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An Investigation of the Interpretations of Glossalalia

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AN INVESTIGATION OF THE INTERPRETATIONS OF
GLOSSALALIA

A Thesis
Submitted to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Statement of the Problem	2
Justification of the Problem	3
Limitations of the Problem	4
Definition of Terms	5
Glossalalia.	5
Ante-Nicene Fathers	5
Present Day Pentecostal Denominations.	5
Neo-Pentecostal Movement	5
Method of Procedure.	6
II. THE NEW TESTAMENT INTERPRETATION OF GLOSSALALIA	8
A Study of the Greek Term Γλῶσσα , (<u>Glōssa</u>), Tongue . .	10
A Study of the Biblical Passages Involving Glossalalia . .	19
Summary.	26
III. THE WRITINGS OF THE ANTE-NICENE FATHERS A.D. 100-A.D. 325. .	28
The Writings of Five Early Church Fathers: Polycarp,	
Justin Martyr, Irenaeus, Tertullian, and Origen.	30
The Investigation into Some Ancient Documents and Some	
Less Prominent Church Fathers.	46
Summary.	52

CHAPTER	PAGE
IV. THE INTERPRETATION OF GLOSSALALIA AS HELD BY CERTAIN PRESENT DAY PENTECOSTAL DENOMINATIONS AND BY THE NEO-PENTECOSTAL MOVEMENT	53
The Interpretation of Glossalalia as Held by Certain Present Day Pentecostal Denominations	55
Assemblies of God.	57
Pentecostal Church of God of America	61
International Church of the Foursquare Gospel.	62
Apostolic Overcoming Holy Church of God, Inc.	64
The Church of God; Queens Village, New York.	65
The Church of God of Prophecy.	66
United Holy Church of America, Inc.	67
International Pentecostal Assemblies	67
Summary.	68
The Interpretation of Glossalalia As Held by the Neo-Pentecostal Movement	71
Summary.	81
V. SUMMARY AND CONCLUSIONS	84
Summary.	85
Conclusions	88
Areas for Further Investigation	89
BIBLIOGRAPHY	91
APPENDIXES	98

CHAPTER	PAGE
APPENDIX A. Glossalalia and the Apostolic Fathers	99
APPENDIX B. The Prayer of Polycarp	100
APPENDIX C. Irenaeus, on Salvation and the Gifts of the Holy Spirit.	101
APPENDIX D. Tertullian's Challenge to Marcion on Spiritual Gifts	102
APPENDIX E. An Ancient Syriac Document on Acts 2	104
APPENDIX F. Personal Letter Sent to Twelve Pentecostal Denominations for Information Used in This Study. .	105
APPENDIX G. The Twelve Pentecostal Denominations Used in This Study	107
APPENDIX H. Pentecostal Fellowship of North America	109

CHAPTER I
INTRODUCTION

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INTRODUCTION

I. STATEMENT OF THE PROBLEM

In recent years glossalalia, speaking in tongues, has seen resurgence of emphasis among traditionally non-glossalalia denominations. Episcopalians, Presbyterians, Lutherans, Methodists, and many other denominations have felt the effect of glossalalia among their laity and clergy. As a result of this Neo-Pentecostal Movement, the question again has arisen among non-glossalalia evangelical denominations concerning the nature of glossalalia. The question was also asked concerning the valid scriptural basis that required men to experience glossalalia as an evidence of the baptism of the Holy Spirit. If glossalalia was so important, what then would be the accepted expressions used in the experience? The problem then was to investigate the nature of glossalalia as held by certain Pentecostal Denominations and the Neo-Pentecostal Movement in light of the New Testament interpretation and the writings of the Ante-Nicene period. The purpose of the investigation was to discover, if possible, the basic definition, proper interpretation, and form of expression of glossalalia to determine whether glossalalia was a necessary requirement for Christians of today.

II. JUSTIFICATION OF THE PROBLEM

The recent Neo-Pentecostal Movement has evinced much discussion among evangelical denominations that do not teach the experience of glossalalia as necessary to full salvation. When glossalalia occurred in one of these denominations, puzzlement and confusion arose among the laity and clergy as they endeavored to understand the meaning and even the need of glossalalia. There are many different reactions as to the origin of glossalalia, of God or, the devil or simply a psychological inducement. An important aspect of this problem arose when faithful believers, desiring the fullness of God's blessing, began to question whether an experience of glossalalia would enhance their communication with God. This area of questioning became vitally important when the experience of glossalalia was made necessary for the baptism of the Holy Spirit.

A preliminary investigation revealed that, though there was basic agreement among both Pentecostal denominations and the Neo-Pentecostal Movement concerning the importance of tongues as a witness to the baptism of the Holy Spirit, there were shades of difference as to the actual emphasis and scriptural basis for glossalalia. But the New Testament and the Ante-Nicene writings did not appear to have the same strong emphasis on glossalalia for a teaching of such supposed importance.

Because of the previously mentioned problems and differences among adherents and the varying emphasis of the New Testament and Ante-Nicene writings, it seemed justified that an investigation of this nature be undertaken.

III. LIMITATIONS OF THE PROBLEM

Glossalalia was a subject in which subjectivity was certain and objectivity, though necessary, proved difficult to maintain. Dealing directly with the problem, the investigation was limited first to a study of the New Testament Greek term $\gamma\lambda\omega\sigma\sigma\alpha$, (glōssa), translated "tongue," and the interpretation of glossalalia by recognized scholars as it was used in the New Testament. Secondly, in the study of the Pentecostal denominations, twelve of the larger denominations, using membership statistics as the criterion, were chosen to represent a broad picture of their interpretation of glossalalia. In the preliminary study it was learned that there were many small or "splinter" Pentecostal movements and denominations who believed in glossalalia, but who, for various reasons, had broken with the main stream. Therefore, only the larger and older Pentecostal Churches were studied. Still another important limitation was in the area of the Neo-Pentecostal Movement. Since the spring of 1963 when this thesis topic was selected, the interest in the subject of glossalalia has spread as the movement has grown, thus expanding the area of investigation. Many articles, views, experiences, opinions, and books have been written almost every month and

week. Quickly recognized was the fact that it was impossible to be aware of every source when dealing with a live issue such as glossalalia. Therefore, only materials that represented the main body of the movement and its leaders were investigated. The primary area and source was The Blessed Trinity Society of Van Nuys, California.

IV. DEFINITION OF TERMS

Glossalalia. This term is the English derivative of two New Testament Greek words. $\tau\lambda\acute{\omega}\sigma\sigma\alpha\iota\varsigma$ (dative plural of $\tau\lambda\acute{\omega}\sigma\sigma\alpha$) "with tongues" and $\lambda\alpha\lambda\acute{\epsilon}\iota\tau\iota$ (present infinitive active) "to speak". Thus the term glossalalia in translation is "to speak in tongues". The author has seen the defined term spelled two ways: glossolalia and glossalalia. The latter was used in this study.

Ante-Nicene Fathers. This term was used to describe the patriarchs of the early church who lived and wrote during the period following the death of the apostles, from A.D. 100 to A.D. 325.

Present Day Pentecostal Denominations. This was used to describe those Pentecostal Churches, which have, as a teaching of their church and, in most cases, a main tenet, glossalalia as a necessary evidence of the baptism of the Holy Spirit.

Neo-Pentecostal Movement. This term was used to identify those adherents, both laity and clergy, who are members in denominations that

historically do not teach or have as a tenet the manifestation of glossalalia as a criterion necessary for the Christian. This common acceptance and experience of glossalalia as the natural result of the baptism of the Holy Spirit has drawn these adherents together into a recognized movement.

V. METHOD OF PROCEDURE

The problem of objectivity in this study has already been stated. The writer has endeavored to be as objective as possible and any preconceived ideas concerning this subject have also, as far as possible, been set aside to achieve the best possible scholarship in this study.

In Chapter II the main thrust was the examination of the meaning of the term *γλῶσσα* (glōssa) "tongue" through a lexicon study and an investigation of the writings of prominent scholars. Also studies of various interpretations of Biblical passages concerned with glossalalia were studied in order to give a more comprehensive view of the subject.

Chapter III describes an investigation of the writings of the Fathers of the Ante-Nicene Period, A.D. 100-A.D. 325, to discover any mention of glossalalia and the interpretation given by these writers.

In Chapter IV, an analysis was made of the statements of faith and official voices of eight churches classified as Pentecostal Denominations to determine their official position concerning glossalalia. A letter requesting information was sent to twelve denominations of which eight responded. This study was made to determine the basic definition,

interpretation and form of expression of glossalalia in these Pentecostal denominations. In the second phase of this chapter, a survey of the different voices of the Neo-Pentecostal Movement was made. This centered primarily on The Blessed Trinity Society of Van Nuys, California, the leaders of the Society and writings in their periodical "Trinity."

Chapter V brought together in summary fashion the findings of this study. Conclusions were made on the basis of these findings. Other areas for further investigation were also listed.

CHAPTER II

THE NEW TESTAMENT INTERPRETATION

OF GLOSSALALIA

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THE NEW TESTAMENT INTERPRETATION

OF GLOSSALALIA

A study of glossalalia, "to speak in tongues," may have one of two points of beginning. One is the phenomenalist approach whereby the investigator begins with the phenomena of glossalalia and then moves back to its Biblical examples. There is also the Biblical approach whereby the investigator studied the Biblical passages relating to glossalalia and then proceeds to review the present expressions.

A Biblical approach has been employed in this study. The purpose of this chapter has been to discover, if possible, the meaning of the New Testament Greek word $\lambda\lambda\omega\sigma\sigma\alpha$ (glossa) translated "tongue".

The first part of this chapter has incorporated both a lexicon study of the word $\lambda\lambda\omega\sigma\sigma\alpha$ and a study of the different interpretations of $\lambda\lambda\omega\sigma\sigma\alpha$ by Bible scholars. The second phase of this study was an investigation into certain Bible passages as viewed by numerous expositors and commentators. Most commentators and expositors applied their interpretations of the term under study to two passages: Acts 2:4, and I Corinthians 12:10. Therefore these two passages and their interpretations, representing their respective Books, were reviewed. Other passages in the New Testament where the idea of glossalalia was expressly mentioned, were also listed.

I. A STUDY OF THE GREEK TERM

Τ Λ Ω Σ Σ Α (GLŌSSA), TONGUE

The first area of study was the establishment of a concrete definition of the term *ἑλῶσσα* (glōssa), "tongue".¹ This term provided the central basis of this investigation.

The term *ἑλῶσσα* was given various shades of meaning by the different scholars. The word was reduced to three basic definitions with the third one divided into four separate but interrelated meanings.

The first and most basic definition given to this word was that of a tongue used literally as an "organ of speech." This definition was listed as the first meaning by Arndt and Gingrich,² Cremer,³ Thayer,⁴ and Liddell and Scott.⁵

¹J. Stengenga, The Greek-English Analytical Concordance of the Greek-English New Testament (Grand Rapids, Michigan: Zondervan Publishing House, 1963), p. 114; James Strong, The Exhaustive Concordance of the Bible (New York: Abingdon-Cokesbury Press, 1946), p. 20, word 1100.

²W.F. Arndt and F.N. Gingrich, A Greek-English Lexicon of the New Testament (Chicago: The University of Chicago Press, 1952), p. 161.

³Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek (Edinburgh: T. and T. Clark, 1896), p. 163.

⁴J.H. Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Co., 1956), p. 118.

⁵H.G. Liddell and R. Scott, A Greek-English Lexicon, Based on the German Work of Francis Passon (New York: Harper and Brothers Publishers, 1856), p. 295.

Following this first and primary definition was the defining of tongue as a "language", that is, a language used by a particular people in distinction from that of other nations or dialects. Each of the lexicographers agreed on this definition as a second meaning of **ἡλῶσα**.

While the first two definitions were found to be the most basic to the word **ἡλῶσα**, the third definition introduced the various interpretations placed upon this term. The belief was held by the author that this third definition, as rendered by many of the scholars, was their attempt to give an adequate definition to the phenomenon of glossalalia.

The third definition of **ἡλῶσα** was divided into four separate but interrelated phases. **Τῆλῶσα** was viewed here as a language of supernatural origin.

1. A language supernaturally derived from all human languages.
2. A language uniquely produced by the Holy Spirit for praise to God.
3. A ecstatic language influenced by the Holy Spirit for praise to God.
4. A mystical language likened to the mystical language of the pagan religions.

These definitions have been substantiated and explained in greater detail in the material that follows. Some of these definitions have grown out of an attempt to reconcile the apparent differences between the use of **ἡλῶσα** in Acts and its usage in I Corinthians. Using the three definitions of **ἡλῶσα** and the related phases, the following applications were made as they relate to speaking in tongues.

McClintock and Strong stated that Eichhorn and Bordili and, to some extent, Bunsen relate *ἡλώσσα* to glossalalia as meaning an inarticulate utterance, the cry as of a brute creature, in which the tongue moves while the lips refuse their office in making the sounds definite and distinct.⁶

Schaff would place Wieseler and Van Hengel in this same position by stating that the tongue, the organ of speech, was used as a passive instrument. This speaking with the tongue alone was inarticulate and in a low whisper.⁷

The second definition of *ἡλώσσα* as a foreign language was expressed by Thayer and William Bellshaw as they applied it to the Biblical expressions of glossalalia. Thayer referred to this foreign language theory while writing about the Acts account. He stated: "a tongue, . . . *λαλεῖν ἑτέρας ἡλώσας* to speak with other than their native i.e. in foreign tongues, Acts ii 4 cf. 6-11; [*Italics in the original*] . . .".⁸ William Bellshaw, who wrote in the Bibliotheca Sacra, firmly held to the unlearned foreign language theory. Quoting in part, Bellshaw stated:

The uniform usage of the word TONGUE in the New Testament is that which signifies a language used by inhabitants of the world.

⁶ John McClintock and James Strong, "Gift of Tongues," Cyclopaedia of Biblical, Theological and Ecclesiastical Literature (New York: Harper and Brothers, 1894), XII, 480.

⁷ Philip Schaff, History of the Christian Church (New York: Charles Scribner's Sons, 1887), I, 235.

⁸ Thayer, op. cit., p. 118.

Therefore, it is reasonable that this gift would consist of the ability to speak in a foreign language without the opportunity to learn that language by ordinary means.⁹

While Thayer and Bellshaw agree that this was the usage of glossalalia in the Acts account, only Bellshaw related this same interpretation to the reference of glossalalia in I Corinthians 12-14.¹⁰ The purpose of the miraculous gift of speaking in an unlearned foreign language, said Bellshaw, was to authenticate the message and the messenger before the completion of the New Testament. Upon completion of the New Testament the miraculous gift was no longer necessary and therefore ceased.¹¹

Bellshaw and Thayer are not the sole adherents to the unlearned foreign language view. This point has been revealed in the second part of this chapter. For the purpose of establishing this theory, these adherents have been mentioned.

