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Embracing the Experience of Glossolalia ("Speaking in Tongues") as a Principal Discipline of Christian Spiritual Formation

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GEORGE FOX UNIVERSITY

EMBRACING THE EXPERIENCE OF *GLOSSOLALIA* (“SPEAKING IN TONGUES”)
AS A PRINCIPAL DISCIPLINE OF
CHRISTIAN SPIRITUAL FORMATION

A DISSERTATION SUBMITTED TO
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IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
the Dissertation Committee on February 19, 2019
for the degree of Doctor of Ministry in Leadership and Spiritual Formation

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*In Loving Memory of
Elizabeth Virginia Simcask
&
Jerry Dale Ruse*

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“Gracious and loving God, you know the deep inner patterns of my life that keep me from being totally yours. You know the misformed structures of my being that hold me in bondage to something less than your high purpose for my life. You also know my reluctance to let you have your way with me in these areas. Hear the deeper cry of my heart of wholeness and by your grace enable me to be open to your transforming presence. Lord, have mercy.”¹

¹ Robert M. Jr. Mulholland, *Invitation to a Journey* (Downers Grove, IL: IVP, 1993), 58.

ABSTRACT

This thesis offers a critical analysis and a comparative study of how *glossolalia* (tongues-speech) fits alongside traditionally recognized spiritual formation disciplines such as worship and prayer. This dissertation explores how *glossolalia* as a spiritual discipline develops and promotes a deepened awareness of God's presence within the believer. *Glossolalia* has, sadly, rarely been understood as a spiritual discipline in contemporary spiritual practice. Due to an array of factors, Christians often outright reject the practice of *glossolalia* as a discipline of spiritual formation, thus missing its many benefits (e.g., spiritual growth, empowerment, relationship, and intimacy with God).

Three questions to be considered are: (1) What are the biblical and theological foundations for *glossolalia* as a spiritual discipline? (2) What are the impacts of *glossolalia* as a spiritual discipline on both the Pentecostal church and the more extensive church community?² (3) Does the common practice of Pentecostal tongues adequately address the issue of *glossolalia* as a discipline of spiritual formation?

First, the boundaries of this dissertation will be outlined using the aspects of the traditional model of spiritual formation: spiritual disciplines within the historical Christian tradition. Second, there will be an examination of biblical support for *glossolalia* as a spiritual discipline. Third, a review of the experience of *glossolalia* throughout Christian history will be presented. Fourth, a theological perspective of *glossolalia* as a spiritual discipline in the life of a Christian will be presented. The

² I am writing this as a Pentecostal. As a Pentecostal, my spiritual experience (baptism of the Holy Spirit) shapes my theological reflection. The window that I write through is secured by the evidence and effect of *glossolalia* as a spiritual discipline that I practice in my own life.

culmination of this dissertation will be an expression of spiritual formation that claims *glossolalia* as a spiritual discipline.

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CHAPTER ONE:

SETTING THE FRAMEWORK AND BOUNDARIES

Introduction

Christian spirituality is such an inescapably personal issue that a discussion cannot take place on theoretical or abstract terms alone. Biography is the texture of any discussion on spiritual formation. I wish, to begin, to reflect on my first encounter with speaking in tongues as a framework for my argument. I arrived at the church on a typical Tuesday morning. It was a cold winter day. It was not raining, but it was not, not raining—a Seattle predicament. That day offered me my first opportunity to meet with my pastor following a series of teachings he had delivered concerning the baptism of the Holy Spirit from his Sunday pulpit. As I walked through the front door of the church, I was simultaneously excited and anxious as his secretary led me into the pastor's office and invited me to sit on the couch.

We began our conversation with a brief interchange of questions and answers. I was a little anxious at first and, just as God's soothing answers began to quiet me, I got hit by a freight train. My pastor asked, "Would you like to receive the Holy Spirit?" This question confronts each believer in Christ. Are we open to receiving something new from God or are we satisfied with our status quo? As an engineer, I am most comfortable in situations that I control, that can be rationally analyzed, so I surprised myself when I answered "yes."

The pastor invited his secretary to join us. Following the prayer, he picked up his guitar and started playing some worship songs. As I closed my eyes to focus on Jesus, I noticed that they both had begun singing in unintelligible sounds and utterances, which I

recognized as *glossolalia* from the pamphlet the pastor had handed out to the congregation earlier in the month. Part of me wanted to join them, but I felt embarrassed and instead locked my mouth so nothing could escape. “Don’t be embarrassed,” he said, and his words ruptured something in my heart. I opened my mouth and found myself singing along in a type of unintelligible sound I had never made before. It felt as though we floated in the air. The sense of God’s presence filled the room. Because of this experience, I describe myself as a Pentecostal and have embraced this worldwide movement.

Since I came to discover *glossolalia* as a spiritual discipline, it has added significant value to my life, and its spirit-impacting consequence is evidenced in so many Christian lives surrounding me. Morton Kelsey shares his belief that speaking in tongues is one of several neglected aspects of the Christian experience in the Church. He states, “one of the greatest values of *glossolalia* is that it forces us to consider the possibility of direct contact with the non-physical or spiritual reality. *Glossolalia* forces us to re-examine some of our basic Western theology, our presuppositions, indeed our certainty that there is nothing worth reaching far beyond the [rational,] sensory world.”¹ The impact of *glossolalia* as an act of ongoing spiritual discipline cannot be understated in my life, nor the lives of the people around me.

Ultimately, these experiences and their subsequent effects upon my life—including the ways I have incorporated *glossolalia* as a spiritual discipline—have provoked me to develop this dissertation. *Glossolalia* as a spiritual discipline develops

¹ Morton T. Kelsey, *Tongue Speaking: An Experiment in Spiritual Experience* (New York: Doubleday, 1964), 232. He shares in this book his belief of the practice of tongues in the church.

and promotes both a relationship with and an awareness of God for the believer. It is this writer's greatest hope that her arguments will give confidence to believers and override the obstacles and embarrassments that hinder other believers from accepting this well-established gift from God.

Chapter one sets the framework, defines the boundaries, and creates a focus for this work. It also defines the following terms, which will be the lens through which the biblical and historical evidence will be examined: (1) Holy Spirit, (2) spiritual formation, (3) spiritual disciplines, (4) *glossolalia*, and (5) prayer language. As these terms are defined, the following questions will be asked: (1) What is its purpose? (2) Why is it needed? (3) What does it look like in practice? At the completion of chapter one, the foundation for the broader argument—*glossolalia* is a spiritual discipline that can take its rightful position next to the traditional spiritual disciplines such as worship, prayer, and solitude—will have been laid.

Moving on, chapter two will evaluate *glossolalia* as practiced by early Israel and the New Testament church through the lenses of worship, prayer, solitude, and other spiritual disciplines. Chapter three will assess the practice of *glossolalia* as a spiritual discipline from the first century through the Pre-Reformation era. To accomplish this, chapter three will focus on the historical treatment of the practice of *glossolalia* during significant periods. These historical stops are the (1) Ante-Nicene Period, (2) Nicene and Post-Nicene Periods, and (3) Pre-Reformation Period. Chapter four will continue to assess the practice of *glossolalia* from the Reformation to the present era. The historical periods where data will be evaluated are the: (1) Reformation, (2) Great Awakenings, (3) Pre-Pentecostals, (4) Pentecostal Movement, (5) Charismatic Movement and (6) Third-

Wave Movement.² The goal of exploring these periods is to illuminate instances of the presence and practice of *glossolalia*.

Having completed the evaluation of the practice of *glossolalia* as a spiritual discipline throughout biblical and church history, chapter five develops a theology of *glossolalia* as a spiritual discipline in a Christian's life, answering the question, what is the function of *glossolalia* in a person's walk with the Lord? Evaluation of arguments both for and against *glossolalia* as a spiritual discipline will be presented from biblical evidence, the historic church, and the spiritual disciplines defined in chapters one through four.

Given the biblical history, church history, and current religious practices, chapter six provides the conclusion, considering the evidence and arguments provided throughout the thesis that *glossolalia* is indeed a spiritual discipline that a person can practice in their daily walk with the Lord. The final piece of this dissertation will be Appendix I, which is a guide and pamphlet that can be used to assist in teaching speaking in tongues (*glossolalia*) as a spiritual discipline.

Framework and Boundaries

Before proceeding, a few preliminary issues need to be addressed. First and foremost, this dissertation assumes a continuous theological framework. Second, this dissertation will not address the ongoing debate concerning whether the phenomenon of

² The historical writings and beliefs selected for this paper are not a complete set of the entire history of the church and the practice of *glossolalia*. The periods and writings were chosen based upon the writer's knowledge of the topic and the connection of the historic persons with their beliefs in the practice of spiritual disciplines and their wide knowledge of the practice of speaking in tongues during their time on this earth.

glossolalia exists in the contemporary world. The assumption at the outset is that tongues are a valid expression in the Christian tradition and remain so today.

Third, this thesis will confine itself to the subject of *glossolalia* rather than the subsidiary subjects of *xenoglossia*³ or *xenolalia*.⁴ Fourth, the contentious debate concerning *glossolalia* as the first evidence of the baptism of the Holy Spirit is not part of this study. Though there will be some reference to these issues, they are not the primary subjects of this examination. Finally, the thesis will validate that there is support for teaching *glossolalia* as an authentic and indispensable spiritual discipline in Pentecostal and Charismatic churches today.

These ongoing debates among the Church have led to conflicting sides as to the value of *glossolalia* as a part of spiritual formation. While some Christian communities see the experience of speaking in tongues as the very essence of their Christian experience, others view *glossolalia* as a dangerous escape from a more traditional religious way. Christian experience will be used to understand where *glossolalia* fits into Church tradition, but Scripture is the primary Christian authority for doctrine and practice because it is the witness to God's past activity and the lesson plan for a Christian's relationship with an awareness of God. Supplemental books, journals, and newspaper and magazine articles will also be used to support the argument that *glossolalia* is a spiritual

³ According to the Encyclopedia of Religious Phenomena, the word xenoglossia is defined as the putative paranormal phenomenon in which a person is able to speak or write a language he or she could not have acquired by natural means. The word xenoglossia derives from Greek ξένος (*xenos*), foreigner, and γλῶσσα (*glōssa*), tongue or language.

⁴ R. P. Spittler, "Glossolalia," in Stanley M. Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 3rd ed. (Grand Rapids, MI: Zondervan, 2003), 670. Xenolalia, a more frequent synonym of xenoglossia, describes *glossolalia* when the language spoken is identifiable as one among the over 3,000 known languages.

discipline. The next set of sections will provide the following definitions: (1) Holy Spirit, (2) spiritual formation, (3) spiritual disciplines, (4) *glossolalia*, and (5) prayer language.

Holy Spirit

The Holy Spirit; the human spirit, the soul, and the body; spiritual formation; spiritual disciplines; and *glossolalia* are all topics that have generated increased discussion in the Christian community. The Holy Spirit is essential to *glossolalia*. There is no Christian life without the abiding presence of the Holy Spirit. Therefore, in what is to follow, we seek to understand the nature of the Holy Spirit; his intersection with the human spirit, soul, and body; and how he affects the process of spiritual formation, the practice of the traditional spiritual disciplines, and *glossolalia*.

D. A. Carson emphasizes that when understanding “Spirit [and the spiritual] there may be several definitions, assumptions, and theories, but only one truth, that being biblical truth, and the ‘One Spirit,’ that being the living God.”⁵ Carson’s work recognizes that the Holy Spirit is God’s commanding presence in our lives. The following scriptures begin to reveal the action of the Spirit, though it is only through a personal encounter that an individual can understand the very personal nature and relationship with the Holy Spirit available to them. The Holy Spirit searches all things (1 Cor. 2:10), knows the mind of God (1 Cor. 2:11), and cries out from within our hearts (Gal. 4:6). He bears witness with our own spirits (Rom. 8:16), leads us in the ways of God (Gal. 5:18; Rom. 8:14), and gives life to those who believe (2 Cor. 3:6). The Holy Spirit intercedes for the saints (Rom. 8:26-27) and works all things together for our ultimate good (Rom. 8:28).

⁵ D. A. Carson, *A Call to Spiritual Reformation: Priorities from Paul and His Prayers* (Grand Rapids, MI: Baker Academic, 1992), 225-244.

Finally, the Spirit's indwelling demonstrates the personal attributes of God in a believer's life (Gal. 5:22-23). The next section will illuminate the importance of the individual's quest for a more in-depth relationship and commitment to God attained through spiritual formation. Working towards establishing *glossolalia* as a spiritual discipline, the need to define spiritual formation, spiritual disciplines, and *glossolalia*

Defining Spiritual Formation

Again, the Holy Spirit is the primary agent of spiritual formation, initiating encounters that facilitate transformation and provide a unique supernatural dimension to the Christian experience. It is this complex interaction of the Holy Spirit in an individual's life through the human spirit that enables collaboration with God and the Christian community. Therefore, the Holy Spirit is the prime mover in the human's spiritual formation journey toward becoming more Christ-like.

Christians agree that spiritual transformation is accessible to all Christians and is not limited to any tradition. Spiritual formation, plainly stated, is the act of conforming to the likeness or image of our Lord and Savior, Jesus Christ. Robert Mulholland suggests that spiritual formation is "a journey and a process of being conformed to the image of Christ."⁶ Building on the idea that spiritual formation is a journey and process, John Tyson describes spiritual formation "as the relationship, union, and conformity with God that a Christian experiences through his or her reception of the grace of God, and a corresponding willingness to turn from sin and (to use a Pauline phrase) to walk

⁶ Mulholland, *Invitation to a Journey*, 25.

according to the Spirit.”⁷ This relationship with God is possible because of the life, death, and resurrection of Jesus Christ. Max Turner adds that

spiritual formation is a process which is dynamic and progressive. It is not merely a moral quest (though it includes that), nor some sort of self-enhancing (and self-absorbed) spirituality, nor even primarily a pietistic closer walk with Jesus, but a robust conformity to the loving, reconciling, self-giving death and power resurrection/glorification of the Son of God.⁸

As a deliberate dynamic process, it is easy to understand the value of tools focused on encouraging the spiritual relationship we have with God. Mel Lawrenz emphasizes the significance of this pursuit. He portrays spiritual formation as a “progressive patterning of a person’s inner and outer life according to the image of Christ through intentional means of spiritual growth. It is the biblical foundation for the idea that God creates with form, and in a broken world, and His work of salvation is [best called] transformation.”⁹

What does this process of spiritual formation look like in a person’s life? It is an increased capacity for orienting ourselves toward God, because of God’s work in us and our receptivity to that work. It is opening or exposing oneself to the work and life of God. The transformation process renews the whole person from the inside, affecting their character and thoughts. These efforts are both deliberate and conscious. It is what Paul meant when he spoke to the Colossians, “and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator” (Col. 3:10). The soul integrates these components of a person into one unique life. A person’s life

⁷ John R Tyson, ed., *Invitation to Christianity Spirituality: An Ecumenical Anthology* (New York: Oxford University Press, 1999), 19.

⁸ Max Turner, “Spiritual Gifts and Spiritual Formation in 1 Corinthians and Ephesians,” *Pneuma* 22 (2013).

⁹ Mel Lawrenz, *The Dynamics of Spiritual Formation* (Grand Rapids, MI: Baker Books, 2000), 15-16.

cannot achieve anything of any consequence without the participation and discipline of the soul.

In summary, Dallas Willard's article "Spiritual Formation in Christ" gives an excellent definition of spiritual formation that is the segue to defining spiritual disciplines. "First, spiritual formation is training in [particular] spiritual activities. Secondly, spiritual formation may be thought of as the shaping of the inner life, the spirit, or the spiritual side of the human being. Thirdly, spiritual formation may be thought of as a shaping by the spirit or by the spiritual realm, and by the Holy Spirit and...the Word of God."¹⁰

Defining Spiritual Disciplines

The aim of spiritual disciplines is the transformation of the total state of a person (the soul, body, and the human spirit), conforming to the image of Christ. A life of spiritual formation includes the intentional development and integration of the whole person. This section will establish working definitions for spiritual disciplines and how they reflect on an individual's everyday life. Also included will be a variety of lists of disciplines, which will show that there are many spiritual disciplines which are accepted within the church.

Spiritual disciplines are a deliberate exercise of elements of faith that allow us to progress through different stages of spiritual formation. Mary Deeley notes, "Discipline (from the Latin *disciplina*) has come to mean punishment in our modern use, while the

¹⁰ Dallas Willard, "Spiritual Formation in Christ: A Perspective On What It Is and How It Might Be Done," *Psychology and Theology* 28, no. 4 (2000): 254-255.

alternate meaning, instruction or teaching, is listed as secondary by many dictionaries.”¹¹ Conversely, to modern usage, the spiritual life both maintains and extends the secondary definition of discipline. Thus, discipline is training or teaching that corrects, shapes, and forms the whole person, body and mind. To be disciples, we must embrace our identities as Christ-followers and thus submit to the spiritual disciplines that conform us to Christ.

Mulholland declares, “spiritual disciplines are an invitation to step through the narrow gate onto the difficult road of the classic Christian journey toward wholeness in Christ.”¹² Richard Foster in *Celebration of Discipline* asserts that “spiritual disciplines are the door to liberation,”¹³ and counsels, “the classic/traditional disciplines of the spiritual life call us to move beyond surface living into the depths. They invite us to explore the inner caverns of the spiritual realm.”¹⁴ Ian Curran builds on Foster’s thought, stating, “Christian spiritual disciplines are specific intentional actions that sanctify us: like worship, prayer, meditation, and hospitality. [Spiritual disciplines] direct both individuals and Christians toward the true God and away from their false selves and the false beliefs, attitudes, and practices of the world.”¹⁵ Viewpoints of three other theologians who complement the picture of what can be called spiritual disciplines include Donald Whitney, Dallas Willard, and Ruth Haley Barton.

¹¹ Mary Katharine Deeley, “Spiritual Disciplines: Introduction,” *Liturgy* 26, no. 1 (2011): 1.

¹² Mulholland, *Invitation to a Journey*, 58.

¹³ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: HarperCollins, 1978), 1-2.

¹⁴ Foster, *Celebration of Discipline*, 1.

¹⁵ Ian Curran, “Theology as a Spiritual Discipline,” *Liturgy* 26, no. 1 (2011): 4.

First, Donald Whitney in *Spiritual Disciplines in the Christian Life* proclaims spiritual disciplines as those personal and corporate disciplines that promote spiritual growth. He claims they are the habits of devotion and experiential Christianity that have been practiced by the people of God since biblical times. He adds that spiritual disciplines allow God to work on us from the inside out, which is contrasted with outside-in work when God uses people and circumstances to shape us.¹⁶

Second, Dallas Willard approaches spiritual disciplines as “a way of living that enables ordinary men and women to enjoy the fruit of the Christian life.”¹⁷ He believes that the

key to self-transformation resides in the practice of the spiritual disciplines and how their practice affirms human life to the fullest. His instruction is a discipline for the spiritual life when the dust of history is blown away, nothing but an activity undertaken to bring us into a more effective cooperation with Christ and his Kingdom. The disciplines are, in the [most precise] sense, a means [of] God’s grace.¹⁸

Willard looks at the potential an individual can develop as they apply spiritual disciplines to their own spiritual life:

When through spiritual discipline I become able heartily to bless those who curse me, pray without ceasing, to be at peace when not given credit for good deeds I’ve done, or to master the evil that comes my way, it is because my disciplinary activities have inwardly poised me for more and more interaction with the powers of the living God and his Kingdom.¹⁹

¹⁶ Donald S. Whitney, *Spiritual Disciplines of the Christian Life* (Colorado Springs, CO: NavPress, 1991), 4-15.

¹⁷ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York: HarperCollins, 1988), 156-158.

¹⁸ Willard, *The Spirit of the Disciplines*, 156-158.

¹⁹ Willard, *The Spirit of the Disciplines*, 157.

In “Spiritual Disciplines, Spiritual Formation, and the Restoration of the Soul,” Willard adds, “the purpose of disciplines in the spiritual life—and, specifically, in the following of Christ is the transformation and renewal of the whole person from the inside.”²⁰

Finally, Ruth Haley Barton in *Sacred Rhythms*, believes that

the [spiritual transformation] journey begins as we learn to pay attention to our desire in God’s presence, allowing our desire to become the impetus for deepening our spiritual journey. It is not until after we have settled into our desires and named them in God’s presence that we are ready to be guided into the spiritual practices that will open us to receive what our heart is longing for.²¹

Spiritual disciplines are essential to the development of a cooperative relationship with Christ. They do not take the place of Scripture, but, through spiritual disciplines, the Spirit of God can impact and move throughout a believer’s life. Most common amongst the spiritual disciplines are worship, prayer, solitude, and devotion. *Glossolalia* is not among the most commonly practiced spiritual disciplines.²²

In summary, practicing spiritual disciplines allows a person to develop an awareness of God while being in His presence. There have been a variety of spiritual disciplines practiced throughout the church. Over the years, the list of spiritual disciplines has grown. The practice of spiritual disciplines can be found among the church fathers and mothers, monastics, mystics, Reformationists, Revivalists of 1904 and 1906, early Pentecostals, and Charismatics. Recent authors have added a few other disciplines to these four most common ones, based on specific criteria grounded in traditions of the

²⁰ Dallas Willard, “Spiritual Disciplines, Spiritual Formation, and the Restoration of the Soul,” *Psychology and Theology* 26, no. 1 (1998): 101-109.

²¹ Ruth Haley Barton, *Sacred Rhythms* (Downers Grove, IL: InterVarsity Press, 2006), 13.

²² The writer uses secondary here, noting that *glossolalia* is not known or considered as one of the primary disciplines by the church.

church. These additions include but are not limited to: (1) the study of Scripture, (2) evangelism, (3) discernment, (4) service, (5) stewardship, (6) fellowship, (7) meditation, and (8) celebration.²³ Even though the list of spiritual disciplines continues to grow today, the aim of spiritual disciplines remains the transformation of the total state of a person (the soul, body, and the human spirit), conforming them to the image of Christ.

Defining *Glossolalia*

As the global church re-examines and ultimately reaffirms the value of spiritual formation in the life of the Christian, it can likewise reaffirm the importance of *glossolalia* as a vital and necessary spiritual discipline. By doing so, it could bring theological clarity to how both Pentecostals and non-charismatic communities approach the practice of *glossolalia*.²⁴ The next stage in building this foundation is to establish a working definition of *glossolalia* that can be applied throughout this study.

In this study, the terms “speaking in tongues” and “*glossolalia*” are synonyms.²⁵ The primary technical definition for *glossolalia*, which will be used for this dissertation, is from Stanley M. Burgess.

²³ Some of the recent authors are: 1) Dallas Willard, 2) Richard Foster, 3) Mel Lawrenz, 4) Max Turner, 5) James Samra, 6) Adele Calhoun, 7) Richard Rohr, and 8) Ruth Haley Barton.

²⁴ This definition of *glossolalia* is a conglomeration of the following sources: Watson E. Mills, *Speaking in Tongues: Let's Talk about It* (Waco, TX: Word Books, 1973); Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*; Blaine Charette, “Reflective Speech: *Glossolalia* and the Image of God,” *PNEUMA The Journal of the Society for Pentecostal Studies* 28, no. 2 (Fall 2006); and Nathan Busentiz, “The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism,” *The Masters Seminary Journal* 17, no. 1 (Spring 2006).

²⁵ Mills, *Speaking in Tongues: Let's Talk about It*, 17-18, adds that *glossolalia* is an English word made up of two Greek words: γλῶσσα meaning tongue and λαλεῖν meaning to speak.

Burgess defines

glossolalia as usually, but not exclusively, the religious phenomenon of making sounds that constitute, or resemble, a language not known to the speaker. It is often accompanied by an excited religious, psychological state, and in the Pentecostal and Charismatic movements, it is widely and distinctively (but not universally) viewed as the certifying consequence of the baptism in the Holy Spirit.²⁶

Burgess's definition captures the critical concept of the meaning of *glossolalia*, but I would add *glossolalia* ultimately achieves a disassociation of the present conscious mind, allowing the essence of the human spirit to commune with the heart of God, resulting in the Holy Spirit taking over.²⁷ This communing happens when the human heart reaches a point where words are not adequate to express all that one wishes to say; consequently, the person breaks out in *glossolalia*. This is the unique power *glossolalia*, when exercised as a discipline, cultivates within a believer in their day-to-day life. It can also be used in the context of praise and sung (accompanied by music) as people shout out to God and declare his wonders.²⁸

Before moving onto the biblical, historical, and theological facets of the practice of *glossolalia*, it would help to understand the distinction between tongues as a sign and tongues as a gift, as well as defining what Pentecostals term a "prayer language." This distinction, along with the working definition of *glossolalia*, will be a window of

²⁶ Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 670.

²⁷ The word *glossolalia* ultimately achieves a disassociation of the present conscious mind; the Holy Spirit takes over the conscious mind from man. It is a paraphrasing of the following theologians writings on the subject of *glossolalia*: 1) Morton Kelsey, 2) John Sherrill, 3) George Cutten, 4) Cyril G. Williams, and 5) Teresa Avila.

²⁸ The thought of *glossolalia* as part of worship services can be found several places, but I used Larry W Hurtado, *At the Origins of Christian Worship* (Grand Rapids, MI: Eerdmans Publishing Company, 1999); and Guy Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E. Bible College, 1987).

investigation throughout this dissertation. The early Pentecostals first proposed the distinction between the gift and the sign of tongues around 1906.²⁹ Charles Parham came to believe that “the gift of tongues meant the ability to speak foreign languages at will for use on the mission field of the world without prior knowledge or study.”³⁰ Cecil M. Robeck writes, “this would become the ultimate evangelistic tool, for the person with this gift would be able to proclaim the gospel in a foreign setting in complete reliance upon and under the direct inspiration of the Holy Spirit.”³¹ However, tongues as a sign, Parham believed, was a “spontaneous inspiration to speak in a foreign language strictly ‘as the Spirit gives utterance’ without the will being involved and without the understanding of the speaker (unless used with the gift of interpretation).”³²

After the time of the Azusa Street revival, the distinction between the gift of tongues and the sign of tongues began to be debated in Pentecostal circles, and change soon followed. In 1919, D.W. Kerr, the primary author of the Assemblies of God’s (AG) Statement of Fundamental Truths, in “Do All Speak in Tongues,” concludes, the sign of tongues is a “Godward aspect [where the] ...believer rises above the natural into the realm of the supernatural in adoring and worshiping God.”³³ By contrast, Kerr defined

²⁹ Aaron Friesen, “Classical Pentecostal Liturgy,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, ed. Mark Cartledge and A.J. Swoboda (New York: Routledge, 2017), 63.

³⁰ Cecil M Robeck, Jr., *The Azusa Street Mission & Revival: The Birth of the Global Pentecostal Movement* (Nashville: Thomas Nelson, 2006), 41-42.

³¹ Robeck, Jr., *The Azusa Street Mission & Revival*, 41.

³² Quoted in Friesen, “Classical Pentecostal Liturgy,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, 63.

³³ D. W. Kerr, “Do All Speak In Tongues,” *The Christian Evangel: The Pentecostal Paper for the Home*, no. 201-271 (January 11, 1919): 7. In 1917, the General Council of the Assemblies of God (AG) (not unanimously) sought to make clear in their “Statement of Fundamental Truths” that “...the initial

the gift of tongues as a “manward aspect of the use of tongues” entirely utilized for the enlightenment, well-being, and solace of believers.³⁴ Kerr’s findings and eventually AG’s direction marked a significant shift in future Pentecostal thinking about the difference between the gift of tongues and the sign of tongues.

Why is this switch in distinctions between of the gift of tongues and the sign of tongues essential to the argument of considering *glossolalia* as a spiritual discipline? This difference meant that someone could speak in tongues as the initial evidence of his or her baptism of the Holy Spirit experience, but possibly not speak in tongues as part of his or her ongoing prayer life or incorporating it as a spiritual discipline. Gradually, Pentecostals began to accept the following: (1) the gift of tongues is for the more public edification of the church and would be followed by an interpretation which only certain Christians would have, and (2) the sign of tongues would be an expression of the Holy Spirit (given to everyone who was Spirit-baptized), which then can be practiced permanently in their personal lives when praying, worshiping, or even when developing an awareness of God in their lives.³⁵ This sign of tongues-speech allows anyone to practice *glossolalia* by choice at any time and not have to wait for God to take control of his or her tongue.

As the theology of tongues began to unfold, it became evident that the most powerful and personal impact *glossolalia* could have upon a believer’s life is what Pentecostals define as a “personal prayer language.” Some exegetes claim that a personal

physical sign of speaking with other tongues as the Spirit of God gives them utterance, Acts 2:4 is distinct from the gift of tongues, 1 Cor. 12:4-10, 28.”

³⁴ Kerr, “Do All Speak in Tongues,” 7.

³⁵ Duffield, *Foundations of Pentecostal Theology*, 341-346.

prayer language is the same as praying in the Spirit, Spirit-inspired prayer, or praying in tongues because 1 Corinthians 14:14 equates one with the other. These theologians base their stance on “Origen’s comprehension of the ‘unutterable sighs’ of Rom. 8:26 as being *glossolalia*.”³⁶

So what do Charismatics and Pentecostals mean by a personal prayer language? Mark Cartledge describes the gift of tongues in the context of Charismatic spirituality as “a language of prayer and praise. As a spiritual discipline, it can enable the believer to become more aware of the presence of God and can be associated with spontaneity in prayer.”³⁷ Duffield adds that, in his mind, “the most prevalent use of the gift of tongues is that of tongues as one’s prayer language ...when the mind is bypassed, and the spirit communes directly with God and the spiritual development of a person’s character.”³⁸ Having a personal prayer language can provide the believer with a deeper relationship with God and a personal awareness of His presence.

Several historical references show the idea that Spirit-filled people can pray in tongues privately whenever they choose. One example is Annie Lou Walker, an early Pentecostal pastor who states, “everyone who has been baptized with the Holy Spirit

³⁶ Quoted in Etienne Veto, “Praying in the Spirit: Spirituality and Pneumatology,” *New Blackfriars* 97, no. 1068 (March 2016). This is a widespread position, held by Pentecostals, Charismatics, Catholic Charismatics and mainstream authors alike: Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 223-224, 582-583; D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids, MI: Baker Academic, 1987), 104-105. James Dunn claims the middle of the road in *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM Press LTD, 1975), 245-246.

³⁷ Mark Cartledge, *The Gift of Speaking in Tongues: The Holy Spirit, the Human Spirit and the Gift of Holy Speech* (Cambridge, UK: Grove Books Limited, 2006), 12.

