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The Christian Community and the Charismatic Movement

by Richard J. Anderson

As a pastor, it seems to me there is a major pitfall to avoid: the temptation to identify yourself with either a charismatic or an anti-charismatic mentality. If I as a pastor begin to relate myself to a movement within the Body of Christ instead of with Christ, then I disqualify myself as a pastor of the whole flock. I have had many beautiful experiences with the Lord and some of them I never share with my congregation. I don't refer to myself as one who is a part of a movement within the church because I have been called to minister to the whole flock. I want to identify with Christ, not an experience or a point of view which will include some of the members of the Body and alienate others. I don't want my congregation to be known as a "charismatic church." I want others to think of it as a biblical Christ-centered fellowship where Christians of many different temperaments and life-styles worship, work and witness together to the love of Jesus Christ. I want non-believers to say of us, "Behold, how they love one another."

Once I settle my heart in relation to Christ rather than a movement, then I can relate to both the zealous charismatic and the more conservative life-style of the non-charismatic and love and minister to both that they may all become more and more mature and one in Christ. In this regard I have found in I Corinthians 13 a most edifying chapter. It provides such rich resources for the whole Body and places emphasis on love as the most important aspect of life.

If you are a pastor who is experiencing schism in your congregation, resist the temptation to declare loyalty to a movement and be Christ's man. Then preach and teach the Word of God as it is written, neither adding to nor taking away and you will have the joy of ministering to the whole Body of Christ. As problems arise, and they will, you can handle them from a scriptural bias rather than a "movement bias." My exhortation would be, love Christ, his word, and his whole Church.

Our purpose in this issue of *Theology, News and Notes* is to provide perspective on a timely subject that touches most everyone in Christendom. In recent years the charismatic movement has penetrated Protestant and Catholic communions with both vitality

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and tension. It is our hope that the contributions to these pages will add helpful perspectives so that both vitality and tension can be more creatively used by the Holy Spirit to perfect that which is lacking in our faith.

The historical perspective in its broad sweep of church history is written by Geoffrey Bromiley. Richard Quebedeaux has added an article focusing in on the recent past relating the charismatic and the earlier pentecostal movement.

The theological view is seen from two differing perspectives through the eyes of F. Dale Bruner and J. Rodman Williams. Three pastors offer the reader insights from their vantage points as shepherds involved in the daily pressures of pastoral ministry. With the care and concern of a pastor for his people, Ray C. Stedman shares with us a sermon on the gift of tongues. Larry Christenson offers guidance to fellow pastors who are grappling with tensions in their churches, and Bruce D. Thielemann provides a helpful annotated bibliography on the subject.

We have tried to be selective in our choice of contributors but not exclusive in terms of views. No doubt much more should be said and will be written on this subject. We would welcome insights — exegetical, theological or historical — which would be helpful to the pastor or missionary who is attempting to be creative rather than reactionary in reference to this important subject. ■

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by Geoffrey W. Bromiley



The Charismata in Christian History

Tracing the Christian charismata historically poses several preliminary problems. Are the gifts to be taken as a block? Are they to be treated individually? Are they to be classified, and if so according to what criteria? Does the frequency or infrequency of reference to a gift denote its importance? To what extent can accounts of some of the more controversial charismata be trusted?

Perhaps the most difficult problem of all is that of classification. From an early period the differentiation of charismata to which Paul alludes has been understood not merely as a differentiation of one gift from another but also as a difference in types of gifts. Thus some gifts have been regarded as permanent whereas others have been viewed as peculiar to the apostolic age. Some gifts have been classified as ordinary or natural while others have been categorized as supernatural or extraordinary. More recently some groups have introduced a new differentiation by relating a specific gift to the baptism of the Holy Spirit in a distinctive way which does not apply to the others. To begin with one or another classification of this type, however, is clearly to impose an *a priori* scheme on the historical data. In fact, of course, the actual rise of the distinctions is itself part of the history of the charisms.

THE EARLY PERIOD

The immediate post-apostolic age does not itself seem to have operated with any of these distinctions. Apostles and prophets are mentioned in the *Didache* (XI), so that even the gift of apostleship, in the broader sense, can hardly have been regarded as unique to the apostolic period. Miracles, especially perhaps healings, do not call for special notice as though they were unusual or extraordinary. Origen in c. Cels. 1, 46 refers to exorcisms, healings and predictions. He claims that, while miracles are less frequent in his day (the third century), they still remain "in them that live according to the Logos," *Ibid.*, 1, 2. Irenaeus in a well-known passage says that "many" in his time were heard "speaking through the Spirit in all kinds of tongues," c. Haer. XV, 7. He probably meant foreign languages, since the fathers usually construed the tongues of I Corinthians in terms of the languages of Acts 2, which were foreign languages.

To the best of our knowledge Montanus and his prophetesses Priscilla and Maximilla were the first to raise a serious charismatic problem in the church. How far speaking in tongues comes into the picture it is hard to say. The accounts tell us that Montanus "began to rave in a kind of ecstatic trance and to babble in a jargon." This might suggest speaking in tongues as reported by a hostile observer, but the

issue which emerges looks much more like prophesying than glossolalia.

Thus the charge against Montanus in the extract quoted in Eusebius H.D. V, 16, 7 is that "he prophesied contrary to the custom of the church which had been handed down by tradition from the earliest times." We then read that some were carried away by Montanus, "thinking themselves possessed of the Holy Spirit and the gift of prophecy." Hippolytus, too, describes the two women as "would-be prophetesses into whom the Paraclete spirit had entered," *Refutatio VIII*, 19. Far from being charismatic examples, these women were in fact "magnified above the apostles," *loc. cit.* The association of this gift, whether it be tongues, prophecy, or both, with a special impartation of the Spirit, and also with expectation of the imminent coming of Christ, should not escape our notice. Tertullian, who joined the Montanists, offers further evidence of the character of Montanism when he refers to "a sister who has been granted gifts of revelation . . . during the Sunday services through ecstatic vision in the Spirit," *De anima*, IX. The element of new revelation seems in the last analysis to have been the main cause of offense in the church at large. No objection is raised against prophesying as such, only against an extravagant (and possibly pagan) style and then against the claim to be advancing new truth.

With the reaction against Montanism two significant trends begin to emerge which will gain rapidly in importance in the centuries that follow. The first is that of an institutionalizing in which certain gifts are identified almost automatically with offices. This entails, of course, a distinction between regular and permanent gifts and those that are more unusual and sporadic. The second trend is that of a sacramentalizing of the imparting or exercise of the gifts. Thus the regular minister of the church will receive spiritual endowment by ordination. Exorcism may be accomplished, not just by a special act, but also by a ceremony which becomes a normal part of the baptismal office. Healing may also be an added blessing at baptism and after the pattern of James 5 a relation between healing and unction also develops. The increasing infrequency of some charisms can produce the suggestion at least, as in Augustine, that certain gifts were given only for the primitive

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period and the launching of the apostolic mission. Speaking in tongues offered particular difficulty by the end of the fourth century. Chrysostom says that he knew of no contemporary instances and hazards the theory that the reference is to new modes of expression in the same language. Cyril of Alexandria and Theodoret offer a subjective explanation of what took place in Acts 2. The apostles spoke the same language but all the hearers were enabled to understand them.

Nevertheless, another important trend should be noted at this time. While institutionalizing and sacramentalizing of the charismata undoubtedly replaced in some measure a more spontaneous use, and introduced a distinction between structural and non-structural gifts, the more extraordinary charisms found a new home in the monastic world, which becomes the center of more exciting and authentic attempts to live the Christian life and pursue the Christian mission. The monks, the early missionaries and the mystics are the new "charismatics" from whom miracles are expected and accounts of whom follow a fairly consistent pattern in the emphasis on the extraordinary and unusual, even to the point of Patrick's banishing of snakes from Ireland. Rather oddly, speaking in tongues receives little attention in the records. The martyr Perpetua is reported to have uttered a name unknown to her under the moving of the Spirit. A form of speech is also attributed to some medieval mystics which might suggest an ecstatic form of glossolalia. At a later date the Jesuit missionary Francis Xavier is said to have preached in tongues unknown to him. If there is little about tongues, however, nature miracles, healings, visions and predictions are recorded in all the greater abundance, and by the later middle ages the stage had been reached when healings might be expected not only from living contact with saints but also from their shrines and relics. Indeed, credible accounts of miracles have played a part in proceedings for canonization, i.e., the official recognition of saints, in the Roman Catholic world.

THE MIDDLE AGES

In the middle ages, then, there was no particular concern to distinguish between permanent and transitory gifts, since all gifts were being exercised even if in different ways and by different groups. What was needed theologically was a type of classification which would lead to a proper understanding of the nature, purpose and use of charisms. Thomas Aquinas tried to meet this need in his discussion of the charismata under the general heading of Charis in S. theol., I, II, III, IV. Thomas began in typical fashion by asking whether Paul really offers a satisfactory grouping, since healings and tongues seem to be types of miracles and yet all three are listed as separate charisms. He suggested in reply that all the gifts fall into three general classes: gifts of knowledge, gifts of demonstration and gifts of expression. As regards demonstration, he argued that in matters of divine revelation, which is above human reason, ordinary proof will not do. Confirmation has to be provided in ways that are proper to divine power. The teacher must be able to do what God does — hence the charisms of healing and miracles. He must also be able to display what God alone can know — hence the charisms of prophecy and discernment of spirits. The same principle of congruity applies to expression, so that here we have two gifts. The first has reference to language and is the gift of tongues. The second has reference to meaning and is the gift of interpretation. It may be noted that Thomas passed no judgment on the continuation or cessation of individual gifts, nor did he see any distinction between natural and supernatural gifts. All the gifts are special graces, whether of knowledge, demonstration or expression. All relate to God's supernatural revelation and are congruent with it. Thomas' classification pertains only to nature and function.

Whether or not the heretical sects of the middle ages had unusual charismatic experiences has been much debated and is complicated by the desire of some groups to find in them some missing links in the chain from the apostles to the reformation. Thus far no solid conclusions have been reached. The Albigenses are known to have taught a baptism with the Holy Spirit but they equated this with salvation and the evidence does not sustain any connection with a special charismatic endowment. In any case, these groups, for all their qualities, can hardly be regarded as sound custodians of authentic Christian life and teaching. On the face of it, the medieval dissentients were likely enough to share some of the characteristics of the monastic and mystical movements, but hard facts are not easily discovered apart from the emphases on teaching, service and life-style. An extravagant form of prophecy may certainly be found among the so-called brethren

of the free spirit but this carries with it eccentric sex ideas and practices which bear no relation to a biblical exercise of the charismata.

THE REFORMATION

With the reformation period came an extraordinary outburst of prophecy rather after the fashion of Montanism. Special revelations of the Spirit were again claimed in an apocalyptic context and the problem of spiritual gifts was posed in an acute form for the reformers. The Zwickau band under Storch brought confusion to Wittenberg with the new prophesying until Luther chased them away with the Word and Spirit. A visionary element also marked the spiritual leaders of the Peasants' War and fanatics like Matthys and John of Leyden, who brought about the Munster tragedy, were driven by strange apocalyptic fantasies. Among localized instances of a wild but typical style of prophesying one might mention the girl at St. Gall in Switzerland who vacillated between claiming to be Christ and antichrist and also the so-called dreamers who rearranged their marriages according to a revelation of their proper heavenly pattern. The issue in all these cases, as in Montanism, is the gift of prophecy rather than that of tongues, although wild and difficult language might be used in proclaiming the new revelations. What is claimed is that Spirit teaches new truth and conduct in accordance with the advance knowledge that he also gives of future events.

In answer to the various types of "heavenly prophets," the reformers could, of course, point out that their predictions were falsified by events, but their main contention was that the Spirit does not add to or replace the Word. Prophecy cannot be understood, then, as an extension of revelation. If on occasion Luther himself can seem to attribute more to the living voice of proclamation than to Scripture, the written word still constitutes for him the authentic and irreplaceable basis and criterion of true proclamation. Hence there can be no antithesis between the spoken and the written word or, more fundamentally, between the Spirit and Christ. "God does not want us to trust in anything but Christ and his Word, be it ever so holy and full of the Spirit." As Zwingli, Bullinger, Calvin and Whitaker as well as Luther constantly reiterate, the Word and the Spirit belong inseparably together. The gifts of the Spirit are thus properly exercised when they serve the ministry of the Word.

The reformers recognized, of course, that prophecy is an authentic gift nor did they suggest that it belonged only in the apostolic age. Indeed, even among the opponents of the heavenly prophets one can find an apocalyptic and predictive element. Zwingli had at least a premonition of the Cappel disaster of 1531 and Knox could announce doom after the manner of the Old Testament prophets, although with no claim to new and special revelation. Widespread also among the reformers was the sense of living in the last times with Rome on the seven hills and the Turkish antichrist advancing from the east.

Nevertheless, the reformation understanding of New Testament prophecy followed for the most part rather different lines. Zwingli set the pattern with the prophesyings which replaced the choir office at the Zurich Minster. In these gatherings, which were educational in purpose, various speakers followed one another in exposition of a given passage. Tongues and interpretations also played a part, for Zwingli, sharing with many fathers the view that tongues are foreign languages (cf. his work *The Pastoral Office*), revived the primitive practice of tongues by having the biblical passages read in Hebrew, Greek and Latin, with appropriate comments, prior to the ultimate exposition in Swiss German. Zurich style prophesyings later became an explosive issue in Elizabethan England when Archbishop Grindal, who warmly supported them, came under royal suspension for refusing to stop them. Apparently the Puritans were suspected of using the prophesyings for their propaganda and also for forming a skeleton presbyterianism, but Grindal valued them as at least an attempt to raise the deplorably low standards of theological education among the clergy.

Zwinglian influence may also be perceived in Calvin's discussion of the charismata. For Calvin, too, the tongues of I Corinthians, as well as Acts 2, are foreign languages. He did not think it "credible . . . that any spoke under the influence of the Spirit in a language that was to themselves unknown" (on I Cor. 14:14). At Pentecost the miracle was certainly in the speakers, not the hearers; Calvin takes it that the apostles had the understanding of various tongues given to them (on Acts 2:4). As regards prophecy, he believes that it includes at least the knowledge needed to apply Scripture to present use, so that it has predominantly an educational and hortatory thrust. Commenting on

Acts 2 and I Corinthians 12 and 14 Calvin never distinguished between permanent and temporary charisms. The distinction he makes between the permanent and the temporary relates to offices. Those necessary for the government of the church are perpetual while those applied at the beginning for its foundation are temporary. This explains why pastors and elders now play a leading role instead of apostles and prophets.

At the same time, of course, the charismata of ministry remain for Calvin. He does not make the mistake of equating the more "normal" spiritual gifts with natural talents or aptitudes. Since the preaching of the gospel is a means of grace and only the Word and Spirit can accomplish effectual calling, the proper exercise of the ministry requires the special enlightenment, endowment and anointing of the Spirit. The consecration and development of native gifts can be no substitute for spiritual graces, even though God is graciously pleased to make use of natural talents too, and they should undoubtedly be dedicated to his service.