The third definition, as already stated, had the greatest variation. This view defines *ἡλῶσα* as a language of supernatural origin.

Cremer interpreted the term as meaning a language produced out of all the languages by the Holy Spirit. Cremer stated:

⁹William G. Bellshaw, "The Confusion of Tongues," Bibliotheca Sacra, CXX (April-June, 1963), 147-48.

¹⁰Ibid., p. 147.

¹¹Ibid., p. 153.

We may suppose as the foundation of the phenomenon the gift of a language produced by the Holy Spirit, . . . specially serving and fitted for intercourse with God, independently of the process of thought carried on in the **νόος**, . . . a speaking in a form of language produced by the Holy Ghost which blended in one comprehensive expression the various languages of mankind, . . . the list of nations given in Acts ii. 9-11 is clearly meant to convey the idea of universality.¹²

Cremer appeared to be alone in his view of a language produced by the Holy Spirit from all languages.

Schaff, in his lengthy explanation and application, differed with Cremer. He placed the emphasis on the work of the Spirit and referred to **ἡλῶσα** as a "HETEROGLOSSALIA".¹³ By this Schaff meant a peculiar handling of the vernacular dialect, or a new spiritual language never known before, a language of immediate inspiration in a state of ecstasy.¹⁴

Schaff without question would have stated his applied position of the term as a language purely of the Spirit except for the fact that in the Acts 2 account the hearers present heard the wonderful works of God proclaimed in their own vernacular dialect. For this reason Schaff presented his heteroglossalalia.¹⁵

¹²Cremer, op. cit., p. 164.

¹³Schaff, op. cit., p. 237.

¹⁴Ibid., p. 235.

¹⁵Ibid., p. 241-42.

Concerning the language of the Spirit, Schaff stated: "The speaking with tongues in an involuntary psalm -- like prayer or song, uttered from a spiritual trance, and in a peculiar language inspired by the Holy Spirit . . ." [Italics not in the original].¹⁶

The emphasis of Schaff was upon the Spirit and His control of the speakers as well as His control of the hearers, as he stated: "It is certain that the Holy Spirit moved the hearts of the hearers as well as the tongues of the speakers. . ."¹⁷

Schaff did not support the idea that the term as used in Acts and I Corinthians was a poetic glossary of foreign words or that it was a restoration of the language of Paradise, or a poetic anticipation of the language of heaven, which would make the heteroglossalalia into a homoglossalalia and put the miracle into the language.¹⁸

Within the framework of applying the term to glossalalia as a language of the Spirit was the interpretation of Godet. In his commentary, Godet supported both the homogeneous idea of the language, which differed with Schaff, and also a strong position on the language of the Spirit, when he wrote:

¹⁶Ibid.

¹⁷Ibid.

¹⁸Ibid., p. 238.

The term being the same in the Acts and in our Epistle, it ought to denote a kind of language radically homogenous

I can only therefore regard the gift of tongues as the expression, in a language spontaneously created by the Holy Spirit, Italics not in the original of the new views and of the profound and lively emotions of the human soul set free for the first time from the feeling of condemnation and enjoying the ineffable sweetness of the relation of sonship to God.¹⁹

With Thayer the interpretation of the term as an ecstatic language took form. Thayer saw a difference in the expression of the term in Acts and that in I Corinthians. In Acts, as previously stated, the term meant a foreign language. In his attempt to explain the word as used in I Corinthians, he gave this descriptive statement:

to speak with (in) a tongue (the organ of speech), to speak with tongues; Italics in the original this, as appears from I Corinthians xiv. 7 sqq., is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or influence the minds of others.²⁰

This interpretation can be closely related to that of Godet and Schaff in that the term meant a spiritual type of speaking directed to God and not primarily to man. This interpretation of Thayer also claimed that the speaker was in a state of ecstasy when pouring forth his words of praise. Thayer did not place the emphasis on the Spirit as did

¹⁹F. Godet, Commentary on the First Epistle of St. Paul to the Corinthians (Grand Rapids, Michigan: Zondervan Publishing House, 1957), II, 319-320.

²⁰Thayer, op. cit., p. 118.

Schaff and Godet. His approach was to explain the term from the view point of the speaker's responses rather than the Spirit's working.

This explanation by Thayer was based on two facts: first, that in Hebrew, the tongue was spoken of as the leading instrument by which man praised God and secondly, that in a more rigorous conception of inspiration, nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit.²¹

Thayer still placed the entire interpretation within the framework of the Hebrew-Christian tradition which differed from those who held to a purely mystical derivation of the term.

Writing for the New Schaff and Herzog Encyclopedia, Paul Feine interpreted the term as found in the pagan religions. He related this word to the utterances of the Greek pythia, poets and muses. The use of this term and meaning could have easily been incorporated by Christianity.²²

This same theory was held by Bleek, said Schaff, when Bleek stated that the term meant "rare, provincial, archaic, poetic words, or glosses . . ."²³ Godet, commenting on Bleek, said:

²¹Ibid.

²²Paul Feine, "Speaking with Tongues," The New Schaff and Herzog Encyclopedia (New York: Funk and Wagnalls Company, 1911), XI, 38.

²³Schaff, op. cit., p. 235.

Accordingly, Bleek thinks that speaking in a tongue [*Italics in the original*] denotes discourses mixed with the expression of this kind, [meaning the rare, provincial, archaic, poetic words, of glosses]. He compares the relation between the Christians who spoke in a tongue and his interpreter to the relation of the **προφήτης** to the **μάντις**, in consulting the oracles.²⁴

Therefore, in summary, the term **γλῶσσα**, (*glōssa*), or tongue has been found to have three basic definitions with definite distinct shades of meaning in the third. Each definition and shaded meaning had its particular application of **γλῶσσα** to glossalalia, according to the lexicographers, commentators and other Bible scholars. The term could mean a: (1) literal tongue as an organ of speech; (2) a foreign tongue, a language used by a particular people in distinction from other languages or dialects; (3) a language supernaturally originated, (a) a language supernaturally derived from all languages, (b) a language produced by the Spirit for the purpose of praise to God, (c) an ecstatic language influenced by the Spirit for praise to God, (d) a mystical language likened to that of the mystics of ancient Greek religions.

²⁴Godet, op. cit., p. 202.

II. A STUDY OF THE BIBLICAL PASSAGES INVOLVING GLOSSALALIA

Two verses, Acts 2:4 and I Corinthians 12:10, represented their respective Books in the study of glossalalia. There were other verses that were part of the total study of glossalalia but most commentators and expositors presented their basic views in these two passages.²⁵ So basically the study was centered around Acts 2:4 and I Corinthians 12:10.

In the investigation of the Acts account, the weight of the argument concerning the expression of glossalalia rested upon the theory that it was a foreign language. Alford wrote concerning the Pentecostal phenomenon on Acts 2:4-11:

There can be no question in an unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to SPEAK IN VARIOUS LANGUAGES, viz. THE LANGUAGES OF THE NATIONS BELOW ENUMERATED, AND PERHAPS OTHERS [Capitals in original].²⁶

Alford did not hold to the belief that this was a permanent endowment but rather, that it was a mere sign that they were mouthpieces for the Holy Spirit. In his own words, Alford emphasized this belief:

. . .SUDDEN AND POWERFUL INSPIRATION OF THE HOLY SPIRIT, BY WHICH THE DISCIPLES UTTERED, NOT OF THEIR OWN MINDS, BUT AS

²⁵ Mark 16:17; Acts 4:3; 8:17; 9:17,18; 10:46; 13:52; 19:6; I Corinthians 12:28; 12:3; 13:1; 13:8; and the entire fourteenth chapter of I Corinthians.

²⁶ Henry Alford, The Greek Testament (fifth edition; Cambridge: Deighton Bell, and Company, 1865), II, 15.

MOUTH-PIECES OF SPIRIT, THE PRAISES OF GOD IN VARIOUS LANGUAGES,
HITHER TO, AND POSSIBLE AT THE TIME ITSELF, UNKNOWN TO THEM.

[Capitals in original].²⁷

This same view of glossalalia, as a foreign language, in Acts 2:4 was held by R.J. Knowling who wrote in The Expositor's Greek Testament. "There can be no doubt that . . . the Apostles, if not the whole Christian assembly. . . received the power of speaking in foreign languages, . . ."²⁸

. . .I can find no one more satisfactory than the old-fashioned one, that there was a real bestowal of tongues, a real gift of speaking in foreign languages, . . . granted to the Apostles to be used as occasion required when preaching the gospel in heathen lands.²⁹

wrote George Stokes on Acts 2:4 in The Expositor's Bible.

Another argument that would verify the theory that glossalalia in Acts 2:4 was a foreign languages, was given by S. Lewis Johnson Jr. in a Symposium article written for Bibliotheca Sacra. He said that both the Acts and Corinthian accounts were in harmony and that the gift of tongues was the gift of speaking in a known language for the purpose of confirming

²⁷Ibid.

²⁸R.J. Knowling, "Acts of the Apostles," The Expositor's Greek Testament (ed. W. Robertson Nicoll. 5 vols.; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., n.d.), II 98.

²⁹George Stokes, "Acts of the Apostles," The Expositor's Bible (ed. W. Robertson Nicoll. 25 vols.; New York: A.C. Armstrong and Son, 1903), V, 99.

the authenticity of the message of the apostolic church.³⁰ Later in the same article he wrote concerning Acts 2:4: "It is quite clear and definite that the gift of tongues in the Day of Pentecost was an utterance in known languages."³¹

He did not believe that this was a universal practice of believers in the early church and he gave for evidence the limited occurrence of glossalalia in the Acts period and specific statement such as I Corinthians 12:30, and Hebrews 2:3-4.³²

A.T. Robertson also contended that in Acts 2:4 the speakers used tongues other than their native tongues. "Each one began to speak in a language that he had not acquired and yet it was a real language and understood by those from various lands familiar with them."³³

He did not believe the speech was some kind of jargon, but an intelligible language, nor did he hold to the idea that it was "a general or permanent gift."³⁴

There was also the idea presented by F.F. Bruce that since all the hearers spoke Greek or Aramaic, the disciples were suddenly delivered from the peculiarities of their own Galilean speech. They praised God

³⁰S. Lewis Johnson Jr., "The Gift of Tongues and the Book of Acts," "A Symposium on The Tongues Movement," Bibliotheca Sacra, CXX (October December, 1963), 309.

³¹Ibid.

³²Ibid., p. 311.

³³A.T. Robertson, Word Pictures In The New Testament (New York: Harper and Brothers Publishers, 1930), III, 21.

³⁴Ibid., pp. 21-22.

in such a way that each hearer recognized with surprise his own native language or dialect.³⁵ The absence of the peculiar characteristics of the Galilean dialect made clear to the hearers that which was spoken.

Another interesting theory was that of F.W. Farrar. He believed that the lingua franca of the Mediterranean world was Hellenistic Greek, therefore making it unnecessary for the speakers to use a foreign language unknown to them. He developed the idea, that barring any difference between glossalalia in Acts and Corinthians, the Galilean speakers spoke "an utterance so thrilling and powerful that men of all languages who heard were able to catch its import and to be stirred by its power."³⁶ The fact is known that Greek was a common language, but this does not answer the problem that the scripture stated the hearers at Pentecost heard them speak in the language of the place they were born.

There was yet another interesting view that was presented by Barclay. Barclay thought the true meaning of the Acts account was that the disciples were empowered by the Spirit to speak the message of the gospel in such a way that it found a road straight to the heart of men and women of every origin and every background.³⁷ This view, though hard to justify, had some real points of interest.

³⁵F.F. Bruce, The Acts of the Apostles, The Greek Text With Introduction and Commentary (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953), p. 82.

³⁶F.W. Farrar, Texts Explained or Helps to Understand the New Testament (Cleveland, Ohio: F.M. Barton, 1899), pp. 128-9.

³⁷William Barclay, The Promise of the Spirit (Philadelphia: The Westminster Press, 1960), p. 55.

In the study made of I Corinthians 12:10, two theories of interpreting glossalalia were established: an intelligible language known to the hearers and an unknown ecstatic language.

There were four writers that favored an understandable language theory. The apparent scholarship of these men made the theory very conceivable that in the Corinthian Account the expression of glossalalia meant an understandable language.

When A.T. Robertson wrote I Corinthians 12:10, he stated that "the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2,28)."³⁸

He did not believe it to be a "mere gibberish or jargon like the 'modern tongues', but in a real language that could be understood by one familiar with that tongue as was seen on the great day of Pentecost when people who spoke different languages were present."³⁹

Charles Hodge was in agreement with A.T. Robertson when he wrote of I Corinthians 12:10: "This is, the ability to speak in languages previously unknown to the speaker".⁴⁰ If the miracle was one of ability to speak foreign languages in Acts, which he believed, it was also the same in I Corinthians, that is the gift to speak in intelligible languages unknown to the speakers.

³⁸A.T. Robertson, Word Pictures In The New Testament (New York: Harper and Brothers Publishers, 1931), IV, 170.

³⁹Ibid.

⁴⁰Charles Hodge, An Exposition of the First Epistle to the Corinthians (New York: Robert Carter and Brothers, 1860), p. 248.

Adam Clark also adhered to the foreign language theory as his commentary on I Corinthians 2:10 stated.⁴¹

The belief was held by McClintock and Strong that Pentecost was a representative form of the phenomenon of glossalalia, meaning intelligible foreign languages. The Corinthian account was like the representative form in Acts in that, "it is at least easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate."⁴²

But there are those who interpreted the I Corinthian account as meaning ecstatic utterances, unintelligible to anyone. Findlay interpreted this to mean a "breaking out of an exalted and mystical utterance differing from all recognized human speech; . . ."⁴³

Marcus Dods likened this to the unmeaningful shouts of boyhood, getting rid of exuberant life, uttering sounds of joy for which manhood has no words.⁴⁴ Such type of ecstatic utterances could be taken for the ravings and revellings of a lunatic or drunkard if such exclamations were not understood.

⁴¹Adam Clark, The New Testament of our Lord and Saviour Jesus Christ, Commentary on Romans to the Revelation (New York: Abingdon-Cokesbury Press, 1832), II, 259.

⁴²McClintock and Strong, op. cit., p. 483.

⁴³G.G. Findlay, "St. Paul's First Epistle to the Corinthians," The Expositor's Greek Testament (ed. W. Robertson Nicoll. 5 vols.; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., n.d.), II, 889.

⁴⁴Marcus Dods, "The First Epistle to the Corinthians," The Expositor's Bible (ed. W. Robertson Nicoll. New York: A.C. Armstrong and Son, 1905), p. 316.

