

CHARISMA IN CHRISTIAN TRADITION

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Abstrak

Istilah kharisma telah dan terus digunakan oleh banyak orang dalam konteks yang berbeda. Ada kharisma dalam bidang sosial, politik, olahraga, budaya, dan kepemimpinan modern lainnya yang memiliki dampak besar dalam memengaruhi pikiran dan hati orang. Artikel ini bertujuan untuk menganalisis makna kharisma dalam tradisi Kristen dan pengaruhnya dalam masyarakat hingga saat ini. Selain itu, artikel ini akan melihat aspek-aspek negatif dan positif serta pengaruh kharisma dalam konteks sosial Kristen yang berbeda. Meskipun artikel itu mungkin tidak memberikan gambaran absolut tentang kharisma dalam tradisi Kristen yang dipahami di antara denominasi-denominasi Kristen lainnya, ia mengajak orang untuk meninjau kembali asal-usul istilah kharisma dan evolusinya dalam Perjanjian Baru oleh Rasul Paulus. Oleh karena itu, artikel ini menganalisis makna kharisma dalam tradisi Kristen dan bagaimana pengaruhnya dalam masyarakat Kristen sampai hari ini dan bagaimana otoritas Allah ditafsirkan oleh kelompok kharismatik di dalam dan di luar Gereja.

Kata Kunci: Kharisma, Ruh Kudus, Berkah

Abstract

The term charisma had been used and continues to use by many people in different context. There is charisma in social, political, sports, culture and other modern leadership who have made many great impacts in winning people's minds and hearts. This paper aims to analyze the meaning of Charisma in the Christian tradition and how it influences in society until today. In doing so the article aims to see both negative and positive aspects and influence of charisma in different Christian social context. Though the article may not give an absolute picture of the Christian tradition charisma being understood among other Christian denominations, it gives people to revisit the origin of the term Charisma and its evolution in the New Testament by the Apostle Paul. Hence, this article will analyze the meaning of Charisma in the Christian tradition and how it influences in Christian society until today and the authority of God being interpreted by charismatic group within and outside the Church.

Keywords: Charisma, Holy Spirit, Grace

INTRODUCTION

There is a tendency for Christians to understand charisma in different ways. There are many denominations and these denominations have different doctrines. Based on the assumption of differences among different denominations within the Christianity, understanding of charisma may differ from one to the next. Pentecostals are the most concerned with charisma in both doctrine and practice. Having difference among different denominations within the Christianity, to discuss about Charisma from Christian tradition may also be a complex work. This complexity may lead to ramification of differences about how charisma varies from

one meaning to multiple meanings. However, despite the assumption of finding multiple definitions of charisma among many Christian denominations, there is also possibility that the essence of charisma in each denomination may drawn down into a single meaning and definition.

The term charisma had been used and continues to use by many people in different context. There is charisma in social, political, sports, culture and other modern leadership who have made many great impacts in winning people's minds and hearts. John Potts says that charisma varies its meaning from different time and context to different people.¹ In this way charisma varies according to every individual,

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¹John Potts, *A History of Charisma*, (Palgrave Macmillan, 2009), p. 3.

the interpretation varies from one person to another person. In a way to describe charisma in one sentence or in one concrete definition will concede to incompatibility and more complex about much charismatic leadership. One may disagree that charisma in religious leader is too bias to secular charismatic leadership. This disagreement may intrigue toward creating religious violence among different religious groups of people as the definition of charisma from religious aspect that may impose to secular leadership of charisma may seem very subjugating and predominant approach.

In this paper I aim to analyze the meaning of Charisma in the Christian tradition and how it influences in society until today. Further analysis will be done on how Charisma according to Christian tradition gives impact in Christian society. In doing so the article aims to see both negative and positive aspects and influence of charisma in different Christian social context. Another possible aspect in this article is also to see whether charisma from the Christian tradition is implied to one particular denomination or it also implies in other Christian denominations. Though the article may not give an absolute picture of the Christian tradition charisma being understood among other Christian denominations, it gives people to revisit the origin of the term Charisma and its evolution in the New Testament by the Apostle Paul. Hence, this article will analyze the meaning of Charisma in the Christian tradition and how it influences in Christian society until today and the authority of God being interpreted by charismatic group within and outside the Church.

