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Pentecostal and Charismatic Movements

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Pentecostal Movement

The first two hundred years (100-300 AD)

The emphasis on the spiritual gifts was evident in the false movements of Gnosticism and in Montanism. The result of this false emphasis caused the Church to react critically against any who would seek to use the gifts. These groups emphasized the gift of prophecy, however, there is no documentation of any speaking in tongues. Montanus said that “after me there would be no more prophecy, but rather the end of the world” (Philip Schaff, *History of the Christian Church*, Vol II, p. 418). Since his prophecy was not fulfilled, it is obvious that he was a false prophet (Deut . 18:20-22). Because of his stress on new revelations delivered through the medium of unknown utterances or tongues, he said that he was the *Comforter*, the title of the Holy Spirit (Eusebius, V, XIV). He was associated with two wealthy prophetesses, Maximilla and Pricilla, who left their husbands to follow Montanus. Tradition states that Montanus, as many of his followers, died a martyr’s death, although Eusebius, a harsh critic, says that he and Maximilla, hung themselves (V, XVI). Tertullian, an early disciple of Montanus, migrated to Carthage where he reported a female worshipper who fell into a trance and the people thought she was under divine inspiration, and sought to gain information from her lips from heaven.

Due to the unorthodox teachings and practices Montanus’ group, which never had extensive popularity, was forced to withdraw from the church and its distinctive characteristics were ultimately branded as heresy. Eusebius writes that by the sixth century it had disappeared.

Hipolitus spoke a lot concerning the Holy Spirit and gifts. In his work called the *Apostolic Traditions* (215 AD) he made reference to a publication called “Concerning the charismatic gifts,” which unfortunately has been lost. The major problem of the Third century was the rise of a hierarchy between the clergy and a minimizing of the emphasis on the role of laity and their gifts. Hipolitus insisted on a major participation of laity and the use of their spiritual gifts.

Irenaeus (130 to 200 AD) and Origen (254 AD), both made references to spiritual gifts and especially to the problem of “tongues,” but neither had seen the practice, rather were writing what they had heard about it. In *Against Heresius*, II, 32.4, Irenaeus wrote, “the Holy Spirit gave signs of his presence at the beginning of Christ’s ministry, and after his ascension he gave still more, but since that time signs have diminished, although there are still traces of his presence in the Jews who have had their souls purified by the Gospel, and their actions regulated by its influence.” Harper notes, “By the time of Augustine and Chrysostom at the end of the fourth century, the main view of the church was that the gifts had been given for the founding of the church and had been withdrawn when they were no longer necessary” (Harper, 1970, p. 20).

The next 1,200 years (from the Nicene Council to the Protestant Reformation (300-1500 AD))

The Bishop Ambrose of Milan (d. 397 AD) spoke briefly concerning “tongues” in his treatise “Concerning the Spiritual Gifts”, in which he emphasized that every believer has a spiritual gift.

John Chrysostom (345-407 AD) of Constantinople referred to the theme of “glossolalia” as a scriptural event that had ceased. The occurrences of tongues were so distant from his experience that he describes it as “obscure” in the past.

Augustine (354-430 AD), Bishop of Hipona in Africa, made reference to “tongues” and gifts. He said that tongues had disappeared very quickly in the Early Church (*Ten Homilies on the First Epistle of John*, VI, 10).

The venerable Bede (d. 735) made reference to the historical gift of tongues.

Thomas Aquinas (d. 1247) wrote concerning the gift of tongues and believed that in his time it could be acquired through the study of linguistics.

The evidence of the Middle Ages show that there was very little emphasis in spiritual gifts. Some historians do make reference to the gift of “tongues.” All of the people who supposedly spoke in tongues were saints of the Catholic Church. Such references were mentioned several hundred years after their deaths as proof of their sainthood, though there was never any actual contemporary evidence to confirm such reports. All the evidence of miracles during the Middle Ages is not trustworthy.

The next 400 years (from the Reformation to the 20th Century) 1500-1900 AD

Martin Luther (d. 1546 AD) said that the believers could receive one or various gifts of the Holy Spirit. He spoke of the fanaticism and the people that “wanted to be everything”. He believed that “tongues” had been for a sign of the “testimony to the Jews.”

Historian Mackie wrote, "From patristic times until the power of the Reformation had made itself distinctly felt the gift of tongues is an almost forgotten phenomenon. The attention which the Reformation drew to the Scriptures is the reason for the reappearance of the gift. Men do not usually have the gift of tongues unless they know there is a gift of tongues" (Mackie, 1921, p. 28). John Calvin (d. 1564) wrote extensively on the gift of tongues and believed that God had taken it from the church before it was adulterated with more abuses.