". . . The outcome of overwhelming spiritual excitement in the form of deep, impassioned outpourings of utterances wholly or partially unintelligible"⁴⁵ was Farrar's explanation of glossalalia of I Corinthians.

Also Vincent in his Word Studies in The New Testament, Vol. III, p. 257 viewed the I Corinthian gift as "ecstatic utterance, unintelligible to the hearers. . ."

The most vivid expression of this view was given in The New Schaff and Herzog Encyclopedia of Religious Knowledge in the section on "Speaking With Tongues". This phenomenon included "signs, groanings, shoutings, cries, and utterances either of disconnected words (such as Abba, hosanna, . . .) or of connected speech of a jubilating sort which impresses the observers as ecstatic prayer or psalmodic praise."⁴⁶

Godet, in accord with his language of the Spirit theory viewed in the first part of this chapter, emphasized his position again by saying that he who speaks in tongues addresses God, "in an ecstatic language unintelligible to every one who does not share the same emotion, and to which his own understanding, . . . remains a stranger."⁴⁷

The following summary was made based upon the findings in this section. The interpretations of the Acts account that the scholars by

⁴⁵Farrar, op. cit., p. 198.

⁴⁶P. Feine, op. cit., p. 36.

⁴⁷Godet, op. cit., pp. 199-200.

and large favored the theory that the languages spoken were foreign languages. The view was held by some that foreign languages were not necessary because of the bilingual nature of this part of the world. Others felt the speech conveying the message was of such an inspired nature that interpretation was unnecessary. The study of the Corinthian account revealed numerous interpretations. From the scholars investigated, the most accepted view was that of a language intelligible to those who were able to understand. By implication, the intelligible language or languages expressed in Corinth were foreign languages and understood by people of that particular tongue. Others held to the theory that the language was unintelligible to speaker and hearer alike. The language was ecstatic utterances addressed to God.

As both passages were combined, the overall theory was that the languages were of an intelligible type, understandable to those who knew the language spoken.

III. SUMMARY

In summary to this chapter, the following findings were made concerning the definition of $\lambda\lambda\omega\sigma\sigma\alpha$ and the interpretation of glossalalia in Acts 2:4 and I Corinthians 12:10.

The term $\lambda\lambda\omega\sigma\sigma\alpha$ was given the following definitions: the first and most primary was a literal tongue as an organ of speech. Second was a foreign language, a language used by a particular people in distinction from the nations or dialects. The third definition viewed

the term as a language of supernatural origin, that is (a) a language supernaturally derived from all languages, (b) a language supernaturally produced by the Spirit, (c) an ecstatic language influenced by the Spirit, (d) or a mystical language like that of the ancient pythia of Greek religions.

The term as used in Acts 2:4 and I Corinthians 12:10 expressed in glossalalia was interpreted as follows. The interpretation of glossalalia as a foreign language in the Acts account was, by and large, generally accepted. In the Corinthian account, the interpretations of glossalalia as an intelligible language and an ecstatic language were held. Since there was no basic difference in the term used in Acts and Corinthians, the weight of evidence gave validity to an intelligible language theory and, by implication, a foreign language.

CHAPTER III

THE WRITINGS OF THE ANTE-NICENE FATHERS

A.D. 100 - A.D. 325

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The writings of the Early Church Fathers of the Ante-Nicene Period were the next chronological sources following the Books of the New Testament that were involved in our present study of glossalalia. The belief was held that if glossalalia was a prominent feature in the Apostolic Church, surely the Church Fathers that succeeded the Apostles as leaders of the Church would make some mention of glossalalia in their writings. The sources available for such a study were the Ante-Nicene Fathers,¹ a compilation and translation of the writings of these Early Church Fathers who followed the Apostles and wrote prior to the first Council of Nicene in 325 A.D.

The investigation of these writings employed the following research procedures: direct studies of writings that mentioned the idea of glossalalia, the study of the charismatic gifts, the study of Bible passages where glossalalia was mentioned, and studies of these passages as employed in some of the writings.

The discovery was made in this investigation that glossalalia was not usually treated as a general topic or as a particular topic for special interpretation. When verses of scripture employing the idea of

¹The Ante-Nicene Fathers, 10 vols. (New York: Charles Scribner's Sons, 1899, 1902, 1903).

glossalalia were used in some of the writings, no particular attempt was made to explain the phenomenon. Also in most cases only passing reference was given to glossalalia.

The topic of glossalalia was used by early writers including Justin Martyr when writing to Trypho the Jew, Irenaeus concerning the Montanists, Tertullian against Marcion and Origen against Celsus. In all instances, these writers were discussing controversial issues.

The investigation was divided into two sections. The first section centered primarily around the writings of five Early Church Fathers; Polycarp, Justin Martyr, Irenaeus, Tertullian, and Origen. The second section dealt with some particular writings of this period in which glossalalia was mentioned: "The Constitution of the Holy Apostles" and "The Teachings of the Apostles", were two which were reviewed, along with some other writings and some less prominent Fathers of this period.

I. THE WRITINGS OF FIVE EARLY CHURCH FATHERS:

POLYCARP, JUSTIN MARTYR, IRENAEUS, TERTULLIAN, AND ORIGEN

While investigating this area, an article was discovered relating to the Apostolic Fathers, those men who, though not Apostles, lived during the same period as the Apostles and upon the passing of the Apostles became the immediate leaders of the church. Polycarp, (n.d.) can be considered an Apostolic Father and in connection with the life of Polycarp, a reference, to follow, was made. Cleon L. Rogers, in an

article "The Gift of Tongues in the Post Apostolic Church" for Bibliotheca Sacra, wrote:

While there is clear evidence from Scripture that the gift of tongues was in operation during the time of the apostles, it is significant that the gift is nowhere alluded to, hinted at, or found in the Apostolic Fathers. It might be objected that this is simply an argument from silence. . . . However, the importance of this silence takes an added weight when viewed in the light of certain facts."²

Then Rogers pointed out that some Apostolic Fathers wrote from and to churches where the gift had been practiced during the time of the Apostles. Also, the wide geographical coverage of the Apostolic Fathers made their silence significant. And lastly, that their silence regarding their doctrinal character was significant since from theology proper to eschatology was mentioned, yet there was no evidence for any discussion of tongues.^{3, 4} Accordingly, no stated references to glossalalia was discovered in the writings of the Apostolic Fathers in the Ante-Nicene Fathers.

Concerning Polycarp, one writer tried to make a possible case for tongues when he wrote:

A letter from the church in Smyrna, called the Martyrdom of Polycarp and written to tell what happened to their beloved old bishop before he was burned in 155 A.D. suggests an experience of speaking in tongues.⁵

² Cleon L. Rogers, Jr. "The Gift of Tongues in the Post Apostolic Church," Bibliotheca Sacra, 122:134, April-June, 1965.

³ Ibid., pp. 134-135.

⁴ See Appendix A.

⁵ Morton T. Kelsey, Tongue Speaking, An Experiment in Spiritual Experience (Garden City, New York: Doubleday and Company Inc., 1964), p. 36.

The experience referred to was the time when Polycarp was arrested and he was allowed by the arresting officers a time of prayer. The letter read:

. . . and on their giving him leave, he stood and prayed, being full of the grace of God, so that he could not cease¹². (12. or "be silent") for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable an old man.⁶

Depending upon the interpretation of glossalalia employed, possibly this experience of Polycarp could be classed as glossalalia. But there was no trace of the word or idea either here in this quotation, in the letters mentioning his night of prayer prior to arrest, or in the beautiful prayer of praise made by Polycarp as he was bound to the stake for burning.⁷ The idea that this was a reference to glossalalia, whether of ecstatic praise or a foreign language, was inconceivable in this reference to Polycarp.

Justin Martyr (A.D. 110 or 114 - 165) was a Gentile who was apparently well educated. His principle writing, "Dialogue of Justin; Philosopher and Martyr with Trypho, the Jew", was the first elaborate exposition of the reasons for regarding Christ as the Messiah of the Old Testament, and the first systematic attempt to exhibit the false

⁶"The Encyclical Epistle of the Church at Smyrna Concerning the Martyrdom of Holy Polycarp," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), I, 40.

⁷See Appendix B.

positions of the Jews in regard to Christianity.⁸ Justin, in his "Dialogue with Trypho," made reference to prophetical gifts when he wrote:

For the prophetical gifts remain with us, even to the present time. And hence you ought to understand that [the gifts] formerly among your nation have been transferred to us. And just as there were false prophets contemporaneous with your holy prophets, so are there now many false teachers amongst us, of whom our Lord forewarned us to beware; . . .⁹

The only gift that was referred to here was that of prophecy and possibly that of teaching.

Later in the same writing, Justin in an attempt to explain the words "And shall rest on Him," concerning the powers of the Spirit that came upon Christ, listed seven different kinds of gifts. This seemed to combine Isaiah 11:2 and I Corinthians 12:7-10, but glossolalia was not mentioned.

Solomon possessed the spirit of wisdom, Daniel that of understanding and counsel, Moses that of might and piety, Elijah that of fear, and Isaiah that of knowledge; and so with the others: each possessed one power, or one joined alternately with another; also Jeremiah, and the twelve [prophets], and David, and, in short, the rest who existed among you.¹⁰

Justin proceeded to explain that such gifts ceased among the Jews and were then given by the Christ through the Spirit to those who believed in Him, according as He deemed each believer worthy. In the

⁸"Introductory Notes to the First Apology of Justin Martyr," The Ante-Nicene Fathers op. cit., I, 160.

⁹"Dialogue of Justin, Philosopher and Martyr, with Trypho, A Jew," The Ante-Nicene Fathers op. cit., I, 240.

¹⁰Ibid., p. 243.

following section of this writing, Justin made these remarks relative to gifts:

Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God; so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power but because these would not continue after Him.¹¹

Within these writings of Justin Martyr, the gifts of the Spirit were mentioned but glossolalia was not mentioned by direct statement of allusion. It was noted that only passing reference was given to these gifts as Justin endeavored to establish other points.

The next man to be investigated was Irenaeus, (A.D. 120-202), Bishop of Lyons in Gaul, a pupil under Polycarp. In the writings entitled "Against Heresies," which was one of the most precious remains of early Christian antiquity, five different references in varying degree were made to the gift. For the sake of progression in this chapter, the references were herein given in order of appearance.

In Book II, Chapter XXXII, "Further Exposure of the Wicked and Blasphemous Doctrines of the Heretics", Irenaeus wrote:

Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, . . . Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. . . . And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, . . .¹²

¹¹ Ibid.

¹² Irenaeus, "Irenaeus Against Heresies," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), I, 409.

Here was mentioned the gifts bestowed upon the Church but no mention was explicitly given to glossalalia unless the words "utter prophetic expressions" were taken to mean this. Possibly the implication could be allowed when he wrote of "the number of gifts which the church . . . has received from God." But again there was no explicit mention of glossalalia.

Irenaeus, later in one of his chapters, wrote on "The doctrine of the rest of the Apostles." Book III Chapter XII, part two¹³ and fifteen¹⁴ related three verses of scripture: Acts 2:37, 38

Repent, and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost.,

And also Acts 10:47

Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well.

Both of these passages were indirectly related to glossalalia. Both of these passages grew out of situations where glossalalia was manifested and yet when an opportunity to write impressively on the subject was given, not a word was written.

Again Irenaeus, in Book four, wrote concerning "True Knowledge":

True knowledge is [that which consists in] the doctrine of the apostles, and the ancient constitution of the church throughout all the world, and the distinctive manifestation of the body of Christ according to the successions of the bishops by which they

¹³Ibid., p. 431

¹⁴Ibid., p. 436.

have handed down that Church which exists in every place, and has come even unto us, . . . and [above all it consists in] the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy, and which excels all the other gifts [of God].¹⁵

The true knowledge of the church consisted, of the gift of love which was about knowledge and prophecy, according to Irenaeus. No mention was made of glossalalia as being even secondary in importance as a gift of true knowledge.

The last reference of Irenaeus to glossalalia was the one found to be the most important and most often mentioned. Robert Dalton, Tongues Like As Of Fire, who wrote in support of the modern day glossalalia, said Irenaeus, in the passage to be reviewed, "gave us one of the most direct statements on the Glossalalia [Italics in original] phenomenon of this period."¹⁶ The passage by Irenaeus is given in part here but a more complete reference to the material was made in Appendix C.¹⁷

For this reason does the apostle declare, 'We speak wisdom among them that are perfect,' terming those persons 'perfect,' who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used Himself also to speak. In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms 'spiritual,' they being spiritual because they partake of the Spirit,
¹⁸

¹⁵Ibid., p. 508.

¹⁶Robert Chandler Dalton, Tongues Like As Of Fire (Springfield, Missouri: The Gospel Publishing House, 1945), p. 108.

¹⁷See Appendix C.

¹⁸Irenaeus, op. cit., p. 531.

This was by far the most definite reference to glossalalia by Irenaeus. He implied that Christ spoke in all languages, that the gift benefited man as hidden things and mysteries of God were revealed. Possibly the gift of prophecy was involved in Irenaeus' interpretation when he wrote of bringing to light hidden things. He did not made clear the type of expression the language took, whether ecstatic utterance or foreign language but from the context, understandable languages seem to be implied when he said "all kinds of languages".

On this passage Rogers made the following observations. He remarked Irenaeus came from Asia Minor and ministered in Lyons and that Asia Minor and Syria had many unhealthy influences on Christianity, particularly the influence of Montanus and his perverted pneumatology. He said that there was a close connection between the churches of Asia Minor and the churches of Lyons. It was only natural, he believed, that there were some spiritual and doctrinal ties, good as well as bad, and Montanism was one of the bad elements in Lyons. It was in this light that the statement concerning tongues should be viewed, he said. Also in this connection Rogers remarked that in the background of Irenaeus was the influence of Polycarp. Tongues did not have an important role in Polycarp's writings and, equally as significant, tongues did not play large part in Irenaeus' theology. The point he stressed was that if the gift of tongues were of great importance, both Polycarp and Irenaeus should have stressed it more.¹⁹

¹⁹Rogers, op. cit., pp. 138-139.

The next person who gave evidence of some knowledge of glossalalia was Tertullian (A.D. 145-220.) who was a scholar and spiritual leader of the North African Churches. Tertullian's writings covered many subjects concerning the theology, doctrines, and practices of the Christian faith. The first mention made by Tertullian concerning glosalalia was in the work, "A Treatise on the Soul," under the chapter entitled "Particulars of the Alleged Communications to a Montanist Sister."