I applied Gordon D. Fee's approach on the usage of meaning of Charisma by the apostle Paul² in relations to the Greek term charisma which means *charis* in referring to gift or the spirit. Collin Brown New International Bible Dictionary New Testament refers Charisma to a gift of the Holy Spirit bestowed upon someone

who performs the act of divine power.³ Similarly Apostle Paul used charisma to connote the Spirit of God, Holy Spirit, Spirit of Christ that manifested upon human being as a gift in the form of speaking in tongue and other manners. In 1 Corinthians 12:4, 7 – 11 Paul says "There are different kinds of gifts, but the same Spirit. 7. Now to each one the manifestation of the Spirit is given for the common good. 8. to one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit. 9. to another faith by the same Spirit, to another gift of healing by that one Spirit. 10. to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues and to still another interpretation of tongues. 11. All these are the work of the same Spirit and he gives them to each one, just as he determines."

This article is predominantly based on the literature review although I have included few experiences of people who speak in tongue as the gift of the Holy Spirit. It gives a brief explanation on how this charismatic people who speak in tongue use God's authority. Its impact could be both in negative and positive way within and outside Churches.

REVISITING THE CHRISTIAN ORIGINS OF CHARISMA

In Christian tradition, Charisma is commonly believed to be the manifestation power from God upon the people to make use of it as a gift. According to M. G. Easton, Charisma means different from just a gift from God. It says that Charisma according to 1 Corinthians 12:4, it refers to the new spirit of God that works in men.⁴ In I Corinthians 12:4 says "there are different kinds of gifts, but the same Spirit" which means one can understand that Charisma is also another gift of the same spirit from.

²Gordon. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, (Peabody, Massachusetts: Hendrickson Publishers, 1994), p. 15.

³Colin Brown (ed.), *The New International Dictionary of New Testament Theology*, (Michigan: Regency Reference Library, 1975), p. 52.

⁴M.G. Easton, *Eastons Bible Dictionary*, (Albany: Book for the Ages, 1997), p. 486.

According to John Pott the word Charisma was not used until the first century AD. The word Charisma derives from the Greek word *charis* that refers to the idea of spiritual gifts from God. In this way the concept of charisma is strongly a religious concept that refers to extraordinary gift of the spirit. Such concept is exclusively encompassed as derived from Christianity rather than from other world religions. On the other hand there is another fascinating approach that the New Testament text is always related to the Old Testament. In this sense, the gift of the Holy Spirit in the New Testament is the continuation of the Old Testament, which could also mean that charisma derived since the Old Testament and not just during the Greek. Further in the New Testament time which also in the Greek society, apostle Paul mentioned in the first century. According to Paul, Charisma is a special quality in certain human, love grace, which is found in Greek meaning grace as physical loveliness and beautify in speech and attractiveness physically that bestowed from God as gifts.

Few commentators and experts say that Charisma was first appeared in the middle of the first century. It also says that Charisma appeared in Christian term or among the Christian circle in the first century which conveys attributes, spiritual power, ranging from prophecy to healing and speaking in tongue. The work Charisma was first appeared in the epistles of Paul. Paul used the term Charisma to denote the 'gift of God's Grace' is gradually translated into a spiritual gift. Paul has written many letters for many people as mentioned in the New Testament.

Paul initiative of charisma became the most influential tradition and belief for many Christian revivalists in the 19th century who also used the word Charismata known as the plural form of Charisma. Based on this meaning of Paul's charisma the charismatic movement was known to be founded in 1960s. (International Bible Society, 1984, p. 996). Apostle mentioned the word charisma in thirteen letters 145 times and he refers Charisma to the gift of the Holy

Spirit or the Spirit of God. Paul also used the term spirit to Satan in Ephesians 2:2 and Paul also use the term charisma in referring to the internal personalities of human being.⁵ In this passage the term charisma is not exclusively referring to the divinity act but also humanity act.