³⁸ Duffield, *Foundations of Pentecostal Theology*, 345-346.

should speak in tongues every day of [their] life. Many who have been used of God in a great way have spent several hours a day in this spiritual exercise allowing the believer to either pray with a strong and urgent unction or whisper words intended for adoration and worship.”³⁹ Another example is Arthur Berg, who, in “The Twofold Purpose of Speaking with Tongues,” writes “let us consider the place of tongues in our personal prayer life, when we speak for God alone to hear, and listen for God alone to speak, he that speaketh in an unknown tongue speaketh not unto men but unto God...in the Spirit he speaketh mysteries. He edifieth himself. His spirit prayeth (1 Cor. 14:2,4, 14).”⁴⁰

As Paul demonstrates in 1 Cor 14:4-18, this personal prayer language can be loud or soft, sung or whispered under one’s breath, all the time filling the believer with a strong sense of empowerment and communion with the Spirit. The Holy Spirit directs this type of prayer, as often there are times when one does not know how or what to pray. Personal prayer language is from the heart.⁴¹ This definition is also supported by Robert and William Menzie, who claim, “I believe Paul encourages us to see the private manifestation of tongues as edifying and available to everyone.”⁴²

Finally, adding to our definition of prayer language is The Church of England Doctrine Commission Report of 1991. During the twentieth century, the Church of

³⁹ Annie Lou Walker, “Concerning Spiritual Gifts,” *Foursquare Magazine* 19, no. 12 (1947): 32.

⁴⁰ Arthur Berg, “The Twofold Purpose of Speaking with Tongues,” *The Pentecostal Evangel* (June 14, 1964): 20-21.

⁴¹ This definition is based on several sources: Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*.; Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*; Mark Cartledge, *Encountering the Spirit: The Charismatic Tradition* (London: Darton, Longman and Todd Ltd, 2006); William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000).

⁴² Menzies, *Spirit and Power: Foundations of Pentecostal Experience*, 142.

England periodically established a doctrine commission to report on an important theological question.⁴³ Chapter two of the 1991 report addresses *glossolalia* (prayer language) as the language that expresses faith and belief in God. “*The Church of England Doctrine Commission* argues: ‘the charismatic experience, the private use of tongues appeared to emerge . . . as a kind of love language to God: it is in the private use of tongues that the most interesting material emerged in discussion with the Anglicans.’”⁴⁴

Conclusion

This chapter has supplied a working definition of *glossolalia*, including recognizing the distinction between the gift and the sign of tongues and substantiating that spiritual growth is obtained through the practice of spiritual disciplines. It is through understanding spiritual formation that we realize the purpose of spiritual disciplines. These thoughts will carry on throughout this thesis, developing a greater understanding of *glossolalia* as a spiritual discipline.

Throughout history, the Spirit has brought believers into higher levels of awareness of God’s presence, power, and glory in various ways. Chapter two will provide a sketch of how *glossolalia* was practiced in Israel and the New Testament Church, illustrating that this utterance was used within people’s private and church lives. Also, chapter two will provide Scriptural evidence that *glossolalia* can be classified as a spiritual discipline. Prayer language as a primary benefit for *glossolalia* for the Pentecostal will be examined further in chapters two and three.

⁴³ Church of England, *Contemporary Doctrine Classics: The Combined Doctrine Commission Reports* (New England: Church House Publishing, 2005), xv.

⁴⁴ Quoted in Anthony C. Thiselton, *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, MI: Eerdmans, 2013), 434.

CHAPTER 2:

GLOSSOLALIA IN ISRAEL AND THE NEW TESTAMENT CHURCH

Chapter one set the boundaries of this study by discussing aspects of the traditional model of “spiritual disciplines” within the historical Christian tradition. Likewise, it established definitions for spiritual formation, spiritual disciplines, *glossolalia*, and prayer language. Along with these definitions, the Pentecostal distinction between the gift and the sign of tongues was presented. These key definitions and this distinction are central to establishing the theological groundwork for *glossolalia* as a spiritual discipline. In moving toward this goal, this chapter will examine *glossolalia* against the biblical backdrop of Israel and the New Testament Church through recognizing both the presence and practice of *glossolalia* in each of these cultures.

Spiritual disciplines, with the understanding (goal) of developing spiritual formation, is a practice throughout many of the mainline Catholic, Protestant, and Christian (denominational, and non-denominational) Churches. The aim of spiritual disciplines is the transformation of the total state of a person (the soul, body, and the human spirit), conforming them to the image of Christ. These different practices, known as spiritual disciplines, have been acquired and passed down throughout the church going back to early biblical times. It is essential to understand how *glossolalia* takes its place beside some of the more common expressions of practice like the spiritual disciplines of prayer, worship, silence, and solitude. Spiritual disciplines are not unique to Israel or the New Testament church, but their presence as a tool establishing the formation of one’s spiritual life is a fundamental element of contemporary Christianity. The spiritual disciplines of worship and prayer practices in Israel and the New Testament church

provide a glimpse of the practical application for individuals and communities to experience *glossolalia*.

Early Israel Worship & Prayer

Worship

The Hebrew Bible presents worship as a fundamental human response to God, a response that acknowledges God's worth, often with praise and adoration.¹ Keith Drury, in *The Wonder of Worship*, notes that the first worship in "the Bible was personal and private, not corporate. Adam, Noah, Abraham, Isaac, Jacob, and Joseph [did not have a] synagogue or temple to attend, nor even the Ten Commandments to follow."² Drury defines Israel's spiritual practice of "worship by four distinct streams."³ These streams are 1) personal/family worship, 2) Temple worship, 3) festival and Holy days, and 4) Synagogue worship. Both personal/family and Synagogue worship streams are essential to the argument that *glossolalia* is a spiritual discipline.

The first stream of worship was personal/family worship. Here, ancient Israel worship practices were personal and direct, one-on-one communication with God, and comparable to that which is seen when one practices *glossolalia* in personal/family worship. Drury's fourth stream was Synagogue worship in early Israel. Synagogue worship during Jesus' time included a series of prayers of praise, petition and

¹ Mark Allan Powell, ed., *The Harper Collins Bible Dictionary (Revised and Updated)* (New York: Harper Collins, 2011), 1111.

² Keith Drury, *The Wonder of Worship: Why We Worship the Way We Do* (Indianapolis: Wesleyan Publishing House, 2002), 211.

³ Drury, *The Wonder of Worship*, 211-215.

thanksgiving. Drury states, “Synagogue worship, had a massive influence on early Christian worship, where praying and expounding Scriptures became the first half of the Christian worship service.”⁴

Prayer

Prayer is another spiritual discipline that lends itself as a medium for people who practice *glossolalia*. Patrick D. Miller, in *They Cried to the Lord*, states that the single practice which defines religion is the act of praying.⁵ Prayer is an individual expressing their thoughts or desires toward God. Israelites who were well-acquainted with their Scriptures would at least be aware of, and perhaps open to, the possibility of inspired unintelligible utterances (*glossolalia*) during their prayers, where the Holy Spirit supersedes the soul.

Israelites prayed sitting down, kneeling, with a bowed head, standing up with arms raised or embracing scripture, and even lying prostrate before God. These physical responses exaggerated and emphasized the emotional nature of prayer. The Psalms express a religious fervor, indicating that the early Israelites longed to be closer to God and have a relationship with Him and experience an awareness of his presence. Richard Foster, though not a historian, eloquently states, “This longing for God is not merely a state in Israel’s faith journey; it is a constant in the with-God life.”⁶

⁴ More detail of these four avenues (streams) of Israel’s worship are found in Drury, *The Wonder of Worship*.

⁵ Patrick D. Miller, *They Cried to the Lord: The Form and Theology of Biblical Prayer* (Minneapolis, MN: Fortress Press, 1994), i.

⁶ Richard J. Foster, *Prayer and Worship: A Spiritual Formation Guide* (New York: HarperCollins, 2007), 10.

New Testament Worship & Prayer

Scriptures provide the view that New Testament (NT) church worship was about obedience and service to God, usually through an expression of praise or thanksgiving (Romans 4:6, 1 Cor. 10:30). For instance, worship suggested the reverent orientation of the whole person and communities towards God (Acts 1:14, 2:42). The sacrifice of Christ replaced the object of Temple worship, which focused on rituals and sacrifices.⁷

The New Testament writings include but are not limited to hymns, prayers, and teachings. The existence of such materials indicates a relatively high degree of liturgical development.⁸ In some locations, these standard elements of worship were supplemented by the practice of spiritual gifts, such as speaking in tongues and interpretation of tongues (1 Cor. 12:10; 12:27-28; 14:24-33).⁹

In the New Testament, we find the same spiritual discipline of prayer as was practiced in early Israel but refined with the new freedom that Jesus brought (John 15:7, 3:21-22). A more intimate atmosphere of fellowship restructured many acts of prayer and the legalistic confines put in place by Moses (Luke 12:12). The new understanding of God's love was reflected in personal rather than corporate expression (Acts 16:13, 1 Cor 7:5). Jesus admonished and instructed on the methodology of prayer.¹⁰ Many of the Apostolic Fathers developed the idea of prayer as a discipline to be practiced at various

⁷ Acts 2 includes instructs the Israelites on what the Sacrifice of Christ meant.

⁸ Powell, *The Harper Collins Bible Dictionary (Revised and Updated)*, 1111.

⁹ Other rituals include: reception of the Holy Spirit (Acts 8:17), fasting and praying (Acts 13:2-3), the laying on of hands (Acts 28:8), anointing with oil (Mark 6:13; James 5:14), and exchanging a kiss of love (1 Pet. 5:14).

¹⁰ Luke 11 is where Jesus teaches the disciples how to pray.

times of the day and week, encouraging spiritual formation through discipline Acts 3:1-3, 10:3,30). Prayer in the everyday life of the New Testament believer included congregational, personal and home group prayers (Mt. 6:6).¹¹ These early religious behaviors and practices have continued to develop with each generation while remaining faithful to the purpose of establishing and promoting the individual's relationship with the living God.

Early Israel *Glossolalia*

How far back in biblical times can the presence of the phenomenon *glossolalia* be traced? There are instances of the presence of frenzied utterances (ecstasy) that predate the account of *glossolalia* in Acts by hundreds of years, but was it practiced often? Watson Mills states that “the different elements of *glossolalia* accounts may well have their origin in the ancient near east ecstatic practices.”¹² This claim substantiates the premise that ecstasy and *glossolalia* indeed have common ground, with the possibility of their boundary lines at times becoming blurred. This blurred boundary may explain why sometimes in the early Israel writings *glossolalia* is referred to as ecstatic prophecy.¹³

Again, the presence or the practice of *glossolalia* as a discipline is not unique to either Israel or the New Testament church, as evidenced throughout various pagan cultures. Some believe that the Canaanite religion may have been the medium through which the ecstatic movement filtered into Israel. L. Carlyle May, in “A Survey of

¹¹ A full discourse on prayer in both the New Testament and the Old can be found in: Miller, *They Cried to the Lord*.

¹² Watson E. Mills, *A Theological/Exegetical Approach to Glossolalia* (Lanham, MD: University Press of America, Inc, 1985), 6.

¹³ Mills, *A Theological/Exegetical Approach to Glossolalia*, 6.

Glossolalia and Related Phenomena in Non-Christian Religions,” notes that the Old Testament alludes to a presence of a form of ecstatic behavior like *glossolalia*. “In 853 B.C. four hundred prophets raved in ecstasy before the gate of Samaria, and in ancient Egypt, necromancers uttered formulas, believed to be revelations from the gods, made up of meaningless noises.”¹⁴

This vocal utterance is also referred to by John Bunn in “*Glossolalia* in Historical Perspective,” as the “earliest reference known of the possible use of some unintelligible tongue during an ecstatic experience [that] comes from another piece of text in the Mari letters which relates to an occasion in a sanctuary as a ‘strange voice’ (that is, one somewhat unintelligible) repeatedly spoke.”¹⁵ Another early report indicating the presence of ecstatic behavior accompanied by a frenzied speech in ancient literature is in the report of Wenamon, an Egyptian who journeyed through Palestine and Phoenicia in about 1117 B.C. While in the city of Byblos, he wrote in his journal this account of his experience:

Now while he was making offers to his gods, the god seized one of his youths and made him possessed, and while the possessed [youth] was having his frenzy speech on this night, I had [already] found a ship headed to Egypt, and I had loaded everything I had into it. While I was watching for the darkness, I would load the god so that no other eye might see him.¹⁶

Why are these various reports important? First, they show the existence of a god possessing a person; second, they display frenzied speech resembling a type of religious

¹⁴ L. Carlyle May, “A Survey of *Glossolalia* and Related Phenomena in Non-Christian Religions,” *American Anthropologist* 58, no. 1 (1956): 75.

¹⁵ John T. Bunn, “*Glossolalia* in Historical Perspective,” in *Speaking in Tongues: Let's Talk about It*, ed. Mills E. Watson (Waco, TX: Word Books, 1973), 38-39.

¹⁶ James B Pritchard, *Ancient Near Eastern Texts: Relating to the Old Testament*, 3rd Ed. & supplement ed. (Princeton, NJ: Princeton University Press, 1969), 25-29.

phenomenon where speech contains some words that were wholly understandable and others unintelligible; and finally, the possessed people were respected by the people who heard their ecstatic vocal utterances.

It is the early Israelite lineage to the ecstatic activity of the Hebrew prophets that eventually cultivates Christian *glossolalia* and brings it to fruition. Old Testament Scripture validates this position, and it is believed that the book of Numbers contains the first reference to the presence of an ecstatic event in the nation of Israel. Consider the clear picture of spontaneous prophetic utterance painted in this passage:

So, Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again. Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, “My lord Moses, stop them!” But Moses said to him, “Are you jealous for my sake? Would that all the Lord's people were prophets, and that the LORD would put his spirit on them” (Num 11:24-29)!

This demonstration by these Old Testament elders places an ecstaticism presence into early Israel's worship, as did the experiences of Moses, Miriam, and Aaron. Moses saw the validity of this spiritual phenomenon and suggested that others should seek the experience.

Another form of ecstasy that can indicate the presence of *glossolalia* amongst ancient Israelites was music and dervish-like dancing in prophetic circles. The prophets' encounter with Saul employed specific techniques during worship that would bring on the ecstatic condition. Ecstasy was contagious and supported by the music.

After that you shall come to *Gibeah-elohim*, at the place where the Philistine garrison is; there, as you come to the town, you will meet a band of prophets coming down from the shrine with harp, tambourine, flute, and lyre playing in front of them; they will be in a prophetic frenzy. Then the spirit of the LORD will possess you, and you will be in a prophetic frenzy along with them and be turned into a different person (1 Sam. 10:5-6).

Mills claims that “gradually, through the sheer moral force and righteous living of these great prophets, the ecstatic manifestation of possession of the deity was replaced by more moral concepts of the divine indwelling of the Spirit.”¹⁷

In summary, although there may be an ongoing debate concerning prophetic ecstatic speech and its relation to *glossolalia*, the ecstatic features associated with Hebraic prophecy contain mutual features to the experience and behavior of one who is experiencing *glossolalia*.

The intertestamental period produced limited literary evidence relating to frenzied, inarticulate, ecstatic speaking among the Jews. The Hellenistic religion provides the starting point to examine ecstatic speech in this period. The great Greek writer Plato characterizes how the Hellenistic religion impacted ecstaticism (utterances, speaking in tongues) through his writings *Phaedrus*, *Ion*, and *Timaeus*. In these three writings, Plato reveals his knowledge of ecstatic speech. For Plato, “contemporary poets were much akin to the prophets and priestesses; they created compositions during ecstatic trances and from ecstatic utterances. In *Phaedrus*, Plato seems to link ecstatic speech and religious significance.”¹⁸

¹⁷ Watson E. Mills, “Ecstaticism as a Background for *Glossolalia*,” *American Scientific Affiliation* 27, no. 4 (1975): 169-170.

¹⁸ Mills, “Ecstaticism as a Background for *Glossolalia*,” 169-170.

Benjamin Jowett, in *Ion*, states, “Plato compares the poets to Corybantian revelers who also practiced ecstatic utterances.”¹⁹ Plato in *Timaeus* claims that “the diviner features were similar to those of a person with the gift of *glossolalia*; their speech being unintelligible utterances, not understanding what they were speaking therefore not being able to interpret what they spoke.”²⁰ Proof of this claim is the following quotation from Plato’s *Timaeus*: “No man when in his wits, attains prophetic truth and inspiration; but when he receives the inspired word, either his intelligence is enthralled in sleep, or he is demented by some distemper or possession.”²¹

These three accounts by Plato indicate the presence and practice of frenzied, inarticulate speech in the Greco-Roman pagan world. Also, one can see the common thread between the events of the three Plato dialogues and *glossolalia* is that of ecstatic utterances.²² Most of the time, the stories of these ecstatic occurrences were passed down from generation to generation through myths, stories, and religion. It is these ecstatic occurrences which form the basis through which community religion grew in the Greco-Roman era.

New Testament Church *Glossolalia*

The purpose of this section is to show that *glossolalia* was present and practiced in the New Testament church. First, this section will investigate the biblical events where

¹⁹ Plato, *ION*, trans. Benjamin Jowett, vol. 1 (New York: Macmillan and Co, 1892), 493-496.

²⁰ Mills, “Ecstasism as a Background for *Glossolalia*,” 169.

²¹ Plato, *The Dialogues of Plato: Timaeus*, trans. Benjamin Jowett (Oxford: The Clarendon Press, 1892).

²² Several early historical writers claim this, including Watson Mills, L. Carlyle May, John T. Bunn, James Pritchard, and Benjamin Jowett.

the phenomenon known as *glossolalia* was introduced to the New Testament church, illuminating how *glossolalia* matured to become a spiritual discipline people practiced regularly, though at times, through an immature misunderstanding, it was inappropriately exercised. The phenomenon known as *glossolalia* as reported in the New Testament church spanned three decades and flourished in both the Jewish (Jerusalem) and Gentile (Corinth) communities, and several places visited by Peter and Paul's ministries. *Glossolalia* was an integral part of the apostolic religious life.

The people of the New Testament church, especially the Gentiles and those outside the Jewish faith, objectively read the Scriptures and discovered stories about the early Israelites. One result from them studying Scripture was, the people received not only a new ethical guideline to live by, but a new life given by God. Part of this new life lesson was regarding spiritual utterances. The lesson in Scripture is from Mathew 10. Here, Jesus instructs his disciples not to worry what to say when they are arrested because the Spirit of God would fill their mouths and it would not be them speaking but rather God's Spirit. This is the promise of the tongues. By doing this, Jesus reveals that the promise of tongues is a fundamental principle and He declares that the Holy Spirit will direct the utterances from a believer's mouth. Even though this Scripture suggests the dialogue of defense, the principle, and the truth, is that the Holy Spirit gives us utterances.

Although the promise of tongues has been construed in some denominations as intelligible words that defend the faith, Pentecostals and Charismatics believe that *glossolalia* reflects the same empowering speech as what was spoken at Pentecost. This section will show that *glossolalia* is unmistakably present in and recognized as a gift in

the New Testament church. Today, some see it as a sign of Church renewal that should be embraced and cultivated. To others, it is one of many gifts of the Holy Spirit, offering a new dimension in Christian fulfillment. Rather than arguing over the different views and practices of *glossolalia*, this section will focus on the original and most important evidence relating to speaking in tongues, which comes directly from the Scriptures in the New Testament.

More is said about *glossolalia* in the New Testament than about the virgin birth or the ordination of women. There are thirty-five references to what is commonly called “speaking in tongues” in the New Testament. There are twenty-eight references in 1 Corinthians alone, of which twenty-three appear in chapter fourteen. There are seven more in the Gospel of Mark and the Acts of the Apostles (Mark 16:17; Acts 2:4, 6, 8, 11; 10:46; 19:6). The following paragraphs will evaluate New Testament Scriptures that show evidence pointing to both the gift of tongues and tongues as a sign for the believer.

Mark & Acts

Mark 16:16-17 claims one who believes and is baptized will be saved, and one sign of this is that the person(s) will speak in new tongues. Even though it is debated if these words are original to Mark or added later, they still reflect *glossolalia* as present in the life of the New Testament church believer.

The baptism of the Holy Spirit, or in-filling of the Spirit, is foundational to the book of Acts. Willie J. Jennings states that “the heart of the book of Acts exposes God’s desire is for the living. We are the pearl of great price sought after by the Spirit.”²³ In the

²³ Willie James Jennings, *Acts, BELIEF: A Theological Commentary on The Bible* (Louisville, KY: Westminster John Knox Press, 2017), 10.

book of Acts, there are several accounts of people receiving this in-filling of the Holy Spirit or experiencing the baptism of the Holy Spirit with the evidence being they began to speak in other tongues as the Spirit gave them ability (Acts 2:4).²⁴ These events included (but are not limited to) the following: (1) The day of Pentecost, (2) Peter and John in Samaria; (3) Peter and the story of Cornelius, and (4) Paul at Ephesus with the group of disciples. The book of Acts is an account of the birth and growth of the Christian Church and shows how the presence of *glossolalia* was a part of the early Christian era. Carl Brumback, in his book *What Meaneth This*, informs us that “Luke has recorded for us in the second chapter of Acts the first baptisms or fillings of the Holy Spirit”²⁵ which were poured out upon the new church. This filling was in fulfillment of what the prophet Joel had foretold, and it became the new life of the young Christian community.²⁶

Luke represented the gift of tongues at Pentecost as something unique, as a miracle of communication. Whether it was unintelligible or intelligible is not specified, but the miraculous nature of Pentecost is clear. William James Jennings, in *Acts*, declares “the miracle of Pentecost is less in hearing and much more in the speaking. This famous account from Luke is the epicenter of the revolution. [Pentecost] is God’s doing: no one

²⁴ I am differing here from the words in The New Oxford Annotated Bible, NSRV (baseline for this dissertation), which uses “they began to speak in other languages.” Here I am using the words from the New International Version (NIV).

²⁵ Carl Brumback, *What Meaneth This? A Pentecostal Answer to a Pentecostal Question* (Springfield, MO: Gospel Pub. House, 1947), 191.

²⁶ Referring here to Joel 2:28: “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.”

helped, no one assisted, everyone tarried. The waiting in prayer has not come to an end. It has only moved forward into action fully of God.”²⁷

What, then, is the significance of Acts 2, and why tongues? Why did the disciples speak in tongues on the day of Pentecost? Throughout the Old Testament, God placed His Spirit in particular people. Often these people were prophets or priests. The Israelites knew God moved His Spirit through certain, select individuals. One such individual was Joel, through whom God promised that there would come a time when He would no longer limit His Spirit to just a few individuals. A day would come when He would spread His Spirit to all His people. “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit.” (Joel 2:28-29) Stanley Horton adds an insightful perspective on ‘why tongues’ in Acts two; stating “the various tongues emphasized God’s promise to pour out His Spirit upon all flesh.”²⁸

Three scholarly commentaries on the Book of Acts provide another perspective on “why tongues” in Acts. First, Jennings states the disciples came together in the upper room not by their design but by the desire of the Holy Spirit. Pentecost was indeed the beginning of the birth of the Church, the empowering and the scattering that led the gospel to all corners of His Creation.²⁹ The typology of the wind portrays a clear picture

²⁷ Jennings, *Acts*, 27.

²⁸ Stanley M. Horton, *The Radiant Commentary on the New Testament: The Book of Acts* (Springfield, MO: Gospel Publishing House, 1981), 37.

²⁹ Jennings, *Acts*, 33-37.

of God's presence and the Spirit's moving in the Old Testament. Why the wind? "The similitude of the wind to the Spirit's coming suggests not only its absolute power but its absolute uncontrollability. No structure is stronger than the wind, and there is nothing beyond its touch."³⁰ "This is God touching, taking hold of tongue and voice, mind, heart and body. This is a joining, unprecedented, unanticipated, unwanted, yet complete joining."³¹ The scripture found in Acts chapter two is the text used by so many churches that recognize the reality of the Pentecostal experience and the importance of that same empowering Spirit to overwhelm or baptize the life of a believer, which has been repeated again and again for thousands of years. *Glossolalia* is God's doing, a spiritual language released by the spirit is evidence of the baptism of the Spirit. Believers need to grasp the desire of God in their lives which is revealed by the Holy Spirit. Jennings asks "Do we hear what the tongues mean? [He answers that] for this, we do not need interpreters. We need translators, people who will allow their lives to be translated, not just once, but again and again as the Spirit gives utterance."³²

Second, John R. W. Stott in *The Message of Acts* describes the events of the day of Pentecost as follows: In the early chapters of Acts, Luke refers to the promise, the gift, the baptism, the power and the fullness of the Spirit in the experience of God's people. This was the day of Pentecost, and as the events unfolded, the 120 disciples who had waited upon God were filled with the empowerment of the Holy Spirit and began to give testimony and declaration to the glory of God. Those that witnessed the event said that

³⁰ Jennings, *Acts*, 28.

³¹ Jennings, *Acts*, 28.

³² Jennings, *Acts*, 33.

they must be drunk, even though it was a time of fasting, and only nine o'clock in the morning. It would seem that only some of the witnesses jested about this and, rather than being serious, it seems like a deflection, an embarrassed denial, or an excuse not to admit the truth to oneself.³³ There is, of course, the question as to whether the 120 spoke coherently. Those present declared “we hear them declaring the wonders of God in our language.” Was it a miracle of speech or a miracle of hearing?³⁴ Stott explains, *Glossolalia* was indeed a phenomenon of hearing, but first, it was a phenomenon of speech. Stott ultimately declares that the miracle of Acts chapter two is the evidence that the Holy Spirit gave the 120 believers supernatural speech that was heard and recognized by a variety of listeners in their language!³⁵

The final theologian who addresses the supernatural speech heard at Pentecost by the 120 believers is F. F. Bruce. In *The Book of the Acts*, Bruce reasons that the 120 in the upper room were no doubt in a private residence. When the Holy Spirit came upon them as tongues of fire rested upon their heads, and they began to speak in new tongues, they were still within the upper room. This spiritual experience suggests that there was a transitional time between that event and the proclamation to the gathered crowd in which many of them heard the disciples declaring the glory of God in their own language.³⁶ Why is this significant? It is because the element of time elapsed must have been long

³³ John R. W. Stott, *The Message of Acts, The New Testament Series: The Bible Speaks Today* (Downers Grove, IL: IVP Academic, 1990), 65.

³⁴ Stott, *The Message of Acts, The New Testament Series*, 65-66.

³⁵ This is a summary of Stott, *The Message of Acts, The New Testament Series*, 60-68.

³⁶ F.F. Bruce, *The Book of the Acts* (Grand Rapids, MI: Eerdmans, 1988), 40, 50.

enough for the expression of tongues to spill out into the surrounding street and attract a crowd. Bruce says, “Speaking in tongues, or *glossolalia*, is not an unparalleled phenomenon. Not only are the speaker’s words partially or completely beyond their conscious control, but they are uttered in languages of which they have no command in normal circumstances.”³⁷

Even after Pentecost, however, Jewish Christians, including the apostles, were uncertain whether the Gentiles (non-Jews) and half-Jews could receive the Holy Spirit.³⁸ Peter and John’s powerful witness to a spontaneous outpouring of tongues on the Samaritans (Acts 8:14-17) proves that the baptism of the Holy Spirit is for everyone who believes and is baptized in the name of Jesus. Finally, when Peter stood before the people of the church describing how Cornelius and his family received the baptism of the Holy Spirit he proved this new religion (as it was called) was indeed inclusive to the Gentiles (Acts 11: 1-18).

The gift of tongues in Acts is also associated with the declaration of the wonders of God, otherwise known as praise, the prayer of Paul with the laying on of his hands, and the gift of prophecy. The early days of Christianity were exciting, as God’s Spirit moved among people and their lives changed. With the prominent presence of *glossolalia* at Pentecost, it was only natural to expect a manifestation of tongues in this new Christian era.

³⁷ Bruce, *The Book of the Acts*, 52.

³⁸ Bruce, *The Book of the Acts*, 50.

1 Corinthians

Though *glossolalia* is introduced as the initial evidence or testimony to the baptism of the Holy Spirit throughout the book of Acts, by the time Paul writes his letters to the church at Corinth, the practice seems to have grown to become a part of the Corinthians' everyday religious life. Paul's two letters to the Corinthians provide an overview of the cultural environment in the city of Corinth. These letters paint the portrait of a community whose life together was a mixture of confusion (presence of both synagogues and Isis shrines in the same city), pettiness and ambition, combined with enthusiasm and passion for the Gospel. Johnson, in *The Writings of The New Testament*, states "the community struggled to define its identity as the church of God in a complex and sophisticated urban setting."³⁹

First Corinthians is a private letter and, as such, contains travel plans, proper names of individuals, and reference to specific events. The letter is a response to the situation that developed in "[the] Corinthian church between the time Paul left the city, sometime in A.D. 51-52, and the writing of the letter approximately three years later."⁴⁰ Paul cared deeply about this Corinthian community and their faith, which comes across clearly in his letters. David Garland explains Paul's thoughts as he states, "as an organizer of Christian communities who wrote letters to sustain and build up those

³⁹ Luke Timothy Johnson, *The Writings of the New Testament* (Minneapolis, MN: Fortress Press, 2010), 295.

⁴⁰ Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdmans, 1987), 4. The precise wording in the Corinthian request for information is uncertain. All that is known is that the Corinthians wanted Paul to comment on spiritual gifts.

communities.”⁴¹ One of Paul’s main concerns was with the Community’s behavior surrounding the spiritual gift of *glossolalia*.

The Corinthians were the first to face problems that have proved perpetual for all Christian communities: how to live in holiness and freedom within the authentic structures of a given social world. For instance, like most ancient cities, Corinth confronted issues like eating meat offered to idols, sexual immorality, attachment to pagan rituals and women wearing veils while prophesying. Gordon Fee describes Paul’s Corinth as “the New York, Los Angeles, and the Las Vegas of the ancient world.”⁴²

The Corinthian church members were of both Jewish and Gentile backgrounds. The community consisted of mixed social backgrounds and diverse social origins, opportunities, and perceptions. These people became so impressed with the powers given to them by the Holy Spirit; they forgot the purpose of the spiritual gifts.⁴³ Paul appears concerned that the people were thinking of themselves as spiritual (*pneumatikoi*) and allowing a form of spiritual elitism to infect the community. This attitude produced a hold on the members of the church, destroying its fellowship and its Christian witness.⁴⁴ Fee claims, “one cannot be sure, [but] their understanding of being (*pneumatikos*) is most

⁴¹ David E. Garland, *1 Corinthians, Baker Exegetical Commentary on The New Testament* (Grand Rapids, MI: Baker Academic, 2003), 14.

⁴² Fee, *The First Epistle to the Corinthians*, 3.

⁴³ This concept can be found in several commentaries: 1) Richard B. Hays, *First Corinthians, Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1989); 2) Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdmans, 1987); 3) Anthony C. Thiselton, *1 Corinthians: A Shorter Exegetical & Pastoral Commentary* (Grand Rapids, MI: Eerdmans, 2006); 4) Craig S. Keener, *1-2 Corinthians* (New York: Cambridge University Press, 2005).

