

CHARISMATA IN A WESLEYAN FRAMEWORK

By

Jackson Snyder

Methodism and Movements of the Spirit

Prof. Hal Knight November 23, 1992

Outline

Thesis: The beliefs and practices of charismatics and pentecostals may be organized along the lines of the Wesleyan doctrines of justification (salvation, new birth #1, regeneration), sanctification (new birth #2, baptism of the Holy Ghost, entire sanctification), and holy life (fruits and gifts).

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Snyder

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INTRODUCTION

Perspective

I was introduced to the pentecostal/charismatic movement in 1965 at the

age of 12. With the exception of a 6 year hiatus in the 1970's, I have been involved with both of these movements in one way or another since. I recall as a boy the many charismatic "prophets" who would pass through our house on the way to their destinies in the Spirit; the "miracles of God" in the tent meetings, both in "great big gospel tents" and in the tiny canvas slickers; the ever-present "signs and wonders." In our house lived an elderly pentecostal missionary to China who had been involved in Charles Parham's Bethel Gospel School in Topeka at the turn of the century. What stories we would hear from her; what ominous-sounding Bible interpretations.

I am also a life-long Methodist who, at one time, viewed my Methodism through the eyes of the pentecostal movement. Since preparing for the Methodist ministry these last dozen years, I have had the opportunity to look back at the "New Pentecost" through Wesleyan glasses.

And it is from this perspective that I write this essay on charismatic practice, using a very loose Wesleyan framework. On it, I mean to hang case histories of actual practices and events from my own experience, hoping for a Tannenbaum fully ornamented when I finish.

The term "charismatic" will be used to describe either charismatic or pentecostal people, since among non-academics and non-clergy, the terms are virtually interchangeable.

The Wesleyan Model

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Salvation from "the wrath to come" is the major theme of primitive Methodism. Very simply put, when one is "saved," one is justified before God by believing in Christ. The new believer is sanctified in Wesley's "lower sense" through being re-bom in the spirit near the time of justification, and being baptized in the Holy Ghost (Outler [1964] 160). Water baptism is the one-time,

outward sign, and the initiation into the community of believers. Thus salvation in the lower sense is completed. One repented of past sins and tried to live a holy life in order to remain saved.

The theological nuances of salvation (justification, new birth, sanctification) disappeared with the uneducated local pastors and circuit riders of the American frontier (Norwood 232ff). Their mission was to win converts - to "get folks saved;" discipleship was often out of the question due to the very nature of the itinerant ministry. This truncated theology of salvation was and is the inheritance of non-academic pentecostals and fundamentalists, and is the first stage of my model. Wesleyan evidences of salvation (viz a viz justification and lower sanctification) include spiritual assurance (with an essential physical feeling), demonstration of the "fruit of the spirit," and a change in personal habits (Outler [1964] 66-67 & Outler [1991] 373ff).

My second stage begins historically with Wesley's concept of "entire sanctification" (Works XI:366ff). This doctrine teaches that God forgives the penitent of all sin, and recreates him/her in the image of God at the new birth; the believer might then gradually attain perfection in love in this earthly life. "The new birth ... is the first point of sanctification, which may increase more and more unto the perfect day" (Outler [1964] 108). So, according to Wesley, it is both "gradual and instantaneous" (109, 116). In addition, the one who has reached the point of entire sanctified has, in a "present moment" (31), perfect love for all things and is endued with the gifts of faith, hope, and charity. Wesley used a term to signify such a moment that is still significant in charismatic thought: "the second blessing" (304).

Fletcher, who has been called Wesley's systematic theologian, maintained

that entire sanctification was indeed a second work of grace, but equated it with an instantaneous "Baptism in the Holy Ghost and fire" exclusively (Fletcher 4

185). This constituted a major modification of Wesley's doctrine that, by the late 19th century, evolved into the "two-blessing" view of (1) regeneration (2) Spirit baptism (Dayton 177) of William Durham, and later the Assemblies of God. Thus the "second blessing" became neither the automatic result of the new birth nor entire sanctification; rather, a baptism of power to witness and serve (Dayton, 102ff).

The doctrine of the baptism of (or in) the Holy Ghost is further evolved by modern, small-group charismania to be the prerequisite for residing of the Holy

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Ghost, and subsequent activities of "moving in the gifts." The primary evidence of "the baptism" is speaking in tongues (usually the glossalalia variety). If the baptized does not exhibit tongues, then he/she is expected to feel something like light-headedness, and demonstrate the power to praise God aloud for assurance and testify to it. It is commonly believed that those who are baptized in the Spirit but do not speak in tongues have the power to speak in tongues if they will only "cut loose" or "give utterance."

The Gifts of the Spirit, my stage three, are mentioned often in the Wesleyan hymns, especially in connection with "full salvation" (another term for entire sanctification). One can also find a notable mention in Luther's "A 6 Mighty Fortress." For the charismatic, the gifts of the Spirit given to individuals are nine, and they are found listed in the Bible passage of 1 Corinthians 12:8ff. Furthermore, the gifts of the Spirit to "the body of Christ" are found in Ephesians 4:11,12. The listing of gifts in Romans 12:7ff is virtually ignored, or categorized as "motivational gifts" (Hood 1) - talents which the Spirit may amplify. (The greater list may be too inclusive for most pentecostals.) The evidence of one "working in the gifts" is one's ability to

perform supernatural acts in accordance with the 1 Corinthians text. Certain other behaviors are associated with the Spirit's working within people: the raising of the hands, and singing, laughing, dancing, praying, visions and dreams, and collapsing (being "slain") in the Spirit, some of which were exhibited in Whitefield's and later Wesley's meetings (as documented in Wesley's journal in the year 1739; see Kumock).

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My three-fold Wesleyan model is thus summarized:

- Stage I - Salvation ("getting saved")
- Stage II - Baptism in the Holy Ghost ("getting the baptism")
- Stage III - Gifts of the Spirit ("moving in the gifts")
- Supplement - Manifestations of the Spirit ("signs and wonders").

It is Wesleyan to the degree that Wesley and his movement codified a progressive "full salvation" in very similar terms, and were the first, so far as I know, to do so. For the two-blessing charismatic, full salvation (though not a technical term anymore - read "full gospel") consists of salvation and Holy Ghost baptism, then working in the gifts. Sanctification is not understood in the Wesleyan sense as perfection, at least not as an instantaneous work of grace; rather, it is the perfecting of the human spirit (or the revivication of the image of God)

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through the blood of Christ (Huggins 92). The human spirit is sanctified, yet ever at war with the flesh and the devil: it is presumptive for the charismatic to believe that the human spirit could win this battle "entirely."

Case Histories

I have accumulated 70 case histories of charismatic praxis from which I will pick and choose to illustrate each point I make in the body of the essay. These case histories consist of the experiences of charismatic Christians. I have limited them to (in order of frequency): my own personal, first-hand experiences; those that I have witnessed personally; the

experiences of close relatives, parishioners, or friends. Thus we will be dealing with personal references rather than written ones. Most were accumulated from small, charismatic prayer groups within larger organizations such as the United Methodist Church, the Assemblies of God Church, the Full Gospel Businessmen's Fellowship, the End-Time Handmaidens, Ladies Aglow Fellowship, etc.

Indeed, this is "experiential religion" at its finest, without the hindrance of church dogma or authority, and, insofar as possible, without excessive editorial gloss. This constitutes the value of case histories. On the other hand, there is always the problem of veracity, which I might be more concerned with if I were writing professionally. Perhaps the reader would allow me leeway in this area; I promise that the case histories included are true to my best ability to report! (Like Mary, I have "kept these things in [my] heart,"⁹ but have now committed them to electronic media.)

In relation to modern Methodism, most of these case histories involve the People Called Methodists. I recently did a survey of rural United Methodist churches in this area (western Georgia). I asked the pastor of each church to fill out a survey himself (all were men), give one to the lay leader, one each to two prominent lay people, with at least one a woman. One of the questions was:

Speaking in tongues:

- a) is an abnormal response to "deprivation"
- b) is of the devil in this era
- c) discontinued with the Apostles
- d) is a valid experience for today.