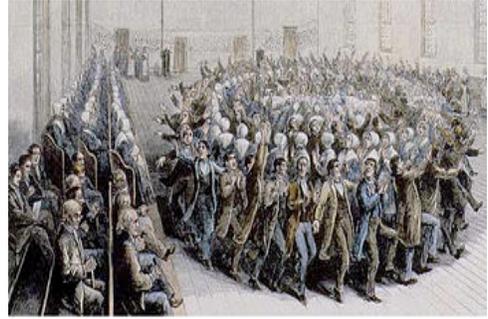
A renewal emphasis on the gifts began with the appearance of the Camisards or the Prophets of the Mountains of Cevennes in France (1702-1705) to escape the persecution after the revocation of the Edict of Nantes (1688). They were sure that the prophecy of Joel was being fulfilled in their age. They said that voices from heaven spoke to them, that stars guided them and that wounds would not do them harm. They cried tears of blood. They practiced speaking ecstatically giving prophecies, at times in convulsions and foaming at the mouth. Prophets supposedly spoke in Latin, Hebrew, French and other dialects. They said that Christ was to return soon. "So fanatical were these 'tongues' folks that they declared they were not injured in falls from trees, and that lights would guide them to places of safety in danger. Thousands of them heard voices from heaven in the air, they claimed, and also saw apparitions" (Bell, p. 23).

The Jansenites left the Roman Catholic Church in a time of persecution. They rejected the doctrine of the justification by faith, insisting on a personal mystical experience of their soul with their Creator, with such a relationship only possible in and by the Roman Catholic Church. Their movement was characterized by prophets even from childhood, convulsions, people given to ecstasies beyond control of themselves and unintelligible expressions while being unconscious (not pretending that this was speaking in tongues). They remained loyal to the Roman Church (Cutten, p. 67). In 1706 they moved to England where they were called the “French Prophets.”

The Anabaptist Radicals (also called the *Spiritualists*) in Germany were a faction of the larger Anabaptist movement (a *rebaptism* movement), that followed the practices of the Jansenites. They declared Strasburg to be the New Jerusalem and their leader as the king of the Kingdom. They practiced polygamy. They proclaimed many false prophecies, but there was no evidence of speaking in tongues or miracles.

The Shakers, begun by Ann Lee Stanley (d. 1784), practiced the gifts of the Spirit from her exposure to the French Camisards who had migrated to England. Ann Lee then migrated to the NE colonies in the New World. They were extremely fanatical and demonstrative in the use of the gifts. They rejected the Trinity, the bodily resurrection and the expiation or payment for sins. They did not worship Jesus. They believed that it was possible to communicate with the spiritual world, that the entire world would have a second opportunity to accept salvation in the next life and that to live without

sin was an obligation. At times they danced nude. The goal of the cult was to experience ecstasy by losing control of themselves, dancing, jumping and expressing unintelligible things. The exalted their own "inner light" more than the Bible. Ann Lee claimed to speak in seventy tongues and claimed to be Christ in female form (Ann the Word)



Miraculous Gifts in the Post Reformation Church



Edward Irving

Edward Irving (1792-1834), a Scotch Presbyterian, began preaching a movement of restoration of the spiritual gifts for the Church. The origin of the emphasis upon the "grace gifts" appears to have been in the Western Scotland in the 1820's. Irving had contact with Alexander J. Scott and J. McLeod Campbell. In a conversation with Scott he told Irving that the spiritual gifts "ought still to be exercised in the church, that we are at liberty and indeed bound to pray for them" (Shaw -)

Three men from Irving's church in London went to Western Scotland to examine the "supernatural stirrings." In 1830 they reported, "that it was our duty to pray for the revival of the gifts manifested in the primitive church...that a responsibility lies upon us to enquire into the state of those gifts said to be now present in the west Scotland (Shaw -). As a result of seeking and practicing these strange gifts Irving was dismissed from his church. He took his followers to an Exhibition Hall and began a church.

The movement formed the Apostolic Catholic Church with altars, robes for their ministers, extreme unction, transubstantiation, incense, blessed water and other practices of the Catholic Church. Irving was soon relegated to a subordinate position of an *Angel* (a Prophet-Teacher) rather than an Apostle.

"We were beguiled to think that the full measure of the tabernacle of the Lord would be given to that church over which I presided as angel; which was no less than the exalting of the angel of the church into the place of Christ...I confess for myself that I was very slow, yea, and reluctant to turn from my evil way; whereto I do trace the heave chastisement of the Love of my God" (Shaw).

The Irvingites of England sought the gift of tongues, though Irving never spoke in tongues, thus could not be an apostle. Their church had apostles, prophets and those that spoke in tongues. The prophets said that their declarations were "inspired." They held that all the gifts were normative, only having been withheld for unfaithfulness in the Church.

The Catholic Apostolic Church of New York was formed in 1851. The Irvingites sought to normalize Acts 2 for every believer and connected tongues to Spirit baptism. They taught that tongues and Spirit Baptism were prerequisites for obtaining the "grace gifts." This would become the primary teaching of the Classic Pentecostalism.

Mormons

The Mormons (Joseph Smith, d. 1844 AD) believed and practiced the gifts of the Spirit, especially that of tongues as part of a Millennial Theocracy where he was king. They stated in the seventh article of their creed that they "believe in the gift of tongues, prophecy, revelation, visions, healing, and interpretation of tongues..." Heber Grant, seventh president of the church, states that tongues and their interpretation are "one of the evidences of true faith" (*Gospel Standards*, pp. 10-12).

National Holiness Movement

To understand Pentecostalism it is necessary to grasp the ideology and theology of Methodism and the quest for holiness as understood in the doctrine of Perfectionism which was made possible by the “second blessing” of **John Wesley** (1703-1791). Synan refers to Wesley as “the spiritual and intellectual father of modern holiness and Pentecostal movements” (Synan, 2001, p. 13).