⁴⁴ Hays, *First Corinthians*.

likely related to their experience of Spirit inspiration, especially their overemphasis on the gift of tongues.”⁴⁵

This section will focus on 1 Corinthians 12-14 and the Corinthians practice of speaking in tongues. From Paul’s discussion of *glossolalia* at Corinth, we may draw some important inferences. First, *glossolalia* was still being practiced in Christian circles some twenty-five years after Pentecost.⁴⁶ Second, 1 Corinthians 12, contains a sampling of gifts. This sampling includes “various kinds of tongues [and] the interpretation of tongues” (1 Cor. 12:10).⁴⁷ Third, Keener highlights that Paul wants the Corinthians to understand “the proper function of the spiritual gifts [especially speaking in tongues]. Paul addresses the demand for the body’s unity exemplified by serving one another and respecting a member’s diverse gifts; especially using their public gifts [i.e., speaking in tongues] to serve the church.”⁴⁸ Fourth, Hayes explains that in the Corinthians letter to Paul they “expressed joy and pride about their ability to enter the heavenly sphere and to speak in tongues of angels.”⁴⁹ Finally, both Keener and Hayes claim that Paul places tongues and their interpretation at the bottom of the list of spiritual gifts listed in 1 Corinthians 12 not to denigrate the gift, but because the Corinthians were exalting it.⁵⁰

⁴⁵ Fee, *The First Epistle to the Corinthians*, 10.

⁴⁶ Pentecost may be dated ca. A.D. 30, and Paul left the city of Corinth sometime in A.D. 51-52 and wrote 1 Corinthians approximately three years after.

⁴⁷ The list of gifts is found in the Bible and many commentaries on 1 Corinthians as well as Bible dictionaries. Also, the debate concerning the ranking of *glossolalia* among the various ministries will not be argued because of its non-effect in the discussion of whether *glossolalia* is a spiritual discipline.

⁴⁸ Keener, *1-2 Corinthians*, 100.

⁴⁹ Hays, *First Corinthians*, 207.

⁵⁰ See Keener, *1-2 Corinthians* and Hays, *First Corinthians*.

The final passage pertinent to the argument of *glossolalia* being a spiritual discipline is 1 Corinthians 14. In this chapter, Paul deals with the Corinthians' unbridled practice of speaking in tongues in the assembly during church. Hayes adds, "some of the Corinthians placed inordinate emphasis on showy displays of spirituality, especially the gift of tongues."⁵¹ Some of the people were disrupting and dominated the church meetings with spirit-inspired utterances that were unintelligible to other members in the meetings.⁵²

In 1 Corinthians 14, Paul seeks to bring the disorder and self-centered worship practices of the people under control so the church as a whole can be edified. Paul instructed those who speak in a tongue not to speak to other people but to God; for nobody understands them since they are speaking mysteries in the Spirit (1 Cor. 14:2). Next, Paul instructs his community by saying, "Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the church may be built up" (1 Cor. 14:5). Paul's instruction here is because the Corinthians were abusing the gift of speaking in tongues during the assembly. Thiselton exclaims that 1 Corinthians 14:2 "offers one of the clearest definitions of speaking in tongues in the New Testament, always bearing in mind that two provisos: 1) That Paul recognizes various kinds of tongues (12:10) and 2) That these are the kind of tongues are at issue in Corinth and probably the Pauline churches [1 Cor. 14:5]."⁵³ Thiselton suggests that the *glossolalia* discussed here "may

⁵¹ Hays, *First Corinthians*, 206.

⁵² Hays, *First Corinthians*, 233-235.

⁵³ Thiselton, *The Holy Spirit*, 236.

take the form of inarticulate praise, or the releasing of divine mysteries in God's presence akin to the experience of Rom. 8:26."⁵⁴ In other words, the person praying is speaking in tongues to God, a language that cannot be created, understood, or perpetuated by the natural man. Praying in tongues is a speech given by the Holy Spirit to praise and worship God.⁵⁵ Thiselton, in *1 Corinthians*, says the Corinthians "'groaning or sighing' [Greek *stenagmos*] may well denote what springs up from preconscious depths where the Spirit is at work, but the conscious mind can scarcely comprehend. Here (14:2) Paul lays emphasis on the point that no one understands the sounds that issue forth except God himself."⁵⁶

Paul provides the people with his rules of engagement about when and how the exercise of the spiritual gift of *glossolalia* should be practiced in the assembly. Paul instructs his flock, if anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret (1 Cor. 14:27) but if there is no one to interpret, let them be silent in church and speak to themselves and God (1 Cor. 14:28). Knowing Paul's rules were in place offers proof that *glossolalia* was practiced in the church at Corinth and possibly at other Pauline churches.

Paul instructs the church of Corinth, "So with yourselves; since you are eager for spiritual gifts, strive to excel in them for building up the church. Therefore, one who speaks in a tongue should pray for the power to interpret." (1 Cor. 12-13). Even though

⁵⁴ Thiselton, *The Holy Spirit*, 236-237.

⁵⁵ Thiselton's words were that "Paul affirms the value of speaking in tongues as a vehicle of praise to God (vv. 2, 5)." Thiselton, *The Holy Spirit*, 235.

⁵⁶ Keener, *1-2 Corinthians*, 237, and Thiselton, *1-2 Corinthians: A Shorter Exegetical & Pastoral Commentary*.

this is one of his rules for speaking in tongues in the assembly, he does not dispute the authenticity of their experiences or the gifts that they have received from God. To further assist them in practicing *glossolalia*, Paul offers the Corinthians his example of speaking in tongues. “For if I pray in a tongue, my spirit prays, but my mind is unproductive. What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind” (1 Cor. 14:14-15). Paul supports this by telling them, “I thank God that I speak in tongues more than all of you; nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue” (1 Cor. 14:18-19). Keener explains, “Paul does not view prayer in a tongue cognitive but also does not require it to be inactive. The person praying a tongue simply offers mysteries; the purpose of the utterance is a prayer to God.”⁵⁷ These mysteries offered to God are also supported by Mark Cartledge, who affirms that “[Paul] states that tongues[-]speech is directed primarily to God and therefore can appear to be incomprehensible to human hearers. He calls this speech ‘mysteries in the Spirit.’”⁵⁸

In summary, the use of *glossolalia* in Acts and Corinth are seen as different. In Acts, *glossolalia* is mainly seen as a spontaneous auditory sign of the Spirit’s infilling or coming upon an individual or group of people. In the church in Corinth, it is understood that *glossolalia* is edifying either to the individual or the whole church, even though misused at times during church assembly.

⁵⁷ Keener, *1-2 Corinthians*, 113.

⁵⁸ Cartledge, *The Gift of Speaking in Tongues*, 7.

This evidence of *glossolalia* throughout the New Testament suggests that it was commonly exercised in both worship and prayer, becoming a spiritual practice or discipline of the church. This discipline promotes both a relationship with God and a deepened awareness of his presence in the believer's life. Paul, in particular, introduces *glossolalia* as a personal prayer practice. *Glossolalia* is an expression of the Spirit that God hears and understands. Though these differing accounts may seem at odds to the skeptic, they are directed by the same Holy Spirit, fulfilling the purpose of God. The official statement of the Assemblies of God puts it "they are the same, but different in purpose and use."⁵⁹

⁵⁹ Jennings, *Acts*, 33.

CHAPTER THREE:
PRACTICE OF *GLOSSOLALIA* IN CHURCH HISTORY
(AD 100 TO THE REFORMATION)

The historical march through church history in the search for the presence and practice of *glossolalia* begins with understanding the historical importance of spiritual disciplines, their value to the Christian, and their effect upon the formation of faith and church. Throughout church history, there is clear evidence of spiritual disciplines, like prayer, worship, the study of scripture, and a variety of others, whose purpose is the maturing and sanctification of the Christian as an individual and a member of their community.

Spiritual Disciplines

An example of these disciplines is found in the church fathers' lives and teachings. Through the disciplines of constant prayer, fasting, steadfast teaching, and relentless labor, Ignatius instructed those believers who were weaker both in courage and faith.¹ Like Ignatius, Justin Martyr also observed the spiritual disciplines; one of his foci was on the Eucharist, a standard and primary tool for meditation on Christ and His holy body, the Church. Martyr also "gives us the first reliable account of the public worship and the celebration of the sacraments."² Tertullian focused on the spiritual discipline of

¹ Philip Schaff, *Ante-Nicene Christianity From the Death of John the Apostle to Constantine the Great, A.D. 100-325*, vol. 2, *History of the Christian Church* (Peabody, MA: Hendrickson Publishers Marketing, 2011).

² Schaff, *Ante-Nicene Christianity From the Death of John the Apostle to Constantine the Great*, 719.

prayer, instructing on the proper approach to prayer, its methodology, and when one should pray throughout the day.³ A contemporary of Tertullian, Perpetua, extended the focus of prayer to spiritual awakening. Though imprisoned, she always prayed, and sought for and received the Holy Spirit. Augustine authored *The Enchiridion*, which outlines the path of the Christian journey and develops a strong foundation of the Christian faith.⁴ In *The Enchiridion*, Augustine emphasizes how one should pray, using the Lord's Prayer as his centerpiece.

Men and women like Athanasius, Augustine, Basil, Benedict, Macrina, and Marcellina, all a significant part of the Western arm of monasticism, embraced the constant exercise of spiritual disciplines. Athanasius brought the first teachings about monasticism to the West. Marcellina (sister of Ambrose) was among the first Roman nuns, established a monastery in Milan, one of the first in Italy.⁵ Augustine helped monasticism to find favor in North Africa among the liberated slaves and the lower classes.⁶ Basil's and Macrina's practice and beliefs impacted how the west monastic life

³ The details of Ignatius', Justin Martyr's, and Tertullian's writings are found in: 1) Ignatius, *The Apostolic Fathers with Justin Martyr and Irenaeus: The Epistle of Ignatius to the Ephesians*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1 of *The Anti-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885). 2) Tertullian, "The Five Books against Marcion," in *Latin Christianity: Its Founder, Tertullian*, vol. 3. *The Ante-Nicene Fathers*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. Peter Holmes, 1-716 (Buffalo, NY: Christian Literature Company, 1885).

⁴ The details of *The Enchiridion* can be found in: Augustine, "On the Holy Trinity, Doctrinal Treatises, Moral Treatises," in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, vol. 3. *First Series.*, ed. Philip Schaff, 1-551 (Buffalo, NY: Christian Literature, 1887).

⁵ Philip Schaff, *Nicene and Post-Nicene Christianity from Constantine the Great to Gregory the Great, A.D. 311-590*, vol. 3, *History of the Christian Church* (Peabody, MA: Hendrickson Publishers Marketing, 2011), 202.

⁶ Schaff, *Nicene and Post-Nicene Christianity from Constantine the Great to Gregory the Great, A.D. 311-590*.

was practiced. Macrina, Basil's and Gregory of Nyssa's sister, was a student of the Psalms, reading and studying when she would awake, during her daily activity, when she went to bed and when she rose out of sleep for prayer.⁷ Basil's adherence to breaking ties with the world, dressing and eating quietly, and devoting himself to the discipline of prayer influenced the growth and development of monasticism.⁸ He insisted that monks train themselves using the spiritual disciplines of solitude, renunciation, and prayer. He understood that prayer not only consists of syllables, but its strength is found in a believer's heart. Like Basil, Benedict developed a rule for monks under his care. He emphasized the importance of spending appropriate amounts of time each day in work, prayer, and reading. Benedict's rule states monks devoted seven hours of a day to prayer, singing of psalms, and meditation.⁹

Spiritual disciplines were practiced through the Reformation, leading with the principles of Luther's Catechism, and the teachings of John Calvin. Also, spiritual disciplines were experienced through the Great Awakening with Jonathan Edwards and John Wesley blazing the trail. The common denominator between them was their steadfast approach to spiritual disciplines as a means to develop faith and spiritual formation.

⁷ Virginia Woods Callahan, trans., *The Fathers Of The Church: St. Gregory Ascetical Works*, vol. 58 (Washington D.C.: The Catholic University of America Press, 1996), 165.

⁸ Anthony Meredith, *The Cappadocians* (Crestwood, NY: St. Vladimir's Seminary Press, 1995), 19-35.

⁹ Schaff, *Nicene and Post-Nicene Christianity from Constantine the Great to Gregory the Great, A.D. 311-590*, 221-223. These words are from a literal interpretation of Ps. 119:164: "Seven times a day I praise you for your righteous ordinances," and Ps. 119:62: "At midnight I rise to praise you, because of your righteous ordinances." The Psalter was the liturgy and hymn book of the convent. It was also divided among the seven services of the day, so the whole psalter should be chanted once a week.

The Quaker movement (1648-1691) gave way to renewals strongly focusing on prayer and worship. The Welsh revivals (1904-1906) ignited a fervor and a living faith, with week-long prayer meetings that began to change the face of Christian awareness and intimacy with God.

With the Azusa Street revivals (1906-1909) and the spread of Pentecostalism and the later Charismatic and Third Wave movements in the late nineteenth into the early twentieth century, the same foundational spiritual disciplines were encouraged in the life of a believer. The Pentecostal and Charismatic spiritual prayer language supports and complements the traditional disciplines of prayer, worship, and solitude and is a foundation for growth in the life of a spiritual person.

Due to an array of factors, Christians often reject the practice of *glossolalia* as a discipline of spiritual formation, thus missing its many benefits (e.g., spiritual growth, strength, empowerment, relationship, and intimacy with God). We are reminded of Paul's words to the Corinthians regarding the experience of speaking in tongues: he notes that tongues create an upward dialogue, through which the utterer gives voice to truths relevant to the outworking of God's purpose" (1 Cor. 2; 14.2). *Glossolalia* serves as an important function since it establishes a context of the encounter by means of which God reveals his purpose to his people.¹⁰

Some theologians have argued that speaking in tongues ended with the apostolic age and did not continue throughout the history of the church.¹¹ Stanley Burgess states,

¹⁰ Charette, "Reflective Speech: *Glossolalia* and the Image of God," 189-201.

¹¹ Three theologians who believe this and have written about their beliefs are: Benjamin Warfield, George Smeaton, and Charles Hodge. They hold to the Cessationist view that the gifts of the spirit were no longer needed when the canon of Scripture was closed. Nor is the Church warranted to expect their

“admittedly, the emphasis on tongues is somewhat rare, but tongues did exist before in various Christian contexts. The expectation of a baptism in the Spirit has been actually rather common in Christian history.”¹² Robert G. Gromacki states, “advocates of *glossolalia* argue that the phenomenon did not cease in the apostolic era but had persisted throughout the various generations of Christendom in isolated individuals or group revivals.”¹³

The purpose of this chapter is to search out historical precedents within Christian writings for the practice of *glossolalia* as a spiritual discipline. The quest for historical data begins at AD 100. This date marks the near end of what might be called biblical history and the approximate beginning of what usually is called church history. This chapter will survey both Western and Eastern Christianity in search of the writings of people or groups who believe that *glossolalia* was present and practiced during their time. The specific periods to be searched in this chapter are (1) Ante-Nicene, (2) Nicene and Post-Nicene, and (3) Pre-Reformation.

Ante-Nicene Fathers

The practice of *glossolalia* during this period of history existed, even if sporadically. Nathan Busentiz states, “[while] the church fathers who lived after the apostles said relatively little about the gift of tongues, what they did say furnishes a

restoration, either in public or private. In fact, another theologian, G. Campbell Morgan, comments that Pentecostalism was “the last vomit of Satan.”

¹² Stanley M. Burgess, “Evidence of the Spirit: The Ancient and Eastern Churches,” in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. B Gary McGee (Eugene, OR: Wipf and Stock, 1991).

¹³ Robert Glenn Gromacki, *The Modern Tongues Movement* (Philadelphia: Presbyterian and Reformed Pub. Co., 1967), 5-6.

helpful comparison with what contemporary Pentecostalism says about the gift.”¹⁴

Busenitz concludes that the “patristic writings suggest a solitary gift of tongues that consisted of the supernatural ability to speak previously unknown foreign languages for the purpose of evangelism and edification.”¹⁵ Historians do not know how long *glossolalia*, as described by Paul, continued. That said, the evidence for the continuance of the practice of *glossolalia*, among other charismatic gifts, is substantial in the second and third centuries. In support of this, Robert Hogue states, “it is significant that among the writings of these intellectually sophisticated writers, *glossolalia* was known and accepted as one of the special gifts from God given to His people.”¹⁶

Sometimes, the historical material requires interpretation to understand its connection and function in the community which is being studied. In their writings, words used to describe “speaking in tongues” include ecstasy, prophetic utterances, and jubilation.¹⁷ There is a traceable, if at times sporadic, trail of the gifts of the Holy Spirit, including speaking in tongues from the church fathers to Augustine. This section will illuminate the historical data concerning the existence of *glossolalia* in the writings of Irenaeus, the Montanists, and Tertullian which indicates that speaking in tongues was still existent in their times.

¹⁴ Busenitz, “The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism,” 61.

¹⁵ Busenitz, “The Gift of Tongues,” 61-78.

¹⁶ Richard Hogue, *Tongues: A Theological History of Christian Glossolalia* (Mustang, OK: Tate Publishing & Enterprises, 2010), 107.

¹⁷ David C. Murray, *Voices from the Gods: Speaking with Tongues* (London: Routledge and Kegan, 1978), 34-42.

Irenaeus

Irenaeus (130-202), Bishop of Lyons, refers to tongue-speech in his work *Against Heresies*. Two instances to highlight are: First, he refers to the event of Pentecost (Acts 2). “When the Holy Ghost had descended upon the Disciples, that all should prophesy and speak with tongues.”¹⁸ Second, he gives us one of the most direct statements on the *glossolalia* phenomenon of this period:

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.¹⁹

Regarding this passage, G. B. Cutten says, “It is not certain, then, whether [Irenaeus] means that these brethren spoke foreign languages or the peculiar utterance to which Paul refers, ...there is no reason, however, for not taking Irenaeus’ words seriously. ...It might seem that Irenaeus had been a witness to real examples of the phenomenon known as speaking in tongues in his time.”²⁰ In C.F. Cruse's translation of *Eusebius’ Ecclesiastical History*, he makes it clear that a Church historian of the second century, Eusebius,

¹⁸ Saint Irenaeus, *Against Heresies: Book 3* (n.p.: Beloved Publishing, 2014), 235.

¹⁹ Saint Irenaeus, *Against Heresies Book 5* (n.p.: Beloved Publishing, 2014), 437-438.

²⁰ George B. Cutten, *Speaking with Tongues: Historically and Psychologically Considered* (New Haven, CT: Yale University Press, 1927), 33-34.

understood Irenaeus to be describing accounts of spiritual experiences happening during his time in some of the churches.²¹

*Montanists*²²

At some point in the middle of the second century, “an outbreak of prophecy and speaking in tongues took place within the emerging Catholic church that was either a true move of the Holy Spirit or an emotional overreach by a group of religious extremists.”²³ These men and woman became known as the Montanists, who “believed in the outpouring of the Spirit and the appearance of a new, authoritative prophecy which brought [new] disciplinary demands to the church.”²⁴ According to Thieselton, they called themselves: “‘Spirit-filled’ or pneumatics, and labeled the mainline or Catholic Church ‘psychicals’ or ‘ordinary people.’”²⁵ Later these followers of “Montanus called their movement ‘New Prophecy.’ They believed and practiced that through them the Paraclete spoke for the last time.”²⁶ This movement was deemed heretical by the Church. However, it is evidence that *glossolalia* was present and practiced in the second century.

²¹ C.F. Cruse, trans., *Eusebius' Ecclesiastical History* (Peabody, MA: Hendrickson Publishing, 1998), 163

²² The term Montanism is derived from the name Montanus, said to be one of the founders of the movement. The term New Prophecy was often used as a self-description of the movement, while its detractors often referred to it as the “Phrygian” or “Cataphrygian Sect or Heresy.”

²³ Hogue, *Tongues*, 118-120. This group was found by Montanus and his two women disciples, Prisca and Maximilla.

²⁴ Christine Trevett, *Montanism: Gender, Authority, and the New Prophecy* (New York: Cambridge University Press, 1996), 2-3. The first Montanists called themselves none of these things. They talked of “The New Prophecy” or perhaps at the first of “Prophecy.” The exact date for the rise of what would become Montanism cannot be determined.

²⁵ Thieselton, *The Holy Spirit*, 179.

²⁶ Thieselton, *The Holy Spirit*, 179.

Tertullian

Around 190, Tertullian (160-220) denounced Christian doctrines he considered heretical and, desiring a more strict and spiritual relationship with God, left the Catholic church and joined the Montanists.²⁷ He became the most renowned follower of Montanus and a staunch defender of the validity and essentiality of the gifts and ministry of the Holy Spirit.

Tertullian's belief that God instructs the early church to practice *glossolalia* can be seen in his writing; 'Against Marcion.' Roberts, Donaldson, and Coxe argue that Tertullian forms "specific claims of *glossolalia* as he quotes both Isaiah 11 and 1 Corinthians 12 and argues for agreement in thought. First, Tertullian quotes Paul saying: from 'To another prophecy, to another discerning of spirits, to another divers kind of tongues, to another the interpretation of tongues;' this will be 'the spirit of knowledge.'"²⁸ Second, he states: "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."²⁹ Finally, Tertullian goes on to state, "For apostles have the Holy Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of (healing)

²⁷ This statement can be found in books and papers where Tertullian is a topic, such as: 1) Hogue, *Tongues*; 2) Boris Paschke, "Praying to the Holy Spirit in Early Christianity," *Tyndale Bulletin* 64, no. 2 (2013); 3) Michael P Hamilton, *The Charismatic Movement* (Grand Rapids, MI: Eerdmans, 1975); and 4) Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit* (Collegeville, MI: The Liturgical Press, 1991).

²⁸ Tertullian, "The Five Books against Marcion," in *Latin Christianity: Its Founder, Tertullian*, vol. 3. *The Ante-Nicene Fathers*, 446.

²⁹ Tertullian, "The Five Books against Marcion."

virtues, and the evidence of tongues; not partially, as all others have.”³⁰ Harold Hunter adds, “in the context of defending the unity of the OT and NT God, Tertullian encourages the practice of speaking in tongues.”³¹

Conclusion

The evidence as a whole from the Ante-Nicene (100-325) period shows that *glossolalia* was practiced by communities as well as individuals at that time. However, there is no mention that the church fathers experienced *glossolalia* themselves. The fathers believed of those who lived during this time that not all should share in the gift of speaking in tongues, believing that the Holy Spirit, not the human spirit decides who possess the gift.

The church fathers held the belief that the primary purpose of speaking in tongues was to edify the church.³² This is not to say the men and women of this period did not believe there were times when *glossolalia* happened without interpretation when speaking to God, as explained by Paul: “For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit.” (1 Cor.14).

³⁰ Tertullian, “On Monogamy,” in *Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, vol. 4. *The Ante-Nicene Fathers*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. S. Thelwall, 1-669 (Buffalo, NY: Christian Literature, 1885).

³¹ Harold Hunter, “Tongues-Speech: A Patristic Analysis,” *The Evangelical Theological Society* 23, no. 2 (1980): 128.

³² This is a summary from 1) Busentiz, “The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism,” 61-75; and 2) Frederic William Farrar, *Lives of the Father: Sketches of Church History in Biography*, vol. 1 (New York: Macmillan and Co, 1889).

Nicene and Post-Nicene Fathers³³

The following Nicene and Post-Nicene Fathers' beliefs and writings will be examined in this section: Eusebius, Hilary of Poitiers, Ambrose, Augustine, the Cappadocians (Basil and Gregory of Nazianzus), Chrysostom, Theodoret, and Philoxenus.

Eusebius

Eusebius (260-339) of Caesarea was, in all probability, the first significant Christian historian. He collected, organized and published original views of the life in the early church. Eusebius's work provides information on individuals who enjoyed the unusual richness of life in the Holy Spirit.³⁴ Eusebius's *Commentary on Psalms* documents his view on the practice of the charismata of the Holy Spirit in the church. He states: "that the church, as the house of God, ... enjoys the goods which adorn God's house: divine conversation, sacred instruction, and the [charismata] of the Holy Spirit. Among them are the word of wisdom, the word of knowledge, faith, healings, and tongues."³⁵

³³ The Fathers discussed in this section include people from the Desert/Monastic Movement.

³⁴ This information about who Eusebius of Caesarea is from the following sources: 1) Justo L. González, *The Story of Christianity: The Early Church to the Dawn of the Reformation*, vol. 1 (New York: HarperCollins, 2010), 129-135; and 2) Stanley Burgess, "The Nicene and Post-Nicene Period (To the end of the sixth century)," in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 737.

³⁵ Eusebius, "Commentary on Psalms, 64:5-9," in Kilian and George T. Montague McDonnell, *Christian Initiation and Baptism in the Holy Spirit* (Collegeville, MI: The Liturgical Press, 1991), 164.

Hilary of Poitiers

Hilary of Poitiers (315-367) is one of the greatest Fathers of the Western Church. Burgess writes that Hilary had a well-developed understanding of what Pentecostals and Charismatics call “life in the Spirit.”³⁶ Hilary recognized that the charismata belong to the Christian life. While in exile, he wrote *On the Trinity*, where he provides instruction on the practice of the spiritual gifts.

In the eighth book, sections twenty-nine through thirty-four, of *On the Trinity*, Hilary provides a comprehensive description of the practice of the charismata in the church. In section twenty-nine, he cites the book of Ephesians, which calls for the church to practice the full use of the gifts of the Holy Spirit, one of which is *glossolalia*: “For God hath set some in the Church,...next mighty works, among which are the...gifts of either speaking or interpreting [various] kinds of tongues.”³⁷ In section thirty-one, Hilary states: “For the gift of the Spirit is manifest, where wisdom makes [an] utterance, and the words of life are heard...by kinds of tongues, that the speaking in tongues may be bestowed as a sign of the gift of the Holy Spirit; or by the interpretation of tongues, that the faith of those that hear may not be imperiled through ignorance, since the interpreter of a tongue explains the tongue to those who are ignorant of it”³⁸ Burgess adds: “Hilary

³⁶ Stanley Burgess, “Western Christianity from the Fourth through the Sixth Century,” in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 3rd ed. (Grand Rapids, MI: Zondervan, 2003), 744-745.

³⁷ Hilary of Poitiers, *John of Damascus: On the Trinity*, ed. Philip Schaff and Henry Wace, vol. 9, *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series* (New York: Christian Literature Company, 1899), 147.

³⁸ Hilary of Poitiers, *John of Damascus: On the Trinity*, 147.

writes that the grace of the Spirit was revealed in a contemporary, St. Honoratus, through his prayers, his fruit, and his charismatic gifts.”³⁹

Ambrose

Ambrose (340-397) rose to be one of the eminent bishops of the church in the fourth century of the church. In his writing, *On the Holy Spirit (comprises of 3 books)*, Ambrose reveals his belief in and pledge to the supernatural manifestations of the Holy Spirit and in doing so recognized speaking in tongues as a lasting characteristic in the life of the church.

In chapter 4 of book 1, Ambrose argues, “the Spirit of God is the same as the Holy Spirit.”⁴⁰ He goes on and cites 1 Cor. 12:3, “No one speaking in the Spirit of God says Anathema to Jesus; and no one can say, Lord Jesus, but in the Holy Spirit,” the Apostle calls Him the Spirit of God.”⁴¹ Secondly, Ambrose asserts and cites 1 Cor.12:13, “Both apostles and prophets received that one Spirit,...For we have all drunk of one Spirit.”⁴² Finally, in book 1, Ambrose states: “Scripture indicates that we can also be rightly baptized in the Spirit when the Lord says: ‘But ye shall be baptized in the Holy

³⁹ Stanley Burgess, “Western Christianity from the Fourth through the Sixth Century,” in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 745.

⁴⁰ Ambrose, *On the Holy Spirit*, ed. Philip Schaff and Henry Wace, vol. 10, *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series* (New York: Christian Literature Company, 1865), 102.

⁴¹ Ambrose, *On the Holy Spirit*, 102.

⁴² Ambrose, *On the Holy Spirit*, 101.

Spirit.’ (Acts 1:5). Moreover, in another place, the Apostle says: ‘For we were all baptized in the body itself into one Spirit.’”⁴³

In book 2, chapter 12, Ambrose, states his belief that the Pauline passages about speaking in tongues (1 Cor. 12:10, 14:2) prove the intimate closeness of the Holy Spirit to God because the tongues-speaker speaks to God, and this speech is not of man. Also, Ambrose outlines in book 2 how the gifts are set out to God’s people, and one of the gifts he identifies is tongue speech.⁴⁴

Augustine

At the center of the leaders at this critical juncture of the church was Augustine (354-430), bishop of Hippo in North Africa. By the time Augustine rose to distinction, two significant events had taken place in the church. Rome was under attack, and it seemed to him that “when hands are laid on in Baptism people do not receive the Holy Spirit in such a way that they speak with the tongues of all the nations.”⁴⁵ In 400, Augustine penned *Baptism against the Donatists*, stating, “For who expects in these days that those on whom hands are laid that they may receive the Holy Spirit should forthwith

⁴³ Ambrose, *On the Holy Spirit*, 99.

⁴⁴ Thiselton, *The Holy Spirit*.

⁴⁵ Augustine wrote this in *Retractions* 1,13 to clarify a comment he made in his book *Of True Religion*.

begin to speak with tongues?”⁴⁶ Likewise, in *The Epistle of Saint John*, he states, “That [speaking in tongues] was done for a betokening, and it passed away.”⁴⁷

Sometime after Augustine wrote *The Epistle of Saint John*, he embraced what appears to be a form of praying and singing in tongues that he labeled jubilation.⁴⁸ Hogue explains, “Augustine’s belief was jubilation could occur when the mouth cannot express the words the heart is singing, and the individual continues to make sounds, but the words are inarticulate.”⁴⁹ Augustine, in *Expositions on the Book of Psalms*, describes it and implies it is a practice in the church:

I am about to say what ye know. One who jubilates, uttereth not words, but it is a certain sound of joy without words: for it is the expression of a mind poured forth in joy, expressing, as far as it is able, the affection, but not compassing the feeling. A man rejoicing in his own exultation, after certain words which cannot be uttered or understood, bursteth forth into sounds of exultation without words, so that it seemeth that he indeed doth rejoice with his voice itself, but as if filled with excessive joy cannot express in words the subject of that joy.⁵⁰

It is important here to note, Augustine was not talking about excitement or enthusiasm; jubilation is an experience of the Holy Spirit. Augustine continues, “To manifest his joy, the man does not use words that can be pronounced or understood, but bursts forth into sounds of exaltation without words... What is jubilation? Joy that cannot be pronounced

⁴⁶ Augustine, “On Baptism, against the Donatists,” in *The Writings against Manichaeans and against the Donatists, Ante-Nicene and Post-Nicene Fathers of the Christian Church, vol. 4. First Series*, ed. Philip Schaff, 1-597 (Buffalo, NY: Christian Literature Company, 1887), 443.

⁴⁷ Augustine, “Ten Homilies on the First Epistle of John,” in *Homilies on the Gospel of John, Homilies on the First Epistle of John, Soliloquies, vol. 7. The Nicene and Post-Nicene Fathers*, ed. Philip Schaff, 1-597 (New York: Christian Literature Company, 1888), 497-498.

⁴⁸ Hogue, *Tongues*, 134.

⁴⁹ Hogue, *Tongues*, 136.