The pastor of one church chose answer "c." All of his people chose "d." Though somewhat skewed, it is rather typical of the responses, and may be

representative of the clergy/congregation dichotomy of the rural United Methodist Church in the bible belt.

STAGE I - SALVATION

The Ideal Model

For the charismatic, the salvation experience is the initiation into the cult of Jesus. It involves a ritual of passage that might include the altar, deliverance from demons, and psychological release. Case history 4 details the ideal charismatic salvation experience.

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#4 Place, Time: Central Illinois, 1979; upper-middle class.

M. was concerned about the spiritual welfare of her aged mother. She called a religious friend and made an appointment for discussion of the matter. The discussion turned to M. herself. The religious friend said, "M., I think you need the 'infilling' of the Holy Spirit. I could pray for you now, but I'd rather take you to the church." The church was a storefront shared with a health food store. The pastor was black.

A special church meeting was called that afternoon. There were about six people in attendance. The group "ministered" to M., then some began to discern "demons" in her. They explained about demonic possession, using the book Pigs in the Parlor. With M.'s permission, demons of rejection, worry, anxiety, hatred, fear, etc. were "called out." This process took about 2 hours. M. experienced astonishment and a trance-like state.

After this, one of the leaders asked M. if she had been "saved." M. said "I had repeated the 'sinners' prayer' with the television some years ago." M. confessed she had felt nothing then, and saw no evidence of it since. She then repeated the sinners' prayer. M. felt "a warmth and excitement." The group then prayed that M. would be baptized in the Holy Spirit, saying: "Let God take control of your tongue. Give utterance!" M. began to speak in tongues. She raised her hands; the group prayed that M. would be "filled up with the fruit of the Spirit."

The leader of the group asked, "Do you have any needs?" Upon confession of a painful case of bursitis, the group prayed for healing, and the symptoms of bursitis immediately disappeared. The totally converted M. was now asked to pray in tongues for another member of the group who was having family problems. There was no mention of water baptism.

This experience would be termed "getting it all." There was a need in M.'s life. She confided in a Christian friend who called a meeting. She

1. was delivered from demons,
2. recited the sinners' prayer (repentance),
3. physically felt assurance,
4. was baptized in the Spirit and spoke with tongues,
5. raised her hands,
6. was healed,
7. displayed a gift by praying in tongues for another.

Steps 2 and 3 are the essential ones; anything else is "icing on the cake."

The Sinners' Prayer

This prayer is an essential part of the charismatic salvation experience. It may have been made famous by pentecostal Jimmy Swaggert, who, after the congregation of penitents would come for an altar call, would lead all in a responsive prayer of initiation. One such prayer (and there are many varieties) is represented in case history 55.

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#55 Ohio, 1985

Jim, a successful businessman and charismatic layman, has written and published a little handbook of prayers and affirmations of faith. Included is a typical "sinners' prayer."

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"Father, You said in Romans 10:8-10 that if I would confess with my mouth that I would be saved. Jesus, You are now my Lord, and I believe in my heart that God raised Jesus from the dead. I am now saved. Forgive me of all my past life and sins. Come into my heart and make me brand new. Thank You Lord for saving me."

The promises of the Bible are taken literally, and are often confessed in scripture reference form during the course of prayer.

Water Baptism

The place of this rite has been taken by the salvation experience itself; specifically, either when the leader of the sinners' prayer says "You are now saved," or when the penitent feels assurance. Water baptism is not necessarily a sacrament; rather, "an outward sign of an inward change" - period. It has become a duty for the charismatic; and sometimes something of a status symbol, especially if one is baptized in the Jordan River, or in any river, or in some unusual circumstances.

Many charismatics and most pentecostals that I have known do not recognize the efficacy of the water baptism of children even within churches that practice it. Often, rebaptism will take place sometime after confession of faith in these circles. Note this unusual case.

#68 Place, Time: Vero Beach, Florida, 1985

David is a United Methodist layman. He is concerned about the correctness of his baptism. He was "sprinkled" in childhood. At 12, after reciting the sinners' prayer in a Baptist church, he was immersed in the name of the Father, Son, and Holy Spirit. He has been reading in Acts about the Apostles rebaptizing in the name of Jesus only. He becomes convinced from the Bible witness that he needs another baptism, this time in Jesus' name only. His minister will not do it.

He attends a tiny charismatic church service meeting in a car garage in Vero Beach, Florida, where he is visiting. He has consented to go in hope of resolving his dilemma about baptism. He does not share this need with anybody at the meeting. At the end of the service, a prophetess lays her hands on him and tells him to go to "Brookville," where all his questions will be answered.

He finds Brookville on a map and drives there; there is a tiny church on the outskirts of the town, and he can hear singing inside. He goes in, and to his utter astonishment, the sermon deals with baptism in the name of Jesus only. Soon after, he is baptized in this church, and feels satisfaction.

LEVEL II - BAPTISM IN THE HOLY GHOST

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Methods and Evidences

This baptism is supernatural. The emphasis is on power. There must be some physical evidence. The primary method is to repeat some scripture, lay hands on the head, then speak words like, "In Jesus' name, I baptize you in the Holy Ghost! Give utterance!"

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#39 Indiana, 1983

Phil had been saved in the Southern Baptist Convention, but had backslidden. He came to the charismatic prayer meeting needing a "brand-new touch." He was asked whether he had ever been baptized in the Holy Spirit; he said 'yes,' but had not manifested any evidence.

After reading Acts 2:1-4, Phil was set in the "hot seat" (a metal chair), hands were laid on him, and the words were spoken, "Receive ye the Holy Ghost." Immediately, Phil raised his hands and began to speak prodigiously in an unknown language.

One might also be baptized in the Spirit in a private place of prayer.

#26 Indianapolis, 1986

D. was a United Methodist Church lay leader. She converted from a background of agnosticism and witchcraft, and was an avid student of the Bible. Her pastor spoke in tongues. She did not believe that tongues was of God; rather, a satanic manifestation. D. went to great lengths to convince the pastor of her viewpoint.

The pastor gave her a tape of Dennis Bennett, the Episcopal priest, about deliverance from witchcraft. There was a short section at the end of the tape about how one might be baptized in the Holy Ghost with the evidence of speaking in tongues. He thought that, because of Fr. Bennett's quiet style, D. would listen.

A few days later, D. told the pastor, "I listened to your tape, and I know why you wanted me to hear it. It was for the last five minutes, right?"

The pastor expected the worst, but D. continued. "I just didn't realized it was so easy - I thought something would get ahold of me. But I just prayed, and the [unknown] language began to flow as I prayed."

The Saved ("believers" as they are called) are often baptized in the Holy Ghost without physical contact with others (or other types of intermediaries

such as tapes or bibles) when the Holy Ghost "falls" from heaven.

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#1 1967/ Northwest Ohio

Two adolescents are attending the Assembly of God Church in the evening. They are sitting alone in the balcony. The church service is nearly finished. Suddenly, they experience a feeling of otherworldly lightheadedness. It feels like a gentle, spiritual breeze. They sense a mild electric shock. They look at each other in amazement. When they speak, they speak in other languages. The languages strongly persist for several days. They are told that they have been baptized in the Holy Ghost. The experience does not prohibit speaking in English.

One of the distinctions between pentecostals and charismatics is that the former believes that tongues are the initial evidence of "the baptism;" the latter thinks that tongues can be, but not necessarily is. Both believe that such a baptism brings a sense of power to one's ministry of witness unequalled before the experience. "I will pour out my spirit upon all flesh...your old men shall dream dreams, your young men shall see visions" (Joel 2:28). The Holy Ghost baptizes a young minister with power but without tongues.

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#48 Southern Wisconsin, 1992

The youth minister in a large, rural United Methodist church asked missionaries who were traveling through to meet him in his office for an appointment. He complained to them that he was very excited about their presentation of the Sunday before, and felt that his own ministry lacked the power they had described. Moreover, he had been reading about demonic oppression, and felt that he had been under some kind of "spiritual attack."

The missionaries introduced the subject of the Baptism of the Holy Ghost. The youth minister had heard of it in connection with his reading of Pigs in the Parlor, and desired that the missionaries pray for him to receive it. After scripture, they laid hands on him, and prayed, "Receive the Holy Spirit!" The youth minister lifted his hands in acceptance.