He did not claim to have any special gift, but is seen as the “Father” of the Pentecostal movement because he preached the “second work of grace.” Wesley and his team of itinerating preachers believed that moral ability to be a gift of God’s “prevenient grace.” He considered original sin not so much guilt for Adam’s transgression as a sinful condition stemming from it. He was less concerned with theological diagnoses of the sin nature than with declaring God’s readiness to heal it – initially in regeneration, and then entirely in the second crisis of the Christian experiences called “perfect love.”



John Wesley

In some of his meetings, people fell as dead, mumbling things without sense. Such experiences were not limited to believers, rather, were common among unbelievers who attended. Thus these were not spiritual gifts. Returning from a disillusioned attempt at missionary work in the colony of Georgia, Wesley experienced a renewed encounter with Christ then visited the Moravian headquarters in Germany. On returning to England he was introduced to Open Air preaching by George Whitefield and thus began fifty years of itinerate open air preaching. He preached an average of 15 times a week and traveled 5,000 miles a year on horseback, while writing 42,000 sermons and over fifty books. Those who followed his model became “circuit riding” preachers. There is not evidence of speaking in tongues in his campaigns. It was his theology that would change the Christian world.

For Wesley salvation is seen as a process by which man passes through a series of several successive stages, each stage representing a different and higher level of the spiritual life.

First, **Prevenient Grace** is described as the “drawings of the Father” or a desire for God, which if yielded to, increases progressively to a seeking motivation. This is considered an “assisting grace” where the effects of sin are minimized.

Second, **Convincing Grace** which is evidenced by repentance as a necessary step before believing the gospel. There can be no dependence upon ourselves or false beliefs before truly depending on Christ. (Defining this stage has caused considerable discussion among Evangelicals). To understand Holiness Theology and Pentecostalism repentance prior to salvation is seen in evidences, likewise later in gradual sanctification. If good works (of piety, prayer, partaking of the sacraments and Word—and mercy—giving and loving) are neglected then he cannot expect to be sanctified. If he does not continue to grow in sanctification he cannot retain the grace he has received.

Third, **Entire Sanctification**, which is the *Second Work of grace* in the order of salvation is a gift of God entirely cleansing the heart from sin. This experience is seen as a “single instant raises a man to a higher plane.” The process of gradual beginnings to an instantaneous experience distinguishes Wesley’s concept of the process of salvation. Sin is seen as a voluntary transgression only; that is, sins of omission are not sin. His concept of perfection is more like “maturity.”

Fourth, **Progressive Entire Sanctification**, that is, sanctification is a continual process in perfecting the different disciples of Christian living. “You cannot stand still; you must either rise or fall.” Without continual progress one can lose your salvation.

Fifth, **Final Salvation or Glorification** is beyond the grave but is conditional upon completing the progressive stages of sanctification.

"In its general structure Wesley's view of Christianity has usually been described as a theology of experience. His affirmation of Christian experience is considered his main characteristic. Against the background of Deism and rationalism, Wesley and the evangelical movement in England are seen as reactionary phenomena: an emotional reaction against an earlier intellectualism.

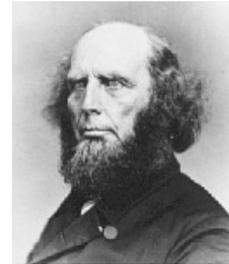
Rationalism had to give way to faith and feeling. At the same time the reaction marks a transition from natural to supernatural religion. Wesley emphasized the necessity of God's self-revelation; although, through the presence of the Holy Spirit, man is able to enter into immediate communion with God" (Lindstrom, 1996, p. 2).

Twenty-five years before Wesley's death Methodism had spread to the American colonies, initially through unauthorized lay-preachers and later by seasoned circuit riders appointed in England. The first Methodist Conference in America was held in 1773. After the Revolutionary War Methodists severed any visible ties to Anglicanism, forming the Methodist Episcopal Church under Francis Asbury in 1784. The admirable dedication of thousands of circuit rider preachers brought the growth of the Methodist church from 14,000 at the end of the Revolutionary War to 600,000 in 1833 and over a million (out of a total of 20 million in America by 1845).

Several factors brought about the decline of Methodism in the early days. The first issue was the autocratic rule (by bishops) of Wesley (from his Anglican background) did not find acceptance in the new American democracy and human autonomy. The second issue that diverted the focus of the Methodists was slavery which would split the Church causing a deep emotional schism. The more the churches involved in social issues of the day, the less evangelism and second blessing became important. The third factor was the growing affluence and secularization as evidenced by Sabbath breaking, liquor licensing, the theatre, dancing, etc.

Different groups split off of Methodism forming new denominations to return to the original tenants of Methodism. Numerous groups began to meet in open air and other special meetings calling for holiness and thus revivalism was born. This movement became known as the Second Awakening (1787-1805), spearheaded by a dynamic evangelist.

Charles Finney (1792-1875) was the American point person of the Second Awakening. His influence on the theological foundation of Pentecostalism is broad so worth describing here. He relates his salvation experience in three stages: conviction concerning Christ, the breaking of his pride and then later that night baptism of the Spirit with assurance the next day. He was a revivalist for 11 years, pastor for four years, then an educator of systematic theology at Oberlin College for 31 years until 1866. Damboriena writes (p. 42), "In Finney were combined both the theology (essentially Methodism) and the methodology (essentially revivalism) which were later to find a permanent home in the movement called Pentecostal."



