spirit*, is an exemplary work that will shape denominational and movement-centric works for decades to come. The Enlightenment gulf between academy and church illustrated by the new religion department at the University of Berlin in 1810 and schisms of every Protestant denomination from the 1880s to the 1930s continue to fuel mutual suspicions. McGee offers an important paradigm for twenty-first century integration.

This decade brings McGee's historical and strategic expertise into focus with his contributions to several anthologies of Evangelicals, Pentecostals and missionary leaders. His contributions include entries in academic and ecumenical works as well and comparative religion. His efforts are included in *The Encyclopedia of Protestantism*,<sup>19</sup> and *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*.<sup>20</sup>

McGee is the global expert on the Assemblies of God, denominational missions, miracles and Pentecostal movements.

Beyond these contributions, McGee's literary production was extensive. Eight book chapters are part of his fruitful output as well, with wide-ranging topics including AG identity, apostolic ministry, evolving missionary strategies and other topics germane to the growth of the global Christian family. Twenty-nine articles grace this era as well. These range from ministerial encouragement in AG USA publications to academic work on miracles, tongues and missions in the early 20<sup>th</sup> century.<sup>21</sup>

Colleagues of McGee were (and still are) impressed with his love of research and wide range of interest. Such diversity cohered because of his values.

#### The Homestretch: Still Learning and Contributing, 2004-2008 (and beyond)

McGee's final years display works focused on miracles and missions, mature understanding the Pentecostal praxis and theology and continued research and writing on apostolic function and key leaders in global Pentecostalism. As always, he contributes to ecclesial resources for laity and ministers as well as academic journals and other publications.

The posthumous 2010 Orbis publication of *Miracles, Missions and American Pentecostalism* (with the fine editing efforts of Warren and Annette Newberry)<sup>22</sup> is another groundbreaking contribution to missionary and missiological literature, reaching a wider audience of missions thinkers.

His contributions to anthologies published by Evangelical and academic agencies continue to focus on apostolic function, miraculous signs in missions and the commonalities and differences between Evangelicals and Pentecostals. His articles on "Miracles" in *The Routledge Encyclopedia of Missions and Missionaries*<sup>23</sup> and on "William J. Seymour" in the *Cambridge Dictionary of Christianity*<sup>24</sup> further cemented both McGee's professional standing and the coming-of-age of Pentecostal scholarship.

During 2006-2007, this author enjoyed a few personal conversations with Gary and came away deeply moved by his humility, humor and hope. To his last day he was learning and writing, reflecting and refining his thoughts and words. During these final years, the biblical/personal values and vocational vision infused his work, especially his

passion for historically verified testimonies of miracles on the frontier of missions and clarity about legitimate apostolic ministry. Truly, he was a man who never stopped learning and never lost the wonder of the glory and goodness of God.

The issues surrounding apostolic function/office continue to enliven debates among global Christians. Once again McGee steers clear of extremes.

### Concluding Reflections

Reflecting on his lifetime of work and legacy for future historians and Pentecostal leaders, there are a few insights from McGee's work that deserve attention:

- **We are never done learning and never allowed to rest on our résumés.** McGee's continued creativity until his passing is a lesson for all serious scholars. New evidence and new insight await the "treasure hunter"<sup>25</sup> willing to mine the riches and sift through the refuse. The Internet only amplifies the need for critical thinking, interdisciplinary knowledge and biblically informed thinking.
- **We can receive wisdom from the past without trying to reify unneeded cultural mores or traditions.** McGee was adept at unearthing the timeless patterns of mission and principles of discipleship while contextualizing certain timely expressions, ideas and structure. For example, one must admire William Seymour, even if his administrative skills were lacking. During a contentious debate over initial evidence, McGee commented that the AG USA Statement of Fundamental Truths as penned and revised are historical documents passionately for initial evidence and all the doctrines of Assemblies of God; McGee never lost sight of biblical foundations and ecumenical diversity that must inform every movement.
- **We can recognize that some of the expressions of our own beliefs and practices, while rooted in enduring biblical principles, are products of our times and place.** McGee understood that Pentecostal practices are diverse according to a variety of cultural, economic, geographical and historical factors. He was able to embrace the paradox at the heart of the last century:

Pentecostalism is a “young” global phenomenon while at the same borrowing beliefs and practices from all Christian communions.

- **For the Christian educator, the academic task must never be divorced from the Church’s mission.** Honest empirical research and searing analysis of historical reality ultimately serve the Church and all her agencies better than sanitized narratives and uncritical hagiography. Increased knowledge does not automatically decrease spiritual passion, and exposure to diverse ideas actually strengthens core convictions.
- **Intellectual growth requires childlike curiosity, mature research methods and interdisciplinary thinking and dialogue.** McGee was a church historian, but his work reflects the ability to interact with all epistemic domains. A robust faith unleashed should have a fearlessness in pursuit of the truth, knowing that no new facts will threaten the truth of Christ and the veracity of the Spirit’s work in the proclamation of the gospel.

In many ways, McGee was a Pentecostal Erasmus: a man of even temper, ecclesial loyalty, critical mind and manifold intellectual interests—all in service to Christ. The intellectual journey from generalist equipper of mission-minded ministers to world-class historian and ecumenist reflects the sentiments of Oswald Chambers who told Christ-followers to allow Christ to grow so large within that his life would pour out through them to a needy world.<sup>26</sup>

The foundations for McGee’s flourishing were established early in life, with a solid testimony of grace, fervent worship and witness in and through the church, and a love of learning. His intellectual biography is the full expression of this manifold life of Jesus Christ.