After prayer, the youth minister exclaimed that he had "felt something," and he was quite dizzy and lightheaded. He did not speak in tongues, although the missionaries encouraged him to. They left him by advising him that "a tongue will manifest."

Six months later the youth minister reported that his ministry was renewed and his oppression was gone.

An old minister is likewise blessed.

#65 New Castle, Indiana, 1985

Rev. P., a 75-year-old retired United Methodist minister, has been listening to tapes made by a prominent charismatic pastor. He prays for and receives the Baptism of the Holy Spirit (without tongues), and feels that he has been called to the deliverance ministry. "My whole ministry (dating from 1941) has been a waste until now," he told me with tears.

Finally, not exhibiting tongues can be a deleterious emotional strain when one is a life-long member of a pentecostal church.

#10 Brookville, Indiana, 1985

Sister S., a long-time member of this United Pentecostal church, tarries at the altar every Sunday night for long periods of time, and leaves in tears and sobbing. She is elderly, uneducated, and very poor. One Sunday night a "brother" approaches Sister S. and asks her why she tarries so often, and why she seare so upset. Sister S. dolefully cries out that she must be unworthy, "'cause Jesus won't give me the Holy Ghost." What she really means is that she has not been able to speak in tongues, thus must doubt her worthiness to be saved.

As Sanctification

To the charismatic of the holiness tradition, there is still a Wesleyan baptism of the Holy Ghost and fire "unto perfection." For some of them, an electric shock similar to the one experienced in case history #1 (rather than tongues) is the evidence that all sin has been eliminated, and one has been perfected.

#47 Blooming Grove, Indiana, 1976

LeRoy is a Nazarene. He is well educated, and a very likable and holy fellow. He was explaining to me that he had been "entirely sanctified."

When I asked him what that meant, he told me that the old sin nature had been completely burned out of him: that he no longer was capable of sinning. I asked him how he knew this, and he told me that he had experienced the "baptism of fire" at church. "It felt like I was plugged into the wall socket," he said.

#47a Connersville, Indiana, 1986

Ray was a Pilgrim Holiness minister (he is now deceased). He related to me that he had been "perfected" in the early 1940's in a baptism of fire, in which he could feel the fire bum out every vestige ofsin. He told me it felt like strong electricity.

The baptism of fire in the sense of entire sanctification turned out to have tragic psychological consequences (in my judgment) for Ray.

#38 Indiana, 1986

Br. Ray was a elderly holiness preacher who had been "perfected" by the baptism of fire in 1941. He believed that, since he no longer possessed a

sin-nature, his sin had to be a matter of will. If he sinned by design, there could be no restitution for him, having blasphemed the Holy Ghost. He cited Hebrews 6:4-6.

Ray was a semi-invalid, and I often drove him around. He told me all about sanctification; he had written many old-time tracts on the subject, and he encouraged me to get sanctified.

One evening Ray called me and told me it was an emergency - I must come immediately. I did, and found Ray extremely intoxicated and wildly so. He begged me to drink with him, and buy him some more liquor.

The next day I tried to take him to a Bible study for encouragement and deliverance, but he again pitifully begged me for liquor, like a dog begging for scraps. I reminded him of his sanctification, and he said that it made no difference anymore - though he had spent a lifetime ministering, he was on his way to hell anyway for willfully becoming an alcoholic. There was no longer any hope for him, since he "crucified God afresh." \G'

Ray soon died of acute alcoholism.

Survey Results

I surveyed a number of people from small, rural United Methodist churches - in my area concerning what they believed about the Baptism of the Holy Ghost and its evidences. I have not had time to include the results, but will include the results in an appendix at a later date.

LEVEL IV - GIFTS OF THE SPIRIT There is really no clear delimitation of gifts in practice. Most rather run into each other, and may be manifested in conjunction. For instance, prophesy of the future, word of wisdom, tongues and interpretation can happen all at once. Those who are accustomed to "moving in the gifts" realize that they may major in one, two, or three gifts, yet they may be used by God in any of the gifts at God's own choosing. "Stepping out in faith," that is, being bold enough to work in a gift whether you have assurance of having it or not, is essential to the manifestation of the particular gift. Gifts are given by God forever, no matter what the spiritual condition of the gifted one becomes. Nevertheless, one "uses it or loses it" (which refers not as much to the gift, but to the boldness of stepping out in faith).

Various Anointings

And [Jesse] sent, and brought [David] in... And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah (1 Sam 16:12-13 AV).

David was anointed for a special ministry as king of Israel. In like manner, small-group charismatics believe that the Holy Ghost anoints spirit-baptized believers

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for special, supernatural ministries. Often heard are the phrases, "he is anointed to preach," "she has the healing anointing," "I feel anointed to go to Israel," etc. Just as often, one might hear of more particular, even peculiar anointings.

#56 Illinois, 1S78

Wife Mignon tells me about an Aglow meeting she attended where the speaker had a "teeth filling anointing." After the message, all those with dental problems were summoned for prayer. She heard testimony that teeth were indeed filled as a result.

A peculiar anointing that has received some publicity in these latter years is the "limb-lengthening" anointing.

#31 Indiana, 1982

I witnessed the ministry of a local man who said he had an "anointing" for growing out limbs. He said that short limbs caused people back pain, which could be eliminated easily by "growin^f 'em out." To demonstrate, he sat subjects down in chairs and "measured" their limbs. Finding a short limb, he then held a limb (usually a leg) in each hand and, after thanking Jesus for the authority to heal, commanded the short limb to grow out. The limb did appear to grow, and in some cases popped out loudly. I believed it was a trick of some kind.

Irving, this local man, turned to me and said, "I discern that you are skeptical of this anointing." I agreed that I was, so he asked me to hold a particularly incongruous set of limbs and command them to grow out. One appeared to grow out, but I told him, "If this is real, let's see a more impressive demonstration."

A man I knew (not a Christian) who had that very day been the victim of a car accident was in attendance. He was on crutches and in a cast; the accident had caused the muscle of one leg to be torn completely from the bone. Irving said, "I was saving him for last, but to prove this anointing - come and sit down." Irving prayed, and soon the man unwrapped the brace-cast, threw the crutches into the center of the room, and skipped out of the meeting.

The anointing of oil on the hands was a common occurrence in the meetings of A.

A. Allen in the 40's through 60's. I saw this again in the 80's.

#14 Indiana, early 1980's

BH, a charismatic Methodist who had been saved under the ministry of Hobart Freeman, but later became disenchanted with "signs," attended a "Signs and Wonders" meeting held by an evangelist who considered himself to be Allen's successor. During the meeting, the skeptic BH was "called out" for a healing of "female problems." She went along with it, and when she raised her hands, a liquid resembling oil began to flow profusely from them. The evangelist pointed this out to tier, and many witnessed it. Nevertheless, BH protested vehemently, "This is just sweat - I've always had sweaty hands!"

Anointings are rather temporary gifts. The term is also used if whatever the special, supernatural calling of the individual is not specifically listed in 1 Corinthians 12.

Word of Wisdom. Word of Knowledge (1 Corinthians 12:8)

These are two similar gifts, and, along with one aspect of the gift of

prophesy, are often confused with one another. Similarities: each consists of special, supernatural information that one cannot know through one's regular senses. The sensation is rather like the eureka experience. Often, one receives these words while praying about something or for someone. They are dissimilar in the particular types of information gained. Generally, word of wisdom deals with spiritual insights (often couched in symbolic language), while word of knowledge deals with physical. Here is a typical account of word of wisdom (sometimes these are called "prophesies").

#36 Brownsville, Indiana, 1984

Dan was a drug dealer, now converted. He felt called of the Lord to move out of state to enter a ministry to addicted young people. He came to a charismatic group for prayer and a "word" about it. While praying, a member of the group told Dan, "I see you in a white painter's outfit and cap. You are ready and anxious to go to the job, and you are off to it. Only you have no paint brushes or tools in your kit. You must prepare before you go."

Dan did not heed this because it is not the kind of word he wanted. So he filed bankruptcy and left the state for his ministry. He was back within a few months having utterly failed because he was uneducated and unprepared.

Currently, Dan is a successful United Methodist local pastor in Indiana.