Charles Finney

The major movement of the day was the developing Holiness Movement which was largely based on Finney's doctrine of Sanctification. His system of sanctification followed his concept of the order of salvation.

First, **Initial grace and repentance**. Finney's differs with Wesley who saw these as two stages, but his weak view of sin, combined them into one. Finney denied the influence of the first Adam in an active relation, thus there is no original sin or depravity. Thus man has innate ability to repent independently on his own volition (i.e. Armenianism).

Second, **Faith** is seen as a turning from sin to holiness or from a state of consecration to self to a state of consecration to God. Like Wesley, Finney limits sin to knowledge of it in actions, because he sees no inbred sin nature.

Third, **Entire Sanctification**. Based on several presuppositions Finney sustained the notion that entire sanctification is attainable in this life, and nothing is acceptable to God short of full obedience to the moral law, which is true virtue or holiness. Sin is simply selfishness and limited to one's knowledge of God's requirements.

The state of entire sanctification is defined as a second subsequent work of God called the "Baptism of the Spirit." This "baptism" which inaugurates the higher plane of Christian living is indispensable to fruitful ministry. Thus Wesley's "Second work of Grace," became the Baptism of the Spirit, which was essential for holy living.

Fourth, **Progressive Entire Sanctification**. Perfection is relative to the knowledge one has, so as knowledge increases, so sin increases and perfect must become more perfect.

Fifth, **Ultimate Sanctification**. This stage occurs at death, since knowledge will be perfect and sin will no longer exist.

Both Wesley and Finney saw salvation or soteriology as progressive sanctification with little propositional truth of our position in Christ apart from our works. These concepts and theologies are the foundations of the Holiness Movement which would soon birth the Pentecostal Movement.

The theological foundation of Pentecostalism was laid by the Methodists, but the practice or behavior of the movement to come was laid by American revivalism, especially frontier revivalism. This distinct characteristic is seen as the individualizing and emotionalizing of the Christian faith in open air meetings called "camp ground meetings." Pentecostalism is revivalism gone indoors. Damboriena writes, "Inheriting Wesley's experiential theology and revivalism's experiential methodology, Pentecostalism went out into an experience-hungry world and found a response" (p. 39). Later he wrote, "Theologically, the new evangelical synthesis required frank abandonment of the Old Calvinism... An important by-product of revivalism triumph over Calvinism was that American theology stood increasingly upon the practical, empirical foundation of Christian experience" (p. 92).

Following the Civil War the Third Awakening was a trans-denominational effort to bring the country back to its moral foundations through the Holiness Movement. Hundreds of preachers who could gather a crowd, usually with radical or extreme methods, influenced thousands to seek a special empowerment to reach holiness necessary for assurance of salvation and effectiveness in ministry.

The 20th Century (since 1901 AD to present)

Pentecostalism grew rapidly throughout the world through the Holiness Movement, which was already a worldwide influence. Every believer of all denominations were in a quest to receive the fullness of the Spirit, the baptism of the Spirit, the unction of the Spirit, or Second work of Grace in order to have the power to be holy and be effective in the ministry. The similarity of doctrine made it a natural union, that is, the doctrines of the second work of grace and the baptism of the Spirit for the power to grow in sanctification. Finney, Moody, Simpson, Keswick and Chapman all contributed to the development of Pentecostalism through their emphasis on the Baptism of the Spirit for power to be sanctified.

Modern Pentecostalism was initiated by Charles F. Parham(1873-1929), in a small Bible Institute prayer meeting over New Years, 1901, in Topeka, Kansas, who is credited as the first to identify speaking in tongues as the normative evidence of the baptism in the Holy Spirit. He was a Methodist lay minister who repudiated his denominational affiliation because of the "narrowness of sectarian churchism" (Duncan). The restoration mindset of the late nineteenth century held a natural attraction for those uncomfortable with ecclesiastical authority.

In 1905, Parham moved to Houston, Texas, where he met William Seymour. Seymour, a young black pastor-in-training, moved to Los Angeles in 1906 to a small mission church in the poor section of town and began the Revival of Azusa Street, which shook the Christian world.

“The first Pentecostals...believed that all the gifts of the Spirit remain operative for the church today. These gifts include, but are not limited to, speaking in tongues and works of supernatural healing” (Guthrie, 2000, p. 140). They believed that the “tongues” that were spoken were actual languages and sought to go to the countries of the languages that they were supposedly speaking. It turned out to be a false tongue, as no one understood them in the foreign countries. Soon the notion of actual languages being spoken was reinterpreted to be a heavenly language for devotional purposes, as well as a sign to indicate the baptism of the Spirit.

