

CHARISMATIC MOVEMENT

A) Characteristics

1) Ministry:

- a) worship: spontaneous, bodily expressions of feelings
- b) emphasis on the experiential dimension
- c) emphasis on the supernatural power
- d) gifts of tongues, healing, word of knowledge, etc.

2) Doctrine

- a) Second blessing (Baptism in the Holy Spirit): second stage of a Christian life. A definite event. Empowered by God.
- b) Speaking of tongues as the initial evidence of this event.

B) Things to learn

- 1) Ministry to the whole man emotional healing, bodily expressions
- 2) We really need to experience the power of the Spirit which brings freshness, creative changes. Dangers of formalism & dry orthodoxy.

C) Pitfalls to be avoided

- 1) Anti-intellectualism, sentimentalism, illuminism.
- 2) Too much emphasis on the supernatural. God often works through natural means. Suffering may have a role to play
- 3) Unbalanced view of the Spirit. Remember
 - a) fruits of the Spirit more important than gifts (Gal 5-22-23)
 - b) Spirit's work should be Christacentric (John 16-13)

c) a variety of gifts other than tongues, etc. Paul prophecy, i.e. instruction of God's word, higher than tongues (1 Cor 14) places

D) Theology of Spirit Baptism

1) 1 Cor 12-13- every Christian as such is Spirit baptized. (cf-Rm 8.9) Paul is not likely to be referring to a "second blessing" because some Corinthians are unspiritual babes in Christ (1 Cor 3-1-3). If this view is correct, then those without second blessing in not belong to the Body of Christ! Implausible. Reinterpretation of eis (the Greek preposition for into in 1 Cor 12-13) as meaning "for the sake of"? Exegetically implausible. Distinction of "baptism by the Holy Spirit" from "baptism with or in Holy Spirit" (Mk 1.8; Mt 3.11; Lk 3.16; Jn 1-33; Act 1.5. 11-16)? All (as in 1 Cor 12-13) use en (Greek preposition). Distinction linguistically baseless.

2) The narratives of Acts assume that faith-repentance & the gift of the Spirit in the fullness of his new covenant ministry come together. Act 2-38. The Ephesian disciples (19.2-6) & Cornelius (11-13) were not yet Christians. Only abnormality: Gamaritans (8.14-17). Perhaps "God withheld the manifestation of the Spirit ... till apostles might be its channel, so as to stop the Samaritan-Jewish schism being carried into the church".

3) The sole reason why disciples had a "two stage" experience was dispensational. Many experiences in Acts unique, g. Ananias's & Sapphira's death not as models. Pentecost as model for all believers? a) not stated or implied; b) hearing a roaring wind? c) other cases: sought for (Samaritans); d) manifestations come to whole groups, including non-seekers; e) no reference to tongues when persons filled with Spirit (Act 4.8,31 6.3,5; 7.55; 9.17; 11.24; 13.9,52). f) four cases of tongues perhaps used to show the equality of Jews, Gentiles, Samaritans, & disciples of John.

4) 1 Cor 12.30: not all expected to speak in tongues. Packer even thinks it is

doubtful that charismatic glossolalia can be equated to tongues in NT. The former is frequently a learned skill & technique, lacks language structure, mainly for private use. The latter: for public use, a "sign" to unbelievers, as language. Paul's approval doubted (1C 14.5,16). Time to cease unsure (C 13-10)? Edification implies understanding (1C 14.4). However, Packer's doubts may be excessive: tongues can give a kind of spiritual edification apart from understanding an experience of "let go", may involve the subconscious.

Research:

a) glossolalia not language in ordinary sense: "a willed & welcomed vocal event in which, in a context of attention to religious realities, the tongue operates within one's mood but apart from one's mind in a way comparable to the fantasy languages of children" (p.209). Not prerogative of some psychological type, nor product of particular set of external pressures.

b) something that can be & often learned

c) not pathogenic

d) part of a quest for God; regularly proves beneficial at conscious level: relief of tension, inner exhilaration, sense of presence.

e) a natural means of voicing the mood of adoration

5) Baptism by the Spirit likened to pregnancy. You may not know about it at that time. Yet if this event does not at least gradually work into your experience, this is cause for worry.