Like Potts approaches to the meaning of Charisma, Jacobsen describes the same meaning of Charisma that derived from Greek term *gift*, which is use in the New Testament. This word *gifts* means Charisma and it is mentioned in the New Testament for fourteen times in referring to the divine gift through the Holy Spirit. They are John 4:10; Acts 2:38, 8:20, 10:45, 11:17; Rom. 5:15, 16, 17, 18; II Cor. 9:15; Eph. 2:8, 3:7, 4:7; Heb. 6:4). However, there is an argument that the Bible teaches the difference between the 'gift' of the Holy Spirit and the 'gifts' of the Holy Spirit. The two comparison of the first chapter of Acts and the Paul second letter to the Corinthians indicate the difference between 'gift' and 'gifts'. In Acts chapter 2, tells the reception of the 'gift' which is singular of the Holy Spirit. The first Corinthians chapter 12 refers to the 'gifts' in plural form of the Holy Ghost. Based on these two differences, the singular 'gift' is interpreted as the speaking with other tongues (unknown language) perhaps is considered as the Spirit gives utterance accompanied the 'gift' of the Holy Spirit. The 'gifts' plural form is considered as one of the gifts of the Holy spirit that God divides into many according to His wills. The Apostle Paul's letters in the New Testament are known as that Paul knows whatever took place during his time. For Paul, identified that Gentiles in Caesarea received the 'gift of the Holy Ghost' but not one of the gifts. In Acts 10:45 says "for they heard them speak with tongues and magnify God."⁶ In this case the singular 'gift' is the charisma that derived from the Greek.

⁵Fee, *God's Empowering Presence*, p. 15.

⁶Douglas Jacobsen (ed.), *A Reader in Pentecostal Theology: Voice of the First Century*, (Indiana University Press., 2006), p. 181.

Charisma as 'gift' in the New Testament is mostly describes as gift from God in the form of people who speak in tongues in the early Christian churches and today's Pentecostal churches. There is no any challenge by the word Charisma derived from Greek as gift and this gift refers to the direct manifestation from God. However, there is one problem in what the Apostle Paul says in 1Corinthian 14:14-15 "For if I pray in tongue, my spirit prays, but my mind is unfruitful. 15. So what shall I do? I will pray with my spirit, but I will also pray with mind....." Paul word "my spirit" becomes the issue in this case. If the charisma or gift is from God then how can Paul say that his spirit prays? In this case there may be something differences between the charisma 'gift' and the speaking in tongue which is also a gift.

If it is his spirit praying in an unknown tongue, then there must be a difference between his Spirit operating the "gift of tongues" and the "Holy Spirit giving utterance." Hence, when he saith, "Do all speak with tongues?" he has no reference to the spirit's utterance when one receives the gift of the Holy Ghost, but to the "gift of tongues" which is among the gifts that are given to the members of the Church as He wills. However, in the Old Testament, spirit was considered as charisma. In Isaiah 59:26, 30 says "which may speak of movement within the camp). God shares Moses' spirit (*ruah*, not quantitatively understood), which had its source in God, with the elders, who prophesy."⁷ This way of God sharing His spirit to Moses and Moses make use of it was understood as Charisma.

If we carefully look at Paul's first letter to the Corinthian 12:4, 7 - 11 Paul says "There are different kinds of gifts, but the same Spirit. 7. Now to each one the manifestation of the Spirit is given for the common good. 8. to one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit. 9. to another faith by the same Spirit, to another gift of healing by that

one Spirit. 10. to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues and to still another the interpretation of tongues. 11. All these are the work of the same Spirit and he gives them to each one, just as he determines", it mean Charismatic is not exclusive about speaking in tongue. The Gift of Holy spirit from God can be manifested in different ways for a person to perform its divine gift. Whatever Paul has mentioned in the above passage literally take place among the charismatic groups of people in the Naga society. Charismatic gift of God is seen among people whom God speaks to them in dreams, vision, prophesy, prayer warrior, healer, speaking in tongues, spiritual dancer, translator of people who speak in tongue and many others.

Another aspect of approach to Charisma by Siegfried Schatzmann, a theologian argues that Charisma differs across denominational boundaries. It has led to a critical hermeneutical factor that one should ask the question of "what factors contributed to the distinctiveness of Paul's concept of "charismata"? To answer this question Schatzmann used four approaches: 1. Basic to an in-depth study is an etymological investigation. 2. Relates to that study of the term's usage. 3. Study of the term's synonyms, as witnessed in the Pauline writings and 4. Definition of the term to ascertain the meaning of Charisma.⁸

Etymology. When one tries to understand the meaning of a word one must avoid looking or considering it from the popular cause or usage and such attempt leads to a fruitless. Not certain what you mean. There are some popular usages in the modern era like used by Max Weber. However, the core meaning of Charisma in this case goes back to the usage in the Christian tradition used by the Paul in the New Testament. Therefore, Schatzmann applies this Etymology approach. Like Potts who had indicated where the word Charisma

⁷John Barton and John Muddiman (ed.), *The Oxford Bible Dictionary*, (Oxford University Press, 2001). p. 119.