McGee also seized the moment offered to him and walked through every open door into ever-broader places of influence. The 1970s to early 2000s will be seen as a pivotal time for Pentecostal academic development and integration with the academy. Current and successive generations of scholars will have easier and harder pathways ahead. Easier because an “educated Pentecostal” is no longer a rarity. Harder because

opportunities for teaching in institutions now demand terminal degrees in the specific disciplines and there is a surfeit of academics looking for positions.

McGee's intellectual impact will endure because of the integrity of his research and the quality of his writing. In the coming years, his name will appear in many articles, reference works and as a mentor to new generations of historians. By the grace of God, McGee's peers and successors can emulate his devotion to Christ, deep love for students and dedication to his craft.

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<sup>1</sup> Gary B. McGee, *People of the Spirit: The Assemblies of God* (Springfield, MO: Gospel Publishing House, 2012).

<sup>2</sup> Craig Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 vols. (Grand Rapids, MI: Baker Academic, 2011).

<sup>3</sup> Gary B. McGee, *People of the Spirit: The Assemblies of God*, Foreword by George O. Wood, Afterword by Charles Self, Rev. ed. (Springfield, MO: Gospel Publishing House, 2014).

<sup>4</sup> A summary of his works can be seen at <https://www.agts.edu/faculty/mcgee.html>. Also note a volume in his honor is forthcoming that will have both a basic biography and bibliography beyond the website, Stanley M. Burgess and Paul W. Lewis, *A Light to the Nations* (Eugene, OR: Pickwick Publishers, forthcoming).

<sup>5</sup> Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, MO: Gospel Publishing House, 1986), and Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959—Volume 2* (Springfield, MO: Gospel Publishing House, 1989).

<sup>6</sup> Stanley M. Burgess and Gary B. McGee, eds. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 1988).

<sup>7</sup> Cecil M. Robeck, Jr., *The Azusa Street Mission and Revival* (Nashville: Thomas Nelson, 2006).

<sup>8</sup> Edith W. Blumhofer, "Restoration and Revival," in *Modern Christian Revivals*, edited by Edith W. Blumhofer and Randall Balmer, 145-160. (University of Illinois Press, 1993); and Vincent J. Synan, *The Century of the Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Nashville: Thomas Nelson 2012.

<sup>9</sup> Gary B. McGee, ed., *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody, MA: Hendrickson, 1991).

<sup>10</sup> I picked up this term from my friend and colleague, Earl Creps.

<sup>11</sup> Gerald H. Anderson, *Biographical Dictionary of Christian Missions*, Paperback ed. (Grand Rapids, MI: Eerdmans, 1999).

<sup>12</sup> Gary B. McGee, "Pentecostal Strategies for Global Mission: A Historical Assessment." In *Called & Empowered: Global Mission in Pentecostal Perspective*, ed. Murray W. Dempster, Byron Klaus and Douglas Petersen (Peabody, Mass.: Hendrickson Publishers, 1991), 203-224.

<sup>13</sup> Gary B. McGee, "Pentecostal and Charismatic Missions," In *Toward the 21st Century in Christian Mission*, ed. James M. Phillips and Robert T. Coote (Grand Rapids, MI: Eerdmans, 1993), 41-53.

<sup>14</sup> Gary B. McGee, "Assemblies of God: The Ideal of Worship," In *The Complete Library of Christian Worship; Vol. 3: The Renewal of Sunday Worship*, ed. Robert E. Webber (Nashville: StarSong Communications, 1993), 12-14.

<sup>15</sup> David Martin, *Forbidden Revolutions: Pentecostalism in Latin America, Catholicism in Eastern Europe* (London: SPCK, 1996); Martin Stoll, *Rethinking Protestantism in Latin America* (Philadelphia: Temple University Press, 1993).

<sup>16</sup> Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21<sup>st</sup> Century*, Da Capo Press ed. (Cambridge, MA: Da Capo Press, 2001; reprint 1995).

<sup>17</sup> Gary B. McGee, *How Sweet the Sound: God's Grace for Suffering Christians* (Springfield, MO: Crism, 1994).

<sup>18</sup> A. Scott Moreau, Gary R. Corwin, and Gary McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids: Baker Book House, 2004).

<sup>19</sup> Gary B. McGee, "Assemblies of God," in *Encyclopedia of Protestantism*, vol. 1 A-C, edited by Hans J. Hillerbrand (New York: Routledge, 2004), 199-204.

<sup>20</sup> Gary B. McGee and Darrin J. Rodgers, "Assemblies of God (U.S.A.)," in *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, ed. J. Gordon Melton and Martin Baumann (Santa Barbara, CA: ABC-CLIO, 2002), 212-214.

<sup>21</sup> See note 4.

<sup>22</sup> Gary B. McGee, *Miracles, Missions, & American Pentecostalism*, Series of the American Society of Missiology (Maryknoll, NY: Orbis Books, 2010).

<sup>23</sup> Gary B. McGee, "Miracles," in *The Routledge Encyclopedia of Missions and Missionaries*, ed. Jonathan Bonk. Religion and Society (New York: Routledge, 2007), 252-254.

<sup>24</sup> Gary B. McGee, "William J. Seymour," in *Cambridge Dictionary of Christianity*, ed. Daniel Patte (Cambridge: Cambridge University Press, 2010), 1152.

<sup>25</sup> I would like to thank Darrin Rodgers for this phrase denoting the delight of uncovering the past to inform the future.

<sup>26</sup> A reflection from the January 24 devotion found in Oswald Chambers, *My Utmost for His Highest* (Grand Rapids, MI: Discovery House, 2013).