Word of knowledge comes with a similar sense of insight.

#27 Place, Time: East Indiana, 1983

Bill, a pentecostal, worked in a bank. He enjoyed learning about the bank's glitch-prone computer system, and soon was relied on by his superiors to take care of it. Due to a power outage, the system went down at the busiest time of the week. The program needed to be reloaded. But a hardware problem, identified in previous outages, made reloading a very difficult chore.

Bill tried to reload many times unsuccessfully. Feeling the pressure of transactions backing up, and the employees complaining at him, he prayed for knowledge.

His eye fixed on a tiny screw inside the tape drive (the case was off). He heard a voice in his head say, "1/4 turn to the right." He found a tiny screwdriver that would fit, made the turn, and the program loaded flawlessly thereafter.

"Words," next to tongues, are probably the most practiced gifts among charismatics. This is the gift that Pat Robertson, Robert Tilton, Kathryn Kuhlman rchavj.-.natic Classics: Kathryn Kuhlman Live!), and others claim to be working in as they call out various problems among TV watchers.

#61 Ft. Pierce, Florida 1992

Rosemary, 62, is a missionary on furlough. She is ill in bed with an arthritic condition, and in great pain, watching Christian television. Benny Hinn is on, and he is "calling out" people with infirmities from the television audience. Rosemary is very skeptical about this ministry, and does not like Benny Hinn. As she prepares to turn the channel, Benny Hinn says, "Rosemary, your pain is gone!" Her pain immediately ceases, and she gets up out of bed.

Words are very impressive when given in person.

#33 1986

Several televangelists use "word of knowledge" to diagnose their constituent's illnesses and command them to be cured. It is one thing to do this when the audience is a TV camera, quite another thing in a small group.

Rev. Clark, a tent revivalist, uses word of knowledge in his small tent crusades. People are called out and prayed for for "feminine problems," "nicotine poisoning," "arthritis," "homosexuality," "blindness," etc. Those of the "called-out" return the next night to testify of the cure.

Words may and often do come in the forms of dreams and visions.

#60 Georgia, 1992

For 15 years, Roland has had "death dreams." They do not come very often, but when they do, Roland knows the genre of the dream, and feels he must take action.

In this time period, he has had six such dreams. In each dream, he sees the death of someone he knows. Of the first three such dreams, two resulted in the 'unexpected death of the dream's subject within a week; the third subject had a massive heart attack, but survived.

After having the fourth such dream in 1986, in which he saw the drowning death of Ross, his spiritual mentor, Roland decided to waste no time in warning Ross about it, despite the embarrassing consequences.

Early the next morning Roland visited his friend's office, and found him ready to go on a fishing expedition. Ross felt there was nothing to worry about, rebuked the demon of death, yet did not go fishing that day.

No harm came to the subjects of Roland's other dreams because, he feels, he warned them in time for them to change their plans.

Another popular method of receiving a word is using the Bible as a sort of Urim

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and Thurrmin.

#67 Franklin, Georgia, 19S2

Belle and her daughters have been disappointed by the election of an ultra-liberal president. They are concerned with family issues, and are staunchly and vocally anti-abortionists. Now they are informed of a congressional bill that would make abortion available on demand up to the time of birth, and force taxpayers to support such.

Belle has been in prayer about this matter since the election. She is grieving, and has prayed for assurance. She absent-mindedly picks up the Bible, turns randomly to 2 Esdras 15, and reads where her eyes fall: "I will be silent no longer concerning [the iniquitous'] ungodly deeds which they impiously comriit, neither will I tolerate their wicked practices. Behold, innocent and righteous blood cries out to me, and the souls of the righteous cry out continually. I will surely avenge thorn," says the Lord, "and will receive to myself all the innocent blood from among them" (vv. 3,9).

Belle feels anointed, and believes this is a word of wisdom, and shares it in its entirety with her daughters.

Faith (1 Corinthians 12:9)

All believers are given a measure of faith. Those with the gift of faith are on a higher supernatural rung than most, and are esteemed as such. They are "The men or women of God," "The man of faith," "God's man." They move mountains, and do great works: their great works are a measure of their gift.

Some moderns who are generally considered gifted in faith include:

Oral Roberts, the founder of a world-class university,
Kenneth and Gloria Copeland, who are anointed with the "faith message," Benny Hinn, evidenced by signs and wonders,
Paul Yonggi Cho, who founded the largest church in the world,
R. W. Shambach, self-declared man of faith, for confirmed healings,
Pat Robertson, for founding CBN and Regent University,

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Yet fame is not the evidence of the gift, works are. Dwight Thompson of Dwight Thompson Ministries relates the story of a "little old lady with a cane and a pentecostal hair-do" who, with other ladies, exercised the gift of faith in the privacy of the church prayer room, and brought forth miracles, including Thompson's subsequent miracle ministry, without receiving any recognition at all (My Most Unforgettable).

I know a Christian man from Peoples Republic of China, who, having spent over two decades in communist re-education camps, then another two decades as a communist propaganda minister for his sector, fulfilled his lifelong dream to be baptized in the United States. This he was able to do (secretly) in 1990.

Surely such faith that becomes sight is engifted faith!

Tealing (1 Corinthians 12:9)

In practice, this gift is usually restricted to physical healing; spiritual healing would be more apt to be categorized as "deliverance," although Christian psychology is becoming more and more prominent and accepted through the work of

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David Seamands at Asbury, and others.

Methods of healing vary widely. Among them, anointing with oil and 17

18

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prayer, laying on of hands, commanding, sending "ministering angels of 20 21 healing," fasting, etc. Note underlined methods in the following case

histories.

Fasting: #15 Dothan, Alabama, 1982

Belinda, 48, an independent pentecostal missionary on furlough, was diagnosed with inoperable liver cancer and was advised to call her family in, since death was pending. Rather than give in, she prayed for healing. As a member of the End-Times Handmaidens, an international womens' group that reveres fasting, she decided to fast until she was healed. She did so for over 21 days. She then "got the assurance" that she was healed. This was confirmed, and she is still living at this writing.

Praying in Tongues: #64 Madison, Wisconsin, 1992

Rev. T., a 58-year-old United Methodist pastor, becomes a grandfather for the second time. The baby, a boy, is born with multiple birth defects. Rev. Z., a missionary-evangelist who is speaking at his church, tells Rev. T. about some past miracles of healing. Rev. T. exclaims to his wife, "He has the gift of healing! Let's take him to the hospital to pray for baby!" Rev. & Mrs. T. and Rev. & Mrs. Z. go to the hospital. They all lay hands on the pathetic child, but Mrs. Z. feels anointed to heal, and prays for the child in tongues and in English.

The next day, Rev. T. hears that the child's condition has greatly improved most unexpectedly.

Laying on of Hands: #12 Franklin, Georgia, 1992

We are having a gospel concert at the church. It is full. Before the music begins, a sometimes church member approaches me to tell me that she has brought her daughter in against doctor's orders for prayer for a "brain aneurysm." She tells me the daughter is scheduled to be admitted in the hospital after the weekend for tests. She hasn't been able to eat for three days.

I spy the daughter sitting on the pew. She is about 30, wrapped in blankets, and obviously in excruciating pain. I tell mother that we will pray at the half-time break. I sit behind E. and her mother for the first hour. E. is whimpering in pain, tears flowing freely. Her face is contorted. I pray for spiritual discernment.

At half time, I ask the church (mostly strangers) if they believe in the authority to heal. They affirm that they do. I thank God in prayer for the authority to heal. E. is brought out to a chair in the middle of the church. She is not religious. I ask her if she believes Jesus can heal her - she does. I invite the congregation to join in prayer - some lay hands on E. I put my hands on her heads and say in essence, "I command you E. to be healed in Jesus name. Furthermore, I command unclean spirits to depart." E. said she felt something go through her, and she felt light-headed.

After the concert, E. is in the kitchen eating and praising God - "The pain is all gone!" Her mother says, "Look how she can eat!" The strain is gone from her face - she is smiling.

Her subsequent CAT scan shows no abnormalities, and her pain ceases.

Eucharist: #28 Florida, 1988

V., a Methodist, had been diagnosed with possible heart disease. She took a stress test at the hospital. She was only able to manage the treadmill for two minutes before prohibitive angina set in. The disappointed doctor rescheduled her for another in a month.

