

The Charismatic Movement

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I. History

To pinpoint the real root and origin of the contemporary “Charismatic Movement” or “Neo-Pentecostal Movement” is impossible. One could take almost any point in history from 1500 B.C. to yesterday, cite the pertinent religious activity of the day, and call that the source of the “Charismatic Movement.” Numbers 11:24-30 speaks of ecstatic prophecy. In I Corinthians 12-14, Paul instructs and cautions concerning special spiritual gifts. Frederick Dale Bruner, a Presbyterian who wrote an excellent book on the Pentecostal movement, sees ancestry for the charismatic movement following from the early gnostics and Montanists, to the medieval and pre-Reformation spiritualists, to the Reformation-period “Schwaermer”: to the Quakers, on through the Wesleyan and revivalist movements of the seventeenth and eighteenth centuries, through the holiness movements of the second half of the nineteenth century to the modern-day Pentecostals.

Whether all would agree that this genealogy is totally accurate or not, it is generally agreed that the modern Pentecostal movement began in the United States, in the earliest years of the twentieth century. Simultaneously, in various parts of the country various people began wanting and seeking something more than they were getting from their churches. These people began praying for the special gifts of the Holy Spirit. And soon, they began speaking in tongues, prophesying, healing, etc.

Although it was not the first, the most prominent of these early Pentecostal outbreaks was the Azusa street activity in Los Angeles, California. A black Holiness preacher W.J. Seymour (The Pentecostal movement was racially integrated from its earliest beginnings) took the Pentecostal message from a Bible school in Houston, Texas, to Los Angeles. There, in 1906, he began to gather blacks in homes to pray for recurrence of apostolic signs and miracles, which the group soon experienced. This Pentecostal group grew rapidly. Soon, the group needed larger quarters for their meetings. So, a former Methodist church building (which also had served as a lumber store) at 312 Azusa Street was procured.

From this location, the Pentecostal message spread across the land, and even to Europe. Thousands of Pentecostal churches and church bodies began forming, and have continued forming to the present. The largest of these Pentecostal church bodies had its beginnings in 1914 when E.N. Bell and other men organized the General Council. Today this group is known as the Assemblies of God, which has 650,000 members in 8750 congregations.

By 1960, there were about 8,000,000 Pentecostals around the world. About that same time, a remarkable change began to take place. Pentecostalism began to jump denominational boundaries to penetrate into several different mainline Protestant churches. Methodists, Episcopalians, Presbyterians and many others began to speak in tongues, prophesy, lay on hands

in prayer meetings, etc. This interdenominational Pentecostalism is what has become known as the “neo-Pentecostal movement” or the “charismatic movement.”

Today, the charismatic movement seems to be growing as fast as the Pentecostal movement did in the first part of this century. It does not seem to be unusual for a particular charismatic community to double in size within a year’s time. To get a little idea of the extent in which this movement has grown within a few years, we look at a few recent facts.

In 1967, 90 people attended the first national conference on Roman Catholic charismatic renewal. Then attendance grew to 150 in 1968, 450 in 1969, 1300 in 1970, 4500 in 1971, and almost 12,000 in 1972. This summer, 20,000 persons are expected to come to Notre Dame University for this year’s International Conference on the Catholic Charismatic Renewal. The final event of the conference will be a closing Mass-Prayer Meeting in the stadium at which over 600 priests will join to lead the worship, with thousands present to celebrate the Lord’s Supper.

It is estimated that there are 200,000 to 300,000 charismatic Roman Catholics in the United States today. For these people, *New Covenant* is an Ann Arbor based magazine aimed at Roman Catholic charismatic. In less than two years, the circulation of *New Covenant* has grown to 20,000, with copies going to 85 countries.

“Word of God” is the name of a transdenominational group of 700 charismatics from 40 churches in Ann Arbor. The community encourages its members to remain active in the church to which they belonged before they joined the community. But then these people gather twice a week for prayer meetings. Also, each day they pray and eat some meals with some members of the community. Many in the community live communally, sharing their homes and other earthly possessions. (This does not imply violation of the sixth Commandment, to which they adhere strictly.) In fact, Ann Arbor seems to have become somewhat of a center of charismatic activity.

In February of 1972, a conference of Episcopalian charismatic priests in Dallas was attended by 300. Some estimate that as many as 10% of American Episcopal clergy have received the baptism in the spirit.

