

# THE CHARISMATIC MOVEMENT

- I. Introduction.
  - A. "Charismatic Movement" is a label applied to a particular phenomena of religious activity in the 20th century.
  - B. The word "charismatic" is derived from the Greek word *charismata*, which comes from *charis*, meaning grace. *Charismata* are grace gifts.
  - C. *Charismata* used in reference to spiritual gifts in New Testament.
    - 1. Rom. 12:6 - "we have gifts that differ according to grace given"
    - 2. I Cor. 12:4 - "varieties of gifts" (cf. 12:9,28,30)
    - 3. I Cor. 12:31 - "earnestly desire the greater gifts"
  - D. Another labels used for "charismatic movement" is "neo-Pentecostalism"
- II. History of modern Pentecostal and Charismatic phenomenalism.
  - A. British background.
    - 1. Edward Irving (Scottish Presbyterian) - 1828. Promoted use of tongues. Emphasized eschatology. Dismissed by Church of Scotland. Started Catholic Apostolic Church (1832).
    - 2. Mary Campbell - 1830. Irvingite. Spoke in tongues.
    - 3. Margaret MacDonald - 1831 - Spoke in tongues. Vision of secret rapture.
  - B. Pentecostalism in the United States.
    - 1. Revivalism throughout U.S. in late 19th century. Much of this had Wesleyan emphasis on holiness, combined with emotional response, and emphasis on 2nd work of grace.
    - 2. Richard Spurling (Baptist). Tennessee. Pentecostal Church of God - 1886.
    - 3. A.J. Gordon - 1870-1895. Emphasis on physical healing.
    - 4. A.B. Simpson - Missionary Alliance Church. 1887. Healing.
    - 5. Charles Parham. Holiness preacher. Topeka, KS. Bethel Bible School. 1901. Often called "father of Pentecostalism."
    - 6. William J. Seymour. Black holiness preacher. Azusa St. Mission, Los Angeles, CA. 1906.
    - 7. Assemblies of God Church, Springfield, Missouri, 1914.
    - 8. Aimee Semple McPherson (A.G.). Angeles Temple, Los Angeles, CA. 1923. International Church of the Foursquare Gospel.
  - C. Charismatic Movement.
    - 1. Dennis Bennett. (Episcopalian). Van Nuys, CA. 1960. Seattle, WA 1968. Often called "father of Charismatic Movement."
    - 2. Oral Roberts (Pentecostal Holiness). Healing crusades - 1947. Oral Roberts Univ. 1965. Joined Methodist Church - 1968.
    - 3. Demos Shakarian (Armenian) and Oral Roberts start Full Gospel Businessmen's Fellowship Int. in Los Angeles. 1951.
    - 4. Melodyland Christian Center, Anaheim, CA 1960. Ralph Wilkerson (A.G.)
    - 5. Blessed Trinity Society - 1961. Jean Stone.
    - 6. David du Plessis (South Africa) A.G. Called "Mr. Pentecost."
    - 7. Chuck Smith. Calvary Chapel, Costa Mesa, CA. 1963.
    - 8. Jesus Movement - 1967-1972.
    - 9. Roman Catholic Renewal Movement. 1967.
    - 10. Christian Growth Ministries (FL) - Don Basham, Derek Prince, Bob Mumford.
    - 11. Kathryn Kuhlman (Baptist)
    - 12. Merlin Carothers, Charles and Francis Hunter

- 13. David Wilkerson - *Cross and the Switchblade*.
- 14. Celebrities: Pat Boone, Maria von Trapp
- 15. Televangelism: Jim Bakker, Jimmy Swaggart, Pat Robertson
- 19. Vineyard Christian Fellowship. John Wimber. 1977. Anaheim, CA  
Signs and Wonders Movement. Kansas City Prophets.
- 20. Word of Faith Movement.
  - a. E.W. Kenyon, Hobart Freeman, T.L. Osborn, A.A. Allen
  - b. Kenneth Hagin (Baptist, AG), Rhema Bible Training Center, Tulsa, OK
  - c. Kenneth and Gloria Copeland
  - d. Fred Price. Los Angeles
  - e. Robert Tilton, Charles Capps
  - f. Benny Hinn - Orlando Christian Center

- III. Characteristics observed in the movement.
  - A. Spiritual gifts. Speaking in tongues, healings, prophecy.
  - B. Emphasis on Holy Spirit. Freedom of the Spirit. Reaction to rigid proceduralism. Some over-emphasize Holy Spirit. Trinitarian deficiency. Some say must speak in tongues to evidence having Holy Spirit.
  - C. Extra-Biblical revelation. "Word of God" for you. Prophecy.
  - D. Emotionalism, subjectivism. Reaction to staid formalism.
  - E. Relational. Communal togetherness. Involvement, fellowship, loving.
  - F. Emphasis on experience over orthodoxy. Reaction to rationalism, liberalism, over-intellectualism. Theologically weak.
  - G. Supernaturalism. Dynamic of divine activity. Reaction to humanism, naturalism. Spectacular. Power-theology. "Slain in Spirit." (Matt. 12:39).
  - H. Spontaneous expression. Enthusiasm, excitement. Reaction to ritualism. Worship experience - raising hands, clapping, swaying, shouting ("Holy Rollers"). (I Cor. 14:40).
  - I. Contemporaity. Relevance to culture. Worldliness? Immorality?
  - J. Gnostic tendencies - Spiritual pride, elitist, arrogant, judgmental.
  - K. Spiritual warfare. Recognition of Satanic activity. Demonology. Exorcism. Reaction to liberalism, denial of the devil.
  - L. Emphasis on evangelism. Recruitment of others. Power-evangelism. Greatest impetus of Christian expansion in history?
  - M. Second work of grace. "Baptism in the Spirit" subsequent to regeneration.
  - N. Christian unity. Breaking down denominational barriers. Anti-institutionalism. Disruptive, Divisive.
  - O. Positive Confession. "Name it and Claim it." Man as God.
  - P. Prosperity doctrine. "Health and Wealth" teaching. Faith in faith.
- IV. Response to Charismatic Movement.
  - A. Avoid judgmentalism. (Matt. 7:1).
  - B. If God is in it, can't stop it. (Acts 5:39).
  - C. Love as Christian brethren. (I Cor. 13; Eph. 4:2)
  - D. Tolerate differences? ...extremes?
  - E. Pray for theological balance. Christocentric theology.
- V. Illustration.