Each day after that, V. took the "healing sacrament." She consecrated bread and wine, and took it as medicine with anyone who would take it with her. She carefully read sacramental literature, and prayed daily about it. Her object was the next test.

V. was able next time to stay the full 16 minutes on the treadmill. She testified to the amazed Jewish doctor that she attributed this stage of her recovery to communion.

Seldom does one see a "creative miracle of healing;" that is, where

"something grows back."

Prayer: #22 Indiana, 1984

Sandra was a member of First United Methodist Choir. She was not a charismatic. Before the church service, it was the custom of the choir to gather for a quick rehearsal of the anthem. Sandra came to the gathering wearing an eye patch. She had splashed lye in one eye; the cornea had dissolved and the eyeball had been burned. She had been scheduled for surgery the next day by the doctor.

After the short rehearsal, it was time for the procession. The choir was already late. Sandra asked the choir director if they could take time to pray for her eye. Hesitating, the director agreed, and led the choir in a short prayer for healing. Nothing was really expected.

The next day Sandra witnessed that when she had gone in for her surgery, the doctor was amazed to find that her cornea had not only been completely restored, but that there was no sign of any acid burns. Sandra said, "Dr.

R. is a Jew. I have been telling him about Jesus. This was a sign to an unbeliever."

The ultimate in healing is the raising of the dead, or the resuscitation of the near-

dead. The story of Eutychus comes to mind from Acts 20:9, who slept in the balcony while Paul was preaching, then fell out. He was found dead, but resuscitated by the Apostle.

#46 New Castle, Indiana, 1986

An elderly couple, Mr. & Mrs. H., attended the small United Methodist church where I was a licensed local pastor. During the sermon on Sunday, Mr. H. cried out - "'Preacher! Preacher!" Mrs. H. had collapsed on the pew.

I came down to see what I could do. A nurse in the congregation got there before me. She checked the pulse and exclaimed, "No pulse. She is gone."

Being new to pastoral ministry, I did not really know what to do (Does the experienced know what to do?). So in my incompetence, I touched her and commanded the spirit of death to depart from her, and life to re-enter.

In short order, she came around. An ambulance soon came, but Mrs. H. was all right.

Just 6 months later, Miss J., a middle-aged spinster with serious hereditary coronary problems, collapsed. By the time I reached her, she was in convulsions. I did the same thing as when Mrs. H. collapsed, and had a similar result. Strange, and could be a coincidence, but true.

I met Don Bartow, an elderly Presbyterian minister and well-known healing evangelist, recently on a my preaching tour. I related a case to him in order to find out his method of healing.

#37 Canton, Ohio, 1992

I had completed ministering at a missions conference in Chicago. At that church, there was a terminally ill teen who died in the course of the meeting I had there. The church pastor had sent the whole church to the hospital the night before to lay hands on the girl and raise her up, unsuccessfully.

The next stop on my itinerary was in Canton, where I had the opportunity to meet Don Bartow, a retired Presbyterian minister, who wrote the healing textbook Bartow's Healing Handbook. I related the incident at the hospital, and asked this expert in faith healing if this was the right thing to do, and what the standard method for bringing about the highest number of cures was.

He related, "I do approve of sending them to the hospital because one must try every method he can, and any method. Sometimes laying on of hands works, sometimes oil, sometimes sacraments - God works in no standardized way."

Miracles (1 Corinthians 12:10)

Real miracles occur when natural laws are perceived to be broken for the sake of God's purpose. Jesus is reported to have fed the multitude with 5 loaves and 22 two fishes. Here is a little miracle that is similar.

#17 Rural Haiti, 1981

Joe, a Methodist lay speaker, goes on a short-term mission trip to Haiti in order to help oversee Christmas parties in rural schools for some thousands of children. He has accumulated several large suitcases full of candy for the project. He is booked on a missionary flight (a very small plane), and without his knowledge, the bags of candy are left behind for lack of room. When he arrives, he finds he has but one small briefcase of candy.

Over the course of a week, he passes out candy from the briefcase to the lines of school children in the various schools. After the week, and at the last school, the candy runs out just as the last of the line parades through. All of a sudden, he realizes that there may have been enough candy in the briefcase for 100 children, but certainly not the thousands that have taken from it.

Prayer requests are often received for "a financial miracle." Here is a most interesting miracle in response to the command from the "Man of God" mentioned in the faith section of this paper.

#11 Findlay, Ohio, 1967 Mrs. W. and her husband are going through difficult financial straights. Her and her teen daughter have left their Methodist Church after attending a large tent meeting of a well-known evangelist. The "man of God" suggested that by faith all those in the congregation should give all the money they had with them in support of his ministry, and pay their household bills with play money. By a miracle, God could make the play money into real. Mrs. W., inundated by bills from an overdue mortgage, donates all, then gives her daughter the project of making play money. They make \$1,500 in bills, anoint the play money with oil, pray over it, then pay the mortgage by mail with it. They eventually receive a receipt for payment.

Miracles of greater propensity seem to happen on the foreign field, where people are more spiritually integrated in their outlook. I have heard of many missions miracles, but the one I like best was told to me some years ago.

#2 Kowloon, China 1938 ME. was a pentecostal missionary to China during the first half of the 20th century. She related to me incident of the Japanese invasion: The Japanese had a reputation for torturing and killing American missionaries. The Japanese soldiers broke through the door of her orphanage, and she went up to the third floor and hid in a closet there. As she heard the soldiers coming to find

her, in her terror she began to pray Psalm 91 "He shall cover thee with his pinions, and under his wings shalt thou trust: his truth shall be thy shield and buckler" (Psa 91:4). The soldiers reached the third floor and searched. They opened the closet door in which she was hiding. There was nothing in the closet but her. She was in plain view. She looked the enemy directly in the face, but they did not see her, and left her unscathed. She believed that she was hidden by the feathers of God.

Miracles through congregational prayer happen through what is called "joining faith," as though faith were a commodity that, if one accumulated enough, one could buy any miracle. Kenneth Copeland is known for this teaching.

#13 Indiana, 1385

A Pentecostal mens' group has planned a Christmas youth service with a well-known youth evangelist. They have connived for the cooperation of Big Brothers/Big Sisters - a non-religious organization - so that Big Brothers would commit all the children in the program to come. The mens' group's secret agenda was to get all these children "saved."

It is the afternoon of the program, and the temperature is below zero degrees. The men find that the furnace does not work in the little building they have contracted for the event. They call in a technician, who works on the furnace for over an hour at the leader's insistence. He finally admits that there is no way there is going to be heat in this building, for an essential component in the furnace is blown out. The part cannot be procured until the next week. He leaves.

It is now almost time for the program to begin - people are arriving - the building is freezing cold. DC, a very quiet pentecostal man, says, "Let's lay hands on the furnace and pray for a miracle." He offers a prayer thanking God for the authority in Jesus' name, then the men command the furnace to work in that name. To the utter amazement of the men who have joined faith, the furnace immediately turns on, and within one hour, the building is warm. Later, seventy children are saved.

Prophesy (1 Corinthians 12:10)

This word is often used interchangeably with "word of wisdom." Prophesy is the gift of inspired preaching, evidenced by healings, conversions, Holy Ghost baptisms, great conviction of sin, etc. during the course of the message. But in the higher sense, it is the foretelling of the future. Often, a prophesy of this type will be prefaced with "Thus Saith the Lord" (especially among classic pentecostals).

#18 Southern Florida, 1989

A missions organization sends relief supplies to a politically volatile, third-world nation. The organization also has several hundred in personnel there. The headquarters promotes a morning prayer meeting.

The news came one morning that a coup had been affected the night before. The staff members attending the prayer meeting began to pray in earnest for a favorable resolution to the crisis. One member of the group was anointed to speak a prophesy, "Thus says the Lord, the day will not pass until all is as it was, have faith." The former government was restored before the end of the day, to the surprise of political analysts. This was one of many such prophesies that came true, some quite spectacular, from this group.

On the other hand, charismatics often find themselves prophesying the future in

a matter-of-fact manner.