⁵⁰ Augustine, “Expositions On The Book of Psalms,” in *A Select Library of the Nicene and Post-Nicene Fathers, vol 8. Series 1*, ed. Philip Schaff, trans. A. Cleveland Coxe (Grand Rapids, MI: Eerdmans, 1886), chap. Psalm C, sec 3-4, Kindle.

or understood but bursts forth into sounds of exaltation without words.”⁵¹ In Augustine’s writing, *The City of God*, one gets an understanding that Augustine’s church was an entirely charismatic congregation. This fifth-century church practiced on a regular basis what Augustine called jubilation.⁵²

Cappadocians

The Cappadocian Fathers Basil the Great (330-379), and Gregory of Nazianzus (330-390) were both, at some point in their lives, monks. They consistently spoke of the contemporary exercise of charismata, which included tongues-speech. In Basil’s Shorter Rules, No. 278, he answers the question, “How does a man’s spirit pray while his understanding remains without fruit? Basil states [this rule] was meant for those who utter their prayers in a tongue unknown to the hearers”⁵³ The verb “utter” here is in the present tense and is an indication that at least some believers were exercising the gift of *glossolalia*. According to Floris, “Basil exhorts when ye come together, each of you hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation; but let all things be done unto edifying.”⁵⁴ Historical evidence shows Basil was endowed at different points with most of the various charismata mentioned in the Bible.⁵⁵

⁵¹ Augustine, “Expositions On The Book of Psalms,” chap. Psalm C, sec 3-4, Kindle.

⁵² Despite his previous work lamenting the lack of charismata, Augustine’s later writings reveal he was a man who participated in jubilation, and he encouraged people to practice jubilating. Augustine knew that “words cannot express the things that are sung by the heart.”

⁵³ Andrew T Floris, “The Charismata in the Post-Apostolic Church,” *Paraclete* 3, no. 4 (Fall 1969): 11.

⁵⁴ Floris, “The Charismata in the Post-Apostolic Church,” 11-12.

⁵⁵ The spiritual gifts known as charismata. This information comes from several sources: 1) Andrew T Floris “The Charismata in the Post-Apostolic Church”; 2) Hunter, “Tongues-Speech: A Patristic

Gregory Nazianzen (330-390) was a close friend of Basil's and followed his doctrine closely.⁵⁶ In the year 380, Gregory Nazianzen defended the divinity and personality of the Paraclete against the Macedonians.⁵⁷ Gregory recognized that the *glossolalia* phenomenon was the miraculous working of the Holy Spirit. R. Leonard Carroll states, "Gregory Nazianzen verified the operation of many praiseworthy gifts and provided clarity as to the origin of *glossolalia*."⁵⁸ Gregory states, "The Spirit wrought a miracle in the matter of the tongues."⁵⁹ Gregory also discloses that there were many recipients of the gift of tongues who received desirable benefits from this miracle. Gregory's writing provides us with the following observation: The gift and the practice of speaking in tongues was manifested in his day along with the other charismata.⁶⁰

Chrysostom

Chrysostom's (347-407) eloquent preaching and strong views brought him instant fame—and eventual exile.⁶¹ Andrew Floris states that, like so many other ecclesiastical

Analysis;" (3) Meredith, *The Cappadocians*; and (4) McDonnell, *Christian Initiation and Baptism in the Holy Spirit*.

⁵⁶ Meredith, *The Cappadocians*, 39-51.

⁵⁷ This description can be found in R. Leonard Carroll, "Apostles to the Reformation," in *The Glossolalia Phenomenon*, ed. Wade H. Horton (Cleveland, TN: Pathway Press, 1966).

⁵⁸ Carroll, "Apostles to the Reformation," 85.

⁵⁹ Gregory Nazianzen, "Select Orations of Saint Gregory Nazianzen: In S. Cyril of Jerusalem, S. Gregory Nazianzen," in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, vol. 7 Second Series*, ed. Philip Schaff and Henry Wace, 1-463 (New York: Christian Literature Company, 1894), 385.

⁶⁰ The writings are the V Theological Oration, "On the Holy Spirit," and the XLI Oration, "On Pentecost," including XL.9 and XLI.13. These writings are detailed in Andrew T Floris, "Two Fourth-Century Witnesses on the Charismata," *Paraclete* 4, no. 4 (Fall 1970): 17-22.

⁶¹ Robert A. Krupp, "John Chrysostom: Legendary Early Church Preacher," *Christian History Magazine*, 1994.

writers and fathers of the Church of the Ante-Nicene and Post-Nicene periods, “Chrysostom speaks of the baptism in the Holy Spirit and the presence of the gifts of the promised Paraclete in the life of the Church.”⁶² Chrysostom himself acknowledges the existence of the charismata in the lives of those who surrendered themselves to God. In “On First Corinthians,” he describes all the gifts of the Spirit as enumerated by Paul in 1 Corinthians 12 and acknowledges their manifestation and operation in his time. Chrysostom states in Homily XXIX that, “Whoever was baptized, he straightway spake with tongues.”⁶³ Speaking in tongues was an issue that John Chrysostom was keenly aware of and addressed it in his Homily, *On the Holy Pentecost*:

For I hear from many, continually and always seeking this question. For regarding the gifts of the Spirit, now even though speaking in tongues itself comes from the spiritual work of the Spirit, it nevertheless provides a sign that is physically perceptible and easily seen by unbelievers. For regarding the work which happens inside the soul, I say of the invisible, because the external language being heard is a certain manifestation and proof.⁶⁴

Like Paul before him, “Chrysostom struggled with the gift of tongues, he reminds his congregation that the gift of tongues is ‘excellent, indeed, necessary’ in the way that a finger is; but only long as it remains joined to the other members.”⁶⁵

⁶² Andrew T Floris, “Chrysostom and the Charismata,” *Paraclete* 5, no. 1 (Winter 1971): 17.

⁶³ Chrysostom, *Homilies on the Epistles of Paul to the Corinthians*, vol. 12, ed. Philip Schaff, *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church* (New York: Christian Literature Company, 1889), 168.

⁶⁴ Charles A. Sullivan, “A Snippet from Chrysostom’s The Holy Pentecost,” last modified June 4, 2016, <http://charlesasullivan.com/5127/a-snippet-from-chrysostoms-the-holy-pentecost/>

⁶⁵ McDonnell, *Christian Initiation and Baptism in the Holy Spirit*, 287.

Theodoret and Philoxenus

Two more individuals from this period which have important views on the practice of tongues-speech by the ascetic/monastic communities are Syrian fathers Theodoret and Philoxenus of Mabbug. For Theodoret (393-466), being born and educated in the city of Antioch gave him access to the teaching on charismata by John Chrysostom and Theodore of Mopsuestia.⁶⁶ In Theodoret's *History of the Monks in Syria*, he goes out of his way to assure his readers that he was an eye-witness to the different charismata, which included varieties of tongues and the interpretation of tongues. Theodoret insists the monks exemplify what Paul teaches about the gifts of the Spirit.⁶⁷

Philoxenus of Mabbug (440-523), a Monophysite, came from a Christian Aramaic family, so his education would have included the study of the Old and New Testament and the Syriac masters.⁶⁸ In *Patricius: Charismata Belong to Real Monks* he writes directly about the charismata of 1 Corinthians 12. Philoxenus addresses how the operation of the Spirit appeared in all the people of Corinthians, saying, "The one immediately spoke in new tongues as St. Paul said: ... 'and to another the diversity of tongues...'"⁶⁹ His point to Patricius was that the spiritual discipline of *glossolalia* (a charismata) was only available to those who are ultimately dying to the world and follow

⁶⁶ This is a summary of McDonnell, *Christian Initiation and Baptism in the Holy Spirit*, 328-331.

⁶⁷ This comes from Theodoret of Cyrrhus, *A History of the Monks of Syria*, Cistercian Studies Series, no. 88 (Trappist, KY: Cistercian Publications, 1985), 8.

⁶⁸ Additional information about Philoxenus can be found in McDonnell, *Christian Initiation and Baptism in the Holy Spirit*. Philoxenus had a Christological view, regarded by the early church as heretical, and taught that Jesus Christ had only one nature rather than a divine and a human nature that were united in one person.

⁶⁹ McDonnell, *Christian Initiation and Baptism in the Holy Spirit*, 324.

the ascetical laws and endure life for God. Philoxenus believed not all Christians during his time possessed the charismata.

Conclusion

The writings of fathers of the Nicene and Post-Nicene eras testify to the practicality of classifying some of the gifts, including tongues-speech, as “extraordinary.” Despite a relative de-emphasis placed on tongues-speaking by the church fathers, they are not silent on the topic. Their collective writings overwhelmingly suggest they accepted the ability to speak in tongues (*glossolalia*), interpretation within the church, *as well as* authentic foreign languages (*Xenoglossia*) spoken in the Spirit. Historical records documenting this era indicate that the most likely center of activity of tongues-speech was within the desert and monastic movement.⁷⁰

Pre-Reformation Era (710-1582)

Speaking in tongues was also practiced among many of the mystics. The Middle Ages were filled with powerful Christian women who led the church into the manifestations of the Holy Spirit. There were profoundly spiritual forerunners: Margaret; Queen of Scotland (1045-1093), Hildegard of Bingen (1098-1179), Christina of Markyate (1095-1155), and Teresa of Avila (1515-1582) all experienced the gifts and power of the Holy Spirit.

During this period, mystical songs of unknown words would go on for hours, or one could be heard singing the Psalms and Gospels for days on end. This type of singing was called Jubilation. Donald Bloesch compares jubilation with *glossolalia*. He suggests,

⁷⁰ Hunter, “Tongues-Speech,” 132.

when *glossolalia* is considered as “a preconceptual [spiritual] prayer then, it can be claimed that [Charismatic] jubilation as many of the fathers and mystics expressed could qualify as *glossolalia*.”⁷¹ Augustine described this form of worship as a kind of spontaneous overflowing joy that cannot be expressed in words.⁷²

From the middle ages until the sixteenth century, this expression of worship (jubilation) was seen in mystics and noted saints. The common theme was very intense worship of God, which often led to heights of praise and joy that transcended ordinary utterances. John of the Cross, in *The Living Flame of Love*, sums up Charismatic jubilation: “In this state of life so perfect, the soul always walks in festivity, inwardly and outwardly, and it frequently bears on its spiritual tongue a new song of great jubilation in God, a song always new, enfolded in gladness and love arising from the knowledge the soul has its happy state.”⁷³

Hildegard of Bingen

Hildegard of Bingen (1098-1179) was considered one of the greatest women theologians in Christian history. Her visions started at the age of five.⁷⁴ Harvey Egan states, “not only was she the most significant woman author and musical composer of the

⁷¹ Here I used Donald G. Bloesch, *The Holy Spirit: Works & Gifts* (Downers Grove, IL: InterVarsity Press, 2000), 94-95. However, there are two other sources whose definitions were comparable to Bloesch's: 1) Harvey D. Egan, *Soundings in the Christian Mystical Tradition* (Collegeville, MI: Liturgical Press, 2010), 106-109; and 2) Eddie Ensley, *Sounds of Wonder: A Popular History of Speaking in Tongues in the Catholic Tradition* (New York: Paulist Press, 1977).

⁷² Ensley, *Sounds of Wonder*, ix.

⁷³ John of the Cross, ed., *The Living Flame of Love*, trans. Kieran Kavanaugh and Otilio Rodríguez, Saints Books, accessed April 5, 2017, <http://www.saintsbooks.net/books/St.-John-of-the-Cross>.

⁷⁴ More information about her visions at five years old is found in *The New International Dictionary of Pentecostal and Charismatic Movements*, *Early Christian Mystics*, and *Soundings in the Christian Mystical Tradition*.

Middle Ages but she was also an abbess, the founder of a monastery, a religious reformer, a natural scientist, a seer, and a great mystic.”⁷⁵ Her most famous writing, *Scivias* (short for “Know the Ways of the Lord”), consists of twenty-six visions and draws a self-portrait where, like the original Pentecostal event, she was crowned by parted tongues of fire. She was encouraged by her fellow mystics to publish all she learned from the Holy Spirit.⁷⁶ At times, she experienced jubilation, where she would sing unusual songs in the Spirit. As Egan puts it, these unusual songs were described as heavenly music which embraces the human spirit and causes in it a resounding symphony.⁷⁷ Through her books, songs, visions, and sermons, she taught the people in her community that God’s elect are those who have been touched by the fiery tongues of the Holy Spirit.

Teresa of Avila

Teresa of Avila (1515-1582) started a new order known as the Discalced Carmelites, which sought to renew the ancient strict observance of monastic vows by spending time in mystical contemplation, which often led to visions and ecstasies. In two of her writings, *The Book of Her Life* and what people call her masterpiece, *The Interior Castle*, she shares with her readers her mystical journey to a spiritual life with God. In *The Book of Her Life*, the third and fourth parts, she describes some of her remarkable

⁷⁵ Egan, *Soundings in the Christian Mystical Tradition*, 81.

⁷⁶ Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 713. Her greatest work, *Lingua Ignota*, is a book about a secret language of eight hundred words and a twenty-five-letter alphabet.

⁷⁷ Egan, *Soundings in the Christian Mystical Tradition*, 81-84.

mystical experiences: ecstasies, raptures, and spiritual fecundity, as well as other practices.

The Interior Castle is divided into seven mansions, each level describing a step to get closer to God. She compares each room of the castle with a degree of prayer. In the Castle's sixth mansion, she describes the gift of jubilation, or *glossolalia*, and says, "Our Lord sometimes causes in the soul a certain jubilation and a strange and mysterious kind of prayer."⁷⁸ In "this state of prayer, a person is rendered by this jubilee so forgetful of self and everything else that she can neither think nor speak of anything but praising God, to which her joy prompts her."⁷⁹

The Pre-Reformation Era was filled with powerful men and women who were filled with the Holy Spirit and practiced *glossolalia*. The women in this era were spiritual forerunners for others in their community. These men and women were called specially to listen to the whispers of God in their hearts and hearts of others. Unusual forms of consciousness like visions, ecstasies and speaking in tongues in prayer and song sometimes filled their lives and people around would benefit from their experiences.

Conclusion

This chapter presents the relevant historical data showing the presence of tongues-speech in the church from the Ante-Nicene Fathers to the Reformation. The cumulative effect of the material found in this era is that tongues-speech continued pervasively in the mainline Church through the third century, at which time monasticism likely became the

⁷⁸ Teresa of Avila, *The Interior Castle or The Mansions* (Overland Park, KS: Digireads, 2013), 94-95.

⁷⁹ Teresa of Avila, *The Interior Castle or The Mansions*, 93-95.

center of such activity. The fathers themselves did not believe that every Christian received the gift, but they believed that the Holy Spirit chose who would have the gift. They held that the typical use of the gift of tongue-speech was to benefit the entire community (tongues with interpretation). Busenitz states, for the fathers, it was more important that speaking in tongues be accompanied with interpretation so that others could be edified.⁸⁰ The monastics and mystics after the church fathers emphasized other benefits of speaking in tongues for the individual. These benefits included being able to listen to the whispers of God in their hearts and hearts of others through unusual forms of consciousness like visions, ecstasies and speaking in tongues in prayer and song.

⁸⁰ Busenitz, "The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism," 61.

CHAPTER FOUR:
PRACTICE OF *GLOSSOLALIA* IN CHURCH HISTORY (REFORMATION
THROUGH THE THIRD WAVE MOVEMENT)

This chapter will examine the evidence of *glossolalia* in past Christian writings within the periods of (1) the Reformation, (2) the Early Anabaptists, (3) the Great Awakenings, (4) the Pre-Pentecostals, (5) the Revivals, (6) the Pentecostal Movement, (7) the Charismatic Movement, and (8) the Third-Wave Movement, looking additionally at relevant church leaders' beliefs and practices.

Reformation

The sixteenth and seventeenth centuries introduced many ground-breaking changes into the social, political, and religious life in Europe. This era played a crucial role in developing the practice of spiritual disciplines in the Church. Two prominent leaders in Church development during the Reformation were Martin Luther and John Calvin. Their contributions to the theology of spiritual disciplines will be discussed below.

Martin Luther

Martin Luther (1483-1546), the Augustinian monk turned reformer, is one of the most significant figures in the history of the Church. Luther taught that the Holy Spirit works through two divinely instituted external signs, the spoken Word of God and the visible signs of baptism and the Lord's Supper. Luther believed the church no longer

needed the charisms like speaking in tongues as a sign of the gospel.¹ However, Luther believed and instructed his parishioners that the practice of speaking in tongues is welcome in the church when it is accompanied with interpretation, following Paul's letter to the Corinthians to defend his position. Schaff notes, "Luther expressed an impracticable wish for a sort of Pentecostal Sunday mass in German, Latin, Greek, and Hebrew."² Also, Ulrich Zwingli, a contemporary of Luther's believed that Spirit baptism has an inner and component and believes one of the Spirit baptism's outward signs could be the practice of speaking in tongues. However, he believed it was given "infrequently and only to a few."³

John Calvin

Another contemporary of Luther and Zwingli is John Calvin (1509-1564). Calvin agreed that the Spirit does speaking. In his *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, he claimed, "The meaning is now obvious. If therefore, I frame prayers in a language that is not understood by me, and the spirit supplies me with words, the spirit indeed itself, which regulates my tongue, will in that case pray...."⁴ Calvin goes on to say that even though the Corinthians' practice of *glossolalia* often led them astray and rendered the gift almost useless, "Paul, nevertheless, commends the use

¹ Cartledge, *Encountering The Spirit: The Charismatic Tradition*, 44-45.

² Philip Schaff, *The German Reformation: The Beginning of the Protestant Reformation up to the Diet of Augsburg, 1517-1530*, vol. 7, History of The Christian Church (Peabody, MA: Hendrickson Publishers Marketing, 2011), 487.

³ Bloesch, *The Holy Spirit: Works & Gifts*, 101, citing Geoffrey W. Bromley, *Historical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 1978), 1278.

⁴ John Calvin and John Pringle, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1 (Bellingham, WA: Logo Bible Software, 2010), 446.

of tongues. So far is he from wishing them abolished or thrown away.”⁵ Finally, in referring to tongues, Calvin declared with certainty that while some theologians of his era fought against their use, the Holy Spirit had honored them with the use of tongues with praise.⁶

Conclusion

The writings of Martin Luther and John Calvin support the notion that people practiced speaking in tongues during their era. They believed the church should accept *glossolalia* as long as it followed church rules and came with interpretation if used in public. Although there are not many historical records from the Reformation that claim the people of the church practiced tongues-speaking, the need for Luther and Calvin to develop rules concerning tongues-speaking in the church assembly (public) leaves little doubt that *glossolalia* was present and practiced by some in the church community, even if it was sporadically.

Early Anabaptists

One of the most influential religious groups in the seventeenth century was the evangelical Anabaptists (1500-1800), who attempted to follow the model of the New Testament way of life. Due to persecution from the Church and state, the Anabaptists held their church services in people’s homes, which they believed allowed them to practice the apostolic Church in its original purity and simplicity. Here, they read the Bible and prayed with the same Spirit and power that the Apostolic Church enjoyed, and

⁵ Calvin and Pringle, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, 437.

⁶ Calvin and Pringle, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, 437.

it was not unusual for the Anabaptists to dance, fall under the power, and speak in tongues.⁷ It must be said that some Anabaptist congregations hailed manifestations of the Holy Spirit, while others were cautious and attempted to control or discourage such practices.

Among this group are the Swiss Brethren, the Hutterites, and the Mennonites. Spiritual phenomena in these early Anabaptist groups were significant. George H Williams and Edith Waldvogel state, “Anabaptism as a whole was radically Charismatic, and their churches throughout Europe were filled with those who spoke in tongues and were very zealous to worship God in Spirit and truth.”⁸

Jansenism

Jansenism (1638-1739) was a “seventeenth-century Roman Catholic theological reform movement which emphasized God’s irresistible grace in baptism and conversion and a rigorous morality.”⁹ The characteristics of Jansenism were similar to the earlier Montanism, including the manifestation of speaking in tongues. According to Kreiser, it appears that “glossolalia was quite common in the latter portion of the [Jansenists] movement’s history. Many of the Jansenists known as Convulsionaries, due to the

⁷ Summarized from Eddie Hyatt, L, *2000 Years of Charismatic Christianity* (Lake Mary, FL: Charisma, 2002).

⁸ George H. Williams and Edith Waldvogel, “A History of Speaking in Tongues and Related Gifts,” in *The Charismatic Movement*, ed. Michael P Hamilton (Grand Rapids, MI: Eerdmans Publishing, 1975), 61-114.

⁹ Donald K. McKinn, ed., s.v. “Revivals/Revivalism,” *Westminster Dictionary of Theological Terms*, 1st ed. (Louisville, KY: Westminster John Knox Press, 1996), 149.

unusual motor phenomena, felt the presence of the Holy Spirit was with them giving them a sense of direct communication with God.”¹⁰

As the story goes, when some of the Jansenists visited the tomb of the archdeacon of Paris, who had been a defender of the movement, they experienced ecstasy and uttered unintelligible expressions. The ordinary public who witnessed the display claimed that the outbursts were just a meaningless flood of syllables, but the Jansenists maintained that divine powers possessed them and they continued the regular practice of the manifestation of *glossolalia* for eighty years.¹¹ Their claim was a superior power controlled their voices, sometimes remembering what they had said, but more often not.¹²

Quakers

George Fox’s (1624-1691) belief in the authenticity of the Bible while still being open for a direct Word from the Holy Spirit made him unique among the reformers. The Society of Friends (Quakers) grew from Fox’s strong preaching in 1647. The Quakers were known to the world as fervent prayers. Historical documents show that speaking in tongues was a common occurrence within the Quaker congregations—in particular among the early Quakers.¹³ Their opposition to externals in religion and their emphasis

¹⁰ B. Robert Kreiser, *Miracles, Convulsions, and Ecclesiastical Politics in Early Eighteenth-Century Paris* (Princeton, NJ: Princeton UP, 1978), 86.

¹¹ William Paley D. D., Archdeacon of Carlisle, *The Works of William Paley, D.D.* (Edinburgh, UK: Peter Brown and T. & W. Nelson, 1825), 107.

¹² A more complete description of Jansenism can be found in: Philip Schaff, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* vol. 6 (New York: Funk and Wagnalls Company, 1908), 95-100.

¹³ This is a summary from L. Carlyle May, “A Survey of Glossolalia and Related Phenomena in Non-Christian Religions,” *American Anthropological* 58, no. 1 (1956): 75-96.

on the interior life are characteristics of a Charismatic movement. Their testimony confirms the importance that they attach to miraculous healings and other charismatic gifts like speaking in tongues. Edward Burrough, a close ally of Fox's, wrote of Quaker meetings:

And while waiting upon the Lord in silence, as often we did for many hours together, we [often received] the pouring down of the Spirit upon us, and the gift of God's holy eternal spirit as in the days of Old, and our hearts were made glad, and our tongues loosed, and our mouths Opened, and we spake with new tongues, as the Lord gave us utterance, and as his spirit led us, which was poured down upon us, on sons and daughters.¹⁴

John Wesley

The contribution of John Wesley (1703-1791) to Pentecostal scholarship is well-documented. According to Vinson Synan, "Pentecostal scholarship has acknowledged his special significance among the antecedents of Pentecostalism and claimed him as the 'father' of the Pentecostal movement."¹⁵ His belief about speaking in tongues was undoubtedly influenced by his knowledge of how this gift was practiced in his world, as well as by his understanding of Scripture. Williams and Waldvogel state, "[Wesley's] attention was drawn to the gift of tongues by the publication in 1738, of Conyers Middleton's *A Free Inquiry* and by the increasing activity of the French Prophets in England."¹⁶ In this writing, Middleton declared that all the gifts of the Holy Spirit were withdrawn—especially the gift of speaking in tongues. Wesley refuted this declaration in

¹⁴ George Fox, *The Works of George Fox*, vol. 3 (New York: AMS Press, 1975), 13.

¹⁵ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1997), 13.

¹⁶ Williams, "A History of Speaking in Tongues and Related Gifts," in *The Charismatic Movement*, 77.

his *Works of John Wesley*, stating, “Sir, your memory fails you again: ...[Speaking in Tongues] has been heard of more than once, no farther off than the valleys of Dauphiny.”¹⁷

John Wesley knew the gift of tongues was frequently practiced in his day; and he, “for his part believed that it had authentic existence in other post-Apostolic centuries.”¹⁸ He once explained that God gave out the gifts as he saw fit. Even though Wesley himself did not possess the gift of *glossolalia*, he wrote many sermons, had many articles published, and preached to many about the religious experiences he witnessed in his church.

Conclusion

The early Anabaptists, Jansenists, and the Quakers were, indeed, Charismatic movements. These Christians had the task of infusing the charismatic dimension into the regular worship of their congregations. These groups all experienced the savage persecutions of both the broader church and state. However, they persevered through persecution, not allowing it to interfere with their church meetings, where they continued to experience God’s presence in a dynamic and apostolic fashion. It is noted that speaking in tongues was a frequent occurrence at the Anabaptist meetings, whether they gathered in private homes or their assembly halls.

In December 1737, Wesley left to go back to England and during the return voyage crossed paths with George Whitefield's first trip to the colonies. Wesley’s life

¹⁷ John Wesley, *The Works of John Wesley*, 3rd ed., vol. 10 (London: Wesleyan Methodist Book Room, 1872), 55-56.

¹⁸ Dojcin Zivadinovic, “Wesley and Charisma: An Analysis of John Wesley's View of Spiritual Gifts,” *Andrews University Seminary Student* 1, no. 2 (2015): Article 6.

bridged the century known as the Great Awakening, his impact on America was just beginning. Throughout his life, Wesley sought the religious truths which underlay the great revival of the 18th century. The apostolic spirit (*glossolalia* experience) became important to Wesley, he preached, and it was practiced by his Methodist congregations.¹⁹ He instructed them, teaching that this spiritual experience was available through direct spiritual contact with God. The promptings of the Holy Spirit Wesley tested rationally, and then applied them by process of trial and error, thus determining whether and how far what he had heard with his spiritual ear was indeed the voice of God.²⁰

Before moving on the term revivals/revivalism needs to be defined and bounded since they will be used going forward. Revivalism is the movement that promotes periodic spiritual fervor and commitment in church life, during which the unconverted come to Christ, and the converted are shaken out of their spiritual lethargy.²¹ The periodic revivals are attempts, often through mass meetings (churches, camp, tent), accompanied by calls for personal decisions of faith in Jesus Christ and concern to rouse people to greater spiritual vitality.²² Revivals/Revivalism was one of the chief characteristics of American Protestantism beginning with the Great Awakenings.

¹⁹ John Wesley is credited with being the organizer of the Methodist movement. More detail about this movement can be found in: Kenneth Scott Latourette, *A History of Christianity: Reformation to the Present (A.D. 1500-A.D. 1975)*, vol. 2 (Peabody, MA: Prince Press, 2005).

²⁰ Howard Snyder, *The Radical Wesley: Patterns for Church Renewal* (Downers Grove, IL: Inter-Varsity Press, 1980), 1-38.

²¹ *Concise Dictionary of Christianity in America*, s.v. "Revivalism."

²² Donald K. McKinn, *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996), periodic revivals.

The Great Awakenings (1600-1800)

Many groups and people played essential roles in the Great Awakening of the 1730s and 1740s. The Great Awakening is described by historians as a unique wave of intercolonial religious revivals that peaked throughout many of the colonies. Historians describe these revivals as a Great Awakening because they saw in those revivals novel qualities that would transform pulpit and pew in early America.

Shakers

Among the Shakers, the gift of tongues was not restricted to a few. Although converts initially encountered it as a sign of the operation of the Holy Spirit, it soon became part of their normal Christian experience.²³ The leader of the Shakers was Ann Lee Stanley (1736-1784). Among the Shakers, *glossolalia* was not restricted to just a few; it became an essential element of Shaker worship even though it drew persecution. They migrated from England to the American shores to bring the Great Awakening to colonies.²⁴ Mother Ann Lee as she was called by her community of faith migrated from England to America in 1774 and settled with them in New York.²⁵

The American Shakers developed the charismatic and spiritualist aspects of their faith by expressing themselves in *glossolalia* via speech, prayer, singing, and the Holy Spirit provoking an attitude of dance. Murray explains that during Shaker worship, “one member would begin to sing, another, then another, joined until all were contributing,

²³ Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 1058-1059. This can also be found in the *Encyclopedia of Pentecostal History*.

²⁴ Williams, “A History of Speaking in Tongues and Related Gifts,” in *The Charismatic Movement*, 80-82.

²⁵ Hamilton, *The Charismatic Movement*.

some singing without words, some in unknown tongues, some in a mixture of English and *glossolalia*, some repeating inarticulate and unintelligible sounds.”²⁶ The Shaker tradition of tongues appeared as a great American revival around 1840 and lasted for approximately ten years. Stagg states: “According to the [Shakers] Summary View of the Millennial Church, published in 1848, they regarded tongues, dancing, and various ecstatic states as the highest expression of worship.”²⁷

Johnathan Edwards and George Whitfield

A discussion of the American Great Awakening would not be complete without Jonathan Edwards’s (1703-1758) and George Whitfield’s (1714-1770) beliefs and their impact on the practice of speaking in tongues in the colonies. Edwards was a brilliant pastor who believed in seeking God for spiritual renewal through the power of prayer. Edwards was known to spend twenty hours a week in prayer.²⁸ Hogue states, “In 1726 God answered Edwards and George’s prayers with a genuine spiritual awakening that swept the east coast. As Edwards preached to his flock, he referred to the gifts of the Holy Ghost, which included tongues as extraordinary. However, Edwards did not experience *glossolalia*. Another leader of the Great Awakening in the Colonies to rise was George Whitfield.”²⁹

George Whitfield attended Oxford and was a member of the same Holy Club that John Wesley attended while he was in college. He preached throughout the college town

²⁶ Murray, *Voices from the Gods: Speaking with Tongues*, 53.

²⁷ Frank Stagg, Glenn E. Hinson, and Wayne E. Oates, *Glossolalia: Tongue Speaking in Biblical, Historical, and Psychological Perspective* (Nashville, TN: Abingdon Press, 1967).

²⁸ Jonathan Edwards, *Jonathan Edwards on Revival* (n.p., 1984); Hogue, *Tongues*.

²⁹ Hogue, *Tongues*, 198-199.

of Boston, and when he preached, manifestations of the Holy Spirit, such as speaking in tongues, broke out. David Lovejoy provides an account of a witness who observed one of George Whitfield's religious assemblies:

These meetings they would continue till 10, 11, 12 o'clock at Night; in the midst of them sometimes 10, 20, 30, and sometimes many more would scream and cry out, or send forth the most lamentable Groans, whilst others made great Manifestations of Joy, by clapping their Hands, uttering ecstatic Expressions, singing Psalms, and inviting and exhorting others.³⁰

Eddie Hyatt states, "at the time when the population of Boston was twenty-five thousand, Whitfield preached to thirty thousand on the Boston Common."³¹ Whitfield himself writes he could see individuals in the large crowd that had heard him preach, "drowned with tears, others struck pale as death... others lying on the ground, and most lifting their eyes to heaven and crying out to God."³²

Conclusion

The Great Awakening began in England and Presbyterian circles and swept through most of the Thirteen Colonies. The Great Awakening brought mass conversion of the partially de-Christianized population of the Thirteen Colonies on the eve of independence and then of the United States.³³ During this period the profound inward transformation by the Holy Spirit began to take hold rather than the shallow outward performance of religious ceremonies. Private prayer meetings where *glossolalia* was

³⁰ David S. Lovejoy, *Religious Enthusiasm and The Great Awakening* (Englewood Cliffs, NJ: Prentice-Hall, 1969), 77.