In 1910 the denomination of the Pentecostals of the Apostolic Faith was founded and in 1914 the Assemblies of God (AG). During the period of 1901 to 1928 there were many divisions as the new movement attempted to find its new doctrinal foundations. Duncan writes,

"The most significant development towards a separate identity probably arose from a division among Pentecostals themselves. A new innovation on the formula for baptism, and in fact, the nature of the trinity emerged after a camp meeting in Arroyo Seco, California in 1913. The "Oneness" movement gained enough momentum that more than a quarter of AG clergy left the organization when the Assemblies of God (AG) adopted a statement of fundamental truths that rejected the "oneness" position in 1916. The relationship of these groups to Protestantism is hard to define since their unorthodox view on the Trinity would disqualify them in the eyes of many Protestants, and their own views on a baptismal formula as a basis for salvation would exclude most Protestants from orthodoxy by their standards. The "Oneness" crisis in the AG led to adoption of a definitive doctrinal statement in 1916- although the statement was adopted, not as doctrinal statement but a basis for ministerial cooperation. Even so it opened the door to higher levels of organization and denominational control which has created something of a distinction between AG and most other classical Pentecostals in the eyes of most Protestants. When the AG adopted the position on sanctification most effectively espoused by William Durham (1873-1912), i.e. sanctification as progressive rather than a second definite work of grace, Pentecostals could be largely categorized as Oneness, Holiness, or AG”.

Period of Ostracism

During the period from 1928 to 1960 the division between the Fundamentalists and the Pentecostals was very clear. With few exceptions neither sought to unite for world evangelism until the advent of the Evangelicals. The question over including Pentecostals in the group created a division between the more separatist minded Fundamentalists and the Evangelicals (who were willing to include Pentecostals). Divisions were occurring in every major body of believers: Pentecostals separated from other Pentecostal who sought fellowship with Fundamentalists, and Fundamentalists separated from Evangelicals who sought fellowship (or cooperation in evangelistic crusades) with Pentecostals. “Both identified with each other on the same doctrinal fundamentals, and regarded mainline Protestantism as their foe. With the participation of the Church of God (Cleveland) and the AG (among others) as founding members of the National Association of Evangelicals (NAE) in 1941 Pentecostals enjoyed broader acceptance on the Protestant scene” .

The Pentecostal Movement is basically responsible for the special emphasis in the 20th century on “spiritual gifts”, especially the gifts of tongues and healing over the lesser emphasis given to the other gifts. The controversy over the miraculous gifts, as to whether or not they were biblical or even real, provoked an in-depth study of the gifts to determine whether or not the Pentecostal movement was genuine or fabricated. As long as the phenomena was isolated in the Pentecostal groups it was not taken too seriously; however, when it crossed denominational boundaries the need to take seriously the topic of spiritual gifts became a priority. The general theme of the Gifts of the Spirit captured the interest of

many churches and leaders in the 70's through the 90's, though in the early 21st century the focus has shifted to worship, miracles and spiritual warfare.

Charismatic Movement (Neo-Pentecostals)

On April 3, 1960, Father Dennis Bennett, Rector of the Episcopal Church of Van Nuys, Calif., announced that he had spoken in tongues. This marked the beginning of the Neo-Pentecostal Movement or the Charismatic Movement, in which all denominations have participated or have been affected. The first Pentecostals...believed that all the gifts of the Spirit remain operative for the church today. These gifts include, but are not limited to, speaking in tongues and works of supernatural healing. "While the early Pentecostals sprang from the holiness movement and formed their own denominations, since the 1960s the charismatic movement has touched nearly every strain of Christendom, including the mainline churches and the Catholic Church" (Guthrie 2000, 140-141). The current interest in the Roman Catholic Church is the continuing importance of the Charismatic Movement.

However, this new movement was not universally accepted among Pentecostals. David DuPlessis, an AG minister, was defrocked in 1962 because of his ecumenical position and his involvement in what became known as the charismatic renewal.

By 1972, the Pentecostal denominations seemed to be opening their arms to embrace the charismatic movement. This may have been brought about by the divergent pressures of classic Pentecostals involved with charismatic ministries and the increasing acceptance of the charismatic movement by the mainline churches. Perhaps the interaction of Pentecostals with the charismatic movement has done more to move the mindset of many Pentecostals away from the restorationist mentality and into a place in mainstream Protestantism. This happened in convergence with a general rejection of established authorities and institutions by American culture in general, so that variants of all types, including Pentecostals were more readily accepted in the quarter of the twentieth century. The expansion of the charismatic movement in Western civilization is paralleled by an unprecedented growth among Pentecostals in less developed areas of the world during this same time.

The effect has not only been the acceptance of Pentecostals into mainstream Protestantism, but to some extent, the acceptance of mainstream Protestantism by Pentecostals (Duncan)

The distinction between the Classic Pentecostals and the Neo-Pentecostals (Charismatics) were dependent upon the primary or original doctrines of the new Neo-Pentecostals churches. In general, the Neo-Pentecostals are orthodox (biblical authority alone), evangelical (gospel by grace), reformist (desire to renew ecclesiastical structures) and ecumenical (seeking unity of experience across denominational lines—including liberal Protestants, Catholics, and Protestants).

Catholic Charismatics

One of the largest segments of the charismatic movement is among the Roman Catholics. With the significant decrease in Roman Catholic seminarians in the 60's and 70's there was openness to new experiences to renew their identity. In the spring of 1966 two laymen on the faculty of Duquesne University, Pittsburgh, PA., realized their lack of the power of the early Christians to proclaim the gospel. They gave themselves to prayer. They later attended a Catholic renewal movement born in Europe where they introduced a book by Protestant David Wilkerson's "The Cross and the Switchblade." After several contacts with Protestant Charismatics in the Pittsburgh area, several Duquesne faculty members received the Pentecostal baptism, marked by speaking in tongues. Soon they were holding weekend retreats of students and faculty members in which the experience spread in an effort to regain the power of the early Catholic Church. In barely 40 years the Catholic Charismatic Movement has

outgrown the Protestant Charismatic Movement (Shelley, 1995, p. 459). Many testify that their experience in the Charismatic Movement confirms their Catholic doctrines and their Confirmation.