The Charismatic Communion of Presbyterian Ministers has 300 members. The president of this Communion, Dr. J. Rodman Williams, is also president of Melodyland Schools in Anaheim, California. This charismatic institution has 1500 to 2000 students in their regular courses, plus another 125 in a newly begun theological program. It is noteworthy that this charismatic theological program includes studies in Greek and Hebrew.

The First International Lutheran Conference on the Holy Spirit, held in Minneapolis in August, 1972, was attended by 9000, one fourth of whom were clergy. Twice as many are expected to attend the second conference to be held August 7-11, 1973, again in Minneapolis.

The Mennonite charismatics had their first convention last summer with 2000 in attendance.

The Rt. Rev. Eusebius Stephanou, editor of the Orthodox charismatic magazine *The Logos*, reports that development of the charismatic renewal within Orthodox denominations is several years behind the parallel development in some other churches. In about 20 churches, the priests are trying to lead charismatic renewal, but so far have reached only a minority of the members in these congregations. Plus there are some Orthodox charismatics outside of group settings. Yet *The Logos* has a circulation of 5000 less than three years after its beginning. Rev. Stephanou sees the prospects for the charismatic movement mushrooming within Orthodox circles as being excellent. However, he laments that presently there is an undercurrent of tension within Orthodox churches. Charismatics are being maligned. Some are fighting charismatic renewal in the name of Orthodoxy, but really with a pseudo-Orthodoxy which has nothing to do

with the early Fathers, according to Stephanou. He adds that he fears some of the charismatics' opponents are afraid of what might happen if they surrendered to the Lord.

Recently, a Quaker charismatic group was started in Detroit.

In the United States today, there are probably 200,000 Protestant neo-Pentecostals. To place this in perspective, we add to this the Roman Catholic charismatics, to see that this movement has grown from nothing to a force larger than our Wisconsin Synod in about a decade.

World-wide, the statistics are even more amazing. Internationally, it is not always easy to distinguish between Pentecostals and neo-Pentecostals. Briefly stated, there are many millions of Pentecostals and neo-Pentecostals. They seem to be strongest in South America (especially Chile and Brazil), and in certain parts of Africa. They are also well represented in Europe (especially in France, Italy, Portugal, and Scandinavia), and even to a degree in Russia and China.

II. Doctrine

This section shall try to portray old-line Pentecostal theology. But, since there really is no one universal, absolute Pentecostal theology, this section shall simply try to capture the typical and the majority view, and not pretend to catalogue every deviation from the usual and the ordinary.

In most respects, the theology of old-line Pentecostal churches is not unusual or unique. It could be described as Wesleyan-Fundamental-Millennial, with varying degrees of Holiness included. The Statement of Faith contained in the Constitution of the Pentecostal Fellowship of North America reads as follows.

“(1) We believe the Bible to be the inspired, the only infallible, authoritative Word of God; (2) that there is one God, eternally existent in three persons: Father, Son, and Holy Ghost; (3) in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning sacrifice through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory; (4) that for the salvation of lost and sinful men regeneration by the Holy spirit is absolutely essential; (5) that the full gospel includes holiness of heart and life, healing for the body and the baptism in the Holy Spirit with the initial evidence of speaking in other tongues as the Spirit gives utterance; (6) in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life; (7) in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation; (8) in the spiritual unity of believers in our Lord Jesus Christ.

We see that only point 5 is peculiar and unique to Pentecostalism. And even in point 5 only the portion which speaks of “the baptism in the Holy Spirit with the initial evidence of speaking in other tongues as the Spirit give utterance” is distinctly at variance with our Lutheran-Christian understanding. After having discussed this in detail with Assembly of God ministers, this writer has come to the conclusion that their “holiness of heart and life” is virtually identical to what we know as “sanctification;” their “healing for the body” is essentially the same thing we know as “answer to prayer.” (The Assembly of God concept of “healing” is quite different from Oral Robert’s type “healing” in which a person essentially commands God to heal another person.)

So, we shall look at how a Pentecostal views God as working in a person’s life, the unique doctrine.

