

made the God-man substantial and physical and real, one that the worshippers could see and taste.

This desire for a God who is visible and substantial influenced Martin Luther to retain statues and crucifixes and other religious art in the churches, not so that these objects would be worshipped or venerated, but so the peasants and the laborers, most of whom in his day could not read, could have visible, tangible object lessons from which to learn.

On the other hand, the recognition of this desire for a God who is visible and substantial influenced John Calvin to exclude all statues and crucifixes from the churches, so as to keep the preaching and teaching of God's Word at the center of worship and spiritual instruction.

One contemporary expression of this desire for a God who is tangible and real may be found in some aspects of the charismatic movement, particularly in its emphasis on continuing revelation through prophets of God, and its stress on the obligation of every believer to seek for and experience the gift of tongue-speaking. These aspects help satisfy the desires of charismatic Christians to experience the supernatural, to receive undeniable, experiential confirmation of the genuineness of their faith, and to enter the realm of spiritual reality, to become one with God, to experience ecstatic joy and peace and love and release from tension.