THE POST-REFORMATION AGE

In spite of the influence of the reformers the more ecstatic prophetic element could still force an entry into the reformed world. The Camisards, or French Prophets, offer an outstanding example. These arose in the Cevennes with the suppression of the Huguenots in later seventeenth century France. Prophecies and prodigies marked the movement, and a girl prophetess played a prominent role, as so often in such groups. An approach to tongues may perhaps be seen in the recorded use of pure French instead of the dialect normally spoken. At much the same period, although against a different background, the Quakers also continued the tradition of a prophetic movement which, while standing in some connection with both Old and New Testament Scripture, appealed as well to the direct inspiring of the Holy Spirit.

With the eighteenth century two contradictory approaches to charismata appeared. The first, being rationalistic, rejected in principle the whole idea of charismata as special gifts. It humanized the ordinary gifts of preaching, teaching and administration by treating them as natural or trained aptitudes set in the service of God. The extraordinary gifts it viewed more sceptically either by denying them outright or by explaining them away. The later and more neological Herder offers an instructive example in his work *Glossolalia* (1793-4). He opens this study with the thesis that no foreign languages were spoken at Pentecost, since foreign tongues can be learned only by a diligent use of ordinary faculties, and they would in any case be incompatible with the infilling of the Spirit and offensive to the Jewish hearers. Along this line the most that the disciples could have done would be to make themselves understood in the different dialects represented in their audience. The real point, however, is that in this whole incident in Acts 2 the word "tongue" has the sense of mode of expression (cf. Chrysostom). The apostles were granted new modes of expression to suit their newly received interpretation of old truths. The "many" tongues signify that they use modes of expression which can bring out the elements of truth in the various Jewish sects and schools. Herder has little time for the phenomenon at Corinth. He sees in it an ecstatic babbling which mistakenly tries to reproduce Pentecost and which is as artificial and uninspired as it is futile and unnecessary. A more refined version of the same fundamental understanding may be found in the relativizing procedures of comparative religion. Tongues may here be accepted as a valid phenomenon but, being a human possibility, they are not peculiar to Christianity and have a psychological rather than a pneumatological explanation.

Emotionalism constituted a second trend in the eighteenth century. As this came to expression in pietism and revivalist movements not only was the special endowment and ministry of the Spirit reaffirmed but extraordinary phenomena also occurred. In the earlier period these mostly took the form of responses to the gospel among the unconverted rather than unusual charismata in the converted. Yet we also find, as among the Methodists, a strong focus on the infilling or blessing of the Holy Spirit which according to the common agreement of historians links up with later pentecostalism. Already, too, we find reports of speaking in tongues in an eighteenth century group like the Shakers. With the expansion of revivalism and the proliferation of holiness and restoration sects, the way was thus prepared for what is often called today the charismatic movement.

THE MODERN AGE

A first and distinctive effort in this direction may be seen in the early nineteenth century movement associated with the Scottish minister

Edward Irving. Far from thinking that charismata, or even some charismata, had perished with the apostolic age, Irving held strongly that they were all equally proper to the modern church. Indeed, he saw his own time as itself an apostolic age when the return of Christ was imminent, the task of world evangelization had to be completed and spiritual gifts were given for the purpose. To give practical shape to his understanding Irving formed the Catholic Apostolic Church in which the apostolic office would be filled and charisms, including tongues, would be exercised as in the primitive church. Irving's movement proved to be premature, but it embodies many features that characterize similar movements today.

Pentecostalism itself, after several introductory manifestations, took shape at the beginning of the present century. In view of the extensive literature available, there is no need to include a survey here but attention may be drawn to three significant elements.

First, Pentecostalism gives to tongues a prominence that this charism has seldom if ever enjoyed previously in the church's history. Formerly, as noted, prophecy seems to have been the most debatable charism, tongues being either equated with foreign languages, as, for example in multilingual churches, or associated with prophecy, or possibly dismissed as a purely apostolic phenomenon. While pentecostalism itself has not achieved consensus on the meaning of tongues, it uniformly insists on its importance.

Secondly, it does this with a conscious sense of remedying a defect, so that there is perhaps a tendency to play up this gift at the expense of others that have received more extended attention elsewhere. Perhaps one might rephrase this and say more broadly that special stress is now laid on the unusual gifts, including miracles and healing as well as tongues and their interpretation, which have been virtually ruled out in many circles since the growth of liberalism, with an accompanying loss of the biblical concept of the charismata as such.

Finally, pentecostalism has linked the charismata, and especially tongues, to a special endowment or baptism of the Spirit such as is found in the teaching of the holiness groups. This is important, for much theological opposition to the movement focuses on this equation rather than on the charismatic element *per se*, especially when tongues is presented as the necessary evidence of the experience of the Spirit.

Opposition to pentecostalism has come from three groups which are seldom found in agreement, namely, liberalism, Reformation protestantism and Roman Catholicism. The reasons for opposition naturally vary. Liberalism clings to a substantially rationalist or pelagian view which leaves little or no place for miracles, assigns those who manifest or claim extraordinary gifts to the psychologist or sociologist and prefers a secular use of the term "charisma" for the person of extraordinary talent or charm. It is along these lines that even today, when the charismatic movement is in full swing, the Association of American Theological Schools can busily spend a large grant on fixing criteria for ministerial qualification in which such things as the Holy Spirit, Scripture and scriptural charismata count for little or nothing apart from an occasional tip of the hat.

Reformation protestantism raises different objections. It freely accepts the need for special spiritual endowment. But it either believes, with the Warfield school, that some gifts are only temporary, or it regards them as of secondary importance according to Paul's teaching in I Corinthians. Certainly it sees no reason for an extraordinary focus on tongues and even more basically it resists the concept of a second work of the Holy Spirit as exegetically unsound and theologically incompatible with the doctrines of grace and salvation. Thus, even if Reformation protestantism can participate in a full charismatic renewal, it must still be at odds with the pentecostal understanding of the context and meaning of charisms.

Roman Catholicism has never taken a negative view of the less usual gifts. Indeed, it has often prided itself on being the church of ongoing healings and miracles. It has also sponsored movements of spiritual endowment which show affinities to modern pentecostalism. Nevertheless, its institutionalizing and sacramentalizing stand in marked contrast to pentecostalism, and while it allows for irregular manifestations, its inclusion of these within the institution by insistence on hierarchical authentication sharpens the antithesis, for it is wholly irreconcilable with pentecostal exuberance, spontaneity and impatience with institutional control.

Perhaps the most astonishing development in recent decades, however, is that in spite of the opposition pentecostalism has penetrated the older churches in the form of the charismatic movement. This has brought about a promising reappraisal, especially in Reformation

(Continued on page 24)

The Old Pentecostalism and the New Pentecostalism



by Richard Quebedeaux

The high voltage religious experience is a breakthrough phenomenon because it is needed. If churches are not open to an infusion of high voltage, they are in real trouble.
— Krister Stendahl

Anthropologists Luther Gerlach and Virginia Hine maintain that participation in the pentecostal movement is really an experiential whole:

Converts do not see themselves going mechanically through a recognizable series of steps in a commitment process. Organizational activity is not considered separate from recruiting or 'witnessing,' from opposing the forces of evil, from discussing ideology, or from being committed. Pentecostals will explain that pentecostalism is not a movement or a belief or even a single experience. It is a *way of life* with Christ.¹

Nevertheless, the interested observer can look at pentecostalism as a decentralized, weblike movement, divided into many churches, denominations and fellowship groups, yet unified in certain ideological themes and in an experience — "baptism in the Holy Spirit." He can also discern at least two major subdivisions within the movement which differ markedly from each other in several respects. The first of these is generally termed "denominational" or "classical" pentecostalism — a religious force dating from the early years of this century and

best represented today by traditional pentecostal denominations such as the Assemblies of God, Church of God (Cleveland, Tennessee) and the International Church of The Foursquare Gospel. The second is usually called "neo-pentecostalism" or "charismatic renewal" (from *charismata*, gifts) — a movement which could be distinguished *within* the historic protestant, Anglican and orthodox denominations only since 1960, and the Roman Catholic Church since 1967. Charismatic renewal today is best represented today by organizations like the Full Gospel Business Men's Fellowship International, Los Angeles, California; Logos International, Plainfield, New Jersey; the Fountain Trust, London, England; Melodyland Christian Center, Anaheim and Santa Barbara, California; and Oral Roberts University, Tulsa, Oklahoma; and by personalities such as Kathryn Kuhlman (Baptist), Howard Ervin (American Baptist), Dennis Bennett and W. Graham Pulkingham (Episcopal), Michael Harper (Church of England), Larry Christenson (American Lutheran), J. Rodman Williams (Presbyterian U.S.), Edward O'Connor and Kevin and Dorothy Ranaghan (Roman Catholic) and David Du Plessis, a classical pentecostal and former president of the Pentecostal World Conference, who now travels chiefly in neo-pentecostal circles and is regarded as the spiritual father of charismatic renewal.

It should be made clear from the beginning that, in

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contrasting classical pentecostalism with neo-pentecostalism (or the old pentecostalism with the new pentecostalism, as we shall term them), we are really talking about discernible tendencies and trends in each subdivision of the pentecostal movement rather than necessarily pervasive characteristics. There are always "exceptions" within the categories of a generalized religious typology. Nevertheless, important differences between the old pentecostalism and the new are becoming increasingly apparent — differences in (1) basic theology, (2) style of worship, (3) ecclesiastical stance, (4) intellectual motivation, (5) socio-political awareness, (6) attitudes toward culture and (7) social status of adherents.

BASIC THEOLOGY

Rooted in the nineteenth-century (Wesleyan) holiness movement, revivalism and dispensational fundamentalism, the old pentecostalism originally emerged largely among Methodists and Baptists. Throughout its history, biblical literalism has reinforced American fundamentalism as the basic theology of classical pentecostalism. This fact is almost self-evident.

The new pentecostalism, however, seems to be moving from fundamentalism to a progressive evangelicalism which affirms the authority of Scripture, the necessity of a personal commitment to Christ as Savior and Lord and the mandate for evangelism, but rejects fundamentalist cultural excesses and theological extremes. Although dispensational expectations are still wide-spread among neo-pentecostals, *some* prominent charismatic renewal leaders such as J. Rodman Williams, Edward O'Connor, Kevin and Dorothy Ranaghan and Michael Harper are firm in their repudiation of dispensational fundamentalism. Says Michael Harper:

Pentecostalism in some people's minds is equated with a belief in the verbal inspiration of Scripture (usually the King James version only), a kind of proof textualism, whereby chapter and verse answers every question irrespective of context. It seems to require a belief in the pre-millennial view of the Second Coming, and an almost complete distrust in theology . . .

The present-day charismatic movement, generally speaking, is not . . . a movement of unthinking fools floating on a wave of emotional experience . . . But the danger is still there. An unthinking old-fashioned fundamentalism will always be a hindrance to the forward surge of the Holy Spirit.²

STYLE OF WORSHIP

Influenced deeply by the black religious experience, worship in the old pentecostalism has always been noted for its radical enthusiasm and spontaneity, on the one hand, and its almost total disregard for "liturgical order," on the other. The spontaneous exercise of spiritual gifts like tongue-speaking, prophecy and exorcism, together with shouting, hand-clapping, dancing, even "rolling" (under "the power of the Spirit") is an integral part of the worship experience of many classical pentecostals.

But the new pentecostalism tends rather to emphasize order and, as Kathryn Kuhlman calls it, "the quiet Spirit" in formal services of worship (where uplifted hands in prayer [the ancient *orans* posture] and being "slain in the Spirit" [falling backwards under the Spirit's power] are generally permitted). Neo-pentecostal charismatic activity is often relegated to small prayer groups of believers only, so as not to frighten and thus deter newcomers present during formal worship, and it is always well-regulated, omitting classical pentecostal excesses. As David Du Plessis declares:

Let me say right here that I consider it heresy to speak

of shaking, trembling, falling, dancing, clapping, shouting, and such actions as manifestations of the Holy Spirit. These are purely human reactions to the power of the Holy Spirit and frequently hinder more than help to bring forth genuine manifestations.³

Kilian McDonnell, a Catholic pentecostal fellow-traveler, insists that charismatic renewal reject the "cultural baggage" of classical pentecostalism (e.g. characteristic speech patterns, prayer postures, mental processes and expectations) which may have validity in one religious culture (i.e. that of the old pentecostalism) but not in another (i.e. that of the new pentecostalism), since baggage is culturally determined and *not* transferable.⁴ By stressing orderly liturgical worship — without *unduly* restricting the always unexpected movement of the Spirit — charismatic renewal is obviously taking his advice seriously.

ECCLESIASTICAL STANCE

With their new experience, the first classical pentecostals were not welcomed in their own "respectable" churches. This fact — together with the typically separatist fundamentalist attitudes most of them shared — led these Christians to form new churches and denominations according to the typical "sectarian" pattern. But neo-pentecostals repudiate the separatist stance.

When neo-pentecostal pioneer Dennis Bennett, then rector of St. Mark's Episcopal Church, Van Nuys, California, was pressured into resigning his pastorate in 1960 as a result of his recent pentecostal experience, he told his parishioners that he was *not* leaving the Episcopal Church — that "no one needs to leave the Episcopal Church [or any other church] in order to have the fullness of the Spirit."⁵ Among pentecostals, that non-sectarian position was at the time revolutionary and still prevails today in charismatic renewal.

Neo-pentecostals understand the pentecostal experience as transcending denominational and ideological walls while it clarifies and underscores what is authentically Christian in each tradition without demanding structural or even doctrinal changes in any church body. They are usually friendly in their attitude toward the World Council of Churches, its regional counterparts and other ecumenical structures.⁶ Furthermore, the Protestant-Catholic encounter within charismatic renewal is so intense and heartfelt that it is probably unparalleled in contemporary ecclesiastical experience. Protestants and Catholics, conservatives and liberals do not automatically discard their own theological and ecclesiastical differences when they come together in this movement. Nor do the movement's leaders themselves agree on the precise definition of baptism in the Holy Spirit or the exact nature of the *charismata* and their operation as outlined in I Corinthians 12-14.⁷ But whether one is theologically liberal or conservative, he will almost inevitably come to have a more vivid sense of God as a *person*, since by the baptism in the Holy Spirit God has *demonstrated* his reality to him in a personal way. Likewise, the pentecostal experience may well initiate or restore a person's interest in serious Bible study and give him a fresh awareness of the efficacy of prayer. Regardless of his theological outlook, the neo-pentecostal *must* develop an openness to other Christians and the Church universal if he is to continue successfully with charismatic renewal. Hence, we can say that if the old pentecostalism is by nature sectarian or separatist, the new pentecostalism is transdenominational, if not thoroughly ecumenical in its ecclesiastical stance.

INTELLECTUAL MOTIVATION

Classical pentecostalism was born in the Bible school tradition among people with very little formal education.