A. Conversion. Before a person comes to faith, he is a lost and condemned sinner, unable to save himself. The Holy Spirit draws this person through the Word of God. When faith is created in this person by the Holy Spirit, he is saved, converted, born again. In conversion, the Holy Spirit baptizes a person into Christ, i.e., the Spirit is the agent, and Christ the element. Although the converted Christian is saved, and will definitely go to heaven should he die, every Christian should seek the baptism in the Holy Spirit.

B. Following conversion, the intermediate period. Parallel to the pre-Pentecost experience of Christ's disciples (Acts 1:4), there is a period of tarrying after a person is converted before he receives the baptism in the Spirit. This period of tarrying may be as short as a few hours if that person is ready, or it may be very long if the person needs extra preparation. Although God selects the time for a person's baptism, this person can speed or delay his baptism by various activities and attitudes. He can speed his baptism by praise and worship of God, by surrender to God, by living in harmony with his fellow Christians (Acts 2:1: "...they were all *with one accord*..."), and obedience (Acts 5:32: "...the Holy Ghost, whom God hath given *to them that obey him*..."). A person might delay his baptism by having the wrong motives for desiring baptism in the Spirit, such as desiring tongues rather than desiring baptism to make him a better witness for Christ; or by unconfessed sin.

Certain conditions are necessary in a person's life before he can be baptized in the Spirit. The lists of these conditions vary in length and content. But the list given to this writer by an Assembly of God minister is typical:

- Faith that the gift exists (i.e., the gift of Spirit baptism)
- Faith that the Holy Spirit exists
- Prayer for the Holy spirit (Luke 11:13)
- Faith (i.e., saving faith in Jesus as Savior) (Galatians 3:1-3.14)
- Obedience (Acts 5:32)
- Expectancy
- Repentance

C. Baptism in the Spirit. Baptism in the Spirit is an infilling of the Holy Spirit, immersion in the Spirit, or a re-release of the Spirit. It is Christ baptizing the believer into the Holy Spirit. Christ is the agent; the spirit the element, as contrasted to conversion baptism described in "A" above.

Baptism in the Spirit takes place at a definite time of which the person being baptized is aware. When the baptism takes place, there is physical evidence it is happening (Acts 8:18: "And when Simon *saw* that through laying on of the apostles' hands the Holy Ghost was given..."). This physical evidence is speaking in tongues (Acts 2:4): usually speaking in a non-human language, but rarely also it may be speaking in a human language in which the person had no previous ability. So, according to old-line Pentecostal theology, speaking in tongues is always the initial evidence of baptism in the Spirit.

D. Following Baptism in the Spirit. As Peter was changed from an impetuous, sometimes cowardly individual to a courageous man of God on Pentecost, there is to be a parallel experience in each person's life when he is baptized in the Spirit. Baptism is necessary to make a person forceful and effective enough to witness, to make him love Jesus more, and to make him love the Word more. Following this baptism, the person is to be fully involved in the work of the Lord. It is to be his first concern in life.

It is this change that is to take place in a person's life with Spirit baptism that ties the Pentecostal movement to the Holiness movement. If a person is Spirit baptized, he will give up

several or all of the nasty things that tied him to the worldly world, such as smoking, drinking, dancing, gambling, theaters, jewelry, cosmetics, etc.

Following Spirit baptism, tongues are now just one of many gifts of the Spirit (I Corinthians 12:4-12). So, there is a distinction between the tongues spoken at baptism, and the gift of tongues which may follow Spirit baptism. Therefore, following Spirit baptism, a person may or may not have the gift of tongues.

III. Comparing the old-line Pentecostal churches with the neo-Pentecostal movement

This writer got the impression that the relationship between the old-line Pentecostal churches and the charismatic movement is much like the relationship that exists when the handsome lad from the all-boys school first meets the beautiful girl from the all-girls school on a blind date for the big social event. Each is somewhat nervous, not knowing what to say or to do with the other. Each knows that others expect them to like each other, and that they should like each other. And each finds some comfort and happiness in the fact that the other exists, and that it is nearby. Yet each is wondering somewhat apprehensively what lies ahead in their relationship, knowing that what happens in the next short period of time may well affect their long-range relationship immensely.

While Pentecostal theology can be characterized as being essentially Wesleyan-Fundamental-Millennial, neo-Pentecostal theology can not. There is no one neo-Pentecostal theology. Rather, the charismatics seem to retain most of the theology they had previous to their Spirit baptism, with the exception of their previous theology's approach to Spirit baptism, of course. A Roman Catholic charismatic retains his Roman views on the papacy, the sacraments, the church, etc. Presbyterian charismatics retain their Calvinism; Orthodox charismatics their Orthodoxy; etc.