#52 Jerusalem, 1989

Joan is a 45-year-old widow visiting Israel from Maryland. She comes every year for the Feast. Joan is a Jew by birth, but a charismatic Christian by choice. She is sunning by the pool at the Hilton, and strikes up a conversation with a man and wife who are also using the pool. She finds that they are also tourists from America. At the end of their conversation, Joan prophesies: "You'll be returning to Israel to minister."

If the prophesy is for the future, charismatics generally believe that the proof of it is whether it comes true or not. A prophesy haunted one young man. #35 Indiana, 1982

F. was a layman in a pentecostal church. He loved the church, had several close friends there, and was excited by the spirituality of the worship. A local evangelist known as a prophet was given the pulpit of the church for a revival. This evangelist was from the Pentecostal Holiness Church.

During the preaching, the evangelist called F. out of the congregation with a word of wisdom: "You will be leaving out of here to minister in a dead denomination soon." F. was incredulous, and later laughed about it.

A few months later, an independent evangelist came to the church for one meeting. Likewise, F. was called out in the meeting for a word. It was, "You are a strange case. You will soon be leaving to go into a main-line ministry. All your illnesses are healed."

Soon after, a board chairman from a "main-line" called F. to ask if he would be available for hire in a position of ministry in his church. F. said he would pray about it.

Consternated by similar prophecies from two different prophets, and amazed that it should happen twice before the telephone call, F. phoned his friend in another city. "Pray for a word for me." The friend called the next day, "I don't know what this means, but your word is 'Come out of her.'"

Ten years later, F. is a United Methodist minister.

Discernment of Spirits

This is the supernatural ability to detect spirits that are good, evil - clean or unclean. It is also the ability to judge right from wrong in cases of ambiguity, including the testing of those who claim prophesy or spiritual gifts. 1 John 4:1 is cited, "Try the spirits."

Note first of all that an unclean spirit gave a servant girl the power to discern spirits in Acts 16:16ff. This was cast out by the annoyed apostle.

#43 Illinois, 1973

Jenny was a child that sees what she called "spirits." Such would appear in her bedroom. "Grandpa" sat by the door of the bedroom - he was friendly. Others bothered her. She began to see frightening spirits on the face of her mother, and on other people.

By the time she was 15, she was rather used to these nuisances. At this time, while laying on the bed listening to rock music, she felt small creatures lifting her and carrying her away. She wanted to cry out for Jesus, but her mouth wouldn't move. Finally, she said, "In the name of Jesus!" and the creatures dropped her.

Later, in married life, her husband became frightened at such manifestations. A very simple man, he finally prayed a little prayer in exasperation, "God, let her not see these things any more." This simple prayer of deliverance was efficacious.

In the next case, Skinny judges a Presbyterian prophet through the gift.

#25 Columbus, Ohio, 1983

Skinny was the lay leader in a Presbyterian Church (United), and a school teacher. He has had a life-long feeling of spirituality, even from childhood. He was working toward becoming a Presbyterian missionary. He was attending a lecture sponsored by the denomination at a large, down-town church. The speaker, a seminary-educated doctor, was analyzing a scripture passage about "truth" using the Latin translation "veritas." A large white patch of saliva formed in the corner of his mouth as he spoke.

Skinny felt uncomfortable. Suddenly, the speaker grew to a height of "about 17 feet" before his eyes. This giant began to berate Skinny for his unworthiness. Skinny was petrified and couldn't move for fear. Afterward, he had the impression that the patch of saliva was the "veritas" and the speaker was the devil.

On the other hand, an unclean spirit can take a much less impressive form. #41

Indiana, 1987

Montie was the accountant for a small shoe store. He was trying to complete the annual income statement when a customer came in with a crying three-year-old. As the child continued to wail, Montie increasingly was disturbed, and couldn't do his work. He looked out at the little girl, discerned a small spirit of fear in her, and commanded it to depart under his breath. The girl immediately stopped crying, and cried no more while in the store.

Demons are thought to oppress or possess. In the last case, there was a little demon discerned oppressing the child. In the next two cases, large demons are appropriated for the sake of power.

#8 Eastern Indiana, 1988

FG receives a call on Saturday afternoon. An elderly man, C., passing through town has gotten FG's phone number from a Full Gospel Businessmens' poster - there was to be a dinner meeting that night. The man relates that he is possessed by demons of suicide and homosexuality. C. has come to town to spend his pension check on young male prostitutes. But his burden is too heavy, and in order to be done with the demons that possess him, he will kill himself. C. decided to postpone his suicide until after speaking with FG, who he (wrongly) supposed was an ordained minister.

FG picked C. up at the phone booth, and took him to the dinner meeting - FG was the moderator. After the meeting, FG tries to get to C. before he can leave, intending to call the men of the meeting together to perform a deliverance. He cannot, due to the press of people. Nevertheless, before C. gets out the door, one of the men takes him by the arm, calls others, and begins the process of deliverance right at the door while many people are going in and out. After deliverance, C.'s countenance and demeanor have completely changed - his appearance is drastically altered.

Discernment and deliverance of demons go hand in hand. Deliverance, which is generally known as exorcism, is often a long and difficult process, but one that is often very productive.

#54 1986

Tom, a pentecostal layman, was married to a woman possessed by a strong demon of power. When the demon manifested in the woman, she felt like she had the

strength to do anything, much like that of Stevenson's Hyde. Mrs. Tom often appropriated this demon as an escape mechanism.

Tom was interested in the deliverance ministry. He decided that he could no longer live with his wife while "the demon reigned in her members," for she was extremely dangerous. He began the practice of "binding the strong man" (Matthew 12:29). The demon would assault him in full force when he did this; nevertheless, he persisted.

After several such sessions over the course of a few months, Tom noticed that the demon would cease its business after several hours of binding, and his wife would collapse and sleep, often for nearly 24 hours. Upon awakening, she would find relief, and be gentle-tempered for several days.

In addition to binding, demons are cast out, as in the model Jesus presents in Matthew 12. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none" (vs 43). Occasionally, that demon will "walk" through others on its way.

#7 Southeast Florida, 1988

Val, a charismatic, is very depressed without apparent reason but suspects demonic oppression. She invites a minister friend to counsel her at her home. In the course of the 45 minute session, a demon speaks, mocking the minister and blaspheming Christ. Finally the demon leaves, moving out of Val and through the minister. The minister finds himself saying to Val against his will and in an unfamiliar voice, "I hate you; I want to kill you!" The demon then leaves him and the room.

In the last few cases, discernment is achieved through probing.

I will mention one more as a reply to the question, "Can a Christian have a demon?"

#5 Eastern Indiana, 1982

P., a life-long Christian who considered himself born again, felt remorse at his heavy involvement in the homosexual community in Indianapolis. He called his mother, A. (who lived in another city in Indiana), a fervent Nazarene, for spiritual help. A. called her pastor relating the incident, but could get no resolution. Finally, A. called a local Assembly of God minister, who went to Indianapolis, and ministered to P. a deliverance from a "strong homosexual demon." P. returned with the AOG minister, leaving behind his lifestyle, and became the organist for the AOG church. Although P. felt free of his former spiritual condition, and the homosexual attraction, he retained very effeminate mannerisms. Over a period of time, the AOG minister was successful in pointing out these mannerisms, so that P. could conscientiously eradicate them.

After service at the AOG church, P., now free of his demon, enrolled in Hagen's Rhema Bible College in Oklahoma.

Tongues and Interpretation of Tongues (1 Corinthians 12:10)

"Tongues"	are languages spoken but never learned
	- spontaneous
manifestations	of praise to God. "And [those present
	at Pentecost] were all
filled with the Holy Ghost, and began to speak with other tongues, as the Spirit	

gave them utterance" (Acts 2:4). "They began" is the key phrase. Often one seeking such a gift will begin to speak in tongues of his/her own volition, then "the Spirit will take over." Four particular types of tongues are recorded; I report them in order of frequency.

Glossalalia is the heavenly language, presumed to be spoken by the angels. This type of tongue often is manifested at the time one is baptized in the Holy Ghost. Charismatics call it the "prayer language."

#40 Georgia, 1992

James was baptized in the Holy Ghost many years ago. At that time, he spoke in tongues. He has had the ability to speak in tongues at will since then. One prayer he prays is: "Calli shondi prati li ki ey. Holia shati. Yondo calla shiandei."