⁸Siegfried Sadri Schatzmann, *A Pauline Theology of Charisma*, (US: Hendrickson Publishers, 1987), p. 1.

derived from, Schatzmann reflects the same by saying that Charisma derived from the Greek root word *karis*. It says the same thing that the Greek word *karis* in the Pauline letters is translated as “grace” and the Charisma specifically in the New Testament is “gift”. For Paul the expressions of this “grace” is the gracious act of God that also means “charistocentric” that further meaning “fundamental gift of salvation”. Thus the word *charis* leads to correlate to the term *charisma*.⁹ Paul references the term ‘*charis*’ to ‘grace’ can be seen in Romans 3:24. “and are justified freely by his grace through the redemption that came by Christ Jesus”. 5:15. “But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the man.” Ephesians 2:5,8 “made us alive with Christ even when we were dead in transgressions-it is by grace you have been saved. 8. For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of God.” (The Holy Bible).

Usage. It is said that in the New Testament Charisma occurs only seventeen times and it is a rare word. Paul used this word in a very distinctive way and he is known as the first person to give this significance. In this passage a question arises like did Paul himself introduce the term to the vocabulary of the Christian community, or was the church familiar with it before Paul so that he may have used already current expression? Answer to this question is no conclusion can be made about the intention of Paul and Christians. However, Paul used the word Charisma for specific gifts that God has given to believers 1Corin. 7:7- Each man has his own gift from God.

Synonyms. Although Paul said the term is distinctive, he did not mean that it is an exclusive word. It is more in terms of a verbal and in substantial forms. Paul used this term in a more restricted way unlike other general concept but more as sense of prophetic gifts

⁹Schatzmann, *A Pauline Theology*., p. 2

to human being. Leaving aside different approaches or arguments about the terms, the ultimate understanding of the usage is more of *charismatica* which means nothing more than “inspired utterance”.

Definition. It is an ongoing debate that how significant of Paul’s definition of Charisma acceptable among the multiple concepts. In a concrete expression of grace, Ernst Kasemann defines charisma as “individuation of grace, personal participation in the Pneuma, and the concretion of Christian calling”.¹⁰

MODERN CHARISMATIC CHRISTIANITY AND THE BIBLICAL ACCOUNT OF CHARISMA

It may not be a surprising phenomenon for many to see the rapid growth of the charismatic movement within the Christianity in different parts of the world. Although the numbers of the growth of the charismatic movement may not be convincing, however, the movement grew from a zero point in 1900 and reach to half a billion in 2000¹¹ and it continues to speculate how many more numbers of growth must have taken place between 2000 to till date.

The charismatic movement in contemporary Christianity is based on Acts. It finds hard to indicate the date when the book of Acts was written. However, according to *the New International Dictionary of the New Testament Theology*, the coming of the Holy Spirit on the day of the Pentecost, Disciples speaking in tongues, as mentioned in the book of Act chapter 2¹² is commonly understood as the starting time of the charismatic movement in a Christian tradition. I find it absurd about correct date and time of the charismatic movement. Another scholar like Peter Hocken says that Pentecostal movement started in the first century.¹³ The same author contrastingly mentioned in the same book that Pentecostal and charismatic movement emerged as one

¹⁰Schatzmann, *A Pauline Theology*., p. 8.

¹¹Alister E. McGrath, *Christianity’s Dangerous Idea*, (HarperCollins-e-Books, 2007), P. 415.

¹²Brown (ed.), *The New International Dictionary*., p. 528.

¹³Peter Hocken, *The Challenges of the Pentecostal, Charismatic and Messianic Jewish Movements*, (England: Ashgate Publishing Limited, Wey Court East, 2009), p. 3.

of the most striking elements in twentieth century Christian history and spread all over Africa, Asia and Latin America.¹⁴