It is only in the matter of Spirit baptism that a common neo-Pentecostal doctrine is emerging. This doctrine is similar to the Pentecostal doctrine examined in the previous chapter. Yet it is not as absolute as the Pentecostal doctrine. For example, many charismatics do not maintain that tongues is *always* the initial evidence of Spirit baptism.

Both the old-liners and the charismatics believe that Spirit Baptism grants 1) power for service to the Lord and 2) gifts of the Spirit (such as those mentioned in Galatians 5:22-23: love, joy, peace, longsuffering, gentleness, etc; and in I Corinthians 12:8-10: wisdom, faith, healing, prophecy, tongues, etc.). The old-liners tend to place greater emphasis and importance on "power for service" especially as it manifests itself in personal mission work, while the charismatics tend to stress the "gifts" as being of greater importance.

The change in life style produced by Spirit baptism in old-liners primarily manifests itself in introverting ways, such as giving up smoking, alcohol, dancing, etc., while the change in charismatics primarily manifests itself in outgoing ways, such as freeing oneself from greed, racism, etc., and becoming involved in deeds of charity and service.

One gets the impression from speaking to Pentecostals and to neo-Pentecostals that the Pentecostals tend to view a Christian's seeking Spirit baptism more as a requirement, something each Christian should do; and the charismatics tend to view it more as an opportunity, a golden opportunity through which they can experience tremendous things they never before experienced, such as a continuing relief from the old bondage of sin and selfishness, a new closeness with their Father, a warming infilling of the Holy Spirit, and a new, more meaningful devotional life. Consequently, "experience" is a most important word for charismatics. When speaking of any religious worship or gathering they have attended, the charismatics always seem

to describe it as “a tremendous experience” or “a really wonderful experience.”

IV. Personal observations

The rest of this paper shall be highly subjective—much more subjective than a paper for a pastoral conference should be. Please forgive this feature, however, especially since the charismatic movement (the topic of this paper) is very subjective. After having agreed to write a paper on the charismatic movement, I was delighted to hear that the Charismatic Communion of Presbyterian Ministers would be holding a Conference on the Holy Spirit in St. Mary’s Chapel in nearby Ann Arbor on March 26-29, 1973. In answer to my written inquiry, George C. (Brick) Bradford, Acting General Secretary of the Communion, sent me the appropriate registration forms along with a letter assuring me that I would be welcome at the conference. Since I was not about to take four days out of Lent (and especially since I was not about to take \$12.50 out of my “preacher’s salary”), I did not register as an official conferee. However, I did hope to attend at least certain parts of the conference. The Tuesday morning “Seminar for Conferees: ‘The President’s Report: the Holy Spirit and the Church Today’” looked interesting. However, since this was listed as being for conferees only, as opposed to certain sessions which were listed as being open to the public, I did not know how welcome I would be. So, after another WELS brother in the ministry agreed to go along, we started out on that Tuesday morning as two Lutheran pastors hoping to crash a Presbyterian conference of Pentecostals in a Catholic church.

When we got there, we found the conference was quite open. No question was made of our not wearing the official name badges that everyone else seemed to have.

When we arrived a few minutes late, we found 200 to 250 people standing in a half circle at their chairs in the church basement. They were singing spiritual songs a cappella, clapping hands as they sang. The song leader (I presume due to no fault of his own) looked strikingly like Howell’s own former publisher, gubernatorial candidate, and fugitive from justice (non-support) Jim Turner.

The crowd was about equally divided between men and women. Most age groups seemed represented in both sexes, with college-age girls being the only group not present. Most were wearing fine clothes. Many men looked like successful businessmen, with mod (but not hippie) appearance. Women were similarly well-dressed, with a few dollars left at the beauty shop evident.

When the singing came to an end, several speakers spoke successively for a short time. Their general Spirit of levity was enjoyable. One stated, “It sure is tiring to have to be Presbyterian all day, and then Pentecostal all night.” The most interesting of these was a man of about 29 from Puerto Rico. He reported how one Presbyterian minister in Puerto Rico had been “converted.” This minister then went to his Presbytery and told them that they too could receive this outpouring. Today, over half of the Presbyterian ministers in Puerto Rico have been baptized in the Spirit. The young man also reported how he had been at an ecumenical retreat on the island, at which there had been an Acts 2 experience. After the speaker finished, many came forward toward the speaker. Then, suddenly, all fell to the ground as they were under the Holy Spirit’s influence. “We were on the ground for about an hour. It was a beautiful experience.”