Fundamentalist in character, it has tended to distrust "modernist" (i.e. non-fundamentalist) theology and the academic world in general, discouraging its prospective ministers from university and seminary education. Training at pentecostal Bible schools geared to the study of fundamentalist texts and the dispensational *Scofield Reference Bible*, has tended to be a viable substitute for higher education (which is no bar to ordination).

But, despite the lack of formal education of numerous neo-pentecostal leaders, charismatic renewal as a whole tends to be intellectually motivated — very much in the "faith seeking understanding" tradition. For example: (1) neo-pentecostals always capitalize on the academic background of their educated leaders. (2) Oral Roberts University (founded by the former pentecostal holiness faith-healer now turned United Methodist minister) boasts exceptional facilities and a reputable faculty, and has adopted the revolutionary policy (within pentecostalism) of "educating the whole man for a whole life — mind, body, spirit." (Classical pentecostalism, of course, has stressed only spiritual training, neglecting body and mind in the process.) (3) Melodyland Christian Center has recently established a neo-pentecostal "school of theology." Headed by J. Rodman Williams, a Columbia University-Union Theological Seminary Ph.D. and former professor of theology at Austin (Texas) Presbyterian Seminary, the school does not yet require a baccalaureate degree for admission but is clearly developing a standard seminary curriculum along evangelical lines. (4) Catholic pentecostalism experienced its initial thrust within the university community itself — at Duquesne, Notre Dame and Michigan State. Some of the most sophisticated charismatic renewal literature has been penned by participant Roman Catholics.⁸ Whatever can be said about the anti-intellectualism of the old pentecostalism, neo-pentecostalism, to quote Michael Harper again, is *not* "a movement of unthinking fools floating on a wave of emotional experience." In the new pentecostalism, to be sure, religious experience is important. But your mind matters too.

SOCIO-POLITICAL AWARENESS

Kilian McDonnell rightly suggests that classical pentecostalism has most often been associated with indifference to social conditions and political issues (up until World War II, a reflection, in part, of the social and political apathy common to the lower socio-economic levels). He also says that although the Pentecostal experience does seem to elicit a new openness and generosity toward others it does not endow people with a new passion for political and social justice. If socio-political awareness were present before one became involved in Pentecostalism, the Pentecostal experience supports and reinforces it. But the Pentecostal experience will not, by and of itself, supply one with socio-political awareness.⁹

Yet, within charismatic renewal, there are at least a few strong indications of an emerging social conscience and involvement. For instance: (1) The once-dying, inner-city Episcopal Church of the Redeemer, Houston, Texas, was transformed and revitalized — through the pentecostal experience of its rector, W. Graham Pulkingham — into a successful experiment in communal living and a force for social good in its community.¹⁰ (2) Melodyland Christian Center's support of a national telephone "hotline" and its alcoholic and drug addict rehabilitation programs have become well-known as effective social action projects. (3) And not a few Catholic pentecostals, especially, have shown themselves deeply involved in political life and social reconstruction.¹¹

J. Rodman Williams insists that the pentecostal experience ought to motivate human feelings to become more sensitive to the moods, the concerns, the

hopes of the world and of people; the will finds itself strengthened to execute with more faithfulness and determination those ethical actions to which it gives itself . . . Here truly is the transcendence of ancient walls of creed and tradition, race and nationality, cultural, economic, and social differentiation by the overarching Spirit of love.¹²

And Michael Harper is even more specific about the issue: When we are filled with the Holy Spirit there should be an immediate concern for the world in every area of its life . . .

Let [charismatic renewal] . . . lead Christians in a war against racism, the exploitation of the environment, inflation, property speculation and other evils of our age.¹³

Thus, the new pentecostalism offers evidence that it is repudiating the socio-political apathy characteristic of the old pentecostalism. Only time will tell if and how fast charismatic renewal as a whole will move toward a *significant* political and social concern for and involvement in a desperately needy world.

ATTITUDES TOWARD CULTURE

Classical pentecostalism shares with American fundamentalism in general the rejection of participation in the wider culture — "the world." Emphasizing to an almost gnostic degree the spiritual life over against "the desires of the flesh," the old pentecostalism enforces the usual taboos against the (even moderate) use of alcohol and tobacco in any form, social dancing, gambling and card-playing, attendance at the theater, (secular) rock music, "immodest dress," and sometimes even "mixed bathing." Legitimate recreation (escape?) is to be provided by the church ("in the Spirit") and, really, nowhere else. But since these taboos are part of the cultural baggage of revivalism and have been traditionally enforced only within those churches deeply rooted in the revivalistic culture (e.g. Baptist and Methodist churches and their offshoots, including classical pentecostal bodies), neo-pentecostal Catholics, Episcopalians, Lutherans, Presbyterians and the like are often shocked when such taboos are introduced as binding upon them after the pentecostal experience. Given the presence within charismatic renewal of ex-classical pentecostals and others of the fundamentalist-revivalists tradition, together with numerous fellowship contacts between neo-pentecostals and classical pentecostals, the non-transferable baggage of the old pentecostalism piles up in charismatic renewal and is often not easily sent away. It is most difficult for a typical classical pentecostal (or Baptist neo-pentecostal, for instance) to accept as one who shares the same experience a Catholic pentecostal who drinks, smokes, dances and gambles — though such acceptance is, in fact, becoming increasingly common.

Despite inherent difficulties, however, there is within the new pentecostalism a noticeable trend in the direction of culture affirmation (as a new or continuing attitude). "Holiness" is still an important concept; but in charismatic renewal circles, classical pentecostal legalism is officially shunned, and holiness is being spiritualized and socialized as an attitude of the heart, having more to do with healed relationships with people and the life of discipleship and less to do with moral privatism and negativism — more to do with what you *do* than what you don't do.

SOCIAL STATUS OF ADHERENTS

Classical pentecostalism began as a movement of the poor, the uneducated, the minorities, the disenfranchised and the

(Continued on page 23)

The Holy Spirit: Conceiver of Jesus

"Mary has conceived what is in her by the Holy Spirit" (Mt 1:20)

We all feel in our bones that if we could know the Holy Spirit better we would be better Christians; that if we could be filled in a new way with the Spirit we would find a unity of the church that would make our hearts glad; that if we could experience a fresh baptism in the Holy Spirit we would be able to help the world in a way that we now find often difficult to do. Therefore, every serious Christian is interested in the Holy Spirit.¹

If you and I are hungry for the Holy Spirit in our lives then the gospel already announces a blessing for us: "Blessed are the poor in Spirit [to *pneumati*], for theirs is the kingdom." Wanting the Spirit is already to be blessed with him. Humility, a sense for need for the Spirit, poverty in the Spirit is itself the great blessing of the Spirit.

Therefore, any Christian can already announce to any other fellow Christian who simply feels a need for the Holy Spirit: "Blessed are you, for poverty of the Spirit is itself the filling of the Spirit." In the words of the Magnificat, God fills the *hungry* with good things and the rich he sends away empty. Hunger for the Spirit is not the condition for, it is the sign of, the filling of the Spirit.

May I treat the doctrine of the Holy Spirit, now, by beginning with the initial New Testament reference to the Spirit and proceeding to a study of (1) The Christocentric Spirit, (2) The Evangelocentric Spirit, and conclude with treatment of (3) The Contemporary Spirit.

The Christocentric Spirit

"When Mary the mother of Jesus was engaged to Joseph, before they came together, she was found to be expecting a baby through the work of the Holy Spirit" (Mt 1:18; cf. v. 20). This is the initial reference to the Holy Spirit in the Gospel of Matthew. The first thing we learn about the Holy Spirit when we open the New Testament is this, and it is important for the unity and mission of the Church to know this for, in its way, it is the whole doctrine of the Spirit in the New Testament: the Holy Spirit is the conceiver of Jesus.

Jesus comes to life, Jesus comes into being for us, Jesus becomes real, he happens for men *through the work of the Holy Spirit*. The Spirit exists for the great purpose of bringing Jesus into life. He is, in Paul's expression, "the life-giving Spirit" (I Cor. 15); and this life is Jesus Christ himself. The Spirit's office is to give *Christ* to us and in so doing he gives us life.

The most immediate effect of this truth upon me, like many



by F. Dale Bruner

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other truths of the gospel, is to relax me. As Christian workers it is our main mission in life to bring Jesus into people's lives, to make him real to all whom we can. And this text immediately, in a very gracious way, lifts this great task from our shoulders alone and says: "Making Jesus real is my Spirit's work; he will do it for you." This relaxes me. If any person comes to a deeper commitment to Jesus Christ through anything I teach, I am informed by this text, the agent of this work is the Holy Spirit, the conceiver of Christ.

What this "Christ-conceiving," Christ-exalting work of the Spirit means for the unity of our churches is explained in a place in the Gospel of John where Jesus says, "And I, if I be lifted up, I will draw all men to myself" (Jn. 12). The text suggests that we shall come together, we Catholics and Protestants, in the measure that Jesus Christ is lifted up in our midst and we are drawn toward him. In and near him we find each other. And this lifting up of Jesus, this bringing of Jesus into view and prominence, this conception of Jesus, the Christmas story teaches us, is the work of the Holy Spirit. *Veni, Creator Spiritus!*

There is no *direct* relation between the Holy Spirit and the unity of the church. The Holy Spirit unifies the church neither immediately nor directly but mediately, through his making Jesus real, through his exaltation of Jesus. This is particularly the doctrine of the Paraclete-Comforter in the Gospel of John (chapters 14-16). There Jesus says that "the Holy Spirit, whom the Father will send in my name, will . . . remind you of all that I have said to you" (Jn. 14) and "when the Spirit of truth comes . . . he will glorify me, since all he tells you will be taken from what is mine" (Jn. 16). Through Jesus' name and for Jesus' glory the Holy Spirit comes to men in the church. Therefore, wherever the Holy Spirit is truly present Jesus Christ is certainly central (or, to put it the other way around, wherever Jesus Christ is truly central the Holy Spirit is certainly present) for the centrality of Christ is the evidence of the Spirit.

The great task of the Spirit is to glorify Jesus, to point to Jesus, to conceive Jesus. This is important for the doctrine of the Spirit. The Spirit is not the conceiver of himself — either in the world or in our consciousness. We will always feel "poor in Spirit," particularly when we are filled with him. The Spirit, the whole New Testament teaches us, does not advertise himself, he is not the glorifier of himself, he does not point to himself nor talk of himself. The mission of the Spirit at first is, in fact, to point away from himself and from all other spiritual things and to point to the incarnate, human, earthly Jesus of Nazareth and to his humble service in the world.

I do not believe, therefore, that we will find the unity of the church through any new emphasis on the Holy Spirit himself. I say this in intentional correction of the new charismatic movements in both the Protestant and Catholic churches, the neo-pentecostal or spiritual renewal movements with their emphases on the baptism in and filling of the Spirit. We are not in the presence of the Spirit where there is emphasis on the Spirit. We are in the presence of the Spirit where there is the centrality of Jesus Christ.²

In contrast to the new glossolalic spirit in many pentecostal groups the Spirit of God does not take men out of this world to Jesus, in ecstasy; he brings Jesus into the world to us, in simplicity. Wherever Jesus is made real and concrete and human and living and (in the right sense of the word) "worldly," there, paradoxically, is the Holy Spirit and, therefore, there also is the increasing unity and mission of the church in the world.

But wherever the Spirit is central it is not the Holy Spirit who is there, as the history of many pentecostal and charismatic movements shows; there is, instead, the increasing disunity of the churches and of Christians. For wherever the Spirit is central in churches or groups we sooner or later have "spiritual" or "spirit-filled" churches or groups, self-understood, and next to them what they cannot help considering as other than

"nominal" churches and Christians who have "only" Jesus Christ.

Our first lesson, then, from the Gospel is this: the Spirit, using the flesh of Mary (as we shall study in a moment), brings Jesus into the world. This fact has, as we have sought to point out, both relaxing and christocentric effects. It relaxes us because we know that it will always be the Spirit who will make Jesus real; and it makes us Christ-centered because we learn that the Spirit's work is Jesus and not any other work or experience calling itself spiritual.

The Evangelocentric Spirit

What, then, do we do, practically speaking, to be Christ-focused and therefore Spirit-filled? Again I think that we can look fruitfully to the Christmas story for a clue. In the words of the popular song, taken from Luke's account of Christmas, we find Mary "speaking words of wisdom, 'Let it be.'" "Let it be to me according to your word." (Lk 1:38)

If I understand Mary's response correctly the first thing to be "done" in response to or in preparation for the coming of the Spirit is to do nothing at all particularly, except to "let be," let the Word do what he wants in our life — "Let it be to me according to your Word." Mary did not say then and we do not say now, "I will make it be," or "I will do what I can to make it be," or "I will prepare myself so that it can be," but much more simply, "let it be to me."

Thus Mary teaches us that in her reception of the Spirit and in ours we do not do something, in the ordinary active sense of the word "do"; rather, we simply say "Amen," "Siya nawa," "Let it be," to what God promises himself to do by his Word through his Spirit. "Let it be to me according to your word."

The reception of the Spirit, then, comes simply by listening to God's Word with faith; it is our amen to God's doing effectively promised in his Word. Which is to say, theologically, that reception of the Spirit is a matter of faith, not of works; or, reception of the Spirit is a work — the work of God's Word — causing the fiat of Mary's faith which, in turn, works. Both faith and the Holy Spirit are received, according to the apostle Paul's teaching in particular, and received out of what Paul distinctively calls the "heard-thing," that is, the message (literally, the *akoey*, from which we get our word "acoustics"). "Faith," Paul once explained, "comes from an *akoey*, and this *akoey* comes from the preaching of Christ" (Rom. 10:17).³

It is at this point, I believe, that the Protestant Reformation made its major discovery of Paul, or re-discovery of St. Augustine, and hence found its major contribution to the whole catholic church. Paul asked his church in Galatia: (1) "How did you receive the Holy Spirit at the very beginning: through works of the law or through hearing the message [*akoey*] of faith?" (Gal 3:2). And again, shortly afterwards in a parallel question, he asked: (2) "And how does God richly supply you with the Holy Spirit now [*epichoreygon*, a present participle, stresses present activity]: through works of the law or through hearing the message [*akoey*] of faith?" (Gal. 3:5).

Paul's two questions are rhetorical and central to his understanding of the reception of the Holy Spirit and the gospel. The first question means: Galatians, how did you become Christians and receive the Holy Spirit at the beginning? Was it through anything you did, some obedience to one of God's laws, some good, holy work or disposition, or was it through the work of Another, was it through the power of the Word of faith that you found yourselves believing and receiving the Spirit? And in his second question Paul was asking: Do you go on being Christians, do you continue to be supplied with the Spirit day by day, through the means of your dedicated life and consecration or, once again, more profoundly, through the power of the ever new hearing of the gospel's message of faith?

Paul's answer in all his epistles, as we know, is that God gives himself to men through the simple stories of faith in Christ which invite us to — which even create in us — the obedience of faith. The stories of Jesus with their ability to make us confident — these are the means of the Spirit.