We can also see another ecumenical approach to the formation of charismatic movement. Charismatic is a renewal movement that can be found in all the major Christian denominations. It's distinctive or a primary feature is focus on the charismatic gift mentioned in the Paul letter to the first Corinthians 12-14. The charismatic gift in first Corinthians is considered as the spiritual gift which Pentecostal believes as "baptism in the Holy Spirit". This charismatic movement began as an explicit movement in 1960s in United States, Great Britain, Western European countries and all over the world. The movement was widespread and distinguished as the outpouring of the Spirit in the early 1900s in a place like the Bible School of Charles Parham, Topeka, Kansas in 1901 and other Azusa Street Mission in Los Angeles. This led to establishment of charismatic denominations like Pentecostal churches-Assembly of God, Pentecostal Holiness Churches and few others. Numerous activities in the west contributed toward the spread of charismatic movement. Full Gospel Businessmen's Fellowship International founded in 1952 by Demos Shakarian. This group became an inter-denominational which focuses on the Holy Spirit blessings and gifts.¹⁵ This document shows that charismatic movement was related to the idea of Pentecostal movement where many other denominations may disagree with the approach.

There may be other arguments on the history of when charismatic movement started and we shall continue to see in the following paragraphs.

It is logical that charisma in the modern religious movement are integrated meaning of the Old Testament and the New Testament. The world-wide charismatic movement focuses on the phenomenon intensively in

¹⁴Hocken, *The Challenges of the Pentecostal.*, p. 1.

¹⁵Gordon S. Wakefield (ed.), *A Dictionary of Christian Spirituality*, (London: SCM Press, 1984), p. 85.

experience, action and behaviors in contrast with the Protestant and Catholic which focus on the teaching scripture and engagement in sacrament. This charismatic movement includes a number of denominations. The concept of Baptism of the Holy Spirit is one of the defining characteristics of Pentecostalism. Others include speaking in tongue, direct revelation from God and manifestation of the Holy Spirit are some primary distinctive characteristic and culture found in them.¹⁶ Though other Christian denominations believe in the work of the Holy Spirit and gift of God, the Pentecostal movement is genuinely known as the Charismatic movement and group. This charismatic culture and belief was widely practicing among many charismatic churches in 20th century in different parts of the world.¹⁷ One should also keep in mind that practice, ideas and concept of charismatic do vary from place to place in different context like it does among many other religions based on different context.

It is said that the charismatic movement is not an institution. Unlike the Pentecostal churches have official body charismatic movement has no official group. In other sense charismatic movement is not a structural body like the Pentecostal.¹⁸ However, both Pentecostal and Charismatic have similar behaviors more in terms of action through manifestation of the Holy Spirit as the gift of God. Some common characteristics of Pentecostal and Charismatic are- Baptism in the spirit, baptism is by water, conversion justification by faith, it is the Spirit experience received from God after prayer and for Pentecostal, speaking in tongue is the normal reception of baptism from the God.

There is a good history about the charismatic movement and other denomination where during the ecumenical initiative in 1971, Roman Catholic, Pentecostal, Anglican, Orthodox Churches came together to have a dialogue. This dialogue was toward

¹⁶J.D. Douglas (ed.), *New 20th Century Encyclopedia of Religious Knowledge*, (Barker Book House, 1992), p. 162.

¹⁷Douglas, *New 20th Century Encyclopedia.*, p. 162.

¹⁸Douglas, *New 20th Century Encyclopedia.*, p. 163.

the effective mission and ministries together among the denominations.¹⁹ Such dialogue among different denominations made a great impact on living together without dividing among them or condemning each other.

In a slight contrast to the above joint venture mission and ministries of the Charismatic with other denominations, there is information that the charismatic group emphasize on an individual experience of the Holy Spirit that empower an individual spiritual gift. This empowerment is considered as the authority reveal from God. Every individual believes to proclaim, read and live as set example among people. One can be fascinated to see that Charismatic person should read the Bible charismatically and this should lead to charismatic experience throughout the life.

Like Douglas had mentioned about the beginning of the Pentecostal movement as charismatic group, Kevin Vanhoozer, a theologian says that Pentecostalism is the first charismatic movement that took place in the twentieth century. Here is one interesting factor of the early Pentecostal which may seem different from the present Pentecostal behaviors. I say it different because, it is mentioned that the early Pentecostal focused on two primary convictions- restoration of beliefs and practice of the NT Church- second coming of Christ.²⁰ Whereas we see today that most Pentecostal are more focus in the Holy Spirit. However, speaking in tongue and the baptism in the spirit remain the same. Pentecostal believes that every single scripture in the Bible is the inspiration of the Holy Spirit. Having this notion of the power of the Holy Spirit, for Pentecost scripture reading is lead by the Holy Spirit. When resuming to what the Greek term *charisma*, means 'gift' of the spirit from God, the same spirit is believed to be the guide to a scripture reader.