Dr. Williams gave a wide-ranging report. He told of his tour through Europe, especially stressing the cordial talks he had had with the Vatican Office of Church Unity. He also stated that charismatic renewal is not just for some little holy group within the church. It is to release the pourer of praise for the benefit of the whole church. He added that the church never really has done its homework in the theology of the Spirit. As Dr. Williams closed his report with

prayer, some in the audience raised their hands in the Old Testament position of prayer. Much prayer mumbling was audible. Others chimed in with “Praise the Lord,” “Amen,” and “Praise Him.”

Following recess (the charismatic version of which is for everyone to stand and sing spiritual songs), two representatives from the Word of God community described their activity in Ann Arbor.

It was an educational experience for me. But the real experience was to come when I attended the closing gathering on Thursday evening. Brethren, that was really, really something.

The closing gathering began at 8:15 p.m. in the at, Thomas gymnasium. I arrived about 8:30, in time to stand in about the tenth row of people outside the gymnasium door. Convinced that I had not left an instruction class early, and traveled 30 miles in the rain to stand in a corridor, I found another door to the gymnasium, and entered. I could feel that the air was electric as I entered. Twelve rows of bleachers filled with involved people raised like canyon walls on each side of the gym. The floor was nearly filled with hundreds of worshippers on chairs. About 1500 people were filling the gym. Ushers were still setting up chairs, one of which I soon utilized. Some were singing from mimeographed song books. When I asked an usher if any were still available, he told me they were gone. But, within a few minutes, one was placed into my hands.

The (circa) 19-year-old lad sitting to my left seemed slightly inhibited, a condition shared by almost no one in the gym.

There was no formal order of service. Music made up a large part of the service. To imagine what the music of the spiritual songs was like, try to picture a blend consisting of 30% Gregorian chant, 20% Jewish cant, 40% folk hootenany sing-along (of the type popular in the early ‘60’s), and 10% acid rock.

The group would sing a song from the book, spiritedly, not tiring even on the long ones. The instrumental accompaniment consisted of an unusually loud flute, several guitars, electric bass, viola, and tambourine. After a song, the people would begin praying individually in low tones, slightly louder than a whisper. Gradually, the volume would increase as some began singing in tongues, with more continually joining in the ex corde singing (or “singing in the Spirit”), until the singing would finally hit a peak. The net effect was that it sounded much like the “oh-oooo-aaaaaaaah” chorus sound that accompanied the sunset in the final scene of the western movies so popular in the ‘50’s. (Although on paper this may sound to be a clear violation of I Corinthians 14:40, this ex corde singing did not give the impression of being disorderly. Therefore, I conclude, not a sin against this directive of the Lord.)

Soon, a college-age couple were seated to my right, the girl occupying the closer chair. This girl had the most beautiful non-professional voice I have ever heard. When she sang “Gloria” in the ex corde singing, it was beautiful.

About five or six times between songs during the evening, a person in the crowd would prophesy, speaking of God in the first person. Even though each prophecy was spoken by a different person, there seemed to be a logical continuity to them. They said that God (“I”) would soon be doing great things among His people. It would not be important for the people to know the battleplan, only that they do their part in the fight. The Lord is a jealous God, demanding complete submission for the coming battle.

At times one person or another in the crowd would start the whole assembly in singing a formal song. One of these spontaneous songs was the chorus from “Adeste Fideles,” which turned out to be a song of three verses, one of which apparently was made up on the spot. If my

memory serves me correctly, the second verse went: “To Him be all the glory (3x), Christ the Lord,” with the third verse “For He alone is worthy (3x), Christ the Lord.”

The spirit that filled the gym as hundreds sang with feeling was quite something. Added to this were the stimuli of sight as one observed people praying with outstretched hands, Old Testament fashion, of touch as the people sitting next placed their hands on one’s shoulders singing “They’ll know we are Christians by our Love,” and even of smell as the perfume of hundreds met ones nostrils. The net effect was a highly invitational atmosphere. One had to struggle mightily not to join in. When the girl to the right placed her hand on my shoulder, her hand was hot, like a burning brand iron. One’s mind could not help but wonder if my new, bright green shirt would be scorched.