³¹ Hyatt, *2000 Years of Charismatic History*, 110.

³² George Whitfield, *George Whitfield's Journal* (London: The Banner of Truth Trust, 1965), 425.

³³ Latourette, *A History of Christianity*, 957.

experienced began to take hold and spread. People in the colonies began to get thirsty for the Holy Spirit, which allowed them to have a deeper relationship with God.

Finally, The Great Awakening represented a profound spiritual movement, alongside the social legacy of the midcentury revivals has been a spiritual legacy from Jonathan Edwards that has endured in American religion. There are many accounts of sporadic outbreaks of the practice of *glossolalia* in the period between 1600 and 1906.

Pre-Pentecostals (1800-1906)

Irvingites

In the next decade, we see another tongues movement. At its center is Edward Irving (1792-1834), the famous Scottish Presbyterian minister. By nature, Irving was a mystic and charismatic. Although Irving never received the gift of *glossolalia*, this never stopped him from wanting the gift for others.

The movement started in 1830 with a young girl who was near death's doors only to be snatched back after claiming prophetic inspiration. Others who knew of her experience laid claims to the gift of *glossolalia* and healing. Irving was so ecstatic with this development that he traveled to where the young girl was and, after seeing it with his own eyes, he prayed to duplicate this spiritual experience in his London congregation.³⁴

On April 30, 1831, a year later, his prayers were answered, and his church experienced a tongues movement. Edward Irving's services at the Presbyterian Church on Regent's Square, London in 1831 was credited as the first time in modern times where

³⁴ A summary from Stagg, *Glossolalia*, 61-63.

the phenomenon known as *glossolalia* appeared.³⁵ Irving held special prayer meetings for the sole purpose of receiving the gifts, especially the gift of tongues. At first, he kept this manifestation of *glossolalia* in his church quiet, but soon it spread like wildfire, and he vowed never to refrain or discourage anyone from practicing the spiritual gift of *glossolalia* in his church. He permitted tongues in any service, even when it isolated his more sedate parishioners.

Even after Irving's death in 1834, his influence on congregations continued, even spreading beyond the confines of Great Britain. Irvingite's who spoke in tongues made contacts in the United States and continental Europe, spreading the good news about the gift of the Holy Spirit, *glossolalia*. "Irving went so far as to speak of tongues as the "Standing sign" of the "baptism with the Holy Ghost" and the "root and stem" from which all the other gifts flow."³⁶

Dwight Moody

Dwight Moody (1837-1899), in his early years devoted a large part of his daily life to volunteer for religious work; organizing a Sunday School, prayer meetings, home visitation, and welfare activities promoting preaching and efforts to convert individuals one by one, this led him to quit working in secular business and become an independent city missionary.³⁷

³⁵ Synan, *The Holiness-Pentecostal Tradition*, 87.

³⁶ Synan, *The Holiness-Pentecostal Tradition*, 87.

³⁷ Latourette, *A History of Christianity*, 1254-1260.

In 1875 Dwight L Moody preached at a “Y.M.C.A. meeting at the Victoria Hall. After speaking to a small men's group in an afternoon service, Moody left the group ‘on fire’ with the men reportedly ‘speaking in tongues’.”³⁸ In a sense “Moody could be called a pre-Pentecostal preacher; although tongues could not be said to characterize his revival services, this instance indicates that *glossolalia* sometimes did accompany his preaching.”³⁹

Conclusion

Both the Irvingites and Moody seem to be precursors of a more profound spiritual awakening both encouraged and exhibited by the use of *glossolalia*. Though it is challenging to pioneer in any field, these men have forged their mark in the history of the church and helped to lay the foundation of our experienced prayer life today.

The Revivals (1865-1906)

1896 Revival

In 1886, in the mountain region of the South, the Holiness group called the Christian Union emerged. They prayed for ten years for revival, but the prayers seemed to go unanswered until a revival came in 1896, and with it came the phenomenon of tongues. All who experienced this revival continued to possess the gift of tongues and practice the spiritual discipline of *glossolalia*. In the revival, one hundred and thirty men

³⁸ Synan, *The Holiness-Pentecostal Tradition*, 88.

³⁹ Synan, *The Holiness-Pentecostal Tradition*, 88.

and women spoke in tongues, and out of this revival grew the large and influential Church of God (Cleveland), the oldest Pentecostal Church.⁴⁰

During this period, revivalism was also happening in other parts of the world, where similar phenomena occurred. In 1880, one such case was reported from a Moravian mission outpost, where people were speaking *glossolalia* while engaged in their daily lives. The idea that people could at will speak in tongues spontaneously began to unfold.

Welsh Revival

The 1904-1905 Welsh Revival, was, in fact, one of a series of spiritual awakenings that occurred in Wales. The leader or at least the person whom God instilled the 1904 revival to was Evan Roberts (1878-1951). Due to his concern that people were losing their interest in Christianity and the work of the church, Roberts committed himself to four hours a day in prayer each morning before work, asking for a revival of sorts.⁴¹ The makeup of the revival consisted of the poor and outcast of the churches.

In 1904, Roberts himself experienced his own “baptism of the Holy Spirit. With his preaching came a genuine move of the Holy Spirit where many people claimed to be baptized with the Holy Spirit.”⁴² The revival was marked by complete freedom of the Holy Spirit, with speaking in tongues serving as a major element in the resurgence.

⁴⁰ Cutten, *Speaking with Tongues*, 148-149.

⁴¹ Wolfgang Reinhardt, “A Year of Rejoicing: The Welsh Revival 1904-1905 and its International Challenges,” *Evangelical Review of Theology* 32, no. 2 (April 7, 2007): 100-126.

⁴² D.D. Bundy, “Welsh Revival,” in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 1187-1189.

Burgess states, “In the historiography, the 1904-1905 revival had a significant impact of Pentecostalism. It is not only because of the record number of conversions but because of what was interpreted as *glossolalia*, that being the ancient Welsh *Hywl* chant. The chant provided precedent and warrant for Pentecostal liturgy and theology.”⁴³

News about the success of the Welsh revival and its impact on the poor and outcasted people of the churches made its way across the ocean to the United States. Cecil Robeck claims, “Since 1904 many Christians in Los Angeles had been hearing of a great revival in Wales.”⁴⁴ Jennifer A. Miskov in “The Welsh Revival and the Azusa Street Revival” claims, the Welsh Revival was “the beginning of a movement that fanned a flame that would sweep across the land, and it was a commanding precursor to Pentecostalism that may have helped prepare the way for the Azusa Street Revival.”⁴⁵

Azusa Street Revival

The revival was the culmination of a series of events that began in Kansas in 1901 when Charles Parham and his students experienced an outbreak of speaking in tongues, which he declared was the initial evidence of the baptism of the Holy Spirit. He called his message the Apostolic Faith. By 1905, Parham’s work reached the Houston area, where he met William Seymour.⁴⁶ In January 1906, William J. Seymour enrolled in Parham’s

⁴³ D.D. Bundy, “Welsh Revival,” in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 1187-1189.

⁴⁴ Robeck, *The Azusa Street Mission & Revival*, 68.

⁴⁵ Jennifer Miskov, “The Welsh Revival and the Azusa Street Revival: Liturgical Connections, Similarities, and Development,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, ed. Mark J. Cartledge and A.J. Swoboda (New York: Routledge, 2017), 33.

⁴⁶ Edith Blumhofer, “Azusa Street Revival: Historiography of Pentecostalism,” *The Christian Century* 123, no. 5 (March 7, 2006): 20-22.

short-term Bible school where he studied for about six weeks. Seymour was not allowed in the classroom due to the segregation laws, so Parham set up a desk outside in the hall where Seymour listened and learned about Parham's theory about baptism in the Holy Spirit.⁴⁷

Shortly after Seymour began his studies at Parham's Bible school, he received an invitation from Julia Hutchins (with the support of her elders of the Holiness Association of Southern California) to go to Los Angeles to take her place as head pastor of a small mission.⁴⁸ Frank Bartleman in *Azusa Street* explains, "Seymour arrived in Los Angeles on February 22, 1906, and two days later he began to preach."⁴⁹ After hearing him preach, Mrs. Hutchins decided that Seymour was not the right person for the position and had him locked out of the mission.⁵⁰ Hutchins rejected his teaching about the initial evidence of tongues for the baptism of the Holy Spirit. She believed that proof of such baptism was an inner witness and a virtue of life rather than an outward visible manifestation.⁵¹ According to Bartleman, Seymour found himself stranded out on the streets without a church, when "he was invited to stay in the home of Richard Asbury on Bonnie Brae Street until he could arrange his return to Houston. However, Seymour was destined to spend the rest of his life in Los Angeles due to the tremendous revival that

⁴⁷ Robeck, *The Azusa Street Mission & Revival*, 4-5.

⁴⁸ Robeck, *The Azusa Street Mission & Revival*, 4-5.

⁴⁹ Frank Bartleman, *Azusa Street* (New Kensington, PA: Whitaker House, 1982), xvi.

⁵⁰ Robeck, *The Azusa Street Mission & Revival*, 4-5.

⁵¹ Estrela Alexander, *The Women of Azusa Street* (Cleveland, OH: Pilgrim, 2005), 24-35. Alexander explains Hutchins later reconciled with Seymour, received the Pentecostal experience of tongues, spent time at the Azusa Street meetings, and then went out from there as part of the vast army that carried the message of Jesus around the world.

began shortly thereafter. Soon after moving to stay with the Asbury's, Seymour experienced the phenomenon of *glossolalia*.⁵² Cecil Robeck in *Azusa Street* states, on "April 9, 1906, this Bible study was visited by a move of the Holy Spirit in which people began to speak and sing in tongues."⁵³ Frank Bartleman reports, these "home prayer meetings soon gave way to front-porch street meetings which drew hundreds of eager listeners to hear Seymour and his tongue-speaking followers."⁵⁴ The Asbury's home became too small to meet the growing participants, so they were forced to find a more suitable facility, the building at 312 Azusa street. It became known officially as the Apostolic Faith Mission, but popularly it was known as the Azusa Street Mission.

From 1906 through 1909, the Azusa Street Mission, under the leadership of William Joseph Seymour, became the focus of attention not only of Los Angeles but for thousands of people around the world as news spread about the mission that stood at the heart of a revival. The revival continued every day and every night of the week for three years. Witnesses were challenged as they encountered God and the outpouring of His Spirit.⁵⁵ Vinson Synan states, "tongues-speaking was the central attraction of the revival. The gift of tongues was soon followed by the gift of interpretation."⁵⁶

It is here at Azusa Street where countless Pentecostals received the baptism of the Holy Spirit evidenced by speaking in other tongues. Vinson Synan states "the news reached the leaders of the small holiness denominations around the United States about a

⁵² Bartleman, *Azusa Street*, xvi-xvii.

⁵³ Robeck, *The Azusa Street Mission & Revival*, 1-55.

⁵⁴ Bartleman, *Azusa Street*, xvii.

⁵⁵ Robeck, *The Azusa Street Mission & Revival*.

⁵⁶ Quoted in Bartleman, *Azusa Street*, xviii.

meeting then in progress in Los Angeles, California, at the Azusa Street Mission. This meeting heralded as rivaling the events that transpired on the Day of Pentecost in Jerusalem.”⁵⁷

The Los Angeles Times first reported about the revival on April 18, 1906. Under a newspaper headline proclaiming that “Weird Babel of Tongues,” the writer reported that, “breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest sect has started in the City of Angels.”⁵⁸

Conclusion

Both the Christian Union and Welsh revival shared the emerging pattern of a people hungry for a fresh move of God with a willingness and determination to seek and petition Him in prayer. After a ten-year period of what seemed to be silence, the spiritual climate turned and was set for revival and spiritual awakening at Azusa Street.

William Seymour, in *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, California* states, “from those humble beginnings at Azusa Street, nearly every major Pentecostal denomination was born, and can trace their roots, either directly or indirectly, to the three-year nonstop Azusa Street Mission Revival.”⁵⁹ It was characterized by ecstatic worship, *glossolalia* (speaking in tongues), and occurrences of healing that have come to be the hallmark of broad concepts of Pentecostalism. As a

⁵⁷ Synan, *The Holiness-Pentecostal Tradition*, 83.

⁵⁸ Unknown, “Weird Babel of Tongues,” *The Los Angeles Times*, April 17, 1906, https://www.newspapers.com/clip/9928151/azusa_street_weird_babel_tongues/

⁵⁹ William J. Seymour, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, California*, vol. 7, *The Complete AZUSA Library* (Joplin, MO: Christian Life Books, 2000), 11.

result of the Azusa Street Mission Revival, the practice of *glossolalia* spread quickly throughout the world. Vinson Synan claims, “the teaching of *glossolalia* attested Spirit Baptism became the centerpiece of Pentecostal teaching with Seymour as the apostle of the movement.”⁶⁰ Azusa formed a basis for the Pentecostal movement’s emphasis on foreign missions.⁶¹

Pentecostal Movement

Through the course of revivals, Pentecostal groups surfaced around the world with a profound belief that speaking in tongues is connected to Spirit baptism. It started in the revivals as a spontaneous reply to the Holy Spirit in *glossolalia*. Soon these spontaneous utterances became more deliberate practices, as individuals repeatedly returned from meetings and went out as missionaries to impart the gift of *glossolalia*. Charles Parham taught missionaries that there was no need to learn foreign languages because all one needed was the baptism of the Holy Spirit, evidenced by speaking in tongues.⁶² *Glossolalia* brought new freedom to the church and strayed from traditional structures to provide flexibility within the elements of worship, Scripture, and prayer. Early Pentecostal services included these new forms of worship and prayer, as well as the spiritual disciplines of singing and praying in the spirit (tongues). Prayers in the early Pentecostal services were not read or prepared but came forth as a personal expression.⁶³

⁶⁰ Bartleman, *Azusa Street*, xvii.

⁶¹ Aaron Friesen, *Norming The Abnormal* (Eugene, OR: Pickwick, 2013).

⁶² Mark J. Cartledge, *Charismatic Glossolalia: An Empirical-theological Study* (Burlington, VT: Ashgate, 2002).

⁶³ Friesen, “Classical Pentecostal Liturgy,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, 53-54.

Early Pentecostals

After the revivals of the early twentieth century, manifestations of *glossolalia* began to take on a different character. Diverse views concerning the practice of *glossolalia* surfaced and speaking in tongues as solely a spontaneous event was no longer the only standard. The idea arose that *glossolalia* was no longer only for the mission field. The new thought was that tongues might comprise either “unknown” or even “angelic” languages given by God to provide a visible and undeniable sign or evidence of the Baptism of the Holy Spirit.⁶⁴

Church of God

The news of Azusa Street spread south and preconditioned the members of the Church of God (CG) to accept the doctrine of tongues as the initial evidence of receiving the Holy Spirit.⁶⁵ The Church of God Declaration of Faith states: “We Believe, in the baptism of the Holy Ghost subsequent to a clean heart and in speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost.”⁶⁶ Burgess furthermore states that from 1906 on, “the CG began to preach, teach, and practice *glossolalia* as one of the results of the baptism of the Holy Spirit experience; connecting speaking in tongues with Spirit baptism.”⁶⁷ The CG believes the practice of *glossolalia* promotes both a relationship with God and a deepened awareness of his

⁶⁴ More on this topic can be found Aaron Friesen, “Classical Pentecostal Liturgy.”

⁶⁵ Cartledge, *Charismatic Glossolalia*, 70-73.

⁶⁶ Church of God International Offices, “Declaration of Faith,” July 17, 2017.

⁶⁷ C. W. Conn, “Church of God,” in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 530-531.

presence within the believer.⁶⁸ These special movings of the Spirit were always welcome and encouraged by the CG.⁶⁹ So, to emphasize this, *glossolalia* moves the believer into a more intimate and personal position of both prayer and worship. With a heightened awareness of God comes the ability to see God's hand in the circumstance and world around us.

Assemblies of God

The Assemblies of God (AG) was organized in 1914. The AG's history of worship is centered around the person of the Holy Spirit. That is, the Holy Spirit is experienced in prayer, praise, and singing, and the operation of the gifts of the Spirit. This worship style, coupled with the role of the charismata, provides a unique spiritual discipline experience for anyone dissatisfied with traditional forms of worship.⁷⁰ Furthermore, Walter Hollenweger states, sometimes in Pentecostal services "the worshipers were caught up in an ecstatic volume of united worship. Speaking in tongues which occurs at such a time is not for the edification of others, but is devoted to the worship of the Most High God. These special movings of the Spirit were always welcome and encouraged."⁷¹ This transcending exercise moves the act of worship to a distinct act of worship. It is as distinct to the individual as singing their own private song

⁶⁸ Douglas Jacobsen, *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* (Bloomington, ID: Indiana University Press, 2003).

⁶⁹ Walter J. Hollenweger, *The Pentecostals* (Peabody, MA: Hendrickson, 1972), 342.

⁷⁰ This sentence is based upon my own experience and the Assemblies of God mission statement and belief claims.

⁷¹ Hollenweger, *The Pentecostals*, 342.

yet is incorporated into the larger collective heart of praise flowing from the worshipping body.

An early Pentecostal and member of the Assembly of God Church was Smith Wigglesworth (1859-1947). Burgess states Wigglesworth was an “English evangelist who is known throughout the world for his strong faith and legendary answers to prayer. He received the baptism of the Holy Spirit, known as the Pentecostal experience, at Sunderland in 1907 under the ministry of Alexander Boddy, one of the founders of Pentecostalism in Britain.”⁷² Cartwright states Wigglesworth, stresses in a letter to Boddy that “Speaking in tongues is...external evidence that God has done something, and it is always done when the motives are pure and the life cleansed... Speaking in tongues brings me into a deeper sense of His abiding presence; it much resembles the Shekinah glory over the Ark.”⁷³ Warner states, “Wigglesworth’s ministry centered on salvation for the unconverted...and a call to believers to be baptized in the Holy Spirit.”⁷⁴ The Holy Spirit filled Wigglesworth and used him in bringing the good news of the Gospel to people all over the world. Wigglesworth states, “It is wonderful to be filled with the power of the Holy Spirit and for Him to serve His own purposes through us. Through our lips, divine utterances flow, our hearts rejoice, and our tongues are glad. It is an inward power that is manifested in outward expression.”⁷⁵ Smith taught people that God wants

⁷² More detail on Boddy can be found in Desmond Cartwright, *The Life and Faith of the Legendary Evangelist: The Real Smith Wigglesworth* (Grand Rapids, MI: Baker Books, 2003).

⁷³ Cartwright, *The Life and Faith of the Legendary Evangelist*, 42.

⁷⁴ W. E. Warner, “Smith Wigglesworth,” in Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 1195.

⁷⁵ Smith Wigglesworth, *Smith Wigglesworth on Spiritual Gifts* (New Kensington, PA: Whitaker House, 1998), 21-22.

them to speak in tongues, but they need to know how to practice the spiritual discipline correctly. Smith used his preaching to teach the people “three types of tongues: (1) When people are receiving the Holy Spirit, they speak in tongues as an evidence of their baptism; (2) in a Prayer meeting people will pray and speak in the Spirit, but it will be unto God, and not for interpretation; and (3) interpretation of tongues.”⁷⁶

International Church of the Foursquare Gospel

In January 1923, Aimee Semple McPherson founded yet another Pentecostal body in Los Angeles, known as the “International Church of the Foursquare Gospel.” Synan states it was McPherson who perceived “the idea of a ‘Foursquare Gospel.’ The four corners represented salvation, the Holy Ghost baptism attested by tongues, divine healing and the second coming of Christ.”⁷⁷ Robert Webber states it was “Aimee McPherson’s conviction that when the practice of worship was expressed from the heart [*glossolalia*], God’s presence and power would be experienced in the life of the worshiper.”⁷⁸ Early Pentecostal worship gatherings were marked by the creation of space for people to be baptized in the Holy Spirit with the evidence of speaking in tongues. In McPherson’s Angelus Temple, there are rooms for personal ministry and tarrying services away from the main sanctuary. In the Angelus temple, there is the Hundred and Twenty Rooms (sometimes called “the Upper Room” after the gathered disciples described in Acts 1:15)

⁷⁶ Wigglesworth, *Smith Wigglesworth on Spiritual Gifts*, 179-181.

⁷⁷ Aimee Semple McPherson founded the International Church of the Foursquare Gospel with this four-fold gospel as its foundational creed. Synan, *The Holiness-Pentecostal Tradition*, 201.

⁷⁸ Robert Webber, *The Renewal of Sunday Worship*, 1st ed., vol. 3 (Nashville, TN: Star Song Publishers Group, 1993), 53-55.

which were set aside specifically for prayer services, preparation for altar workers, and individuals who wanted to tarry for the Baptism of the Holy Spirit.⁷⁹

Pentecostal teaching and practice distinguish between two functions of speaking in tongues. First, that *glossolalia* is the initial sign of the Baptism of the Spirit and second that *glossolalia* is one of the gifts of the Holy Spirit. In the second case of speaking in tongues, a distinction is made between the public use of *glossolalia* in Pentecostal services, which, according to 1 Corinthians 14:27 must always be interpreted, and the personal use of *glossolalia*, non-intellectual prayer and praise too deep for words (Rom. 8:26).⁸⁰

In 1952, the Assemblies of God reprinted an article written by W.T. Gaston in 1923 arguing that a private prayer language was not given to all that received the Baptism of the Holy Spirit.⁸¹ This view was echoed in the *Pentecostal Evangel* by both W. S. Smith in 1964 and Ernest Williams in 1965.⁸² During the 1940s through the 1960 s, the focus of Pentecostal practice shifted from viewing tongues as a one-time evidence in response to the Spirit baptism to an ongoing practice of an intimate prayer language that a person could initiate at will. In December 1947, *Foursquare Magazine* printed an article which encouraged readers, saying, “Everyone who has been baptized with the Holy Spirit should speak in tongues every day of his life. Many who have been used of God in a

⁷⁹ Aimee Semple McPherson, “If Angelus Temple Could Speak,” *The Bridal Call* 6 (February 1923): 16.

⁸⁰ Cartledge, *Charismatic Glossolalia*, 73.

⁸¹ W. T. Gaston, “Speaking with Other Tongues: The Sign and the Gift,” *Pentecostal Evangel*, no. 1986 (June 1, 1952): 5.

⁸² Frank W Smith, “What Value Tongues,” *The Pentecostal Evangel*, no. 2636 (November 15, 1964): 6-7.

great way have spent several hours a day in this spiritual exercise.”⁸³ In June 1964, *The Pentecostal Evangel* printed an article which the reader is encouraged to “consider the place of tongues in their personal prayer life when speaking to God alone to hear, and listen for God alone to speak.”⁸⁴ The article states that the “Spirit-filled believer who recognizes the place of *glossolalia* and practices it in private prayer is edified and built up in the faith, knowing they are a channel of blessing through whom others may be helped and strengthened.”⁸⁵

As the expectation that all Spirit-filled Christians would practice an active and consistent exercise of tongues in their personal prayer lives strengthened, worship leaders began to encourage and incorporate spiritual prayer interwoven with the worship service. The dynamic of this Pentecostal prayer experience touched all facets of the church, so much so that in 1968 the Roman Catholic scholar Kilian McDonnell argued that “one might be led to think of Pentecostalism simply as a prayer movement.”⁸⁶

Charismatic Movement

The Charismatic movement (early twentieth century to present) emerged from the relative obscurity of small Holiness and Pentecostal groups on the fringes of organized Christianity. Charismatics are found in Roman Catholic as well as Protestant

⁸³ Walker, “Concerning Spiritual Gifts,” 32.

⁸⁴ Berg, “The Twofold Purpose of Speaking with Tongues,” 20.

⁸⁵ Berg, “The Twofold Purpose of Speaking with Tongues,” 21.

⁸⁶ Friesen, “Classical Pentecostal Liturgy,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, 65.

denominations.⁸⁷ They contend that participation in any of the spiritual gifts reflects the presence of the Holy Spirit in a believer's life. Cartledge states, "The central motif of the charismatic tradition is the 'encounter with the Spirit' both corporately within the worshipping life of the church and individually through personal devotion and ongoing work and witness in the world."⁸⁸

Like Pentecostals, Charismatics believe people gain the capacity to pray, to enjoy prayer, and to talk about God in a new way with joy and power through an encounter with the Holy Spirit. Finally, the Charismatic movement saw not only an abundance of the gifts of the Spirit, but an exuberance in the spiritual disciplines of prayer, praise, and worship. This type of worship may include the use of the body, raising hands in prayer and singing in the Spirit, and laying on of hands to heal.⁸⁹ Charismatics believe individuals who are Spirit-baptized recognize *glossolalia* as part of their private prayer life in a closer, more intimate communion with God. Charismatics who use *glossolalia* in prayer use it to intercede for others or themselves. In other words, both Pentecostals and Charismatics incorporate *glossolalia* in their daily prayer lives for the purpose of encouraging personal faith and blessing others.

⁸⁷ This movement differs from the early Pentecostals on two key points. These differences include tongues as the only initial evidence of the baptism of the Holy Spirit, and tongues as a prerequisite for salvation. Members of the Charismatic movement emphasize that the experience termed "baptism in the Holy Spirit" can be but is not always followed by speaking in tongues. The Vineyard church is considered part of the Charismatic movement.

⁸⁸ Cartledge, *Encountering The Spirit*, 16.

⁸⁹ Michael Welker, *God the Spirit* (Minneapolis, MN: Fortress Press, 1994), 11-13.

Third-Wave Movement

According to Peter Wagner,⁹⁰ there are three waves of all Christian movements. The Pentecostal revival is referred to as the first wave, the Charismatic renewal of the 1960s and 1970s is the second wave, and the impact of Pentecostalism upon more conservative evangelicals is what Wagner refers to as the third wave. Becoming prominent during the late 1970s, leaders such as Chuck Smith and John Wimber encouraged the manifestations of spiritual gifts, which they called signs and wonders. Wimber's ministry meetings were characterized by unusual manifestations of the Holy Spirit, which included speaking in tongues. Though similar to the earlier movements, the Third-wave movement did not preach a separate baptism of the Spirit. They contended that the believer received the Holy Spirit at the time of conversion and gifts like speaking in tongues were present to any believer who was open to the experience. Despite the differences between Pentecostals, Charismatics, and Third Wavers, David Barrett states that "they all share one single experience.... Their contribution to Christianity is a new awareness of the spiritual gifts as a ministry to the life of the Church."⁹¹

Conclusion

Throughout this chapter, we have seen the spiritual discipline of *glossolalia* practiced through the eyes of prayer, praise, Scriptures, and worship from the Reformation through the present day. These disciplines have been applied and exercised in a diverse way by different individuals. Some were stringent and legalistic, while others

⁹⁰ Co-founder of the Third-Wave Movement along with John Wimber.

⁹¹ Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 818.

were less demanding. The practice of this gift has evolved through acceptance, understanding, and revelation through the Holy Spirit to particular members of the church leadership. What may have been a legalistic or restrained view of tongues with rules of interpretation and proper oversight, began to experience a new freedom and liberty. The individual believer found that *glossolalia* can be personalized and utilized in varying degrees. Tongues, whether public or private, originate from God and move the believer to a stronger, more personalized faith. In a wide range of circumstances and contexts, individuals and groups have attested that exercising *glossolalia* has resulted in a greater closeness to and a deeper understanding of the Spirit of God and His grace. In the next chapter, we will discuss the theological perspective of *glossolalia* and its function as a spiritual discipline in the formation of the Christian life.

CHAPTER FIVE:
THEOLOGICAL VIEW OF *GLOSSOLALIA* AS A SPIRITUAL DISCIPLINE IN THE
LIFE OF A CHRISTIAN

Introduction

The purpose of this chapter is to develop a theology of speaking in tongues as a Christian spiritual discipline that is regularly practiced in a Christian's life. Wolfgang Vondey, in *Pentecostal Theology*, states,

echoing the events of Pentecost, speaking with tongues is seen in diverse ways as pointing to the restoration of a biblical and apostolic life, a call to personal holiness and sanctification, the empowerment of the church, the proclamation of the gospel to the world, endowment for worship and the prophetic confrontation of social, religious, political, economic, or cultural injustices for the purpose of liberation, transformation, and renewal.¹

This chapter will examine how the regular practice of *glossolalia* fulfills the intent of a spiritual discipline in a Christian's life by evaluating its meaning and function. To accomplish this, three theological themes will be examined: first, how tongues, similar to traditional spiritual disciplines, deepen the awareness and presence of God in the life of the believer; second, tongues as a connection to the heart of God (perfecting divine love); and finally, using tongues as a communication tool. However, before proceeding into this theological analysis, it is necessary to recap the definitions and descriptions of spiritual formation, spiritual disciplines, and *glossolalia*.

¹ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury, 2017), 95.

Spiritual Formation

Spiritual formation, as defined in chapter one, is the act of conforming to the likeness or image of our Lord and Savior, Jesus Christ. Recalling from chapter one, Mel Lawrenz and Dallas Willard described the significance of this pursuit. Lawrenz portrays spiritual formation as a “progressive patterning of a person’s inner and outer life according to the image of Christ through intentional means of spiritual growth. It is the biblical foundation for the idea that God creates with form in a broken world, and His work of salvation is [best called] transformation.”² Dallas Willard stresses, “first, spiritual formation is training in [particular] spiritual activities. Secondly, spiritual formation may be thought of as the shaping of the inner life, the spirit, or the spiritual side of the human being. Thirdly, spiritual formation may be thought of as a shaping by the spirit or by the spiritual realm, and by the Holy Spirit and...the Word of God.”³

Spiritual Disciplines

Also defined in chapter one, spiritual disciplines are a deliberate exercise of elements of faith that allow a person to progress through different stages of spiritual formation with the goal of transforming into the image of Christ. Spiritual disciplines are essential to the development of a cooperative relationship with Christ. They do not take the place of Scripture, but, through spiritual disciplines, the Spirit of God can impact and move throughout a believer’s life. Calling to mind from chapter one, Donald Whitney proclaims spiritual disciplines as those personal and corporate disciplines that promote

² Mel Lawrenz, *The Dynamics of Spiritual Formation* (Grand Rapids, MI: Baker Books, 2000), 15-16.