For, seeing that we acknowledge spiritual charismata, [*Italics in the original*] or gifts, we too have merited the attainment of the prophetic gift, although coming after John (The Baptist). We have now amongst us a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision amidst the sacred rites of the Lord's day in the Church: she converses with angels, and sometimes even with the Lord; she both sees and hears mysterious communications;²⁰

Tertullian had a relationship with the Montanist movement which influenced this North African Theologian. Here was an example of a Montanist among his own flock that was given peculiar revelations and communications. No mention was made of the type of utterance but the implication would be of an ecstatic type of speaking.

Book V of "Tertullian Against Marcion" discussed the subject of St. Paul's Epistles, stating that they were in perfect unison with the writings of the Old Testament testifying that the Creator was the only God, and that the Lord Jesus was His Christ. In Chapter VIII of this

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Tertullian, "A Treatise on the Soul." The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903) III, 138.

book, Tertullian, among other things, wrote concerning "Spiritual Gifts." He quoted St. Paul in I Corinthians 12:8-11 concerning spiritual gifts and paralleled them to Isaiah 11:1-3. He wrote concerning the gift: ". . . 'to another divers kinds of tongues, to another the interpretation of tongues;' this will be 'the spirit of knowledge.'" ²¹ He then remarked concerning Paul's quotation of Isaiah 28:11, 12 by writing:

'it is written in the law,' [Italics in original] how that the Creator would speak with other tongues and other lips, whilst confirming indeed the gift of tongues by such a mention, he yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator's prediction. ²²

Tertullian then lashed out at Marcion concerning the exhibition of these spiritual gifts; quoting in part:

Let Marcion then exhibit, as gifts of his god, some prophets, . . . let him produce a psalm, a vision, a prayer -- only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; . . . Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty, and they agree too, with the rules, and the dispensations, and the instructions of the Creator; ^{23,24}

The point was established by Tertullian that the gifts mentioned by the prophet Isaiah were also the same gifts ministered by the Spirit to the believers in Christ. He mentioned that the prophecy of Isaiah

²¹Tertullian, "Tertullian Against Marcion," The Ante-Nicene Fathers, op. cit., III, 446.

²²Ibid.

²³Ibid., pp. 446-47.

²⁴See Appendix D.

concerning God's usage of other lips and other tongues merely confined the gift of tongues. He did make a point that these gifts were exhibited from his side meaning believers of Tertullian's persuasion. Though a mention is made of the gift and the possibility that this gift of glossalalia was practiced, no particular attempt was made to develop the idea.

Two more references were made by Tertullian that could be applied to the study of glossalalia. In Book V "On Exhortation to Chastity" Tertullian made these remarks in the chapter on "Further Remarks Upon the Apostle's Language:"

For the apostles have the Holy Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of (healing) virtues, and the evidences of tongues; not partially, as all others have.²⁵

The implication was made that the Apostles gave evidences of tongues and that they possessed the gift fully. Again no idea was given as to the form of expression of tongues that were used. The belief must have been held by Tertullian that the Apostles had certain prophetic, healing, and linguistic gifts.

While writing on the subject of "Fasting", Tertullian wrote concerning the fasting and prayer of Cornelius and in mentioning this, he stated that even before baptism, "the honourable gift of the Holy Spirit, together with the gift of prophecy besides, had hastened to descend, we

²⁵Tertullian, "An Exhortation to Chastity," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903) IV, 53.

see that his fasts [Italics in Original] had been heard."²⁶

The gift of the Holy Spirit and the gift of prophecy were mentioned by Tertullian. The scriptures related that Cornelius and their company experienced the gift of tongues and no mention was made of the gift of prophecy. If the gift of tongues as an evidence were so closely attached to the baptism of the Holy Spirit, Tertullian could have made a more definite reference.

Thus in the writings of Tertullian, only brief mention was made concerning glossalalia. Glossalalia of some nature was mentioned concerning the Montanist sister and possibly in his debate with Marcion, the idea of glossalalia can be implied when he wrote of these spiritual gifts being exhibited by those around him. Reference was made to the gift of glossalalia being a part of the Apostle's equipment, implying that to have the fullness of the Holy Spirit meant to have the gift of prophecy, healing, and tongues of some nature. He made a point to say that the Apostles did not have these gifts partially as all others have them. The conspicuous absence of glossalalia was noted in the reference to Cornelius. Tertullian, though briefly referring to glossalalia did not decisively develop the subject. He stated some evidences of those whom he had observed and also his belief concerning the Apostles' gifts.

The last reference made in this section concerned the writings of Origen (n.d.) entitled "Origen Against Celsus." In Book VII, Chapters

²⁶Tertullian, "On Fasting," The Ante-Nicene Fathers, op. cit., IV, 107.

VIII and IX, Origen was debating with Celsus concerning the comparison of the Jewish prophets of the Old Testament and prophecies of that day. Even though Origen was primarily dealing with the subject of prophets and prophecies, a reference was implied to some kind of tongues speech. Origen first stated that there were none who embraced the Christian faith, who had prophesied to the high degree of the ancient prophets, and neither were there any such prophets among the Jews. He continued by stating that after the ascension of Christ, the signs that were given at the beginning of Christ's ministry and accompanying His word, had diminished, "although there are still traces of His presence in a few who have their souls purified by the Gospel, and their actions regulated by its influence."²⁷ Following these remarks Origen gave an example of the type of prophecy that Celsus had observed in Phoenicia and Palistine. Origen quoted Celsus as saying:

'There are many', he says, 'who although of no name, with the greatest facility and on the slightest occasion, whether within or without temples, assume the motions and gestures of inspired persons; . . . These are accustomed to say, each for himself, "I am God; I am the Son of God; or, I am the Divine Spirit . . . Blessed is he who now does me homage. On all the rest I will send down eternal fire . . ." To these promises are added strange, fanatical, and quite unintelligible words, of which no rational person can find the meaning: for so dark are they, as to have no meaning at all; but they give occasion to every fool or imposter to apply them to suit his own purpose.'²⁸

²⁷Origen, "Origen Against Celsus," The Ante-Nicene Fathers, (New York: Charles Scribner's Sons, 1902), IV, 614.

²⁸Ibid., p. 164

Origen, not satisfied with Celsus' remarks, demanded whether these prophets were claiming for themselves the rank of deity or whether they were speaking as prophets the words of God. Origen pointed out that the prophets of old when declaring judgments of God declared it with all plainness, and that the deep things were given in dark sayings, parables, or similitudes. Origen claimed that Celsus was endeavoring to cover up his own ignorance or inability to discern the words of these prophets by saying these words were "strange, fanatical and quite unintelligible . . . so dark are they as to have no meaning at all." Origen followed this closely by saying those intelligent persons who wish to discover the meaning of these things of God should study the scriptures.²⁹

Among a certain purified people, Origen stated, that some of the signs accompanying Christ were still in practice, but diminishing. The words of Celsus were called into question as to whether they were dark, fanatical sayings or whether Celsus was twisting the truth to avoid condemnation. Whether this was an expression of glossalalia depended upon the accepting of Celsus' words; noting the fact that the entire context dealt with prophecy and not glossalalia.

The investigation into the writings of Polycarp, Justin Martyr, Irenaeus, Tertullian and Origen did not produce any references to glossalalia as a prominent gift of important dimensions. Glossalalia was

²⁹Ibid., pp. 614-15.

not developed as a specific topic in most cases. In the experience of Polycarp, no mention was made or alluded to of ecstatic or other glossalalia types. Rogers also reported that glossalalia was not mentioned or alluded to by any of the other Apostolic Fathers.

Justin Martyr in his disputation with Trypho, the Jew, though mentioning seven different kinds of gifts of the Spirit, did not mention glossalalia, which if important, should have been mentioned. Irenaeus, Bishop of Lyons, Gaul, mentioned the gifts that were given to the disciples of Christ, and reference was made to visions and prophetic expressions with no elaboration on these expressions.

In Irenaeus' writings on Acts 2:37, 38, and 10:47, no reference was made to glossalalia. Concerning his discourse on "true knowledge" only the gifts of love, knowledge and prophecy were mentioned. The only real reference made by Irenaeus was to those brethren whom he heard possessed prophetic gifts and spoke in all kinds of languages. The type of glossalalia was not mentioned but a type of intelligible language was implied. This was the clearest expression concerning glossalalia made by any of the writers to this point. In connection with this reference, Rogers quickly pointed out the influence of the Montanist movement which was a mystical movement upon the churches of Lyons and Asia Minor. Also the observation was made that in all the writings of Irenaeus', this was the only real reference to glossalalia.

Tertullian's contribution was his mention of the gifts of the Montanist sister that he witnessed. The fact was established that this

woman had some mystical experience in the area of linguistic communication but the form of expression was not mentioned. The belief was held that it must surely have been of an ecstatic nature. The gift of glossalalia was alluded to by Tertullian when writing against Marcion. He spoke of the gifts of the Spirit being practiced by those on his own side and mentioned that Marcion should exhibit, by the Spirit, ecstasy, or rapture whenever an interpretation of tongues had occurred to him. The fact was established that Tertullian believed the prophecy of Isaiah 28:11, 12 was fulfilled, thereby confirming the gift of tongues. In writing on the subject of fasting and the experience of Cornelius, no mention was made of glossalalia, only that of the gift of prophecy. Tertullian thus implied that there was a gift of glossalalia; he did not mention the form. It must be remembered that Tertullian wrote much material and these were only brief references to glossalalia. Origen in his writings against Celsus placed in question Celsus' referral to some ecstatic prophecy. Origen desired clarity of Celsus' claims. The statement was made by Origen that the signs that accompanied Christ's work diminished after His ascension, though on some purified and obedient people, some signs were still evidenced.

None of these writers expressed the fact that he experienced glossalalia and the weight of evidence pointed to this gift as being exhibited among the Montanists, a movement largely rejected by the Church.

II. THE INVESTIGATION INTO SOME ANCIENT DOCUMENTS AND SOME LESS PROMINENT CHURCH FATHERS

This section concerned the writings of two less prominent Church Fathers: Novatian, the Roman Presbyter and Archelaus, Bishop of Caschar in Mesopotamia, and also two writings: "The Constitution of the Holy Apostles" and an ancient Syriac document entitled, "The Teachings of the Apostles."

The purpose was the same in this section as in the first section; to determine if the gift of glossalalia was an important part of the teachings of the Early Church.

Novatian (A.D. 210-280), a Roman Presbyter writing in his "Treatise Concerning the Trinity," developed the subject of the relationship of Jesus Christ to the Holy Spirit and the work of the Holy Spirit among the believers. Concerning what Christ did through the Spirit, Novatian wrote:

This is He who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, . . . and orders and arranges whatever other gifts there are of the charismata; [*Italics in original*] and thus makes the Lord's Church everywhere, and in all, perfected and completed.³⁰

Novatian here stated the same position that the I Corinthians 12 account stated concerning spiritual gifts. He did not elaborate but merely stated these gifts.

³⁰Novatian, "A Treatise of Novation Concerning the Trinity," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1899), V, 641.

One of the most interesting references to glossalalia was given by Archelaus, (n.d.). The disputation of Archelaus, bishop of Caschar in Mesopotamia, against the Manichaeian heresy, represented by Manes, gave an enlightening aspect to the idea of tongues as a foreign language. This disputation was mentioned to be an "authentic relic of antiquity" in the introduction to the disputation. The passage dealt with the Holy Spirit's ability to understand and direct languages.

Writing to Manes, Archelaus said:

O Persian barbarian, you have never been able to have a knowledge of the language of the Greeks, or of the Egyptians, or of the Romans, or of any other nation; . . . and you are not capable of understanding any one of another nationality when he speaks. Not thus is it with the Holy Spirit: God forbid; but he divides to all, and knows all kinds of tongues, . . . For what says the Scriptures? 'That every man heard the apostles speak in his own language through the Spirit, the Paraclete.'³¹

The emphasis of this passage was the ability of the Spirit to know and understand all languages. The implied meaning of the gift of tongues at Pentecost was that the Spirit was the one through whom the Apostles spoke; The Spirit having the gift of tongues. This reference did admit to the gift of tongues but referred to the New Testament Pentecost.

The first of two documents that gave evidence of glossalalia was the "Constitutions of the Holy Apostles." Both references made were to the idea of "New Tongues." In Book V, Chapter XX, the reference was made to the day of Pentecost in part as follows:

³¹Archelaus, "The Acts of the Disputation with the Heresiarch Manes," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1899), VI, 210.

for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost, and we were filled with His energy, and we 'spake with new tongues, as the Spirit did suggest to us;' and we preached both to the Jews and Gentiles, . . .³²

Here again was a reference to the day of Pentecost and glossalalia at that time. No more elaboration was made. This same document in Book VIII Section I, "On the Diversity of Spiritual Gifts," mentioned again the words of Mark 16:17, 18. The thrust of this passage was to emphasize the proper management of the gifts and also the distribution of these gifts.

These gifts were first bestowed on us the apostles when we were about to preach the Gospel to every creature, and afterwards were of necessity afforded to those who by our means believed, not for the advantage of those who perform them, but for the conviction of the unbelievers; . . . It is not therefore necessary that everyone of the faithful should cast out demons, or raise the dead, or speak with tongues; but such a one which may be vouchsafed this gift, for some cause which may be advantage to the salvation of the unbelievers; . . .^{33, 34}

The importance of the gift of glossalalia, according to this document, was based on the necessity for the conviction of unbelievers and that of the preaching of the Gospel to every Creature. The gift, was of necessity, given by the apostles to other believers. An important statement was made in the document: "It is not therefore necessary that everyone of the faithful should . . . speak with tongues." This

³²"Constitution of the Holy Apostles," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1899), VII, 448.

³³Ibid., p. 479.

³⁴For a more complete quotation see Appendix E.

was a definite statement concerning the purpose and necessity of spiritual gifts.

The last evidence found concerning glossalalia was an ancient Syriac Document entitled "The Teaching of the Apostles." According to the introduction to these document, "The Syriac Documents [*Italics in original*] . . . are to be regarded as interesting relics of the primitive ages, but neither wholly genuine nor in detail authentic."³⁵ The reference dealt primarily with the day of Pentecost and the topic of conversation among the Apostles and the subsequent events. The document was quoted only in part:

And from thence they went to the city [*Italics in original*], and proceeded to an upper room . . . There also were made [*Italics in original*] the inquiries: How they should preach His Gospel in the world?

And, when the disciples were cast into this perplexity, how they should preach His Gospel to men of [*Italics in the original*] strange tongues which were unknown to them, and were speaking thus to one another, . . . Simon Cephas rose up, . . .

And, whilst Simon Cephas was saying these things. . . a mysterious voice was heard by them, and a sweet odour, which was strange to the world, breathed upon them; and tongues of fire, between the voice and the odour, came down from heaven towards them, and alighted and sat on every one of them; and according to the tongue which everyone of them had severally received, so did he prepare himself to go to the country in which that tongue was spoken and heard.^{36, 37}

³⁵"Introductory Notice to Memoirs of Edessa and Other Syriac Documents," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), VIII, 647.