How, then, might we have the Holy Spirit in more abundance? The apostle seems to answer: By listening with confidence to the gospel story. When this story is released into the world, with its gift of working confidence in Jesus, the Spirit comes. I do not believe that there is any other mystic or even modern way to the Spirit. I believe that the Holy Spirit comes to us through the story of Jesus and its confidence-working power.

The Holy Spirit is the shy member of the Trinity. Every time we study him in the New Testament we find him pointing away from himself to Jesus, away from his power to the Lord Jesus Christ's humanity and finality and so to the same Lord's majesty and deity. We see all of these "shy" facts for the first time in the New Testament in the simple story of the conception of Jesus by the Spirit.

For a period in my life I gave my time to the study of the doctrine and experience of the Holy Spirit. I thought that in studying as carefully as I could this great biblical doctrine I might discover how to become an effective missionary of the gospel. What I learned at the end of my study, as summarized here in the story of Jesus' conception, was that the Spirit holds no special secrets in his bosom, has no special steps or keys for unlocking his power, no special techniques or ways which will bring us to great Christian ends — except One.

And this one way is no secret; it is openly declared in all the Gospels and explained in all the epistles, it is the story of Jesus of Nazareth who came and who comes in the flesh. The study of the doctrine of the Holy Spirit led me to the overwhelming conviction of the total importance of Jesus: the earthly, human, yet divine and ultimate Jesus of the Gospels — the Jesus who comes into the world to be "God with us." The direction of the Spirit is first down, not up; first worldward, then heavenward.

If I may say so, the Spirit taught me this: "Bruner, if you ever want to be a spiritual man do not forget this: Your confidence should be placed nowhere else than in Jesus of Nazareth. Give yourself to him; listen to him; follow him. That is all." I have not succeeded in following this advice; but I think that I know what this advice is and I can pass it on to persons better able to follow it than I.

The Contemporary Spirit

We have been thinking until this point about the gift of the Spirit. Now we have arrived at the important New Testament teaching on the gifts (not acquisitions!) of the Spirit. When the gift of the Spirit comes to men through the gospel stories to form Christ in them, which is the Spirit's classic office, he always "gifts" and uses the contemporary flesh of those by whom he is received. In the fundamental case, the Spirit "gifted" the womb of the blessed virgin to form Christ; in your case, perhaps, he equips your hand with poetry or uses your fingers in music, your brain in administration, your imagination in teaching literature or your skill in science.

The Pauline doctrine of the charismata teaches us that when God the Holy Spirit has come he takes one particular part of the flesh of each of us and employs especially it and thus us as gifts to his church. "Conceived by the Holy Spirit, born of the virgin Mary." Each of us is a gift to the church universal; we are all unique, different, irreplaceable parts of the one body of Christ. All of us who were baptized into the one body are members of one another and we are at work in forming the one body of Christ in the world.⁴

Most of what I have said until now under the head of the gift of the Spirit has been rather conservative and intentionally

christocentric. The biblical witness, our final court of appeal, has, I think, required this conservative christocentricity. (And I am inclined, furthermore, to believe, and may I say it without fear and trembling, that what is authentically conservative is most progressive. I simply do not believe that we ever progress past the biblical message of Christ to some other goal or to some other more relevant means of the Holy Spirit.)

Yet the doctrine of the gifts of the Spirit (Paul's contribution, especially, in I Cor. 12-14) when combined with the doctrine of the guidance of the Paraclete-Spirit (John's contribution, Jn. 14-16) forms a group of "progressive" texts in the New Testament concerning the Holy Spirit which is of very large significance for the church today. These texts can be summarized where John's Gospel finds Jesus saying, "When the Spirit of truth comes he will lead you to the complete truth . . . ; and he will tell you of the things to come" (Jn. 16:13). It was Father Raymond E. Brown, S.S., the major recent English-language interpreter of the Gospel of John, who first taught me the power and meaning of these sayings. These "futuristic" sayings promise us that in every age the Spirit will give us fresh words and creative ways to glorify Jesus Christ.⁵

We all feel the need for a fresh vocabulary, for new liturgy, and for contemporary ways of serving Jesus and of "bringing him to birth" in the modern world. "O sing a new song unto the Lord?" Why? Won't the old song do? Hasn't it served many centuries of Christians? "For," the psalmist continues, "the Lord has done great things for me." Precisely because Jesus has meant so much to men in the past (the conservative concern) we want to find fresh, helpful ways of making Jesus appealing to others in the present (the progressive concern). This freshness, this helpfulness, this needed newness, will be the gift of the Spirit to the church. This is what the futurist texts mean. They give us confidence. And they make us want to be open to new ways of saying the old truth.

The new gift of folk song sweeping through the church is an instance, I think, of the Spirit's "leading us into all truth." Father Brown is exercising this gift, I believe, in his exposition of the Gospel of John. And Vatican II gave the whole church new vistas of truth, from participatory-liturgy to world-engagement.

You and I look for our own ways of incarnating this gift here in the Republic of the Philippines. The promise of the Paraclete sayings is that Jesus will not leave us orphans; he will not abandon us to the almost overwhelming forces of change in the present; he will come to us again and again through his Spirit in his Word and put a fresh song upon our lips. The Spirit will lead us creatively into the present and give us new words and ways so that Jesus may come to birth in men again and by his Spirit teach us all the true meaning of what is wrong, of what is right, and of what is crucial (Jn. 16:8-11).

At the same time, these same progressive texts tell us, the creative Spirit of contemporaneity will not be found anywhere else than in the name of Jesus (that is, in his stories; his evangelocentricity), nor doing anything else, ultimately, than honoring Jesus (his christocentricity).

The Holy Spirit has been called the Cinderella of the church, the neglected member of the Trinity. There is some truth in this. Yet I believe that when we begin to give our attention to the Holy Spirit, when we begin to study and to seek him, we find a curious thing happening. He is found saying, "Please do not give me too much attention, that is not my purpose; my purpose is Christ, 'listen to him.'" There is a certain sense in which the Holy Spirit wants to be neglected. For his mission is to point to Christ and to Christ's creative service in our given community.⁶

Perhaps I can illustrate what the christocentricity of the Spirit means. When I was at Princeton Theological Seminary as a student a group of us went every Saturday evening to the home

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Class Notes

1951

Howard Lehn (X'51) is employed by the Washington State Department of Social and Health Services.

1952

Donald Aeschliman and his family have returned to service in Cape Province, South Africa, after a brief furlough in the United States.

1953

Joseph A. Ryan has opened a new Area Office for World Vision International in Portland, Oregon to serve Northern California and the Northwest.

1956

Robert De Valve (Jean—MRE '57) received a Ph.D. in Islamics from Hartford Seminary (Connecticut) last May.

Roy E. Hayden (BD'56, ThM'59) was elected Outstanding Faculty Member of the year 1972-73, Oral Roberts University, Tulsa, Oklahoma. He is now on sabbatical leave, studying in Israel.

William Scarle is pastor at Memorial Baptist Church, Salem, New Jersey, and teaches Philosophy, Comparative Religion and Ethics at Wilmington College in Delaware.

Robert Williamson has undergone two successful corneal transplants after having faced legal blindness for a period of time.

1958

Chaplain **Donald Nietering** received the M.A. degree in Social Science from Northwestern State University, Louisiana, last December. He will now spend two years in Taegu, Korea.

1960

David A. Nelson is family court commissioner for Cowlitz County, Washington. In 1972, he completed a M.S. in Counseling Education at Portland State University.

Jerry Flora (Th.M.) received the Th.D. from Southern Baptist Theological Seminary (Kentucky) in 1972. He is now assistant professor of New Testament at Ashland Theological Seminary (Ohio).

1961

Orville Butler (X'61) was killed in an airplane crash June 29, 1973.

Daryl Richman and his wife **Allayne** (MRE'62) are directing a student ministry on the campus of the University of Virginia (Charlottesville).

H. Norman Wright (MRE'61) serves the Board of Behavioral Science Examiners of the State of California as a commissioner for oral exams of applicants seeking licensing as marriage, family and child counselors. He is assistant professor of Christian Education at Talbot Theological Seminary, La Mirada, California.

1962

S. Eugene Daniels is director of World Vision, Indonesia.

Richard Erickson is psychologist for the Day Hospital Unit, Veterans Administration Hospital, Seattle, Washington, and an assistant professor in the Department of Psychiatry, University of Washington Medical School. His article, "The Vulnerable Hero: Theology and the Goals of Therapy," appeared in the October 12, 1973 issue of *Journal of Religion and Health*.

Alfred Marquez is campus director (Campus Crusade for Christ) at the University of Miami. Chaplain (Capt.) **Vahan Sipantzi**, a member of the Green Berets and a veteran of the Vietnam War, serves the 1200 men of the 10th. Special Forces Unit, Fort Devens, Massachusetts. He recently received his Master Parachutist Wings. An article appeared about Chaplain Sipantzi in the December 1973 issue of *The American Baptist*.

1963

William H. Marshall, III, formally serving in Berwick, Pennsylvania, has been called to become pastor of the First Baptist Church of Malvern, Pennsylvania.

1964

Jerold Reed (BD'64, SWM 68-69), on furlough from Ecuador, is working toward the D.Miss. degree at Fuller Seminary's School of World Mission.

1965

Joseph Calmes is assistant to the director of Lick Observatory at the University of California, Santa Cruz.

1966

Ronald Ching teaches part-time at the University of Hawaii.

John Stapert is editor-elect of *The Church Herald*, published at Grand Rapids as the official magazine of the Reformed Church in America. He becomes editor January 1, 1975.

Chaplain (Maj.) **Wilson G. Parks** (MRE'66) received the M.S. degree in Counseling and Guidance from Long Island University, Brooklyn, New York, and completed the year long Advanced Course for Career Chaplain, Ft. Hamilton, New York in June 1973. He now serves as Post Chaplain (U.S. Army) in Prum, Germany.

1967

Donald Mathieson is in the D.Min. (Family Life Education) program at Fuller Seminary.

1968

Willard C. Ackles (X'68) is associate pastor (youth ministry) at First Presbyterian Church, Granada Hills, California.

Egbert Andrews (SWM 67-68) has returned to missionary service in Taiwan under the Orthodox Presbyterian Church.

Dennis Denning (M.Div'68, D.Min'73) is pastor of West Hills Presbyterian Church, Omaha, Nebraska.

Lt. Douglas K. Steward is Chaplain of the Third Marine Air Wing stationed at El Toro, California. He is assisted in his chapel services by Chaplain **Marvin Eyler** (BD'62).

1969

James Bitner became pastor of Grace Congregational Church, Milwaukee, Wisconsin, last August. May 28, 1973, North American Theological Seminary honored him with the D.D. degree for his help in planning and developing the school's Department of Practical Theology. James was commencement speaker for the school's first graduating class.

H. Theodore Ellis (SWM 68-69) and his wife **Marilyn** (nee Bruce—X'69) are the proud parents of a baby boy, Robert John, born last September. They live in Tainan, Taiwan.

Johann Neethling (X'69) is a minister in the Methodist Church of South Africa, completing his six year probation period prior to ordination. He is working toward his South African B.D. degree.

Robin Wainwright is working toward the M.A. degree in Historic Theology specializing in American Church History at the Graduate Theological Union in Berkeley (California).

1970

David Brougham (MA'70) teaches church growth and missions at various theological institutions in Indonesia. He completed two years at Singapore Bible College.

1971

Lowell Jackson (MAYM'71) works with the Billy Graham Team in the Atlanta, Georgia area.

James Rueb and his wife Joy became the parents of a baby girl, Jamie Ellen, last November. James is associate pastor at Community Presbyterian Church, Danville, California.

1972

William Sherman is in his second year as Associate Minister at the College Park United Methodist Church in Orlando, Florida.

David W. Olson is pastor of the Calvary Evangelical Covenant Church in Erie, Pennsylvania.

1973

Richard Lounsbury was married to Anne McCreight last February at Knox United Presbyterian Church, Pasadena.

William R. Read (D Miss'73) is Minister of Nurture at Bear Creek Presbyterian Church, Denver, Colorado. He had a book published *Brazil 1980: The Protestant Handbook* (MARC, World Vision), last fall.

Charles McAllister was ordained as a Presbyterian minister December 16 at the La Verne (California) Heights Presbyterian Church, where he is now assistant pastor.

Placement Opportunities

These churches or organizations have contacted the Seminary for assistance in filling vacancies. If you are interested in any of the positions, please contact Mrs. Gloryanna Hees, Placement Office, Fuller Seminary.

Minister to Youth, Aldan Union Church, Aldan, Pennsylvania (nondenominational). Membership is 1300; 400 youth and children attend Bible school.

Youth Minister, Evangelical Covenant Church, Grand Rapids, Michigan. Prefer someone with Christian education background. Congregation of over 500 members.

Assistant Pastor, First Baptist Church (ABC), Colorado Springs, Colorado. Primary concern is youth and young adults, but additional responsibilities are outreach and evangelism.

Pastor, First Baptist Church of Minneapolis. Membership is 1,700. Primary emphasis is the person's pulpit ability.

Director of Christian Education, First Baptist Church, Yakima, Washington.

Minister to Youth, First Presbyterian Church, Boulder, Colorado.

Director of Christian Education, First Presbyterian Church, Santa Cruz, California. One of two staff positions in a 750-member church.

Campus Pastor, First United Presbyterian Church, Las Cruces, New Mexico. Minister to 10,000 member student body.

Assistant Pastor, First United Presbyterian Church of Coeur d'Alene, Idaho. Major emphases are Christian education, youth, calling/recruitment.

Pastor, Grace Bible Church, Redwood City, California. Membership of 193. Udenominational. Evangelical.

Youth Director, San Lorenzo (California) Baptist Church (ABC). Also includes assisting in pulpit and visitation ministries. Suburban church with 400 members.

Black Pastor, Neighborhood Community Church, Los Angeles, California. Interdenominational.

Campaign Results

The campaign for scholarship funds launched last fall by the Alumni Cabinet has resulted in \$8,146 in cash gifts and \$300 in pledges received by January 31, 1974. Thanks to each of you who is helping to reach this goal.

Do you or one of your members or friends work for one of the 540 companies in the United States that matches the gifts of its employees to the educational institution of its choice? If so, your gift can perform double duty. If you're not sure your company has this matching gifts program, ask us — we'll check it out for you.

Campus Guests

Dr. Orville S. Walters was guest lecturer for the 1974 John G. Finch Symposium on Psychology and Religion, January 8-10. The theme of the lectures was "Christian Therapy and the Legacy of Freud."

Dr. Henry J. Stob presented the Jaymes P. Morgan, Jr. Memorial Lectureship in Christian Social Ethics, February 13-15 on the topic, "Love and Justice."

Dr. Dale K. Milligan, pastor of the First Presbyterian Church of Oklahoma City, spoke to the Fuller community on January 29 and 30. His lectures were made possible by the Mary Claire Gautschi funds.