In case #1, two boys began to speak in tongues of the glossal alia variety spontaneously. They had a reunion years later.

#32 Indiana, 1983

Two brothers received tongues at the same time. 16 years later they had a reunion, and reminisced about their infilling. They decided to speak in tongues to compare their languages. After all this time apart, they found the languages to use identical words, syntax, and expression.

Among glossalaliacs, tongues are usually permanent, and are used in private prayer, congregational prayer (when the others are so disposed), in times of stress, and in emergency situations. As Paul reports in 1 Corinthians 14:4, glossalalia strengthens the individual so gifted.

Strateialalia (a term I coin) is a tongue of warfare (strateia) against demons, and perhaps thought to be in the language of the demon. It will very often manifest in deliverance sessions, or in the personal prayer of the oppressed.

#66 Atlanta, 1988 (?)

PhiIona has a physical condition that has required several painful, outpatient surgeries in north Atlanta. She lived in Peachtree City, southwest of Atlanta. She drives herself to the clinic when required. The surgeries are very painful, thus by the time she arrives at the clinic she is a nervous "wreck."

On the way to the clinic this time, she is very fearful, so she begins to speak in tongues. Soon, she is no longer speaking, but shouting in tongues, and in a very uncharacteristic way - as though she were shouting at somebody. She is surprised at herself.

After arriving at the clinic and being prepared for surgery, the surgeon remarks how totally calm she is for a change. Phi Iona then realized that she is calm and unafraid.

#29 1992

Z. is anointed with an unknown tongue to speak words of rebuke to demonic powers. The tongue is very strong and angry, speaks directly to the unseen

power, and sounds quite oriental.

D. feels that he has an Indian war tongue. It sounds like an American Indian chant, is very strong and angry, and seems to address "evil spirits."

-Xenoclossa is the supernatural ability to speak in a language that is known and recognized. This is the form recorded in Acts 2. The purpose of this is to share the Gospel or some other message with one who speaks a different language.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6). This phenomenon is well documented. In case #3, an adolescent is convinced of the validity of his mother's xenoglossa.

#3 Northern Ohio, 1969

H. was a second year Latin student in high school. He left his bedroom one evening, and passed the bedroom of his parents. Through the bedroom door, he heard his mother speaking the Latin language, "Amo Deus" etc. He listened for awhile, translating. Then H. went into the parents' bedroom, and found his mother praying. He asked her where she had learned Latin. She replied, "I am praying my prayer language."

The biblical account typifies what happens on the mission field.

#20 Port-au-Prince, 1981

Joe, a white Methodist lay speaker, had an engagement to speak to a Church of God situated in a slum of Port-au-Prince. Joe did not speak the Creole language, but was assured that a translator would be on hand. On arrival, Joe found the church full to capacity, but no translator. He knew that English would be lost on these uneducated slum-dwellers, so determined to try to recall enough of his high school French to at least give a short testimony. As he began to speak very haltingly, he found himself getting caught up in the testimony. Only after he was finished did he realize that he had preached for 40 minutes in (to him) an unknown tongue, and that the congregation had enthusiastically received his message, shouting hallelujahs, etc. though he himself did not know what he had said.

The fourth type of tongues is that of the glossal alia (or sometimes xsnog 1 ossa) variety where one supernaturally speaks a message from God to a

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vP' -

congregation in an unknown tongue. Somebody else in that congregation supernaturally translates. The translation is another gift mentioned in scripture - interpretation of tongues. This combination is very common in pentecostal and charismatic churches and meetings.

#57 Southern Florida, 1991

Jim and Joan, a charismatic married couple, were stateside missionaries. They were experiencing a difficult time in their ministries, due in part to poor relations with another missionary couple, Bill and Marge, whom they worked for. Bill and Marge were in charge of the ministry, thus Jim and Joan's

superiors.

„ Jim and Joan were in the habit of praying together. One day they were praying about the difficulty in working in this ministry atmosphere, and asking God to show them a sign of his providence. Joan spoke in tongues.

Jim felt a strong urge to interpret, and did.

Summarily, the crux of the interpretation was that the door to their destiny was but slightly ajar, and that to go through the door would mean unprecedented heartache - total brokenheartedness.

Jim and Joan affirmed that they would go, despite the consequences. Within ten days, Bill, a man of middle age, unexpectedly died in his sleep. Within a short time afterward, Jim and Joan found themselves on a totally different course of ministry.

I am convinced of the validity of the "gifts" of tongues for today. But with the valid, there always exists the counterfeit.

#21 Richmond, 1982

I attended a weekly charismatic prayer meeting. One United Methodist, Eddy, would pray in "tongues." His tongue was this: "d-d-d-d-d-d-d...d-d-d-d-d." I wondered at it. After several years of attending this meeting and being in fellowship with Eddy, by invitation I attended an out-of-town meeting of a "X Church" known for its exclusive and radical teaching. During the prayer time, everyone in the church began to intone as a chant, "D-d-d-d-d-d-d-d...d-d-d-d-d."

When I saw Eddy again, I asked him where he got his prayer language. He said, "I was saved and filled with the Holy Ghost at X Church, but am no longer in fellowship with them."

COMMON PRACTICES

Raising the hands is a very ancient posture of surrender, evidenced in ante pacem archaeological evidence (Snyder 13ff). The biblical Hebrew words translated into English as "praise," vadah and tgwdah, signify the throwing out of the hand. Raising hands spontaneously is becoming more and more prevalent even in non-charismatic circles.

Singing in the Spirit occurs often during the song service of charismatic worship. After several choruses, the musicians will settle on one particular chord, then everybody will start singing as the Lord leads them. Often, the singing session will spontaneously quiet down, and a message in tongues and interpretation will be given. The most unusual case I have seen of it:

#9 Northwestern Ohio, 1980

During the Sunday morning service in a non--denominational "charismatic" church, a woman in the front left row stands to her feet and sings a very melodic line or two in a tongue. She sits, and a man two rows behind takes up the tune in what appears to be the same language. The song progresses in an orderly fashion around the room in the shape of a "U," ending up on the front ricrht row.

The most impressive:

#69 Connersville, Indiana, 1984

I went to a small prayer meeting. I knew almost everyone there. During the

course of prayer, one of the group began singing the song "There Is a River." The rest took up the song, and in several different parts. I know music and I knew the men. The music was beautiful, other worldly. None of these men could carry a tune in a bucket. When the song was over, all were amazed.

When one swoons and falls while praising God or in the course of being prayed for, he/she is thought to be "slain in the Spirit." The purpose is thought to be that God is dealing in some area of the life.

#30 various

No matter how violent one falls when slain in the spirit, there seems to be no injuries.

G. was a field director for the Full Gospel Businessmen. He was sitting on a raised platform (at least five feet high on a concrete floor). Under the ministry of R. W. Shambach, G. and chair fell backwards off the platform. I examined him, he was unhurt.

I fell backwards from the stage at Cobo Arena Detroit into the orchestra pit after being prayed for by Allen. I thought I had flown.

I have seen many small women that have been fallen on by big men. In one case, a very big woman whom I was trying to help, fell on me. It was painful for me; not for her.

Such was prevalent at the meetings of K. Kuhlman, and is now at those of Benny Hinn, who considers himself her successor (Charismatic Classics).

#49 Indianapolis, 1988

Benny Hinn was ministering for a international mens' group. Eric and Sam, two United Methodist lay speakers, attended the gathering, along with several hundred others. Benny Hinn claimed to have a prophesy concerning the Church and Israel in the 1990's. Afterward, Eric and Sam agreed that this prophesy was contrary to what they had read in the Bible.

Soon after, Benny Hinn began his famous ministry of spiritual slayings. He ran around the room blowing on people. Tens of people fell at the same time. By the time he reached the place he started (where people began to get up), people would fall down just at his passing.

Nearly everyone in the room was laying on the floor in short order, except Eric and Sam. They were confused as to why such a manifestation would take place when the message appeared to be so far-fetched.

There is often skepticism about this, as was the case for Barb.