³⁶"Ancient Syriac Documents. The Teaching of the Apostles," The Ante-Nicene Fathers, op. cit., VIII, 667.

³⁷Appendix E.

Later in this document were given the areas that received the ordination of the priesthood from different ones of the Apostles and their disciples; here was quoted in part:

James: Jerusalem, Palistine, Samaria, Philistines, Arabians, Phoenicia, Caesarea.

Mark: Alexandria, Thebais, the whole of Inner Egypt, Pelusium (C. Pentapolis), the borders of the Indians.

Judas Thomas: A. India (C. Ethiopians.) and all the countries belonging to it and roundabout it, even to the farthest sea.

Simon Cephas: Antioch, Syria, Cilicia, Galatia, Pontus, Rome, Italy, Spain, Britain, Gaul, and the rest of the countries round about.

John: Ephesus, Thessalonica, All Asia, all the country of Corinthian.

Andrew: Nicaea, Nicomedia, all the country of Bithynia, Inner Galatia, and the regions round about.

Luke: Byzantium, all the country of Thrace and all parts round about to the great river (the Danube).

Addaeus, one of the 72 apostles: Edessa, all the country round about on all sides, Zoba (Nisibis), Arabia, north and south and round about, borders of Mesopotamia.

Aggaeus, a maker of silks, disciple of Addaeus: Persia, Assyria, Armenians, Medians, the country about Babylon, the Huzites, the Gelae, as far as the borders of the Indians, as far as the land of Gog and Magog and all the country on all sides.³⁸

The important fact must be remembered that this document was not considered an authentic nor wholly genuine writing. Therefore, though interesting, little if any weight and consideration could be placed in

³⁸Ibid., pp. 671-2.

the reference. A point was made that the disciples traditionally were given the ability to speak foreign languages as a necessity in reaching the world with the Gospel of Christ.

The importance of this second section was found on the fact that both writers and documents, without elaboration, relate the Biblical accounts of Pentecost and I Corinthians 12 concerning glossalalia. Novatian referred only to the gift of directing tongues. Archelaus referred to the gift; both of these references dealt primarily with the work of the Holy Spirit and what He did and how He used the gift of glossalalia and not with the use of glossalalia by men.

The two documents surveyed proved of great interest. Most emphasis was placed on the document "Constitution of the Holy Apostles". In this work again, Pentecost was mentioned and the words "spoke with new tongues" used in connection with the Pentecost experience were also mentioned. Most important was the passage relating to spiritual gifts where the premises were established that the gifts were first given to the apostles, afterward of necessity to other believers for the sole purpose of convicting unbelievers and not for the advantage of the user. The important statement was made that "It is not therefore necessary that everyone of the faithful should . . . speak with tongues," nor possess all the other gifts. This was a direct statement that this gift, as well as the other gifts, was not a necessary requirement for all the faithful.

Because of its lack of full authority the last document, the Ancient Syriac writing, can only infer that the disciples may have questioned the means by which they would reach the lost world with the gospel and also may infer the traditional belief that they were given the gift of foreign tongues to reach the areas mentioned.

III. SUMMARY

In summary, the following statements were made of this chapter. Of the volumes of writings from this period, only scattered and passing reference was made to glossalalia. The passages of scripture given in the references that should have given explanation, did not do so. No real treatise was presented on glossalalia by any of the writers included, or by any other from this period. When glossalalia was referred to, it was used largely in discussions of Pentecost, or concerning the sect called the Montanists. No direct mention was made of the type of glossalalia, although when references were made to the Montanists the implication was that of an ecstatic type. When reference was made to Pentecost and the Holy Spirit, an intelligible language, probably languages was implied. The document, "The Constitution of the Holy Apostles," substantiated the premise that tongues were not necessary for every believer.

CHAPTER IV

THE INTERPRETATION OF GLOSSALALIA AS HELD
BY CERTAIN PRESENT DAY PENTECOSTAL DENOMINATIONS
AND BY THE NEO-PENTECOST MOVEMENT

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The purpose of this chapter was twofold in perspective: First to investigate the teachings of certain of the larger Pentecostal Denominations, to determine by a study of their basic tenets, their interpretations and forms of expression concerning glossalalia, and second, to examine material that specifically stated, if possible, the basic interpretation, and forms of expression of glossalalia as held by those of the Neo-Pentecostal Movement. The Neo-Pentecostal Movement was comprised chiefly of individuals within established denominations that traditionally did not teach as a necessary tenet the experience of glossalalia, who have recently experienced glossalalia manifestations and have thus begun to propound the teaching of glossalalia as a privilege and responsibility of every believer.

The investigation into the teachings of certain denominations that expressly teach an experience of glossalalia took the form of a letter¹ directed to twelve denominational headquarters. Two questions were asked in the letter: (1) the denomination's doctrinal position concerning the work of the Holy Spirit especially in relation to any

¹See Appendix F

teachings on the gift of speaking in tongues and (2) if possible, an explanation of the reasons for their doctrinal stand. Along with the letter in this investigation were used other books and periodicals relative to the position and teachings of several Pentecostal denominations.

The second phase of the chapter involving the Neo-Pentecostal Movement was limited to the investigation of certain periodicals and pamphlets published in connection with the Movement. The Holy Trinity Society of Van Nuys, California provided a primary source for the interpretations of this movement along with certain books and articles that appeared in other periodicals relative to this movement.

I. THE INTERPRETATION OF GLOSSALALIA AS HELD BY CERTAIN PRESENT DAY PENTECOSTAL DENOMINATIONS

The denominations that considered themselves part of the Pentecostal heritage pointed to at least two geographical locations where glossalalia was first experienced by groups of individuals around the turn of this century. Also three men were the recognized leaders of the Pentecostal Revival of this same period.

The two locations most prominently associated with this revival were "Stone's Mansion" where the Bethel Bible College was started in Topeka, Kansas,² and the Azusa Street Mission in Los Angeles, California.³

²Carl Brumback, Suddenly . . . From Heaven (Springfield, Missouri: Gospel Publishing House, 1961), pp. 21 ff.

³Ibid., pp. 34 ff.

The three leading men were A.J. Tomlinson,⁴ founder of the Church of God to whom most of the churches by this name look as their founder; Charles F. Parham,⁵ the leader of Bethel Bible College held in Stone's Mansion, Topeka, Kansas when the experience of glossalalia came upon Miss Agnes N. Ozman, the first day of 1901;⁶ and William J. Seymour,⁷ the first person to experience glossalalia on April 9, 1906 and leader of the Azusa Street Mission,⁸ Los Angeles, California.

From these early beginnings, explained in full by Carl Brumback in his book Suddenly . . . From Heaven,⁹ and also very readably written of by John L. Sherrill in his work They Speak With Other Tongues,¹⁰ the Pentecostal Movement now has been divided into over thirty separate denominations which have as a basic tenet the doctrine of glossalalia.¹¹

The twelve different denominations that had glossalalia as a main tenet were selected primarily on the basis of membership. The belief was held that the twelve denominations selected represented a good cross section of the Pentecostal position. Of the twelve denominations¹²

⁴Ibid., p. 57; ⁵Ibid.; ⁶Ibid., pp. 21 ff.; ⁷Ibid., p. 61;

⁸Ibid., pp. 34. ff.

⁹Brumback, op. cit. , 380 pp.

¹⁰John L. Sherrill, They Speak With Other Tongues (New York: McGraw - Hill Book Company, 1964, 33 ff; 43 ff.

¹¹Frank Mead, Handbook of Denominations in the United States (New York: Abingdon Press, 1961); Elmer T. Clark, The Small Sects in America (New York: Abingdon - Cokesbury Press, 1949), p. 85 ff.

¹²See Appendix G.

to whom letters were sent, eight sent replies. The eight denominations were believed to be sufficient to represent the other Pentecostal bodies. Three of the denominations that responded were members of the Pentecostal Fellowship of North America.¹³

The eight denominations from which answers were received are listed:

1. Assemblies of God. 543,003 membership.
2. Pentecostal Church of God of America, Inc. 115,000 membership.
3. International Church of the Foursquare Gospel. 89,215 membership.
4. Apostolic Overcoming Holy Church of God. 75,000 membership.
5. The Church of God; Queens Village, New York. 74,511 membership.
6. The Church of God of Prophecy. 39,154 membership.
7. United Holy Church of America, Inc. 28,980 membership.
8. International Pentecostal Assemblies. 15,000 membership.¹⁴

The Pentecostal Fellowship is an organization that unites fifteen different Pentecostal denominations and other independent churches around the common belief that the baptism of the Holy Spirit occurs with an initial evidence of speaking in other tongues as the Spirit gives utterance.¹⁵

Assemblies of God. One of the members of the Fellowship was the Assemblies of God Church. This was by far the largest of the Pentecostal

¹³See Appendix H.

¹⁴Benson Y. Landis (ed.), Yearbook of American Churches, issued 1965 (New York: Office of Publication and Distribution National Council of the Churches of Christ in the U.S.A., 1965).

¹⁵"Pentecostal Fellowship of North America", from the doctrinal statement, (for further information write to the headquarters of any affiliated group of Pentecostal Fellowship of North America), see Appendix H.

denominations. Thomas F. Zimmerman, General Superintendent of the Assemblies of God wrote, concerning the position of his church on glossalalia:

[*Italics in original*] The account of the first outpouring indicates also that all [*Italics in original*] spoke with tongues as the Spirit gave [*Italics in original*] them utterance (Acts 2:4). This Pentecostals accept as the initial physical [*Italics in original*] evidence of the infilling or baptism in the Holy Spirit.¹⁶

Carl Brumback in the book "What Meaneth This?" goes to great lengths to establish the belief that speaking in tongues was the physical evidence of the baptism in the Holy Spirit.¹⁷ Also in a companion work by Brumback the statement was made: "The full New Testament baptism in the Spirit was made manifest by the glossalalia, and that it was the will of God to pour out His Spirit in this manner upon all flesh."

[*Italics in original*].¹⁸ The fact was granted that glossalalia was used at Jerusalem on Pentecost (Acts 2:4), at Caesarea in the home of Cornelius (Acts 10:46), and in Ephesus (Acts 19:6), but Brumback, by means of what he termed "circumstantial evidence",¹⁹ also established the use of tongues as the physical evidence of the baptism with the Holy Ghost at Samaria (Acts 8:14-17) and Damascus at Paul's Holy Spirit Baptism using I Corinthians 14:18 as a proof text (Acts 9:17).

¹⁶Thomas F. Zimmerman, "Plea for the Pentecostalists," Christianity Today, VII (January 4, 1963), 11.

¹⁷Carl Brumback, "What Meaneth This?" Springfield, Missouri: The Gospel Publishing House, 1947), pp. 191 ff.

¹⁸Brumback, Suddenly . . . From Heaven op. cit., p. 92.

¹⁹Brumback, "What Meaneth This?" op. cit., pp. 206, 215

In agreement with this view was William MacDonald who said concerning the Samaria episode, ". . . no mention is made of glossolalia, but it is beyond doubt that something palpable and immediate [Italics in original] was manifested that motivated Simon to seek."²⁰ He continued "Glossolalia would fit the occasion, for it would occur immediately and be recognized as a form of the Spirit's control."²¹ Concerning the experience of Paul at Damascus, MacDonald wrote:

Is one to assume that Paul failed to receive the experience into which he led the Ephesians and Corinthians, because glossolalia is not specifically mentioned in the Lucan accounts of Paul's experience? To the contrary. . . .²²

He also used I Corinthians 14:18 as a proof text.

The point was well established by the writers representing the Assemblies of God that glossolalia was necessary physical evidence of an individual's baptism with the Holy Spirit.

Zimmerman wrote as summary to the establishment of this fact:

Pentecostals hold that the initial physical evidence of speaking in tongues signals the infilling of the Holy Ghost because:

1. It is so recorded in most of the cases in scripture where the outpouring is mentioned.
2. History mentions the same experience in most incidents where the Holy Spirit was outpoured.
3. Thousands of believers in modern days have spoken in languages they had never learned at the time of their infilling.²³

²⁰William MacDonald, "Glossolalia in the New Testament" (Springfield, Missouri 65802: Gospel Publishing House, n.d.), pp. 6-7.

²¹Ibid., p. 7.

²²Ibid., p. 10.

²³Zimmerman, op. cit., p. 12.

Concerning the matter of the purpose of glossalalia, MacDonald gave a good explanation of the position:

In drawing the scriptural lines of demarcation between personal, 'devotional' or evidential *ἡλωσσαι* and the gift of *ἑννη* *ἡλωσων* to the church for ministry of edification, it should be noted that there is no cogent exegetical ground for making any difference in the essential character [Italics in original] of glossolalia in Corinthians from that in Acts. The distinction would lie only in the purpose [Italics in original] of the Spirit, on the one hand being individual communion with God, on the other hand being such speech as is intended to minister edification to the gathered congregation. Both of these purposes are alluded to in Corinthians, whereas in Acts the incidents refer to initial experiences of glossolalia which fall into the former category as personal or evidential.²⁴

This paragraph pointed out that the expressions of glossalalia may take different forms depending upon the purpose the Holy Spirit had in mind. At Pentecost the purpose was personal or evidential as MacDonald said or to make manifest to recipient and onlooker that the Holy Ghost had been given,²⁵ as Brumback stated. Glossalalia was used both as an evidential sign of the infilling and as a means of edification.

As put forth by Brumback on I Corinthians 12 and 14, the sole purpose was the personal edification of speaker, and, when coupled with interpretation, the edification of the hearers.²⁶

Since the purpose of glossalalia at Pentecost was to manifest to recipient and onlookers that the Holy Ghost had been given clearly

²⁴MacDonald, op. cit., p. 14.

²⁵Brumback, "What Meaneth This?" op. cit., p. 265.

²⁶Ibid., p. 266.

discernible languages that were recognized were used.²⁷ Since the purpose in the Book of Corinthians was edification, a different form was used. MacDonald said:

. . . there is variety within the unity of the glossolalic phenomenon; it is to be found in the variety of languages that the Spirit chooses, while not changing the one basic factor that the Spirit speaks through man in a new way.²⁸

The writers did not try to establish the form of expression of glossalalia but merely to state that the expression was determined by the purpose of the Holy Spirit. Concerning the necessity of tongues to accompany the baptism of the Holy Spirit, MacDonald deduced that "there must be something normative [Italics in original] about Pentecost,"²⁹ meaning that this was the pattern to be expected as a sign of the infilling or baptism of the Holy Spirit.