Father Louis V. Luzbetak, executive director of the Center for Applied Research in the Apostolate and president of Divine Word College in Epworth, Iowa, will be guest speaker for the Church Growth Lectureship, "Cross-Cultural Sensitivity and Evangelism," to be presented at 10:00 a.m. on May 15, 16 and 17.

Commencement Speaker Announced

Dr. Lars I. Granberg, president of Northwestern College of the Reformed Church in America at Orange City, Iowa, will be the Commencement speaker for this year's graduating class on June 4, 1974.

A native of Norway, Dr. Granberg graduated from Wheaton College and the University of Chicago. He then joined the faculty of Hope College, Holland, Michigan and later became chairman of the department of psychology. From 1954-60, Dr. Granberg served as dean of students and associate professor of pastoral counseling and psychology at Fuller.

THE HOLY SPIRIT (Continued from page 11)

of a venerable biblical scholar, the ninety-year-old Dr. Charles R. Erdman, professor emeritus of the seminary. We asked him questions about the Bible and the Christian life. He had written the well-known Erdman commentaries on every book in the New Testament so we felt that we could trust his biblical insight. And he had known and worked with a number of the prominent Christian statesmen and evangelists of the late nineteenth and early twentieth centuries such as John R. Mott, Robert Speer, D.L. Moody, and Charles Spurgeon. We felt that in talking to him we were talking, in a way, with an important part of the last century of Christian ministry.

In answer one night to our question about how, according to the Bible and his experience, one might be filled with the Holy Spirit, he gave a reply which I have not been able to forget. "Those persons," he said, "are most filled with the Holy Spirit who are least conscious of it; all they know is that they want to serve Jesus Christ and they are not conscious of doing too good a job of that — they feel that they are unprofitable servants."

I now call this sentence of Dr. Erdman's, "Erdman's law." It means to me, simply, that to be spiritual, Spirit-filled, even genuinely Christian, is not principally a matter of how I feel about myself; it is a focusing of life on Jesus Christ.

The Holy Spirit and the unity of the Church has been my subject. For both of these great ends may I commend us to that for which, I believe, each exists: the apostolic stories in scripture of confidence in Jesus Christ which, when told, give gifts of service. ■

¹ The substance of this message, under the theme "The Holy Spirit and the Unity of the Church," was given to a chapter meeting of the Sisters of the Good Shepherd at their Convent in Tagaytay City in the summer of 1971. The Sisters' hospitality — and singing — explains the Tagalog expressions used by the author: *Bahay kubo* means "Nipa hut"; *Harana* means "Serenade"; *Tuloy kayo* means "Come in"; *Siya nawa* means "Amen." — Ed.

² May I refer here for more detail to my study, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, Michigan, 1970).

³ Where Catholicism tends regularly to emphasize the celebration of the Eucharist (see, e.g., the use of *maxime, praesertim, praecipue* in the Constitution on the Sacred Liturgy, articles 2, 7, 10 and 41), Protestantism tends regularly to emphasize the preaching of the Word. Where the Eucharist can be understood primarily *sacramentally* (as God's effective work for us, manward) and only secondarily *sacrificially* (as the congregation's answering sacrifice of praise and thanksgiving, Godward), Protestants should have no objection to a real centrality of the Eucharist. Protestants will want, in fact, to place the Lord's Supper, as a tactile extension of (not as an aesthetic alternative or even improvement to) the Word, at the climax of the church's regular worship life. It will be a good day, I believe, when the Protestant churches restore, as the Reformers intended, a very simple and brief communion service at the end of each Sunday's service of the Word in a way comparable to Catholicism's recent restoration of the vernacular, biblically rooted homily at the forefront of the whole Eucharistic celebration.

⁴ Hans Küng believes that "there is no section of the Constitution on the Church (of Vatican II) that will prove more fruitful for ecumenical discussion than that on the charisma." "The Charismatic Structure of the Church," *Conc* 4 (1965) 41.

⁵ See Raymond E. Brown, "The Paraclete in the Fourth Gospel," *New Testament Studies* 13 (1967) 113-32; and *idem., The Gospel According to John: Chapters XIII-XXI* (New York, 1970) 716.

⁶ It was felt by some Catholic students of the Constitution on the Sacred Liturgy of Vatican II that there is insufficient reference to the Holy Spirit in important *loci* of the text. See, e.g., H. Mühlen in Josef Andreas Jungmann, "Constitution on the Sacred Liturgy," *Commentary on the Documents of Vatican II*, ed. by H. Vorgrimler, 5 vols. (New York, 1967) I, 12, note 3. In Protestant theology, too, a frequently heard complaint of any given theological study is that "insufficient attention is given to the Holy Spirit." I am no longer able to find this criticism impressive. I do not believe that the test of honor to the Spirit is frequency of reference to him. Content, not word-statistics, determines the pneumatic adequacy of a theological statement.

The Coming of the Holy Spirit

by J. Rodman Williams



Dr. Williams received the B.D. and Th.M. from Union Theological Seminary and the Ph.D. from Columbia University. Dr. Williams is president of Melodyland School of Theology in Anaheim, California. He is a member of the Faith and Order Commission of the World Council of Churches, is a team member involved in the Vatican-Pentecostal/Charismatic dialogue and is president of the international Charismatic Communion of Presbyterian Ministers. He is author of four books, including *The Era of the Spirit* and *The Pentecostal Reality*.

It is urgent that the whole church become freshly aware of the coming of the Holy Spirit as one of the mighty acts of God. The creation of the universe from nothing, the incarnation of the eternal Son, and the effusion of the Holy Spirit: herein is the essential series of God's mighty acts. It is this climactic act of the outpouring of the Spirit that, following upon the other two, presses today for our attention.

In a brief examination of these mighty acts of God we need to recognize what stands at the heart of each. Creation is for the purpose of bringing into existence those to whom God can communicate his glory, who may become knowledgeable of his love and holiness, and share his ineffable presence; incarnation — the event of Jesus Christ's life, death and resurrection — is for the purpose of redeeming a lost and alien creation; effusion is for the purpose of pouring out upon those renewed in Christ the marvel of God's Spirit, so that filled with his presence and power all may be transformed into his likeness. Each of the complex of act-works¹ presupposes what has gone before. Without creation and communication there would be no incarnation and redemption; without incarnation and the ensuing redemption there would be no outpouring of God's transforming Spirit.

Let us focus upon the role of the Triune God in the original mighty acts. Creation is peculiarly the act of God the Father, although both Son and Spirit are also involved: God the Father as *fons et origo*, God the Son as instrument (the eternal Word), and God the Spirit as power and efficacy. Incarnation is peculiarly the act of God the Son, although God the Father is initiator and God the Spirit the effector. Effusion is peculiarly the act of God the Holy Spirit, although God the Father is the promiser/sender and God the Son the one who "pours forth" the Spirit. None of these acts is to be identified with another any more than the *tres personae* of the Trinity are to be identified, yet all are essential actions of the one God.

A Trinitarian theological imbalance occurs whenever there is an over- or under-emphasis on one of the acts of the Triune God. There may, for example, be a focusing on God the Father and his activity in creation with a devaluation of God the Son and Spirit to the status of divine attributes (such as wisdom and power), or to creaturely and impersonal manifestations. The same thing practically occurs in the case of an exaggerated Christocentrism wherein Jesus Christ is the essential focus of worship and reflection², or with an overblown pneumatism in which the Holy Spirit (Spirit of God, eternal Spirit, etc.) — his power and presence — is the center of concern.³ In all these cases, either explicitly or implicitly, God as Trinity is not adequately recognized. These are actually instances of a theological/practical unitarianism: whether of the Father, Son or Holy Spirit.

There may also be a focus on God the Father and the Son — an implicit binitarianism — that largely disregards the Holy Spirit or subordinates him to Father and/or Son. Theologically this occurred early in the life of the Church when consequent to Arianism (with its denial of the eternal Son) there were the Semi-Arians (Pneumatomachi) who insisted on the creaturehood of the Holy Spirit. While this deviation was corrected in the Constantinopolitan Creed of 381 which recognized the Holy Spirit in his essential deity as one who "proceeds from the Father" and is "worshiped and glorified together with the Father and Son," and sees in him "the Lord and life-giver" (in relation to creation), and as the potency of the incarnation (the Lord Jesus Christ "incarnate by the Holy Spirit"), there is nothing said about the effusion of the Spirit, nor the attendant results. The later Western "filioque" addition brings the Son into the procession — "who proceeds from the Father and the Son" — while pointing in the direction of the effusion of the Spirit, does not really make much progress. That is to say, the nature of this effusion, its dimensions, its significance, its results, is totally neglected; and this corresponds to a continuing lack in the Church — especially in the West — of sensitivity to the presence and power of the Holy Spirit.⁴ Thus the implicitly theological binitarianism is of a piece with inadequately formed Christian experience.

Let us go a step further and note that despite orthodox formulation of the ontological equality of the Holy Spirit with Son and Father, there has been a *functional* subordination. The Holy Spirit has been largely understood as "Creator Spirit" — God the Father's life-giving and life-sustaining power in creation and providence — and as the One who applies the redemption wrought by God the Son. In the latter case the Holy Spirit is viewed as the convicter of sin, the regenerator of the heart, and the one who unites to Christ through faith; whereas his further and peculiar work in effusion is inadequately recognized. Thus the Holy Spirit's work is functionally subordinated to that of Christ and is viewed as a work of applicative instrumentality.⁵ It is insufficiently recognized that not only does the Spirit point to Christ but also Christ to the Spirit, and that beyond the Spirit's work in uniting to Christ is Christ's mediation of the Spirit to those who believe. Indeed, this latter act of mediation, from the Father through the Son, is that climactic act of the effusion of the Holy Spirit. This act, presupposing redemption, represents the bestowal of the Spirit upon a renewed humanity.

We are here dealing with that activity of the Holy Spirit — not possible adequately to describe — wherein he moves in freedom, pervading and filling human reality. This is the coming of God to his redeemed creation to occupy and possess, to pervade and permeate, to fill and fulfill. It goes beyond creation and redemption not as a kind of third on the same plane but, passing through them, of transcending both. Herein God, while remaining transcendent, nonetheless possesses the heights and depths of creaturely existence. As a result there is the initiation of a new world of the Spirit wherein God and man are in such dynamic interaction that new powers are released to praise God, to witness boldly in his name, to perform "signs and wonders," to be "living epistles" of Jesus Christ — thus the essential transformation of all things whereby they may more and more be resplendent with the presence and glory of God.

Christian faith, when properly formulated, is a Triune faith. It bears witness to the total action of the Trinity — Father, Son and Holy Spirit — in creation, incarnation and effusion. There is the recognition of creation as providing the arena of God's communication with man, of incarnation as the way of divine redemption, and of the effusion of the Spirit as the empowering, transforming presence of God himself. Christian faith centers in Jesus Christ in whom "the whole fulness of the deity dwells bodily" (Colossians 2:9). Hence, while it is the case that redemption is Christ's primary role, and he is the mediator thereof, he is also the instrument of the work of the Father in creation and communication, and of the Holy Spirit in effusion and transformation. No one comes to the Father but by the Son, and no one is baptized with the Spirit except by the Son's mediation.⁶ Thus Christian faith is both Triune and Christocentric.

It is now important to stress that all the mighty act-works of God are to be recognized and appropriated by faith. Creation, which intends communication with man, is fulfilled in communion and fellowship between God and man (Adam "before the Fall"); it is in faith that man the creature may apprehend and respond to God's paternal love and care. Incarnation, which is for the purpose of redemption of a fallen creation, attains its end with those who in faith and repentance accept Christ as Savior. Effusion, wherein the Holy Spirit is poured forth upon a redeemed creation, is recognized and becomes effective with those who are ready and open to receive it.

This brings us to the crucial area of our concern, namely the effusion of the Holy Spirit and the human situation. Though it is the case that the Spirit was universally poured out at Pentecost and is a gift available to all men, it must be received. It is for all who believe in Jesus Christ. This is not a believing in the Holy Spirit but in Jesus Christ (hence, Christocentric); however, it carries one beyond redemption into the realm of the Spirit's transforming presence and power. It is to receive from the risen and exalted Christ the Holy Spirit promised by the Father (hence, Trinitarian). Such a reception, while ultimately under God's sovereign grace and will, occurs within the context of openness and expectancy.

Though there has been much neglect in this area of the mighty acts of God, things are fortunately changing. Untold numbers of persons across the world are recognizing and experiencing the outpouring of God's Holy Spirit. The historic

churches had largely overlooked this pneumatic dimension of God's action and the needed appropriation.⁷ Among evangelicals who insisted on the need for the appropriation of God's deed of redemption in Christ — thus a genuine conversion to Christ — there has been woeful neglect in the area of the Spirit. Even many of those who laid stress on the imperative of missions, "Go ye . . ." (Matthew 28:19, Mark 16:15), failed seriously to heed Christ's additional word, ". . . behold, I send the promise of my Father upon you: but tarry ye . . . until ye be endued with power from on high" (Luke 24:49).⁸ Sometimes it was suggested by theologians that to speak of a special event of the Spirit is to deny the all-sufficiency of the work of Christ and his grace. Such a view, however, misunderstands the fact that only because of that completed work of grace unto salvation, which is all-sufficient, is the Holy Spirit poured out. The same Holy Spirit which brought about faith and redemption through Jesus Christ is now promised and available to those who believe.⁹

There is no special work, no particular conditions, by which this gift of the Spirit can be earned. The Spirit is given to those who come to Jesus Christ in true faith and submit themselves to his Lordship. The Spirit may be poured out at the moment of turning to Christ, or on a later occasion.¹⁰ Frequently it happens that those who belong to Christ find a growing hunger and thirst which only the refreshing stream of the Spirit can satisfy. Or it may be that there is an increasing sense of need for the special endowment of the Spirit that there may be more effective witness to Christ and the Gospel. In such a situation of need — where continuing prayer is wont to be made — and according to God's sovereign purpose the Holy Spirit is often poured out.

The charismatic renewal in our day with its emphasis on the gift of the Holy Spirit is calling all of Christendom to a fresh recognition of the coming of the Holy Spirit as a mighty act of God. While the gifts of the Spirit (*charismata*) are emphasized, the larger concern is that of the whole dimension of the outpouring of the Spirit upon the community of faith. The charismatic renewal affirms the activity of the Holy Spirit in bringing about conversion to Christ; thus it is thoroughly evangelical. It proceeds to stress — and this is the heart of the matter — that there is a gift of the Spirit not identical with conversion, and that it may be given at any time simultaneously with, or subsequent to, that conversion.

Here the charismatic renewal is essentially at one with evangelicals who have likewise spoken of a special "filling" or "baptism with the Holy Spirit."¹¹ Many evangelicals differ on the significance of this event: some believing that it makes for entire sanctification,¹² others that its purpose is that of empowering for witness.¹³ The charismatic renewal in some sense over-arches both of these evangelical positions, although there is more stress on baptism with the Spirit in connection with power for witness.