Fifty Years of Change

Iain Murray, in his work *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000*, sees the changes in two spheres. Along with the changes in evangelicalism, the way we do church and live in the world, has come changes in the evangelical biblical hermeneutics, which is either a cause of or a result of these changes. It is hard to determine whether one caused the other or they evolved simultaneously, but they both have changed (Murray 2000, p. 51)

Pentecostalist Gordon Fee has observed, "Pentecostals, in spite of some of their excesses, are frequently praised for recapturing for the church its joyful radiance, missionary enthusiasm, and life in the Spirit. But they are at the same time noted for bad hermeneutics..." He describes their general attitude toward Scripture has included a "general disregard for scientific exegesis and carefully thought-out hermeneutics. In fact, hermeneutics has simply not been a Pentecostal thing... It is probably fair--and important--to note that in general the Pentecostals' experience has preceded their hermeneutics" (Fee, 1991, pp. 85-86)

Latin Pentecostals are generally credited with encouraging hard work, with elevating women to leadership roles, and with breaking down some social and ethnic divisions. "The significance of this goes beyond theology. Quoting John Marcom, Jr., in Forbes magazine, "Upwardly striving urban poor are encouraged by religious teachings and support groups that preach the power of individuals to change their lives through faith. This contrasts sharply with the old attitude of resignation to one's fate and a glorification of poverty. The potential is quite literally revolutionary -- more so than Fidel Castro or Che Guevara could ever be" (Guthrie, 2000, p. 142).

Guthrie points out a number of potential problems that will only increase over time. One tendency is to elevate strong leaders typical of their cultures to *caudillos* or *patrones* who have almost demigod status. This has now meshed with the Apostolic Reformation Movement (discussed in the next section). Another tendency is the syncretism of animistic beliefs into the church practices of exorcism and warding off of demonic powers (i.e. spreading sanctified salt around your house to keep it free of demons).

The Pentecostal experience has little to do with correct doctrine; in fact, those experiencing the Pentecostal signs in the Catholic Church believe the signs ratify their Catholic beliefs, so they remain in their errant beliefs. It seems strange that the unction of the Holy Spirit is unable to teach them correct doctrine. ^{NAS} **1 John 2:27** "And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him." However, it is said, "People thirsting for more intimate and powerful experiences of the Spirit are, increasingly, staying in the Catholic church to get them" (Guthrie, 2000, p. 143).

Some of the strengths of the Charismatic movement are becoming its weakness as well. The perspective of experiencing the power of the Spirit in the personal life for witness and holiness, is now expanded into the empowerment of the believers to transform society, diseases, the economy and the world. The vast evangelistic expansion of the Pentecostal-Charismatic movement has led many to see visions of a Pentecostal world domination and control. The uniting factor of the Charismatic mystical experience, (though it has been extremely divisive) is now the norm of acceptance of anyone, regardless of professed doctrine, who professes similar experience as genuine believers. The joyous and enthusiastic worship services which are designed to uplift the participant into a heavenly chorus of praise, can be entered into without a personal understanding of the gospel and yet the individual receives

a sensation as an emotional touch from the divine, potentially deceiving many into deducing that they are genuine Christians because they felt something that convinces them they must be saved.

With the disintegration of the historical-grammatical hermeneutic and the unquestioning acceptance of visions, voices, revelations, and new doctrines, this movement is unanchored and drifting with the current in an unhealthy and dangerous fashion eventually heading toward shipwreck.

Authority of Scriptures and Experiential (Dynamic) Inspiration or Continual Revelation

The mark of biblical Christianity has been the absolute and final authority of the revealed written Scriptures in the completed canon, and the particular hermeneutic of the grammatical-linguistic-historical principles of interpretation. Without any overt confrontation or clearly proclaimed change, a new hermeneutic has surfaced that has penetrated into the thinking of a number of denominations.

Robert Thomas of Master's Seminary, describes the new hermeneutic of subjectivism which has given the continuationists¹ a justification that was "hardly viable or possible under the grammatical-historical principles of interpretation." The new revisionist hermeneutics are illustrated in four areas: (1) Narrative-based interpretation which teaches that narrative literature² can teach doctrine just as well as the didactic type writings (though refuted by grammar and logic, it has persisted because it is convenient³); (2) Community-based interpretation sees the local assembly as the embodiment of the Spirit, thus able to give up-to-date interpretations and revelations of application through speakers, which are considered authoritative, all the more so with the Apostolic Restoration Movement; (3) Unlimited reading into a biblical passage an interpreter's own background and beliefs from subjective experiences can prove anything; (4) Mediating-based interpretation which assumes a vast common ground exists between cessationists and noncessationists in order to attain unity and acceptance is forced to alter traditional hermeneutical principles to accommodate this broader understanding (Thomas, 2003, p. 287).

