

# *New Testament Glossolalia*

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The following research on the New Testament phenomenon of glossolalia is much more than a standard seminary paper or theological essay. Its topic and purpose were inspired by years of personal study and experience of the person of the Holy Spirit and the Pentecostal baptism accompanied with speaking of other tongues. This research took place between 1990 and 1996, as I began a personal exploration of the topic from a theological viewpoint with in-depth study of the Biblical text. The first draft was written in 1997. The study was then evaluated and completed in 2000.

I taught this subject in 2002 as a professor of systematic theology for the Department of Pentecostal Studies at the Bulgarian Evangelical Theological Institute in Sofia. During the course of study, I was able to perform an experiment with a group of 50 Pentecostal professors and students of the New Testament and New Testament Greek. The experiment contained a series of group studies focusing on 1 Corinthians 14 and other relative New Testament passages. The reading of the Greek text along with the analyses of the present group members, led to the same conclusion presented previously as the thesis of this paper and thus served as its practical proof.

### ***1 Corinthian 14 (Translation)***

1. Pursue this love, and zealously strive for the gifts of the Spirit, especially that you may prophesy. 2. When one speaks in a tongue he is not talking to men, but to God; for no man understands him, although in the Spirit he is speaking sacred truths. 3. But he who prophesies is speaking to men for their edification, exhortation and comfort. 4. He who speaks in tongue strengthens his own faith, and he who prophesies builds up the faith of the congregation. 5. I

want every one of you to speak in tongues, but even more so that you prophesy; for he who prophesies is greater than he who speaks in tongues, unless he interprets, that the congregation may receive edification. 6. Now, brethren, if I come to you speaking in tongues, how can I help you unless what I say to you conveys a revelation, knowledge, prophecy or teaching? 7. Even with musical instruments, such as flute or harp, unless each note is sounded distinctly, how can the tune be recognized? 8. If the trumpet call is not clear, how shall the soldier prepare for battle? 9. Likewise, unless you speak words easily understood, how shall anyone know what you are saying? You will be talking to the wind. 10. There are so many kinds of sounds in the world and none of them is without value. 11. But if I do not know the meaning of the sound I shall be a foreigner to him who speaks it, and he shall be a foreigner to me. 12. Therefore, since you are so zealous for spiritual gifts, aim to excel so as to edify the congregation. 13. And let him who speaks in a tongue pray that he may interpret. 14. If I pray in a tongue, my spirit prays but my understanding helps no one. 15. What then shall I do? I will pray in the Spirit and I will pray also in the language I understand. I will sing in the Spirit and I will sing also in the language I understand. 16. Likewise when you bless or praise in the Spirit, how shall he who knows nothing of these things say Amen to your thanksgiving, since he does not know what you are saying? 17. You are doing well to give thanks, but the other person is not edified. 18. I thank God I speak in tongues more than any of you. 19. Yet in the church I would rather say five words that are understood, that I might instruct others, than countless words in a tongue. 20. Brethren, do not be so childish in your thinking. As to evil be innocent as babes, but in intelligence be mature. 21. In the law it is written, “ ‘By other tongues and lips I will speak to these people, and even then they will not listen to me,’ says the Lord.” 22. Therefore tongues are a warning sign, not to those who already believe these things, but to those who do not. Prophecy is not a sign to those who do not believe, but to those who do. 23. So then, if the whole congregation is assembled together and all speak out in tongues, and there come in those who are not instructed in these things, or unbelievers, will they not say that you are out of your mind? 24.