Pentecostal Church of God of America. The second denomination, Pentecostal Church of God of America, sent, in reply to the letter, a tract entitled, "This We Believe," stating the doctrinal position of the denomination. Under affirmation eight, "Baptism of the Holy Spirit," was printed: "The Baptism of the Holy Ghost is accompanied with speaking

²⁷MacDonald, op. cit., p. 4

²⁸Ibid., p. 18.

²⁹Ibid., p. 5.

in other tongues as the Holy Spirit Himself gives utterance as the initial physical sign and evidence. (Acts 2:4)."³⁰

The communication also suggested the book "What Meaneth This?" by Carl Brumback previously used and referred to in this paper. The observation was made that, since they refer to an Assembly of God publication, this denomination must adhere quite closely to the same position.

International Church of the Foursquare Gospel. The next denomination to be investigated was The International Church of the Foursquare Gospel. This denomination is also a member of the Pentecostal Fellowship of North America. Received from this denomination were three pamphlets: "This We Believe", a doctrinal statement; "The Vocal Gifts of the Spirit"; and "The Baptism In The Holy Spirit, What? How? When? Why?" These three sources have provided the basis of interpretation for this denomination. The observation was made that in this material, an attempt was made to precisely state what was meant by glossalalia.

The tenth declaration of faith in the pamphlet "This We Believe" had reference to "The Baptism of the Holy Spirit" and is quoted in part:

We believe that the baptism of the Holy Spirit is the incoming of the promised Comforter in mighty and glorious fulness to endue the believer with power from on high; to glorify and exalt the Lord Jesus; to give inspired utterance in witnessing of Him; . . . the believer may have every reason to expect His incoming to be after

³⁰"This We Believe" . . . The Pentecostal Church of God of America excerpts from a tract (Joplin, Missouri: 312-316 S. Joplin Avenue n.d.).

the same manner as that in which He came upon Jew and Gentile alike in Bible days, and as recorded in the Word, that it may be truly said of us as of the house of Cornelius: The Holy Ghost fell on them as on us at the beginning.³¹

Here was affirmed the belief that believers have every reason to expect the same manifestations of glossalalia that came both at Pentecost and in the house of Cornelius.

The question was asked "How do we know when the Holy Spirit comes in or what is the initial evidence of the baptism in the Holy Spirit?" and similarly answered: "The initial evidence of the baptism of the Holy Spirit is the speaking with other tongues as the Spirit gives utterance." In the pamphlet "The Baptism In the Holy Spirit",³² the following statement was made:

. . . speaking in tongues in the Biblical, unmistakable evidence of the baptism in its fulness. We are not seeking 'tongues' as such, but we are earnestly endeavoring to follow the original, clean-cut pattern of the Holy Scriptures . . . Acts 2:4.³³

Concerning the purpose of glossalalia, the explanation was given: "the first purpose of tongues is to provide the scriptural, positive, unquestioned, initial evidence--the unchanging pattern of the baptism in the Holy Spirit."³⁴ Other purposes, similar to those of the Assemblies, included devotion and edifying the individual or group.³⁵

³¹"Declaration of Faith" compiled by Aimee Semple McPherson, Angelus Temple, 1100 Glendale Boulevard, Los Angeles, California.

³²Howard P. Courtney and Vaneda H. Courtney, "The Baptism In the Holy Spirit" (Los Angeles: B.N. Robertson Company, 1963) p. 10.

³³Ibid., p. 21. ³⁴Ibid., p. 24.

³⁵Courtney, "The Baptism in the Holy Spirit". op. cit., p. 25.

The clearest statement was given by Howard P. Courtney in his attempt to explain what glossalalia was and was not.

The gift of tongues is NOT the employment of linguistic skill. It is NOT a MENTAL MIRACLE, for the mentality employed is God's; the miracle of the Gift of Tongues is a VOCAL MIRACLE, A MIRACLE OF SPEECH. It is NOT a divine enablement to preach the Gospel in foreign languages on the world missionary field. . . .

The GIFT OF TONGUES IS God-given utterance by the indwelling Holy Spirit, in languages never learned by the speaker, and not understood by the mind of the speaker, and rarely or seldom understood by the hearer. It IS a manifestation of the mind of the Spirit of God, speaking through yielded human speech organs.³⁶

Glossalalia is not a linguistic skill, nor the gift to preach in foreign languages; although it is a language never learned by the speaker and is a manifestation of the mind of the Spirit of God. The form of expression of glossalalia was not mentioned in any other description. Definite limitations were placed on one hand but also the limitations could possibly be retraced in the next statement of Courtney.

Apostolic Overcoming Holy Church of God, Inc. Correspondence with Bishop W.T. Phillips, Presiding Bishop of the Apostolic Overcoming Holy Church of God, Inc., brought the following statement which in part is given concerning the position of his denomination:

We teach the Baptism of the Holy Ghost as a Gift of Power upon a sanctified life. . . .

Now we teach that the Holy Ghost is represented unto us in speaking in other tongues. Because there is not other evidence in the Bible that is given for the Baptism of the Holy Ghost, other than speaking in other tongues. Millions of people say they have it, but

³⁶Courtney, "The Vocal Gifts of the Spirit", op. cit., p. 5.

they don't have the evidence; and because they don't have the evidence, we take it for granted that they don't have the Baptism of the Holy Ghost.

. . . in I Corinthians 12:27-28; you will find there at the end it says, "God has set in the Church, diversities of Tongues." Now God put them in there. There is no place in History we hear where God has ever taken them out; where God authorized anybody to take the Unknown TONGUES out. THE UNKNOWN TONGUES belong to the Believers, as an evidence to the Unbeliever that we have the Holy Ghost.³⁷

Therefore this denomination also believes that tongues is the evidence to the believer, of the baptism by the Holy Ghost. Without this evidence, Bishop Phillips states, "we take it for granted that they don't have the Baptism of the Holy Ghost."

The Church of God; Queens Village, New York. The Church of God whose headquarters is in Queens Village, New York has for Bishop, General Overseer, Homer A. Tomlinson, who is the son of A.J. Tomlinson, the founder of the Church of God before the different splits and one of the leaders of the early Pentecostal revival.

In reference to the position of his denomination, Homer A. Tomlinson wrote in personal communication:

A.J. Tomlinson announced the doctrine first in 1896 that those who received the Holy Ghost as on the day of Pentecost would speak with tongues. This was officially included in the formal organization of the church, June 13, 1903, . . .

³⁷Personal correspondence of Rt. Reverend W.T. Phillips, Presiding Bishop of the Apostolic Overcoming Holy Church of God, Inc., 1053 Adams St., Mobile, Alabama, to the author, January 11, 1966.

A.J. Tomlinson and the great company counted it that on all three occasions recorded in the Acts of the Apostles 2nd, 8th, and 19th, the one thing that made them sure they had the Holy Ghost was that they spoke with other tongues. The disciples all had other gifts such as healing, treading on serpents before the day of Pentecost. That we could bring forth such a vast company with this doctrine is really a confirmation from among our own people. Of course none had the 'interpretation of tongues' without first having 'Tongues'.³⁸

The assumption was thus taken that this church still holds to the belief that those who receive the baptism with the Holy Ghost will have the evidence of speaking in tongues.

The Church of God of Prophecy. The Church of God of Prophecy also looks to A.J. Tomlinson as the founder and claims him for an historical heritage. In reply to the letter, numerous tracts and a small pamphlet stating the doctrinal position of this denomination were received.

In a pamphlet entitled "Twenty-Nine Important Bible Truths" the following statement was made:

Speaking in tongues as the Spirit gives utterance is the initial, physical evidence of the baptism of the Holy Ghost. No one ever receives the Holy Ghost without speaking in tongues. This is separate and distinct from the gift of tongues which is one of the nine gifts of the Spirit . . . Acts 2:4. Also read John 15:26; Acts 10:44-46 and 19:6.³⁹

The only addition made by this statement to the overall picture

³⁸Personal correspondence of Homer A. Tomlinson, Bishop, General Overseer of the Church of God, 93-05 224th St., Queens Village, New York, 11428, to the author, December 9, 1965.

³⁹Quotation from a pamphlet, "Twenty-Nine Important Bible Truths" (The Church of God of Prophecy, Bible Place, Cleveland, Tennessee, n.d.).

is the emphatic assertion: "No one ever receives the Holy Ghost without speaking in tongues."

United Holy Church of America, Inc. In personal correspondence received from A.W. Lawson, President of United Christian College, Goldsboro, North Carolina, writing as representative of the "United Holy Church of America Inc.," the following statement was made:

We do not preach tongues as the only evidence of the Holy Ghost nor do we reject or oppose speaking in tongues but allow the spirit to work in and through us as it so desires.

The reason why we don't have a set pattern of receiving the Holy Ghost is because there is no set pattern as to how the Holy Ghost first came during the apostle's time. There are three outstanding occasions which have a shade of difference in each. . . .⁴⁰

Lawson then continued to point out the differences evidenced in Acts 2: 2-4, Acts 8:14-17 and Acts 10:44. Even though their denomination allows glossalalia, they do not specifically demand this as the evidence of the baptism with the Holy Spirit.

International Pentecostal Assemblies. The last denomination to be investigated was the International Pentecostal Assemblies. In reply to the request for information, a pamphlet was received, stating this denomination's "General Principles." General Principle number five, "Baptism on the Holy Spirit" stated:

⁴⁰Personal correspondence of A.W. Lawson. President, United Christian College, 506 Gulley St., Goldsboro, North Carolina, to the author, December 8, 1965.

partakers of His Holiness, growing constantly. With these divergent views concerning the work of sanctification, the problem of identically the same operation occurring at the baptism of the Holy Spirit seems difficult to resolve. Yet, though differing as to the work of sanctification, these denominations except for "The United Holy Church of America, Inc., agree precisely on the need for the initial physical evidence of speaking in tongues when baptized by the Holy Spirit.

As to the main study of this section of the chapter, the following summary statements can be made. For clarity, the summary was grouped into three general areas: basic tenets, purpose and expression concerning glossalalia.

First the exception must be made for the United Holy Church of America, Inc., since this denomination does not hold to the tenet that there is a set pattern that must accompany the baptism of the Holy Spirit, although they do not reject or oppose tongues.

The basic tenets concerning glossalalia range from the argument that speaking in tongues will "accompany" the baptism of the Holy Spirit by the International Pentecostal Assemblies to the statement by the Church of God of Prophecy that "No one ever received the Holy Ghost without speaking in tongues." The premise was accepted by all denominations surveyed that glossalalia is the initial, physical evidence of the baptism of the Holy Spirit.

The Assemblies of God writers endeavored to substantiate their stand that Paul received tongues at Damascus, Acts 9:17, and those of

Samaria received tongues, Acts 8, on the basis of "circumstantial evidence."

The purpose of glossalalia was said to be first and foremost a sign of the baptism of the Holy Spirit and then a gift to be experienced. Also tongues are to be used both in private devotions and in the congregation for edification, when interpreted.

As to the mode of expression, Courtney stated that glossalalia was not the gift to preach in "foreign languages", nor "the employment of linguistic skill", nor a "mental miracle" but was a "vocal miracle", a "miracle of speech" and the God-given utterance by the indwelling Holy Spirit, in languages never learned by the speaker. It is a manifestation of the mind of the Spirit of God.

MacDonald and Brumback stated that the expression of glossalalia depended upon the purpose of the Holy Spirit. In one instance, the purpose could be to provide initial evidence to hearer and speaker that the Holy Spirit has been given, such as at Pentecost. Here foreign languages could be used. For the purpose of edification or praise, another variety of tongues would be employed by the Spirit.

The basic point established by the majority Pentecostal Denominations studied in this section, was that the initial physical evidence of speaking in tongues signals the infilling of the Holy Ghost.

III. THE INTERPRETATION OF GLOSSALALIA AS HELD BY THE NEO-PENTECOSTAL MOVEMENT

Neo-Pentecostalism is a movement that involves individuals within established denominations that have experienced glossalalia. These individuals from various denominations have found a common meeting ground, the experience of glossalalia. This experience has drawn them together to form a charismatic movement centering on the baptism of the Holy Spirit and the physical manifestation accompanying the baptism.

The purpose of this section was to investigate the interpretation placed on glossalalia by this Movement and to present the usage and expressions given to the experience of glossalalia.

The title Neo-Pentecostal has not been accepted by the movement. By their own declaration, they prefer to be titled "The Charismatic Renewal in the Historic Churches."⁴² The scope of this movement was quickly grasped when Russell T. Hitt, in the article, "The New Pentecostalism," stated, "Now Pentecostalism has leaped into the drawing rooms of the Episcopalians and Presbyterians."⁴³ He continued later in the article:

. . . other historic groups have been equally touched by the wave of neo-Pentecostalism, including the American Lutheran Church, the American Baptist Convention, Reformed Church in America, the Methodist

⁴²Harald Bredesen and Jean Stone, "The Charismatic Renewal In The Historical Churches," Trinity, III (Trinitytide, 1963), 29.

⁴³Russell T. Hitt, "The New Pentecostalism," Eternity, XIV (July, 1963), 10.

Church, the Evangelical United Brethren and the United Presbyterian Church in the U.S.A., to mention only a few.⁴⁴

Many interdenominational groups and colleges and seminaries, Hitt said, also have felt the impact of this movement.

In a quest for information regarding the origin of this movement, several interesting events were uncovered. One of the beginnings was in Van Nuys, California in the fall of 1959, involving the family of John and Joan Baker whose story was told in the "Trinity" Magazine, Trinitytide 1962.⁴⁵ Also involved was Rev. Dennis Bennett, whose story was in the "Trinity" Magazine, Christmastide 1961-1962.⁴⁶

The story, briefly, was that the Bakers were introduced to the experience of the baptism of the Holy Spirit with the evidence of tongues, by another family. This experience gave vitality to their waning Christian life. As Episcopalians, they returned to their church and soon others became interested in the Holy Spirit because they saw the evidence of joy and peace and the accompanying glossalalia. The parish priests of the Bakers invited their confessor and spiritual father, Dennis Bennett to help them with this family that had "gone off the deep end spiritually." After several visits, Rev. Bennett began to see some validity, both scripturally and experientially, to this expression. He, too, came to desire this experience and soon received the

⁴⁴Ibid., p. 11.

⁴⁵Joan Baker, "The Baker Story," Trinity, II (Trinitytide, 1962), 4 ff.