Rodman Williams declares, "in Charismatic Renewal, however it is felt that the truth of Scripture is available to the reader or hearer only through the power (action) of the Holy Spirit who himself is understood as the (experiential) source of all Christian unity" (Williams, 1971, p. 10), then later describes the subservience of Scriptures – the written Word – to the Spirit's authority (interpreted solely existentially), is the main reason for the uniting of evangelicals, liberals and Catholics for the first time.

"The Bible truly has become a fellow witness to God's present activity. What happens today in the fellowship and in individual lives also happened then, and there is the joy of knowing that 'our' world was also 'their' world. If someone today perhaps has a vision of God, of Christ, it is good to know that it has happened before; if one has a revelation from God, to know that for the early Christians revelation also occurred in the community; if one speaks a 'Thus says the Lord,' and dares to address the fellowship in the first person -- even going beyond the words of the Scripture-- that this was happening long ago... If one speaks in the fellowship of the Spirit transcends personal observations, however interesting or profound they may be. The Spirit as the living God moves through and beyond the records of past witness, however valuable such records are as a model for what happens today. For in the Spirit the present fellowship is as much the arena of God's vital presence as anything in the Biblical record" (Williams, 1971, p. 16).

The writings of the Charismatics now are continually magnifying the contemporary revelations as superior to the ancient recorded revelations, if not overtly then practically, which become subservient to

¹ Continuationists or noncessationist holds that all the gifts of the Spirit continue today as in biblical times.

² Generally the narrative literature is focused on the historical events rather than the teaching of doctrine. Deducing doctrine from narrative writing is held to be inferior to deductive evidence from didactic literature, which is written to teach doctrines.

³ It is much easier to prove most anything from narrative literature since it is deduced from what the interpreter thinks it means.

the living, dynamic Word of God through the present activity of the Spirit. Catharine Marshall wrote in *Something More*,

"Jesus promised of 'further truth' gives us clear reason to believe that not all the truth and instruction Christ has to give us is contained in the canon of the Old and New Testaments...He who 'is' Truth will never find the people of any given century able to receive everything He wants to give. Because the Holy Spirit is a living, always-contemporary Personality, down all the centuries there must be an ever-unfolding manifestation of Jesus, His personality, His ways of dealing with us along with new, fresh disclosures of the mind of the Father" (Marshall, 1996, p. 270).

Those who manifest any of the NT Spiritual gifts are viewed with the same authority as the Apostles and Prophets of the NT era. The major difference being that no leaders hold absolute authority, thus no ultimate objectivity is possible, only personal objectivity (perfect mesh with the post-modern movement). In a chapter entitled, "Is the Scripture Complete?," in his book the *Signs of the Apostles*, Walter Chantry writes,

"Let there be no mistaking the central thrust of the 'charismatic revival', it is offering the Church a new approach to authority and absolute truth. Most prominent among the wonders of the modern Pentecostal movement are 'speaking in tongues,' 'prophecy,' 'dreams,' and 'visions.' None of these gifts may be conceived of apart from the concept of an infallible revelation from God delivered to us through those who are experiencing the gifts.

'Speaking in tongues' is nothing less than to have one's speech facilities so completely controlled by the Holy Ghost that a man utters a language unknown to himself. The words are not consciously chosen by the speaker, rather he speaks the very words of God. Regardless of the language used, speaking in tongues 'is' a form of prophecy. Because King Saul once uttered ecstatic speech, it became a proverb in Israel, 'Is Saul also among the prophets?' (1 Samuel 10:12). Anyone who speaks in this manner must be identified as an agent of divine revelation. Certainly visions and dreams from God are claims to receiving inspired communications from God's truth" (Chantry, 1973, pp. 22-23)

Charismatics and the Baptism of the Spirit

There is no unified position that is held throughout the Neo-Pentecostal movement regarding the relationship between regeneration and sanctification. Some hold a "finished work" theory with an endowment of power, others hold to two separate works then an experiential endowment. The Baptism of the Spirit is central to the Neo-Pentecostal theology: it is the entrance into a fresh dimension of the fullness of the Spirit (a higher plane), an endowment of power. Don Basham describes the baptism of the Spirit as a "second encounter" with God (after conversion) in which the Christian begins to receive supernatural power of the Holy Spirit into his life (Basham, 1974).

Baptism and Tongues

Throughout the Neo-Pentecostal movement there is not a united opinion concerning the gift of glossolalia as the only evidence of the Spirit baptism. John Baker writes,

"When we come to the question of the evidence that a person has been baptized in, and is now filled with, the Holy Spirit -- for 'filling' or 'fullness' is not just a once for all event, of course, but a continuing and repeated experience of the Spirit's power -- a difference is discernible between many of the old 'Pentecostals' and the majority of the leaders of the present charismatic renewal within the mainline denominations. All agree that the main evidences of regeneration are faith in Christ, love, and righteousness, but the work of the Holy Spirit under the New Covenant is so variegated that people have differed over what precisely is the evidence of this reception and

fullness. Whereas many of the older Pentecostal denominations (e.g. in particular, the Assemblies of God) taught that the gift of glossolalia was the sole and complete evidence of Spirit baptism, most of the neo-Charismatics would not be so dogmatic, which seems wise in view of both the Acts evidence-- or lack of it! (e.g. 2:17ff; 8:17; 9:17-19; 19:6), and passages like Ephesians 5:18-20. At the same time as expecting manifestations of the charismata to follow such baptism, they wisely refrain from identifying the Spirit with any one of his manifestations of the charismata to follow such baptism, they wisely refrain from identifying the Spirit with any one of his manifestations or gifts, and look in addition to any of these, for a powerful awareness of the presence of Jesus, a great desire to praise and love and serve him with the whole of one's being, and, an experience of being filled with his power, in ways which may be relatively quiet and peaceful, but at times could be described as overwhelming. (Other things that commonly follow are a renewed peace and joy, a new and greatly deepened love for Christ, for his word and for others, and a new reality in prayer and worship)" (Baker, 1976).