But if all prophesy and an unbeliever comes in, or one who is untaught, he is convicted of his sin and feels judged by all he hears. 25. Thus the secrets of his heart are revealed. Falling on his face, he will worship God and declare that God is truly among you. 26. What then, brethren, is our conclusion? That when you meet together, each of you have in readiness a song of praise, a bit of teaching, a tongue, a revelation, an interpretation. Let all things be done to edify. 27. If any speak out in tongues, let it be by two people or three at the most, one at a time, and let someone interpret. 28. But if there is no interpreter present he should be silent. He may speak to himself and to God. 29. Let two or three prophets speak, and let the others discern what is said. 30. If anything is revealed to another sitting by, let the first stop talking. 31. In this way you can all prophesy, one by one, that all may learn and all may be encouraged. 32. The spirit of the prophet is under the prophet's control. 33. For God is not the author of confusion but of harmony in all churches of consecrated people. 34. Let your wives keep quiet in the church. They are not permitted to talk. They are to submit to control, as even the law says. 35. If they wish to learn anything, let them ask the questions of their own husbands at home, for it is disgraceful for women to talk in church. 36. Did the word of God originate in you? Did it come to you only? 37. If anyone thinks himself to be a prophet or spiritually gifted, let him acknowledge that the things I write to you are commandments of the Lord. 38. If someone ignores this, let him remain ignorant. 39. Therefore, brethren, be zealous to prophesy, and do not prevent anyone from speaking in tongues. 40. Let all things be done in a proper and orderly manner.

### ***Forward***

Approximately 11 P.M. on December 31, 1900 Agnes Ozman received the baptism of the Holy Spirit with the evidence of speaking in tongues. This happened after Charles Parham had prayed and laid hands on her in the Bible School at the Beth-el

Healing Home.<sup>1</sup> The beginning of the year 1900 marked the genesis of the Pentecostal era.

The formation of the Pentecostal movement is identified by the following four characteristics: (1) Later Rain – “dispensational understanding of salvation history”, (2) Apostolic Faith – ecclesiastical model after the apostolic model found in Acts, (3) Pentecost – “the repetition cosmological event and a personal experience.”, and (4) Full Gospel – five-fold work of Christ. Within the above context glossolalia plays a crucial role.”<sup>2</sup>

Traditionally, however, in Pentecostal context the term glossolalia has been applied to both the initial evidence of the Baptism of the Holy Spirit and the gift of speaking in tongues. While in a practical context the two are very specifically distinguished, and much consideration has not been given to such a difference, theoretically and theologically. This is evident from the rare documented references of such distinction. The following research based on 1 Corinthians 14 will explore the New Testament occurrences of Glossolalia, and will propose a structure in which the initial evidence and the gift are paralleled. In order to compare their similarities and differences, it will focus on their phenomenology, purpose and praxis in the general context of ecclesiastical glossolalia.

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<sup>1</sup> S. E. Parham, *The Life of Charles F. Parham: Founder of the Apostolic Faith Movement* (Joplin: Hunter Printing Company, 1930), 52. D. William Faupel, *The Everlasting Gospel*. (Sheffield: Sheffield Academic Press, 1996), p. 170. Steven J. Land, *Pentecostal Spirituality A Passion fro the Kingdom* (Sheffield: Sheffield Academic Press, 1997), p. 16.

<sup>2</sup> Faupel , p. 42. Frederik D. Bruner, *A Theology of the Holy Spirit* (Grand Rapids: William B. Eerdmans, 1970), p. 143.

## *The Phenomenon of Glossolalia*

Glossolalia is defined as the gift of speaking in languages, unknown and unlearned by the speaker.<sup>3</sup> Glossolalia is distinctly and explicitly a New Testament ecclesiastical experience, which means that it does not occur in the Old Testament or the Gospels.<sup>4</sup> Nevertheless, few prophetic expectations are recorded prior to the Pentecostal outpouring of the Holy Spirit. Isaiah writes of “another tongue” (Isaiah 28:11-12, LXX), Moses of the “latter rain” (Dt. 11:13, 14) and Joel of the outpouring of the Spirit on all flesh (Joel 2:28 ff).<sup>5</sup> Prophetic references to glossolalia are also found in the Gospels (Mk. 16:15-17).