Later, between songs, special guests would speak. The Presbyterian leaders had their turn, telling of the “wonderful unity God had given them tonight.” Dr. Williams managed to extract a standing ovation for God from the crowd. But the high point for the evening came when an actual, honest-to-goodness Cardinal, Leo Joseph Suenens from Belgium, came out of the crowd to speak. When he was introduced, the girl next to me slipped from her devoted mood as she slid her hands femininely along her thighs, and said, “Ooooh, neat!” Cardinal Suenens had been one of the leaders at Vatican II. He stated that the charismatic movement is an important new thing in the Roman church. But he said that he did not wish to see a Vatican III called to discuss the movement. He said that, rather than seeing Vatican III in the Roman Catholic Church, he would like to see Jerusalem II. This comment prompted a massive cheer.

As the crowd sang the final songs, ten or twelve youths began skipping around the gym, snake-dance fashion.

As the gathering ended, while we were standing, the lass to my right leaned toward me. Thinking she wanted to say something to me, I leaned toward her. She then gave me an enormous hug which I had not anticipated. She then told me, “I don’t know you. But that’s okay.”

When the gathering was over, it was evident that the people were emotionally “high.” The spirit reminded me of the “high” of the crowd just after the home team has won the exciting championship game in the final seconds. Several people “blessed” me, and introduced themselves. I contemplated shaking the Cardinal’s hand. But, as I saw him being the object of much affection, I decided about the last thing he needed was me shaking his hand.

So, after speaking briefly with Dr. Williams, I returned home, not “baptized in the Spirit,” but having had a mind-expanding experience I will never forget.

V. Evaluation

The purpose of this paper is to illuminate the contemporary scene in the charismatic movement. Hence, the purpose is not to offer a detailed critical evaluation of the movement. But I offer some comments on how we should evaluate it.

Our Lord tells us to “try the spirits whether they are of God” (I John 4:1). And, in evaluating the charismatic movement, this is the approach we should take. We certainly should not take the approach “Well, obviously they are wrong. So, now let’s see why.” To “try the spirits” of the charismatic movement, we should first make a thorough exegetical study of the portions of Scripture upon which they base their charismatic practice and doctrine. And then we should look to see whether the charismatic use of these scriptures is in accord with the actual Biblical meaning of them. Frederick Bruner includes an excellent exegetical study of this type in his book *A Theology of the Holy Spirit*. This book is available for you on loan by mail from our

Wisconsin Lutheran Seminary library, if you have an interest in evaluating the charismatic movement further. Dr. Bruner shows quite convincingly that the oft-cited sections of Acts and I Corinthians teach something quite different from the neo-Pentecostal understanding of them.

Brethren, I make an earnest appeal that we be very careful when we evaluate the charismatic movement, and when we discuss this movement with our members. We must not take charismatic doctrine or practice, make a logical extension of that doctrine, and then knock down the straw man we have made by our logical extension. If such a procedure were used in evaluating our orthodox Lutheran-Christian doctrine, fatalism could be read into our doctrine of conversion, and Calvinism could be read into our doctrine of predestination. Also, let us not invent heresy, and then attribute it to the charismatic movement. Such procedures are not intellectually honest. Worse yet, they are not in accord with our Lord's Commandment; "Thou shalt not bear false witness against thy neighbor."

Attached to this report is a photocopy of an article which appeared in *Affirm* (a magazine put out by a group of Missouri Synod men). This article is a textbook case of how *not* to evaluate the charismatic movement, for it uses the dishonest methods cited in the previous paragraph.

Paragraph 4 of the *Affirm* article, speaking of united singing in tongues, states: "This is in clear contradiction to the words of the apostle commanding orderliness..." To see the invalidity of this statement, please see my comments on this topic in chapter IV. I think, that if we are honest, we must say that joint singing in tongues is really no more disorderly than the silent prayers with which many of our congregations close their services, in which everyone is praying something different from the next man, and half the people are involved in putting jackets on the children.