³ Dallas Willard, “Spiritual Formation in Christ: A Perspective on What It Is and How It Might Be Done,” *Psychology and Theology* 28, no. 4 (2000): 254-255.

spiritual growth. He claims they are the habits of devotion and experiential Christianity that have been practiced by the people of God since biblical times. He adds that spiritual disciplines allow God to work on a person from the inside out, which is contrasted with outside-in work when God uses people and circumstances to shape and transform them into the image of Christlikeness.⁴

Glossolalia

Chapter one established the following working definition of *glossolalia* for this dissertation, as defined by Burgess:

Glossolalia as usually, but not exclusively, the religious phenomenon of making sounds that constitute, or resemble, a language not known to the speaker. It is often accompanied by an excited religious, psychological state, and in the Pentecostal and Charismatic movements, it is widely and distinctively (but not universally) viewed as the certifying consequence of the baptism in the Holy Spirit.⁵

Additionally, *glossolalia* ultimately achieves a disassociation of the present conscious mind, allowing the essence of the human spirit to commune with the heart of God, resulting in the Holy Spirit taking over.⁶ This disassociation from the conscious mind, revealing that spiritual mind or heart, is a spiritual condition sought after by individuals through a variety of spiritual practices. Meditation, praying through prayer beads, or

⁴ Donald S. Whitney, *Spiritual Disciplines of the Christian Life* (Colorado Springs, CO: NavPress, 1991), 4-15.

⁵ Stanley M. Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 3rd ed. (Grand Rapids, MI: Zondervan, 2003), 670. *Glossolalia* and speaking in tongues are synonyms in this dissertation.

⁶ As stated in Chapter 1, the word *glossolalia* ultimately achieves a disassociation of the present conscious mind, here are my own, meaning The Holy Spirit takes over the conscious mind from man. It is a paraphrasing of the following theologians writings on the subject of *glossolalia*; 1) Morton Kelsey, 2) John Sherrill, 3) George Cutten, 4) Cyril G. Williams, and 5) Teresa Avila.

purposed isolation and sensory deprivation, are just a few of the means men have historically tried to quiet or disassociate the conscious mind. A spiritual communion occurs when the human heart reaches a point where words are not adequate to express all that one wishes to say; consequently, the person breaks out in *glossolalia*.⁷

The purpose of the three theological themes addressed below will be to develop the connections between *glossolalia* and the Christian spiritual disciplines. The examination of these connections will be against the backdrop of traditional spiritual disciplines like prayer, worship, silence, solitude, fasting, practicing His presence, and Scripture reading.

The presence of Christ is a vital discipline of the spiritual life of a believer as he or she endeavors to walk in faith, pursuing righteousness along the path of Christ. It is Spiritual disciplines, which move a believer into the conscious presence of Christ and in this presence that all of us are transformed into the image of Christ (2 Cor. 3:18). We will examine how the gift and practice of *glossolalia* enhances, encourages, and supports the growth of spiritual formation in the Christian life.

Glossolalia Deepens the Awareness and Presence of God in the Life of the Believer

Tongues and the Transcendence of God

Divine transcendence refers to God's nature and power. He is outside of the universe and is independent of it and its properties. God is "other," "different" from His

⁷ The thought of *glossolalia* as part of worship services can be found several places, but I used Larry W Hurtado, *At the Origins of Christian Worship* (Grand Rapids, MI: Eerdmans Publishing Company, 1999).

creation. He is independent and different from His creatures (Isaiah 55:8-9). He transcends His creation. Transcendent or spiritual experiences point to a Spirit beyond the human. He is beyond it and not limited by it or to it.⁸ One way to experience this divine transcendence is through prayer. Prayer is the central avenue God uses to transform his people. The closer one comes to the heartbeat of God, the more they will see their need and the more they will desire to be conformed to Christ. *Glossolalia* is a spiritual discipline that enhances the different intentions of prayer. The transcending nature of spiritual prayer and its effectual communion with the Spirit of God makes *glossolalia* significant in the life of a believer.

Prayer

In both the Old Testament and the New Testament, prayer is an ongoing and regular practice in maintaining a relationship with God. According to Richard Foster, it is the “spiritual discipline of prayer that brings a person into the most profound and highest work of the human spirit.”⁹ It is here that prayer enables the human spirit to touch the boundaries of the transcendence of the Father. Prayer catapults one onto the frontier of the spiritual life, allowing one to enter into dialogue with the infinite Creator of the universe. Jacque Ellul states, “prayer comes to us as a decision of God, who shares His will, His power, and His love with man, whom He calls upon to pray.”¹⁰

⁸ *Cam.org*, s.v. "Transcendence," accessed March 11, 2019, <https://carm.org/dictionary-transcendence>

⁹ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: HarperCollins, 1978), 33.

¹⁰ Jacque Ellul, *Prayer and Modern Man* (New York: Seabury Press, 1970), 53-58.

Prayer is one of the primary modes by which a person relates to God. It is at the core of our communication, and vital for our relationship with Him. Richard Foster states, “Of all the spiritual disciplines prayer is the most central because it ushers us into perpetual communion with the Father.”¹¹ A person comes before God in a manner that is consistent with what they believe about God and His ways. This encounter with God can transform a person’s whole life. Learning to pray teaches a person about the transcendence and character of God. It is such a vast and multifaceted subject; it comes in many forms, all of which have nurtured Christians throughout the centuries.¹² Ellul views prayer as a way of “being with God that transcends words and may be expressed in tongues, bells, dance, and incense.”¹³ This section will evaluate prayer and *glossolalia* and show how *glossolalia* deepens and enhances the encounter of the divine-human beyond the human intellect and ability. It is by its transcending nature that *glossolalia* enhances the different elements of prayer, underscoring the importance of *glossolalia* as a spiritual discipline.

Prayer is a large part of the Pentecostal experience. Prayers are shaped by the operation of the gifts of the spirit especially *glossolalia*, preaching and teaching of the word, the singing of songs, the giving and the hearing of prayer requests (assembly or private), the fellowship of believers before, during and after services, and intercession of saints. According to Steven Land, it is when [Prayers] are shaped like this, that prayers

¹¹ Foster, *Celebration of Discipline*, 31.

¹² Other types are prayers are, to name a few: devotional, thanksgiving, help, breath, centering, contemplative, and liturgical.

¹³ Ellul, *Prayer and Modern Man*, 42.

suffice “every other activity and expresses the affective richness of the believer and the church. All prayer in the Spirit and all who truly pray continually open themselves to and receive what the Spirit is saying and doing in and among them.”¹⁴ All prayer embodies the Holy Spirit. It should be understood that *glossolalia* does not dismiss this fact, but rather, just as the Paraclete comes alongside the believer in life, so does the element of praying in tongues (*glossolalia*) come alongside traditional prayer, revitalizing and enhancing it, similar to the traditional spiritual disciplines of fasting, solitude, and silence. Many Pentecostals believe that *glossolalia* is crucial for understanding the nature of the divine-human encounter. An encounter with the Holy Spirit when praying in tongues (*glossolalia*) can be dramatic, but at the same time, it broadens a person’s view about the mystery of God while granting them an understanding of the nature of the divine-human encounter. Encouraging this, Frank Macchia makes the brief, provocative statement that “*Glossolalia* is a symbol of the mystery of God, a mystery that can ‘swallow us whole’ and grant us ‘insights beyond words’”¹⁵ *Glossolalia* can enhance the practice of corporate (congregational) prayer, devotional prayer, and intercessory prayer. Each of these essential types of prayer takes on a new shape and viability through the deliberate exercise of *glossolalia*.

Corporate Prayer

Corporate prayer is generally found within the confines of the congregation. Whether the subject of the prayer is an individual, a family, or a nation, the power of

¹⁴ Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 1993), 165.

¹⁵ Frank D Macchia, “Sighs Too Deep for Words: Toward a Theology of *Glossolalia*,” *Journal of Pentecostal Theology* 1 (1992): 47-73.

collective prayer has been demonstrated in the life of the church. *Glossolalia* comes alongside this element of prayer, empowering the individual in the corporate setting. Often, a congregational tongue will come forth as a distinct voice requiring an interpretation that most often brings encouragement and direction from the Spirit of God. Tongues, when interpreted, is suitable for the entire body of Christ (1 Cor 12:10). Tongues with interpretation can give insight toward a focused subject. In 1 Corinthians, Paul upholds this idea about the gift of the interpretation of tongues: “To another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues (1 Cor 12:10).”

There is a uniting element to congregational prayer in which tongues can play an active role. This uniting element is the church. Frank Macchia defines this uniting element saying, “spiritual fullness is only realized in conjunction with *koinonia*, the Christian fellowship or body of believers.”¹⁶ Therefore, *Glossolalia* is then a corporate as well as an individual experience. Tongues accompanied by interpretation is a shared experience of the body of believers revealing the mystery and freedom of Christians living in the presence of, under the authority of, and to the honor and glory of God and for one another. The next section will examine the connection between devotional prayer and *glossolalia*.

Devotional Prayer

One connection between *glossolalia* and the spiritual disciplines that are practiced in everyday life by an individual or community is with the spiritual practice of

¹⁶ Macchia, “Sighs too Deep for Words,” 65.

contemplative prayer as taught by the mystics. Contemplative prayer is defined: “It is the opening of mind and heart - one's whole being - to God. Contemplative prayer is a process of interior transformation. It is a relationship initiated by God and leading, if one consents, to divine union.”¹⁷ Prayer, as St Teresa of Avila teaches in *The Interior Castle* strengthens the everyday life of the Christian. She is known for spending most of her everyday life in contemplative prayer searching for intimacy with God.

Similarly, Simon Chan says: “Baptism in the Holy Spirit, therefore, is initiation into life-long and on-going life of prayer where tongues are freely spoken as part of the total life of prayer. Tongues functions for the Pentecostal as [the spiritual discipline of] silence does for the mystics.”¹⁸ St Teresa of Avila life is an example of how one cultivates intimacy with God through an act of prayer. Both tongues and silence relate to an intimacy with God: both seem to configure gracious and powerful affection, with *glossolalia* doing so in a distinctively Pentecostal way.

In current practice, many Pentecostals and Charismatics employ tongue speech in private prayer (as a “prayer language”). Aaron Friesen states that through the growth stages of Pentecostal and Charismatic Churches, tongues began to be recognized as a prayer language, becoming a “continuing evidence and a means to intimacy and closeness to God in prayer ... that any Spirit-baptized saint could enjoy at any time they chose.”¹⁹ Similarly, Mark Cartledge claims, “One of the obvious understandings gathered

¹⁷ Contemplative Outreach, “The Christian Contemplative Tradition,” Contemplative Outreach, Ltd., accessed December 28, 2018, <https://www.contemplativeoutreach.org/christian-contemplative-tradition>.

¹⁸ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf and Stock, 2000), 80-82.

¹⁹ Aaron Friesen, “Classical Pentecostal Liturgy,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, ed. Mark Cartledge and A.J. Swoboda (New York: Routledge, 2017), 64-65.

from the literature is that *glossolalia* is a prayer language used when the words of one's normal language prove inadequate. It transcends language and yet embodies language. It is a language of the Spirit rather than of the head. It functions as a gift of prayer in private or corporate settings."²⁰ Equally, Kilian McDonnell identifies personal prayer language as the primary benefit of *glossolalia* for the Pentecostal.²¹

Glossolalia in private prayer builds up the believer's faith, giving assurance, confidence, and courage. Paul upholds this view with his instructions on *glossolalia* to the Corinthians: Those who speak in a tongue build up themselves (1 Cor 14:4). Furthermore, Paul says, "For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit" (1 Cor 14:2); which indicates that *glossolalia* can be practiced by a person in private prayer in their everyday life.

Similarly, James Smith suggests "the practice is communicative insofar as the prayer is directed to God as the listener since in his view [glossolalia] is an instance of non-expressive speech."²² Likewise, Mark Cartledge suggests *glossolalia* as "a spiritual discipline (it) can enable the believer to become more aware of the presence of God and can be associated with spontaneity in prayer. It can liberate the human spirit and free the believer from inhibitions in prayer."²³

²⁰ Mark J. Cartledge, *Charismatic Glossolalia: An Empirical-theological Study* (Burlington, VT: Ashgate, 2002), 135.

²¹ Kilian McDonnell, "Holy Spirit and Pentecostalism," *Commonwealth* 89 (November 8, 1968): 198-204.

²² James K.A. Smith, *Thinking in Tongues* (Grand Rapids, MI: Eerdmans, 2010), 134.

²³ Mark Cartledge, *The Gift of Speaking in Tongues: The Holy Spirit, the Human Spirit and the Gift of Holy Speech* (Cambridge, UK: Grove Books Limited, 2006), 12.

Praying in tongues transcends language. Language is broken, and yet the person is made whole—devotional tongues can be deeply cathartic. Ultimately, *glossolalia* brings intimacy with God and empowers a Christian’s life. It is this primary function that gives purpose to this gift within the spirituality of the individual praying.²⁴ To provoke intimacy and empowerment is the essence of any spiritual discipline. It is the goal of every believer, which therefore presents *glossolalia* as a vital tool in a Christian’s life experience.

Intercessory Prayer

Although intercessory prayer is usually associated with a select few prayer warriors, it is the responsibility of every praying believer. It is standing in the gap for another individual or situation. Praying on their behalf or joining your prayers to theirs and others. Several theologians refer to intercessory prayer as a spiritual discipline. This section will highlight the views of Adele Ahlberg Calhoun and Robert Foster on the importance of practicing intercessory prayer as a spiritual discipline. Next, this section will introduce two additional types of intercessory prayers, the practice of praying through and the unceasing prayer. Finally, this section will address *glossolalia* as intercessory prayer.

Adele Calhoun states that the practice of intercessory prayer as a spiritual discipline “is one of the ways God invites us into the heart of the Trinity. As we keep company with Jesus through intercession, we begin to see the world and the people in it

²⁴ Cartledge, *The Gift of Speaking in Tongues*, 12.

from His perspective and heart.”²⁵ Furthermore, she adds that while intercession is not always an easy thing to do, it can engage one deeply in the spiritual battle. Prayer warriors know that the point of intercessory prayer is to remain faithful and trusting: the point is to pray, persist, and commit the battle to the Lord.²⁶

Similarly, Robert Foster suggests that intercessory prayer practiced as a spiritual discipline is where one prays effectually for others. Intercessory prayer is where the person praying is in contact with God so that His life and power can flow through them into others. Likewise, Foster adds that during intercessory prayer “there may be a rise in the heart, a compulsion to intercede, an assurance of rightness, a flow of the Spirit. This inner ‘yes’ is the divine authorization for one to pray for another person or a situation.”²⁷ Both Adele Calhoun and Robert Foster agree that most believers have experienced this as they pray for a son or daughter or an ongoing situation. This prayer can be quite ardent and is often anxious or stressful.

Another form of intercessory prayer is the unceasing prayer. Simon Chan states the “principle of unceasing prayer goes back to Basil’s monastic rule. Monks could pray [non-stop while reciting the] psalms while they work(ed). Better still, they could pray and sing in their hearts. Unceasing prayer is seen as the ‘prayer of the heart’ created by the Holy Spirit who dwells in us and the Spirit’s intention is to pray in us always.”²⁸

²⁵ Adele A. Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us* (Downers Grove, IL: InterVarsity Press, 2005), 232.

²⁶ Calhoun, *Spiritual Disciplines Handbook*, 232.

²⁷ Foster, *Celebration of Discipline*, 40.

²⁸ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 142.

Equally, Wolfgang Vondey identifies the practice of praying through as a form of intercessory prayer. The practice of “praying through [requires] focused attention and dedication to a particular request or desire.”²⁹ Both Mark Cartledge and Wolfgang Vondey agree that *glossolalia* is often used in praying through, where the Holy Spirit empowers the human spirit through the transformed faith of the intercessor. Vondey declares, “praying through emerges from a tarrying heart in the ‘upper room’; the prayer is carried out by a soul yearning for fulfillment until the prayer is answered. It is a raw form of prayer, firm and straight to God. Praying through (for whatever desired result) is always praying for the manifestation of the Holy Spirit who brings about the desired result.”³⁰

In intercessory prayer, *glossolalia* comes alongside the individual when “for we do not know how to pray as we ought” (Rom 8:26). *Glossolalia* allows prayer to transcend from fear to promise, from anxiousness to peace and assurance.

Moreover, Mark Cartledge claims,

glossolalia is used very often in intercession, and the human spirit is empowered by the Holy Spirit groaning on behalf of a broken world. It is the cry for the kingdom of God to be established in power. Before such an intimate encounter it might have been difficult for people to intercede with commitment and fervor; now it is done with great passion for the kingdom.³¹

Using *glossolalia* in the practice of intercessory prayer focuses the attention on God, decreases preoccupation with one’s self, allows a human soul to interact with the transcendence of God, deepens sensitivity for others, lowers defensiveness and

²⁹ Vondey, *Pentecostal Theology*, 86. Praying through means continuing to pray until an answer has been realized.

³⁰ Vondey, *Pentecostal Theology*, 86.

³¹ Cartledge, *The Gift of Speaking in Tongues*, 16-17.

limitations, increases openness and spontaneity and births a longing and expectation of the presence of Christ.

Glossolalia, like all prayer, begins at an infant stage of coming before the Father in trust and confidence, but this is not where it remains. It grows, matures, and takes on a new character as the believer practices or exercises it, stretching its boundaries, causing growth.³² Equally, Chan concludes, all prayer because it “is the gift of the quickening, is charismatic and the Pentecostal doctrine of baptism in the Spirit with the accompanying sign of *glossolalia* captures this dynamic reality.”³³ Therefore, *glossolalia* is an excellent example of a spiritual discipline.

Tongues’ Connection for Believers to the Heart of God

God’s Heart and an Individual

The heart of God can be viewed in three facets: His heart toward the individual, His heart toward the church, and, finally, His heart toward the world or humanity at large. God’s heart toward the individual is revealed through His inseparable love for His creation. All humanity bears witness to this love through the acts of Christ and His unconditional love and acceptance of their lives. Evidence of this love is found first and foremost in the Word, which reveals His patience, compassion, and sacrifice. It is a love that becomes personal when it moves beyond the intellectual understanding of the scholar to the experience realized in His Presence. In the presence of God is where the revelation of love touches and clings to our hearts. In His presence, we experience awe, forgiveness,

³² Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 132.

³³ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 132.

acceptance, and encouragement. Every believer experiences these elements in a personal relationship. Prayer moves the believer into an active presence with God. The transcending nature of *glossolalia* propels a person into His presence more effectively. Through praying in the Spirit, the believer can experience a more immediate rising above the distractions of life, transcending up to the very throne of God. "Prayers never become outdated because the fundamental purpose of prayer is not to communicate but to participate in and partake of the presence of God. Tongues as a mystical language play a unique role in the process of participating in the presence of God."³⁴

The Practice of the Presence of God

The Christian spiritual discipline of practicing the presence of God is often attached to the seventeenth-century French monk Brother Lawrence. He is known for his serene faith and for his practical understanding of the purpose of being aware of the presence of Christ in everyday life. Brother Lawrence 's testimony *is a witness* to the reality of walking almost continually in the awareness of the presence of Christ. He describes his unique relationship with God saying "I make it my practice to rest in Christ's Holy presence. I keep myself centered on this actual presence of God, through a habitual, silent, and secret conversation with God. This event often causes in me joys and raptures inwardly, and sometimes also outwardly, so great that I am forced to make an effort to moderate them to prevent their appearance to others."³⁵ The conversation with God that Brother Lawrence is explaining here is analogous to the spiritual disciplines of prayer (contemplative), silence and solitude. Likewise, Donald Whitney states, "solitude

³⁴ Frank D Macchia, "Groans Too Deep For Words," 154-173.

³⁵ Brother Lawrence, *The Practice of the Presence of God*, trans Marshall Davis (n.p., 1973), 24.

is the spiritual discipline of voluntarily and temporarily withdrawing to privacy for spiritual purposes, practicing being in the presence of God. Solitude may be sought in order to participate without interruption in other spiritual disciplines, or to be alone with God.”³⁶ *Glossolalia* can enhance this time of solitude by increasing the awareness of the presence of God because it is an interaction between the Holy Spirit, who shows the believer how to pray, and the response of the believer to the Holy Spirit’s unction. This awareness leads the believer in the process of transformation according to the image of Christ.

Image of Christ

Blaine Charette “provide[s] a sketch of how our understanding of *glossolalia* might be enhanced by viewing it against the backdrop of one such idea, the biblical concept of the image of God.”³⁷ Charette claims, it “is Paul more than any other NT writer who takes up the idea and gives it great theological resonance.”³⁸ 2 Corinthians 3:18 and Colossians 3:10 form the basis of Charette’s argument.

First, 2 Corinthians 3:18 states, “And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.” Here, Paul focuses on the process of progressive conformity to Christ. Believers who turn

³⁶ Whitney, *Spiritual Disciplines of the Christian Life*, 22.

³⁷ Blaine Charette, “Reflective Speech: Glossolalia and the Image of God,” *PNEUMA: The Journal of the Society for Pentecostal Studies* 28, no. 2 (Fall 2006): 190.

³⁸ Charette, “Reflective Speech,” 192.

to the Lord, as they look into the mirror, are “transformed inasmuch as they begin to bear that likeness for which God created them for in the beginning.”³⁹

The second passage Charrette addresses from the Pauline writings speaks to the transformation of the believer according to the image of Christ: “and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator.” (Col. 3:10). Conformity to the image of Christ is described regarding the renewal of the new person. The old is stripped off for the believer to don themselves with the new self, which is continually being conformed to Christ. This passage is part of Charette’s sketch because it “it combines the idea of the personal renewal according to the image of God with that of ‘stripping off’ the old self and ‘being clothed’ with the new.”⁴⁰

In 2 Corinthians 3:18 and Colossians 3:10, Paul teaches that believers are to clothe themselves with Christ and, as such, be coupled alongside the Holy Spirit in the process of renewal. Restoration of the image of God to His original intention with Adam is not of our own doing, but rather the work of the Holy Spirit. “It is the Spirit of God that actuates and directs this process which brings to fruition that for which humans were created.”⁴¹ The argument going forward is that the practice of *glossolalia* as a spiritual discipline is one significant way that the Holy Spirit effects such transformation in the life of a believer. As spiritual prayer moves the believer into the presence of God, they

³⁹ Charette, "Reflective Speech," 194.

⁴⁰ Charette, "Reflective Speech," 194. This combining of the two ideas is also present in Eph. 4:24: "[you were taught] to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness..."

⁴¹ Charette, "Reflective Speech," 195.

are forever transformed. In truth, every life encounter effects change, but how much more are we changed when that encounter is God directed.

Here, Charette argues that “there are two direct observations Paul makes in 1 Corinthians 14 respecting the gift of tongues that are of particular relevance to the present discussion. On the one hand, Paul notes that those who speak in a tongue speak ‘mysteries’ in the Spirit (14.2), and on the other hand, that those who speak in a tongue ‘edify’ themselves (14.4).”⁴² Both of these relate to believers clothing their new self with Christ and forming the divine image in humanity.

1 Corinthians 14:2 teaches that “For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit.” The implication here is that through the spiritual experience of *glossolalia*, a dialog between God and the speaker can happen, where the speaker gives voice to truths pertinent to the outworking of the divine purpose. Similarly, Charette argues “that this practice of *glossolalia* serves an important function such that it establishes a context of the encounter by means of which God reveals his purpose to his people.”⁴³

The basis for such an experience of the Spirit lies in the fact that humans are created in the image of God. In Genesis, the image of God is linked to the activities of speech. It is significant that *glossolalia* is a form of speech, coming from a profound experience with the Holy Spirit, which facilitates a greater understanding of God’s purpose for his people. Equally, Charette claims “that through this gift of the Spirit

⁴² Charette, "Reflective Speech," 196.

⁴³ Charette, "Reflective Speech," 195.

[glossolalia] believers are brought into fuller participation in God's rule to the extent that his purpose is made known to them with the attendant increased capability that bestows."⁴⁴

Furthermore, *glossolalia* is a form of speech that demonstrates a unique encounter with God. 1 Corinthians 14:2 states, "For those who speak in a tongue do not speak to other people but to God." Also, we know that at the same time these people speak that which God gives them. This speech is directed to God yet also reflective of God. Charette concludes, "this special character *glossolalia* [in 1 Cor. 14:2] makes it very probable that the correct exercise of this gift of the Spirit affects speakers in such a way as to contribute to the formation of the divine image in their lives."⁴⁵

The second important observation Paul makes in 1 Corinthians 14 respecting the gift of tongues is: "Those who speak in a tongue build up themselves" (1 Cor. 14:4). Here, Charette argues that "[Paul] is referring to that process which ultimately ends in the restoration of the divine image; *glossolalia* is one activity that builds up. Again, there is something intrinsic to *glossolalia* that makes its practice beneficial to the transformation of the believer."⁴⁶

We are not ready for a face-to-face encounter with God. However, the goal of redemption is that we will one day see his face. In the meantime, the Spirit of God is active in a believer's life, and an essential element in this process of moving toward the image of God is the spiritual discipline practice of *glossolalia*. Charette's final words ring

⁴⁴ Charette, "Reflective Speech," 197.

⁴⁵ Charette, "Reflective Speech," 194-197.

⁴⁶ Charette, "Reflective Speech," 200.

true: “*Glossolalia* is the true voice given us today that helps form the true image of tomorrow.”⁴⁷ As we are being transformed into the image of Christ, so also, do we begin to exemplify the characteristics of Christ. Perhaps the most visible of these attributes is Love.

God’s Heart Toward the Church

Love is born of God, love is exemplified by God, and love exists because of God. Love is not only God’s supreme gift to his people; it is the very essence of God’s nature. For Frank Macchia, “Spirit-baptism is a metaphor for life in the Spirit, and this life is constituted and substantiated by nothing less than the love of God.”⁴⁸ Similarly, “The outpouring of divine love upon us is the ultimate description of Pentecost.”⁴⁹ Furthermore, Macchia claims: “Even when understanding fails, love keeps us close to the flame of the Spirit. Love is the great value of the Pentecostal emphasis on speaking in tongues. Tongues are the language of love, not reason.”⁵⁰ God leads his church as a shepherd leads his flock, and it is spiritual prayer (*glossolalia*) that helps clarify His voice.

It is the Church’s responsibility to give witness or evangelize those who have no relationship with God and bring them into the fold. In the book of Acts, we see repeated examples of the apostles’ witness after the day of Pentecost. Echoing the events of

⁴⁷ Charette, "Reflective Speech," 201.

⁴⁸ Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids, MI: Eerdmans, 2017), 151.

⁴⁹ Frank D Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 16-17.

⁵⁰ Macchia, *Baptized in the Spirit*, 257.

Pentecost, Vondey states, “speaking in tongues is seen in diverse ways as pointing to the empowerment of the church.”⁵¹ The baptism of the Holy Spirit empowers the Church for service. Not only are tongues an empowering element of prayer, but they are also an enhancing witness to the miraculous and supernatural nature of a loving Father. Gordon Fee suggests, “the Spirit is God’s way of being present, powerfully present, in our lives and communities as we await the consummation of the kingdom of God.”⁵²

God’s Heart Toward the World

God’s heart toward the world is that none should perish but rather all come to a knowledge and relationship with Him (1 Tim. 2:4). This instruction is about the resurrected Jesus Christ to his disciples to go out and preach his teachings to all nations (Mt. 28:16-20). Both the book of Luke and the book of Acts brand Spirit baptism as a “clothing” with power by which we bear witness to Christ and further the work of the kingdom of God in the world: “I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.” (Lk 24:49).⁵³ Moreover, Macchia goes on to support this idea stating, “he simply cannot imagine this clothing with power unless some kind of powerful experience of the divine presence, love, and calling is involved, one that loosens our tongues and our hands to function under the inspiration of the Spirit.”⁵⁴

⁵¹ Vondey, *Pentecostal Theology: Living the Full Gospel*, 238.

⁵² Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), xxi.

⁵³ Macchia, *Baptized in the Spirit*, 1-14.

⁵⁴ Macchia, *Baptized in the Spirit*, 14.

Similarly, Jesus told them, “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).⁵⁵ When examining God’s heart towards the world, it becomes apparent that the focus is on fellowship and relationship. The purpose of receiving power for witnessing is the fulfillment of this desire. It is drawing those who have no relationship into that place of fellowship; it is the very heart and reason for empowerment, it is a relationship. Furthermore, Frank Macchia says, “the Spirit who mediated the love between the Father and the Son is now poured out so as to draw humanity into the koinonia of God and to gift and empower the church to participate in the mission of God in the world.”⁵⁶

Spirit baptism fills a person with the love of God so that they can transcend themselves, reaching out in love and crossing cultural boundaries. *Glossolalia* is the distinguishing sign of Spirit baptism that symbolizes God’s love for all. *Glossolalia* exemplifies the characteristics of Christ, providing people the ability to find the power (Christ’s love) within themselves so they may be a conduit of God’s love out to others. This act of pouring out love to others begins to shape a person into the image of Christ. Macchia, confirms that *glossolalia* acts as a catalyst for reaching out into the world spreading Christ’s mission when he says

Those filled with the Spirit in Acts burst forth with tongues of praise (Acts 2), and these tongues became bridges of empowered ministry in Christ’s love to others across linguistic and cultural boundaries. Tongues were the distinguishing sign of Spirit baptism for Luke and can be for us because they symbolize God’s people

⁵⁵ Macchia, *Baptized in the Spirit*, 13-14.

⁵⁶ Macchia, *Baptized in the Spirit*, 258.

giving themselves abundantly in a way that transcends limitations and creaturely expectations. Tongues symbolize this self-transcendence and bridge-crossing.⁵⁷

William Seymour believed and preached to his congregation that Spirit baptism is an experience of empowerment evidenced by missionary tongues so that people could be expeditiously equipped for worldwide evangelism. His message involved the charge to lead a “higher life” with God that would, in turn, contribute to more sustained service and evangelic activity. He felt that if people followed the model of Acts 2, people who received the Holy Spirit and *glossolalia* would make instant missionaries who could facilitate end-times world evangelism. Charles Parham argues similarly, saying “God wants our experiences to be a benefit to other people and not for mere gratifications of [their] own feelings.”⁵⁸

Many Pentecostals identify themselves closely with the day of Pentecost being the cornerstone for Pentecostalism. Pentecostals believe that the *glossolalia* experienced on the day of Pentecost is still available as a continuation or repetition or expansion of that same event. *Glossolalia* at Pentecost was evidence of God’s transforming and redeeming presence directing all of life towards the kingdom of God.

Finally, Vondey claims, “Speaking in tongues ... is a heralding of God’s kingdom. Pentecostals see themselves as participants in a ‘missionary fellowship’ where their testimonies are continuously given in order to develop in the hearers the virtues, expectancy, attitude, and experiences of those testifying.”⁵⁹ In other words, this testimony

⁵⁷ Macchia, *Baptized in the Spirit*, 280-281.

⁵⁸ Charles Parham, *The Everlasting Gospel* (n.p.: Pentecostal Books.com, 2013. Orig. pub. 1911), 80.