The first actual occurrence of glossolalia is on the Day of Pentecost (Acts 2). Caldwell claims that because of Mark 16:17, it was expected by the disciples.<sup>6</sup> This event is often seen as the reversing of the tower of Babel (Gen 11).<sup>7</sup> Nevertheless, the phenomenon of glossolalia did not stop in Jerusalem. It continued through Caesarea (Acts 10:1-46), Ephesus (Acts 19:6), and evidently Corinth (1 Cor. 14:21).<sup>8</sup> Other possible references may be: 2 Cor. 2:12-13; Rom. 15:18, 19; 1 Thess. 5:19 and Rom. 12:1.<sup>9</sup>

From the above, it is quite evident that the records of the glossolalic phenomenon in the New Testament belong to two writers: Luke and Paul. It is commonly accepted, that Paul and Luke traveled together as partners in the ministry as it is often stated in the

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<sup>3</sup> French Arrington, *Full Life Commentary to the New Testament* (Grand Rapids: Zondervan Publishing House, 1999), p. 872. Kenneth Hagin, *Concerning Spiritual Gifts* (Tulsa: Kenneth Hagin Evangelistically Association, Inc., 1975), p. 89.

<sup>4</sup> Bruner, p. 134. Hagin, p. 89.

<sup>5</sup> Paul H. Walker, *The Baptism of the Holy Ghost and the Evidence* (Cleveland: Church of God Publishing House, 1972), p. 13. Gordon Lindsey, *21 Reasons Why Christian Should Speak In Other Tongues* (Dallas: Christ for the Nations, 1972), p. 3.

<sup>6</sup> William Caldwell, *Power* (Tulsa: Frontline Evangelism, 1972), p. 12.

<sup>7</sup> John Stroman, *Tongues of Fire* (Lima: CSS Publishing Company, Inc., 1995), p. 30. Charles Conn, *Pillars of Pentecost* (Cleveland: Pathway Press, 1956), p. 41.

<sup>8</sup> Lindsey, 6-15.

Book of Acts. They both write about the experience of speaking in tongues although neither one of them were present at the day of Pentecost. With such a background it would generally be expected that they would view the glossolalic phenomena in a similar way.<sup>10</sup>

Cyril Williams argues that because of Luke's use of λαλειν ετεραισ γλωσσαισ in Acts 2:4 this is a reference of ξενολαλια, the speaking of a foreign language, rather than glossolalia.<sup>11</sup> It must be noticed that ετεραισ may mean "of a different kind" which may imply not simply to different human language, but to a language of a different nature – perhaps divine. The argument seems even more invalid when it is observed that for a similar occasion, when the Gentiles received the baptism of the Holy Spirit, Luke uses only λαλων γλωσσαισ (Acts 10:46). Is this because the Gentiles already spoke foreign (ετεραισ) languages (Latin, Greek, and etc.) and the observed was something quite different than a common foreign language, but was rather a result of divine utterance?

Similar construction is used concerning the baptism at Ephesus, ελαλουν τε γλωσσαισ (Acts 19:6). On the other hand, Paul uses an identical form (λαλων γλωσση) in order to describe the occurrence of glossolalia at Corinth (1 Cor. 14:1 ff). Having researched the linguistic uses of glossolalia in the Greek text, it is proper to conclude that the phenomenon described by Paul and Luke is identical in description. Further conclusion will be made that beside phenomenal experience, glossolalia is also a corporate experience, which occurs persistently through the New Testament ecclesiastical practice. This leads us into the next question of priority on the purpose of glossolalia.

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<sup>9</sup> Cyril G. Williams, *Tongues of the Spirit* (Cardiff: University of Wales Press, 1981), p. 39.

<sup>10</sup> T. L. Lowery, *Gifted to Serve* (Cleveland: Pathway Press, 1977), p. 130.

<sup>11</sup> Williams, p. 25.

### *The Purpose of Glossolalia*

In the beginning of this discussion it should be noted that in the last few years the purpose of glossolalia has been widely discussed, denied and defended. On one hand there are the already-discussed cases of initial evidence from the Book of Acts. Very often they are used to describe what neo-Pentecostals have called devotional tongues, which is the use of the initial evidence in ones' personal prayer life.<sup>12</sup> On the other hand, there are the references from the Pauline writings referring to the glossolalic experience as “the gift of speaking in tongues,” a title quite foreign to Luke. He also uses terms as, “to speak in tongues” (1 Cor. 12:30), “to speaking a tongue” (1 Cor. 14:2, 4, 5, 13, 27), “kinds of tongues” (1 Cor. 12:10, 28), “tongues” (1 Corinthians 13:8; 14:22), and “tongue” (1 Cor. 14:9, 14, 19, 26).<sup>13</sup> Descriptions of the differences are found in 1 Corinthians 14 along with other Pauline passages.