The charismatic renewal, however, actually goes beyond both sanctificationist and witness positions by affirming that the gift of the Spirit is entrance into a dimension of fullness that is primarily marked by *praise* (speaking "the mighty works of God" Acts 2:11), *the sense of God's immanent presence and reality*, and *a release of manifold powers of the Holy Spirit*. This is verily a transformation effected by the outpouring of God's Holy Spirit. Out of this fullness flows a new power for witness and for holiness (thus gathering up both revivalist and sanctificationist concerns), and for all of Christian living.

It is important to note finally, that this contemporary renewal is essentially a community matter in that the various gifts of the Holy Spirit are for the purpose of building up the body of Christ. From this community renewal likewise flow out new impulses for evangelistic witness, holy living and a concern that God's kingdom be in all and over all. ■

FOOTNOTES

1. "Act-works" refers to the combination of creation/communication, incarnation/redemption, and effusion/transformation.

2. Theologically there are elements of this in Karl Barth's writings, for example in his doctrine of election where Jesus Christ is both the "electing God" and the "elected man" (see his *Church Dogmatics*, II/2, "Jesus Christ, Electing and Elected," pp. 94-127). On the popular level some aspects of the "Jesus Movement" with a near total concentration on Jesus to the neglect of God the Father is a contemporary example.

3. This may be found in mystical forms of Christianity (with parallels in various religions of the East) and among enthusiasts and pneumatics appearing at various times in the life of the Church.

4. The Faith and Order Commission of the World Council of Churches, in referring to Roman Catholicism and Protestantism, speaks thus: "Theology and practice of these churches has to a large extent neglected the Holy Spirit, except for some standard affirmations about his continuing presence . . . the doctrine of the Holy Spirit and even more the sensitivity to his active presence in the Church and the world were and still are underdeveloped in the western tradition of Christianity" (see *Faith and Order*: Louvain, 1971, pp. 117, 131-132).

5. See my book, *The Era of the Spirit* (Plainfield, N.J.; Logos International, 1971), pp. 53-54, on the matter of "applicative instrumentality." Attention is also called therein to Prof. Hendrikus Berkhof's dissatisfaction with what he calls "the main pneumatological trend in ecclesiastical theology . . . [wherein] the Spirit is customarily treated in noetical, applicative, subjective terms. He is that power which directs our attention to Christ and opens our eyes to his works . . . So the Spirit is a second reality besides Christ, but entirely subordinate to him, serving in the application of his atoning work." Berkhof expresses his disagreement with this trend, and adds that "the Spirit is far more than an instrumental entity, the subjective reverse of Christ's work" (quotations from Berkhof's *The Doctrine of the Holy Spirit* [Richmond: John Knox Press, 1964], p. 23). This is my own opinion as well.

6. John 1 conveys in a special way this three-fold mediation of Jesus Christ: the Word through whom all things were made (verse 3), the Lamb of God who takes away the sin of the world (verse 29), and the One who baptizes with the Holy Spirit (verse 33).

7. There is not space here to deal with the important fact that among certain historic churches, especially the Roman Catholic, the rite of confirmation has been understood as the sacrament of the Pentecostal gift of the Holy Spirit. Thus there is recognition of a special gift of the Spirit beyond regeneration (sacramentally conveyed earlier in baptism), and thus of a mighty act-work of God consequent to redemption. However, the problem remains that whatever may be objectively given in confirmation, there may yet be no adequate appropriation. Incidentally, in the charismatic renewal today among Roman Catholics there are those who claim that "baptism in the Spirit" is actually the appropriation and realization of what was given sacramentally in confirmation.

8. What is needed is a recovery of the evangelical insights of revivalists such as Finney, Moody and Torrey, all of whom have stressed the imperative need of a special baptism with the Holy Spirit. See, for example, Charles Finney's *Power from on High*, recently re-published by Christian Literature Crusade, Fort Washington, Pa. 19034.

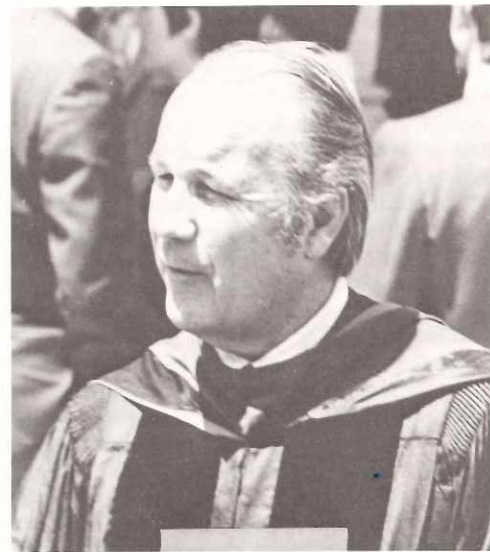
9. So Galatians 3:17: "Christ redeemed us from the curse of the law . . . that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith."

10. The Book of Acts is testimony both to the gift of the Spirit concurrent with initial faith in Christ (e.g. Acts 10:44) and occurring at a later moment or occasion (e.g. Acts 2:4; 8:17; 9:17; 19:6).

11. There are many evangelicals who prefer the word "filling" for this additional event of the Spirit and would identify "baptism of the Spirit" with conversion.

12. E.g. Wesleyan and holiness groups.

13. E.g. recall the words of R.A. Torrey: "In regeneration, there is the impartation of life by the Spirit's power, and the one who receives it is saved: in the baptism with the Holy Spirit, there is the impartation of power, and the one who receives it is fitted for service" (*The Person and Work of the Holy Spirit*, London: James Nisbet, 1910, p. 176).



by Ray C. Stedman

The Gift of Tongues: True or False?

Perhaps all of us, at one time or another, have seen a counterfeit bill. The danger of a counterfeit bill lies in its close resemblance to a genuine bill. Counterfeit money that is badly printed doesn't stay in circulation very long but if it is accurately printed it can sometimes cause considerable damage to our economic system. The test of a counterfeit bill is simply to compare it with a genuine bill. It is impossible to know the false unless you know the genuine, for otherwise you have no basis for comparison or standard of measurement. Failure to see this is one of the reasons why there is so much confusion today on the subject of glossolalia, the matter of speaking in tongues.

There is a widespread manifestation of the phenomenon of glossolalia today and it is essential that we discover whether it is true or false, whether it is genuinely of the Spirit of God or comes from another source and is a counterfeit gift. The only way that we can possibly know this is to lay it alongside that which is unquestionably true. Therefore, anything that claims to be tongues today but is not like that presented in Scripture is patently false no matter how sincerely it is offered nor how helpful it may appear to be in the life of the individual who professes it.

Now let's review the true gift of tongues that we may lay it

alongside what we are seeing today. First, the true gift of tongues is a normal language, spoken somewhere on earth but not learned by the linguistic processes by which we ordinarily learn languages, yet it is clearly understandable by anyone who would happen to speak that language (Acts 2). It is not some unknown tongue in the sense that it is different from any language spoken on earth. It is spoken somewhere on earth, if it is true gift of tongues.

There is a claim made from the occurrence of the word "unknown" in I Corinthians 14 that these are not known languages, but that word "unknown" which appears in the King James Version does not belong there. It has no basis in the Greek. It was supplied by the translators to explain the text and what they meant by it was that no one present understood what the language was and therefore it was unknown to those present. These were definitely known languages as we see here on the day of Pentecost.

This rules out all gibberish, stammering, stuttering or repetitious sounds. And right at this point much of what passes for tongues today fails. I have attended scores of meetings where so-called tongues have been in evidence and very frequently it is an ecstatic, almost hysterical repetition of

Dr. Stedman has served as pastor of the Peninsula Bible Church in Palo Alto, California, for more than 20 years. He received the B.D. from Dallas Theological Seminary. His book, Body Life, presents his concept of the life and ministry of the Body of Christ as it can be expressed within the church.

syllables over and over again. Sometimes it is the same syllable repeated endlessly in a continual jabbering. This is clearly not the biblical gift of tongues. A meaningless jumble of incoherent syllables is not the true gift of tongues, for the biblical gift of tongues is a gift of languages, known languages.

The second aspect of the true gift was that even if it were a known language it must consist of praise and thanksgiving to God. It is addressed to God and not to man for Paul specifically says, "He that speaks in a tongue speaks not to man but to God" (I Cor. 14:2). There is never any tongues in Scripture except this. Tongues are never used for preaching or exhortation or prediction, in the Scriptures. It is invariably praise and thanksgiving to God.

Here again the present manifestation is seen to be largely false, for wherever an interpretation is given it is usually some exhortation addressed to those present. A television broadcast on the subject of glossolalia was introduced by what was evidently a film of a meeting where they were allegedly speaking in tongues. I listened very carefully to that manifestation and to the supposed interpretation which followed, and the interpretation was an exhortation to the people present to receive the gift of speaking in tongues and a description of the blessing that would be theirs if they did. I knew when I heard the interpretation that this was not the true gift of tongues for the true gift is never addressed to man. It is addressed to God and God does not exhort himself to speak in tongues. The true gift of tongues is praise and thanksgiving for the marvelous works of God addressed to God. Every manifestation of tongues in the Bible in which the characteristic of it is given to us, is always of this type.

The third mark of the true gift is that it must be publicly exercised as a sign to unbelievers, for again Paul specifically says that tongues are not a sign for believers but for unbelievers (I Cor. 14:22). On the day of Pentecost this is exactly the purpose they fulfilled. Though they were addressed to God they arrested the attention of the unbelievers who were present in the public place and became a sign to them. I believe it took place in the temple courts. The crowd regarded it as highly unusual and a proof that God was at work.

It is most remarkable that there is not a single instance or hint in the New Testament of any private use of tongues. Every occurrence is in a public place or open meeting. We are hearing today that the primary use of tongues is for private prayer. If that is true it immediately stamps as counterfeit the manifestation of tongues in our day. All the gifts of the Spirit we are told (including tongues) were given for the common good. You will find that statement in Paul's letter to the Corinthians in the 12th chapter. None is to be exercised privately. In fact if you go through the gifts of the Spirit that are listed there you can see that their very nature requires they be exercised in some public fashion and are not to be used privately. Therefore, when I hear someone say that he prays privately in tongues, though he may be perfectly sincere and believe he is receiving a wonderful blessing from the Holy Spirit, I know from the Scriptures that he is not receiving the true gift of tongues for the true gift of tongues was never intended to be privately exercised. Let him who wishes to argue that point produce a single instance from Scripture of such private use of the gift of tongues. The test must be Scripture.

The fourth mark of the true gift of tongues is that it is not to be used in a church meeting unless it is translated, either by natural means or the exercise of the gift of interpretation (I Cor. 14:13). Even then, it must be a language spoken somewhere on earth and an expression of thanksgiving to God. Tongues is never a medium by which the Spirit of God delivers a message to the church. It is always an expression of praise to God through a human voice box in a language spoken somewhere on earth as a foregleam of the day when the effects

of evil in the human race will be done away and all men will understand one another again. That was the clear purpose of the gift of tongues.

Now when it is used in church no more than two or three are to speak in tongues and each speaking is to be translated (I Cor. 14:27-28). Otherwise no one is to speak in tongues. If there is no translator present or no one with the gift of interpretation there must be no tongues. This implies that anyone speaking in tongues should find out first if there is someone present who can translate, before the gift is exercised.

A fifth qualification of the true gift is that women are not permitted to exercise the gift of tongues in the church. Paul says so specifically, "as in all the churches of the saints the women should keep silent in the churches, (it is in the context of the discussion on tongues) for they are not permitted to speak but they should be subordinate, as even the law says" (I Cor. 14:34-36). And he also says in this connection, interestingly enough, that "if any one thinks that he (or she) is a prophet or spiritual, he should acknowledge that what I am writing to you is a command of the Lord." That is, this isn't just old crotchety Paul talking, that old bachelor who never understood women anyway! No, this is an inspired apostle speaking under the inspiration of the Holy Spirit and writing the mind of the Lord.

This is a prohibition that greatly needs to be observed. It is significant that a majority of tongues speakers today are women. Someone asked me if it was not possible for women to be among the group that spoke on the day of Pentecost. Yes, it is possible. That was not in the church. That was not a meeting of the church gathering together in the Lord, worshiping God. That was a public manifestation and in that it would be permissible for women to exercise the gift, but in the church Paul says no. It is shameful, he says. This is the only limitation I know that prohibits women from speaking or exercising any gift in the church. They are allowed to prophesy, i.e. to speak, to talk, to exhort to edification and comfort. Women are not limited in this respect, but in the matter of the exercise of tongues they are definitely restrained in the church.

The sixth and last distinction of the true gift is that the gift of tongues is distributed by the sovereign choice of the Spirit and is definitely not intended for everyone. "Do all speak in tongues?" Paul says (I Cor. 12:11, 29). And the implied answer is no, for the manifestation of the Spirit is given by the Spirit as he will. It is the choice of the Spirit as to who speaks in tongues and who does not.

This immediately gives the lie to all claims of tongues as the unique sign of the presence of the Holy Spirit, or that those who have not spoken in tongues have not been baptised or filled by the Spirit. We hear this so much today and there is such unscriptural confusion on this matter. We are being told that the baptism of the Holy Spirit is an act subsequent to salvation and that it is accompanied by the sign of the speaking in tongues but none of this is substantiated in the least degree by the Scriptures. That is an erroneous idea that has no support whatsoever in the text.

In the first place, the baptism of the Holy Spirit takes place at conversion, unquestionably so. It is that which adds us to the Body of Christ as Paul says in I Corinthians 12:13, and if we are not a part of the Body of Christ, we are not a Christian. "He that has not the Spirit of God is none of his." The baptism of the Holy Spirit is not accompanied by any signs at all. It is an unexperienced reality by which the believer's life is made one with the life and being of Jesus Christ. There is no feeling attached to it, or sense of it happening at all. But it happens nevertheless. It is the impartation of the life of Christ to the believer.

Now the filling of the Spirit is quite another matter and on occasion this matter of tongues is connected in the Scripture with the filling of the Spirit. But isn't it remarkable that there is

never any statement that says that tongues is a sign of the filling of the Spirit. On one or two occasions when people were filled by the Spirit they also spoke in tongues, but the two are not synonymous nor do they always occur together. We read, for instance, that John the Baptist was filled with the Spirit from his mother's womb but he never spoke in tongues. And it is recorded of him that he did no miracles. The Lord Jesus was also filled with the Spirit all the days of his ministry, but there is no record that he ever spoke in tongues. This simply has nothing to do with the filling of the Spirit. If it does occur at that time it is a coincidental joining together of the gift of the Spirit with the filling of the Spirit, but the two are not the same.

Now I think that it is obvious, as we have gone through this step by step comparing of the true gift with the false, laying the present day manifestation alongside of the true, that most if not all of the manifestation today is counterfeit! It bears little or no resemblance to the biblical pattern and this must be the ground of our testing.