#24 Indiana, 1986

. Barb, a Methodist, was skeptical of the manifestation of being "slain in the spirit." She heard that the local Womens' Aglow Fellowship was featuring a speaker whose ministry featured this. She went bound to prove it wasn't real. "I was not going down, even if they pushed me," she told me. She did get in at the end of the prayer line, and despite her resistance, she went down and stayed down.

Dancing is common among the "holiness" crew. They call it "shouting," and believe that it is an infilling toward sanctification.

#58 Indiana, 1985

■lake was not a Christian, but had grown up in a 3-blessing, Pentecostal Holiness church. The church's custom was to "dance in the spirit" during worship services when the "Holy Ghost came down." I was told that this kind of dancing is called "shouting."

Jake was extremely obese, probably 450 pounds. Laymen of the local Assembly of

God (non-"shouters") were always trying to get him to church. He would not go, because he claimed he had no decent shoes.

The AOG laymen bought him some shoes that fit, thus Jake was compelled to go to church. I was sitting near him at this evening service when he began to "shout." The Holy Ghost must have fell on him, for he made his way to the aisle, and danced like an Indian for at least 10 minutes. He seemed to be in a trance.

I asked Pentecostal Holiness lay minister if shouting had a purpose. He told me that God dealt with a shouter by "shouting out all his sins."

Prayer comes in many forms for charismatics. Those with the "gift of intercession" are especially revered. They practice what is known as "travailing prayer."

#51 Georgia, 1992

T. speaks in tongues and considers herself a "prayer warrior." She has the spiritual gift of intercession. When she feels a special compassion for a particular person or situation, a well-spring of prayer floods from her innermost being. Sometimes with hands uplifted, sometimes on the floor, sometimes in the dark of a closet, she prays in tongues and weeps profusely, having taken on (in some measure) the suffering of the ones she is praying for. Her travailing may last 15 minutes or several hours.

The gift of intercession is rare, so such engifted ones are often sought out by others with spiritual and physical needs.

Finally, a rare but mentionable, even fun, practice is that of "laughing in the Spirit."

#23 Northern Ohio, 1968

Freddie was in his early 20's and recently converted. He wanted to be "filled with the Holy Ghost" and went to the altar of the Assembly of God Church after an evening meeting. As he tarried, several teen-agers knelt with him to "pray him through." After a long time in earnest prayer, one of the teens got an anointing and laid hands on Freddie. He began immediately to speak aloud in tongues, and praised God.

, When this happened, a spirit of laughter came upon all those at the altar (there were others there as well who were not involved with praying for Freddie). Everyone began to laugh hysterically, unable to control it, nor want to. They all laughed for a space of at least five minutes. One rolled down the aisle laughing, and ended up beneath the piano.

CONCLUSIONS

I interviewed M. recently - the one that "got it all" when she got saved.

I wanted to know where she was in her Christian walk, and if her experience was still relevant. She responded:

#70

After several years of "moving in the gifts," I felt a call to full-time ministry, and moved to a new area of the state to pursue it. There I found people to be afraid of the Holy Spirit - so unlike the circle I had previously moved in. I tried to settle on a church, and found many where the Holy Spirit was not welcome. Even Womens' Aglow meetings were not anointed there as before. Everything was so changed, as though that other life was gone. Was it really the locale, or had God moved me to a new area in the Spirit?

Although I found myself without a place to move in the gifts, I met somebody who could teach me what I needed to know about scripture - I had

many unscriptural notions, and had not really had any systematic teaching in the movement at home. The Bible teaching stage went on for a few years.

Now I am in a new ministry, and am enthusiastic about it, but I so miss the ministry of the Holy Spirit. I'm not flowing in the Word of Wisdom and Knowledge that people so desperately need.

I feel frustrated and rather uncomfortable because of the lack of understanding of my experience found in the United Methodist Church, although I know that God is bringing everything together in my life.

M. is facing the struggle of so many new Methodist charismatics - post-charismatic trauma. But this "disease," though having symptoms of frustration and doubt, is not normally fatal; rather, it seems to lead to a greater usefulness to the church and power in witnessing. Witnesses who have had such powerful experiences to remember and relive are the real power behind the sweeping fulfillment of Wesley's prophetic call to holiness, evangelism, and experiential religion. As surely, Methodist Churches must take more notice of the fact that there 300+ millions of charismatics in this world today (Synan 18) who are, by and large, fulfilling Wesley's dream of "The General Spread of the Gospel." They are doing it in such ways and means that a church fueled by anything less than the genuine outpouring of the power of God cannot hope to measure up.



They are all of one heart and soul,
25
And only Love informs the whole.

Thfs ar pow^r-f.!,^

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Notes

Luke 3:7, etc.

2

Galatians 5:22ff.

3

1 Corinthians 13:13

4

Matthew 3:11, Luke 3:16.

5

See John 7:39. Before the "Spirit was given" by the breath of the risen Christ in John 20:22 (John's "pentecost"), the Spirit did not reside with people, but possessed, filled, or fell on them temporarily for specific purposes such as for Azariah's word to King Asa in 2 Chronicles 15:1,2. This is a common belief in non-academic Charismania made popular by Jimmy Swaggert, among others.

6

Examples: "Where Shall My Wondering Soul Begin" by C. Wesley (The Methodist Hymnal 528) verse 3:

And shall I slight my Father's love Or basely fear his gifts to own?
Refuse his righteousness to impart,
By hiding it within my heart?

C. Wesley's "Christ, from Whom All Blessings Flow" verse 3 (530):

Move and actuate and guide; Diverse gifts to each divide;
Placed according to thy will; Let us all our work fulfill.

Luther's "A Mighty Fortress" (20), excerpts from verses 2 and 3:

Did we in our own strength confide, Our striving would be losing,
Were not the right man on our side, The man of God's own choosing:
That Word above all earthly powers, No thanks to them, abideth;
The Spirit and the gifts are ours Through him who with us sideth.

7

But note Whitefield's treatment of "signs and wonders" in his sermon,

"The Common Privilege of All Believers" (Smith 94-95).

8

Larry Huggins is connected with the independent charismatic Faith Christian Fellowship in Tulsa, and writes popular books on biblical aspects of theology.

9

Luke 2:19.

10

This book is the "bible" of ministry for deliverance from demons among many charismatics, and is cited below.

11

Acts 2:38, etc.

12

Acts 2:2, etc.

13

This is an instance where the charismatic believes that tongues may or may not be an evidence of the baptism, yet believes that anyone baptized can speak in tongues if they will only "give utterance."

14

Number 27:21.

15

James 2:18.?

16

see citation below, for one.

17

James 5:14, Luke 3:21,22.

18

Hebrews 6:2 and elsewhere.

19

Acts 3:6.

20

Hebrews 1:14.

-21

Matthew 17:21.

22

Matthew 14:16.

23

James 2:18.

24

Womens' Aglow Fellowship of Washington State sells an excellent course on raising of the hands in conjunction with Hebrew words for praise called

Varieties of Praise.

25

From Wesley's sermon LXIII "The General Spread of the Gospel."

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SpectraProperties INC.

Robert K Hughes
7143 Brentwood Rd.
Ft. Myeis, FL 33907

RE: Charismatic Chaos

Dear Pa,

I regret that it has taken me so long to get back to you. I read "Charismatic Chaos" before the baby came, however I had not had the extra time to and write my thoughts down until now.

^ Before I begin, I want you to know that it is the unconditional love that you have always shown me that allows me to share my beliefs with you. I do not worry or fear your rejection just because I disagree. That security really means alot to me.

As you expected, I disagree with basically the whole book. Furthermore, I even found this book to be ^ little weak. The authors arguement is not very convincing. I have read other anti-charismatic books that state a stronger case, yet I am still not convinced that my beliefs are tooterrribly off.

I do not pretend to know all of the answers. Accordingly, the closer I become to Jesus, the more I realize I don't know. He is so awesome! Frankly, I resent Christians who act as if they know everything there is to know about God, and go on to push their beliefs on others. Yes, we are to tell the truth in love, to others, but I fear Mr. MacArthur has missed the mark.

Anyway, back to the book. Basically, this author takes a bunch of documented extreme cases from a bunch of whacked out T.V. evangelists. He groups these questionably motivated people in to one generalization!... charismatics! If this is what most people think the charismatics are, then I no longer choose that term for myself.