Paul writes to the Corinthians in approximately c. 53-56 C.E. subsequently to his visit there (Acts 18:1 ff). This is perhaps the second of four letters, which he writes to Corinth.<sup>14</sup> The structure of the letter is a classical example of a letter literary form:

- I. Salutation
  - A. Sender 1:1
  - B. Recipient 1:2
  - C. Greeting 1:3
- II. Thanksgiving 1:4-9
- III. Body 1:10- 4:21
- IV. Ethical exhortation and instruction 5:1-16:12 (closing paraenesis)

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<sup>12</sup> Hagin, p. 90.

<sup>13</sup> Arrington, p. 872.

- V. Closing
  - A. Greetings 16:19-20a
  - B. Kiss 16:20b
  - C. Apostolic Command 16:22
  - D. Benediction 16:23-24<sup>15</sup>

The letter addresses problems in Corinth in general, but it seems to focus on the following major theological emphasis: divisions in the church, immorality, marriage (sex), Lord's Supper, women, the resurrection and charismata.<sup>16</sup> The last seems to draw special attention since Paul reserves chapters 12 through 14 for it. Undoubtedly, the apostle wanted to deal thoroughly with the subject of spiritual gifts. The obvious reason would be that it was a major problem for the Corinthian church.

Roetzel claims that the Corinthian problem was in giving salvific effect to the glossolalic phenomena.<sup>17</sup> While this may be an exaggeration of the Corinthian situation, it is true that some who spoke in tongues were thought to be more spiritual than the ones who did not. It also seems proper to suggest that the main pneumatic problem in Corinth was the misunderstanding of the difference between the initial evidence and the gift of speaking in tongues.<sup>18</sup>

1 Corinthians 14 is the clearest Biblical exhortation addressing that the functioning of the gifts and speaking in tongues should be motivated by love. Paul begins

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<sup>14</sup> Calvin Roetzel, *The Letters of Paul* (Louisville: Westminster John Knox Press, 1998), p. 84-85.

<sup>15</sup> Roetzel, p. 66.

<sup>16</sup> J. Christopher Thomas, "1 Corinthians" (lecture presented on March 28, 2000 at the Church of God Theological Seminary, Cleveland, TN).

<sup>17</sup> Roetzel, p. 86.

<sup>18</sup> Christopher Forbes, *Prophecy and Inspired Speech* (Peabody: Hendrickson Publishers, In., 1997), p. 102. Hagin, p. 91. Faupel, p. 23.

with a statement by which he declares the importance of the glossolalic experience for the church.

### ***1 Corinthians 14:1-5***

Paul provides a continuation with the topic of love, which was discussed in the previous chapter. The word ζηλουτε is derived from the word "to boil." In effect Paul was saying, "be boiling in your desire for spiritual gifts" (v. 1). By no means, did Paul tell the Corinthians to back away from the gifts or from speaking with tongues, but rather he instructs them to pursue love and desire spiritual gifts. As Gordon Fee states, the issue here is not speaking in tongues in general, but rather interpretation of what has been spoken.<sup>19</sup>

Paul further addresses the obvious unbalance of the fruits and the gifts of the Spirit in the lives of the Christians in Corinth. They were so zealous for the spectacular supernatural that they forgot about the importance of the fruits. The tongues conveyed no meaning to the speaker (v. 2), but rather were means of "stimulating spiritual activity" enabling communication with God and personal growth (vv. 2, 4).<sup>20</sup> Tongues are seen for the purpose of strengthening the believer who uses them.<sup>21</sup>

Paul gives a threefold effect of the gift of prophecy in the following order: 1) strengthening, 2) encouragement and 3) comfort. A same effect is assigned to the gift of speaking in tongues, which is mentioned as a parallel to prophesy.<sup>22</sup>

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<sup>19</sup> Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids William B. Eerdmans Publishing Company, 1987), p. 653.