The relationship between Pentecostal and charismatic movement is that, the charismatic

movement is known as the inspiration of the Pentecostal movement, which is also known as the renewal movement.²¹ Charismatic movement in Britain started in the late 1950s; organizing a fellowship at South Chard in Somerset led by Sid Purse, while the Devon conferences organized by David Lillie and Arthur Wallis.²² These three groups of people were understood as people who spoke in tongue through the power of the Holy Spirit. In the United States, the charismatic growth took place under the leadership of Bob Mumford, Derek Prince, Charles Simpson and Don Basham in 1970 within the name of the Holy Spirit Mission and followed by other charismatic assemblies led by Robert Fros and Judson Cornwall. Like many other controversial among many new religious movements, there was a controversy between the new charismatic movement and in 1980s many new independent charismatic assemblies were established.²³ In the above statement, Koken described charismatic movement different from charismatic movement but according to Vanhoozer charismatic movement is a common terminology given to Baptist, Catholics, Episcopalians, Lutherans, Methodists, Presbyterians, Orthodox and other non-Pentecostal Christians and whoever accept the Pentecostal message up to certain extend confirming the experience of the Holy Spirit. Later this understanding had been accepted by many and found charismatic movements in many historic denominations.²⁴ It is undeniable that charismatic is found not only in one particular denomination but it is a part of the entire Christian denominations that cannot be avoided. However, to make a differentiation among many denomination and charismatic movement, it is inevitable to separate the Charismatic and Pentecostal movement explicitly.

¹⁹Douglas, *New 20th Century Encyclopedia*, p. 163.

²⁰Kevin Vanhoozer(ed.), *Dictionary for Theological Interpretation of the Bible*, (America: Barker Book House Company, 2005), p. 185.

²¹Hocken, *The Challenges of the Pentecostal*, p. 29.

²²Hocken, *The Challenges of the Pentecostal*, p. 31.

²³Hocken, *The Challenges of the Pentecostal*, p. 32.

²⁴Vanhoozer(ed.), *Dictionary for Theological*, p. 187.

CORRELATION BETWEEN THE INTERPRETATION AND THE ASPECT OF AUTHORITY IN THE LEADERSHIP OF THE CHARISMATIC GROUP IN SOCIETY

It is clear that in many churches and religious institutions, religious leaders legitimize God's manifestation gift in their own desires authority. Based on participation/observation research concerning religious activities including spiritual awakening, revival, crusades, spiritual camps, praise and worship and other religious gatherings, there are complex and variegated relationships between prophecy, and authority. Some charismatic leaders make prophecies based on direct revelation from God. Others receive revelation in dreams/the vision in dreams. These people take opportunity to use their own authority to convey messages that they have received from God in different ways. The vivid identification of how they used their personal authority in referring to God's authority can be seen and noticed in the way they speak. For instance, there was a woman who stood at a podium in a church to convey the gift she had received from God through the Holy Spirit. She said "God say all rich people who have fallen into money will go to hell". There is an assumption that this woman must have faced personal problem with some rich families who had unhealthy relationship. "All rich people" includes both who are God fearing and have so much money and not God fearing rich people with money. Many of us could see that many rich families were totally upset and relegated their spiritual growth in their lives. Few people have heard some rich family talking about their disappointment by the message they have heard from the woman who was known as conveying God's message.

In another incident, there were many men and women who were touched and filled by the Holy Spirit during the spiritual awakening hour. Some of them were speaking in tongues that they did not know what they were speaking. However, people besides them who understood the particular language

documented in a written form which they could convey it to the church members. During this time, few of them were pointing fingers on some families with whom they had conflict that "God says to that particular families to change and repent in the spiritual awakening program, if not God would punish". People could easily identify this gift of the Holy Spirit as humanly speaking to take advantage in uttering against the families. In this way, the authority of the Holy Spirit is often misinterpreted by many religious leaders. In this way many lay people began to stumble spiritually and fail to accept even the true prophecy.

Another authority of God used by religious leaders is that which intertwined with politics. Many Christian churches appoint deacons (12 members elected to symbolize the 12 disciples of Jesus, to support a pastor in a church in many aspects). These deacons are Government employees and other business field as long as they are wealthy economically. In decision making in a church, these deacons use politics to justify God's authority. For instance, the deacon along with a pastor decide to whom a recommendation for anyone theological studies should be issued. Which couple should be accepted and rejected for the wedding ceremony and many others.