Immediately when I say that, the question comes to your mind, "Then where does this counterfeit originate? It seems to be such a blessing to people. They seem to get so much out of it. If it doesn't originate with the Spirit, where does it come from?" Before I attempt an answer let me say first that to call a manifestation of tongues, counterfeit, by no means impugns the sincerity or earnestness of the one who claims to have this gift. He is doubtless quite honest and well intentioned in what he claims. But that doesn't change the fact that he can be and probably is deceived on this matter, led astray by his own sense of dedication, by his own desire to have all that God wants him to have. He is tricked by the flesh into a false thing. Perhaps it is his own deep desire and sense of dedication which has taken away his normal caution and allowed him to become so gullible that he is led into this experience.

Such a thing is not limited only to the matter of tongues. You remember how Peter swore that he would never forsake the Lord and said to Him, "If you can count on any man, Lord, it is I. Others may forsake you but I never will." And Peter took him aside and began to rebuke him because he was talking about a cross, a crucifixion, and Peter said to him, "Lord, be it far from thee. This must not happen to you. Spare yourself, Lord. This is no way for you to talk." Peter was perfectly sincere, perfectly honest. He was entirely desirous of doing the right thing and he thought he was doing the right thing. Yet Jesus said that he was being led of Satan. "Get thee behind me, Satan. Thou art an offense unto me for thou savourest not the things of God but of men." So it is quite possible for Christians to be sincerely mistaken, to be honestly confused, and end up, therefore, sincerely carnal and fleshly. This is true in many other areas besides tongues. This is the wiliness of the devil. How he loves to trap us, trick us, deceive us, delude us and let us think we are getting something especially good. He is the one who, when we ask for bread, gives us a stone or when we ask for fish he gives us a snake disguised as a fish. The Lord will not do that for he has clearly outlined in his word what we are to ask for. But the enemy leads us to ask beyond the word.

Now where does this counterfeit come from? Let me say that the word "carnal" is the best explanation of the origin of the false manifestation of tongues. Incidentally this is the word that Paul uses to the Corinthians. "You are carnal," he says. They had all the gifts but they were carnal, fleshly people. They were exercising these gifts in such a way as to misuse them and abuse them and even unconsciously to imitate them in the false and carnal fashion. When we say that a thing is carnal we mean that it originates from our Adamic nature, our fleshly minds, i.e. our human nature. In other words, this counterfeit gift of tongues is a purely psychological phenomenon originating from a powerful subconscious desire to possess what seems to be a highly desirable symbol of divine favor. That strong

subconscious desire is what does the trick and manifests itself in this false gift of tongues.

I think this is demonstrably true in that the manifestation of tongues such as you hear widely demonstrated today is also found among the cults, (the Mormons frequently speak in tongues and it is found in other religions as Mohammedanism, for instance) and even among those with no particular religious convictions we sometimes find this phenomenon, this jargon which is called tongues. Obviously such occurrences are either carnally inspired or the direct activity of demonic powers.

When the false gift occurs in a church it invariably becomes a religious status symbol and the power of suggestion soon spreads it abroad throughout the church. When it appears to be a mark of special divine favor, some esoteric experience to which only a privileged few can attain, then it soon creates a very deep subconscious desire for the manifestation of this in other individuals' lives. When that desire becomes strong enough, as it certainly does where there is a group that accepts this as the mark of the Holy Spirit and therefore calms all fears about it, then such desire, burning deep in the heart, bypasses the conscious control of speech in the brain and the subconscious mind takes over the tongue and produces whatever is expected or strongly desired. Psychologists have described this as occurring with people who have no strong religious convictions at all. It is a known psychological phenomenon.

It is an honest experience. I don't imply by this that anyone who experiences this means to deceive. He doesn't. He is quite deceived himself and what he does is done honestly, but nevertheless it is not of the Spirit. That is the point. It is not the true biblical gift. Because this is a psychological phenomenon, some people by constitutional make-up are simply unable to respond and this creates a very unhappy situation where there are some wonderful Christians, born again, earnestly desirous of having everything that God wants them to have, wanting to go on with God, who are deceived into thinking that this is a mark of divine favor and who struggle to receive this gift but never get it, and eventually fall into despair. From this there come those terrible divisions that so frequently mark the appearance of tongues phenomenon in the churches today. I once heard a psychiatrist discuss this and he pointed out that this is a very severe danger and could easily give rise to suicide out of a sense of despair in not being able to rise to the level of accomplishment that others had.

Now this is not the way of faith. This is not the way of the Spirit. The Bible declares that the weakest believer in Jesus Christ has everything that the strongest saint ever had. You are completed in Christ! In Jesus Christ dwells all the fullness of the Godhead bodily and you are complete in him. No exceptions! Therefore it is possible for any believer by simply believing what God says and acting on all that Christ is to enter into the fullness that God has for him. This is true of any other saint in any other age. It does not depend on tarrying or waiting and pleading or some psychological make-up which either allows or does not allow the manifestation of such a gift.

Let's look at some of the results of this false gift. I have already mentioned one — it is highly divisive. Invariably, where the counterfeit manifestation of tongues appears the first result is that the church is split right down the middle. People begin to take sides. Those who are psychologically able to enter into the experience become victims of a feeling of superiority and this becomes very evident in the way they talk and act (though they may disguise this or try to subdue the manifestation of it). Those who cannot enter into this experience become resentful or at least suspicious, and schisms and divisions arise.

Furthermore, it is diversionary. By that I mean that it is a trick of the enemy to distract our attention from the true work of God the Spirit, which is the exaltation of Jesus Christ and get people off on a side track talking about gifts. They are so

concerned with the gifts they forget the Giver and forget the outreach of the gospel and the need of hungry hearts around them. Even though very specious claims are made by the tongues people that this experience results in a greater interest of unsaved people, I have noticed that the interest is always focused on tongues, not upon the Lord, nor upon the gospel. This is a diversionary tactic to get us involved in some secondary thing rather than the primary, the exaltation of Jesus Christ.

These two things being true (it is divisive and diversionary) therefore it also follows that it is devilish. I don't mean that tongues is a manifestation of demon possession. In some religions it may be that. I don't think that is the normal explanation of what we see manifest today. But it is a manifestation of carnal barrenness which is ultimately of the devil. The Apostle James puts the two wisdoms side by side. He says, "There is that wisdom that comes from above which is peaceable, gentle, easy to be intreated, i.e. easy to live with, reasonable; and there is that which is from below which is fleshly, sensual, devilish!" There are only two sources. It is one or the other. Anything that arises out of the carnal mind, the flesh, the human Adamic fallen nature is devilish. It oftentimes has enough novelty about it to capture the imagination of people and fascinate them, and even help them in some temporary fashion, but if somewhere along the line they are not delivered by the Scriptures, or by some helpful counsel on this, eventually, following down this avenue, they run into a blind alley and end up in the wilderness of defeat and barrenness. I have seen it happen scores and scores of times.

Now I don't mean to imply by this that everyone who speaks in tongues will be totally defeated in his life. The Spirit of God is ready to correct the manifestations of carnality in our life and he often is able to keep the manifestation of this thing to such a minimum area that only part of the life is affected by it. But if it is false, then it is not of God and if it is not of God, then it is of the enemy. If it is of the enemy then its effect is bound to be blinding, defeating, deadening and ultimately to bring disaster. Therefore we must be very careful that everything we see, we test according to the Spirit of God.

It is the glory of the Spirit to uplift the person of the Lord Jesus Christ. The mark of the Spirit-filled church is not a church that talks about the Spirit, it is a church that talks about Christ. The mark of the Spirit-filled person is not a person who is concerned and talking continually about the Spirit but it is a person who is concerned and talking continually about the glory of Jesus Christ. This is the work of the Spirit in our lives.

The true gift of tongues enhances that. There is no divisiveness that follows. It has a power to draw people together. I am speaking now out of what I read in Scripture, for as far as I have any recollection or knowledge or ability to judge, I have never myself seen even one manifestation of tongues that I would call the true gift of tongues. I certainly would not take the position that it is impossible for the Holy Spirit to give this gift again today but I am very certain that if he does, it will be right along the lines and in the pattern outlined and given in the Scriptures. This is the way the Spirit always acts. I am very confident therefore that as we test the present day manifestation we will know, if we are ready to accept the biblical pattern, whether the thing is true or false. ■

If you are interested in further readings on this subject, Dr. Stedman has the following sermons in print:

"This Tongues Question"	Catalog # 41
"The True Gift of Tongues"	Catalog # 42
"The False Gift of Tongues"	Catalog # 43
"What Is This?"	Catalog #413
"Life for All"	Catalog #429

Write to: Discovery Publishing, 1505 Middlefield Road, Palo Alto, California 94306.



The following reading suggestions are designed to benefit the busy pastor who is interested in furthering his knowledge of neo-pentecostalism but does not have the time to undertake an extended study. The brief comments appended to the works suggested are personal and do not necessarily represent any opinion other than my own. They are submitted as the experience of one overworked clergyman trying to aid other overworked clergymen.

— Bruce W. Thielemann

Bennett, D.J., **Nine O'Clock in the Morning**, Logos—Fountain Trust; Plainfield, New Jersey, 1970. Included in this list for three reasons. First, Bennett is a leading practitioner of the movement. Second, his experience seems to be normative in the movement. Third, his enthusiastic style but lack of documentation and support is typical of much neo-pentecostal literature.

Bruner, F.D., **A Theology of the Holy Spirit**, Eerdmans; Grand Rapids, Michigan, 1970. A masterful piece of work. Excellent brief history of pentecostalism and especially fine exegesis of New Testament Holy Spirit pericopes. A must.

Christenson, L., **Speaking in Tongues**, Bethany Fellowship; Minneapolis, Minnesota, 1968. It is important to remember that the real question with regard to neo-pentecostalism is the concept of the "second baptism." Most view the movement in terms of glossolalia, however, and this is principally because many (but not all) neo-pentecostals see tongues as the expression of this "second baptism." An illustration of this kind of thinking is included here as representative. Mr. Christenson will even teach you how to do it?!

Dr. Thielemann received the B.D. from Pittsburgh-Xenia Theological Seminary, the D.D. from Grove City (Pennsylvania) College and the Doctor of Letters from the Sterling (Kansas) College. He has been senior minister at the Glendale (California) Presbyterian Church since 1968. In addition to his pastoral ministry, Dr. Thielemann is in demand for preaching missions across the continent and around the world.

Annotated Bibliography

Dunn, J.D.G., **Baptism in the Holy Spirit**, Alec R. Allenson, Inc.; Naperville, Illinois, 1970. This is No. 15 in the Second Series of Studies in Biblical Theology. It is the best exegetical study of relevant New Testament passages which I know. To date no neo-pentecostal writer has been willing to take this man on and I can understand why! Together with Bruner, noted above, a veritable treasure of exegetical insights into the Holy Spirit and his gifts as revealed in the New Testament. A must.

Du Plessis, D., **The Spirit Bade Me Go**, Published by the author; Oakland, California, 1963. Du Plessis is devoting his life to the propagation of neo-pentecostalism in non-pentecostal communions. This 122-page document is his apologia for so doing.

Gromacki, R.G., **The Modern Tongues Movement**, Presbyterian and Reformed Publishing Company; Philadelphia, Pa., 1972. A 167-page statement of the traditional reformed view of the charismatic phenomena. Noteworthy for its brevity but thoroughness, for its excellent historical survey (an important aspect of the entire question) and for its superb bibliography of the classic Reformed view. If you want the whole Reformed treatment read Warfield's *Counterfeit Miracles* reprinted by Eerdmans as *Miracles: Yesterday and Today, True and False*. It is monumental, meaning big and heavy, like a tombstone!

Hollenweger, W.J., **The Pentecostals**, Augsburg Publishing House; Minneapolis, Minnesota, 1972. Originally in German, this massive study is unquestionably the most extensive history of the movement which exists. The author is a former pentecostal who sees both the strengths and weaknesses of the movement. The bibliography is the finest on pentecostalism extant. A *must read* for those who want to go deeper and a *must skim* for anyone interested in the subject at all.

Kelsey, M., **Encounter with God**, Bethany Fellowship, Inc.; Minneapolis, Minnesota, 1972. Kelsey has long been a leading proponent of neo-pentecostalism. His *Tongue Speaking* (Doubleday, 1961) is a classic of neo-pentecostal apologetics; however, if you have time for only one of his efforts I would recommend this, his latest book. A serious attempt to marry Platonic philosophy, Jungian psychology and Azusa Street theology. Fascinating.

Kildahl, J.P., **The Psychology of Speaking in Tongues**, Harper and Row; New York, Evanston, San Francisco, London, 1972. Together with Dr. Paul A. Qualben, Kildahl conducted the nationwide study of charismatic phenomena sponsored by the Behavioral Sciences Research Branch of the National Institute of Mental Health. The report on this research is available from NIMH in Bethesda, Maryland, under the title *Relationships Between Glossolalia and Mental Health*, 1971. The work suggested here is a follow-up work based upon the study noted above. Not as thorough as one would wish but probably as thorough as any similar study undertaken to date.

McDonnell, K., **Catholic Pentecostalism: Problems in Evaluation**, Dove Publications; Pecos, New Mexico, 1970. Not himself a neo-pentecostal, McDonnell tries to detail the difficulty in assessing the validity and the effect of neo-pentecostalism within the Roman Catholic Church. With little exception all that he says is equally applicable to the movement within protestantism. Brief but important and scrupulously fair.

Metz, D.S., **Speaking in Tongues**, Nazarene Publishing House; Kansas City, Kansas, 1964. An effective popular treatment of the relevant New Testament passages. Especially effective comparison of present day pentecostal phenomena and the original Pentecost experience.

O'Conner, E.D., **The Pentecostal Movement in the Catholic Church**, Ave Maria Press; Notre Dame, Indiana, 1971. As fine an analysis of neo-pentecostalism within the Roman Church as is presently available. (It is important to recall that the movement is growing within the Roman Church more rapidly than within other communions.)

Report of the Special Committee on the Work of the Holy Spirit, The United Presbyterian Church in the U.S.A.; 575 Riverside Drive, New York, 1970. The best denominational study of the question of which I am aware. In its 55 pages it covers the relevant questions lightly but fairly. Weak in the area of the psychological aspects, it is especially good in its counsel to congregations in which some charismatic phenomena are evident.

Samarin, W.J., **Tongues of Men and Angels**, Macmillan; New York, 1972. An internationally renowned expert on the linguisticity of glossolalia, Samarin has written the classic examination in the field. He denies any evidence of contemporary glossolalia other than ecstatic speech and supports his case with thousands of tapes and interviews. Basically friendly to the charismatic movement, he regards it as a valid expression of faith but attempts to demonstrate that it is learned behavior. This book is tough reading but it is required reading for the one who wants to understand what the "tongues movement" is all about.

Tari, M., **Like a Mighty Wind**, Creation House; Carol Stream, Illinois, 1972. This book is included here only because it is so often cited by charismatics. According to its author contemporary charismatic experience in Indonesia makes Acts look like child's play. No documentation either from the author or from missionaries working in Indonesia whose corroboration I have sought.