⁴⁶"What Did Happen at Saint Mark's Episcopal," Trinity, I (Christmastide, 1961-1962), 2 ff.

baptism of the Holy Spirit accompanied by speaking in a beautiful new language. It was not until a Sunday morning, April 3, 1960, that this movement really came to light. Over the intervening months, numerous parishioners of the St. Mark's Episcopal Church had received the Baptism of the Holy Spirit. As Dennis Bennett said, "these things were not done in a corner" and "they could not be kept secret". On this date Father Bennett proceeded to tell both the 9:00 A.M. and 11:00 A.M. congregations his experience with the baptism of the Holy Spirit accompanied by speaking in tongues. By noon, at the St. Mark's Episcopal Church, Rev. Dennis Bennett was asked to resign, which he did. The three other rectors, because of the ecclesiastical structure, also either resigned or were without a position. The church with a membership of 2,000 was divided on its position, and, as a result, this event gave national attention to Rev. Dennis Bennett. Since that time he has been serving the St. Luke's Mission Church, Seattle, Washington, where he continues to see and witness the baptism of the Holy Spirit accompanied by tongues.

Because of the national attention given to this particular incident, it has been called one of the beginnings of the Neo-Pentecostal Movement.

Spearheading this new movement is The Blessed Trinity Society, with headquarters in Van Nuys, California. Their leaders travel the country holding conventions and other meetings in behalf of this movement. Frank Farrell mentioned four of the leaders of this movement in his article, "Outburst of Tongues: The New Penetration."⁴⁷

⁴⁷Frank Farrell, "Outburst of Tongues: The New Penetration," Christianity Today, VII (September 13, 1963), 6.

But what is DuPlessis endeavoring to state? "The ability to speak with tongues is not a gift. It is a 'manifestation of the Spirit' (I Corinthians 12:7)."⁵³ He continues by saying that tongues is more than a sign, more than an initial evidence, more than a strange phenomenon. To pray with the Spirit, in tongues is the most edifying experience that any child of God can have.⁵⁴ All speaking in tongues is prayer to God as a result of an encounter with the Holy Spirit. DuPlessis stated:

Personally I have learned not to claim to possess the Gift of God [*Italics in Original*] (and He possesses me) which is the Spirit of power, and of love, and of a sound mind. He will manifest himself through me, or anyone else, as He will (I Corinthians 12:11).⁵⁵

Therefore all the gifts of the Spirit are actually and simply manifestations of the Spirit, and they are not enablements in the sense that anyone may possess the "ability" to use the gift.

The necessity for tongues as the initial sign of the baptism cannot be found in scripture, states DuPlessis. Instead an individual has an encounter with the Holy Spirit and, DuPlessis would continue, the natural result is the manifestation of tongues which is actually prayer by the Spirit to God.⁵⁶

In answer to a query regarding the necessity of speaking in tongues the Society states:

⁵³Ibid., p. 9; ⁵⁴Ibid., p. 12; ⁵⁵Ibid., p. 10; ⁵⁶Ibid., p. 12.

. . . is salvation really necessary?. . .

If we only wish to perform the barest minimum essential for life everlasting, then once we have repented of our sins and accepted Jesus Christ as our personal Saviour, we may live a nominal Christian life and obtain life eternal. But how much more there is for the serious Christian! . . . For once we have accepted the Lord Jesus Christ, there is a further step which is necessary to receive the full promise of God, and that is the acceptance of the Gift of the Holy Spirit.

We might say, regarding the speaking with other tongues, that 'it comes with the package.' [Italics not in original] Perhaps the Father in Heaven has His own reasons for requiring us to stumble through words unfamiliar in order to receive the promised fullness. For surely the unknown tongue is the initial, audible evidence of the infilling of the Holy Spirit.⁵⁷

Even though these two Pentecostal Movements endeavored to find a difference in interpretation of the manifestation of glossalalia, they in essence were saying the same thing. In the passages quoted, there even appeared to be a conflict between DuPlessis and the Blessed Trinity Society. Possibly the statements made by Christenson pointed out the shade of difference when he wrote:

Receiving the Holy Spirit is a definite, clear-cut, instantaneous experience [Italics in Original] . Your experience of salvation should include or lead to a definite receiving of the Holy Spirit . . . A simple and God appointed way for you to objectively manifest the gift of the Holy Spirit is to lift up your voice in faith, and speak out in a new tongue at the prompting of the Holy Spirit.⁵⁸

He continued by saying: "To consummate one's experience of receiving the Holy Spirit by speaking in tongues gives it an objectivity."⁵⁹

⁵⁷"Why . . ." excerpt from a pamphlet (Post Office Box 2422, Van Nuys, California: The Blessed Trinity Society, n.d.), 1, 2.

⁵⁸Christenson, op. cit., p. 15.

⁵⁹Ibid.

Some people need an objective sign to bolster their faith, he stated. Tongues afford that objectivity to the faith, the result being prayer to God. Christenson also stated ". . . regardless of feelings, that sign of the 'new tongue' is there, to remind me in a special way that the Holy Spirit has taken up His dwelling in my body."⁶⁰

Another adherent expresses the same experience a little differently:

When one becomes filled to capacity with the Spirit, the Spirit will give the believer a new ability, that of speaking in a language altogether alien to everything the believer has previously understood. The Spirit gives the utterance, that is, He clearly indicates to the believer whatever sounds the believer is to utter.⁶¹

The point that the Neo-Pentecostals endeavor to make is that the seeking is for the fullness of the Holy Spirit; that the believer is first to be possessed by the Holy Spirit and then as a result the Holy Spirit will pour forth sound syllables of prayer. They hold this manifestation to be physical and initial, the distinction being that they place their experience scripturally, upon the filling of the Holy Spirit, while the Pentecostal denominations place their experience, scripturally, upon the gift of tongues. For the Neo-Pentecostals, tongues came as a result of the filling; for the Pentecostals, tongues came as a definite sign of filling.

⁶⁰Ibid.

⁶¹Paul L. Morris, "Pentecost is for ALL Believers," Trinity, II (Trinitytide, 1962), 39-40.

What then was found to be the usage or purpose of glossalalia? David DuPlessis said, "It seems quite clear to me that Paul considered all speaking in tongues as prayer and as always addressed to God, never a 'message' to men."⁶² Tongues may be an evidence to the believer but they are actually messages of prayer to God as Sherrill observed. Tongues are a means of praise to God, a means of adding strength and resiliency to the body; tongues are used in situations where the individual does not know how to pray what he wants to pray and again they are a means of communicating God's message directly to His people.⁶³

If tongues were used in many experiences of life, the question was asked, how is this phenomena expressed? What form does it take?

Sherrill pointed out in his book, They Speak With Other Tongues, that in many instances, an actual foreign language was the form.⁶⁴ Hebrew, Aramaic, Mandarin, Chinese, Polish and others, many times were used as a sign to an unbeliever while yet being praise to God.⁶⁵ It has previously been noted that Bredensen spoke in understandable languages but that "most current glossalalia is unknown languages."

Jean Stone mentioned speaking in Latin, which she had never learned and then added:

⁶²DuPlessis, op. cit., p. 4.

⁶³Sherrill, op. cit., pp. 85 ff.

⁶⁴Sherrill, op. cit., pp. 100 ff.

⁶⁵Ibid., pp. 99, 100, 104, 107.

We have heard messages given in other languages and the interpretation given, and later learned that the messages had been in known languages and that some of those present had recognized the language and been able to translate.⁶⁶

Sherrill taped a number of these manifestations and had a group of linguists listen to them. They could not distinguish any language but quickly added that there are nearly 2800 known languages and dialects currently spoken in the world today and the linguists represented only a tiny fraction of all the languages.⁶⁷

Another man wrote concerning the expression glossalalia had taken in his case:

It sounds like a language in which the tongue is used more flexibly, giving a type of vocal punctuation not so common in English. In some cases this 'gift' language is identifiable. More often than not it has the characteristics of a more primitive dialect.

It is a given language. Following a prayer for the fullness of the Spirit, . . . the individual is prompted to give free expression to his spirit in sounds other than the vernacular. At a given point in this experience the seeker finds his tongue being taken over and a new language being formed by a power other than his own.⁶⁸

To give one more illustration to point out what expression glossalalia takes, the personal experience of John Sherrill was recorded as follows:

A man's voice [said] : "I believe John wants the Baptism in the Spirit."

⁶⁶Jean Stone, "What Is Happening Today in the Episcopal Church?", Trinity I (Christmastide, 1961-1962), 10, 11.

⁶⁷Sherrill, op. cit., pp. 112, 113.

⁶⁸James H. Hanson, "A Personal Experience," "A Symposium on Speaking in Tongues," Dialog, A Journal of Theology, II (Spring, 1963), 152.

I felt, more than saw, the five people rise and form a circle around me.

.
 With a sudden burst of will I thrust my hands into the air turned, my face full upward, and at the top of my voice I shouted: "Praise the Lord!"

It was the floodgate opened. From deep inside me, deeper than I knew voice could go, came a torrent of joyful sound. It was not beautiful, like the tongues around me. I had the impression that it was ugly: explosive and grunting. I didn't care. It was healing, it was forgiving, it was love too deep for words and it burst from me in wordless sound. After that one shattering effort of will, my will was released, freed to soar into union with Him. No further conscious effort was required of me at all, not even choosing the syllables with which to express my joy. The syllables were all there, ready for my use, more abundant than my earth-bound lips and tongue could give shape to.⁶⁹

From this report of Sherrill's experience and the other reports given one could say, "It is certainly true that one final decision on the validity and value of tongues has to come from the results of the experience."⁷⁰ This statement was made by Kelsey in his chapter on "An Evaluation of Tongues." The results seem to rest upon experience. Kelsey leaves the evaluation open-ended, stating that the case is not closed. True the case is not closed and because of this, objectivity in evaluation is next to impossible.

IV. SUMMARY

In summary, glossalalia to the Neo-Pentecostal was the manifestation of the infilling or baptism of the Holy Spirit. It was the natural,

⁶⁹Sherrill, op. cit., pp. 139, 141.

⁷⁰Kelsey, op. cit., p. 218.

initial, physical and objective manifestation that an individual was possessed by the Holy Spirit. This group scripturally substantiated the Baptism, and used Pentecost as a pattern, not as a basis for doctrine. Glossalalia primarily was prayer to God even when a sign to unbelievers. The manifestation was used as praise, communication to the church directly from God, a help in times when knowledge of how to pray was lacking and as a means of strength. Glossalalia may be expressed in a known foreign language as a sign to unbelievers. It may also, and probably most often was, an unknown language. It definitely was an utterance of the Spirit speaking through the believer. The experience of glossalalia had a definite impact on the individuals experiencing it.

The whole study of the Neo-Pentecostal Movement has left many questions unanswered. When a doctrine cannot be formulated upon the incidents in Acts, why then does this experience become so necessary for every believer? It was recognized that Pentecostals - Neo or otherwise-can find "tongues" in most any passage of scripture desired. How does a movement that starts in a liturgical church such as the Episcopal find such compatibility with experiential religion?

Hitt pointed this out: that the older Pentecostals have mixed emotions about the phenomenon of the Neo-Pentecostals. They can't understand the non-legalistic behaviour of some of the new converts who have not yet learned that Pentecostals don't play bridge, go to theaters,

drink cocktails, smoke cigarettes, and wear so much lipstick.⁷¹ As Hitt continued his remarks, a hint was given as to why such a phenomenon has come from such an ecclesiastical corner. "No doubt," Hitt wrote, "the Neo-Pentecostal phenomenon stems from a desire for vital experiential religion not being supplied by either the institutional church or the many segments of the Third Force."⁷²

This could be an answer. Most of the writings were aimed at a more vital, living, experiential religion and this could explain why glossalalia has become the experiential thrust within the traditionally non-pentecostal churches.

⁷¹Hitt, op. cit., p. 16.

⁷²Ibid.

CHAPTER V
SUMMARY AND CONCLUSIONS

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I. SUMMARY

The purpose of this paper was first to determine the definition and interpretation of the New Testament term **ἡλῶσα** (glōssa) "tongue" through a lexicon study, an investigation of the writings of prominent scholars and a study of various interpretations of the Biblical passages concerned with glossalalia. Second, this study was designed to discover any mention of glossalalia in the writings of the Ante-Nicene Fathers and their interpretations of glossalalia. Third, there was the investigation of the doctrinal tenets and official voices of certain Pentecostal denominations to determine their definition, interpretation and form of expression of glossalalia. Finally, a study was made of the writings and the leaders that represent the Neo-Pentecostal Movement to determine their definition, interpretation and form of expression of glossalalia.

This study was undertaken to discover, if possible, the basic definition, proper interpretation, and form of expression of glossalalia to determine whether glossalalia was a necessary requirement for Christians of today.

In Chapter II the term **ἡλῶσα** was found to have three basic definitions: the first and primary definition was that **ἡλῶσα** meant literally the organ of speech, the tongue. The second definition

found was a foreign language, a language used by a particular people in distinction from other nations or dialects. The third meaning given to this word was a language of supernatural origin which had three different interpretations: (a) a language supernaturally derived from all languages, (b) a language produced by the Spirit for praise to God, (c) an ecstatic language influenced by the Spirit for praise to God, (d) a mystical language likened to the mystics of ancient Greek religions.

In the investigation of the Biblical passages, it was found that most writers gave their interpretation when handling Acts 2:4 and I Corinthians 12:10. Therefore these two passages were used as basic interpretation passages. The preponderance of writers interpreted the Acts Accounts to mean the use of foreign languages unlearned by the speakers, while in the interpretation of the I Corinthian writings of Paul, there seemed to be opinions both for the foreign language theory and the ecstatic utterance theory of uncontrolled praise unintelligent to the hearer and user.

Chapter III dealt with the Pre-Nicene Writings. The discovery was made that of the volumes written by the Early Church Fathers, only scattered reference and passing mention was made of glossalalia. No real treatise was written on glossalalia by any of the writers of this period. Passages of scripture that involve glossalalia were quoted but little or no reference was given to glossalalia as it related to these passages, only merely to state it in the verse. When glossalalia

was referred to, it was used mostly in discussion on Pentecost as a stated phenomenon of that account or concerning one of the declared heretical sects of that day. Ecstatic utterances were implied when the writings concerned the Montanists. When reference was made to Pentecost, intelligent languages, probably foreign languages, were implied.

None of the writers that were herein mentioned in this chapter who made references to glossalalia ever mentioned to having personally experienced glossalalia. One document substantiated the theory that tongues was not necessary for every believer.

In Chapter IV, the basic point was established that, by and large, the Pentecostal denominations adhered to the belief that glossalalia was the initial physical evidence of being baptized with the Holy Spirit. Tongues were used primarily for private devotions in prayer to God and when interpreted, for the edification of the church. Some denominations definitely stated that the expression of glossalalia was not an ability to preach in foreign languages that the speaker never learned, but was a vocal miracle or a miracle of speech. It was an utterance by the indwelling Holy Spirit never learned by the speaker. On the day of Pentecost, foreign tongues could have been used but mainly for the purpose of establishing the fact that the Holy Spirit had been given. Most important was the point that without glossalalia, scripturally no baptism had taken place.