In the Charismatic movement tongues is not seen as the only sign of the Baptism of the Spirit, but some supernatural manifestation is expected. The emphasis on the praise aspect of the gift of tongues as the special ability to speak to the heart of God in worship give high value to this experience and the core value of the corporate worship experience as something similar.

"The occurrence of 'speaking with tongues' which so often accompanies this spiritual baptism is ordinarily experienced as one of transcendent praise. Many persons coming into this dimension of fullness find their ordinary speech transcended by a kind of spiritual utterance in which the Holy Spirit provides a new language of jubilation and praise. Here there is a moving past the highest forms of conceptual expression into the spiritual, wherein there is indeed meaning and content but on the level of transcendent communication. This communication is directed not to man but to God, whose glory and deeds are extraordinarily magnified.

This language of praise not only occurs frequently at the initial moment of 'baptism with the Spirit' but also continues as a prayer language in the life of faith." (Williams, 1971, p. 10)

Larry Christenson writes, "Speaking in tongues is speaking in a language; a language which expresses the deep feelings and thoughts of the speaker, a language which God understands."

Conclusion

There are a number of other unique characteristics of the neo-Pentecostal movement that vary from place to place. Some of these different practices include "slaying in the Spirit" with the blowing of a speaker's breath on the audience (or waving the speaker's tie at the audience) as the power that Jesus demonstrated when He responded to the crowd in Gethsemane, levitating or floating in air, fillings in teeth, laughing uncontrollably, jerking, going unconscious in a trance for long periods of time, extended jumping up and down for hours or holding up your arms without getting tired, dancing for hours without rest, reading of people's minds or foretelling their future (as a prophecy), and many more bazaar practices unique to their movement. "However, the Neo-Pentecostal's serious flaw is its existential authority base (dynamic inspiration) and its uncritical stress on the continuative gifts with deep implication in the realms of canonicity and revelation (elitist prophets, etc.). A premium is placed on feeling, the hermeneutic of our age, with the complimentary neglect of propositional truth. The individual becomes the source of authority in the leap to truth" Dr. John D. Hannah, 1998, p. 24.13).

Despite their humble beginnings in relatively small revival meetings, denominational Pentecostals have grown to what accounts for the largest Protestant group on the world scene in the 21st century. Major Christian publishers have given their primary attention to noncessationists since their numbers are the preponderance of evangelicals today. The interpretations presented in these abundant publications

are changing the biblical understanding of the evangelical church. Today the majority of evangelicals are in the "Open but Cautious" category regarding cessationism according to Grudem (*Are Miraculous Gifts for Today?*, p. 12-13).

"I do wish to issue a warning about the dangers of a 'charismatic sympathy' position that remains open to the possibility of noncessationism. All it takes for a local church or a Christian college or seminary to become totally noncessationist is for the leadership to become "charismatic sympathizers." Recent evangelical history has taught that. An institution does not have to be pro-noncessationist to move in that direction. All it has to do is to have 'Open But Cautious' leaders, members, or students, and over time, noncessationism will leave its mark on that body." (Thomas, 2003, p. 310)

"Two-thirds of Latin America's approximately 60 million evangelicals are Pentecostal or charismatic. ... they constitute a full 40 percent of the world's charismatic population. Meanwhile, the world's Pentecostals, a subset of evangelicalism, are growing at an 8.1 percent annual rate, 50 percent higher than the evangelical rate of 5.4 percent. The Pentecostal community, including Charismatics from many denominations, has gone from basically zero a century ago to 523 million today, a sizable percentage of the 2 billion people who call themselves Christians world-wide" (Guthrie, 2000, pp. 139-140).

John MacArthur, who takes a strong position against the Charismatic movement, sees a number of positive lessons to be learned for spiritual growth that the movement has brought to the surface of our awareness:

1. Dead orthodoxy can never replace a warm and vital relationship with God.
2. Scripture is alive and active; it goes beyond movements to pierce the hearts of men.
3. Leadership can never forget to lead.
4. Knowledge cannot replace brotherly love: people will gravitate to where they feel loved.
5. Emotions must be led by the truth but at the same time truth must not suppress emotions.
6. Human effort will never replace the work of the Spirit.
7. All Christians need to be aggressive with the proclamation of the gospel.
8. People need to participate in worship.
9. Christians need to put greater demands on themselves in regard to commitment (MacArthur, 1978, pp. 200-204).

Pentecostal and charismatic missiologists are quick to assert that the vast majority of new Christian believers in the world today can be classified as either charismatic or Pentecostal, driving the worldwide number of Pentecostals and Charismatics in Protestant denominations to well over 500 million. Today the evangelical cessationist non-charismatics are becoming ostracized as the Pentecostals were 100 years ago.

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