<sup>20</sup> Henry B. Sewte, *The Holy Spirit in The New Testament* (Grand Rapids: Baker Nook House, 1964), p.381. Cho, p. 168.

<sup>21</sup> R. L. Black, *The Holy Ghost and Speaking with Tongues* (Cleveland: White Publishing House and Press, 1983), p. 115

<sup>22</sup> Cantelton, p. 21. Fee, p. 653. Hagin, p. 91.

Paul again expresses his desire for all to practice the gifts (v. 5). At the same time, an interesting overview of the practice of speaking in tongues is included in a grade system. Level one is speaking in tongues, obviously referring to the initial evidence. Level two, which is higher than level one, refers to prophecy. Then, speaking in tongues with interpretation, clearly referring to the gift of speaking in tongues is placed along with prophecy. In this context, the gift seems to be better than the evidence.

### ***1 Corinthians 14:6-11***

Paul then lays out the problem (vv. 6-11). The Corinthians were so zealous and boiling for the gifts that they were using them without wisdom. They were just speaking out to others in tongues (v. 6). On one hand, when the believers speak with tongues to God, they are edified personally. On the other hand, when they speak to other believers, whether in prophecy or with various kinds of tongues and interpretation, the goal is to be understood so as to edify the entire body.

Paul offers an analogy with the comparison between the sounds of a flute and guitar (vv. 7-8). The analogy clearly represents the need of recognition and interpretation of the sounds and voices within the church (v.9).<sup>23</sup> Again the purpose of tongues is stated to be communication within the body of believers (v. 11-12), and not the disorder, which the Corinthians were experiencing (v. 6).

### ***1 Corinthians 14:12-19***

Following after the appeal stated in v. 1, Paul encourages the Corinthian believers to practice the gift of speaking in tongues according to God's intent and design for the improvement of the Church (v. 12). Speaking in tongues for the edification of the Church needs interpretation for which Paul encourages the believers to pray (v. 13). Such

interpretation is not a translation, but rather a pneumatic uttering of the meaning of the message.<sup>24</sup>

The idea of v. 14 contains a retrospect of v. 2. In both cases tongues are seen as a form of prayer, which is not produced by the mind, but is uttered by the Holy Spirit.<sup>25</sup> Paul further gives the example of his own practice of glossolalia (v. 15), and he addresses its use in the context of corporate ecclesiastical worship (v. 16).<sup>26</sup> He points out that the motivation for thanksgiving includes edification of the others in the body (v. 17). In Charismatic tradition v. 18 is used to describe the so-called “devotional tongues.”<sup>27</sup> Giving himself for an example, Paul provokes the Corinthians to speak in tongues as often as possible by (v. 18), but with the right motivation (v. 19).<sup>28</sup>

### ***1 Corinthians 14:20-33***

Paul commands the Corinthians to be mature in their use of tongues (v. 20). The Old Testament reference in v. 21 is found in both the Torah and the Prophets (Dt. 28:49; Is. 28:11). Paul states the purpose of various kinds of tongues as a sign to the unbeliever, as prophecy is to the believer (vv. 22, 23). Kinds of tongues with interpretation, like prophecy, have a message from God in them and can bring conviction of sin (vv. 24, 25). This is in harmony with the events on the Day of Pentecost (Acts 2:13).<sup>29</sup>

A vivid demonstration of the zeal of the Corinthians is given (v. 26). Everyone was ready to prove that they were more spiritual than the other, resulting in disorder. Paul contradicts this by stating that the interpretation was given for the strengthening of the

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<sup>23</sup> Fee, p. 664.

<sup>24</sup> Cho, p. 170.

<sup>25</sup> Black, p. 115.

<sup>26</sup> Fee, p. 672.

<sup>27</sup> Hagin, p. 90.

<sup>28</sup> Black, 115.

<sup>29</sup> Swete, p. 381.

church and not for its weakening.<sup>30</sup> Speaking in tongues as a gift is used in public ministry.<sup>31</sup>

Paul lays down certain rules for the use of glossolalia in order to straighten things out. He further encourages the Corinthians to do things in an orderly manner, not all shouting out at once (v. 27). A certain order is given for the manifestation of the gift of speaking in tongues and interpretation. Up to three messages are permitted (v. 28).<sup>32</sup>

From vv. 29-32 we see that some prophets were saying they could not control themselves and wait their turn. They were imitating the pagans that they had seen in the temples, who would be seized with frenzy and ecstatic fits.