⁵⁹ Vondey, *Pentecostal Theology*, 135-136.

advances the kingdom of God as witnesses embrace a new faith, a new attitude, new hope, and courage. These principles then expand the kingdom of God, transforming the world through the promises of God. The dramatic experience of speaking in tongues is a signal of “a large-scale restoration of apostolic faith and power.”⁶⁰ The next phase of the theological view of *glossolalia* as a spiritual discipline in the life of a Christian will be an evaluation of *glossolalia* as a form of communication.

Glossolalia as Communication

Psychiatry emerged within a context that was both skeptical about religion and inclined to interpret religious ideas in entirely true-to-life ways.⁶¹ Furthermore, people who claimed they could speak in tongues (*glossolalia*) were immediately seen as mentally ill, psychotic, hysteria, schizophrenia or emotional, by the likes of Sigmund Freud, Lombard, Mosiman, Mackie, and Cutten. These early thoughts about *glossolalia* spread great hesitation about the meaning and the significance of speaking in tongues, could it be a form of communication. Equally, David Hilborn says, “one of the key problems arising from [the] modern study of charismatic *glossolalia* is how to determine its status as communication.”⁶² The next section will focus on three categories of *glossolalia* as a form of communication from a social science perspective. The categories are 1) a psychological perspective, 2) a philosophical perspective, and 3) a sociological perspective.

⁶⁰ Land, *Pentecostal Spirituality*, 61.

⁶¹ The beginnings of psychiatry can conveniently be identified with the life and work of Sigmund Freud (1856-1939).

⁶² David Hilborn, “Glossolalia as Communication-Linguistic-Pragmatic Perspective,” in *Speaking in Tongues: Multi-Disciplinary Perspectives*, ed. Mark Cartledge (Waynesboro, GA: Paternoster Press, 2006), 111.

A Psychological Perspective (Connection to the Mind)

This section will highlight the work by William K. Kay on the connection between psychology and the phenomenon of *glossolalia*. Not only does Kay chart the rise of psychology and psychiatry and describe the emergence of Pentecostalism, but he also defines the early assessments of *glossolalia* as well as outlines the psychological research on *glossolalia* which has taken place through the others (Sigmund Freud, Lombard, Jung, Mosiman, Mackie, Pfister, and Cutten). Kay describes the early research on *glossolalia* as “almost uniformly hostile, though with honourable exceptions, and this must reflect the value systems inherent within early psychology. More recent investigation has been friendly, theologically informed and deliberately interdisciplinary.”⁶³

In the narrative account of the British contributions from the 1990s, Kay’s attention turns to personality theory and individual differences concerning *glossolalia*. His focus was on a study where he and Francis investigated the personality characteristics of men and women training for Pentecostal ministry employing the “Eysenck Personality Questionnaire (EPQ).”⁶⁴ The findings of the EPQ were set within three sets of theories concerned with “the relationships between personality and religion in general, personality and Christian ministry, and personality and the experience of *glossolalia*, a defining

⁶³ William K. Kay, “The Mind, Behaviour and *Glossolalia*,” in *Speaking in Tongues: Multi-Disciplinary Perspectives*, ed. Mark Cartledge (Waynesboro, GA: Paternoster, 2006), 204.

⁶⁴ William K. Kay, *Pentecostals in Britain* (Carlisle: Paternoster, 2000), 265-297. The EPQ is a questionnaire to assess the personality traits of a person; it was completed by 259 male and 105 female Pentecostal ministry candidates attending the British Assemblies of God and Elim Bible colleges.

characteristic of Pentecostal ministry candidates.”⁶⁵ These three sets of theories contain four dimensions:⁶⁶

- 1) The extraversion-introversion dimension: Introverts tend to prefer a more solitary life, while extroverts enjoy and seek out others to participate in the community.
- 2) The neuroticism dimension: A person who scores high on this scale is very anxious while a person registering low scores is regarded as stable and less worried about participating in life general.
- 3) The psychoticism dimension: A person who scores high on this scale is associated with tough-mindedness, and their behavior is considered antisocial, while a low score is associated with tendermindedness and social conformity.
- 4) The lie scale dimension and measurement of dissimulation: Permits lying to be diagnosed when a set of rarely performed acts are endorsed by the respondent as being habitually done and when frequently performed non-desirable acts are denied by the respondent

For this theological reflection, I shall focus on the personality and the experience of *glossolalia* theory in context with the first three dimensions exclusively.

Kay and Francis’s study of the personality characteristics of Pentecostal ministry candidates employed the EPQ model to build on a set of studies having the same concern within other denominations.⁶⁷ The results from their study claim that the practice of

⁶⁵ Leslie J. Francis and William K. Kay, “The Personality Characteristics of Pentecostal Ministry Candidates,” *Personality and Individual Differences* 18, no. 5 (1995): 581-594.

⁶⁶ Francis and Kay, “The Personality Characteristics of Pentecostal Ministry Candidates.”

⁶⁷ Francis and Kay, “The Personality Characteristics of Pentecostal Ministry Candidates,” 90.

glossolalia promotes positive aspects of psychological health, suggesting that *glossolalia* functions as a tension-reducing device, which may help to reduce anxiety, lower the risk of mental illness, and promote the integration of personality. So Pentecostal and charismatic Christians, in general, are mostly more extrovert than introverted, and they are considered stable (low-scoring neuroticism) and tender-minded (low-scoring psychoticism). So, in what ways might the “personality and the experience of *glossolalia* theory” study results, along with the first three dimensions detailed above, contribute any insight into the practice of *glossolalia*? Kay’s research outlines three areas.

First, Pentecostal and charismatic Christians enjoy a social form of spirituality (i.e., large assemblies). It is perfectly reasonable for this personality type to engage in outward experiences of *glossolalia*. This outward experience means that the practice of singing aloud during worship or shouting out in tongues is consistent with such a personality type and this in no way suggests an abnormality of mental health. The second point stems from the extroversion and neuroticism dimensions taken concurrently. The pastoral and tenderminded nature of this combination is consistent with the practice of the spiritual discipline of prayer (i.e., prayer ministry, intersession prayer on behalf of others, personal prayer).⁶⁸ It is important to note that this personality type (stable extrovert) lends itself to pastoral care and, more specifically, prayer for others and using the gift of *glossolalia* to do so more effectively. As a spiritual discipline, *glossolalia* fulfills and enhances the natural giftings of this described personality type. Kay concludes with this claim:

⁶⁸ Kay, “The Mind, Behaviour and Glossolalia,” in *Speaking in Tongues: Multi-Disciplinary Perspectives*, 224.

Recent research has overturned most of the findings of earlier research: *glossolalics* are not in trance-like states when they are speaking in tongues; they do not show signs of psychopathology; they are not especially susceptible to hypnosis; they are not neurotic; evidence for social learning of *glossolalia* is weak; *glossolalics* are not especially dependent on authority figures; *glossolalia* may be, but need not to be, a sign of commitment to a charismatic group; the meaning of *glossolalia* may indeed be theologically derived, but this need not be to its detriment.⁶⁹

Glossolalia a Philosophical Perspective

This section will illuminate the work of James K. A. Smith, who has provided the religious community much food for thought concerning the contemporary phenomenon of *glossolalia* as a liminal case of philosophy of language. Smith asserts that the practice of praying in tongues “is deeply cathartic and represents a kind of spiritual discipline.”⁷⁰ This section will further develop this argument, working with Smith’s contemporary modes of charismatic *glossolalia* in the purview of philosophy of language. K. A. Smith, in “Tongues as Resistance Discourse,” considers *glossolalia* in the light of three contemporary modes of philosophical analysis of language: 1) phenomenology, 2) philosophical hermeneutics, and 3) speech act theory.⁷¹ For this dissertation’s argument, the focus will be on the modes of phenomenology and speech act theory.

Phenomenology

Phenomenology, as it is defined with glossolalia in mind, is a philosophy or method of inquiry concerned with the perception and experience of *glossolalia* events as

⁶⁹ Kay, “The Mind, Behaviour and Glossolalia,” 204-205.

⁷⁰ James K.A. Smith, “Tongues as 'Resistance Discourse': A Philosophical Perspective,” in *Speaking in Tongues: Multi-Disciplinary Perspectives*, ed. Mark Cartledge (Waynesboro, GA: Paternoster Press, 2006), 93.

⁷¹ His analysis is based on 1) Husserl and Derrida for phenomenology, 2) Heidegger and Gadamer for philosophical hermeneutics, and 3) Austin and Searle for speech act theory.

the basis for the investigation of reality. Smith claims “it is the part of the very nature of tongues-speech to be a discourse of resistance, in a dual sense: on the one hand, it is a kind of speech that resists categories currently on hand in philosophy of language: on the other hand, tongues-speech is a kind of discourse that arises out of resistance to given cultural norms and institutions.”⁷² Smith’s analysis focuses on tongues as ecstatic speech (*glossolalia*). He considers both the normative accounts of the practice in the New Testament and how tongues-speech is currently practiced in Pentecostal churches.

The place to begin developing the argument is to address what Smith means by the practice of praying in tongues is cathartic. The working definition for cathartic is: “Psychological relief through the open expression of strong emotions (cleansing, releasing, freeing).”⁷³ The key word in this definition is “expression.” To understand what is meant by this word and its connection to glossolalia, it is essential to illuminate the work of Edmund Husserl, whom Smith based his work. Edmund Husserl is the father of one of the most potent and influential analysis where he addressed language regarding signs.⁷⁴ The base of the analysis is on a philosophical framework that maps the different modes of expression and speech by asserting four distinctions (Expression, Indications, Speech).

⁷² James K.A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), 123.

⁷³ *Oxford Living Dictionaries*, s.v. “Cathartic,” accessed December 11, 2018, <https://en.oxforddictionaries.com/definition/cathartic>.

⁷⁴ Husserl was the principal founder of phenomenology—and thus one of the most influential philosophers of the twentieth century. He has made important contributions to almost all areas of philosophy and anticipated central ideas of its neighboring disciplines such as linguistics, sociology, and cognitive psychology.

The next sections will illuminate Husserl's distinctions expression, indications, and speech as they apply to the understanding that *glossolalia* is communicative. Husserl analysis asserts a fundamental distinction between those signs that express something (an expression) and those signs that do not express or mean something (indications). Expressions are significant because they signify or mean something, where indications serve merely as a pointer. The bottom line here is when Husserl considers expression his focus is on speech (communicating something to a listener).⁷⁵ The most surprising and most contested claim is that there can be modes of expression that do not involve indication, a meaning without indication (i.e., smoke is a sign of fire). Indicative signs are distinguished from expressions, which are meaningful signs.⁷⁶

When Husserl considers expression, he is focused on the speech aspect of it because it is with a speech that one finds intention. His bottom line is that with speech the signs are given (the expressions), speech is the site of expression. The twist here is that all speech is not communicative per his rules. Husserl analysis claims communicative speech involves the linking of expression and indication. Smith, suggests that there may be another kind of speech, one where expression is not linked with the indication. Smith introduces the idea of a "pure expression," which Husserl indicates as a type of expression in his analysis and it is found in "solitary mental life," in the inner soliloquy of consciousness. The main point here is that Husserl sees "this soliloquy of consciousness as the site of "pure" expression."⁷⁷ Applying Husserl analysis to tongues-

⁷⁵ Smith, *Thinking in Tongues*.

⁷⁶ Smith, *Thinking in Tongues*.

⁷⁷ Smith, *Thinking in Tongues*, 130.

speech Smith claims that “prayer, insofar as it is directed to God, is essentially communicative and the practice of praying in tongues could, curiously enough, be an instance of pure expression.”⁷⁸

Smith applies Husserl’s analysis above to the more complicated cases of the tongues-speech in Paul’s letter to the Corinthians. The first area he evaluates are verses in 1 Corinthians where Paul instructs his congregation on the practice of corporate tongues (in a congregation setting accompanied by interpretation). First, “Therefore, one who speaks in a tongue should pray for the power to interpret” (1 Cor 14:13) and Second, “If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret.” (1 Cor 14:27). Applying Husserl analysis from above, Smith claims the goal of tongue-speech is communicative speech involving the linking of expression and indication; it can be labeled as communicative.

However, Smith believes the letter to the Corinthians also implies tongues-speech “not as primary communicative but as a testimony [witness to others of God’s work], which is not properly “intentional” but nevertheless expressive.”⁷⁹ First, Smith addresses Paul’s instruction to the people: “Tongues, then, are a sign not for believers but for unbelievers” (1 Cor. 14:22) in the way that the “signs and wonders” of the apostles were a testimony to the divine authority of their message. Here, according to Smith, “miraculous phenomena such as tongues are aimed not just (or perhaps not primarily) at the penultimate end of communicating something, but rather at the ultimate end of

⁷⁸ Smith, *Thinking in Tongues*, 132.

⁷⁹ Smith, *Thinking in Tongues*, 133.

indicating the [Holy] Spirit's presence and activity within the believing community.”⁸⁰

Smith concludes that tongue-speech here functions as a mode of expression.

Second, Smith evaluates Paul instruction to the people; “For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit... Those who speak in a tongue build up themselves.” (1 Cor 14:2,4). The interpretation here is that Paul is talking about the private use of tongues-speech, not linked to existing natural languages, but to ecstatic speech. Smith claims, “in the case of tongues as an ecstatic utterance (perhaps without interpretation), the fact of this kind of utterance—though it does “communicate” because it is not a discernible language—nevertheless, “says” something attests to a divine reality (e.g., the presence of the [Holy] Spirit in the community).”⁸¹ Furthermore, Smith says “*Glossolalia* (understood here as ecstatic speech), we might say, is a mode of speech that does not employ words (in Husserl’s sense) but is expressive.”⁸²

Smith continues to evaluate tongue-speech as a prayer language using Husserl’s analysis. Smith acknowledges that in current practice many Pentecostals use tongues-speech as a spiritual discipline when they are in private prayer (as a prayer language). When people are praying to utilize a prayer language, it is because they have come to a point in their prayers where they lack the words to express their longings or anguish or desires properly. With this said, beyond 1 Corinthians 14, people who practice *glossolalia* as a prayer language often draws from the Scripture in Romans 8. Paul

⁸⁰ Smith, *Thinking in Tongues*, 133.

⁸¹ Smith, *Thinking in Tongues*, 133.

⁸² Smith, *Thinking in Tongues*, 134.

asserts “likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words” (1 Rom 8:26).

Smith concludes from the Husserl analysis, which is detailed above, “one might suggest that such a practice is communicative insofar as the prayer is directed to God as ‘listener.’

Such a practice is an instance that may conform to the marginal category engendered by Husserl’s distinctions; namely, the practice would be an instance of nonexpressive

speech.”⁸³ Smith’s position is supported by Mark Cartledge stating, “in this case, we might have a type of non-expressive speech: it is primarily between the prayer and

God.”⁸⁴ The next section will continue to evaluate the connection between *glossolalia* and the speech act theory, and look at the questions: 1) What gets done in tongues-speech? 2) What does *glossolalia* effect?

Speech Act Theory

“Speech act theory recognizes that speaking is a social behavior that is governed by rules and embedded in a community.”⁸⁵ According to Smith, “the most fruitful development in the philosophy of language for reflection on *glossolalia* is the speech act theory of language developed by J. L. Austin and John Searle.”⁸⁶

Austin and Searle both distinguish three different kinds of linguistic acts: (1) The locutionary act, which involves the vocal utterance of phonemes and/or sentences; (2) the illocutionary act, which is what one intends to “get done” in the utterance (e.g., promising, commanding, asserting, etc.); and (3) the perlocutionary act,

⁸³ Smith, *Thinking in Tongues*.

⁸⁴ Mark Cartledge, “The Practice of Tongues-Speech as a Case Study: A Practical-Theological Perspective,” in *Speaking in Tongues: Multi-Disciplinary Perspectives*, ed. Mark Cartledge (Waynesboro, GA: Paternoster Press, 2006), 213.

⁸⁵ Cartledge, “The Practice of Tongues-Speech as a Case Study,” 215.

⁸⁶ Smith, *Thinking in Tongues*, 139.

which refers to the effect of the utterance (and illocutionary act) on the hearer(s).⁸⁷

Smith proposes that such an understanding of tongues-speech illuminates the practice of prayer ministry. First, consider the locutionary act of a person praying for another. People are surrounding an individual (e.g., in the church [altar], or home [Bible Study]) and intercessors begin to pray for the individual in tongues (*glossolalia*). The intercessor is beseeching God, expressing a sincere desire “with sighs too deep for words” (Rom 8:26). This type of prayer also creates a depth of dependency upon God and the Holy Spirit in particular since the Spirit is thought to be the one who ‘intercedes’ through such groans. Vondey believes this “theophanic encounter of the human being with God expressed in speaking in tongues cements a place between demonstrative speech and inexpressable ‘sighs too deep for words’ (Rom. 8:26).”⁸⁸ Finally, Smith continues in this same vein stating, “One might say that such a prayer in such context is a kind of sacramental practice of emptying, recognizing the failure of even language to measure up to such an exchange.”⁸⁹

This section will illuminate the work of Margaret Poloma on the importance of ritual and social context for understanding Christian *glossolalia* practices.⁹⁰ Poloma observes that when *glossolalia* is understood as a symbol of the sacred, it gives expression to religious affections. She suggests it is an intuitive and mystical form of

⁸⁷ Smith, *Thinking in Tongues*, 141.

⁸⁸ Vondey, *Pentecostal Theology*, 213-214.

⁸⁹ Smith, *Thinking in Tongues*, 144.

⁹⁰ Margaret Poloma is an American sociologist, professor, and author who is known for her research on the Pentecostal movement in American Christianity.

prayer language that can function to bind congregations and express intense spiritual experiences. Poloma claims, “Public *glossolalia* (especially in traditional Pentecostal congregations) usually takes the form of an utterance in tongues and an interpretation in which one or more person’s speech convey in the vernacular what they sense God is speaking through the tongue-speaker.”⁹¹

Additionally, Poloma states that public glossolalia can also involve corporate prayer: “in which *glossolalist* pray aloud in their ‘prayer language’ or during which they ‘sing in the Spirit’ to produce an extemporaneous song in their prayer languages. Even though corporate prayer is seemly less common today, Poloma suggests when this corporate prayer occurs it can provide a seemingly palpable sense of unity among the congregations.”⁹²

Furthermore, Poloma states, “it is possible that *glossolalia* can be a rote act not unlike the general category of discursive prayer (ritual prayer or one-way informal ‘talking to God’ that include prayers of petition, supplication, and thanksgiving).”⁹³ In her article, she suggests that *glossolalia* may begin as a ritual prayer but believes *glossolalia* is a “better fit with intuitive prayer (meditation and contemplation) that goes beyond words and into divine communion,”⁹⁴ which “often moves into a mystical state of

⁹¹ Margaret M. Poloma, “*Glossolalia*, Liminality and Empowered Kingdom Building: A Sociological Perspective,” in *Speaking in Tongues: Multi-Disciplinary Perspectives*, ed. Mark Cartledge (Waynesboro, GA: Paternoster Press, 2006), 154-155.

⁹² Poloma, “*Glossolalia*, Liminality and Empowered Kingdom Building,” 154-155.

⁹³ Poloma, “*Glossolalia*, Liminality and Empowered Kingdom Building,” 155.

⁹⁴ Cartledge, “The Practice of Tongues-Speech as a Case Study.”

prayer where the divine is personally encountered.”⁹⁵ As discussed previously, this transcending reaction of *glossolalia* empowers the believer with the ability to change lives, encourage both ministry and a spiritual boldness. Equally, Poloma, claims: “Tongues is first and foremost described as a means of opening up one’s being to the supernatural ‘kingdom’ with a power to change lives.”⁹⁶

As such, within certain sociocultural contexts, it can take on different forms in both Pentecostals and independent charismatic churches, *glossolalia* is becoming a dominant ritual within the communal practice. In order to illustrate this particular sociocultural approach to *glossolalia*, Poloma uses “as a case study a church in Atlanta [named] Blood N Fire (BNF), where *glossolalia* is widely practiced demonstrating both the importance of social context and socialization for a fuller expression of this experience-based ritual.”⁹⁷

Poloma’s findings showed “praying in the Spirit” was an essential part of their prayer lives, and using *glossolalia* as a form of prayer was life-changing and empowering. Some of the congregation believed that it is through tongues that the Pauline admonishment to “pray without ceasing” is possible. Many of the members of BNF explained that they set aside prayer time throughout their daily life to pray in tongues, but most of them noted that they pray in tongues frequently as they are walking, driving, shopping and going about other daily tasks and chores.⁹⁸

⁹⁵ Cartledge, “The Practice of Tongues-Speech as a Case Study.”

⁹⁶ Poloma, “Glossolalia, Liminality and Empowered Kingdom Building,” 161.

⁹⁷ Poloma, “Glossolalia, Liminality and Empowered Kingdom Building,” 158.

⁹⁸ Poloma, “Glossolalia, Liminality and Empowered Kingdom Building,” 159-167.

In summary, *glossolalia* originates by and from the Spirit of God and is intended to be grafted into the spiritual life of the believer. *Glossolalia* is an important, empowering, communicative tool in the culture of the church. It is in this way that diverse cultures, diverse languages, and dialects become integrated, expressing a common source of prayer, testimony, and praise to God. It is a vital instrument to be utilized and exercised through the course of Christian experience. When applied to a believer's life as a spiritual discipline and exercised on a daily basis, *Glossolalia* moves the individual into the image and likeness of Christ. It is a consequence of being in and maintaining, a conscious presence with God. The many-faceted strengths and enhancing elements of tongues argue this practice to be a deeply significant tool for the contemporary believer and a valuable instrument as a spiritual discipline for the Church.

CONCLUSION

Today, debates among believers have led to conflicting sides as to the value of *glossolalia* as a part of spiritual formation. The purpose of this dissertation was to offer a critical analysis and a comparative study of how *glossolalia* (speaking in tongues) as a spiritual discipline practice fits alongside traditionally recognized spiritual formation disciplines such as worship and prayer. In order to develop this argument, an evaluation was completed of how *glossolalia* develops and promotes both a relationship with God and a deepened awareness of His presence within the believer.

Three questions were considered: (1) What are the biblical and theological foundations for *glossolalia* as a spiritual discipline? (2) What are the impacts of *glossolalia* as a spiritual discipline on both the Pentecostal church and the more extensive church community?¹ (3) Does the current practice of Pentecostal tongues adequately address *glossolalia* as a discipline of spiritual formation?

Chapter One

The first step of this study was to set the framework for defining the boundaries and creating a focus for the analysis and study. Chapter one defined the terms that became the lens through which biblical, historical, and theological evidence was examined: (1) spiritual formation, (2) spiritual disciplines, (3) *glossolalia*, and (4) prayer language. As these terms were defined, the following questions were asked: (1) What is

¹ I am writing this as a Pentecostal. As a Pentecostal, my spiritual experience (baptism of the Holy Spirit) shapes my theological reflection. The window I write through is secured by the evidence and effect of *glossolalia* as a spiritual discipline that I practice in my own life.

glossolalia's purpose? (2) Why is *glossolalia* needed? (3) What does *glossolalia* look like in practice?

Chapter one also introduced the idea that as a theology of speaking in tongues developed in Pentecostal and Charismatic churches, what Pentecostals call a “personal prayer language” became the most prominent form of *glossolalia* practiced by Pentecostals and Charismatics.² Chapters two through five of this study documented the findings from an in-depth Scripture, biblical history, church history, and theological search for evidence to perform an accurate assessment of the argument that the practice of *glossolalia* is a spiritual discipline.

Chapter Two

Chapter two examined both early Israel's and the New Testament Church's worship and prayer practices. These two spiritual discipline practices provided a glimpse of the practical application of spiritual disciplines in an individual's life and community. Understanding how early Israel and the New Testament church practiced their faith laid the necessary foundation for accurately assessing whether or not *glossolalia* was practiced.

Chapter two also illuminated similarities and differences between early Israel and the New Testament church worship services. These similarities show an established, God-directed plan. The value of family and personal worship and devotion, and the practices of praise, prayer, and petition are all elements of faith woven throughout

² See chapter one.

biblical times. The consistency of spiritual disciplines throughout the ages reveal their importance for maturing one's faith relationship.

Early Israelites and New Testament believers prayed with their bodies in various positions, and they often prayed the Psalms. The Psalms express a religious fervor, indicating Israelites longed to be closer to God and experience an awareness of His presence. The New Testament church brought changes in the practice of prayer, including: (1) a more intimate atmosphere of fellowship, which restructured many acts of prayer and the legalistic confines put in place by Moses (Luke 12:12); and (2) a new freedom in prayer brought about by Jesus Christ.

Finally, chapter two addressed the practice of *glossolalia* in scripture. Findings indicate there is no one answer as to how *glossolalia* found its way into Israel. Most writings specify that early Israelite *glossolalia* was in the form of ecstatic (frenzy utterance) practices. That form of *glossolalia* made its way to the New Testament Church, then to its widespread practices and applications in the contemporary church, which points to its significance and validation as a spiritual discipline. Scripture (Acts 2; Acts 8:14-17; Acts 11:1-18) itself and three scholarly commentaries on the Book of Acts were evaluated for evidence attesting to the phenomenon *glossolalia* flourishing in both the Jewish (Jerusalem) and Gentile (Corinth) Christian communities. Jennings substantiates this by saying, "Pentecost was indeed the beginning of the birth of the Church, the empowering and the scattering that led the gospel to all corners of His Creation."³ This phenomenon saw substantial growth alongside the new faith.

³ William James Jennings, *Acts, BELIEF: A Theological Commentary on The Bible* (Louisville, KY: Westminster John Knox Press, 2017), 32-33.

Moreover, chapter two evaluated the letter to the city of Corinth from Paul. Four important inferences regarding *glossolalia* as a spiritual discipline were distilled from 1 Corinthians 12-14. First, *glossolalia* was still being practiced in Christian circles some twenty-five years after Pentecost.⁴ Second, the sampling of gifts listed in 1 Corinthians 12 includes “various kinds of tongues [and] the interpretation of tongues” (1 Cor. 12:10).⁵ Third, Paul wants the Corinthians to understand the proper function of the spiritual gifts [especially speaking in tongues]. Fourth, “Paul addresses the demand for the body’s unity exemplified by serving one another... especially using their public gifts [i.e., speaking in tongues] to serve the church.”⁶ Fifth, the Corinthians “expressed joy and pride about their ability to go into the heavenly sphere and to speak in tongues of angels.”⁷ Therefore, Paul places tongues and their interpretation at the bottom of the list of spiritual gifts in 1 Corinthians 12 “not to denigrate the gift, but because the Corinthians were exalting it.”⁸

We witnessed through this chapter the significance of spiritual disciplines in the life and growth of the church. Spiritual disciplines and the manner in which they are practiced are critical to the development of a spiritual foundation. On this foundation, the strength and steadiness of the church are built. The importance of *glossolalia* and its

⁴ Pentecost may be dated ca. A.D. 30, and Paul left the city of Corinth sometime in A.D. 51-52 and wrote 1 Corinthians approximately three years after.

⁵ The list of gifts is found in the Bible and many commentaries on 1 Corinthians as well as Bible dictionaries. Also, the debate concerning the ranking of *glossolalia* among the various ministries was argued because of its non-effect in the discussion of whether *glossolalia* is a spiritual discipline.

⁶ Craig S. Keener, *1-2 Corinthians* (New York: Cambridge University Press, 2005), 100.

⁷ Richard B. Hays, *First Corinthians, Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1989), 207.

⁸ See Keener, *1-2 Corinthians* and Hays, *First Corinthians*.

marriage to both prayer and worship in the developing church became an evident spiritual discipline as the church began to grow in its newfound relationship to God.

Chapters Three and Four

Chapters three and four addressed the practice of *glossolalia* as a spiritual discipline from the first century through the present era. The goal of these two chapters was to search out historical precedents within Christian writings for the presence and practice of *glossolalia*. The quest for historical data begins at AD 100, near the end of what is called biblical history and the beginning of what is usually called church history.

To begin the historical journey, chapter three presented evidence that spiritual disciplines functioned in the church fathers' and mothers' lives and teachings.⁹ The church fathers instructed all believers on the practice of the spiritual disciplines. One of the foci of these church fathers and mothers was on the spiritual discipline of prayer (how to and when to). Their instruction on spiritual disciplines was Scripture-based. The fathers and mothers, from the arm of monasticism, embraced the constant exercise of spiritual disciplines. Basil and Benedict developed rules for the monks to follow to train themselves using the spiritual disciplines of solitude, renunciation, reading, and prayer. Subsequently, chapter three indicated that spiritual disciplines continued to be practiced by church leaders from the first century through the present era. The common denominator between all the church leaders was their steadfast approach to spiritual disciplines as a means to develop faith and spiritual formation.

⁹ Theologians have designated church fathers and mothers in different periods, the church fathers and mothers recognized in this dissertation were: 1) Ignatius, 2) Irenaeus, 3) Montanus, 4) Tertullian, 5) Perpetua, 6) Augustine, 7) Athanasius, 8) Basil, 9) Benedict, 10) Macrina, 11) Marcellina, 12) Gregory of Nyssa, 13) Hilary of Poitiers, 14) Ambrose, 15) Gregory Nazianzus, 16) Chrysostom, 17) Theodoret, and 18) Philoxenus.

Most importantly, chapter three assessed historical writings for evidence that (1) *glossolalia* was present and practiced throughout church history, and (2) that *glossolalia* serves a significant purpose in the believer's life since it establishes a context of the encounter through which God reveals his purpose to his people. From this study, it is again apparent that *glossolalia* exercised as a tool or spiritual discipline has been utilized throughout the history of the church; it did not die out in the years following Pentecost.

Ante-Nicene, Nicene, and Post-Nicene Periods

Augustine initially believed that tongue-speech had passed away. However, examination of Augustine's *Expositions on the Book of Psalms* specifies that at some point after Augustine wrote *The Epistle of Saint John*, he embraced what appears to be a form of praying and singing in tongues, which history labeled jubilation. This writing describes what jubilation means and that it was a practice in the church. Furthermore, in *The City of God*, one gets an understanding that Augustine's church was an entirely charismatic congregation and that he encouraged people to practice jubiling.

Furthermore, Cappadocian Fathers Basil the Great and Gregory Nazianzen, as well as the Syrian fathers Theodoret and Philoxenus of Mabbug, consistently spoke of the contemporary exercise of charismata, which included tongues-speech. Early writings show that Basil was endowed with most of the charismata gifts of the Holy Spirit. Theodoret and Philoxenus of Mabbug insisted that the monks exemplify Paul's teaching about the gifts of the Spirit. The spiritual discipline of *glossolalia* (charismata) was only available to those who ultimately die to the world and follow the ascetical laws and

endure life for God. Supporting these conclusions are Hilary of Poitiers writing, *On the Trinity* and Ambrose's writing, *On the Holy Spirit*.