The second phase of this chapter handling the Neo-Pentecostal Movement established the premise that glossalalia was the manifestation of the baptism of the Holy Spirit. It was also the natural, initial, physical and objective manifestation to show that an individual was possessed by the Holy Spirit. Scripturally, the necessity of glossalalia to accompanying the baptism cannot be substantiated, but they continue that the baptism of the Holy Spirit can be substantiated by scripture and Acts 2:4 was the pattern and norm of such a Baptism, meaning the presence of glossalalia. Glossalalia was primarily a means of prayer to God and not a message to the people. It also was a means when translated, of direct communication by God to the church; it was a means of physical strength and resilience; and also a help in time when knowledge of how to pray was difficult. Glossalalia may be expressed in the form of a foreign language as a sign to unbelievers. In most cases, glossalalia was an unknown language to speaker and hearer. The experience of glossalalia had a definite impact spiritually and physically on the individual who had the experience.

II. CONCLUSIONS

The conclusions that can be drawn on the basis of this study are:

1. $\tau\lambda\omega\sigma\sigma\alpha$ (glōssa), "tongue," first meant and "organ of speech," and second a "language," that is, a language used by a particular people in distinction from that of other nations or dialects.

All expressions of glossalalia must fit somewhere into these two definitions.

2. From the weight of evidence presented, the expressed form of glossalalia in the Acts and I Corinthians Accounts was that of a foreign language, understood by those having knowledge of that particular foreign language.

3. No sound scriptural basis could be found to substantiate the theory making an experience of glossalalia necessary as an initial evidence of the baptism of the Holy Spirit.

4. The distinction between the interpretation of glossalalia by the Pentecostal denomination and that of the Neo-Pentecostal Movement was purely a technicality of terminology and emphasis. No real difference can be determined.

5. Glossalalia, if used today, must be used as a sign to unbelievers expressed in foreign languages and for prayer and praise to God in personal devotions or when interpreted in the congregation.

III. AREAS FOR FURTHER INVESTIGATION

1. A study of the relationship of glossalalia to prophecy and the possible similarity in meaning of these two "gifts" as found in the Ante-Nicene Fathers.

2. A doctrinal study of the work of the Holy Spirit as held by the non-glossalalic liturgical churches compared with the doctrinal position of the Pentecostal Churches on the work of the Holy Spirit.

3. The "gift of tongues" studied scripturally in relationship to the other "gifts" of the Spirit and the purpose of each in the life of the church.

4. A study of the official pronouncement concerning glossalalia made by the non-glossalalic denominations.

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H. LETTERS

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APPENDIXES

APPENDIX A

GLOSSALALIA AND THE APOSTOLIC FATHERS

While there is clear evidence from scripture that the gift of tongues was in operation during the time of the apostles, it is significant that the gift is nowhere alluded to, hinted at, or found in the Apostolic Fathers. It might be objected that this is simply an argument from silence. . . However, the importance of this silence takes on added weight when viewed in the light of certain facts.

First, some of the Apostolic Fathers wrote from and to churches where the gift had been practiced during the time of the apostles. The most outstanding case of this is Clement of Rome and his epistle to the church at Corinth. . . . yet, Clement of Rome never mentions the gift, even when speaking of their spiritual heritage. . . .

Ignatius wrote to the church of Ephesus where the first Christians spoke in tongues, but he, too, has nothing to say regarding the gift.

Second, the wide geographical coverage of the Apostolic Fathers makes their silence significant. Clement wrote from Rome to Corinth; Polycarp, bishop of Smyrna, wrote to those at Philippi; Ignatius of Antioch wrote to the churches of Ephesus, Magnesia, Tralles, Rome, Smyrna, Philadelphia; the Epistle of Barnabas was probably written from Alexandria; The Shepherd of Hermas may have been written from Rome, Papias was from Hierapolis in Phrygia; the Didache may have been written from Egypt or possibly from Syria or Palestine; and the Epistle to Diognetus was probably written from Alexandria. This covers practically every significant area of the Roman Empire, and certainly if the gift of tongues were widespread and in abundance, it would surely have been alluded to or mentioned in some way.

Third, the doctrinal character of the Apostolic Fathers makes their silence regarding tongues significant. . . . Everything from theology proper to eschatology is mentioned, yet there is no evidence for any discussion of tongues.

¹Cleon L. Rogers, Jr. "The Gift of Tongues in the Post Apostolic Church", Bibliotheca Sacra, 122:134, April-June, 1965.

APPENDIX B

THE PRAYER OF POLYCARP

They did not nail him then, but simply bound him. And he, placing his hands behind him, and being bound like a distinguished ram [taken] out of a great flock for sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven and said, 'O Lord God Almighty, The Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost. Among whom may I be accepted this day before Thee as a fat and acceptable sacrifice, according as Thou, the ever-truthful God, has foreordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen'.¹

¹"The Encyclical Epistle of the Church at Smyrna Concerning the Martyrdom of Holy Polycarp," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), I, 42.

APPENDIX C

IRENÆUS, ON SALVATION AND THE GIFTS OF THE HOLY SPIRIT

"GOD WILL BESTOW SALVATION UPON THE WHOLE NATURE OF MAN,
 . . .AND ADORNED IT WITH THE GIFTS OF THE HOLY SPIRIT . . ."

Now God shall be glorified in His handiwork, fitting it so as to be conformable to, and modelled after, His own Son. For by the hands of the Father, that is, by the Son and the Holy Spirit, man, and not merely a part of man, ~~was~~ made in the likeness of God. Now the soul and the spirit are certainly a PART of the man, but certainly not THE MAN; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was moulded after the image of God. For this reason does the apostle declare, "We speak wisdom among them that are perfect," terming those persons "perfect" who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used Himself also to speak. In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms "spiritual", they being spiritual because they partake of the Spirit, and not because their flesh has been stripped off and taken away, and because they have become purely spiritual.¹

¹Irenæus, "Irenæus Against Heresies," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), I, 531.

APPENDIX D

TERTULLIAN'S CHALLENGE TO MARCION ON SPIRITUAL GIFTS

"MAN THE IMAGE OF THE CREATOR, . . . SPIRITUAL GIFTS,
 . . . MARCION CHALLENGED TO PRODUCE ANYTHING LIKE THESE GIFTS OF
 THE SPIRIT FORETOLD IN PROPHECY IN HIS GOD."

. . . Since, then, the Creator promised the gift of His Spirit in the latter days; and since Christ has in these days appeared as the dispenser of spiritual gifts (as the apostle says, "What the fulness of the time was come, God sent forth His Son;" and again, "This I say brethren, that the time is short"), it evidently follows in connection with this prediction of the last days, that this gift of the Spirit belongs to Him who is the Christ of the predictors. Now compare the Spirit's specific graces, as they are described by the apostle, and promised by the prophet Isaiah. . . . "to me is given," says he, "by the Spirit the word of wisdom;" this we see at once is what Isaiah declared to be "the spirit of wisdom." "To another, the word of knowledge;" this will be "the (prophet's) spirit of understanding and counsel." "to another, faith by the same Spirit; "this will be "the spirit of religion and the fear of the Lord." "To another, the gifts of healing, and to another the working of miracles;" "this will be the spirit of might."

To others prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues;" this will be the spirit of knowledge." See how the apostle agrees with the prophet both in making the distributing of the one Spirit, and in interpreting His special graces. . . . When he mentions the fact that "IT IS WRITTEN IN THE LAW," how that the Creator would speak with other tongues and other lips, whilst confirming indeed the gift of tongues by such a mention, he yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator's prediction.

. . . Let Marcion then exhibit, as gift of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest

the secrets of the heart; let him produce a psalm, a vision, a prayer -- only let it be by the Spirit,⁴ in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; . . . Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty, and they agree too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit, and the apostle, belong severally to my God. Here, then, is my frank avowal for anyone who cares to require it.¹

¹Tertullian, "The Five Books Against Marcion," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), III, 446-7.

APPENDIX E

AN ANCIENT SYRIAC DOCUMENT ON ACT 2

And from thence they went up to the city, and proceeded to an upper room -- that in which our Lord had observed the passover with them, and the place where the inquiries had been made: . . . How they should preach His Gospel in the world? . . .

And, when the disciples were cast into this perplexity, how they should preach His Gospel to MEN of strange tongues⁸ [8]. It is evident that the apostles had no such ideas until after the vision of St. Peter, Acts x. 9-35. [9]. which were unknown to them, and were speaking thus to one another: Although we are confident that Christ will perform by our hands mighty works and miracles in the presence of strange peoples whose tongues we know not, and who themselves also are unversed in our tongue, YET who shall teach them and make them understand that it is by the name of Christ who was crucified that these mighty works and miracles are done? -- while, I say, the disciples were occupied with these thoughts, Simon Cephas rose up, and said to them: My brethren, this matter, how we shall preach His Gospel, pertaineth not to us, but to our Lord; for HE knoweth how it is possible for us to preach His Gospel in the world; and we rely on His care for us, which He promised us saying: "When I am ascended to my Father I will send you the Spirit, the Paraclete, that HE may teach you everything which it is meet for you to know, and to make known."

And, whilst Simon Cephas was saying these things to his fellow-apostles, and putting them in remembrance, a mysterious voice was heard by them, and a sweet odour, which was strange to the world, breathed upon them⁹ [9 "answered them"]; and tongues of fire, between the voice and the odour, came down from heaven.¹⁰ [10. Suddenly] [the translator interpolates] UPON THEM toward them, and alighted and sat on every one of them; and, according to the tongue which every one of them had severally received, so did he prepare himself to go to the country in which that tongue was spoken and heard.¹

¹"Ancient Syriac Documents," "The Teaching of the Apostles," The Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), VIII, 667.

APPENDIX F

PERSONAL LETTER SENT TO TWELVE PENTECOSTAL DENOMINATIONS
FOR INFORMATION USED IN THIS STUDY

November 23, 1965

Pentecostal Church of God of America, Inc.
312-316 South Joplin Street
Joplin, Missouri

Dear Sir:

This letter is directed to you in request for some information concerning your denomination's doctrinal teachings, specifically in the work of the Holy Spirit in the life of the believer.

May I first explain my reasons for writing you in request for such information. I am in the process of writing my Bachelor of Divinity thesis from Western Evangelical Seminary, 4200 S.E. Jennings Ave. Portland, Oregon, 97222. In my thesis I have been investigating the recent expressions of "glossolalia" or speaking in tongues. One area of my study is to survey the doctrinal position of those denominations that trace their beginning to the late 1800's and early 1900's when the Pentecostal gift of speaking in tongues appeared in America.

I have selected for my study those denominations with a membership of over 10,000 based on the statistics found in the Handbook of Denominations in the United States by Frank Mead, 1961. Also I have obtained your address from this same book.

I would, therefore, greatly appreciate if you could help me by sending me (1) your denomination's doctrinal position concerning the work of the Holy Spirit especially in relation to any teachings on the gift of speaking in tongues and (2) if possible, an explanation of the reasons for your doctrinal stand. I will be careful to handle this information honestly and with the best Christian ethics.

A stamped self-addressed envelope is enclosed for your convenience. Please accept my sincere thanks for your time and help in this

concern of mine. I greatly appreciate any information you may be able to send me.

Sincerely,

Marcus B. Sassaman
112 Broadway
Mt. Vernon, Washington
98273

APPENDIX G

THE TWELVE PENTECOSTAL DENOMINATIONS USED IN THIS STUDY

Assemblies of God, General Council International Headquarters 1445 Boonville Avenue Springfield, Missouri	Membership: 543,003
Church of God 922-1080 Montgomery Avenue Cleveland, Tennessee	Membership: 197,464
United Pentecostal Church, Inc. 3645 South Grand Boulevard St. Louis 18, Missouri	Membership: 150,000
Pentecostal Church of God of America, Inc. 312-316 South Joplin Street Joplin, Missouri	Membership: 115,000
International Church of the Foursquare Gospel Angelus Temple 1100 Glendale Boulevard Los Angeles 26, California	Membership: 89,215
Apostolic Overcoming Holy Church of God Bishop W.T. Phillips 1070 Congress Street Mobile, Alabama	Membership: 75,000
The Church of God 9305 244th Street Queens Village 28, New York	Membership: 74,511
Pentecostal Holiness Church, Inc. Headquarters Building Franklin Springs, Georgia	Membership: 58,802
Pentecostal Assemblies of the World, Inc. 3040 North Illinois Street Indianapolis, Indiana	Membership: 45,000

The Church of God of Prophecy
Bible Place
Cleveland, Tennessee

Membership: 39,154

United Holy Church of America, Inc.
500 Gulley Street
Goldsboro, North Carolina

Membership: 29,980

International Pentecostal Assemblies
892 Berne Street, S.E.
Atlanta 16, Georgia

Membership: 15,000

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¹Benson Y. Landis (ed.), Yearbook of American Churches, issued 1965 (New York: Office of Publication and Distribution National Council of the Churches of Christ in the U.S.A., 1965).

APPENDIX H

PENTECOSTAL FELLOWSHIP OF NORTH AMERICA

ANCHOR BAY EVANGELISTIC ASSOCIATION
P.O. Box 183, New Baltimore, Michigan

ASSEMBLIES OF GOD
1445 Boonville Avenue, Springfield, Missouri

CAROLINA EVANGELISTIC ASSOCIATION
200 Tuckaseegee Rd., Charlotte, North Carolina

CHURCH OF GOD
922 Montgomery Avenue, Cleveland, Tennessee

CHURCH OF GOD, MOUNTAIN ASSEMBLY
P.O. Box 157, Jellico, Tennessee

CONGREGATIONAL HOLINESS CHURCH
400 North Side Drive, Gainesville, Georgia

ELIM MISSIONARY ASSEMBLIES
Lima, New York

FREE GOSPEL CHURCH, INC.
P.O. Box 311, Turtle Creek, Pennsylvania

INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL
1100 Glendale Blvd., Los Angeles, California

INTERNATIONAL PENTECOSTAL ASSEMBLIES
802 Berne St., S.E., Atlanta, Georgia

OPEN BIBLE STANDARD CHURCHES, INC.
851 - 19th Street, Des Moines 14, Iowa

PENTECOSTAL ASSEMBLIES OF CANADA
50 Euston Avenue, Toronto 6, Ontario

PENTECOSTAL CHURCH OF CHRIST
Box 263, London, Ohio

PENTECOSTAL FREE-WILL BAPTIST
Box 966, Dunn, North Carolina

PENTECOSTAL HOLINESS CHURCH
Franklin Springs, Georgia

Quoted from a pamphlet "Pentecostal Fellowship of North America".
Revised 1962.