In v. 33 Paul states that if you cannot control it, then it is not from God. An important connotation from Paul's teaching to all churches is given as a characteristic of God, who is not a God of order, but peace. Peace here does not necessarily mean order as often interpreted by many in the Pentecostal tradition. It is rather a reference of God's desire for a peace and unity within the Church instead of wars, disorders and divergence.

### ***1 Corinthians 14:34-40***

This is a closing part of the chapter in which Paul offers final comments and a conclusion. First, important advice is given to women in the ecclesiastical context (vv. 34-35). Then, advice to the whole congregation is given in question and answer form where Paul's opinion is described as authoritative on the bases of divine revelation (v. 36-38). In the conclusion, the gift is not forbidden, but rather encouraged along with the gift of prophecy. Such closure is both a repetition and a harmonic parallel with the

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<sup>30</sup> Black, p. 115.

<sup>31</sup> Hagin, p. 91.

<sup>32</sup> Hagin, p. 91.

beginning of the chapter (v. 39).<sup>33</sup> The final solution for the glossolalic problem in the Corinthian church is “fitting and orderly” praxis of speaking in tongues (v. 40).

### *Summary*

Having in mind the previous research, it can be concluded that while the phenomenal occurrence of glossolalia is independent of the context, its purpose and practice is orchestrated by the surrounding setting. Two prime functions of glossolalia then may be recognized: individual and corporate. As Dr. F. J. May explains, the difference is in the atmosphere where glossolalia is practiced.<sup>34</sup> In a single, individual setting glossolalia occurs as the initial evidence and devotional tongues. In a group, corporate ecclesiastical setting, when interpretation is offered, it will be used as the charisma.<sup>35</sup>

The individual usage of glossolalia is the initial evidence of the baptism of the Holy Spirit and results in devotional tongues that address God.<sup>36</sup> It is often called “speaking with ‘other’ tongues.”<sup>37</sup> It is for all believers (1 Cor. 12:7; Acts 2:39) and its purpose is to glorify God (Acts 10:46), to edify oneself (1 Corinthians 14:4), and to speak mysteries [praying for the unknown] (1 Corinthians 14:2; Ephesians 6:18).<sup>38</sup> Devotional tongues may be used in private or in public corporate prayer and worship for the above

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<sup>33</sup> Swete, p. 382.

<sup>34</sup> F. J. May, “Preaching with Power” (lecture on February 25, 2000 at the Church of God Theological Seminary).

<sup>35</sup> Paul Yonggi Cho, *The Holy Spirit My Senior Partner* (Lake Mary: Creation House, 1989), p. 168. Bruner, p. 143-44. Carl Brumback, *What Meaneth This? A Pentecostal Answer to a Pentecostal Question* (Springfield: Gospel Publishing House, 1961), pp. 249-50, 296. William MacDonald, *Glossolalia in the New Testament* (Springfield: Gospel Publishing House, 1964), p. 14. Irwin Winehouse *The Assemblies of God: A Popular Survey* (New York: Vantage House, 1959), p. 209. Earling Jorstad, *The Holy Spirit in Today's World* (Nashville: Abingdon Press, 1973), p. 85. Kevin Ranaghan, *Catholic Pentecostals* (New York: Paulist Deu Press, 1969), p. 77.

<sup>36</sup> Lowery, *Gifted to Serve*, p. 128.