Paragraph 5 states: "According to this view it is not sufficient for salvation to have saving faith that trusts in the obedient life and suffering of Jesus Christ for man." The view that faith in Jesus Christ is not sufficient for salvation is held by only the tiniest minority of charismatics and Pentecostals, probably less than 1%. I have yet to meet one person who personally holds this view. In fact, one man I interviewed seemed quite offended that I even asked whether he thought the Holy Spirit was alive within me, a non-charismatic, and accordingly whether I was saved.

Paragraph 6 is rather weird. Certainly it is praiseworthy for a person to move from an area where he feels there is no Truth-teaching church to an area where he can join a congregation he feels is orthodox. In our own congregation, an up-and-coming executive recently made the final decision on accepting a promotion offered him solely on the basis of whether there was a church of our fellowship near to the city where his new job would take him. I commend the man for this.

Paragraph 7 speaks of synergism. Synergism maintains that man cooperates with God in his conversion, and is therefore false (Ephesians 2, etc.). The person seeking the baptism in the Spirit is already converted and saved. Therefore when he seeks this baptism, he is not cooperating with the Holy Spirit in conversion. There may be a few synergists within the charismatic movement. But synergism is not an inherent part of the movement. In fact, when one hears charismatics speak, they are continually attributing every positive thing they do to the motivating force and enabling power of the Holy Spirit. One can not help but wonder whether the author of the *Affirm* article accepts the Formula of Concord, Article II, which states in Solid Declaration 65-66:

"From this it follows that as soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit, even though we still do so in great

weakness. Such cooperation does not proceed from our carnal and natural powers, but from the new powers and gifts which the Holy Spirit has begun in us in conversion, as St. Paul expressly and earnestly reminds us, "Working together with him, then, we entreat you not to accept the grace of God in vain." This is to be understood in no other way than that the converted man does good, as much and as long as God rules him through his Holy Spirit, guides and leads him, but if God should withdraw his gracious hand man could not remain in obedience to God for one moment. But if this were to be understood as though the converted man cooperates alongside the Holy Spirit, the way two horses draw a wagon together, such a view could by no means be conceded without detriment to the divine truth."

I think it quite safe to say that most charismatics would accept this portion of the Formula of Concord.

Since the basis for the last two sentences in paragraph 8 is not valid, these two sentences are also invalid.

I am not a charismatic. I have no intention of seeking the "baptism in the Spirit." I do not see any real infilling of the Holy Spirit in what the charismatics call baptism in the Spirit. However, I am more turned off by dishonesty of the type present in this *Affirm* article than I am by the naivete of the charismatics.

The Word of God song book contains 100 songs. Of these, two are also in our Lutheran Hymnal: "Glory be to Jesus" (L.H. 158) and "Come, Holy Ghost, Creator blest" (L.H. 233). The second of these seems to have lapsed into a rather strange mixture of King James and contemporary English in the song book: "Come, holy Ghost, Creator blest, And in our hearts take up *thy* rest. Come with *your* grace and heav'nly aid, to fill the hearts which *thou has* made."

Although some of the songs in the song book I found too subjective and lacking in content for my Lutheran-Christian tastes, others I found refreshing and enjoyable. I wish some were incorporated into our Lutheran Hymnal. One that is thoroughly scriptural is one entitled simply "Psalm 89" The numbers to the right indicate the verse of the Psalm upon which that portion of the song is based.

Psalm 89

I have made a covenant with my Chosen,	3
Given my servant my word.	
I have made your name to last forever,	4
Built to outlast all time.	

Chorus:

I will celebrate your love forever, Yahweh;	1a
Age on age my words proclaim your love.	
For I claim that love is built to last forever,	1b
Founded firm, your faithfulness.	2

Yahweh, the assembly of those who love you	5, 7
Applaud your marvelous word.	
Who in the skies can compare with Yahweh?	6
Who can rival Him?	

Happy the people who learn to acclaim you. 15
They rejoice in your light. 15
You are our glory and you are our courage; 17
Our hope belongs to you.

I have revealed my chosen servant 19ff
And he can rely on me 24
Giving him my love to last forever, 24
He shall rise in my name. 21

He will call to me, My Father, My God, 26
For I make him my first-born Son. 27
I cannot take back my given promise 28, 33-35
I've called him to shine like the sun. 36

Although perhaps some improvements could be made in this piece (especially in capitalization!), I hope you enjoyed it also.

Peace, joy, love, of the real Spirit be with us all!

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