In summary, the writings of the church fathers and mothers from the Ante-Nicene and the Nicene and Post-Nicene periods support five inferences. First, the gift of tongue-speech existed during these periods. Second, the fathers and mothers believed it was a private gift of tongues that consisted of the supernatural ability to speak previously unknown foreign languages for evangelism and edification. Third, the church fathers and mothers agreed that not all people should share in the gift of speaking in tongues, believing that the Holy Spirit, not the human spirit, decides who possess the gift. Fourth, when a person believes in the supernatural manifestations of the Holy Spirit, they recognize the gift of tongue-speech as a lasting characteristic in the life of a believer. Finally, the most likely center of activity of tongues-speech was within the desert and monastic movement.

The Middle Ages

Chapter three also assessed the historical records of the mystics from the middle ages, finding five common inferences. First, speaking in tongues was practiced among many of the men and women mystics. Second, the middle ages were filled with powerful Christian women (Margaret Queen of Scotland, Hildegard of Bingen, Christina of Markyate, and Teresa of Avila) who led the church into the manifestations of the Holy Spirit. Third, women were profoundly spiritual forerunners who experienced the gifts and power of the Holy Spirit. Fourth, During this period, mystical songs of unknown words would go on for hours; people were also heard singing the Psalms and Gospels for days

on end. Finally, Worship of God was intense, which often led to heights of praise and joy that transcended ordinary utterances.

The witness and testimony of these pillars of faith help to secure the legitimacy of *glossolalia* as a practice in the present-day church. The significance of this research points to the evidence that this spiritual discipline was not only present but repeatedly exercised throughout the history of the church. Not only does *glossolalia* distinguish itself from established forms of prayer and worship, but it, more importantly, enhances or intensifies them.

The Reformation through the Present

Chapter four completed the historical assessment by studying the use of *glossolalia* from the Reformation era through today. The sixteenth and seventeenth centuries introduced many ground-breaking changes into the social, political, and religious life in Europe. This era played a crucial role in developing the practice of spiritual disciplines in the Church. When examining the writings of Martin Luther, John Calvin, and Ulrich Zwingli, it is evidenced that tongues-speech was practiced in the church. Calvin's writings indicate that he believed there is a strong connection between prayer and tongues, saying: "The meaning is now obvious. If therefore, I frame prayers in a language that is not understood by me, and the spirit supplies me with words, the spirit indeed itself, which regulates my tongue, will in that case pray..."¹⁰ Luther instructed his parishioners that he welcomed the practice of *glossolalia* in the church if it is accompanied with interpretation when in public. Zwingli believed that Spirit baptism has

¹⁰ John Calvin and John Pringle, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1 (Bellingham, WA: Logo Bible Software, 2010), 446.

inner and outer components and one of the Spirit baptism's outward signs could be the practice of speaking in tongues. Historical documents show these men felt it necessary to develop rules concerning the practice of tongue-speech in the church. The very act of establishing these rules is evidence of its participatory nature.

There are many critical inferences about the early Anabaptists that support the argument that *glossolalia* is a spiritual discipline. First, due to persecution from the Church and state, many early Anabaptists (Swiss Brethren, Hutterites, and the Mennonites) held their church services in people's homes where they read the Bible and prayed with the same Spirit and power that the Apostolic Church enjoyed. Second, it was not unusual for the Anabaptists to dance, fall under the power, and speak in tongues. Third, "Anabaptism as a whole was radically Charismatic, and their churches throughout Europe were filled with those who spoke in tongues and were very zealous to worship God in Spirit and truth."¹¹

John Wesley's life bridged both the Anabaptist and the Great Awakening eras. Historical data provides many keynotes about Wesley's connection to *glossolalia*. First, Pentecostal scholarship acknowledges him as the "father" of the Pentecostal movement. Second, Wesley knew the gift of tongues was frequently practiced in his day; and he "for his part believed that it had authentic existence in other post-Apostolic centuries."¹² Wesley also taught the Methodists that *glossolalia* was available through direct spiritual contact with God.

¹¹ George H. Williams and Edith Waldvogel, "A History of Speaking in Tongues and Related Gifts," in *The Charismatic Movement*, ed. Michael P Hamilton (Grand Rapids, MI: Eerdmans Publishing, 1975), 61-114.

¹² Dojcin Zivadinovic, "Wesley and Charisma: An Analysis of John Wesley's View of Spiritual Gifts," *Andrews University Seminary Student* 1, no. 2 (2015): Article 6.

Key takeaways from the Great Awakening are: Early Shakers in England were persecuted for believing in the baptism of the Holy Spirit and practicing *glossolalia*. Shakers regarded *glossolalia*, dancing, and various ecstatic states as the highest expression of worship. The Great Awakening brought the profound inward transformation by the Holy Spirit rather than the shallow outward performance of religious ceremonies. Finally, there are many accounts of sporadic outbreaks of the practice of *glossolalia* between 1600 and 1906.

It is important to note the association of *glossolalia* with times of spiritual revival. That is not to say that *glossolalia* initiated these moments in church history, but its presence confirms its enhancement of prayer, worship, and intimacy when practiced as a spiritual discipline.

Chapter four also assessed the writings of pre-Pentecostal preachers Edward Irving and Dwight Moody. Both of these individuals seemed to be precursors of a more profound spiritual awakening and helped lay the foundation of our prayer life experienced today. Key evidence of *glossolalia* practice among these pre-Pentecostal preachers includes: (1) Irving held special prayer meetings for the sole purpose of receiving the gifts, especially the gift of tongues; (2) At first, Irving kept this manifestation of *glossolalia* in his church quiet, but soon it spread like wildfire, and he vowed never to refrain or discourage anyone from practicing the spiritual gift of *glossolalia* in his church; and (3) Irving permitted tongues in any service, even when it isolated his more sedate parishioners.

It is clear from the historical data that some groups like the Cessationists (e.g., Middleton, MacArthur, Chantry, Masters, Whitcomb) argued and continued to argue that

tongues-speech ended with the apostolic age and did not continue throughout the history of the Church. However, while the emphasis on tongues-speech may have been diminished at times, historical evidence shows that it existed consistently, if perhaps sporadically, throughout church history. *Glossolalia* seems to have survived and thrived despite its critics.

Furthermore, chapter four assessed historical data from the following revivals: The 1896 Revival, The Welsh Revival, and The Azusa Street Revival. There are several critical connections from the 1896 revival that support the argument that *glossolalia* is a spiritual discipline. First, the Christian Union Holiness group began praying for a revival in 1886. When it arrived ten years later, along with it came the phenomenon of *glossolalia*. Second, all who experienced *glossolalia* at the 1896 revival continued to possess the gift of tongues and practice the spiritual discipline of *glossolalia* in their lives. Third, in the revival, one hundred and thirty men and women spoke in tongues. Finally, the product of this revival was the large and influential Church of God (Cleveland), the oldest Pentecostal Church.

The Welsh Revival is one of a series of spiritual awakenings that occurred in Wales. Numerous extrapolations from this revival support *glossolalia* as a spiritual discipline. First, the revival was a result of prayer. Second, it was marked by complete freedom of the Holy Spirit, with speaking in tongues serving as a significant element in the resurgence. Third, the revival had a significant impact on Pentecostalism. Finally, the Welsh Revival was “the beginning of a movement that fanned a flame that would sweep

across the land, and it was a commanding precursor to Pentecostalism that may have helped prepare the way for the Azusa Street Revival.”¹³

At Azusa Street, many Pentecostals received the baptism of the Holy Spirit, evidenced by speaking in other tongues. This news reached the leaders of the small holiness denominations around the United States about the Azusa Street Mission—a meeting “heralded as rivaling the events that transpired on the Day of Pentecost in Jerusalem.”¹⁴ Azusa formed a basis for the Pentecostal movement’s emphasis on foreign missions and *glossolalia* became the centerpiece of Pentecostal teaching. The life-changing events characterized by the Azusa Street revival again give testimony to the effect of *glossolalia* on the spiritual life of the church.

Spontaneous utterances became more deliberate practices as individuals repeatedly returned from meetings and went out as missionaries to impart the gift of *glossolalia*. During this period, the church witnessed the evolving nature of this spiritual language. Charles Parham taught missionaries that there was no need to learn foreign languages because all one needed was the baptism of the Holy Spirit, evidenced by speaking in tongues.¹⁵ *Glossolalia* brought new freedom to the church and strayed from traditional structures to provide flexibility within the elements of worship, scripture, and prayer. The new thought was that tongues might comprise either “unknown” or even “angelic” languages given by God to provide a visible and undeniable sign of the baptism

¹³ Jennifer Miskov, “The Welsh Revival and the Azusa Street Revival: Liturgical Connections, Similarities, and Development,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, ed. Mark J. Cartledge and A.J. Swoboda (New York: Routledge, 2017).

¹⁴ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1997), 83.

¹⁵ Cartledge, *Charismatic Glossolalia*.

of the Holy Spirit. The Church of God began to preach, teach, and practice *glossolalia* as one of the results of the baptism of the Holy Spirit experience. They believe the practice of *glossolalia* promotes both a relationship with God and a deepened awareness of his presence within the believer.

The Assemblies of God tongue-speech was not for the edification of others but was devoted to the worship of the Most High God. The AG believe speaking in tongues is external evidence that God has done something, and it is always done when motives are pure. Speaking in tongues brings a person into a more profound sense of His abiding presence; it much resembles the Shekinah glory over the Ark.¹⁶

During the 1940s through the 1960s, the focus of Pentecostal practice shifted from viewing tongues as one-time evidence in response to the Spirit baptism to an ongoing practice of an intimate prayer language that a person could initiate at will. In June 1964, *The Pentecostal Evangel* printed an article which states that the “Spirit-filled believer who recognizes the place of *glossolalia* and practices it in private prayer is edified and built up in the faith, knowing they are a channel of blessing through whom others may be helped and strengthened.”¹⁷ It was the expectation that all Spirit-filled Christians would practice an active and consistent exercise of tongues in their personal prayer lives. Worship leaders began to encourage and incorporate spiritual prayer interwoven with the worship service.

¹⁶ Walter J. Hollenweger, *The Pentecostals* (Peabody, MA: Hendrickson, 1972), 32.

¹⁷ Hollenweger, *The Pentecostals*, 21.

As the Pentecostal movement grew, churches such as the Foursquare and Assemblies of God began to take on many of the qualities of larger denominations, setting the stage for what is recognized as the Charismatic movement.

Charismatics

Charismatics are found in Roman Catholic as well as Protestant denominations.¹⁸ They contend that participation in any of the spiritual gifts reflects the presence of the Holy Spirit in a believer's life. Cartledge states, "The central motif of the charismatic tradition is the 'encounter with the Spirit' both corporately within the worshiping life of the church and individually through personal devotion and ongoing work and witness in the world."¹⁹

Though similar to the earlier movements, the Third-wave movement did not preach a separate baptism of the Spirit. They contended that the believer received the Holy Spirit at the time of conversion and gifts like speaking in tongues were present to any believer who was open to the experience. Concerning Pentecostals, Christmatics, and Third Wavers, David Barrett states that "they all share one single experience. ... Their contribution to Christianity is a new awareness of the spiritual gifts as a ministry to the life of the Church."²⁰

¹⁸ This movement differs from the early Pentecostals on two key points. These differences include tongues as the only initial evidence of the baptism of the Holy Spirit, and tongues as a prerequisite for salvation. Members of the Charismatic movement emphasize that the experience termed "baptism in the Holy Spirit" can be but is not always followed by speaking in tongues. The Vineyard church is considered part of the Charismatic movement.

¹⁹ Mark Cartledge, *Encountering The Spirit: The Charismatic Tradition* (London: Darton, Longman and Todd Ltd, 2006), 16.

²⁰ Burgess, *The New International Dictionary of Pentecostal and Charismatic Movement*, 818.

We have seen the spiritual discipline of *glossolalia* when people practiced prayer, praise, reading Scriptures, and participating in true worship from the Reformation through the present day. These disciplines have been applied and exercised differently by different individuals. Some were stringent and legalistic, while others were less demanding. Despite holding many different theological perspectives concerning tongues, most agree that exercising *glossolalia* leads to a greater closeness to God and a deeper understanding of the Spirit of God and his grace.

Chapter Five

Chapter five provides a theological perspective of how the regular practice of *glossolalia* fulfills the intent of spiritual disciplines in a Christian's life. Spiritual disciplines are a deliberate exercise of elements of faith that allow a person to progress through different stages of spiritual formation with the goal of transforming into the image of Christ. Spiritual disciplines are essential to the development of a cooperative relationship with Christ. They do not take the place of Scripture, but, through spiritual disciplines, the Spirit of God can impact and move throughout a believer's life. Tongues deepen the awareness of the presence of God in the life of the believer.

Dallas Willard stresses, "first, spiritual formation is training in [particular] spiritual activities. Secondly, spiritual formation may be thought of as the shaping of the inner life, the spirit, or the spiritual side of the human being. Thirdly, spiritual formation may be thought of as a shaping by the spirit or by the spiritual realm, and by the Holy Spirit and...the Word of God."²¹

²¹ Willard, "Spiritual Formation in Christ," 254-255.

Additionally, chapter five expresses that prayer is the central avenue God uses to transform his people. The closer one comes to the heartbeat of God, the more they will see their need and the more they will desire to be conformed to Christ. As shown, *glossolalia* becomes a spiritual discipline that enhances the different intentions of prayer. Devotional, congregational, and intercessory prayer are each augmented by the spiritual discipline of *glossolalia*. Contemplative prayer is “the opening of mind and heart—one’s whole being—to God. Contemplative prayer is a process of interior transformation. It is a relationship initiated by God and leading, if one consents, to divine union.”²² Teresa of Avila teaches in *The Interior Castle* that contemplative prayer strengthens the everyday life of the Christian. Prayer is one of the primary modes by which a person relates to God. It is at the core of our communication, and vital for our relationship with Him. *Glossolalia* comes alongside prayer and empowers the different types of prayer. This action satisfies the various aspects of a spiritual discipline.

Glossolalia deepens the awareness of the presence of God in the life of the believer. Brother Lawrence ‘s testimony is a witness to the reality of walking almost continually in the awareness of the presence of Christ. He describes his unique relationship with God, saying,

I make it my practice to rest in Christ’s Holy presence. I keep myself centered on this actual presence of God, through a habitual, silent, and secret conversation with God. This event often causes in me joys and raptures inwardly, and sometimes also outwardly, so great that I am forced to make an effort to moderate them to prevent their appearance to others.²³

²² Contemplative Outreach, “The Christian Contemplative Tradition.”

²³ Brother Lawrence, *The Practice of the Presence of God*, 24.

The result of spiritual disciplines is to transform the believer into the image or reflection of Christ. Though this transformation may not be acquired until we see Him face to face, it still is the responsibility of each believer to work toward that goal.

Blaine Charette states that conformity to the image of Christ is described regarding the renewal of the new person. The old is stripped off for the believer to don themselves with the new self, which is continually being conformed to Christ. This passage is part of Charette's sketch because it "it combines the idea of the personal renewal according to the image of God with that of 'stripping off' the old self and 'being clothed' with the new."²⁴ As the believer moves towards the image of Christ, he experiences the heart of God.

The heart of God can be understood through scripture and time spent in His presence. Love is born of God, God exemplifies love, and love exists because of God. Love is not only God's supreme gift to his people; it is the very essence of God's nature. For Frank Macchia, "Spirit-baptism is a metaphor for life in the Spirit, and this life is constituted and substantiated by nothing less than the love of God."²⁵

Smith states that the practice of praying in tongues is cathartic. The working definition for cathartic is: "Psychological relief through the open expression of strong emotions (cleansing, releasing, freeing)."²⁶ The key word in this definition is

²⁴ Blaine Charette, "Reflective Speech: Glossolalia and the Image of God," *PNEUMA The Journal of the Society for Pentecostal Studies* 28, no. 2 (Fall 2006): 194. This combining of the two ideas is also present in Eph. 4:24: "[you were taught].. to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness."

²⁵ Daniel Castelo, *Pentecostalism As A Christian Mystical Tradition* (Grand Rapids, MI: Eerdmans, 2017), 151.

²⁶ *Oxford Living Dictionaries*, s.v. "Cathartic," accessed December 11, 2018, <https://en.oxforddictionaries.com/definition/cathartic>.

“expression.” This word finds agreement with expressing tongues from one’s spirit. It seems to originate in an inner place as an expression that is released outwardly. Vondey believes this “theophanic encounter of the human being with God expressed in speaking in tongues cements a place between demonstrative speech and inexpressable ‘sighs too deep for words’ (Rom. 8:26).”²⁷ Smith continues in this same vein, stating, “One might say that such a prayer in such context is a kind of sacramental practice of emptying, recognizing the failure of even language to measure up to such an exchange.”²⁸

Poloma’s study results show that *glossolalia* is becoming a dominant ritual within the communal practice. The study also noted that within certain sociocultural contexts, *glossolalia* could take on different forms in both Pentecostals and independent charismatic churches. The participants of the study explained that they set aside prayer time throughout their daily life to pray in tongues. Also, most of them pray in tongues frequently as they are going about daily tasks and chores.

Summary

In summary, *glossolalia* originates by and from the Spirit of God and is intended to be grafted into the spiritual life of the believer. *Glossolalia* is an important, empowering, communicative tool in the culture of the church. It is in this way that diverse cultures, diverse languages, and dialects become integrated, expressing a common source of prayer, testimony, and praise to God. It is a vital instrument to be utilized through the course of Christian experience. When applied to a believer’s life as a

²⁷ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury, 2017), 213-214.

²⁸ James K.A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), 144.

spiritual discipline and exercised on a daily basis, *glossolalia* moves the individual into the image and likeness of Christ. It is a consequence of being in and maintaining a conscious presence with God. The many-faceted strengths of tongues prove this practice to be a profoundly significant tool for the contemporary believer and a valuable instrument as a spiritual discipline for the Church.

There is an ever-evolving relationship between the church and Christ, between the bride and the bridegroom. To suggest that the relationship, intimacy, and freedom enjoyed by many in the church today is a mirror reflection of the relationship of the early Church is a denial of the evidence. Early fears and restraints have given way to religious liberty that encourages a more personal and intimate relationship. This intimacy is reflected not only in the believer's practice of worship but, more importantly, in the life of prayer. *Glossolalia*, when utilized in the life of prayer, creates new avenues of communication with the Father. As a spiritual discipline, the freedom found in *glossolalia* becomes as evident as the difference between reading a poetic verse and expressing a heart-spoken inspiration. The numerous benefits associated with this private prayer language should more than qualify *glossolalia* as a spiritual discipline leading to spiritual formation. Evidence that it enhances many facets of the Christian life is substantial. This paper serves to present the conviction that *glossolalia* should be recognized for what it is—a spiritual discipline—and take its place alongside traditional spiritual disciplines such as worship, prayer, and solitude in the contemporary Church.

APPENDIX A:
A PRACTICAL GUIDE TO RECEIVING AND EXERCISING *GLOSSOLALIA* AS A
SPIRITUAL DISCIPLINE

“O Lord, open my lips, and my mouth will declare your praise”¹ (Ps 51:15).

This appendix is meant to be a practical guide in the receiving and exercise of the spiritual discipline of *glossolalia*. Please receive it as observational guidance and not in any way inclusive. I desire to encourage the reader to embrace this beautiful and useful gift and encourage them to engraft it into their everyday spiritual lives. This appendix will first address practical insights on receiving the baptism of the Holy Spirit and the gift of *glossolalia*, and then make suggestions as to its application in the believer’s life as a spiritual discipline.

Receiving the Gift of Tongues (*Glossolalia*)

First, it is essential to establish the right environment to receive this gift from God. It is not a mandate but indeed is conducive to worship and the realization of God’s presence. It is best to find yourself in a quiet place, void of distractions such as small children running in and out, or the television on, or the cell phone buzzing or vibrating. Our lives are so filled with technology that it requires us to take specific and deliberate actions to be able to listen to and hear God’s voice. An isolated place in nature or a secluded room is helpful. Each person has their own unique experience. For one, it might be the quiet of the study; another might prefer the edge of a tranquil lake. Whatever works for you is worth the effort to find again. My husband started to speak in tongues

¹ All Bible verses are from the NRSV edition.

while sitting on a five-gallon paint can on a construction job. I, on the other hand, was in my pastor's office with gentle worship music playing in the background. I am sure that if you asked fifty different people, they would testify to fifty different environments that worked for them. Perhaps the best question is, where do you best hear from God? In basketball, there are positions under the basket that give you the best chance of receiving the ball when it comes off the backboard. In the same way, we can deliberately place ourselves in the best possible position to receive a blessing from God. That place can be either physical or spiritual.

Music, specifically music that relates your heart to worship, is something that seems to promote God's presence. God enjoys the praises of His people. God instructs His people, "Enter his gates with thanksgiving and his courts with praise. Give thanks to him, bless his name" (Ps 100:4). Certainly, Jesus says "For where two or three are gathered in my name, I am there among them" (Mt 18:20). When we worship and praise, whether audibly or in our hearts, we begin to enter into His presence. Different types of music affect the heart of an individual uniquely. If you are accustomed to worshipping with hymns, then contemporary choruses will only distract you, and so on.

Tongues-speech is an invaluable spiritual discipline and should be sought after with strong desire and eagerness. The psalmist writes, "As a deer longs for flowing streams, so my soul longs for you, O God" (Psalms 42:1). That is an expression of longing, akin to a drowning man longing for air. If we can attempt to embrace the things of God in this way, with great desire and thirst, then it is easy to make an effort to find our quiet place.

In our current social atmosphere, we are readily affected by the opinions and qualifications of our peers. There are unspoken standards that cause us to feel either accepted or ostracized. We often worry about how those around us will react to something, regardless if it is vital to us and our relationship with God. Though we might say to ourselves that God is our main priority, He often will take second place to an estimation from our spouse, family, or friends. For this reason, it is not the best environment when surrounded by certain peers and any subconscious baggage.

As I mentioned before, worship and prayer are optimal postures in which to receive the gift of *glossolalia*. If you are in a church setting, worship will cause your spirit to be sensitive to the closeness of the Holy Spirit. Paul says, “What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also” (1Cor 14:15). The soft melodic prayer of fellow believers is also helpful in positioning us for the promise.

Gauging the presence of God is not about how we feel. Feelings are flighty at best. We can feel happy one minute and lose that feeling the next; contentment, then anger, fear, and insecurity; we possess such an array of emotions that to gauge our interaction with God based on a present feeling would be foolish. We come to God based on faith and belief in His word. “Trust in the LORD with all your heart, and do not rely on your own insight.” (Prv 3:5). If God says it is so, then we base our actions on that. Does that mean we dismiss feelings? Not at all. God created us, and the feelings we have and our emotional makeup are what makes us unique. However, to use feelings as the gauge that informs us of God’s presence is dangerous. Faith must be established in the

bedrock of the Word of God, solid ground, not the shifting sands of feelings. Emotions fluctuate wildly. God's word is dependable.

The well-known family counselor Dr. Gary Smalley once gave a teaching on the importance of having an open hand as opposed to a closed fist. This teaching is about relationships and love. This same principle is kindled when our hearts are challenged to be either spiritually open or closed like a fist. When an individual comes to receive from God, his reception is filtered through several teachings, accusations, insults, ridicules, and praises. If we come with honest openness, believing that God can work beyond the boundaries and fences we have built, we establish a more accessible environment.

On the other hand, if we adorn ourselves in skepticism with an "I will wait and see" attitude, we enter His presence with a closed fist. The book of James instructs, "But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind" (Jas 1:6). If you are to expect anything from God, it must be received through an act of faith, not sheer will or determination. Furthermore, the book of Hebrews teaches, "And without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him." (Heb 11:6).

There is clear biblical evidence of the impartation of the gifts through the laying on of hands. Although there is no magic behind this, the personal touch of one individual to another promotes assurance, compassion, and encouragement. Two biblical examples of this are: (1) "Then Peter and John laid their hands on them, and they received the Holy Spirit" (Acts 8:17), and (2) "For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Tm 1:6).

As you begin to pray for individual encouragement, glossolalia is invaluable. First, you encourage the person that this is part of God's plan. You encourage them that they are a vessel created by God for His purposes. We are His creation, created in the image of Christ. As such, our life in Him is both natural and supernatural. However, it is natural for us to pray; it is natural for us to worship and to be in His presence. Though it seems like it should be a supernatural occurrence, it is natural because we are created for that purpose. The book of Revelation says, "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created" (Rv 4:11).

If, then, it is natural to pray and worship and sing, why do we suspect *glossolalia* to be supernatural? We encourage the individual to open their mouth and allow a very natural/spiritual expression to begin. Paul said, "What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also" (1 Cor 14:15).

If we were created for this purpose, then it is right to suspect that it is God's intent for us. Jesus instructs us to "ask, and it will be given you; search, and you will find; knock, and the door will be opened for you" (Lk 11:9). The Holy Spirit is a gift to us, and it is our responsibility to receive it. God does not force us to worship nor does he force us to pray, but when we respond to either with an open heart, he is faithful to meet us there.

As *glossolalia* is released from our hearts, a type of surprise/exhilaration often follows. Our emotional being is made up in such a way that even though we are expecting something to happen when it happens to us, our disbelief overrides any visible evidence. We feel (and are accurate in our surmise) that we are not worthy. It is by grace

that we have this incredible encounter with the living God. Many believers never go beyond this initial experience. Instead, they embrace the experience but forego the practice of this new discipline.

It is essential to keep in mind that the believer must always be seeking the Lord, not the experience. With this in mind, he must also be willing to surrender to the Holy Spirit and allow *glossolalia* to flow freely. This new spiritual language becomes engrafted in our life as it is exercised. Like all spiritual disciplines, it is practiced, exercised and strengthened. When trained to use *glossolalia* during devotion and worship, confidence in the Holy Spirit begins to override any insecurities or feelings of insufficiencies. The book Jude says, “But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit” (Jude 1:20).

The greater church community is full of love and a desire for you to grow in the foundation of your spiritual life. Unfortunately, not all yet embrace this beautiful and empowering spiritual discipline as the gift that God has intended. Please, do not be discouraged or judgmental if those you trust for spiritual guidance discourage this tool for prayer. Truth often is lost behind politics. As believers, we are to love and hope for one another. It is Jesus who is the baptizer; in faith, we can receive all things from him. My prayers, hope, and love are with you.

Exercising the Gift

“Train yourself in godliness” (1 Tim 4:7).

In the book of 1 Corinthians, Paul compares himself to an athlete exercising so that he might run the best race possible. For the believer, a spiritual discipline is a practice that often must be initiated and held onto with determination. Long hours of

prayer, consistent Bible study, and learning of scriptural text, even maintaining a sense of spiritual presence, are all spiritual disciplines that must be acted upon if we are going to be transformed into Christ's image. Spiritual disciplines need to be exercised in the everyday life of a Christian. They are essential to the development of an awareness of and a relationship with Christ. Two biblical examples of this are: (1) "Fight the good fight of the faith; take hold of the eternal life, to which you were called" (1Tm 6:12), and (2) "But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil" (Heb 5:14).

For most initiates to the practice of *glossolalia*, their vocabulary might seem limited. That is, only a few words or syllables have managed to escape through their lips. As the spiritual discipline is practiced an individual becomes more confident and at ease, yielding themselves more and more to the moving of the Holy Spirit. It is important to note here that it is not the word that is expressed but rather the inner cry by the spirit for communication with the loving Father that is of value. Similarly, the Book of Romans teaches, "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words" (Ro 8:26).

The practice of spiritual mindfulness can be found in many cultures and rooted in the heart of many religions. Simply explained, it is a deliberate action to put a current circumstance or situation into a spiritual perspective. We live in a demanding world and it is, at best, difficult to set time aside for personal prayer and worship amidst all of life's distractions. The spiritual discipline of *glossolalia* allows us to take moments throughout the day and practice a type of spiritual mindfulness. It is an awareness of God's presence in any environment or situation. The Book of Acts tells us, "so that they would search for

God and perhaps grope for him and find him—though indeed he is not far from each one of us” (Acts 17:27). This same thought is found in Jeremiah, ““Who can hide in secret places so that I cannot see them?” says the LORD. ‘Do I not fill heaven and earth?’ says the LORD” (Jer 23:24).

To find a practical application for spiritual mindfulness suggests the practice of stopping from time to time throughout the day, or, if you are well-disciplined, to set apart specific time, to place our mind and heart upon Christ deliberately. It is an exercise in becoming aware of how He is in the midst of any situation, whether problem or victory. The spiritual practice of *glossolalia* carries the believer into this spiritual realization of God’s presence both in and around us.

A morning commute, or driving to work or the store, can afford a believer time to exercise the gift of *glossolalia*. It is practical to begin with praise or even worshipful music, and then release the utterance in a prayerful surrender of your heart to the Holy Spirit. Let me remind you here that exercising *glossolalia* is not a trance. You maintain a clear cognizance of your environment. Consequently, it is no more dangerous praying while you’re driving that it is humming a familiar tune. Just do so with your eyes open! This exercise will bring about mindfulness of Christ while being sure to maintain mindfulness on driving skills.

Often there are opportunities to pray (in the Spirit) at the workplace or while performing tasks around the house. Menial tasks often don’t demand a great deal of mental attention (though be cautious). This same thought is reinforced in the book of Colossians, “Whatever your task, put yourselves into it, as done for the Lord and not for your masters” (Col 3:23). These tasks, of course, are not a license to only pray and sing

when you are in the employ of another. Instead, you should work diligently as though the Lord was your immediate supervisor. However, opportunities often come about where quiet prayer and praying in the Spirit can benefit our place of employment.

Time to commune with nature is time to commune with the Creator. Even if your schedule only allows you a brief break, the immediate transporting characteristic of prayer can enrich and empower the believer. Pray in the Spirit as you gaze out on God's beauty, whether forest, or beach, or a simple garden; the discipline strengthens us. Mindful awareness helps the Christian put life into perspective and keep it manageable. David says, "he restores my soul. He leads me in right paths for his name's sake" (Ps 23:3).

Many Christians have been raised in a spiritual family and have the practice of evening prayer before sleep comes. It is a comforting way to conclude the day and bring a sense of peace by experiencing God's presence. Practicing this spiritual discipline is the beginning of creating a routine that could be expanded. Try establishing the discipline of rising in the morning and greeting the day with prayer before coffee. Begin by meditating on these two psalms during this quiet time: "O LORD, in the morning you hear my voice; in the morning I plead my case to you, and watch" (Ps 5:3). "Evening and morning and at noon I utter my complaint and moan, and he will hear my voice" (Ps 55:17).

Finally, what is appropriate and beneficial in the life of the congregation? God requires that we are seekers of peace, not conflict. Believers are to encourage and instigate love, communion, and fellowship with the body of Christ. Whether you find yourself in a spirit-filled congregation or not, there are times to quietly pray or sing in the spirit without being an offense or stumbling block to those around us. Paul teaches, "Give

no offense to Jews or to Greeks or to the church of God” (1 Cor 10:32), and “We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry” (2 Cor 6:3).

In conclusion, be encouraged in the exercise of all spiritual disciplines as they grow and mature the believer into the image of Christ. *Glossolalia* as a spiritual discipline can come alongside other disciplines to strengthen and enhance their practice. It is my prayer for you that you would fan to flame this wonderful gift from God that would ignite a fervor and longing for God’s presence in the life of the collective church.

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