Like the above interpretation the early Pentecostal interpretation of the Holy Spirit strongly emphasized that the term Pentecostal itself means 'restoration'. The Pentecostals believe that the Holy Spirit restores the power in the Church which was almost lost in the beginning of the Pentecost or their first generation.²⁵ The Holy Spirit, the gift of speaking in tongue controls everything and anyone who does something out of the power of the Holy Spirit is untrue. There are several possibilities that the authority of God among charismatic groups are misused and misinterpreted which leads to wrong doctrines of any denominations.

Another legitimating God's authority among people who prophesy is the rejection of

²⁵Hocken, *The Challenges of the Pentecostal.*, p. 4.

a group of people among the Konyaks tribe in India. There is a particular group of people who live historically who is known to be embedded with a deadly spiritual power that can torture people till to death. This group torture people in such a way that if they hate someone, admire some, see someone eating some delicious food, jealous of beautiful women and good looking men, their spirit immediately catches those people whom they meet. Their spirit attacks people in the form of severe stomach pain, a wound in any parts of a body, unidentifiable disease that leads people to death and many other negative impacts take place. Deacons and Church leaders judge these people sinners forever. According to them the Holy Spirit informed them about the particular group of people as sinners. The power of the Holy Spirit is legitimized and misinterpreted in such a way that it fulfills their own description based on their like and dislike. This is the reason why there are many conflict and violence among many churches and denominations. They condemn any new religious movement as sin and against the each denomination. At the end justification emerges to legitimize the authority of the power of the Holy Spirit that they received from God.

Many religions today have become a human construction and behaviors in connection to their own beliefs in transcendental beings, power and action. Like religion no longer designates or involves fully some sacred, transcendental or metaphysical reality (Melton and Baumann, p. xxiii) people who speak in tongue, who see vision, prophesy and interpret through the manifestation of the Holy Spirit, the authority of God into human comprehensible language do not completely become a divine any more. There are charismatic people who give an affirmative authority to followers to obey and repeat what they say based on the beliefs in the Holy Spirit.

For instance a charismatic member from the Neopentecostal in America says the following words to other followers:

As a Christian the miracles chase you and it is not you chasing the miracles. You become a conqueror. Say to yourself: 'I am a conqueror, I am a successful man, I am a successful woman.' Don't give up, prosperity will come. Your prosperity, your anointing, your joy in God will come. If you see the enemy, you can overcome him, don't be afraid. And if the prayer was not successful yesterday, say, 'today is my day, tomorrow is my day, next week is my day.' Don't give up. Open your mouth and say, "I am a conqueror, I will succeed, it is my victory."²⁶

This case shows that how people manipulate the authority of God upon the follower more in terms of personal power and for the people is to follow it because the person uses the name of the Holy Spirit.

CONCLUSION

The meaning of charisma which derived from the Greek word *karis* in referring to the gift received from the power of the Holy Spirit on the day of Pentecost among the twelve disciples in the Christian history did not remain the same purely in the modern charismatic groups. This charisma from the early charismatic group functioned in the past more God centric by many Pentecostals. However, as the religious evolution took place even within the Pentecostal denomination, people began to form new religious movement as charismatic movement. Such emergence of charismatic movements is found in the Apostle Paul in the New Testament where charisma and the spirit connote to the spiritual gift from God and other spirits.

With this notion of Holy Spirit who is believed to be the controller of any phenomena among the charismatic group, many charismatic groups emerged rapidly in different parts of the world. This emergence had led many conflict and violence among people both within and outside the denomination for the misuse of

²⁶Boris Nieswand, *Charismatic Christianity, Temporal Disjunction and the Paradox of Migration*, (Germany: Halle/Saale, 2006), p. 2.

the authority of the Holy Spirit received from God. In this situation one may understand why the emergence of any charismatic movement in society differs among different charismatic movements.

People who believe to be possessed by the power of the Holy Spirit may need a careful interpretation of the manifestation of the Holy Spirit without legitimizing any personal desires. There is one important thing people may keep in mind – charismatic, the gift of the Holy Spirit from God does not exclusively belong to the Pentecostal denomination and charismatic movement. Charismatic gift can be found in many other denominations within the Christianity. Speaking in tongue and manifestation of the gift of the Holy Spirit takes place in other Christian denominations as well.

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