Williams, J.R., **The Era of the Spirit**, Logos; Plainfield, New Jersey, 1971. Williams is rapidly becoming the most quoted of the neo-pentecostal theologians. This book is an effort to show interest in the subject on the part of Barth, Bruner, Tillich and Bultmann. Worthwhile, especially if you are willing to go to the "big four" noted above and review their ideas on things charismatic in context.

by Larry Christenson



Pastoral Guidelines

The charismatic movement has not come without problems. While it has contributed to spiritual renewal in some congregations, in others it has caused upset and division. For some Lutherans, the theology and experience which they see in the charismatic movement appears alien to our Lutheran heritage.

Can the positive factors in the charismatic movement help bring renewal to our Lutheran congregations? Can the negative effects be avoided? Can it be understood and interpreted in terms of Lutheran theology and tradition?

The answer to these questions hinges on one factor above all others: *wise pastoral care*. The charismatic movement has raised significant theological issues. Theological clarification is a necessary aspect of the movement, and important work along this line is under way. But more determinative, at the level of congregational life, is the effect of pastoral concern and guidance. Every movement of God requires effective pastoral oversight, if it is to develop in a wholesome way.

1. BECOME INFORMED.

Seek to obtain an accurate and balanced view of what is happening in the charismatic movement. Discuss the matter with other pastors, or laymen, who have firsthand experience. Read widely for a broad perspective.

2. OFFER GUIDANCE, DIRECTION, AUTHORITY.

People who have had charismatic experiences need to realize their need for spiritual authority. An experience may awaken a person to new potential in the Christian life, but it does not mature one. Maturity comes through patient discipleship, which includes submission to those whom God sets over us. The lawless, independent spirit hinders the work of God. The pastor must be ready to accept the responsibility of guiding members who have had charismatic experiences.

When a congregation has a fair number of charismatics, a prayer group could be started within the congregation itself under the leadership of a responsible person or the pastor himself. When the prayer group is publicly announced, and is open to all who wish to attend, there need be no divisiveness. Indeed, its ministry of prayer and intercession can become a great blessing to the entire congregation.

An ordained American Lutheran Church clergyman, the Rev. Christenson is pastor of Trinity Lutheran Church in San Pedro, California. He received the B.D. from Luther Theological Seminary, St. Paul, Minnesota, and then received a scholarship to study and work in the Lutheran Church of Germany. He has participated in leadership conferences for the charismatic movement in both America and Europe. Books he has written include The Christian Family, A Message to the Charismatic Movement, Speaking in Tongues and Their Significance for the Church, A Charismatic Approach to Social Action.

Where a congregation has only a few charismatics, those interested could attend an ecumenical prayer group in the community with the knowledge and blessing of the pastor; they would, of course, be expected to maintain their loyalty and service to the congregation.

3. ACCEPT.

People who have had charismatic experiences need to feel that they and their experience are accepted by their pastor. Rejection, or mere tolerance, closes the door to effective pastoral ministry.

4. EVALUATE.

To accept a person and his experience does not mean that the pastor must accept the person's own theological description of that experience. Lutheran charismatics have sometimes described their experience in terms which are foreign to our heritage, i.e., the categories of classical pentecostalism.

The very name by which it has come to be known, i.e., the charismatic *movement*, suggests that its uniqueness is primarily historical, not theological. It is a phenomenon in the life of the Church which began at a certain point in time. To accept the charismatic movement, therefore, does not mean that one accepts some set of strange doctrines. Rather, one accepts a particular work of the Holy Spirit which is taking place in our time, seeks to understand it and relate to it in a positive way. With patience and care, it can be understood and experienced within the framework of our Lutheran heritage and tradition.

5. ESTABLISH ORDER.

In the manifestation of charismatic gifts in the congregation, two extremes should be avoided: 1) Undue emphasis upon any one gift, 2) Suppression of any one gift. No gift of the Holy Spirit is without its special value, or God would not have set it in the Church. When manifested in an orderly way, according to scriptural guidelines, each gift can bring its distinctive blessing to the Body of Christ. The pastor must offer guidance and direction so that order and balance are maintained. An ALC theologian offered this advice, in regard to the gift of speaking in tongues:

A. To Those Who Have Experienced The Gift: 1) Be sure that the purpose for which you use it is positive, i.e., for edification — whether private or corporate. 2) Let the Spirit sift your motives in the public use of this gift. 3) One of the risks in this gift is that it can become divisive. Be in prayer that if it becomes divisive it be not due to you — or your use of the gift — e.g., when it is used to exalt self, in the display of spiritual excellence. 4) Beware of spiritual pride.

B. To Those Who Have Not Experienced The Gift: 1) If the exercise of the gift by others edifies you — thank God. 2) Do not be disturbed by the fact that it has not been given to you. This fact does not mean that something is wrong with you or that you

are an inferior or carnal Christian. 3) Your function in the edification of the congregation may call for other gifts. What kind of a body would it be if everyone were a foot?

6. COUNSEL PATIENCE.

Where differences or disagreements crop up in a congregation, precipitous action should be avoided. Both sides should be counseled to prayer and patience, with the expectation that the Holy Spirit will bring unity. This will not necessarily mean uniformity, but, more likely, a deepened respect for one another, and for the God-given variety of our experiences. Both those involved in the charismatic movement, and those not involved, need to learn to appreciate the gifts which the others have. AND BOTH NEED *TEACHING*, to understand more fully how the charismatic movement can serve in helping to build up the life of the Church.

7. TAKE A POSITIVE, PASTORAL ATTITUDE.

Essentially, the charismatic movement is *people*; some of those involved are *our* people. There is no need for them to be lost to the Lutheran Church. As we relate to them in a positive, pastoral way, the majority of them will respond with gratitude.

In 1969, the American Bishops of the Roman Catholic Church issued a statement on the charismatic movement which evidenced a warm and wholesome pastoral attitude. It concluded, "In practise we recommend that Bishops involve prudent priests to be associated with this movement. Such involvement and guidance would be welcome by Catholic pentecostals." The same would be true for Lutheran charismatics. For, deep down, sheep know that they need a shepherd! ■

OLD PENTECOSTALISM

(Continued from page 8)

socially and economically deprived. To a large degree — but not universally — the same basic kinds of people are attracted to it today. But quite the contrary is true of neo-pentecostalism which first emerged in a fashionable suburban California Episcopal church and, until it penetrated Roman Catholicism, seemed very WASP in character.¹⁴ Even at the present time, charismatic renewal appears to be a force primarily among the white, middle-class, suburban populations of the Western world — North America, Great Britain (including present and former Commonwealth countries such as [white] South Africa, New Zealand and Australia), Germany and Scandinavia. It is the old pentecostalism, rather, that is experiencing phenomenal growth in the underdeveloped Third World — a "haven of the masses."¹⁵

Some observers, no doubt, will suggest that the movement within pentecostalism (from old to new) from fundamentalism to a progressive evangelicalism, spontaneous to well-ordered worship, sectarianism to ecumenism, anti-intellectualism to intellectual motivation, socio-political apathy to awareness and involvement, culture rejection to culture affirmation and working-class attraction to middle-class appeal illustrates the normal transformation of an exclusive "sect-type" religious organization into a more inclusive "church-type" structure. Yet pentecostalism, old or new, will always be "exclusive," because it demands a particular experience and personal commitment. The pentecostal experience does not lend itself readily to nominal Christianity, and the movement from classical pentecostalism to charismatic renewal provides no evidence whatsoever of the loss of vitality and dynamism characteristic of the sect to church progression.

At this point, we should also mention the fact that the old pentecostalism itself appears to be moving in the direction of the new pentecostalism (especially the Assemblies of God and the International Church of The Foursquare Gospel). Within

interdenominational or non-denominational organizations like the Full Gospel Business Men's Fellowship International and the Fountain Trust, and in the ministries of Kathryn Kuhlman and Melodyland Christian Center, for instance, classical pentecostals and neo-pentecostals enjoy fellowship together on a regular basis. Suspicion manifested in both sub-divisions of the pentecostal movement is clearly decreasing. And in contemporary American society, at least, the *religious style* of the new pentecostalism is ascendant. It may be only a matter of time before the classical pentecostal neo-pentecostal distinction is blurred.

Luther Gerlach and Virginia Hine submit that the unique contribution of the pentecostal movement as a whole to the current religious revolution has been the "revitalization of the pan-human capacity for supra-rational, ecstatic experience."¹⁶ Well and good. It is also obvious that charismatic renewal, specifically has produced a genuinely biblical unity in experience which many evangelicals still insist is impossible apart from close doctrinal agreement. Well and good. Unsecular man of the 1970's welcomes religious ecstasy, and a still sorely divided Church can learn something important from the unity in diversity neo-pentecostalism demonstrates. But the acid test for both the old pentecostalism and the new pentecostalism is — as it always has been — whether the gifts of the Spirit will produce the fruits of the Spirit. ■

NOTES

1. *People, Power, Change: Movements of Social Transformation* (Indianapolis, Indiana: Bobbs-Merrill, 1970), p. 197.

2. "On to Maturity," *Renewal* (London, England: Fountain Trust) (December 1972/January 1973), p. 34.

3. *The Spirit Bade Me Go*, revised edition (Plainfield, New Jersey: Logos International), p. 93.

4. "Catholic Pentecostalism: Problems in Evaluation," *Dialog* (Minneapolis, Minnesota) (Winter 1970), pp. 41, 42.

5. Quoted by Michael Harper, *As at the Beginning: The Twentieth Century Pentecostal Revival* (Plainfield, New Jersey: Logos International, 1971), p. 67.

6. See, for instance, Du Plessis; and John L. Sherrill, *They Speak with Other Tongues* (New York: Pyramid Books, 1965). Michael Harper, *None Can Guess* (Plainfield, New Jersey: Logos International, 1971), pp. 149-55, is also pertinent.

7. See, for instance, Jamie Buckingham, "Breakthrough in Unity," *Logos Journal* (Plainfield, New Jersey: Logos International) (September-October 1972), pp. 37-39.

8. See, for instance, Donald Gelpi, *Pentecostalism: A Theological Viewpoint* (Paramus, New Jersey: Paulist Press, 1971) and *Pentecostal Piety* (Paramus, New Jersey: Paulist Press, 1972); Edward O'Connor, *The Pentecostal Movement in the Catholic Church* (Notre Dame, Indiana: Ave Maria Press, 1971); and Kevin and Dorothy Ranaghan, eds., *As the Spirit Leads Us* (Paramus, New Jersey: Paulist Press, 1971).

9. McDonnell, p. 51.

10. See W. Graham Pulkingham, *Gathered for Power: Charisma, Communalism, Christian Witness* (New York: Morehouse-Barlow, 1972) and *They Left Their Nets: A Vision for Community Ministry* (New York: Morehouse-Barlow, 1973); and Michael Harper, *A New Way of Living* (Plainfield, New Jersey: Logos International, 1973).

11. See, for instance, Kevin and Dorothy Ranaghan, *Catholic Pentecostals* (Paramus, New Jersey: Paulist Press, 1969).

12. *The Era of the Spirit* (Plainfield, New Jersey: Logos International, 1971), p. 58.

13. "On to Maturity," pp. 34, 35.

14. See, for instance, Robert Dean, "Strange Tongues: A Psychologist Studies Glossolalia," *Trinity* (Van Nuys, California: Blessed Trinity Society) (Trinitytide 1964), pp. 37-39.

15. See, for instance, Christian Lalive d'Epinay, *Haven of the Masses: A Study of the Pentecostal Movement in Chile* (New York: Friendship Press, 1969).

16. Gerlach and Hine, pp. 203, 204.

THE CHARISMATA

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protestantism and Roman Catholicism which never abandoned the belief in supernatural charismatic endowment. As regards Reformation protestantism, the most significant development is probably the weakening of the idea that some gifts were given only for the initial period. This opens the door for an admission of tongues and a more lively expectation of healings and miracles, although not necessarily to a revision of their place in comparison with the supreme endowment for the ministry of the Word. It also strengthens the conviction that the important gifts are really charisms and not just natural talents, as liberalism is seeking to establish in official circles of ministry and ministerial training. Perhaps the greatest positive good that can accrue to Reformation protestantism in this whole area is a fresh realization that Christian ministry always is, and has to be, a charismatic movement.

In the Roman Catholic world Hans Küng has seen in the charismatic movement a justifiable protest against over-rigid institutionalism. W.F. Dicharry in his article "Charism" in the *New Catholic Encyclopedia* suggests that miracles, tongues, and the like are all to be accepted as gifts of the Spirit which are given for the good of the church, and that no antithesis is to be seen between charism and office. Karl Rahner, writing on "Charismata" in *Lexikon für Theologie und Kirche*, supports the latter point, for the early church, he thought, knew no conflict between office and charism. Only as distinctions were introduced did tension arise between the institutional and the spontaneous. Finally Vatican II in its *Constitution on the Church* states that "all charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation," although "extraordinary gifts are not to be sought after."

It seems, then, that some of the problems relating to charisms are on the way to solution except for the obstinate naturalizing of liberalism. Distinction between the institutional and the charismatic has softened. The arbitrary rejection of some gifts has been partially reversed. The authentically charismatic nature of all endowment for ministry has been reaffirmed. Nevertheless, serious difficulties remain. Roman Catholicism, along with its institutionalizing and sacramentalizing, insists (Vatican II) that competence to judge "as to the genuineness and proper use of charisms" lies with the hierarchy. Reformation protestantism maintains a certain reserve towards tongues and even miracles that reflects and perpetuates the distinction between ordinary and extraordinary. Pentecostalism complicates the issue by singling out tongues, identifying charismata with a baptism of the Spirit, and at least leaving the impression that the term "charismatic" applies more properly to more spectacular gifts.

Is anything to be learned from a survey of the historical data? Negatively it seems that neither exegetically, theologically, nor practically has the matter of charismata been handled too well in the church. What God intended for edification has too often been misused and even made a source of confusion. Positively the time seems to be ripe for a comprehensive reconsideration which might correct past imbalances and open the way for a future use that is more harmonious and fruitful.

To this end it is surely necessary that the three groups, pentecostals, Reformation protestants and Roman Catholics, should continue to engage, whether officially or unofficially, in frank and friendly discussion at various levels. While the pertinent texts have been ransacked already, there is still place for fresh, intensive and objective exegesis. The historical and theological implications also demand investigation. Finally, the practical function and use of charisms, especially in relation to the total mission and ministry of the church, still calls for consideration and better fulfilment.

What role liberals can play in such enquiry it is hard to see. Perhaps their greatest service is to confront a charismatic view of ministry with its naturalistic opposite in which the ministry is a normal profession and doing God's work is a matter of learning and applying the appropriate knowledge and techniques and fashioning what is thought to be the right image and personality. In this confrontation the distinctiveness of the operation of God's Word and Spirit through the church might well be set in the greater relief and possibly even liberalism itself might be brought out of its rationalistic and psychologico-sociological obscurantism to face up to the realities of God and his ways and words and works. Whether that be so or not, a comprehensive reassessment of charismata holds out the promise at least of an authentic charismatic renewal in the broader sense with all that this might mean for the health and vigor of the church and its ministry. ■

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