<sup>37</sup> Henry E. Griffin, Jr., “Bretheren I would not have you ignorant” (Cleveland: White Wing Publishing House and Press, 1986), p. 50. T.L. Lowery, *The Gift of the Holy Ghost* (n/a: Lowery Publications, 1977), p. 94.

purposes. The message is directed to God and the individual.<sup>39</sup> These are the tongues to which the already discussed Old Testament prophecies refer.<sup>40</sup>

In a corporate setting when glossolalia addresses the church, it is known as the gift of various kinds of tongues, which must be followed by interpretation. It is also called “Gift of Diverse Kinds of Tongues.”<sup>41</sup> The purpose of various kinds of tongues is to edify the Church and convict unbelievers. Kinds of tongues and interpretation will function as prophecy. While the initial evidence is for all believers baptized with the Holy Spirit, the Gift of Speaking in Tongues is restricted only to few.<sup>42</sup> Nevertheless, the edification they offer is for the whole assembly.<sup>43</sup>

### ***The Praxis of Glossolalia***

The praxis of glossolalia has always been much discussed and ridiculed by both unbelievers and believers. Such an extensive attack, however, seems pointless in the context of research done by H. Newton Malony and A. Adams Lovekin, which is described in a book called *Glossolalia*. Their work uses psychoanalytical approach to the phenomenon of glossolalia, where changes in both the psyche and physics of the person are observed. The authors go into continuous in-depth research to explain the positive effect glossolalia has on one’s life. Changes first are observed in the body of the believers. An early example from Classical Pentecostalism, cited by the authors, is the

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<sup>38</sup> Stroman, p. 47.

<sup>39</sup> Willard Cantelon, *The Baptism of the Holy Spirit* (Plainfield: Logos International, 1971), p. 21-22.

<sup>40</sup> Walker, p. 27.

<sup>41</sup> Griffin, p. 50. Lowery, *Gifted to Serve*, p. 133.

<sup>42</sup> Griffin, p. 50. Hagin, p. 91.

<sup>43</sup> Walker, p. 28.

healing of Charles F. Parham.<sup>44</sup> Other examples are given from Neo-Pentecostalism and Catholic Charismatics.

Once establishing the physical changes, the overview shifts to the psychological transformations caused by glossolalia. The research observes reduction in mental health problems as depression and anger, and increase of affectivity, self-actualization, spontaneity, and ego strength.<sup>45</sup> This sequence of transformations is followed by cognitive, attitudinal and behavior changes, as well as escalating of value changes and decreasing of addictions.<sup>46</sup>

In this context, the focus of phenomenon then moves from the occurrence of glossolalia to its purpose and meaning designed by the Almighty Creator from the beginning of times. It also appears that transformations due to glossolalia emerge independent from the primitivism or advance of the community as a positive formational process. But this is not a surprise for the modern Pentecostal community that has practiced glossolalia and experienced its effects in both heritage and pragmatic context. Two thousand years ago the apostle simply put it this way, “*He that speaketh in an unknown tongue edifieth himself;*”

### ***Outpouring in Every Age (Epilogue)***

The historical overview of the glossolalic phenomenon has been a subject of many modern and post-modern studies. As a result, a long strand of examples of glossolalia from the primitivism of the Early Church to the post-modern Christian community has been formed. Chrysostem writes in 4 AD that, “Whoever was baptized in

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<sup>44</sup> H. Newton Malony and A. Adams Lovekin, *Glossolalia* (Oxford: Oxford University Press, 1985), pp. 151-54.

<sup>45</sup> *Ibid.*, p. 186-87.

<sup>46</sup> *Ibid.*, p. 198-219.

apostolic days, he straightway spoke in tongues.” As early as 2 AD, Tertullian writes of the practice of spiritual gifts, including the gift of speaking in tongues, being manifested. *Encyclopedia Britannica* states that glossolalia recurs in Christian revivals of every age. It will be then proper to suggest, that true revival in the Church of the 21<sup>st</sup> Century would only come when Christianity returns and reclaims the primitivism of the Early Church including its primitive but powerful glossolalic experience.

Glossolalia, however, does not occur in a vacuum. It is a characteristic of a change and transformation of ecclesiastical religiosity to a personal experience. Glossolalia almost always occurs among people who seem to be economically unable, politically oppressed or even persecuted, and often culturally displaced by society. As Harvey Cox precisely points out, in such a context “glossolalia is a mystical-experiential protest against the existing religious language.”<sup>47</sup>

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<sup>47</sup> Harvey Cox, *Fire from Heaven* (Reading: Addison-Wesley Publishing Company, 1995), p. 315.



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